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Television and Identity Politics in India

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Political Science aims at the theory and practices of government and politics at the local, state, national, and international levels. Which helps in the development of the understanding of institutions, practices, and relations that public life constitutes and modes of inquiry to make a citizen. We can see several areas inside political science where it happens to be skillfully applied to the current state that belongs to the world. Particularly at the time when it comes to our countries, Indian politics explains inside of this study just how much it implies on top of it, the circumstances that our countries experience, the claims that the politicians make, as well as the effects that they have while inside of power. How our nation's circumstances must evolve within an existing specific period that belongs to time happens to be examined, together with the promises they have made. This study focuses more on top of public life than just comparing politicians, during the same time that can exist as observed.

Keywords: *television, identity politics, political science, citizen, nation, public life.*

INTRODUCTION

In 1959, television made its debut in India as a teaching tool funded by the Ford Foundation and the United Nations Educational, Scientific, and Cultural Organization (UNESCO). The model of a public broadcasting system that is common in many European nations served as the foundation for television. Political leaders of independent India understood the importance of knowledge and how to exploit it to hasten the pace of progress. A public broadcasting paradigm

dedicated to informing, educating, and entertaining the public was therefore launched. According to a recent study of the Indian print, television, radio, and electronic media industries, the majority of media consumers and advertisers are increasingly concentrated in non-metropolitan areas of Tier II and Tier III towns where there is a dense presence of small and medium-scale enterprises, which are the main drivers of the consumer boom in modern India.¹

A government of, by, and for the people is the standard definition of democracy. Freedom and democracy go hand in hand, and Indian society has come to appreciate democracy, with the media playing a key part. The media and public interface have improved over the past few years. The Indian public has assimilated the media into their daily lives, relying on it heavily for knowledge and entertainment among other things. Starting with concerns for the average person about others, their emotions, their needs, their expectations, and every facet of their lives that are directly related to the media. In a democratic system, the media reinforces democratic norms and principles and quickens progress.

Every report of the administration's acts is covered by the media, which serves as the government's watchdog and informs the public of what is occurring in their community daily. Social media, in particular, has developed into a crucial instrument for human life today, facilitating contact and delivering information while also allowing for the discussion of issues to inspire action. Social media usage is all it takes for people to accomplish their goals, regardless of the time or location, every day for a full 24 hours. The paper's ensuing sections look at how television for development rhetoric and real practice divide. Additionally documented are some of the innovative television-based development communication efforts. Before that, a discussion of the idea of development communication and the function of the media in social change becomes crucial.

¹ Shibu Philips, 'Tier-II and tier-III cities to drive the growth of malls in India' (*Times of India*, 25 April 2022) <<https://timesofindia.indiatimes.com/blogs/voices/tier-ii-and-tier-iii-cities-to-drive-the-growth-of-malls-in-india/?source=app&frmapp=yes>> accessed 14 November 2022

ANALYSIS

India only had one state-owned television channel up until 1991, but subsequently, then there has been a tremendous rise in the number of private satellite channels, signaling a full break from the government monopoly of the past. The metamorphosis is used to illustrate how television, a kind of media created in the industrialized West but modified for use in India, changed Indian social customs and allowed for new methods to conduct politics, imagine identities, and interact with the state. The Indian scenario has transformed because of commercial liberalization and the growth of satellite and cable TV.² There are currently many studies that examine how local people's lives and digital communications infrastructures interact through in-depth questionnaires.

Contemporary studies have investigated the growth and dissemination of a global consumerism ethos. The growth has coincided with the emergence of a multifaceted globalized world and the interstate exchange of information and intangible items. A few multinational businesses from European developed nations are monopolizing the multimedia commodities industry, thus some analysts evaluate these alterations through the lens of neocolonialism. The importance of consumers in absorbing and analyzing various broadcast signals has been highlighted by several specialists. Experts have urged a greater look at the reports of public engagements with international media, independently of their classical perspective on the major constituent. Indians are now cognizant of how unfairly India is portrayed on the global screen because of cable channels. The British civilization has gently given a lot of prominence. British English the way they display images of other Southeast Asia and India are examples of poor nations. That is the impression you need after browsing BBC for roughly a week contrasting velocity, shortness, and journalistic objectivity are the attributes of BBC. Communication in the twenty-first century is both global and Anglo-American.

The fast expansion of individually sponsored television news stations in India, which increases the availability of common residents to wield social, political, and economic dominance, is being

² 'Effects of Liberalization on Media' (*Legal Desire*, 2020) <<https://legaldesire.com/effects-of-liberalization-on-media/>> accessed 14 November 2022

examined for its effects on fundamental governance. To answer questions on existing studies has mostly concentrated on qualitative research (or linguistic exegesis) and reception experiments. Alternatively, dealing with media influence while referencing empirical fieldwork on the social and political spheres of television news creation in modern India One important point is put up by concentrating on the realities of professional tendons in the news business: the growth of television journalism has had a "provincializing effect," permitting the social, political, and economic strengthening of small-town, non-metropolitan, or regional players. Government-operated broadcasting in India started airing a Hindu epic-"The Ramayana". A long-standing embargo on religious prejudice was broken by broadcasting the Ramayana in serial form to viewers countrywide. As a response, Hindu supremacists spearheaded the biggest parliamentary movement in the post-independence era, centred upon the Lord Ram emblem. Following that, India's political landscape was forever altered. The public might have believed they were reliving a legendary renaissance, but Hindu nationalist leaders were eagerly looking forward to the effects of capitalism and industrialization. Television served as the connecting element between these groups, representing the new political potential that was both more accessible and dictatorial.

Philosophical stances centred on the goals and viewpoints of cultural circles that individual perceives are referred to as identity politics. Identity politics refers to the approaches that individuals' ideologies may be influenced by facets of their identities through tangentially linked socioeconomic groups. Communal groups categorized by age, caste or social class, culture, idiom, handicap, education, heritage, dialect, citizenship, sex, and gender identity are a few examples. Identity politics are important in India because of the emergence of low-caste communities, religious identities, and lingual communities. Thus, identity politics aims to achieve ethnic minority independence, inclusion, and acknowledgement. In India, ethnicities and common identities have persisted in strength and have made acknowledgement claims even after the country's sovereignty and the implementation of liberal parliamentary governance. In Indian politics and government, caste has grown to be a significant determining factor. Caste identities have not only helped freshly emergent groupings gain influence, but they have also intensified polarizing governance and may be contributing to a developing deficit of

effective governance. Religion-based identity politics have grown to be a significant cause of tension not just internationally but also for the Indian democratic government and religious pluralism. Linguistics becomes a crucial organizing principle for group identities. The sense of national cohesion and sense of nationalism has been destroyed as a result of the acknowledgement of languages and dialects.

A coalition government was established based on philosophy and identity. Identity politics are to blame for the rise of the major political parties in many jurisdictions. One of the effects of identity politics in India is the proliferation of regional and state parties. Shiv Sena, for example, or Aam Aadmi Party by ECI, All India Majlis-E-Ittehadul Muslimeen, etc. International relations, particularly with neighbouring economies, have been significantly impacted by identity politics. One can observe how Tamil identity politics affect relations between India and Sri Lanka. In India, caste groupings are at the forefront of identity politics. Disconcertment of third genders in an uproar. The adoption of regulatory frameworks for the transgender person population is a result of this significant achievement. The statement released by the Supreme Court about the liberties of the transgendered community emphasizes how important it is for these communities to have their influence on the geopolitical landscape of the nation. Identity politics has indeed paved the way for vote-bank tactics, in which politicians prioritize the demands of specific societal categories. Backward Classes are stealing the spotlight in elections, a tendency that has intensified since the Mandal Commission's conclusions were put into practice.

The influence of matters related to political and economic backgrounds leaves traces over society in many ways. Some of the positives of identity politics are that political groups concentrate on specific social groups that lack access to government influence and livelihood advantages. More excluded and disadvantaged groups in society are becoming politically oriented. Minorities and classes who face discriminatory treatment now have better indications thanks to identity politics. Identity politics had a significant influence on the expansion of the contemporary LGBT campaign. And some of the negative representations that identity politics has fostered the seedlings of animosity and resentment among many social groups based on castes, religions,

ethnicities, etc. Identity politics are to blame for residents' and political parties' constrained or closed-minded viewpoints. They are to blame for alienating inclinations and may fuel separatist ones. E.g., United Liberation Front of Asom (1979–present), Muslim United Liberation Tigers of Assam (1996–present), Karbi Separatism (1999–2021), Kamtapur Liberation Organization (1995–present), etc. The inclusion of underprivileged and discriminatory groups in electoral democracy is largely due to identity politics. However, it has also contributed to some unfavourable changes in Indian political and social life. We must therefore take care to prevent identity politics from encouraging constrained or confined reasoning even as it reaps benefits.

And according to the greatest solitary study ever carried out by the Pew Research Center outside of the United States, 84% of the nation's inhabitants view religion as crucial in their lifestyles.³ Even more, claim that the essence of what it takes to be "truly Indian" is religious forbearance. Nearly 30,000 persons were surveyed for the research "Religion in India: Tolerance and Segregation," which was published last June. Nine out of ten said they felt "very free" to follow their religion, and so many did so in ways that Americans might find puzzling. For instance, more than 3 in 4 Indian Muslims believe in the Hindu idea of karma. The Ganges River's purification powers are believed in by one-third of Indian Christians, while Christmas is observed by about one in five Jains and Sikhs. The survey, undertaken as India's political participation has heightened hostilities between the 81% Hindu majorities and the 14% Muslim minority, found that "people in India's prominent religious groupings prefer to perceive oneself as very distinctive from those around." According to the report, 64% of Muslims "reciprocate the feeling," while two-thirds of Hindus "see themselves as opposite from Muslims."⁴

CONCLUDING REMARK

As previously said, sociopolitical opposition has its negative aspects, however, this does not justify dismissing its effectiveness in uniting society's underdogs to demand humanitarian

³ 'Religion's Relationship to Happiness, Civic Engagement and Health Around the World' (*Pew Research Center*, 31 January 2029) <<https://www.pewresearch.org/religion/2019/01/31/religions-relationship-to-happiness-civic-engagement-and-health-around-the-world/>> accessed 15 November 2022

⁴ 'Religion in India: Tolerance and Segregation' (*Pew Research Center*, 29 June 2021) <<https://www.pewresearch.org/religion/2021/06/29/religion-in-india-tolerance-and-segregation/>> accessed 15 November 2022

respect and equitable chances granted to them by their humanity and sovereignty. Political identity has played a crucial part in the accomplishment of these goals, as demonstrated in religious cases (Sabarimala case⁵), the Supreme Court's legalisation of consensual gay⁶ relations in 2018 as well as the acknowledgement that transgender⁷ individuals have had the right to equality. These goals have come from the LGBT community, women's rights organisations, religious groups, and protest systems of Dalits and other scheduled castes and the backward tribal. Likewise, the third gender has been present in this nation in previous generations. Social divides may appear pervasive in the nation, but that is perfectly anticipated in a very culturally and religiously diverse republic that has steadfastly defended the right of communities to organise and assert grievances against the state. Democracy is used as a means of managing or settling disputes as well as a route via which it is represented. As a result of political correctness' vital function in integrating excluded and persecuted elements of social structure into conventional politics, we must ensure that it does not result in restricted or restricted understanding while enjoying its benefits.

⁵ *Indian Young Lawyers Association & Ors v The State of Kerala & Ors* Writ Petition (Civil) No. 373/2006

⁶ 'India court legalises gay sex in landmark ruling' (*BBC News*, 06 September 2018)

<<https://www.bbc.com/news/world-asia-india-45429664>> accessed 15 November 2022

⁷ 'Indian Supreme Court Recognises Right to Self-Identify as Third Gender' (*Equal Rights Trust*, 23 April 2014)

<<https://www.equalrightstrust.org/news/indian-supreme-court-recognises-right-self-identify-third-gender>> accessed 15 November 2022