



**Syllabus**  
**Subject: - Journalism**  
**B.COM/BBA/BAJMC - I Year**

Unit -	Topics
I	Indian Knowledge System and Media Discourse: Introduction to Indian Knowledge System (IKS): Meaning, Scope, and Relevance. Sources of Indian Knowledge. Communication in Ancient India, IKS and Cultural Identity, Integration of IKS with modern media narratives.
II	Media and Social Institutions in India: Social Interaction and Mass Media: Types of communication – Verbal and Non-verbal communication, interpersonal, intrapersonal, group, mass communication. Nature, characteristics and functions of mass media. Folk and traditional media, print, electronic media, radio, television, cyberspace, virtual communication, internet, blogging.
III	Indian Culture and Its Representations: Understanding Indian Culture: Unity in diversity, regional cultures, festivals, rituals. Representation in Media: Television serials, cinema, OTT platforms, news.
IV	Media and Identity Formation in India: Culture and Media: Role of media in reinforcing or challenging hierarchies, Gender and equality, Women Empowerment, Youth and Popular Culture. Influence of digital media on youth, Language and Media, Indian culture through the lens of global media.
V	Digital Media, Globalization, and Indian Society: Digital Transformation: Mobile revolution, internet penetration, digital divide, social media and Society: Participatory culture, activism, misinformation. Globalization and Media Consumption: Cross-cultural flows, glocalization. Surveillance and Data Ethics: Privacy issues in Indian digital ecosystem. Future Trends: AI, virtual reality, and cultural representation.



## Unit-I

The Indian Knowledge System (IKS) represents an extensive and ancient intellectual tradition that harmoniously blends spiritual wisdom with scientific thought. It offers valuable insights for tackling modern challenges such as climate change, environmental degradation, and the pursuit of sustainable development. The system encompasses multiple disciplines—mathematics, medicine (Ayurveda), astronomy, philosophy, yoga, architecture, and the arts—forming a holistic framework of knowledge. Its significance lies in providing ethical and inclusive solutions, protecting cultural heritage, fostering innovation, and generating sustainable economic and educational opportunities through research and integration into contemporary learning.

### Scope of the Indian Knowledge System

IKS is a broad and interdisciplinary domain covering various fields of human understanding:

**Sciences and Mathematics:** Ancient Indian scholars introduced fundamental concepts such as zero and binary numbers and developed practical approaches to problem-solving that laid the groundwork for modern scientific methods.

**Health and Well-being:** Ayurveda promotes a holistic approach to health by balancing the body, mind, and spirit, while Yoga enhances mental focus and spiritual growth through postures (asanas) and breath control (pranayama).

**Arts and Culture:** IKS includes rich literary and philosophical traditions reflected in classics like the Ramayana, Mahabharata, and Bhagavad Gita. It also explores linguistics, aesthetics, and the philosophical connections between language, thought, and reality.

**Engineering and Architecture:** Traditional Indian architectural and engineering practices demonstrate advanced structural design and sustainability principles, evident in the enduring monuments and temples of ancient India.

**Agriculture and Environment:** Indigenous farming practices emphasize ecological harmony through organic cultivation, natural farming methods, and tribal knowledge related to forest conservation and herbal medicine.

**Governance and Ethics:** Ancient Indian political and ethical systems provide insights into good governance, justice, and inclusive social development grounded in moral philosophy.

### Relevance of the Indian Knowledge System

The Indian Knowledge System remains vital in the modern world for several reasons:



**Solving Contemporary Issues:** IKS offers innovative and practical perspectives on environmental protection, health care, and sustainable development rooted in ethical and holistic thinking.

**Encouraging Innovation:** By blending traditional wisdom with modern science, IKS inspires cross-disciplinary research and innovation across diverse fields.

**Promoting Sustainable Living:** Its principles emphasize harmony between humans and nature, encouraging responsible use of resources and balanced physical, mental, and spiritual well-being.

**Preserving Cultural Identity:** Integrating IKS into modern discourse safeguards India's cultural heritage and strengthens the Bhāratiya Drishti—the Indian worldview.

**Educational Integration:** Incorporating IKS into modern education helps create well-rounded learners who appreciate both traditional wisdom and contemporary knowledge.

**Economic and Employment Growth:** Fields rooted in IKS—such as Ayurveda, traditional crafts, natural perfumery, and eco-friendly agriculture—can drive entrepreneurship and generate new livelihood opportunities.

### **Sources of the Indian Knowledge System (IKS)**

The Indian Knowledge System (IKS) refers to the vast and ancient body of knowledge developed in the Indian subcontinent over thousands of years. It encompasses philosophy, science, art, architecture, medicine, mathematics, astronomy, politics, ethics, and spirituality. Its sources are primarily the Vedas, Upavedas, Vedangas, Puranas, Smritis, Itihasas, and various Shastras that form the foundation of Indian intellectual tradition.

1. **The Vedas** — The Primary Source of Indian Knowledge The Vedas are the earliest and most authoritative scriptures of Indian civilization, considered Apaurusheya (not of human origin) and Shruti (that which is heard). They form the root of all branches of knowledge — spiritual, moral, and scientific. The Four Vedas  
Veda Main Subject/Focus Key Contents  
Rigveda Hymns and prayers to various deities; philosophical ideas Collection of 1,028 hymns (suktas); earliest record of human thought  
Yajurveda Rituals and sacrificial formulas Procedures for yajnas (sacrifices); divided into Shukla (White) and Krishna (Black)  
Sāmaveda Music and chants Verses mostly from Rigveda, set to melody; foundation of Indian music  
Atharvaveda Everyday life, medicine, healing, and social laws Deals with charms, remedies, social norms, medicine, and philosophy  
Structure of Each Veda Each Veda is divided into four parts:
  1. Samhita – Hymns and mantras
  2. Brahmana – Explanation of rituals and ceremonies
  3. Aranyaka – Forest texts for meditation and reflection
  4. Upanishad – Philosophical and spiritual knowledge (Jnana Kanda)



2. **Upavedas — The Applied Sciences of the Vedas** The Upavedas are considered secondary knowledge systems derived from the Vedas, focusing on practical disciplines and applied sciences. Upaveda Associated Veda Field/Subject Ayurveda Atharvaveda Science of life, health, and medicine (Charaka Samhita, Sushruta Samhita) Dhanurveda Yajurveda Science of warfare, archery, and martial arts Gandharvaveda Samaveda Science of music, dance, and aesthetics Arthashastra (sometimes called Shilpaveda) Atharvaveda Science of polity, economics, and governance (Kautilya's Arthashastra)
3. **Vedangas — The Auxiliary Disciplines** The Vedangas ("limbs of the Vedas") are six branches of study developed to support the correct understanding, interpretation, and preservation of the Vedas. Vedanga Subject/Area Purpose Shiksha Phonetics Correct pronunciation and recitation Vyakarana Grammar Correct use of language (Panini's Ashtadhyayi) Chandas Prosody Study of poetic meters Nirukta Etymology Explanation of difficult Vedic words (Yaska's Nirukta) Kalpa Ritual rules Procedures of rituals and duties (Sulba Sutras, Grihya Sutras) Jyotisha Astronomy and astrology Determining auspicious times for rituals and activities
4. **Itihasa — Epics as Historical and Ethical Knowledge** The Itihasas (meaning "so it happened") present historical, moral, and spiritual teachings through narratives. Major Itihasas
  1. Ramayana – Written by Sage Valmiki; teaches Dharma, ideal conduct, and moral life.
  2. Mahabharata – Written by Sage Vyasa; the world's longest epic, containing the Bhagavad Gita — a philosophical dialogue on duty, action, and self-realization. These texts are not only historical but serve as guides for ethical and social conduct.
5. **Puranas — Encyclopedias of Indian Knowledge** The Puranas (meaning "ancient") are a vast collection of stories and teachings that expand upon Vedic and Upanishadic ideas, making them accessible to the general public. Major Puranas (18 Mahapuranas)
  1. Vishnu Purana
  2. Bhagavata Purana
  3. Brahma Purana
  4. Padma Purana
  5. Shiva Purana
  6. Linga Purana
  7. Agni Purana
  8. Skanda Purana
  9. Vayu Purana
  10. Markandeya Purana
  11. Kurma Purana
  12. Matsya Purana
  13. Varaha Purana
  14. Garuda Purana
  15. Brahmanda Purana
  16. Brahmavaivarta Purana
  17. Narada Purana
  18. Vamana Purana



6. Upanishads — The Philosophical Core The Upanishads mark the culmination of Vedic thought (Vedanta). They focus on spiritual realization, self-knowledge (Atma Jnana), and the unity of Brahman (ultimate reality) and Atman (self). Major Upanishads: Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Aitareya, Taittiriya, Chandogya, Brihadaranyaka They form the foundation of Hindu philosophy, influencing later systems such as Yoga, Vedanta, and Sankhya.

7. Smritis and Dharmashastras While the Vedas are Shruti (revealed), the Smritis are remembered texts, codifying rules for social conduct, law, and ethics. Important Smritis Manusmriti – Laws and duties of social classes Yajnavalkya Smriti – Law, justice, and ethics Narada Smriti – Judicial principles Parashara Smriti – Guidelines for social order during Kali Yuga These works became the foundation of ancient Indian law and social order. ---

8. Shastras and Darshanas (Philosophical Systems) The six classical Darshanas (philosophical systems) reflect the logical and spiritual depth of IKS. System Founder Core Idea Nyaya Gautama Logic and epistemology Vaisheshika Kanada Atomism and natural philosophy Sankhya Kapila Dualism of Purusha (consciousness) and Prakriti (matter) Yoga Patanjali Union of body, mind, and spirit Purva Mimamsa Jaimini Ritual philosophy of the Vedas Vedanta (Uttara Mimamsa) Vyasa Knowledge of Brahman as ultimate reality These systems collectively

form the philosophical backbone of Indian intellectual tradition. ---

#### 9. Other Important Sources

1. Arthashastra – Political and economic science (Kautilya/Chanakya)
2. Natyashastra – Performing arts and aesthetics (Bharata Muni)
3. Sushruta Samhita & Charaka Samhita – Foundational texts of Ayurveda
4. Sulba Sutras – Early geometry and mathematics
5. Jyotisha Siddhantas – Astronomy and time calculation
6. Agamas & Tantras –

Ritual, temple architecture, and spiritual practices --- Conclusion The Indian Knowledge System is a holistic synthesis of spiritual wisdom, scientific inquiry, ethical conduct, and artistic expression. Its sources — the Vedas, Upavedas, Vedangas, Puranas, Itihasas, Smritis, and Shastras — together form a complete and timeless framework of human understanding, integrating science, philosophy, and spirituality for the betterment of individuals and society.

#### **Communication in Ancient India —**

Communication in ancient India was deeply rooted in oral, visual, and symbolic traditions that transmitted knowledge, values, and culture across generations. Long before modern communication systems emerged, India had developed a highly sophisticated network of interpersonal, mass, and administrative communication, which was spiritual, educational, and political in nature. Communication in ancient India was not merely the exchange of information — it was a medium to preserve culture, spread



dharma (righteousness), and strengthen social unity. ---

A. Oral Tradition — The Foundation of Early Communication Key Features Orality was central to communication in the Vedic period. Knowledge was passed down through Guru–Shishya (teacher–disciple) tradition. The Vedas, Upanishads, and epics were memorized and orally transmitted for centuries. Modes of Oral Communication

1. Storytelling (Katha, Akhyana, Itihasa): Used to teach moral values, history, and religion. Example: Ramayana and Mahabharata recitations in village gatherings.

2. Public Recitations and Debates (Shastrartha): Scholars discussed philosophy, logic, and ethics in assemblies.

3. Folk Communication: Ballads, songs, drama, and dance were used to spread messages to the masses. Example: Jatra in Bengal, Kathakali in Kerala, Harikatha and Bhajan traditions. Importance Oral communication ensured accuracy through memorization techniques (e.g., repetition, chanting, rhythmic recitation). It created a shared cultural identity and preserved the

Indian knowledge system. ---

B. Written Communication and Script Development Early Scripts in India Harappan Script (2500–1500 BCE): Undeciphered; used pictographs and symbols for trade and administration.

Brahmi Script (from 4th century BCE): The earliest deciphered script, used in Ashokan inscriptions.

Kharosthi Script: Used in the northwestern regions (modern Pakistan/Afghanistan). Materials Used for Writing Palm leaves (Tala Patra) Birch bark (Bhoj Patra) Copper plates (Tamra Patra) Stones and pillars for inscriptions These materials helped in recording laws, trade records, religious texts, and royal orders, marking the transition from oral to written communication. ---

C. Symbolic and Visual Communication Ancient Indians used symbols, signs, and art as a medium of non-verbal communication. Examples Temple architecture and sculpture: Conveyed spiritual stories and philosophical concepts. Cave paintings (Ajanta, Ellora, Bhimbetka): Depicted life, hunting, rituals, and beliefs. Yajna rituals, mudras, yantras, and mandalas: Visual expressions of religious and cultural ideas. Coins and seals: Used to communicate royal authority and trade identity. Such art and symbols acted as visual mass media, accessible even to the illiterate population.

D. Political and Administrative Communication Kings and rulers in ancient India used structured systems of communication for governance, law enforcement, and diplomacy. Messengers and Couriers Known as Dutas or Sandeshvahak, they carried royal messages between states. The Rajdoot system ensured quick communication between rulers and provinces. Royal Announcements Important proclamations were made by beating drums (Nagada, Dundubhi) or by town criers (Prachara). Religious and moral edicts were often engraved in public spaces for the people to see. Use of Spies and Informants Ancient texts like Arthashastra by Kautilya describe an organized intelligence network for internal and external communication in administration.



E. Religious and Cultural Communication Vedic Communication Priests acted as communicators between people and gods through chants and rituals. The use of mantras, symbols, and hymns communicated cosmic truths. Buddhist Communication Buddhist monks (Bhikshus) spread the teachings of Buddha through oral sermons, symbols (Dharma Chakra, Stupa), and storytelling (Jataka tales).

Monasteries (Viharas) served as centers of education and communication. Jain and Hindu Communication Jain monks used discourse (pravachan) and symbolic art to spread non-violence and truth. Hinduism used Katha, Puranas, and temple festivals as community communication tools.

F. Ashokan Edicts — The Earliest Example of Mass Communication Background Emperor Ashoka (273–232 BCE) of the Mauryan dynasty was the first Indian ruler to use written communication on a mass scale. After embracing Buddhism, he used inscriptions to spread messages of dharma (moral law), tolerance, and social welfare. --- Types of Edicts Ashoka's inscriptions were written in Prakrit language, using Brahmi and Kharosthi scripts (later also Greek and Aramaic in northwest India). Type Medium Purpose Rock Edicts Carved on natural rocks Spread ethical and moral principles Pillar Edicts Engraved on polished stone pillars Display royal orders and public welfare policies. Major Rock and Pillar Edicts Rock Edicts

Major Rock Edict I–XIV: Found across India (Girnar, Dhauri, Kalsi, Jaugada, etc.) Topics include: Non-violence and respect for all religions Ban on animal sacrifices Moral conduct, compassion, and charity Instructions to officials (Rajukas, Pradesikas) to act with justice Promotion of Dhamma (universal moral code) Pillar Edicts Found at places like Sarnath, Sanchi, Topra, Delhi, and Meerut. Symbolized royal authority and moral governance. The Sarnath Lion Capital (four lions back-to-back) became India's National Emblem. Messages include: Religious tolerance Equal treatment of subjects Appointment of Dhamma Mahamatras (officers for public morality) Welfare measures like planting trees, hospitals, rest houses, and wells --- Language and Communication Significance Used vernacular languages (Prakrit, Greek, Aramaic) — making communication accessible to common people, not just elites. Demonstrates an early form of public communication, civic instruction, and ethical governance — comparable to modern-day public information campaigns.

G. Educational Communication: Gurukul and Universities Education was the core medium of intellectual and moral communication in ancient India. Gurukul System Based on personal interaction between Guru (teacher) and Shishya (student). Emphasized oral learning, discipline, and holistic development. Ancient Universities Takshashila, Nalanda, Vikramashila, and Vallabhi were major centers of communication and knowledge dissemination. Students from across Asia studied science, medicine, philosophy, grammar, and logic, making India a global

communication hub. --- 8. Folk and Community Communication Folk forms preserved and communicated culture, values, and news to rural audiences. Medium Region Purpose Harikatha, Bhajan, Kirtan Pan-India Religious and moral storytelling Yakshagana, Kathakali, Burrakatha South India Educational entertainment Puppetry (Kathputli) Rajasthan Social awareness through stories Folk songs and dances All regions Communication of emotions, history, and festivals These were interactive, participatory, and localized — the earliest forms of “community media.”



Conclusion Communication in ancient India evolved from oral tradition to written inscriptions and symbolic media, integrating religious, political, artistic, and social dimensions. Ashoka's edicts stand as the earliest and most organized form of state communication, blending governance with moral education. Ancient Indian communication emphasized truth, ethical living, and harmony, setting a foundation for modern public communication and media ethics.

### **Indian Knowledge System (IKS) and Cultural Identity**

The Indian Knowledge System (IKS) represents India's ancient and holistic body of knowledge — integrating philosophy, science, art, spirituality, and ethics. It has played a vital role in

shaping and preserving India's cultural identity through generations. --- 1. Reflection of Culture in Knowledge IKS is rooted in Indian culture, traditions, and worldview. It expresses the values of Dharma (righteousness), Karma (action), and harmony with nature. Knowledge was

not separate from life — it guided behavior, social structure, and moral principles. ---

2. Preservation of Cultural Heritage Texts like the Vedas, Upanishads, Puranas, and epics transmit Indian philosophy, rituals, and languages. Art, music, architecture, and Ayurveda are all

expressions of cultural wisdom preserved through IKS. ---

3. Identity and Continuity IKS connects people to their historical roots and civilizational continuity. It builds a shared sense of belonging and pride in India's intellectual and moral traditions. The Guru-Shishya parampara, festivals, and oral traditions maintain community

identity. ---

4. Integration with Modern Context Reviving IKS in education helps bridge tradition with modern science and innovation. It promotes cultural confidence and self-reliance, encouraging India's identity in a globalized world.

Description and relevance of identified components

Panchkosh:

There are numerous personality theories that exist in psychology, including Western and Indian theories. The concept of personality developed in the Taittiriya Upanishad is a combination of physical, mental, intellectual, and spiritual dimensions. This Vedantic psycho-philosophical theory (Satpathy, 2018) of human personality describes five sheaths of personality that are Annamaya Kosha, Pranamaya Kosha, Manomaya Kosha, Vigyanmaya Kosha, and Anandmaya Kosha. To consider the Indian tradition in mainstream education, the National Curriculum Framework for Foundational Stage 2022 proposed to integrate Panchkosh theory for nurturing the holistic development of children (NCF-FS, 2022, pg. 19). Annamaya Kosha represents physical development that is characterized by growth of body parts, development of skills, and control of organs. Pranamaya Kosha is about pranic development, which is for control and regulation of impulses and restraints. Manomaya Kosha relates to the mental development that includes concentration, balance, and spirit. Vigyanmaya Kosha is intellectual development characterized by memory, perception, discretion, judgment, chance, prediction, observation, and the ability to differentiate. Anandamaya Kosha indicates spiritual development - represented by



love, joy, realization of abhaya, beauty awareness, creativity, and development of virtues (Panchal et al., 2023).

Triguna Theory: Many Indian scholars assume human personality contains physical, mental, and spiritual aspects (Singh et al., 2016).

Understanding of triguna theory takes into account a wider array of personality aspects that influence the identification of the traits of students. Triguna means three qualities, or gunas, of Prakriti, i.e., Sattva means balanced, Rajas means passionate, and Tamas means dull. It is related to the physical, social, psychological, and spiritual aspects of personality. These three gunas are mentioned in Atharveda, and all gunas act together and determine the complete individual's personality (Dhulla, 2014). As certain gunas demonstrate specific qualities in behavior, it depends on the dominance of guna in an individual. Sattva is defined as humility, intelligence, goodness, purity, knowledge, peace, stability, self-awareness, sensitivity, control, and harmony. It is also conceptualized as clearness, truth, determination, discipline, and detachment (Singh et al., 2016). Rajas is conceptualized as impure, bad, a lack of control over emotions, passionate, anxious, desirous, and greedy. Rajas theorized overactivity, dissatisfaction, materialistic mentality, and extraverted instability. Similarly, tamas is defined as neutrality, fear, sorrow, lethargy, low self-confidence, low self-respect, mental imbalance, anger, arrogance, procrastination, and inertia.

Ashtanga Yoga: Sage Patanjali is the originator of yoga philosophy and compiled the Yoga Sutra. Patanjali's Yoga Sutra propounds the Ashtanga Yoga, or the yoga having the following eight angas, or limbs: Yamas (social observances), Niyamas (personal observances), Asanas (steady and comfortable postures catering primarily to physical and physiological health), Pranamaya, Pratyahara, Dharana, Dhyana, and Samadhi. Ashtanga Yoga of Patanjali is holistic in that it caters to the social, physical, physiological, mental, intellectual, and spiritual dimensions of human personality (Rao, n.d.). The practice of Ashtanga Yoga purifies the mind of negative ideas or behaviors and cultures oneself towards positive behavior through Yama (Sahay, n.d.). Niyama represents discipline (Sharma, n.d.). The third limb of the system is Asana, which impacts the mind, making the mind calm and quiet, facilitating emotional control and intellectual clarity with the practice of physical practice (Mehta, n.d.). Fourth limb pranayama helps to hold the vital force (Tiwari, n.d.). These are the Bahiranga yoga. Bahiranga yoga acts as a tool for the refinement of body and mind. Antaranga yoga (Pratyahara, Dharana, Dhyana, and Samadhi) brings about spiritual solace (Dhavale & Nimbalkar, n.d.). Integration of all Bahiranga yoga at foundational and preparatory education appears with the balanced and dynamic personality of the child.

Panchbhutas—

Human activity causes serious hazards to the environment, which threaten the lives of living beings. After a huge damage, humans have now awakened for the protection of the environment. In ancient India, nature, like air, water, earth, ether, and fire, was considered as gods. This shows that there is a need to preserve the environment, and it can be done using either spirituality or scientific reason. Both the methods are towards the protection of nature, life, and generation. This universe is made up of Panchmahabhut, which includes Akasha, Agni, Vayu, Jala, & Prithvi. As the National Curriculum Framework for Foundational Stage 2022 suggests, early childhood is the right stage to introduce the Panchmahabhut by direct experience so that children can feel a connection with life. It also develops a lifestyle with the environment. It also helps to understand the attributes of Panchbhut that must be needed for an influential and potent



personality. There are some foundational principles of Panchmahabhut. Prithvi stands for stability and solidity; Jala stands for cohesiveness and fluidity; Agni symbolizes transformation, passion, and enthusiasm; Vayu represents dynamism and movement; and last, Akasha stands for space, expansiveness, and consciousness.

**Panchtantra, Jatak & Hitopadesh:**

Before the invention of any modern electronic equipment like television or computers, listening to and telling stories was the most favorite pastime. Stories were used to pass on real events, history, family connections, and also as entertainment (Kulkarni, 2013). In India, since the Vedic age, there has been a tradition of oral education. Many stories in the ancient text were related to value education. NEP 2020 has emphasized the value of education. Value education is essential for good qualities in life and to develop positive human behavior. NCF- FS 2022 suggests giving students the opportunity to learn ethics and values from traditional Indian funfables and stories from Panchtantra, Jatak & Hitopadesh. Pandit Vishnu Sharma is the writer of the Panchatantra stories. Panchatantra stories help to teach the importance of honesty and integrity, the value of kindness and compassion, the importance of using their intelligence and wit, the consequences of their actions, etc. Hitopadesha, meaning “advice that can help,” is a collection of stories that describe good and bad behavior. Hitopadesha is Sanskrit literature consisting of fables with bird and animal characters written by Pandit Narayan Bhatt. Preaching perspective in Hitopadesha shows the value of friendship, concentration, patience, service, the difference between good and bad, & pragmatic wisdom (Dave, 2018). Teachings of stories and precepts of Hitopadesha connect the matters of life and pragmatic wisdom with the current content. The Jatak word originates from the Sanskrit word ‘Jaatak,’ which means ‘the story of birth. Jatak Katha is a collection of around 547 stories, which are about the life of Buddha. These stories depict Buddhist morality (Ubeysekara, 2021). Learning from the Ramayana & Mahabharata: Values of religious literature, text, and belief always help in sustaining the society and its culture. Ramayana & Mahabharat are great epics considered as ethical literature. The Ramayana & Mahabharata explore deep morality and the core of life. In modern Indian culture, there are epic role models of morality that still have an impact on moral behavior and ethical thinking (Maity & Mete, n.d.). Ramayana has influenced Indian society by its social and ethical principles, and the figures of Ram, Sita, Hanuman, and other characters have endured as timeless representations of morality and values. The Bhagavad Gita, part of the Mahabharata, gives the ethical and moral education of duty, righteousness, and ethical dilemmas. In the Ramayana, the life of Ram presents the exemplar of ethical behavior. Exploration of Ramayana’s teaching and discussions on the relevance of the Mahabharat foster a connection between modern life and ancient excellence (Maity & Mete, n.d.).

**Purusarth:** Purusharthas as values representing the Indian way of life (Ashok & Suman, 2015). Purushartha means objective of human being. Realizing the ultimate truth and spiritual values Indian ethos reflects the fourfold human objectives, i.e., Dharma, Artha, Kama, and Moksha. Dharma is supreme duty, artha indicates wealth or material, kama represents desires, and moksha is salvation or liberation (Singh, 2013). Dharma is a concept about human duty as an unseen result.

**Panchadi:** Panchadi is the five-step learning process that is recommended as a good way for a teacher to formulate the lesson plan for the sequence of activities and approaches that should be used to teach a child something. It recommends a teaching approach for children to experience,



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experiment, and explore. The 5 steps of Panchaadi are Aditi, Bodh, Abhyas, Prayog, & Prasar. Aditi: This initial phase involves the introduction of a new concept. It encourages connecting a child's existing knowledge with a new topic. Bodh: In this stage children develop their conceptual understanding. It inspires the elimination of ignorance. Abhyas: The third phase is practices, which emphasize the strengthening of skill theory through various engaging activities. Prayog: It focuses on applying the learning in real-life situations. Prasar: This stage encourages communication of acquired knowledge.

RENAISSANCE



## Unit-II

### Media and social institution in india

The relationship between society and mass media is both dynamic and complex. The media doesn't merely reflect society; it plays an active role in shaping societal norms, behaviors, and even political and cultural ideologies. Over time, this relationship has evolved from traditional forms of communication to the digital media landscape we know today. In this blog post, we will explore the intricate ways in which mass media influences society, and how societal structures such as caste, religion, and ethnicity are represented and sometimes reinforced by mass media outlets. We'll also dive into how the media has transformed in the information age, becoming both a reflection of and a catalyst for social change.

#### What is communication:

Communication is the process of exchanging information, ideas, thoughts, feelings, or emotions between two or more people, ensuring the message is understood by the receiver. The word comes from the Latin word **communicare**, meaning "to share" or "to make common". It encompasses various forms, including verbal (spoken words), non-verbal (body language, tone), written, and visual methods, and is crucial for connecting, informing, and building understanding between people.

#### Process of communication

- **Sender:** The person who initiates the communication by having an idea.
- **Encoding:** The process of converting the idea into a form that can be sent, such as words, symbols, or gestures.
- **Message:** The actual information or idea being communicated.
- **Channel:** The medium used to transmit the message, such as air for speech, a phone, or an email.
- **Receiver:** The person who receives the message.
- **Decoding:** The process where the receiver interprets the message and translates it into a meaningful idea.
- **Feedback:** The receiver's response to the sender, indicating whether the message was understood.
- **Noise:** Any disruption that interferes with the communication, such as physical distractions, misunderstandings, or technical issues.

#### Verbal Communication



The transmission of information, ideas, and feelings through words is called verbal communication

**Spoken:** Conversations, speeches, and phone calls.

**Written:** Emails, letters, text messages, and social media posts.

**Components:** The actual words and phrases used, their grammar, and the structure of the message.

### **Non-Verbal Communication**

Communication without the use of spoken or written words is called non verbal communication

**Body Language:** Posture, movements, and gestures.

**Facial Expressions:** Smiles, frowns, and other expressions that show feelings.

**Eye Contact:** Looking at someone to show engagement.

**Tone of Voice (Paralanguage):** Not *what* you say, but *how* you say it—including pitch, volume, and rhythm.

- **Space and Touch (Proxemics and Haptics):** How you use space and the physical contact you make.

### **Types of communication:**

Intrapersonal Communication is Communication with oneself through internal thinking , self dialogue, or reflective thinking. With the help of this communication To achieve self-adjustment, build self-concept, engage in self-reflection, and process emotions and thoughts.

It is a solitary, internal process that occurs within an individual's mind.

Interpersonal Communication.

A verbal and non-verbal exchange of information, ideas, and feelings between two or more individuals.

### **Purpose:**

To build relationships, convey information, share emotions, and resolve conflicts.

- **Characteristics:**

It is a social, interactive process involving at least two participants, allowing for immediate feedback and a dynamic exchange of messages.



**Group Communication**

- **What it is:**

Interaction among three or more people who are actively participating and working toward a common goal.

- **Purpose:**

To achieve a shared goal, improve collaboration, make decisions, and foster productivity within the group.

- **Characteristics:**

It is more complex than interpersonal communication but involves fewer people than public or mass communication, often taking place in small groups like teams or projects.

**Mass communication** :Mass communication is the process of sharing information, ideas, and entertainment with a large, often unspecified audience through mass media. It uses channels like television, radio, print, and digital platforms like social media to reach a wide number of people simultaneously. This process includes creating, sending, and analyzing messages for public consumption, with purposes ranging from education and advertising to entertainment and public relations.

- Mass communication function involves monitoring the environment and disseminating information about events, facts, and research to a large population. It provides the public with news and keeps people updated, especially during crises.
- Mass media correlates different parts of society by presenting information and offering interpretation and analysis. Through editorials and commentary, it helps shape attitudes and influence public opinion on social, cultural, and political issues.
- Media transmits cultural messages, norms, and values from one generation to the next, helping people understand societal behaviors and fostering cultural exchange.
- Mass communication provides relaxation and escapism through various forms of content like movies, shows, and music, serving as a diversion from daily stresses.
- Advertising, political campaigns, and public information messages aim to persuade the audience to change their mindset, adopt new ideas, or support specific causes.
- Mass media can encourage collective action by rallying people during emergencies or promoting specific social or political agendas.

Beyond just reporting facts, mass media interprets events and issues, providing context and commentary that helps the audience understand the world.

- Mass media contributes to education and knowledge enhancement through documentaries, reports, and other informative content.



### **Folk and traditional media**

Folk and traditional media are the heartbeat of cultural expression in India. These forms of communication have been an integral part of Indian societies for centuries, preserving rich histories, traditions, and values. Unlike modern media, which is often shaped by digital tools and platforms, folk and traditional media thrive on personal interaction, oral traditions, and live performances, weaving together stories and social messages in a manner that speaks to the hearts of the people. In this blog, we will explore the diverse types of folk and traditional media in India, highlighting how each form serves as a vital communication tool for communities across the country.

Types of folk media:

#### **Folk music and dance**

#### **Storytelling traditions**

#### **Puppetry**

#### **Folk paintings and sculptures**

#### **Street theatre and performance art**

#### **Print and electronic media**

Print media comprises tangible, paper-based formats like newspapers, magazines, and books, emphasizing depth and credibility through physical delivery.

Electronic media includes digital platforms such as television, radio, websites, and social media, offering immediate, interactive, and global access to information through electronic devices. Key differences lie in their format (physical vs. digital), interactivity (low vs. high), and speed of delivery

#### **Radio**

- **Technology:** Transmits audio signals over radio waves.
- **Content:** News, music, talk shows, and audio dramas.
- **Experience:** Stimulates imagination, as it is purely audio-based.
- **Accessibility:** Can be more accessible, as it requires less complex equipment and can be listened to while multitasking.

#### **Television**

- **Technology:** Transmits both audio and visual signals.
- **Content:** A wide range of entertainment, news, sports, and educational programs.



- **Experience:** Offers a complete audio-visual experience, which can be more immersive.
- **Impact:** Has a powerful influence on culture, shaping fashion, language, and social norms.

**Cyberspace** is the interconnected digital environment created by computer networks, especially the internet, where people can communicate, interact, and conduct business. It encompasses everything from online communication and social media to the infrastructure that supports global data exchange, and it is a term popularized by author William Gibson. While it enables modern life, it also presents challenges like cybersecurity threats, including cyberattacks and data breaches.

## **Journalism**

### **UNIT 3**

#### **Indian Culture and Representation**

Indian media often represents the nation through a blend of dominant Bollywood, traditional Hindu, and urban narratives, frequently highlighting regional, cultural, or religious diversity in limited ways. While mainstream media portrays a vibrant, emerging superpower, it is often criticized for overlooking minority voices and reinforcing gender stereotypes.

Key aspects of media representation include:

- **Regional and Marginalized Gaps:** Mainstream media (news and entertainment) often overlooks regional nuances, particularly neglecting the Northeast, and portrays marginalized communities through the lens of privileged groups.
- **Bollywood & Cultural Homogenization:** Bollywood often defines "Indian culture" for national and international audiences, sometimes perpetuating a, often, North Indian-centric perspective.
- **Gender Roles:** Media frequently reinforces traditional gender roles, despite some modern films challenging these norms.
- **Western Media View:** International media often portrays India through binary tropes—either as "exotic and colorful" or "poor and chaotic"—emphasizing extremes over nuanced, daily life.
- **Emerging Trends:** New media, such as digital platforms and independent cinema, is increasingly offering counter-narratives that challenge stereotypes and provide a more authentic representation of India's diverse cultures.

The media acts as a "in-between agent" capable of both celebrating diversity and homogenizing regional identities, as highlighted in this analysis of Media and Gender in India.

#### **Unity in Diversity**



"Unity in Diversity" is portrayed by the media as a fundamental, defining characteristic of Indian culture, describing a nation that maintains harmony despite immense variations in religion, language, and tradition. Media coverage often highlights India as a "melting pot" where diverse cultures, such as those of the North-West and the South, are intertwined, forming a composite national identity.

### **Key Understandings of Indian Culture via Media:**

- **A Living Synthesis:** Media often highlights that Indian culture is not uniform but an inclusion of various cultures, absorbing new ideas while preserving ancient traditions.
- **Communal Harmony:** Media, including social media, often showcases the coexistence of multiple religions—Hinduism, Islam, Christianity, Sikhism, and others—celebrating each other's festivals (Diwali, Eid, Christmas).
- **Cultural Fusion:** Bollywood, classical and folk dance forms (like Bharatanatyam, Kathak, Garba), varied cuisine, and traditional attires from different states are frequently presented as threads that weave the nation together.
- **Shared Values & Heritage:** Despite diversity, shared values like family bonds, respect for elders, hospitality, and a deep-rooted spiritual ethos bind the people, often depicted as a "thread of love".
- **Resilience and Nationalism:** Media reports often showcase unity in times of national crisis, such as natural disasters or during national events like Independence Day, bridging regional divides.

### **Media Representation of Challenges:**

While celebrating unity, media also highlights challenges to this harmony:

- **Identity Politics:** Media frequently reports on the rise of communalism, caste-based discrimination, and regionalism, which can sometimes threaten the social fabric.
- **Misinformation:** Social media is recognized for its capacity to both highlight unity and, conversely, accelerate the spread of hate speech and stereotypes.

### **Role of Media in Promoting Unity:**

- **Highlighting Inclusivity:** Media acts as a bridge by sharing stories of collaboration, intercommunity festivals, and the work of social reformers.
- **Cultural Diplomacy:** Media, through film and arts, showcases India's diversity on the global stage.



In essence, according to media, Indian culture is understood as "unity without uniformity" and "diversity without fragmentation".

## **Regional Cultures**

Media representation of Indian culture is a complex, often contested, mix of vibrant celebration, stereotypical homogenization, and growing digital diversification. While traditional media (cinema, TV) historically emphasized a "pan-Indian" culture heavily influenced by North Indian traditions and Hindi cinema (Bollywood), recent media trends show a shift toward documenting regional nuances.

### **Key Aspects of Regional Culture Representation in Media:**

- **Regional Diversity & Linguistic Pride:** Regional media, including local language news (e.g., Bengali, Tamil, Marathi) and films, plays a crucial role in documenting local customs, festivals, and language pride.
- **"Bollywoodization" vs. Authenticity:** Critics often point out that mainstream national media tends to marginalize regional cultures by prioritizing Hindi-speaking, urban narratives. This creates an imbalance, where some cultures are amplified while others are rendered "invisible" or stereotyped.
- **Regional Nuance on Digital Platforms:** YouTube and social media have provided a platform for local voices, allowing regional practices (folk art, regional food, rituals) to be represented with more nuance, countering mainstream media stereotypes.
- **Key Media Vehicles:**
  - **Cinema:** Acts as a major cultural ambassador, depicting traditional stories and societal norms, though often through a commercialized lens.
  - **Television & News:** Newspapers and television, particularly after the 1980s, shifted to showcase cultural diversity (e.g., *Bharat Ek Khoj*) alongside commercial content.
  - **Advertising:** Often uses regional motifs, costumes, and languages to resonate with local consumers, sometimes reinforcing stereotypes, but also fostering cultural pride.

### **Challenges and Issues:**

- **Stereotyping:** Media often relies on simplified symbols (e.g., defining all of South India by specific foods or traditions), limiting the understanding of true cultural diversity.
- **Ideological Impact:** Over the past 70 years, some media content has been criticized for deliberately or inadvertently influencing perceptions of heritage and creating skewed narratives of communities.
- **Cultural Imperialism:** Concerns exist that dominant media narratives can erode regional identities, replacing them with a homogenized, commercialized version of Indian culture.



### Current Trends:

- **Digital Empowerment:** Social media and digital media offer a more democratic, polyphonic space where common people can challenge media-created narratives, such as during the 'Kiss of Love' campaign.
- **Cultural Citizenship:** There is an ongoing struggle for media to be more accessible to marginalized sections of society, enabling them to communicate their own stories.

### Festivals

Indian festivals are represented in media as vibrant, diverse, and deeply rooted in cultural, religious, and social traditions, acting as a "cultural melting pot" that showcases unity in diversity. Media coverage often focuses on the spectacle, colors, and communal harmony, while also highlighting the economic and social significance of these events, including the role of local artisans and tourism.

### Key Aspects of Cultural Representation in Media

- **Unity in Diversity:** Festivals are portrayed as unifying events, where people from different religions and regions come together to celebrate.
- **Visual and Sensory Spectacle:** Media emphasizes the colors, food, music, and dance that define Indian festivals.
- **Cultural Preservation:** Many festivals are shown as platforms for passing down traditions, crafts, and values to new generations.
- **Commercialisation and Sustainability:** Recent media coverage highlights the economic impact on artisans, as well as a growing focus on sustainability and eco-friendly practices (e.g., eco-friendly Ganesha idols, clay diyas).
- **Global Recognition:** International media coverage, along with local, often highlights festivals like Diwali, Holi, and the Pushkar Camel Fair to a global audience.
- **Misrepresentation Concerns:** Some analysis suggests that mainstream media can sometimes offer a skewed or overly sensationalized representation, focusing only on the spectacle rather than the deeper significance.

### Regional and Seasonal Variety

Media coverage often breaks down festivals by region:

- **West Bengal:** Durga Puja, which is often listed as a UNESCO-recognized event.
- **Maharashtra:** Ganesh Chaturthi and Navratri.
- **Kerala:** Onam, featuring boat races and traditional feasts.
- **Punjab:** Baisakhi and Lohri.



- **Rajasthan:** Pushkar Camel Fair, which is popular with international media for its unique blend of culture and trade.

### **Media Coverage Formats**

- **Entertainment & News:** Extensive coverage of festival celebrations, including news reports on crowds, and entertainment shows highlighting music and dance.
- **Documentaries & Travelogues:** Showcasing the history and cultural significance of festivals.
- **Social Media:** Real-time sharing of celebrations by individuals, enhancing the sense of community.

### **Representation in media :-**

Indian television serials largely shape cultural perception by reinforcing traditional values, prioritizing high-drama joint family narratives, and focusing on upper-middle-class lifestyles, often ignoring regional diversity. While promoting a "pan-Indian" culture, they frequently perpetuate regressive gender stereotypes, portraying women as submissive, family-oriented, or solely focused on domestic spheres.

### **Key Aspects of Representation**

- **Family Structures:** Popular soaps often emphasize joint family systems, representing them as the cornerstone of Indian society.
- **Gender Representation:** Female characters are often categorized into idealized mothers/wives or stereotypical vamps. Even while portraying the "new" woman, many shows often fail to break away from traditional "weaker sex" portrayals.
- **Cultural Homogeneity:** TV shows tend to prioritize a monolithic view of Indian culture, often focusing on North Indian traditions while disregarding the rich diversity of other regions.
- **Materialism vs. Tradition:** A duality exists where traditional rituals (like Karvachauth) are highlighted within highly materialistic, lavish lifestyles (grand mansions, heavy costumes).
- **Impact on Audience:** These shows serve as both a mirror and a guide to social values, with viewers often imitating characters' fashions and lifestyles.

### **Evolution and Trends**

- **Shift from Public to Private:** While early television (Doordarshan) focused on national integration through mythologicals, post-globalization, private channels have moved to sensational melodramas to maximize viewership.
- **Regional Integration:** Rural-based stories are gaining traction, yet they often still adopt the melodramatic, formulaic structures found in urban-based soaps

**Cinema** Indian cinema profoundly shapes and reflects national identity by blending traditional narratives, music, and social issues, serving as both a mirror and a catalyst for social change. It



captures diverse cultural practices, such as festivals and regional nuances, while navigating the complexities of caste and evolving from traditional portrayals toward more, yet not fully, inclusive, modern perspectives, particularly via OTT platforms.

Key aspects of Indian culture and representation in cinema include:

- **Cultural Fusion:** Indian cinema combines melodrama, music, action, and humor, often rooted in Parsi theatre and traditional storytelling.
- **National Identity & Myth:** Films frequently evoke national pride by blending myth with modern narratives and addressing social issues.
- **Gender Representations:** While conventionally dominated by gender binaries, recent films have increasingly featured strong, nuanced female leads.
- **Caste and Social Reality:** Representation of the caste system is evolving from avoidance to more direct confrontation, with movies like *Article 15*.
- **Impact of Technology & Diaspora:** Streaming platforms have modernized storytelling, allowing for greater diversity, while cinema serves as a cultural connector for the Indian diaspora.

### **Challenges and Critique**

- **Stereotyping:** Despite progress, media sometimes relies on sensationalism and creates inaccurate, limiting depictions of both local cultures and international views of India.
- **Marginalization:** Certain groups, such as tribal communities, have been historically portrayed through negative stereotypes, requiring more authentic, inclusive storytelling.

The industry's impact on society is significant, acting as a powerful tool that both strengthens cultural identity and faces scrutiny for its portrayal of social norms

### **OTT Platforms**

Indian OTT platforms are revolutionizing media by offering diverse, regional, and authentic content, shifting away from traditional television stereotypes to highlight realistic, female-driven, and nuanced narratives. Platforms like Netflix, Zee5, and Amazon Prime Video blend local culture with global trends, fostering cultural hybridization and widening representation across languages.

### **Key Aspects of Indian Culture and Representation on OTT**

- **Regional Diversity & Regional Languages:** OTT platforms have brought local, regional content into the mainstream, with platforms like ZEE5 providing content in over 10 regional languages.



- **Diverse Female Representation:** There is a surge in female-driven narratives, with women increasingly involved in both production and storylines, a major shift from mainstream cinema.
- **Authentic Storytelling:** OTT has moved beyond urban-centric, "Bollywoodized" stories to highlight smaller towns, rural narratives, and raw, realistic portrayals of social issues.
- **Two-way Cultural Exchange:** Creators are blending traditional Indian cultural elements with global storytelling techniques, as noted in the Primus Partners report.

#### Key Players in the Indian OTT Market

- **Global Players:** Netflix (since 2016), Amazon Prime Video (since 2016).
- **Indian Platforms:** Disney+ Hotstar, ZEE5 (known for large regional content), SonyLIV, and Voot.

#### Challenges and Regulation

The rise of OTT has brought discussions regarding the need for self-regulation to align with Indian social standards. The sector is regulated under the IT Rules 2021, which focus on self-regulation

RENAISSANCE



## UNIT 4

### Role Of media in reinforcing or challenging hierarchies

In India, media acts as both a **cement** for traditional structures and a **sledgehammer** for breaking them. Because Indian society is built on complex layers of caste, gender, and class, the media doesn't just reflect these hierarchies—it actively participates in their survival or dismantling.

#### 1. Reinforcing Hierarchies (Media as a Mirror)

Media often inadvertently (or intentionally) maintains the status quo through "symbolic annihilation" or stereotypes.

- **Caste and "Merit":** Mainstream media narratives frequently center on upper-caste experiences, labeling them as "universal." When lower-caste or Dalit characters are portrayed, they are often relegated to roles of victimhood or servitude, reinforcing the hierarchy of who gets to be the "hero."
- **The Male Gaze and Patriarchy:** While changing, cinema and advertising still often reinforce gender hierarchies. By depicting women primarily in domestic roles or as objects of desire, media reinforces the idea that public power belongs to men.
- **Class and Linguistic Elitism:** There is a distinct hierarchy between English-language media and regional language media. English media is often associated with "intellectualism" and global citizenship, while regional media can be unfairly dismissed as "local" or "unsophisticated," reinforcing a class-based divide in whose voice carries more weight.

#### 2. Challenging Hierarchies (Media as a Disruptor)

The digital revolution has allowed marginalized groups to bypass the "gatekeepers" of traditional media (like big studio heads or newspaper editors).

- **The Power of the Podcast:** As a podcaster, you've likely seen how this medium levels the playing field. Long-form conversations allow for nuance that a 30-second news clip doesn't. Podcasts hosted by marginalized voices (e.g., Dalit activists or queer creators) directly challenge the hierarchy of "who is allowed to speak."
- **Viral Activism:** Social media allows grassroots movements to gain national momentum instantly. Hierarchies of power are challenged when a video from a remote village goes viral, forcing state or national authorities to respond to people they might otherwise ignore.
- **Subverting the Aesthetic:** In your work as a video editor, you might notice the rise of "raw" or "anti-aesthetic" content. By moving away from the polished, "high-class" look of traditional media, creators are asserting that "authentic" and "valuable" content doesn't have to look like it came from a billion-dollar studio.



### 3. The Digital Paradox: New Hierarchies

While the internet breaks old walls, it builds new ones:

- **The "Algorithm" Hierarchy:** Content that is "edgy" or polarizing often gets pushed by algorithms, creating a new hierarchy where "outrage" equals "influence."
- **The Digital Divide:** Information hierarchy is now determined by access. Those with high-speed internet and high-end smartphones have a louder voice and better access to opportunities than those in "media dark" zones.

### media and identify formation in india : cultue and media on gender and equality

In the context of India, media doesn't just reflect gender norms; it is a powerful site where gender is "performed," negotiated, and contested. The intersection of culture and media creates a complex landscape for equality.

#### 1. Media as a Tool for Gender Socialization

From a young age, media consumption in India shapes the internal "script" of what it means to be a man, woman, or non-binary person.

- **The "Ideal" Woman:** Traditionally, Indian television (especially daily soaps) has reinforced the Sanskari (traditional) vs. Modern binary. The "good" woman is often portrayed as self-sacrificing and domestic, while the independent or ambitious woman is framed as a disruptor of family harmony.
- **Hyper-Masculinity:** Mainstream cinema often promotes a "macho" culture where aggression is equated with manliness. This reinforces a hierarchy where emotional vulnerability is seen as a weakness, making gender equality harder to achieve as it traps men in rigid roles too.

#### 2. Challenging the Status Quo: The Digital Shift

The rise of digital media and OTT platforms has begun to dismantle these cultural hierarchies.

- **Complex Narratives:** Shows like *Made in Heaven* or *Delhi Crime* have introduced female protagonists with professional agency and complex personal lives, moving away from the "mother/sister/wife" trope.
- **The Queer Revolution:** Digital spaces have been crucial for the LGBTQ+ community in India. Social media allows for the formation of "chosen families" and provides a platform for queer identities to exist outside the stereotypical "comic relief" roles they were historically given in Bollywood.
- **Counter-Culture Creators:** You see this in the podcasting world—conversations around menstrual health, consent, and domestic labor are now mainstream topics because creators can bypass traditional censors.

#### 3. The Role of Advertisements (Femvertising)



Indian advertising has shifted from purely domestic portrayals to "Femvertising" (feminist advertising).

- **Breaking Taboos:** Brands now tackle subjects like widow remarriage, skin color bias (moving away from "Fairness" narratives), and shared household chores (e.g., the "Share the Load" campaigns).
- **The Critique:** While these challenge hierarchies, critics argue this is often "commodity feminism"—where equality is used as a marketing tool without necessarily changing the structural reality of the women working behind the scenes

## **Women Empowerment**

In the Indian context, the relationship between media and women's empowerment is a journey from portraying women as **symbols of tradition** to recognizing them as **agents of change**. Media acts as a catalyst by providing new vocabularies for rights, career aspirations, and bodily autonomy.

### **1. Shifting Narratives: From Domesticity to Agency**

Historically, Indian media (cinema and TV) often framed empowerment as "sacrifice." Today, the narrative has shifted toward **individual agency**:

- **Financial Independence:** Modern advertising and web series (like *Aarya* or *Bombay Begums*) emphasize women as breadwinners and decision-makers, breaking the cultural hierarchy that traditionally placed financial control in the hands of men.
- **The "New" Heroine:** In Bollywood, we've moved from the "damsel in distress" to the "flawed but independent" protagonist. Characters are now allowed to be ambitious, angry, and professional without being "punished" by the plot.
- **Sports Media:** The massive coverage of athletes like PV Sindhu, Harmanpreet Kaur, and the women's cricket team has created a cultural shift, where "strength" and "physicality" are now celebrated traits for Indian girls.

### **2. Digital Media as a Tool for Grassroots Empowerment**

For many women in India, the smartphone is the first private space they have ever owned. This "digital room of one's own" is vital for identity formation:

- **Self-Education:** YouTube and Instagram have become informal universities. Women in rural India use these platforms to learn vocational skills, financial literacy, and health awareness, bypassing traditional barriers to education.
- **The Creator Economy:** You likely see this in your professional circles—platforms like YouTube allow women to monetize their domestic or professional skills (cooking, teaching, coding) directly, granting them economic power within the household.
- **Safety and Solidarity:** Digital campaigns and "Safe Space" groups on WhatsApp or Facebook allow women to share experiences of harassment or discrimination, transforming individual struggles into a collective movement for equality.



### 3. Media, Culture, and the "Double Burden"

While media promotes empowerment, it also reflects a cultural conflict known as the "**Double Burden**":

- **The Superwoman Myth:** Many advertisements portray the "empowered woman" as someone who excels at her corporate job *and* perfectly manages the household. While this looks like empowerment, it often reinforces the hierarchy where domestic labor remains solely a woman's responsibility.
- **Beauty Standards:** Despite the "empowerment" talk, media still heavily reinforces narrow beauty standards (fairness, thinness). This creates a contradiction where a woman is told she can "conquer the world" but only if she looks a certain way.

### 4. Media and the Policy of Empowerment

Media also plays a role in popularizing government schemes (like *Beti Bachao, Beti Padhao*). By using celebrities and emotional storytelling, these campaigns attempt to change the "son-meta-preference" in Indian culture, using media as a tool for large-scale behavioral change.

#### **Youth and popular culture : influence of digital media on youth:-**

The influence of digital media on youth and popular culture in India has shifted from being a mere entertainment tool to a foundational economic and social structure. In 2026, the "**Orange Economy**"—a term for the creative economy—has become a formal career path, fundamentally changing how young Indians see their future.

#### **1. The Professionalization of Popular Culture**

For the Indian youth, creating content is no longer just a hobby; it is a recognized profession.

- **The "Creator Lab" Revolution:** The 2026 Union Budget marked a milestone by announcing **AVGC (Animation, Visual Effects, Gaming, and Comics) Content Creator Labs** in over 15,000 schools and 500 colleges. This treats creativity as a national growth strategy, moving popular culture from the fringes of "social media fame" to a formal industry.
- **Glocal Content:** Youth culture is increasingly "Glocal"—a mix of global trends (like K-Pop aesthetics or US-style podcasts) and deep local roots. Digital media allows a creator in a Tier-2 city to influence national fashion or language trends just as much as a celebrity in Mumbai.

#### **2. Identity and the "Chaos Culture" Trend**

Digital media has replaced traditional institutions as the primary site for identity formation.

- **The Shift to Authenticity:** While previous years focused on "polished" aesthetics, 2026 youth culture leans toward "**Chaos Culture**"—content that is raw, human-made, and sometimes absurd (like "Gen Alpha" nonsensical memes). This is a direct reaction against the high-pressure, over-curated images of the past decade.



- **Peer-Led Narratives:** Young people are using digital tools to "narrate their lives" and build self-perception. Research indicates that over **82% of youth** acknowledge that social apps significantly affect their social attitudes, moving identity formation from family-centric to community-centric.

### **3. The Digital Paradox: Empowerment vs. Addiction**

As digital media becomes the center of popular culture, it brings a dual reality for the youth:

### **4. Language and Linguistic Evolution**

Digital media is literally changing how young Indians speak.

- **Memes as Language:** Memes, acronyms, and Hinglish slang (created on YouTube and WhatsApp) have become the "lingua franca" of the youth. This new linguistic behavior often bridges class and regional divides, creating a unified digital youth culture.

Given your role as a video editor, you are effectively a "builder" of this popular culture. Have you noticed your younger clients moving away from the "perfectly polished" look toward the more chaotic, "lo-fi" aesthetic that is trending in 2026?

The among Indian youth, underscoring the urgent need for digital wellness in this high-tech landscape.

### **Indian culture through the lense of global media**

Viewing Indian culture through the lens of global media in 2026 reveals a profound shift: India is no longer just a "subject" of the global gaze, but a **primary architect** of global trends. We have moved past the era of "Slumdog Millionaire" stereotypes into a period of **cultural reclamation and soft power expansion**.

Here is how global media perceives and interacts with Indian culture today:

#### **1. From "Exoticism" to "Mainstream Power"**

Historically, Western media viewed India through a lens of poverty or mysticism. In 2026, the narrative has flipped:

- **The "Indian Baddie" Aesthetic:** A major global trend where South Asian markers—bindis, heavy jewelry, and bold textiles—are being reclaimed. Unlike past decades where these were "orientalized," they are now seen as symbols of high-fashion and confidence, driven by Indian creators rather than Western designers.
- **The RRR Effect:** The global success of films like RRR changed the perception of Indian storytelling. Western critics now celebrate Indian cinema for its "sincerity" and "maximalism," viewing it as a refreshing alternative to the "cynical" or "tired" superhero tropes of Hollywood.

#### **2. The Rise of "Platform Capitalism"**



Global streaming giants (Netflix, Amazon, Disney+) have fundamentally changed how Indian culture is "packaged" for the world:

- **International Legibility:** Content like Delhi Crime or Made in Heaven uses "Western" technical and narrative structures (pacing, cinematography) to tell deeply "Indian" stories. This makes Indian culture "internationally legible"—meaning global audiences can now engage with complex Indian social issues like caste, gender politics, and urban precarity without needing a "translator."
- **The Subscription Boom:** India is projected to reach **₹21,032Cr in OTT revenue by 2026**, making it one of the most important markets for global media companies. This economic weight ensures that Indian cultural narratives are prioritized, not just sidelined as "foreign content."

### **3. Cultural Appreciation vs. Appropriation**

The lens of global media in 2026 is often a battleground for ownership:

- **Validation at the Source:** There is a growing rejection of "Western validation." Indian consumers are increasingly preferring local brands (India's cosmetics market hit **\$21.5B in 2025**). Global media now has to "ask for a seat at the table" rather than acting as the gatekeeper of what is "cool" in Indian culture.
- **The Appropriation Debate:** When Western luxury brands "rebrand" Indian items (like Punjabi Juttis being sold as "Antiqued Leather Pumps" for \$1,450), digital media allows for instant global pushback, forcing a dialogue on the ethics of cultural borrowing.

### **4. Global Media and Political Representation**

Global news media (like BBC, The New York Times, or Al Jazeera) often focuses on a "Dual India":

- **The Economic Giant:** Reporting on India as the "next big thing" in tech, space, and manufacturing.
- **The Social Fracture:** Frequent coverage of internal tensions, religious polarization, and freedom of the press. This creates a global perception of India as a high-potential democracy navigating significant "growing pains."

## **Unit 5**

### **Digital Media, Globalization and Indian Society in journalism**



In 2026, the triad of digital media, globalization, and journalism in India has created a "perfect storm" that is dismantling traditional gatekeeping and replacing it with a mobile-first, AI-driven, and highly polarized landscape.

Here is an analysis of how these forces are reshaping Indian society through the lens of journalism:

### **1. The Death of the "Gatekeeper" and the Rise of Personality-Led News**

Globalization has brought Silicon Valley's platform logic to India, fundamentally changing who controls the "truth."

- **Platform Dependency:** Over **50% of Indians** now rely on YouTube, WhatsApp, and Instagram for news rather than traditional outlets. This has led to the rise of independent journalists (like Ravish Kumar) who leverage global platforms to bypass institutional censorship.
- **The Creator Wave:** In 2026, the line between "journalist" and "creator" is blurred. Audiences increasingly trust **individual personalities** over legacy media institutions, which are often perceived as less authentic or politically compromised.

### **2. Globalization and the "Information Divide"**

While globalization promised the democratization of information, in 2026, it has created a tiered hierarchy of access:

- **The AI-Led Commodity:** Low-cost, AI-generated news (often called "AI slop") is becoming the default for the masses. This content is often mass-translated from English wire services into regional languages, gutting the value of local, on-the-ground reporting.
- **Premium Human Journalism:** Verified, human-led investigative reporting is becoming a luxury product accessible primarily through high-cost subscriptions. This mirrors a global trend where "truth" is becoming a class-based commodity.

### **3. Hyper-Localization through Global Tools**

Interestingly, globalization has empowered the most local levels of Indian society through **Mobile Journalism (MoJo)**:

- **Digital Empowerment:** Tools developed globally (smartphones, cloud editing) allow reporters in remote districts to share field news instantly without expensive satellite equipment.
- **Regional Explosion:** By 2026, there are over **700 million digital news consumers** in India, with the fastest growth in regional languages. Global tech giants like Google have responded by funding local news initiatives (e.g., Google News Initiative's AI Skills Academy) to train Indian journalists in verification and data storytelling.

### **4. The Crisis of Truth: Deepfakes and Polarization**



Globalization has also imported the "infodemic"—the rapid spread of misinformation that threatens social cohesion.

- **Fact-Checking Leadership:** Interestingly, India has become a global leader in fighting digital misinformation. In 2026, India has **17 International Fact-Checking Network (IFCN) certified organizations**, more than any other country, including the US.
- **Echo Chambers:** The algorithmic nature of global social platforms reinforces local social fractures. This has led to increased polarization in Indian society, as users are consistently fed news that confirms their existing biases, making cross-community dialogue harder.

### **Mobile Revolution:-**

The "Mobile Revolution" has completely restructured Indian journalism. In 2026, it is no longer just about "reporting on a phone"; it is about a mobile-first ecosystem where speed, regional languages, and AI-driven content are the new standards.

#### **1. The Rise of MoJo (Mobile Journalism)**

Mobile journalism has moved from a niche skill to a survival requirement for reporters in India.

- **Agility & Access:** Reporters in over 700 districts can now capture, edit, and broadcast high-definition field news instantly using only a smartphone. This has made "now" the permanent deadline for breaking news.
- **Cost Efficiency:** Traditional satellite vans and multi-person crews are being replaced by "one-person bands" who use mobile setups to produce broadcast-quality content at a fraction of the cost.

#### **2. Hyper-Localization & Regional Boom**

The smartphone has unlocked news for the "Next Billion" users who consume content in their native languages.

- **Linguistic Diversity:** By 2026, India is expected to have over **700 million digital news consumers**, with the fastest growth coming from regional languages.
- **Democratization:** Platforms like *Khabar Lahariya* (rural women-led journalism) and tribal news projects (like *CGNet Swara*) use mobile tools to give a voice to marginalized communities that were previously ignored by urban-centric media houses.

#### **3. The Shift to "Personality-Led" News**

Younger audiences in India are moving away from traditional news brands toward individual creators.

- **The Influencer-Journalist:** People increasingly trust individual "personality-led" news on YouTube and Instagram over big media institutions. As a podcaster, you are part of this shift where "authenticity" and a "human face" carry more weight than a corporate logo.



- **The Creator Economy:** News is now competing with entertainment creators for attention, leading traditional newsrooms to adopt "watch tabs" and short-form video formats to stay relevant.

#### **4. The AI and Disinformation Challenge**

While the mobile revolution empowers, it also presents a massive crisis of truth in 2026.

- **AI-Generated "Slop":** There is an explosion of low-quality, AI-automated news content. This is particularly disruptive in regional languages, where AI is used to mass-translate English stories, often gutting the need for local, on-the-ground human reporters.
- **Deepfake Threats:** India is now one of the top three countries targeted by AI-powered disinformation. Newsrooms are being forced to pivot from "breaking news" to "verifying news," with a growing demand for specialized AI forensics and fact-checking editors.

#### **Internet penetration in indian journalism**

In 2026, internet penetration in Indian journalism has crossed a historic threshold, fundamentally shifting the power dynamic from legacy media houses to a digital-first, regional, and individual-led landscape.

With India reaching **1.03 billion internet users** this year, the "digital-only" audience for news is now larger than the combined audience of print and television.

##### **1. The Reach: A Billion-User Milestone**

The scale of internet penetration has rewritten the rules of news distribution:

- **The Rural Dominance:** For the first time, rural India accounts for **57% of active internet users** (approx. 548 million). This has forced journalists to move away from "Delhi-centric" reporting to focus on hyper-local issues in regional dialects.
- **Mobile-First Consumption:** Nearly **78% of India's web traffic** is generated via mobile devices. Journalism is now consumed in short-form snippets, with **74% of users** engaging with digital news weekly, primarily through social media.

##### **2. The Rise of "Platform Journalism"**

Digital penetration has made journalists dependent on global tech platforms for reach:

- **Social Media as the Newsroom:** Over **50% of Indians** now rely on YouTube, WhatsApp, and Instagram as their primary news sources.
- **Individual Sovereignty:** High-speed internet (5G) has allowed veteran journalists to leave traditional TV newsrooms and build independent digital empires. You see this with creators who command millions of views on YouTube, often outperforming the ratings of prime-time TV shows.



### 3. Regional Language Explosion

The internet has effectively ended the "linguistic hierarchy" in Indian media:

- **Vernacular is King:** The fastest-growing segment of digital news is in regional languages. Global platforms like Google and Meta have pivoted their algorithms to prioritize Indian languages, making regional news portals more financially viable than ever before.
- **Hyper-Local Reporting:** In 2026, mobile tools allow a reporter in a small village to reach a global audience. This has democratized "what counts as news," moving beyond national politics to include local agricultural, civic, and community issues.

### 4. The Challenges of Deep Penetration

While the internet has opened doors, it has also created a "crisis of truth":

- **The Misinformation Trap:** About **57% of Indian users** report being worried about misinformation. With news traveling at "WhatsApp speed," the window for verification has shrunk, leading to a high demand for professional fact-checkers.
- **The "AI Slop" Problem:** 2026 has seen a surge in AI-generated "junk news"—automated sites that mass-translate and repost stories to farm ad revenue, often at the cost of journalistic accuracy and on-the-ground reporting.

### Digital Divide

The **digital divide** is the social and economic gap between individuals who have access to modern information and communication technology (ICT) and those who do not.

In 2026, this concept has evolved beyond just "having a computer." It is now measured by the quality of access, the ability to afford high-speed data, and the digital literacy required to navigate an AI-driven world.

#### 1. The Three Layers of the Digital Divide

To understand the divide today, we look at it through three distinct lenses:

- **The Access Divide:** The physical gap. Does a person have a 5G connection, a smartphone, or a stable fiber-optic line? In India, while over **2.15 lakh Gram Panchayats** are connected via BharatNet, "last-mile" connectivity to individual homes in remote areas remains a challenge.
- **The Skills (Literacy) Divide:** Even with a phone, can the user safely use it? This includes knowing how to navigate government portals (like DBT), recognizing AI-generated deepfakes, and avoiding phishing scams.
- **The Usage Divide:** How people use technology. One person might use the internet to earn a degree or manage an investment portfolio, while another might only use it for passive entertainment. This creates a gap in the *economic value* derived from the same technology.



## 2. The Indian Context (2026)

India presents a unique paradox: it is one of the world's cheapest data markets, yet a significant portion of the population remains "under-connected."

- **The Gender Gap:** Despite reaching **1 billion broadband subscriptions** in late 2025, women—especially in rural areas—still have significantly lower access to personal mobile devices compared to men.
- **The Language Barrier:** While the internet is expanding, high-value educational and professional content remains predominantly in English. This creates a "language divide" for those who only speak regional dialects.
- **Urban-Rural Stratification:** Urban dwellers currently have an internet usage rate of roughly **85%**, compared to about **58%** in rural areas. While the gap is closing, the *speed* and *reliability* of rural internet often lag behind.

## 3. Why It Matters: The "Cost" of Being Offline

Being on the wrong side of the digital divide in 2026 isn't just an inconvenience; it is a form of social and economic marginalization:

- **Education:** Students without high-speed access cannot use AI-enabled learning tools or platforms like **DIKSHA** and **SWAYAM**, falling behind their urban peers.
- **Employment:** In 2026, over **80% of middle-skill jobs** require digital proficiency. Without these skills, the cycle of poverty is harder to break.
- **Healthcare:** With the rise of "Patient Portals" and teleconsultations, those without digital access face longer wait times and less frequent medical updates.

## 4. Bridging the Gap: The "Digital Bharat Nidhi"

The Indian government has transitioned the Universal Service Obligation Fund into the **Digital Bharat Nidhi (DBN)** to aggressively tackle these gaps.

- **PM-WANI:** Setting up 4 lakh Wi-Fi hotspots in local shops to provide low-cost internet.
- **Bhashini:** An AI mission aimed at breaking the language barrier by providing real-time voice-to-voice translation for all government services.
- **4G/5G Saturation:** Projects worth over ₹26,000 Cr to ensure that the 24,000+ "uncovered" villages finally get mobile towers.

## Missinformation :-

In 2026, missinformation in journalism has transitioned from simple "fake news" to a sophisticated, AI-driven **Information Disorder**. As a video editor and podcaster, you are at the front lines of this battle, where the tools used to create art are the same tools being weaponized to distort reality.

Here is the state of missinformation in Indian journalism today:



## 1. The 2026 Shift: From "Fake News" to "Synthetic Truth"

The primary threat today is no longer just a false headline, but **Synthetically Generated Information (SGI)**.

- **The Deepfake Surge:** In the 2026 election cycles, "darkfakes" (maliciously altered videos) and "glowfakes" (AI-generated positive propaganda) have become common. Political parties have even used "audio clones" to make millions of personalized calls to voters, making it nearly impossible for the average person to distinguish between a leader's actual voice and an AI replica.
- **Cheapfakes vs. Deepfakes:** While deepfakes use high-end AI, "cheapfakes"—manually edited videos that are slowed down or re-contextualized—remain highly effective because they are faster to produce and harder for automated systems to catch.

## 2. The Legal Response: IT Rules 2026

To combat this, the Indian government notified the **Information Technology (Intermediary Guidelines and Digital Media Ethics Code) Amendment Rules, 2026**, which came into force on February 20, 2026.

- **Hyper-Fast Takedowns:** For sensitive content like morphed imagery or non-consensual deepfakes, platforms must now remove the content within **2 hours** of notification. For other unlawful content, the window has shrunk from 36 hours to just **3 hours**.
- **Mandatory Labeling:** Any visual or audio content that is algorithmically created must carry "prominent and easily noticeable" labels. As an editor, this means your "good faith" creative edits are excluded, but any content designed to appear "real" must be disclosed.

## 3. The Journalist's New Toolkit: AI vs. AI

Journalism is fighting fire with fire. In 2026, "Fact-Checking" has become an automated, high-tech operation.

- **Verification over Speed:** Newsrooms are pivoting from being "first to report" to "first to verify." Fact-checking organizations in India, like *AltNews* and *BoomLive*, now use AI forensics to detect "artifacting" (digital traces left by AI) in videos.
- **The Rise of "Provenance":** Digital watermarking and metadata tracking are becoming industry standards. This allows journalists to prove that a video was indeed filmed at a specific time and place, creating a "chain of custody" for digital evidence.

## 4. Misinformation in Regional Journalism

The digital divide creates a unique vulnerability in regional media:

- **The Linguistic Loophole:** While English-language misinformation is heavily monitored by global tech platforms, regional Indian languages (Marathi, Telugu, Bengali, etc.) often have fewer automated safeguards.



- **WhatsApp Echo Chambers:** In rural India, news often moves through private, encrypted groups where journalists cannot see or correct it. By the time a reporter debunks a story, it has already influenced thousands of people on the ground.

### **Glocalization in Journalism:-**

In the context of 2026, **glocalization** is the process where global journalistic standards, technologies, and platforms are adapted to fit local cultural, linguistic, and social realities. It is the "Indianization" of global news trends.

#### **1. Definition**

The term is a portmanteau of **Globalization** and **Localization**. In journalism, it means that while the "medium" (like YouTube, AI, or 5G) might be global, the "message" (the stories, the context, and the impact) remains deeply rooted in the local soil.

#### **2. Key Pillars of Glocalized Journalism (2026)**

- **Technology vs. Content:** \* **Global:** Journalists use global tools like smartphones, cloud-based editing software, and AI-driven translation.
  - **Local:** The content focuses on regional agricultural issues, local civic elections, or community-specific traditions that global media would overlook.
- **Domestication of Global Events:** \* Indian newsrooms take a global event (like a worldwide climate summit or the #MeToo movement) and "domesticate" it by reporting how it specifically impacts local industries (like farming in Madhya Pradesh) or local workplaces.
- **Platform Adaptation:** \* Global platforms like YouTube and WhatsApp are used in India as primary "newsrooms." For example, rural reporters use WhatsApp groups to distribute news in local dialects, turning a global communication app into a hyper-local broadcasting tool.

#### **3. The 2026 Challenge: "Glocalized" AI**

The biggest trend you likely see as an editor today is **AI-driven glocalization**.

- **Mass Translation:** News organizations are using AI to take an English news report (Global) and instantly translate it into 12 different Indian languages (Local).
- **The Risk:** This "economic logic" can sometimes reduce the quality of news, as AI may miss the subtle cultural nuances that a local human reporter would capture.

#### **Privacy Issue in Indian digital ecosystem**

the privacy landscape in India is undergoing a massive transformation. We have moved from a "free-for-all" data era to a strictly regulated environment, though significant challenges remain regarding state surveillance and sophisticated AI threats.



As a video editor and podcaster, you are now legally classified as a "**Data Fiduciary**" if you handle guest or client data, making these issues directly relevant to your work.

### **1. The Legal Pillar: DPDP Act & Rules (2025-26)**

The **Digital Personal Data Protection (DPDP) Act, 2023**, supported by the **2025 Rules**, is now the primary law governing privacy.

- **Consent is King:** In 2026, organizations must obtain "free, specific, and informed" consent. You can no longer hide data usage in long, complex legalese.
- **Right to Erasure:** Users now have the "Right to be Forgotten." If a podcast guest asks you to delete their data or raw footage, you are legally obligated to comply.
- **Heavy Penalties:** Non-compliance or data breaches can lead to fines of up to **₹250 crore**, shifting privacy from a "back-office" issue to a boardroom priority.

### **2. The Content Creator's Privacy Crisis (IT Rules 2026)**

The government's new **IT Amendment Rules 2026** have created a friction point between "user safety" and "creator privacy."

- **Mandatory Disclosure:** If you use AI to edit a video or clone a voice (synthetic content), you must label it. Failure to do so is now a legal violation.
- **The Takedown Pressure:** Platforms now have a **3-hour window** to remove flagged content. For independent journalists and creators, this "notice-and-takedown" regime risks "censorship by algorithm," where legitimate content is removed without a human review.

### **3. Emerging Technical Threats: AI Phishing**

Privacy is no longer just about "leaked passwords"; it's about "**identity theft 2.0.**"

- **Hyper-Personalized Scams:** Cybercriminals are using AI to analyze public digital footprints (like your YouTube or Instagram) to create perfect phishing clones of your voice or style to scam your clients or family.
- **Mobile Banking Malware:** With the mobile revolution, malware designed to intercept OTPs and hijack UPI sessions has become more sophisticated, targeting the very devices we use for all our professional work.

#### **1. AI: The Rise of the "Agentic Newsroom"**

AI has evolved from a simple transcription tool into an active newsroom participant.

- **Agentic Automation:** In 2026, newsrooms are deploying "AI Agents" that handle high-volume tasks—scanning thousands of government documents, identifying patterns in datasets, and even generating initial video rough-cuts based on raw field footage.



- **Hyper-Personalization:** The "one-size-fits-all" article is dying. AI now reformats a single story into multiple versions: a 30-second reel for Gen Z, a detailed text deep-dive for professionals, and a voice-summarized briefing for commuters.
- **Linguistic Glocalization:** AI is gutting the translation barrier. Tools take an English investigative report and instantly produce a dubbed, culturally nuanced version in Marathi or Telugu, complete with accurate AI lip-syncing.

## 2. VR & Extended Reality (XR): Immersive Journalism

Virtual Reality is being used to bridge the "empathy gap" and rebuild trust in media.

- **"Presence" as Truth:** VR allows viewers to "step into" a story. Instead of just watching a report on a flood, viewers can stand in a 360-degree reconstruction of the scene, experiencing the scale in a way flat video cannot achieve.
- **Spatial Data Visualization:** Complex news—like urban planning or climate change—is now presented as interactive 3D environments. Audiences can walk through 3D data models to see how a new highway project in Indore will impact their specific neighborhood.
- **Virtual Press Rooms:** With affordable headsets finally reaching the Indian market, some outlets have launched "Virtual Newsrooms" where subscribers interact with avatars of journalists, creating a community feel that websites lack.