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Role of Social Media in Promoting Government Policies

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ABSTRACT

The modern era is the era of science and technology. As we reach the 21st Century, industrialization, revolution, developments in each and every sphere have brought about tremendous changes in the modes of reaching the masses, spreading awareness and subsequently stimulating growth. This research paper offers a detailed account of the analysis of various social media sources to understand how they impact the promotion of various government policies formulated by the government. The main theme which covers the observations is “Law in Statutes v. Law in Practice” which further explains the dissonance that exists between the purpose with which the policies are formulated and the actual impact they have on the individuals. Nothing can be implemented in the same form as it exists in statutes. This research paper is structured in a manner that initially it analyses the role of cinema in influencing government policies which is followed by an elucidation of the role of television advertisements as they bring forth the policies to the notice of general public. Furthermore, the research paper provides a portrayal of the roles played by radio and print media in promoting the government policies. The research paper is concluded with a sociological perspective as it stands in relation with law.

ORGANIZATION OF THE PAPER

- *Movies-* The two samples taken up for the research under the head of movies are “Toilet Ek Prem Katha” and “Peepli Live” which discusses the problems of open-defecation and farmer suicide in the country .
- *Television Advertisements-* The author aims to analyse the various patterns of television advertisements to promote the schemes launched by the government and the corresponding impact on the individuals’ lifestyle.
- *Radio-* The policy taken under this head is: “Mann Ki Baat”, which is an initiative taken by the Prime Minister to spread awareness to the public on social issues and government policies. Be it the radio as an application in cell phones, automobiles or the Radio set, the author wish to observe and analyse how this particular mode of

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communication helps in making the people aware of the various government schemes and the benefits of the same.

- *Print Media-* Also through the various newspaper readings the author wish to analyse the various discourses on the government policies as they are highlighted in the newspaper headings.

LITERATURE REVIEW

The research entails data collected from different sources like the radio, television, newspapers and the internet. Official government websites like www.india.gov.in has also been referred to because they are controlled directly by the government and all the guidelines and notifications are duly posted by the government agencies.

Literature being reviewed in this research mainly consists of above-mentioned sources, i.e., websites and national and international newspapers.

RESEARCH METHODOLOGY

- **Methods of data collection**

This research paper is about the effect of social media on the implementation of social schemes by the government. It is based on the various kinds of media ranging from print media to films. The research includes online research and newspaper reports for finding out results and carrying out analysis. The data was collected from government records, newspapers and Internet. Descriptive analysis is used for the purpose.

- **Primary and secondary research**

The research incorporates both an empirical study as well as doctrinal mode of research. The empirical research includes interviews with the individuals and the doctrinal methodology includes an extensive research using the secondary sources such as government websites and newspaper reports.

- **Data Analysis**

Both qualitative and quantitative data have been analysed in the backdrop of the research objectives. Quantitative data would be tabulated and statistically analysed. Qualitative data have been interpreted based on the information collected from the empirical work. Various newspaper reports containing various statistical data which has been presented using graphs.

I. IMPACT OF FILMS ON SOCIETY IN RELATION TO SOCIAL POLICIES OF GOVERNMENT (FILMS AS A FORM OF MASS MEDIA)

- *Toilet Ek Prem Katha*

Facts of the Matter

The Swachh Bharat Mission, launched on 2nd October 2014, has one of its stated objectives “the achievement of Open Defecation Free (ODF) status” in rural areas in India, by October 2019.²

Toilet Ek Prem Katha tells the story of Keshav, who owns a bicycle repair shop in *Mandgaon*, a village on the outskirts of Mathura in Uttar Pradesh. He falls for Jaya (Bhumi Padnekar), a college graduate and ultimately marries her. *Mandgaon*, like many villages in the country, has limited regard for personal or communal hygiene. It’s a place where women walk to a field at 4 am to defecate in the open. Men, on the other hand, relieve themselves near their houses. A headstrong woman, Jaya, who grew up in a house with a toilet, refuses to debase herself like other women of the village. Keshav’s father though, an old-fashioned Brahmin, can’t bear the thought of constructing a toilet in his house. The film ultimately comes to this – if Keshav wants to save his marriage, he needs to build a toilet. But in the process he understands the importance of building a toilet and how it should form an important part of everyone’s life because it entails basic hygiene.

The film is in promotion to the scheme of government that is “**Swachh Bharat Abhiyan**” and an attempt to make people understand the importance of toilets.

Movie Analysis

From the beginning of the film time and again individuals are seen defecating openly and stating the fact that toilet cannot be built inside the household as it is the place of the temple.

The first act introduces the characters, the second act escalates the tension, followed by a climax, which posits a solution, tying all the stray strands together. The film takes a turn when Jaya leaves her husband’s home because she can’t openly defecate and has not grown like this. She puts a condition that either a toilet comes in their home or she goes.

At first Keshav tries to pacify his wife to come back but in the process understand the importance of Swachh Bharat and how flawed is the system of his village which they take so normally. He takes an oath that even if his wife chooses not to return he will construct a

² Swachh Bharat Mission- Gramin, Department of Drinking Water & Sanitation Ministry of Jai Shakti <https://Swachhbharatmission.gov.in>

toilet. He takes this oath in front of the Gram Panchayat which is completely against the idea and calls him a fool.

Observation

An observation and analysis in respect of Keshav taking oath to construct a toilet in front of the Gram Panchayat is made taking reference from Akhil Gupta's essay on "*Blurred Boundaries: The Discourse of Corruption, the Culture of Politics, and the Imagined State*" whereby he draws an important observation that a state as a legal entity only comes into being on a day to day basis when individual actors approach the state in its local "*avatar*"³. This is the **Principle of Dialogism**. It is a mainstream Hindi film, revolving around a star, that isn't centred on people v state, but people v people. It is ready to call out the hypocrisies of religion "*Hum phanse hue hain dharm ke andhe khel mein*" (we've been shackled by the pointless games of faith), says Keshav at one point and examine the status of women in our society, oppose *jugaad* (quick-fix solutions).

In one scene, the village's *sarpanch* (Head of the Village) quotes Manusmriti, saying it supports open defecation, to which Keshav responds that the text also says not to dump near a pond or a lake, or to wash one's hands after the act. In other, Jaya gives a 5 minute speech to the women of the village which inspires them ultimately and they also enter into the same fight with their husbands as between Jaya and Keshav. Jaya and Keshav together start a small revolution.

The film also highlights a major factor how government scheme has made all the arrangement but people have been misusing the area or plot provided for the toilet construction. The film attempts to inspire people to take up this task on their own when government is providing all the assistance needed.

Impact on Individuals

When it comes to learning through entertainment, movies play a great role. On weekends, millions pack theatres to catch the latest release. Bollywood has often talked about subjects like sex, HIV, sexual violence and other sensitive topics. Now, filmmakers are addressing issues like sanitation, hygiene and menstrual hygiene. The new movement is seen as a spearhead of a new genre of Indian movies that attempts to tackle issues more subtly and sensibly than the current crop of blockbusters.

The film gathers some steam in its latter portion, when it's trying to not just see the problem,

³ form or appearance

but also attempt to understand its origins, questioning the meanings of tradition, religion and culture. The film has a holistic approach towards the problem at hand.

Observation

If we look at early 70's and 80's, movies of such a genre could hardly be witnessed. But why has the bollywood industry taken up themes of "social" and "legal" importance in the late 90's. Presently, we witness a bunch of movies relating to issues like sanitation, HIV, Sexual violence, menstrual hygiene. In my observation with the advancing technology, films under mass media have become one of the most influential technologies amongst the individuals. The films have the maximum impact on the people because they revolve around the problem employing innovative measures like songs, dialogues, etc.

This film (Toilet : Ek Prem Katha) started the same debate again which people had forgotten the issue and moved on and again highlighted the scheme of NDA government. The film is based on a true story of Anita Kharre whose role is played by Bhumi Padnekar.

Interviews

Respondent 1- On asking a respondent⁴ from the urban area about the movie, she replied "*Movie toh bohot achi thi, acha sandesh tha, toilet toh hona hi chahiye, Akshay Kumar ki Filmein toh vaise bhi moral values batati hain.*" (Movie was really good, it conveyed a good message, toilet should be there in every house and Akshay Kumar's movies are always with moral values.)

Respondent 2- On asking another respondent⁵ from rural area if she has watched the movie, she replied "*Film ni dekhti main, itne kaam hote hain goru bachhoo aur na mujhe samajh aati hai*". (I don't watch movies, I have to take care of the cattle along with household chores and I don't even understand).

- *Peepli Live*

Facts of the Matter

FILM'S PLOT- On the verge of losing his family's farm, *Natha* (Omkar Das Manikpuri) arrives at a solution to his financial predicament: suicide. After all, the Indian government supplies hefty payouts to the families of farmers who kill themselves. But, when a broadcast journalist hears of Natha's plan, the poor man is thrust into the center of a media circus. While a nation of viewers watches what Natha will do with bated breath, local politicians fear

⁴ A woman of about 40 years of age wearing salwar suit with dupatta covering her head.

⁵ A woman of about 50 years of age, illiterate (as told by her), wearing salwar kameez with dupatta covering her head.

a backlash from the controversy.

Nathadas Manikpuri lives an impoverished life in *Peepli*, Mukhya Pradesh, along with his brother, *Budhia*; aged mother; wife, *Dhaniya*, and two young sons. He had taken a loan from a bank, and upon being unable to re-pay it, is now being faced with not only losing the land but also homelessness. He accompanies *Budhia* to meet with the local politician, *Bhai Thakur*, who mocks them and tells him to commit suicide as this will ensure his family gets Rs. One Lakh from a special government program. With reports of money being given to other farmers who had killed themselves all over India, *Nathadas* makes it known to everyone in the village, and the news leaks out to the media - who descend with all force on the beleaguered family, turning *Peepli*, that has never seen any progress for over 60 years, into a *Mela* (fare). *Bhai Thakur* has the police involved, and even has his goons beat up *Nathadas* and *Budhia*, while the District Collector and the Chief Minister present *Nathadas* with water pump and a color TV respectively and hope that the Ministry of Agriculture comes with a solution. Amidst media frenzy, *Nathadas* and his family find their movement curtailed, and he disappears one day - leaving the media to speculate whether it was a conspiracy of Central or State governments; Islamic terrorists; or the Americans.

PRADHAN MANTRI FASAL BIMA YOJANA

Agriculture in India is highly susceptible to risks like droughts and floods. For this purpose, the Government of India introduced many agricultural schemes throughout the country to protect and support the farmers throughout India.

The *Pradhan Mantri Fasal Bima Yojana* (Prime Minister's Crop Insurance Scheme) was launched by Prime Minister of India Narendra Modi on 18 February 2016. It envisages a uniform premium of only 2 per cent to be paid by farmers for Kharif crops, and 1.5 per cent for Rabi crops. The premium for annual commercial and horticultural crops will be 5 per cent.⁶

Previous Schemes

1. Farm Income Insurance Scheme

The Central Government formulated the Farm Income Insurance Scheme (FIIS) during 2003-04. The two critical components of a farmer's income are yield and price. FIIS targeted these two components through a single insurance policy so that the insured farmer could get a guaranteed income.

⁶ financialservices.gov.in (Department of financial services)

The scheme provided income protection to the farmers by insuring production and market risks. The insured farmers were ensured minimum guaranteed income (that is, average yield multiplied by the minimum support price). If the actual income was less than the guaranteed income, the insured would be compensated to the extent of the shortfall by the Agriculture Insurance Company of India. Initially, the scheme would cover only wheat and rice and would be compulsory for farmers availing crop loans. NAIS (**National Agriculture Insurance Scheme**) would be withdrawn for the crops covered under FIIS, but would continue to be applicable for other crops.⁷

The FIIS was withdrawn in 2004.

2. National Agriculture Insurance Scheme (NAIS) OR Fasal Bima Yojana.

The Government of India experimented with a comprehensive crop insurance scheme which failed. The Government then introduced in 1999-2000, a new scheme titled “**National Agricultural Insurance Scheme**” (NAIS) or “**Rashtriya Krishi Bima Yojana**” (RKBY). NAIS envisages coverage of all food crops (cereals and pulses), oilseeds, horticultural and commercial crops. It covers all farmers, both loanees and non-loanees, under the scheme.

Under the scheme, each state is required to reach the level Gram Panchayat as the unit of insurance in a maximum period of 3 years. Agriculture Insurance Corporation of India is implementing the scheme.

Analysis of the Film and Impact on People

OBSERVATION: There are innumerable schemes of the UPA as well as NDA government. Who remember these names?

Individuals remember audio and visual effect which actually portrays the problem at hand. The 2-3 hours film engrosses the viewers mind and forces him/her to give it a thought even if the issue is not affecting that individual.

Film shows how **inspite of several government schemes the poor farmers of India do not have the bare minimum and can't even feed their families**. So ultimately the farmer chooses to commit suicide so that his family can get some compensation and live and survive for some time. This idea was put into the protagonist's head ironically by a politician who is supposed to be helping the people. It portrays the role of politician played by Naseeruddin Shah who is worried that the star anchor is ignoring him, the tea drinking bureaucrat who wants a fact finding mission for everything, the chief minister with a “pappu cant dance

⁷ Insurance schemes available to farmers in India (yourarticlelibrary.com)

ringtone” who is desperate before a by-election, the government machinery that provides a hand pump but no money to fit it, that gives a poor landless farmer a TV but no food to eat, and that asks him to die so his family can at least claim Rs 1 lakh compensation .

To save his land and to save his family from becoming homeless, Natha, encouraged by his brother, decides to commit suicide after he attends a session with the rural headmen for help and they suggest him that committing suicide is a good way to get money waived, after which his family will receive heavy compensation for his death. While Natha and his brother are discussing the same at a local tea stall, this news gets reported by Rakesh, a local reporter from Peepli. This report then gets picked up and highlighted by the national English news channels and reaches the Chief Minister. The media starts surrounding Peepli sensing the possibility of a sensational suicide story. One ITVN journalist particularly keen on filming the event of Natha's death is Daytime Presenter, Nandita Malik (Malaika Shenoy). She joins the local reporter Rakesh Kapoor (Nawazuddin Siddiqui) and takes desperate measures to interview Natha and his family on the subject of Natha's suicide. However things get trickier when rival Hindi news channel, "Bharat Live" finds out about Natha and Peepli. The news channel clashes with ITVN and each try to film Natha's death in their own manner. The Sammaan Party also soon discover Natha's plans and try to buy off Natha with sops to prevent him from committing suicide. Opposition parties like the Apna Dal and the CPI also get involved and plan to use Natha as a path to power in the elections. Peepli soon becomes the centre of attention across Mukhya Pradesh.

Nandita's frantic attempts to interview Natha get worse when Rakesh does not find Natha or anyone else in Peepli to interview. She seems unimpressed with Rakesh's compassionate stand towards Natha and believes that as reporters their duty lies in reporting and following the news and nothing else. On the other hand, "Bharat Live" continues to be successful in their attempts to interview. Yet as time goes on, Natha does not die. Meanwhile, the Sammaan Party realise that if Natha commits suicide, they will lose the elections. The rural headmen secretly kidnap Natha and hold to ransom for money from the opposition. Yet their plans are foiled when Rakesh discovers Deepak and his men holding Natha hostage at a Peepli barn. A rush occurs when people from Apna Dal, the CPI, ITVN, Bharat Live and Peepli villagers all rush to find Natha. In the confusion, a spillage accident from a lamp sets fire to the barn, which explodes and Rakesh is killed. The Government officials mistake Rakesh for Natha and refuse to pay Natha's family the compensation money due to the death being an accident. Meanwhile, Natha is in fact alive and flees and is seen working as a daily labourer in the construction industry. His family loses their land to the bank.

I have taken up Peepli live as one of the samples of the case study because it not only impacts the people in relation to the government policies on farmer suicide but also it shows how media has a big role in publicizing things and how media created a hike about Natha's suicide plan in the film.

Interviews

Respondent 3: The author interviewed a man⁸ from a rural area and inquired if he knew of the various government policies formulated for the farmers in the country. He said "*Ek scheme nikali thi sarkaar ne Kisaan Samman Nidhi ki jin kisaano ke paas 2 hectares ki zameen hogi unhe har saal 6000 rupees milenge jo ki unke khaate me seedha daal diye jaaenge. Uske liye kuch forms bharnae the aur pradhan ko dene the, magar bohot samay ho gaya hai forms diye magar paise ni mile abhi tak*" (Government launched a scheme under the name Kisaan Samman Nidhi as per which farmers owning 2 hectares of land would get 6000 rupees per year for farming which would be directly transferred to their accounts).

The author asked how much time has elapsed to which he said "*6 maheene ho gaye hain*" (6 months have passed). The author also asked him the source from which he got to know of this scheme. He said, "*Akhbaar me padhi thi*" (I read it in the newspaper).

II. TELEVISION ADVERTISEMENTS

Medium is chosen based on its popularity and the one which has maximum reach. It may vary from audio-visual medium, audio medium to print medium, etc.

Impact of Television Advertisements

The author took up 5 T.V advertisements for analysis, and observed that 3 of the 5 are acted or performed by bollywood actors, cricketers or T.V celebrities. Advertisements play a crucial role as individuals are influenced by the actors or celebrities and are inclined to buy the products which are advertised by the same. Considering the illiterate population of the country, an effective audio-visual media, television has tremendous impact on Indian society.

The success of serial *Mahabharata* and *Hum Log* (Mitra, 1993) and advertisements like '*thanda matlab Coca-Cola*' indicates that program contents and their presentation are also equally important. Thus, advertising is a very effective tool of communication to sensitise the individuals in a developing country like India.

Social Advertising is the first form of advertising that systematically leverages historically "offline" dynamics, such as peer-pressure, friend recommendations, and other forms of social

⁸ An old man of about 50 years of age wearing shirt and pant.

influence.

The Government and social organizations have started advertising campaign to inform, educate individuals in different areas of social interest by performing some street plays and some celebrity endorsement advertisements. The social problem may be related to some kind of behavior like smoking or taking drugs, they give out the message like anti-smoking, anti-drugs etc. in newspapers, on bill boards, and in the form of short advertisements on television. Advertising ideas, such as, reduce traffic jam, improve health, conserve of natural resources, family Planning, educate girls, and eradicate child marriage etc. could be witnessed. If today we are aware about family planning, AIDS, Iodized Salt, Polio, Cancer, TB, Drinking Water, reduction of Superstition etc. it is due to effective role of social advertising. Social advertising also helped in generating awareness of Environment Protection, Female infanticide, Pollution safety, Literacy, women Education, Girls Welfare, etc.

The first Television commercial for the Prime Minister Shri Narendra Modi's ambitious financial inclusion drive for India – *The Pradhan Mantri Jan Dhan Yojna* was released on 23 August, 2014 on all television channels. The advertisement released in Hindi, shows animated people carrying their money and depositing it in their newly opened bank accounts and at the end of the TV Commercial, the people join hands for wealth creation and transform into the logo of the financial inclusion mission.

The slogan for entire campaign has been christened “*Mera Khata – Bhagya Vidhaata*” meaning “My Bank Account – The Good Fortune Creator”.

Observation

Whenever a new scheme is made, the main aim of the government is to enforce it properly and it can only be done when the people who will be benefitted by it, know about it. It is this latter part where the work of media comes into picture. The government puts informative advertisements everywhere possible so that the benefits of the schemes can be availed by maximum number of people.

Social media is not just used by the government for enforcement of its policies but also by political parties for conveying their ideologies to maximum number of people. The current ruling government in India is Bhartiya Janta Party which is headed by Prime Minister Mr. Narendra Modi. The election for this government is an example of how the social media has a great impact on the thinking process and understanding of the public. They used all sources of media in their election campaign ranging from radio talk show named “*Chai par*

Charcha”, television advertisements, twitter campaign and newspaper advertisements. This clearly shows the intention of the government to take optimum support of media in there governance. The examples of such schemes are Swachh Bharat Abhiyaan, Give it Up Campaign, Make in India, Jan Dhan Yojna, crop insurance scheme etc.

III. RADIO

The author has chosen to study the role of radio as a medium of spreading awareness about the various government policies for the reason that it is one of the medium whereby an individual both literate as well as illiterate can understand the deliberations made. Through this study the author wishes to analyse how the government policies are spoken of, delivered to the masses in various languages, how does the dialect change and to what extent the listeners are able to comprehend the government policies spoken of.

‘Mann Ki Baat’: A Social Revolution On Radio

*James Humes*⁹ quote, “Prime Minister Modi has used his oratorical skills to influence citizens in their day-to-day activities in a bid to involve them in nation building.”

The Prime Minister or *Pradhan Sevak* (chief servant) as he prefers to call himself, selects issues that resonate in everyday life like cleanliness, yoga, students, education, black money, drug addiction, girl child, farmers, insurance schemes, Khadi, festivals, gas subsidy, land acquisition etc. The Prime Minister through his address on the radio aims (as is said by him and viewed by the news channels) to connect with the common man on regular basis and inform them about the initiatives of the Government and also seeks the support of the common man in nation building and governance.

The first 23 such episodes of *Mann ki Baat* have been compiled into a book, ‘Mann ki Baat: A Social Revolution on Radio’ by Blue Kraft Digital Foundation, a not-for-profit organisation working in the realm of policy and governance matters, and LexisNexis – publishers of law books.

The book states that prime minister’s radio show is not reduced to a monologue but a regular dialogue. People are invited to become the essence of participatory governance by suggesting areas and topics to be focussed upon so that these can then be taken up during the address followed by subsequent action. Anyone anywhere in India can send his/her suggestions through messenger applications – Narendra Modi app – or on toll free number 1800-11-7800- or on government website specially created for the purpose – <https://www.mygov.in/group->

⁹ American West’s premier lawmen

[issue/give-your-inputs-prime-ministers-mann-ki-baat.](#)

Observation:

KHADI INDUSTRY-

In Mann ki Baat, Modi appealed to the public to go back to the soil of the nation and encouraged the idea of producing ourselves-consuming ourselves. In its first episode, he talked about using Khadi products, *“Mahatma Gandhi ka naam lete hi zubaan par khadi ka naam aa jata hai. Aap apne ghar par alag alag brand ke kapde pehente honge. Magar kya khaadi ke kapde bhi unme shaamil karna mumkin nahi? Main aapko sirf khaadi ke kapde pehen ne ko nahin keh raha hun lekin sirf ek rumaal, tauliya, chaddar ya kuch bhi us prakar ka. Agar aapki ruchi sabhi prakar k kapdon mein hai toh aap khaadi ke kapde bh istemaal kar sakte hain”*. (Whenever, we think of Mahatma Gandhi, naturally we are reminded of Khaadi. You may be wearing variety of clothes with different fabrics and company brands in your family. But is it not possible to include Khaadi too? I am not telling you to use only Khaadi products. I am just insisting to use, at least one Khaadi product, like handkerchief, or a bath towel, a bed sheet, a pillow cover, a curtain or anything of that kind. If you have an inclination for all kinds of fabrics and clothes in your family, you can also buy Khaadi products on a regular basis).

In The **Times of India report**, it was published that “barely 10 days since Modi urged people to buy khadi on the radio, the Khadi Gramodyog Bhavan in Connaught Place has witnessed a massive jump in sales. There has been 88% increase since Modi spoke on radio. The store has witnessed a change in its customer base in the past few months. Around 60% to 70% of the customers are now youngsters.”¹⁰

IV. PRINT MEDIA

For my research on role of social media in promoting government policies, I chose to study the newspapers (Hindi and English) as one of the forms of print media and analyse the patterns of discourses witnessed in them about the various policies formulated by the government.

Observation: Some of the newspaper headlines read as:

Hindi-

Tax Katauti Se Udyogon Ki Diwali, Jhooma Bazar Niveshkon Ne Ek Din Mein Kamaye 6.8

¹⁰ published on Oct 2, 2015 at <http://timesofindia.indiatimes.com/india/PMs-Mann-ki-Baat-leads-to-rise-in-Khadi-sales/articleshow/49189284.cms>

Lakh Crore

Kar Ghatakar Ab Cheen Ko Takkar Dega Bharat

Ab Corporate Ka Swagat: Sarkar Ne Mandi Se Nipatne Ke Liye Haal Mein Jitne Kadam Uthaye, Corporate Tax Mein Katauti Unme Sabse Mehetvapooorn Hai. Isse Nivesh Ko Protsahan Milne Aur Rozgar Badhne Ki Swabhavik Hi Umeed Ki Jaa Rahi Hai.

English-

Privatise to Prosper- Best way to rescue economy from ongoing slump.

Farming, Health New Focus sectors for impact investors- Impact Investment: The “Good” Capital.

Modi’s Money Pitch- To make Investors come to India, focus relentlessly on economic competitiveness.

I observed a particular use of words such as “Jhooma Bazar”, “Takkar”, “Prosper”, “Money” “Pitch” in the written discourses of the Hindi as well as English newspapers and could analyse the purpose of the use of these peculiar words to reach out the masses as being flashy, appealing to the individuals.

V. SOCIOLOGICAL ANALYSIS

Nothing can be implemented in the same form as it exists in statutes. This research paper is an effort to bring out the case of dissonance between the purpose with which the government policies are formulated and brought forth the individuals (citizens) and the actual effect it has on the same. However perfect these policies are, there would always be something that would get lost when they are implemented or even before they are implemented i.e. the process by which they are implemented. We need to understand which aspect of social structure forever alludes implementation and which resists it.

Starting from the movie analysis, it showed how the cinema industry today have taken up social issues as the basis of their scripts and how people acknowledge the same through the bollywood celebrities. But even here each individual is not on the same footing. On the one hand where the woman from the urban setting appreciates the bollywood actor’s (Akshay Kumar) work, on the other hand the woman from the rural setting (illiterate) hardly finds any time to watch movies.¹¹

Furthermore, the interview with respondent 3 reveals the ground reality when it comes to the

¹¹ From the interviews reported above

process of implementation of the schemes formulated by the government. Even when the policies are framed for the upliftment of a particular section of the society, there are certain procedural hurdles which blocks their way leading to their exploitation instead of upliftment.

Also the modes of social media such as television advertisements, newspapers, radio etc. as a cultural text follows a particular pattern of advertising the governmental policies amongst the citizens such as advertisements by bollywood stars, “*Mann Ki Baat*” by the Prime Minister of the country where he himself talks about certain issues and brings to light the purpose and benefits of the various schemes framed by the government, discourses in the Newspapers’ headlines etc. Different newspapers sound differently.

Thus it is observed that the object with which these governmental policies are formulated and the actual effect it has on the individuals (citizens) do not resonate together. There is something which is always lost when it comes to their implementation.
