Tutorial – BJMC – Semester -6 MEDIA, GENDER AND HUMAN RIGHTS

Media are the communication outlets or tools used to store and deliver information or data. The term refers to components of the mass media communications industry, such as print media, publishing, the news media, photography, cinema, broadcasting (radio and television), and advertising. The development of early writing and paper enabled longer-distance communication systems such as mail, including in the Persian Empire (Chapar Khaneh and Angarium) and Roman Empire, which can be interpreted as early forms of media. Writers such as Howard Rheingold have framed early forms of human communication as early forms of media, such as the Lascaux cave paintings and early writing. Another framing of the history of media starts with the Chauvet Cave paintings and continues with other ways to carry human communication beyond the short range of voice: smoke signals, trail markers, and sculpture.

The Term media in its modern application relating to communication channels was first used by Canadian communications theorist Marshall McLuhan, who stated in Counterblast (1954): "The media are not toys; they should not be in the hands of Mother Goose and Peter Pan executives. They can be entrusted only to new artists because they are art forms." By the mid-1960s, the term had spread to general use in North America and the United Kingdom. The phrase "mass media" was, according to H.L. Mencken, used as early as 1923 in the United States.

The term "medium" (the singular form of "media") is defined as "one of the means or channels of general communication, information, or entertainment in society, as newspapers, radio, or television."

Regulations

The role of regulatory authorities (license broadcaster institutions, content providers, platforms) and the resistance to political and commercial interference in the autonomy of the media sector are both considered as significant components of media independence. In order to ensure media independence, regulatory authorities should be placed outside of governments' directives. this can be measured through legislation, agency statutes and rules.

Gender is the range of characteristics pertaining to, and differentiating between, masculinity and femininity. Depending on the context, these characteristics may include biological sex (i.e., the state of being male, female, or an intersex variation), sex-based social structures (i.e., gender roles), or gender identityMost cultures use a gender binary, having two genders (boys/men and girls/women); those who exist outside these groups fall under the umbrella term non-binary or genderqueer. Some societies have specific genders besides "man" and "woman", such as the hijras of South Asia; these are often referred to as third genders (and fourth genders, etc.).

Sexologist John Money introduced the terminological distinction between biological sex and gender as a role in 1955. Before his work, it was uncommon to use the word gender to refer to anything but grammatical categories.However, Money's meaning of the word did not become widespread until the 1970s, when feminist theory embraced the concept of a distinction between biological sex and the social construct of gender. Today, the distinction is followed in some contexts, especially the social sciences and documents written by the World Health Organization (WHO).

In other contexts, including some areas of the social sciences, gender includes sex or replaces it. For instance, in non-human animal research, gender is commonly used to refer to the biological sex of the animals.This change in the meaning of gender can be traced to the 1980s. In 1993, the US Food and Drug Administration (FDA) started to use gender instead of sex. Later, in 2011, the FDA reversed its position and began using sex as the biological classification and gender as "a person's self representation as male or female, or how that person is responded to by social institutions based on the individual's gender presentation."

The social sciences have a branch devoted to gender studies. Other sciences, such as sexology and neuroscience, are also interested in the subject. The social sciences sometimes approach gender as a social construct, and gender studies particularly do, while research in the natural sciences investigates whether biological differences in males and females influence the development of gender in humans; both inform debate about how far biological differences influence the formation of gender identity. In some English literature, there is also a trichotomy between biological sex, psychological gender, and social gender role. This framework first appeared in a feminist paper on transsexualism in 1978.

Human rights are moral principles or norms that describe certain standards of human behaviour and are regularly protected as natural and legal rights in municipal and international law. They are commonly understood as inalienable, fundamental rights "to which a person is inherently entitled simply because she or he is a human being" and which are "inherent in all human beings", regardless of their age, ethnic origin, location, language, religion, ethnicity, or any other status. They are applicable everywhere and at every time in the sense of being universal, and they are egalitarian in the sense of being the same for everyone. They are regarded as requiring empathy and the rule of law and imposing an obligation on persons to respect the human rights of others, and it is generally considered that they should not be taken away except as a result of due process based on specific circumstances; for example, human rights may include freedom from unlawful imprisonment, torture, and execution.

The doctrine of human rights has been highly influential within international law and global and regional institutions. Actions by states and non-governmental organisations form a basis of public policy worldwide. The idea of human rights[8]

suggests that "if the public discourse of peacetime global society can be said to have a common moral language, it is that of human rights". The strong claims made by the doctrine of human rights continue to provoke considerable scepticism and debates about the content, nature and justifications of human rights to this day. The precise meaning of the term right is controversial and is the subject of continued philosophical debate while there is consensus that human rights encompasses a wide variety of rightssuch as the right to a fair trial, protection against enslavement, prohibition of genocide, free speech or a right to education, there is disagreement about which of these particular rights should be included within the general framework of human rights;some thinkers suggest that human rights should be a minimum requirement to avoid the worst-case abuses, while others see it as a higher standard

Many of the basic ideas that animated the human rights movement developed in the aftermath of the Second World War and the events of the Holocaust, culminating in the adoption of the Universal Declaration of Human Rights in Paris by the United Nations General Assembly in 1948. Ancient peoples did not have the same modern-day conception of universal human rights. The true forerunner of human rights discourse was the concept of natural rights which appeared as part of the medieval natural law tradition that became prominent during the European Enlightenment with such philosophers as John Locke, Francis Hutcheson and Jean-Jacques Burlamaqui and which featured prominently in the political discourse of the American Revolution and the French Revolution.[6] From this foundation, the modern human rights arguments emerged over the latter half of the 20th century, possibly as a reaction to slavery, torture, genocide and war crimes, as a realisation of inherent human vulnerability and as being a precondition for the possibility of a just society.

Unit I Media and the social world

The media surround us. Our everyday lives are saturated by radio, television, new spapers, books, the Internet, movies, recorded music, magazines, and more. In the twenty-first century, we navigate through a vast mass media environment nprecedented in human history. Yet our intimate familiarity with the media often allows us to take them for granted. They are like the air we breathe, ever present yet rarely considered.
This book invites you to step back and seriously consider the mass media and the issues they raise. It asks you to put your everyday media activities into a broader social, political, and economic context to better understand them.
Let's take the simple act of watching television. Nothing could be easier. Sit yourself down and "click," it's on. Click, change the channel.
Click, click, click. . . . Most of us do it almost every day without thinking much about it. But what if we stepped back to look at television in a broader context? What would we find?

Or take the Internet. The buzz and hype have been almost deafening. "Revolutionary," "explosion," "a new era in communication"—this is the sort of language that has surrounded the Internet's growth. But again, what happens if we pause and take a look with a more critical eye? What do we see? One thing we see is change. The "old" television networks are losing their share of the audience. New broadcast networks are springing up, along with dozens of cable channels and satellite options. Television is going digital, and soon viewers will routinely have hundreds of channels to choose from. The Internet is changing even faster. The technology bringing audio, video, and text is getting more sophisticated as the Internet is becoming accessible to more and more people. The Internet has gone commercial too, with e-commerce now well established—despite its ups and downs—and advertising proliferating. More Web sites, more channels, more choices, more media.

But if we focus only on change and growth, we risk missing the forest for the trees. That's because, surprisingly, when we step outside of our routine media habits and move away from all the media hype, we also find that some enduring questions and issues face all types of mass media. From the printed page you are reading, to the television set you watch, to the virtual world of cyberspace, we can examine all of these by asking some fundamental questions:

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Who owns the media—and why does this matter?

■
How are media products created?

■
What should be government's relation to regulating the media?

■
Why are some images and ideas so prevalent in the mass media, while others are marginalized?

■
How has growth in mass media influenced the political process?

■
What impact are mass media having on our society and on our world?

■
How do people use and interpret the mass media?

■
How do new media technologies develop, and what is the effect of technological change?

■
What is the significance of the increasing globalization of mass media?

These questions and others like them are not simple to answer. Indeed, one of the arguments in this book is that popular answers to such questions often overlook the more complicated dynamics that characterize the media process. But these tough questions raise important issues with which we need to grapple if we are to understand the mass media and their increasingly important place in our society.

The Importance of Media

The equipment that provides access to electronic media is everywhere (see Exhibit 1.1). Consider this: The U.S. Census Bureau (2000a) reported that in 1998, 99 percent of American households had a radio and each household had an average of 5.6 radios. In that year, 98 percent of households had a television, with an average of 2.4 sets per household. Also, 85 percent of TV households had at least one videocassette recorder (VCR), and 67 percent received some form of cable television.

Data about rapidly expanding computer ownership and Internet usage have been more difficult to pinpoint. But by 2000, the U.S. Census Bureau reported that more than half of U.S. households had a home computer, and more than 40% of U.S. households had Internet access. Many more Americans have Internet access at school or work. Americans spend an enormous amount of time watching, listening to, or reading these various forms of media. The increase in media options in recent years has even led to an increase in "multitasking"— using more than one form of media at a time. Americans have about 7 hours of "leisure" time per day, and about two-thirds of that time—more than 4½ hours—is spent with mass media. Of this media time, about two- thirds—or about 3 hours—is spent watching television (PR Newswire Association, 2000). Over the course of a year, 3 hours a day adds up to 45 days of TV viewing! Imagine someone sitting in front of a television set 24 hours a day for a month and a half! Every year, that's how much TV the typical American watches. Of course, this accounts only for television viewing. If you add the time we spend listening to the radio, playing CDs, reading, surfing the Net, and using other media, it is easy to see that near- constant exposure to media is a fundamental part of contemporary life.

Indeed, some argue that the media have become the dominant social institution in contemporary society, supplanting the influence of older institutions such as the educational system and religion.One way to recognize the importance of the media in our lives is to imagine life without the media. Imagine that you wake up tomorrow in a ort of "Twilight Zone" parallel society where everything is the same except that media do not exist: no television, no movies, no radio, no recorded music, no computers, no Internet, no books or magazines or newspapers.

If the media were eliminated, nothing else would be the same. Our entertainment would be different. We would not follow sports teams in the newspaper, watch T V, or go to a movie for fun. We would not listen to recorded music at parties or for relaxation. Our understanding of politics and the world around us would be different because we would not have newspapers, television, magazines, and books to explain what is happening in our communities and beyond. Even our perceptions of ourselves would probably be different, since we would not have television characters and advertising images to compare ourselves against.

For example, we might not concern ourselves so much with the latest fashions, music, or cars if ads did not imply that we should be concerned with such things. With no television, no recorded music, no movies, no radio, and no Internet, we would have a great deal of time on our hands. We would probably spend much of

it interacting with other people. We might entertain ourselves by playing music or playing games. We might attend meetings and lectures or hold discussions on politics and current events to learn what was going on. We might take up hobbies or learn new skills
to pass the time. Our social life—how we interact with other people— would also change in the absence of media.
Of course, changes would reach well beyond our private lives. The behavior of politicians, business executives, and leaders in other fields would change without media. Government would operate differently. Without advertising, business ould be fundamentally different. Education, religion, and every other institution would also be different without media, as would social movements and citizens' organizations. Given the pervasiveness of the media and their significance in our lives and in society, it's surprising to realize that the mass media are relatively new phenomena. Most forms of mass media are still in their infancy. Before we go any further in our discussion, we should take a brief look at the history and meaning of "mass media."

Media impact on individual and society,

Because media are such an integral part of our lives, they generate a great deal of popular interest and debate. Does television have too much sex and violence? Are the news media biased? Have T V talk shows gone too far with their sensationalized topics? Should the content of the Internet be regulated? To address such questions, we need a better understanding of the mass media and their role in contemporary social life.
A sociological perspective, which underlies this book, can help us understand the media. For both students of mass media and citizens in the twenty-first century, sociology provides a set of tools to help make sense of the dizzying array of media-related issues. A sociological per-spective asks us to consider the role of media in our individual lives (the micro level) in the context of social forces such as the economy, politics, and technological development (the macro level). Most of all, sociology suggests that if we want to understand the media and their impact on our society, we must consider the relationships (both micro and macro) between media and the social world.

Mass Media in Socialization
One way in which individuals are connected to the larger social world is through socialization. Socialization is the process whereby we learn and internalize the values, beliefs, and norms of our culture and, in so doing, develop a sense of self. Americans might, for example, learn as children that the United States is a democracy whose citizens have fought valiantly in the name of freedom and have excelled in science, business, entertainment, and the arts. Such information, coupled with socializing rituals such as Fourth of July parades, Labor Day, pledging allegiance to the flag in school, and playing the national anthem at

sporting events, encourages people to take pride in being an "American," thus helping to form one aspect of their identity.

Through the socialization process, we also learn to perform our social roles as friend, student, worker, citizen, and so forth. The process of socialization continues throughout life, but it is especially influential for children and adolescents. If socialization proceeds smoothly, we hardly notice it. The dominant values, beliefs, and norms of our society become "our" values and norms. The internalization of the lessons of socialization means that our culture becomes taken for granted. We learn to hold "appropriate" values and beliefs. We learn to behave in socially acceptable ways.

We realize the learned, taken-for-granted nature of our beliefs and values only when someone calls them into question or contradicts them. A diverse society such as the United States incorporates many different cultures, and, consequently, different groups of people are sometimes socialized into adopting distinctly different norms, beliefs, and values. These cultures can sometimes clash. It can be startling to learn, for example, that the civics book version of U.S. history that socialized proud Americans often glosses over the less noble incidents in that complex history.

We also can become aware of the learned nature of our beliefs when we travel abroad and experience a different culture or hear about other people's travels. The idea of experiencing "culture shock" suggests that we are not equipped—we were not socialized—in the ways and norms of a particular culture.

Part of the explicit responsibility of some social institutions, such as the family and schools, is to promote socialization. We expect families to pass on core values, a sense of responsibility, an appropriate work ethic, and so forth. Traditional educators often gear schools toward teaching children the necessity of submitting to authority, of being punctual and orderly, and of following instructions—skills and orientations that help produce a reliable, compliant worker for future employers.

Other socializing agents, such as adolescent peers, usually have a less intentional, though just as powerful, socializing influence. Often, however, these unofficial socializing agents can promote messages that contradict the ones being espoused by the "powers that be." When parents chastise their teenage kids for hanging around with "the wrong crowd," they are implicitly aware that the potential socializing influence of peers can work to counter parental influence. Parents and teachers might be promoting hard work and study as important values, while peers may be suggesting that partying is a more interesting way to spend one's time.

In contemporary society, the mass media serve as a powerful socializing agent. By the time an average American student graduates from high school, she or he will have spent more time in front of the television than in the classroom (Graber, 1997). Viewers learn and internalize some of the values, beliefs, and norms presented in media products. Take the example of crime. Although beginning in 1991 the FBI reported

declines in violent crime each year for a decade, the number of crime stories on news broadcasts increased dramatically during that period, especially during the first half of the 1990s. At the same time, there has been a considerable increase in the degree to which American citizens fear violent crime. Do media reports of crime heighten the fears of citizens? Some researchers say it does. They argue that we "learn" about crime even while we are watching entertainment television. For example, watching a lot of police crime shows seems to cultivate two beliefs. First, heavy viewers are more likely than light viewers to see their community as a dangerous, violent place where they are likely to become crime victims. Second, heavy viewers of crime shows tend to develop empathy for the police—even when television police are clearly violating someone's civil rights. The result of such media exposure seems to be an increased likelihood that viewers will adopt a tough law-and-order attitude supportive of authority figures such as the police (Carlson, 1985, 1995). Of course, the more controversial discussions of media as a socializing agent usually involve media products that seem to challenge convention and authority; music videos, rap lyrics, and pornography immediately come to mind. We will explore those issues later. Media influence on socialization is not direct and unambiguous, and we will also explore some of the debates in this area of research. For now it's enough to note that the media play a role, however qualified, in socializing us into our culture.

Democratic Polity and mass media,

Media organisations are generally assumed to play an important role in democracies, but how effective are they in performing this function within specific states? Lisa Müller outlines results from an analysis of 47 countries, based on a framework which rates two separate aspects of media performance: the extent to which they perform a 'watchdog' role by providing information, and the degree to which they act as a representative forum for the views of citizens. She finds that no country in the analysis scores very highly on both of these dimensions, but that the variations between states match differences in the quality of their democracy.

Modern societies could not be imagined without mass communication. Television, newspapers, the radio and the internet are the main sources of information for citizens all around the globe. But what does this mean for the functioning of political systems and processes? Few would doubt that mass media in authoritarian regimes – which are typically controlled tightly by the state – serve to maintain the existing power structure. One only has to think of the pervasive state propaganda disseminated by North Korean media to keep the country's citizens in line. There is also broad agreement that mass media

contribute to democratisation processes, as seen for example in Eastern Europe during and after the Soviet Union's collapse.

By contrast, there is a great deal of controversy when it comes to the issue of whether free mass media serve or harm democracy once it has been established. On the one hand, adherents of what is often referred to as the 'media malaise' theory claim that because mass media in established democracies mostly operate according to market principles, they disregard their democratic duties. This is alleged to have serious repercussions for democracy, causing apathy, cynicism and ignorance with regard to politics among citizens.

On the other hand, supporters of what might be termed the 'mobilisation' perspective (who appear to be in the minority) hold that the expectations imposed on both the media and citizens by media malaise theorists are too high. In what they perceive to be a more realistic assessment, mobilisation theorists conclude that media sources provide enough information for citizens to recognise when their interests are in danger, and that media consumption actually increases civic engagement.

Media and Cultural Change,

It is no doubt that the Internet and the social media are powerful instruments for mobilization of people. However, it is not its own technological imperative that allows the social media to play a prominent role in social protest.

Throughout human history new technologies of communication have had a significant impact on culture. Inevitably in the early stages of their introduction the impact and the effect of such innovations were poorly understood. Plato used the voice of Socrates to raise the alarm about the perils posed by the invention of writing and of reading. In his dialogue Phaedrus, Plato denounced writing as inhuman and warned that writing weakened the mind and that it threatened to destroy people's memory.

Also the invention of the printing press was at its time perceived as a threat to European culture, social order and morality. "Ever since they began to practice this perverse excess of printing books, the church has been greatly damaged," lamented Francisco Penna, a Dominican defender of the Spanish Inquisition. Similar concerns have also been raised in the aftermath of the ascendancy of the electronic media—television in particular has been often represented as a corrosive influence on public life.

Plato's reservation about the influence of new media on culture continues to influence the current deliberation on the influence of the Internet and of social media. For example, Maryanne Wolf, an American cognitive neuroscientist and

the author of Proust and the Squid: The Story and Science of the Reading Brain frequently draws on Socrates to reinforce her argument about the debilitating effect of the Internet on the so-called reading brain. Her extensive discussion of Socrates is linked to her conviction that his warnings about the risks posed by the written text are particularly relevant for thinking about the transition from print and digital media and its impact on children. She wrote that "Socrates' perspective on the pursuit of information in our culture haunts me every day as I watch my two sons use the Internet to finish a homework assignment, and then they tell me they 'know all about it.'"1

Apprehensions about the impact of the social media on children's brains readily intermesh with alarmist accounts of predatory hackers and pedophiles, internet trolls, identity theft, phishing scams, Trojan horses, viruses and worms. The Internet serves as metaphor through which wider social and cultural anxieties are communicated. That is why for so many of its critics its impact on offline culture appears in such a negative light.

Predictably the Internet is also an object of glorification by its technophile advocates. Time and again the public is informed that the Internet is transforming human life towards a more enlightened and creative existence. The public is constantly told that Big Data and the Internet of Things are about to revolutionize human existence. Claims that digital technology will fundamentally transform education, the way we work, play and interact with one another suggest that these new media will have an even greater impact on our culture than the invention of writing and reading.

echnology and Culture

There is little doubt that the digital technology and social media has already a significant impact on culture. Towards the end of the 19th century artists sough to capture their subjects through portraits of individuals who were absorbed in the act of reading a book. Today, it is the pictures of people standing in the middle of a crowd, captivated by what they are reading on their smartphone that best symbolizes the 21st century subject.

The Internet and social media are very powerful tools that can influence and shape human behavior. The social media has played a significant role in recent outbreaks of social protest and resistance.

The mushrooming of Occupy protests, the Arab Spring, the mobilization of resistance against the Government of the Ukraine or in Hong Kong was heavily dependent on the resources provided by the social media. Many observers have concluded that in a networked world the social media possesses the potential to promote public participation, engagement and the process of democratizing public life.

That the Internet and the social media are powerful instruments for mobilization of people is not in doubt. However, it is not its own technological imperative that allows the social media to play a prominent role in social protest. Rather the creative use of the social media is a response to aspirations and needs that pre-exist or at least exist independently of it. This technology ought to be perceived as a resource that can be utilized by social and political movements looking for a communication infrastructure to promote their cause.

Rural-Urban Divide in India: grass-roots media

Rural-Urban Divide In India

In simple words, the glaring disparities in income distribution, consumption, and quality of life between rural and urban India is known as rural-urban divide. There is a lack of livelihood opportunities, modern amenities and services, necessary for decent living in rural areas.

There are huge differences in the availability of physical and social infrastructure in rural and urban areas which draws a divide between these two types of areas.

What does Rural-Urban divide signify?

The soul of India lives in its villages. - *Mahatma Gandhi*

India is a land of villages. According to the latest Census (2011), India has more than 6 lakh villages while there are around 7000 towns and urban centres. Out of a total population of 121 crores, the rural population accounts for 69% and urban population 31%.

On the contrary, economic policies have primarily focussed on urban areas. It relied on the philosophy that benefits of India s high growth and expansion of industrial urban centres would automatically percolate down to the rural areas. This has led to the unequal growth of rural areas and has resulted in a sense of deprivation and dissatisfaction amongst a large percentage of rural population. Hence a majority of rural society remains excluded from India s journey of development.

What are the causes of the Rural-Urban divide?

1 Dependence of Rural population on Agriculture

About 70% of the population lives in rural areas and about 50% of the overall labour force is still dependent on agriculture that is not productive enough. The GDP contribution of agriculture to the nation is only about 14% while for

industries and services sector (employers of people living in urban areas) is 26% and 60% respectively. (Economic Survey 2017-18)

The devastating effects of natural calamities such as droughts and floods further lead to lower incomes for people living in rural areas.

2 Lack of Rural Livelihood & Employment opportunities

The Socio-Economic and Caste Census (SECC) for rural Indiareveals that in 75% households, the monthly income of the highest earning member is less than Rs. 5,000. And more than 80% rural people are without a salaried job.

3 Differential Impact of India s Growth and Development

The impact of economic revival steps taken by the government has benefitted only a very few. For example- in Haryana, only two urban centres- Gurgaon and Faridabad contributing majority of state revenue have been modernised while adjoining rural areas remain neglected.

Also, India s growth in the last decade has been mainly driven by software, financial and consultancy services sector which employ bright, English speaking urban youth. But the majority of rural Indian youth are unfit for these up-end jobs because of lack of professional training.

4 Urban Bias in Social Sectors such as Health and Education

India spends around 1.3% of its GDP on public healthcare and has an insufficient public healthcare infrastructure. A majority of health infrastructure is in the private sector, which is limited to the middle classes in urban India. Rural areas are catered by government-run dispensaries which lack infrastructure and medicines. The doctors too are not willing to serve in rural areas. Meanwhile, patients have to travel far to elite public hospitals like Delhi s AIIMS. As a result, rural India is behind urban India in health indicators such as Infant Mortality Rate, Maternal Mortality Rate, Fertility Rate, Life expectancy and so on.

Similarly, rural areas lack quality educational institutions which are mainly concentrated in urban areas which are out of reach of poor rural people.

5 Poor Rural Infrastructure

Development of rural areas is slow due to the improper and inadequate provision of infrastructure when compared to urban areas. The primary hindrance to growth in rural productivity and prosperity is the lack of basic infrastructures such as connectivity through roads, electricity, housing, clean water and sanitation. Small business enterprises can only flourish in rural areas if they have access to good quality and reliable infrastructure.

6 Emphasis on Smart Cities and neglect of Rural areas

Even after more than 70 years of Independence, the focus of policy-makers has been on few selected cities to be transformed as Smart Cities. The programme excludes rural areas and it will further worsen the rural-urban divide. While the persons living in these smart cities will enjoy digital governance, satellite traffic updates; many people living in rural areas still defecate in open.

7 Dominance of Social Institutions in Rural areas

In closed rural societies, social institutions such as caste system, joint family system and various social customs play a major role in the day to day life of an individual. For example-the rigid caste system does not allow a low caste person to give up his traditional work. While in urban areas, the emphasis is on individual s merit and qualification. Similarly, rural areas have joint family traditions which regulate a person s economic activities whereas, in urban areas, there is mainly nuclear family tradition leading to economic freedom.

8 Improper Implementation of Rural Development schemes, Leakages and Corruption

Although there is no dearth of schemes for rural development, the benefits of these schemes are not able to reach the target population mainly due to corruption in the disbursal of funds, non-transparency in financial transactions, wrong identification of the beneficiaries, lack of involvement of Gram Panchayats in planning and implementation and lack of political and administrative accountability.

What are the Consequences of Rural-Urban Divide

1 India vs Bharat

The rural-urban divide has led to the generation of two polar opposites- India and Bharat. Many economists and intellectuals argue that while India is urban and progressive; Bharat is rural, underdeveloped and backward.

2 Rural to Urban Migration

The rural areas characterised by lower wages, a small size of landholdings, lack of opportunities, and amenities have been a push factor of migration from rural areas to urban areas.

Although, migration is helpful in raising incomes and equalizing social status. But, uncontrolled migration of rural population to urban areas has led to rising of slums, congestion in cities, the problem of traffic and increase in crime rates.

3 Poverty and Hunger Reduction is slower in Rural areas

With the achievement of self-sufficiency in food grains and implementation of Food Security Act, Right to Education Act, Mahatma Gandhi National Rural Employment Guarantee Act and other significant poverty alleviation schemes, poverty is reducing. But, the rate of poverty reduction in urban areas is higher than rural areas. Also, today, nearly 26% of rural India is poor, compared to a meagre 13% in urban areas. (Tendulkar Report on Poverty Estimates)

4 Rural Distress, Alienation and Protests

The growing inequalities between the rural and urban areas, rural poverty and exploitation have led to peasant struggles throughout India latest being Madhya Pradesh farmers protest in 2017. Left-wing extremism particularly the Maoist insurgency is also a manifestation of a huge rural-urban divide as the Maoists see urban people as invaders mining their resources. Also, the Red-corridor area comprises the poorest, backward and remote areas which are devoid of basic amenities.

Bridging the Rural-Urban Divide

In India, we have created an economy of rich metro cities which are surging and poor villages which are decaying. Hence, there is an immediate need to reduce the gap between these two areas. In recent years many steps have been taken in this regard. Dr Shyama Prasad Mukherji Rurban Mission is being implemented which aims at strengthening rural infrastructure. The focus is on village clusters to be provided with modern amenities which will attract investment and provide employment. Another strategy being adopted is the Rural-Urban Synergy which aims at creating linkages between rural and urban areas. It will lead to a smooth flow of agricultural and other commodities from peripheral rural areas to adjoining urban markets. Similar linkages will be developed in the form of transition of people, money, household items, information, and service sectors. Also, Sansad Adarsh Gram Yojana scheme is being implemented from 2015 where a Member of Parliament has to choose villages in his constituency to be transformed as model villages with all social, welfare and infrastructure facilities.

It is noteworthy that in Kerala, there is no such wide divide as in other states. In Kerala, there exists a Rural-Urban continuum. Kerala is regarded as an urban village where the Kerala Model has resulted in developing social infrastructure like public distribution system, schools, hospitals, agriculture offices, etc. spatially distributed all over the State. The continuum has avoided the emergence of slum areas and deprived areas in the state.

Unit II Gender

Conceptual Frameworks in Gender studies,

This study intends to establish a theoretical and conceptual framework regarding the role and status of women in the development process. As such, it is based on different approaches which have been observed in the 'women and development' discourse from the 1950s onwards. These approaches are: welfare; women in development (WID); gender and development (GAD); and empowerment. The WID consists of three sub-approaches which are: the equity approach; the anti-poverty

approach; and, the efficiency approach. In order to give a clear overview, this study analyzes these approaches in their chronological order. On the one hand, it discusses their theoretical underpinnings, and, on the other, it explores their practical implications for women. It critically assesses their key concepts, successes, and limitations. It also looks at similarities and differences between these approaches, and explores points of convergence. The following part (chapter 2) of this study gives a brief overview of some basic terms such as: 'household structures and gender',

'women's multiple roles', and 'women's practical and strategic gender needs'. The distinction between women's different roles within the household and the community on the one hand, and the distinction between women's practical and strategic gender interests on the other are rather useful in terms of evaluating different approaches of the 'women and development' discourse. For instance, Caroline Moser (1989 and 1993) evaluates different approaches on their ability to take women's different roles into account as well as on the extent to which they meet women's practical and strategic gender needs.

Third chapter focuses on the first approach of the 'women and development' discourse, namely, the welfare approach. Although it is the oldest one, the welfarist approach is still the most commonly used approach. All development efforts which take place in form of free delivery of goods and services (food aid, relief aid, family planning programs, etc.) fall into the category of welfare approach. The welfare approach is criticized on the grounds that it sees women solely in their reproductive

role and that it does not question the traditional roles assigned to women.

Fourth chapter deals with the WID (Women and Development) approaches. Within the WID, three different approaches can be observed: the equity approach; the anti-poverty approach; and the efficiency approach. The equity approach is the first and the original WID approach. It is also the most critical among the three WID approaches. The equity approach points out that women and men do not benefit equally from the economic growth. According to the equity approach, economic growth has even negative impacts on women. It therefore advocates the equal distribution of the benefits of economic growth between women and men. More importantly, the equity approach demands not only economic but also political and

social equity. However, due to its critical features, the equity approach was soon replaced by the milder anti-poverty approach. This second WID approach is a diluted form of the equity approach. It simply shifts the focus from economic and political equity to poverty reduction for poor women. The anti-poverty was later

followed by the efficiency approach. The efficiency approach reflects the concerns of the neo-liberal policies. It considers women as an untapped resource for the economy.

Chapter five focuses on the GAD (gender and development) approach. The GAD is emerged out of the criticisms of the earlier WID approaches. In contrast to these earlier approaches, the GAD uses the concept of 'gender' instead of 'women'. The GAD considers women in the complexity of 'social relations of gender'. As a holistic approach, it urges for fundamental changes in socio-economic and political structures. It sees women as agents of change rather than passive recipients of development efforts. According to the GAD, top-down state intervention can play a

major role in women's emancipation. The main instrument of the GAD is the 'gender-mainstreaming'. The instrument of 'gender-mainstreaming' aims at integrating women's concerns in the design, implementation, and evaluation of all socio-economic and political policies. Therefore, the success of the GAD depends in the first place on the willingness of the state that very often fails.

Sixth chapter is about the empowerment approach that occupies a central place in this study. In this study, the empowerment approach is considered to be the most critical and the most promising among all approaches. Like the GAD, the empowerment approach urges for radical changes in the socio-economic and political structures of our societies. However, in

contrast to the GAD, it rejects the state intervention. Instead of top-down state policies, it relies on the bottom-up

movements of the grass-roots people. According to the empowerment approach, the state, as a male-dominated institution, is not in a position to defend women's concerns. Therefore, the empowerment approach underlines the necessity of women to increase their socio-economic, political, and cultural power so that they can challenge the existing structures by themselves. The main instruments of the empowerment approach are awareness raising and political mobilization.

Seventh and final chapter contains some concluding remarks. It searches for conjunction points between different approaches, especially between the GAD and the empowerment approaches. Both approaches urge for fundamental changes in the existing structures in which women's subordination is embedded. In this regard, deploying top-down and bottom-up strategies simultaneously, and exerting pressure on the existing structures from both ends may prove to be a more powerful strategy.

The methodology employed in this study is based on an extensive review of the literature on the subject matter. It reviews in particular the original literature which played a key role in emergence and development of different approaches. An important part of this literature stems from the 1980s and 1990s. This study therefore draws partly on 'old literature'. However, this 'old literature' is not out-of-date by any means and is rather valuable in terms of understanding the basic ideas, arguments and concepts of different approaches. Furthermore, the original literature is supplemented with more recent literature which reflects the discussions arising within the women and development discourse upon the emergence of an approach. As regards the construction of this study, each

approach is analyzed in a separate chapter. Each of these chapters starts with an introductory analysis of the underlying arguments and concepts as well as the basic terminology of the approach in question. The introductory analysis relies to a large extent on the original literature.

The introductory analysis is followed by in-depth analyses of other questions such as: the practical implications of an approach for women; its operationalization by states, development agencies, NGOs and other entities; tools used for this purpose; and so on. In the final part of each chapter, there is a critical assessment of the approach in question and its comparative analyses with other approaches.

Feminist Theory,

Feminist theory is the extension of feminism into theoretical, fictional, or philosophical discourse. It aims to understand the nature of gender inequality. It examines women's and men's social roles, experiences, interests, chores, and feminist politics in a variety of fields, such as anthropology and sociology, communication, media studies, psychoanalysis, home economics, literature, education, and philosophy.

Feminist theory focuses on analyzing gender inequality. Themes explored in feminism include discrimination, objectification (especially sexual objectification), oppression, patriarchy, stereotyping, art history and contemporary art, and aesthetics.

Feminist theories first emerged as early as 1794 in publications such as A Vindication of the Rights of Woman by Mary Wollstonecraft, "The Changing Woman", "Ain't I a Woman", "Speech after Arrest for Illegal Voting", and so on. "The Changing Woman" is a Navajo Myth that gave credit to a woman who, in the end, populated the world. In 1851, Sojourner Truth addressed women's rights issues through her publication, "Ain't I a Woman". Sojourner Truth addressed the issue of women having limited rights due to men's flawed perception of women. Truth argued that if a woman of color can perform tasks that were supposedly limited to men, then any woman of any color could perform those same tasks. After her arrest for illegally voting, Susan B. Anthony gave a speech within court in which she addressed the issues of language within the constitution documented in her publication, "Speech after Arrest for Illegal voting" in 1872. Anthony questioned the authoritative principles of the constitution and its male-gendered language. She raised the question of why women are accountable to be punished under law but they cannot use the law for their own protection (women could not vote, own property, nor themselves in marriage). She also critiqued the constitution for its male-gendered language and questioned why women should have to abide by laws that do not specify women.

Nancy Cott makes a distinction between modern feminism and its antecedents, particularly the struggle for suffrage. In the United States she places the turning

point in the decades before and after women obtained the vote in 1920 (1910–1930). She argues that the prior woman movement was primarily about woman as a universal entity, whereas over this 20-year period it transformed itself into one primarily concerned with social differentiation, attentive to individuality and diversity. New issues dealt more with woman's condition as a social construct, gender identity, and relationships within and between genders. Politically this represented a shift from an ideological alignment comfortable with the right, to one more radically associated with the left.

Susan Kingsley Kent says that Freudian patriarchy was responsible for the diminished profile of feminism in the inter-war years, others such as Juliet Mitchell consider this to be overly simplistic since Freudian theory is not wholly incompatible with feminism. Some feminist scholarship shifted away from the need to establish the origins of family, and towards analyzing the process of patriarchy. In the immediate postwar period, Simone de Beauvoir stood in opposition to an image of "the woman in the home". De Beauvoir provided an existentialist dimension to feminism with the publication of Le Deuxième Sexe (The Second Sex) in 1949. As the title implies, the starting point is the implicit inferiority of women, and the first question de Beauvoir asks is "what is a woman"? A woman she realizes is always perceived of as the "other", "she is defined and differentiated with reference to man and not he with reference to her". In this book and her essay, "Woman: Myth & Reality", de Beauvoir anticipates Betty Friedan in seeking to demythologize the male concept of woman. "A myth invented by men to confine women to their oppressed state. For women, it is not a question of asserting themselves as women, but of becoming full-scale human beings." "One is not born, but rather becomes, a woman", or as Toril Moi puts it "a woman defines herself through the way she lives her embodied situation in the world, or in other words, through the way in which she makes something of what the world makes of her". Therefore, the woman must regain subject, to escape her defined role as "other", as a Cartesian point of departure. In her examination of myth, she appears as one who does not accept any special privileges for women. Ironically, feminist philosophers have had to extract de Beauvoir herself from out of the shadow of Jean-Paul Sartre to fully appreciate her. While more philosopher and novelist than activist, she did sign one of the Mouvement de Libération des Femmes manifestos.

The resurgence of feminist activism in the late 1960s was accompanied by an emerging literature of concerns for the earth and spirituality, and environmentalism. This, in turn, created an atmosphere conducive to reigniting the study of and debate on matricentricity, as a rejection of determinism, such as Adrienne Rich and Marilyn French while for socialist feminists like Evelyn Reed, patriarchy held the properties of capitalism. Feminist psychologists, such as Jean Baker Miller, sought to bring a feminist analysis to previous psychological theories, proving that "there was nothing wrong with women, but rather with the way modern culture viewed them".

Elaine Showalter describes the development of feminist theory as having a number of phases. The first she calls "feminist critique" – where the feminist reader examines the ideologies behind literary phenomena. The second Showalter calls "Gynocritics" – where the "woman is producer of textual meaning" including "the psychodynamics of female creativity; linguistics and the problem of a female language; the trajectory of the individual or collective female literary career and literary history". The last phase she calls "gender theory" – where the "ideological inscription and the literary effects of the sex/gender system" are explored". This model has been criticized by Toril Moi who sees it as an essentialist and deterministic model for female subjectivity. She also criticized it for not taking account of the situation for women outside the west. From the 1970s onwards, psychoanalytical ideas that have been arising in the field of French feminism have gained a decisive influence on feminist theory. Feminist psychoanalysis deconstructed the phallic hypotheses regarding the Unconscious. Julia Kristeva, Bracha Ettinger and Luce Irigaray developed specific notions concerning unconscious sexual difference, the feminine, and motherhood, with wide implications for film and literature analysis.

History of Media and Gender debates in India (Case studies),

Media and gender refers to the relationship between media and gender, and how gender is represented within media platforms. These platforms include but are not limited to film, radio, television, advertisement, social media, and video games. Initiatives and resources exist to promote gender equality and reinforce women's empowerment in the media industry and representations. For example, UNESCO, in cooperation with the International Federation of Journalists, elaborated the Gender-sensitive Indicators for Media contributing to gender equality and women's empowerment in all forms of media

History

Feminist writers, largely gaining prominence in the 1967s during second wave feminism, began criticizing the Western canon for providing and promoting an exclusively white male world view. These feminists typically perceive gender as a social construct which is not only reflected in artistic work but perpetuated by it. Until fairly recently, feminists have mainly directed their studies to gender representations in literature. Recently, a new wave of academic studies focused on gender representations in modern society and culture (such as in the film, advertisement and cultural industries).
Gender disparity in media careers

Numbers of women in media professions, such as journalism, are growing; however, the media is and has been statistically dominated by men, who hold the vast majority of power positions. Studies show that men are more likely to be quoted than women in the media, and more likely to cover "serious" topics. A large number of international institutions and NGOs are advocating for gender

equality in the media workplace. For instance, in 2018, UNESCO supported 42 media institutions and 16 universities to implement policies and strategies on gender equality. In addition, coherent with the strategy to empower women and girls through policy implementation, 31 institutions, community radio stations and national broadcasters adopted policies on gender equality in media.

The Bechdel test, originally created to evaluate popular fiction's representation of women and subsequently adapted to employment in the media professions, show that a number of women are employed but do not benefit from an equal voice. For example, women in radio are typically hired to cover topics such as weather and culture.

In the video game industry about half of the gamers are women but their presence is still limited in the production of games. Those who tried to publicly challenge this situation, such as A. Sarkeesian, have been subjected to harassment. In cinema there is concern about the low number of female directors and the difficulties of older actresses to find roles. They also earn 2.5 times less income than men in the same jobs.

A survey conducted by Stacy Smith of the University of Southern California shows that only 7% of directors, 13% of writers and 20% of producers in film and television are women. According to The Writers Guild, an estimated 17% of screenplays over the last decade were written by women. However, increasing numbers of women work in the media as journalists or directors. Therefore, they deal with topics tightly related to women's needs and tend to provide a positive role for women. No longer only consumers of media but also contributors to media, they get more involved in decision-making and agenda of activities. This empowerment of women gives them abilities to promote balance in gender representations and avoid stereotypes. Media becomes a suitable ground for expressions and claims. For instance, it has been the case with the support of a special project called "Enhancing a gender responsive film sector in the Maghreb-Mashreq region" that has demonstrated that women empowerment in their career enhances the image of women in the audiovisual landscape.

Media and Gender - Theoretical concerns.

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Media and Masculinity,

Men are proportionally represented by media more often compared to women, but the representations that do exist are often criticized for their portrayal of sexist stereotypes. Most critics discuss the ways male characters in film and television are typically more tough, aggressive, domineering, etc. than the average man they are meant to represent.

Media has the power to shed the light on what is frequently stereotyping images, actions and values that are no more acceptable on all humanitarian levels because they represent all kind of violence and gender discrimination. The importance of mainstream media when it affects the way that people think, understand and talk about violence within our communities; also when it plays a role in shaking the mentalities and promoting positive images for women who are strong leaders and powerful survivors, yet what media should start highlight is positive masculinity. Many examples show that masculinity is usually represented

by negative values such as violence, dominance, cruelty, illegal or unhuman actions. Media are way too often diffusing and showcasing this negative representation. Thus, they are playing a role in the acceptance of the society, by men and women, to these negative values as the norm to depict men and masculinity.

'Masculine' means the male who fits in with American society's stereotypical 'manly man', or a handsome (according to current American culture) man with definite muscles, and a conservative style of dress and hairdo. The inadequate male lacks many characteristics of the masculine male. He is weak and fearful, lacking both physical stamina and any significant amount of courage. This was demonstrated in the cartoons analyzed not only through actions but also by body type and bone structure, as well as dress and hairstyle. The delicate female was patterned in the cartoons studied as a woman of delicate physical structure, who is thin and dressed in such a manner as would not allow her to complete tasks traditionally meant for males. The modern female is one who is dressed in a more neutral fashion, such as jeans or pants, and does not have a noticeably tiny waistline.
— Kelly Eick, "Gender Stereotypes in Children's Television Cartoons"

'Masculinity' is the ideas of how men and boys should behave. In fact, most societies socialize men and boys to assume that they are superior, leader, aggressive and entitled. According to the hegemonic masculinity model, men who demonstrate power, strength, bravery, fearlessness, virility, competitiveness etc.. can assert their (supposed) superiority over women and consolidate their general position of dominance over them (physically, intellectually, and sexually).

Media representations of sports and athletes contribute to the construction of a dominant model of masculinity centered on strength and an ambivalent relationship to violence, encouraging boys and men to take risks and to be aggressive.

The UNESCO's section for Media Development and Society advocates for gender equality in sports media. "Sports coverage is hugely powerful in shaping norms and stereotypes about gender. Media has the ability to challenge these norms, promoting a balanced coverage of men's and women's sports and a fair portrayal of sportspeople – irrespective of gender". The campaign "Her Moments Matter" highlighted the fact that biased media representations of sports athletes have repercussions on women's self-confidence and the perception they have of themselves.

In advertising, men usually promote alcoholic beverages, banking services, credit cards, or cars. Although women also promote cars, advertisements involving women are usually highly dependent on their sexuality, which is not the case for those with men, who are shown in these ads in an elegant and powerful way. Also, when men are acting on a television commercial, they are usually

performing activities such as playing sports, driving around girls, repairing cars, drinking, relaxing, and having fun.

Also, when a man is promoting on an advertisement, they usually speak about the product and do not use it. They seem to be the beneficiary of the product or service, typically performed by women.

Film historian Miriam Hansen argues the way female gaze came to film during the flapper films of the 1920s, specifically citing the famous Italian-American actor Rudolph Valentino as having been used on the screen to draw in a female audience as an embodiment of male beauty.

Media: Power and Contestation,

'The media' (in their various incarnations) can be said to play three broad political roles, or sets of roles. The ability to perform these functions well is thought to be an indication of the health of the polity, not least when it comes to the communicative rights of the members of a given political community. These are also broad conceptualisations of media power. Fundamental to communicative rights is the right to information. The first political role that media actors play is that of 'information relayer'. The second political role is a service provided not so much by media actors as by media institutions and forms. Media outlets (newspapers, channels and websites) are thought to promote the pluralism that is necessary for healthy polities by providing a place for different actors to be heard. The second role treats the media as a site of power - 'the place where public sphering gets done', as Peter Dahlgren put it. The third role is to play the part of 'culture-bearers' - the agents that discursively weave together the different threads that are the fabric of multicultural societies. This third role relates to ethnos - the imagined community of membership and affiliation. It is a profoundly political role, although this is not always evident, because it is ideological and concealed in discourse. This kind of power resides in the stories we are told about ourselves in media and popular culture texts - the powerful discourses that shape everyday life. Rather than attending to what goes on in the Kremlin, on Parliament Hill or in the Palacio Nacional, scholars interested in what is designated here as the third role look to everyday discourses and practices to see how phenomena like television provide 'materials to be worked on' when people construct their identities.

Public Sphere and its critique, "Public sphere" of the disempowered?

The public sphere (German Öffentlichkeit) is an area in social life where individuals can come together to freely discuss and identify societal problems, and through that discussion influence political action. Such a discussion is called public debate and is defined as the expression of views on matters that are of

concern to the public—often, but not always, with opposing or diverging views being expressed by participants in the discussion. Public debate takes place mostly through the mass media, but also at meetings or through social media, academic publications and government policy documents. The term was originally coined by German philosopher Jürgen Habermas who defined the public sphere as a "virtual or imaginary community which does not necessarily exist in any identifiable space". Communication scholar Gerard A. Hauser defines it as "a discursive space in which individuals and groups associate to discuss matters of mutual interest and, where possible, to reach a common judgment about them". The public sphere can be seen as "a theater in modern societies in which political participation is enacted through the medium of talk" and "a realm of social life in which public opinion can be formed".

Describing the emergence of the public sphere in the 18th century, Jürgen Habermas noted that the public realm, or sphere, originally was "coextensive with public authority", while "the private sphere comprised civil society in the narrower sense, that is to say, the realm of commodity exchange and of social labor". Whereas the "sphere of public authority" dealt with the state, or realm of the police, and the ruling class, or the feudal authorities (church, princes and nobility) the "authentic 'public sphere'", in a political sense, arose at that time from within the private realm, specifically, in connection with literary activities, the world of letters. This new public sphere spanned the public and the private realms, and "through the vehicle of public opinion it put the state in touch with the needs of society". "This area is conceptually distinct from the state: it [is] a site for the production and circulation of discourses that can in principle be critical of the state." The public sphere "is also distinct from the official economy; it is not an arena of market relations but rather one of the discursive relations, a theater for debating and deliberating rather than for buying and selling". These distinctions between "state apparatuses, economic markets, and democratic associations...are essential to democratic theory". The people themselves came to see the public sphere as a regulatory institution against the authority of the state. The study of the public sphere centers on the idea of participatory democracy, and how public opinion becomes political action.

The ideology of the public sphere theory is that the government's laws and policies should be steered by the public sphere and that the only legitimate governments are those that listen to the public sphere. "Democratic governance rests on the capacity of and opportunity for citizens to engage in enlightened debate". Much of the debate over the public sphere involves what is the basic theoretical structure of the public sphere, how information is deliberated in the public sphere, and what influence the public sphere has over society.

What does it mean that something is "public"? Jürgen Habermas says, "We call events and occasions 'public' when they are open to all, in contrast to closed or exclusive affairs".

Jürgen Habermas defines ''the public sphere' as a realm of our social life in which something approaching public opinion can be formed. Access is guaranteed to all citizens".

This notion of the public becomes evident in terms such as public health, public education, public opinion or public ownership. They are opposed to the notions of private health, private education, private opinion, and private ownership. The notion of the public is intrinsically connected to the notion of the private.

Habermas stresses that the notion of the public is related to the notion of the common. For Hannah Arendt, the public sphere is therefore "the common world" that "gathers us together and yet prevents our falling over each other".

Habermas defines the public sphere as a "society engaged in critical public debate".

Conditions of the public sphere are according to Habermas:

    The formation of public opinion
    All citizens have access.
    Conference in unrestricted fashion (based on the freedom of assembly, the freedom of association, the freedom to expression and publication of opinions) about matters of general interest, which implies freedom from economic and political control.
    Debate over the general rules governing relations.

Media and Social Difference: class, gender, race etc.

Gender, race, and media representation In our consumption-oriented, mediated society, much of what comes to pass as important is based often on the stories produced and disseminated by media institutions. Much of what audiences know and care about is based on the images, symbols, and narratives in radio, television, film, music, and other media. How individuals construct their social identities, how they come to understand what it means to be male, female, black, white, Asian, Latino, Native American—even rural or urban—is shaped by commodified texts produced by media for audiences that are increasingly segmented by the social constructions of race and gender. Media, in short, are central to what ultimately come to represent our social realities. While sex differences are rooted in biology, how we come to understand and perform gender is based on culture. 1 We view culture "as a process through which people circulate and struggle over selves" ...

Genres – Romance, Television , Soap Opera, Sports
Presentation:

"Written genres" (more commonly known as "literary genres") are those works of prose, poetry, drama, hybrid forms, or other literature that are distinguished by shared literary conventions, similarities in topic, theme, style, tropes, or common settings, character types, or formulaic patterns of character interactions and events, and an overall predictable form. Genres are not wholly fixed categories of writing, but their content evolves according to social and cultural contexts and contemporary questions of morals and norms. The most enduring genres are those literary forms that were defined and performed by the Ancient Greeks, definitions sharpened by the proscriptions of our earliest literary critics and rhetorical scholars such as Plato, Aristotle, Socrates, Aeschylus, Aspasia, Euripides and others. The prevailing genres of literary composition in Ancient Greece were all written and constructed to explore cultural, moral, or ethical questions; they were ultimately defined as the genres of epic, tragedy, and comedy. Aristotle's proscriptive analysis of tragedy, for example, as expressed in his Rhetoric and Poetics, saw it as having six parts (music, diction, plot, character, thought, and spectacle) working together in particular ways. Thus Aristotle establishes one of the earliest delineations of the elements that define genre.

Literary genres are often defined by the cultural expectations and needs of a particular historical and, cultural moment or place.

Genre categories: fiction and nonfiction

A genre may fall under one of two categories: fiction and nonfiction. Any genre can be either a work of fiction (nonfactual descriptions and events invented by the author) or a work of nonfiction (in which descriptions and events are understood to be factual).

Common genres: fiction

Subsets of genres, known as common genres (or sub-genres), have developed from the types of genres in written expression.

- Classic – fiction that has become part of an accepted literary canon, widely taught in schools
- Crime/detective – fiction about a crime, how the criminal gets caught and serve time, and the repercussions of the crime
- Epic
- Fable – legendary, supernatural tale demonstrating a useful truth
- Fairy tale – story about fairies or other magical creatures
- Fantasy – fiction in an unreal setting that often includes magic, magical creatures, or the supernatural
- Folktale – the songs, stories, myths, and proverbs of a people or "folk" as handed down by word of mouth
- Gothic fiction or Gothic Romanticism, a literary genre

- Historical fiction – story with fictional characters and events in a historical setting
- Horror – fiction in which events evoke a feeling of dread and sometimes fear in both the characters and the reader
- Humor – usually a fiction full of fun, fancy, and excitement, meant to entertain and sometimes cause intended laughter; but can be contained in all genres
- Legend – story, sometimes of a national or folk hero, that has a basis in fact but also includes imaginative material
- Magical realism – story where magical or unreal elements play a natural part in an otherwise realistic environment
- Meta fiction (also known as romantic irony in the context of Romantic works of literature) – uses self-reference to draw attention to itself as a work of art while exposing the "truth" of a story
- Mystery – fiction dealing with the solution of a crime or the revealing of secrets
- Mythology – legend or traditional narrative, often based in part on historical events, that reveals human behavior and natural phenomena by its symbolism; often pertaining to the actions of the gods
- Mythopoeia – fiction in which characters from religious mythology, traditional myths, folklore and/or history are recast into a re-imagined realm created by the author
- Realistic fiction – story that is true to life
- Romance – genre which place their primary focus on the relationship and romantic love between two people, which usually has an "emotionally satisfying and optimistic ending".
- Satire usually fiction and less frequently in non-fiction, in which vices, follies, abuses and shortcomings are held up to ridicule, with the intent of shaming individuals, corporations, government, or society itself into improvement.[1]
- Science fiction – story based on the impact of actual, imagined, or potential science, often set in the future or on other planets
- Short story – fiction of great brevity, usually supports no subplots
- Swashbuckler – story based on a time of swordsmen, pirates and ships, and other related ideas, usually full of action
- Tall tale – humorous story with blatant exaggerations, such as swaggering heroes who do the impossible with nonchalance
- Theological fiction – explores the theological ideas which shape attitudes towards religious expression.
- Suspense/thriller – fiction about harm about to befall a person or group and the attempts made to evade the harm
- Travel
- Western – fiction set in the American Old West frontier and typically in the late nineteenth to early twentieth century.

Common genres: nonfiction

- Biography – a narrative of a person's life; when the author is also the main subject, this is an autobiography or memoir
- Essay – a short literary composition that reflects the author's outlook or point
- Journalism – reporting on news and current events
- Memoir – factual story that focuses on a significant relationship between the writer and a person, place, or object; reads like a short novel
- Narrative nonfiction/personal narrative – factual information about a significant event presented in a format that tells a story
- Reference book – such as a dictionary, thesaurus, encyclopedia, almanac, or atlas
- Self-help book – information with the intention of instructing readers on solving personal problems
- Speech – public address or discourse
- Textbook – authoritative and detailed factual description of a thing

a) Watch a Indian TV Soap Opera /reality show for a week and for representation of Family.
b) Project on use of internet by the marginalized groups.

Unit III Media and Human Rights
Human Rights- Theoretical perspectives,

Ancient peoples did not have the same modern-day conception of universal human rights. The true forerunner of human-rights discourse was the concept of natural rights which appeared as part of the medieval natural law tradition that became prominent during the European Enlightenment. From this foundation, the modern human rights arguments emerged over the latter half of the 20th century.

17th-century English philosopher John Locke discussed natural rights in his work, identifying them as being "life, liberty, and estate (property)", and argued that such fundamental rights could not be surrendered in the social contract. In Britain in 1689, the English Bill of Rights and the Scottish Claim of Right each made illegal a range of oppressive governmental actions. Two major revolutions occurred during the 18th century, in the United States (1776) and in France (1789), leading to the United States Declaration of Independence and the French Declaration of the Rights of Man and of the Citizen respectively, both of which articulated certain human rights. Additionally, the Virginia Declaration of Rights of 1776 encoded into law a number of fundamental civil rights and civil freedoms.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.
— United States Declaration of Independence, 1776

Critique,

Human rights violations occur when any state or non-state actor breaches any of the terms of the UDHR or other international human rights or humanitarian law. In regard to human rights violations of United Nations laws. Article 39 of the United Nations Charter designates the UN Security Council (or an appointed authority) as the only tribunal that may determine UN human rights violations.

Human rights abuses are monitored by United Nations committees, national institutions and governments and by many independent non-governmental organizations, such as Amnesty International, Human Rights Watch, World Organisation Against Torture, Freedom House, International Freedom of Expression Exchange and Anti-Slavery International. These organisations collect evidence and documentation of human rights abuses and apply pressure to promote human rights

Wars of aggression, war crimes and crimes against humanity, including genocide, are breaches of International humanitarian law.

Universal Declaration of Human Rights,

The Universal Declaration of Human Rights (UDHR) is a non-binding declaration adopted by the United Nations General Assembly[20] in 1948, partly in response to the barbarism of World War II. The UDHR urges member states to promote a number of human, civil, economic and social rights, asserting these rights are part of the "foundation of freedom, justice and peace in the world". The declaration was the first international legal effort to limit the behavior of states and press upon them duties to their citizens following the model of the rights-duty duality.

...recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world
— Preamble to the Universal Declaration of Human Rights, 1948

The UDHR was framed by members of the Human Rights Commission, with Eleanor Roosevelt as Chair, who began to discuss an International Bill of Rights in 1947. The members of the Commission did not immediately agree on the form of such a bill of rights, and whether, or how, it should be enforced. The Commission proceeded to frame the UDHR and accompanying treaties, but the

UDHR quickly became the priority.Canadian law professor John Humprey and French lawyer Rene Cassin were responsible for much of the cross-national research and the structure of the document respectively, where the articles of the declaration were interpretative of the general principle of the preamble. The document was structured by Cassin to include the basic principles of dignity, liberty, equality and brotherhood in the first two articles, followed successively by rights pertaining to individuals; rights of individuals in relation to each other and to groups; spiritual, public and political rights; and economic, social and cultural rights. The final three articles place, according to Cassin, rights in the context of limits, duties and the social and political order in which they are to be realized. Humphrey and Cassin intended the rights in the UDHR to be legally enforceable through some means, as is reflected in the third clause of the preamble:

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law.
— Preamble to the Universal Declaration of Human Rights, 1948

Some of the UDHR was researched and written by a committee of international experts on human rights, including representatives from all continents and all major religions, and drawing on consultation with leaders such as Mahatma Gandhi.The inclusion of both civil and political rights and economic, social and cultural rights was predicated on the assumption that basic human rights are indivisible and that the different types of rights listed are inextricably linked. Though this principle was not opposed by any member states at the time of adoption (the declaration was adopted unanimously, with the abstention of the Soviet bloc, Apartheid South Africa and Saudi Arabia), this principle was later subject to significant challenges.

The onset of the Cold War soon after the UDHR was conceived brought to the fore divisions over the inclusion of both economic and social rights and civil and political rights in the declaration. Capitalist states tended to place strong emphasis on civil and political rights (such as freedom of association and expression), and were reluctant to include economic and social rights (such as the right to work and the right to join a union). Socialist states placed much greater importance on economic and social rights and argued strongly for their inclusion.

Because of the divisions over which rights to include, and because some states declined to ratify any treaties including certain specific interpretations of human rights, and despite the Soviet bloc and a number of developing countries arguing strongly for the inclusion of all rights in a so-called Unity Resolution, the rights enshrined in the UDHR were split into two separate covenants, allowing states to adopt some rights and derogate others. Though this allowed the covenants to be created, it denied the proposed principle that all rights are linked which was central to some interpretations of the UDHR.

Although the UDHR is a non-binding resolution, it is now considered to be a central component of international customary law which may be invoked under appropriate circumstances by state judiciaries and other judiciaries.

Human Rights and Media (Case Studies)

Citing that the Legislature, an Independent Judiciary and a free Press are the three essential pillars of democracy, Chairperson of the Commission Dr. Justice A.S. Anand has called upon all concerned to play their roles effectively.
Speaking at a function organized in New Delhi on 23 February 2004 to award the First International Press Award 2003, Justice Anand said that the press provides a platform for free political discourse which is essential for proper functioning of a government in a democracy. He said that dissemination of information and taking it to the masses to mould public opinion is the duty of the press.
As a developing country, the range of human rights issues requiring media intervention are particularly large with a marked social content, and therefore the services of the media are required in furthering the cause of human rights. At the same time, there are a number of genuine concerns about the way the media functions like commercialization of the media, trivialization of news, among others. All these factors, he said, contribute to a slant in the news reporting and raise serious issues concerning media ethics. There is the need to encourage the setting up of a voluntary code of ethics for the media as a means of greater self-regulation, he observed.

Presentation: Representation of Human Rights issues and violations in International and media