

**LIVING WITH THE DETRIBALIZATION SYNDROME OF
THE DIGITALLY CREATED SOCIAL REALITY:
KERALA IN FOCUS**

(Plagiarism has been verified)

Thesis submitted to the
University of Calicut in partial fulfilment of
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DOCTOR OF PHILOSOPHY IN SOCIOLOGY

by

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Certified that this thesis named **Living With the Detribalization Syndrome of the Digitally Created Social Reality: Kerala in Focus** is an original research work done by Anila. K. T, who is a research scholar in the University of Calicut. I hereby confirm that the work was done under my supervision and guidance and that no part of it has been submitted to any other university or academic body for the award of any other degree, diploma, or title of recognition.

Dr. Joni C. Joseph

DECLARATION

I hereby declare that this thesis on **Living with the Detribalization Syndrome of the Digitally Created Social Reality: Kerala in Focus** is a bonafide record of research work done by me and that no part of it has been published anywhere or had become the basis for any submission earlier for the award of any degree, diploma, or similar titles of recognition in any other university.

Anila K. T

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PREFACE

We are living in an age where distance is expressed in terms of technological connectivity. Modern technology connects people too easily but it is also a phenomenon that is uniquely capable of distancing people in another plane and diverting people from interactions and duties that were conventionally considered sacrosanct. Today's social skills consists predominantly of people's ability to send messages fast and occupying a recognizable space in the digital world, while still managing to keep a semblance of contact with those in one's immediate vicinity.

People walking on the street or driving a vehicle, often appear to be talking to themselves when they are using hands-free devices to communicate. This sort of communication is actually camouflaging a unique form of social isolation. Technology, while making people continuously contactable, is in another way curtailing their social interaction.

Digital technology has created a substitute world known as virtual world where dimensions of distance and yardsticks for interpersonal communication are different. All citizens of the world have free access to this virtual world that has no boundaries like the ones separating countries and nations in the physical world. The contours of this world are amorphous, and the laws and ethics that govern this world are still vaguely defined. However, the very 'lawlessness' of this ersatz world and the anonymity it provides are attracting a lot of people to this alternate reality even while it is distancing them from those with whom they live or work in physical proximity.

Social networking sites, which is the most visible face of this simulated reality is now giving a voice to many people who were voiceless and faceless in conventional societies. This liberation, that the replicated world offers, makes that world not just a reality but a hyper-reality for many of them, more so because they can dabble in this new world without losing the space allocated to them in the physical world. But they are becoming increasingly socially isolated –detrified – in their physical world because of being members of two worlds.

Besides social isolation, the advance of digital technology also causes problems of information overload, media saturation, and loss of privacy. It has also opened the door to a series of misdemeanors known as cybercrimes which include password hacking, identity theft, financial frauds, cyber-stalking, phishing, and online scams.

No one can now expect to go back to a pre-digital technology. Nor would any one want to do that because we cannot overlook or ignore the immense benefits of digital technology that has given us many services like credit card, email, WhatsApp, GPS, e-payment facilities, e-booking, online shopping and online banking? But those living in a digital society should supplement their actions with non-digital deeds that will help retain at least some elements of the social camaraderie that conventional societies cherished.

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CHAPTER-1

INTRODUCTION

The world is going through what can be called the ‘digital revolution’ in which communication systems, information technology, and globalization have come together to set alive a unique type of digital technology upheaval. More and more people are now attracted to this world which lacks a physical contour or definable boundaries and are governed by vague cyber-laws, in complete contradiction to the physical world with clearly defined boundaries and governed by unambiguous laws and moral ethics.

This so-called ‘virtual world’ is manmade and not illusory like that of fairies or ghosts. Nevertheless, it has an ersatz quality, and is a type of simulation which becomes a hyper-reality which is “an inability of consciousness to distinguish reality from a simulation of reality, especially in technologically advanced postmodern societies” (Baudrillard, 1994). The participants of the present-day digital world have their base in the real world but are very much lured by the charms of the virtual world as well.

The popularity and functionalities of a smartphone support Malinowski’s theory that cultural solutions always arise in response to an individual’s needs, which may be biological, social, or psychological. The smartphone, the most popular digital gadget, is a handheld computer with a mobile operating system and ability to support Wi-Fi. It can be used for telephoning, messaging, gathering information through the internet, for taking photographs, shooting videos, playing online games, using GPS, doing online banking, paying bills, listening to music, and many more.

“Social media gives legions of idiots the right to speak when they once only spoke at a bar after a glass of wine, without harming the community”

said Umberto Eco (Sammut, 2017). Social networking sites like Facebook, Twitter, Pinterest, Instagram etc. are typical examples of the media that Eco speaks of. While earlier, only important people got a chance to convey their opinions, social media networks give everyone a chance to express themselves. Many people find this opportunity very appealing and prefer it to conventional get-togethers, even though a thinker like Eco may find it as a negative kind of expression.

There is a point of view that “the concept of friendship has become complex due to the external factors such as the online realms and the rules within a particular SNS” (Nordin & Munir, 2014). While conventional communication took place only at specific times and places, the virtual world, where people of different time zones can easily communicate, is free of these parameters. This facility gives immense satisfaction to many people though they may be distancing themselves from their physical society by this communication.

There is also some connection between loneliness and internet addiction” (Yao & Zhong, 2014). People feel lonely when they find themselves in the middle of people whose values they cannot accept, or they are not articulate enough, or they have adjustment problems with their peer group. The internet gives them all a voice. But excessive reliance on the internet can be counterproductive eventually because online contacts could not always be an effective substitute for offline interactions that reduce one’s loneliness (Yao & Zhong, 2014).

Lonely people are attracted to the online world because there they find people who share their opinions and do not expect them to fit into a world of pre-defined values. But in the process they lose their moorings in the real world. This sort of behavior leads to ‘detribalization’ (McLuhan, 1962) whereby a person creates a virtual zone of interaction for himself ignoring the

more solid community in which he is based. They think of the alternative virtual world as a Utopia, even if they do not think of the real world as dystopia.

The traditional jobs of the mass media are informing, educating and influencing. These responsibilities give “both print and broadcast journalism important functions that include influencing public opinion, determining the political agenda, providing a link between the government and the people, acting as a government watchdog, and affecting socialization” (“Cliffs Notes”, n. d). When media became digitalized, the new system gave everyone the freedom to create new content, and creating fresh content became mandatory to promote products. With entertainment also getting digitalized, people have access to all sorts of content at anytime and anywhere.

The detribalization process that the digital media is now accelerating has in reality started with the advent of printing. In an interview given to Eric Norden for Playboy magazine, McLuhan says that printing and all subsequent agents of media have caused lasting changes in man by modifying his environment though man has not always been conscious of the changes wrought around him. McLuhan calls this unawareness a “peculiar form of self-hypnosis Narcissus narcosis, a syndrome whereby man remains as unaware of the psychic and social effects of his new technology as a fish of the water it swims in”. He adds that it is man’s refusal to acknowledge this reality that is turning this age into a “the rapeutically reactive age of anomie and apathy” (Rogaway, 1969). At one stage or the other, people do come to understand these changes, but it is always slightly late because it is only during the innovation of a new technology that man becomes fully aware of the ambience in which he was steeped till then.

Print medium was soon followed by other agents of mass media like photography, radio, and television. However, some of these new agents like

TV helped in re-tribalization by making people more interactive. About TV, McLuhan says that “The new electronic interdependence recreates the world in the image of a global village” (McLuhan, 1962, p.31). According to him, what is of ultimate importance in influencing societies is the medium through which information is conveyed and not the information itself. The message to the individual is thus the medium and not what it conveys. To illustrate this, he divides communication experiences into ‘hot’ and ‘cool’. A ‘hot’ medium is something that provides detailed information but is of an individualized nature. Printed matter, radio, films, and photography are examples of this. A ‘cool’ medium, on the other hand, may not contain detailed information but it needs audience participation to be complete. TV is an example of this because it needs an audience to become complete. And people can experience what is happening in one part of the world in another part in real-time. Thus TV tribalizes people again, instead of individualizing them. However, McLuhan emphasizes that new electronic innovations are an extension of man himself and people respond to radio or TV without being aware that they are merely servo-mechanisms of those forms” responding to them the way they expect us to do (McLuhan, 1963).

The media of printing, radio and TV gave people a lot of opportunity for expression. According to Andrew Anthony, television is “the technology that seduced the world” with an “ability to trump reality” and a “mass medium delivered to almost every household, it's the communal confirmation of experience” (Anthony, 2013). Television changed the way people perceived truth. However, the power to express through these media was available only for selected people, whose ideas were in sync with the authorities or owners of newspapers or TV channels. The ordinary man with his emotional vacuum and an eagerness to give vent to his ideas was still left behind. With the arrival of online communication, avenues to fill this vacuum

were found. Everybody got a chance to express, whether the intelligentsia approved of it or not.

Opportunities for expression are not the only changes that the internet has brought about. This gigantic system has overhauled people's lives. "The emergence of *web 2.0* in the first decade of the twenty-first century was itself a revolution in the short history of the Internet, fostering the rise of social media and other interactive, crowd-based communication tools" ("How the Internet", n. d). It has overhauled education by the introduction of digital libraries, smart class rooms, online examinations, and online publication of results. A virtual classroom allows students to listen to lectures, view presentations, interact with other students, and share knowledge with each other. It saves him the time and money needed to travel to the class location, and the expenses of a staying in a hostel and eating lunch outside.

However, though online classes can be a highly welcome alternative for mature, confident, motivated, and disciplined students, it could be "an inappropriate learning environment for more dependent learners" who may find it difficult to take up responsibilities themselves (Kumar, 2015). Further, such classes cannot create the bond that students share with each other in a real school or college where they may discuss things with each other after class hours, play games together, study together during weekends, and may even know each other's parents or grandparents. The beauty of teacher-student relationship wanes under the virtual-classroom setup for today's teacher plays only the role of a guide and not that of a guru who was the ultimate wellspring of knowledge for a student. This usurping of education by the digital world is another facet of detribalization.

Though detribalization had started with the media of printing and photography, these were visual media and the reader/viewer had no contact with the provider of the information. With TV and cinema, the media became

audio-visual, but still the viewer could not communicate with the information provider directly. Digital media has taken audio-visual communication to the next level, giving people more opportunity to respond to what they are seeing. This new world created by the media is what Habermas calls the public sphere, which, according to him "is a virtual or imaginary community, which does not necessarily exist in any identifiable space" (Habermas, 1989, p.176). The conventional public sphere is the place where people meet and discuss things relevant to the society and through these discussions influence political action. Such discussion forums arose spontaneously in the early societies and later became institutionalized in many countries even though their existence was dependent on various fluctuating social conditions.

In the present-day society, the public sphere created by the digital media satisfies the parameters of the conventional one except that it has no physical location. However, the method by which one expresses through these media is determined by the way different social platforms are devised because networks like Facebook, YouTube, and Twitter require their participants to communicate in different ways. "On the basis of detailed and intimate knowledge of people's desires and likes, platforms develop tools to create and steer specific needs" (Dijck, 2013, p.12). The owners of these social networks have exclusive control over the technologies that run each platform and thereby control people's communication patterns.

By contributing to the content of social platforms, consumers become co-producers of these social platforms. Most of the participants remain unaware that the primary driving factor behind these platforms is sheer economic interest. The customers primarily see in these networks the face of human connectedness and less of automated connectivity which is the key interest of the organizers. The meaning of the term 'well-connected' has also undergone a quantum change after the arrival of the internet. In the real

world, people get connected through their skills, ability, quality of work, status etc. But in the social media context, one's contacts could be total strangers. According to Dijck (2013) , “there is no quality assessment built into these buttons: online quantification indiscriminately accumulates acclamation and applause, and, by implication, deprecation and disapproval” (p.13).

Discussions through social media networks need not always be the result of informed or critical thinking but it satisfies the participant. However, digital networks that allow free participation create hegemony over the users. The ‘dialectics of enlightenment’ of Adorno and Horkheimer (2002) comes into play here. “Enlightenment, understood in the widest sense as the advance of thought, has always aimed at liberating human beings from fear and installing them as masters. Yet the wholly enlightened earth is radiant with triumphant calamity. ”

Karl Marx had always emphasized the exploitative nature of capitalism in which workers create the products and owners make the profit. The position of participant human beings in the digital world is not very different. According to Rey (2012) , “social media users are subject to levels of exploitation relatively consistent with industrial capitalism, whereas the structural conditions of the digital economy link profitability to a reduction in the intensity of alienation”. Since social media participants have no real links with other members of that social sphere, they are functioning in an emotional vacuum. Though digital media is powerful enough to let people communicate with the incorporation of sight and sound, there are many elements lacking in such communications like natural surroundings, right occasion, and senses of smell, touch, and gestures. All these move the participant humans further and further away from reality and creativity though they may not be aware of it. McLuhan says that artists have better ability to understand the changes

encompassing man. “It’s always been the artist who perceives the alterations in man caused by a new medium, who recognizes that the future is the present, and uses his work to prepare the ground for it” (McLuhan, 1969).

Whether a person is aware of it or not, participating in social networking sites can affect him in a psychological way because social media posts can set unrealistic expectations and create feelings of inadequacy and low self-esteem (Macmillan, 2017). Instagram, where personal photos take the pride of place, apparently creates inferiority complex in many women because many of the photos posted there are edited for perfection. When people share images or ideas on such sites, they are making themselves visible to many people. They are conscious of this visibility, and to that extent, the conveying of an idea becomes a performance. This self-reflexive nature of sharing influences what a person posts and how he posts it. The way stage performers act with the consciousness that they are being watched, these online performers also use an image or information to produce the best effect. And this performance by some creates a complex in some others.

Foucault explains such a situation using Jeremy Bentham’s idea of a panopticon, an architectural design where with a central tower around which a series of rooms are built in such a way that those occupying the tower will be able to keep those in the surrounding rooms under constant watch. When a prison is built this way, the guards sitting in the tower can keep vigil over those in the surrounding rooms but the prisoners in those rooms will be unable to see the guards and confirm whether they are under observation or not. But since the prisoners believe that they are being observed, they always try to be at their best behavior.

It is this same psychological effect that is at work when people are posting things at social networking sites. Since what people do at these sites are visible to a large number of people, those who post there are putting

themselves inside a virtual panopticon. This psychological effect is the simple result of people's consciousness of other members' surveillance on what they post. When we post on a social networking site, we allow ourselves to be watched, and we are watching others. All participants are at the same time the guards and prisoners. The view of Foucault (1977) "the major effect of the Panopticon: to induce in the inmate a state of conscious and permanent visibility that assures the automatic functioning of power" (p.201) is fully applicable today to the way social media networks function and affect people.

In the background of these concepts, this study is attempting to address the following concerns about the change that has come over the society because of the advent and fast advancement of the digital media.

Detribalization Syndrome

Print media had itself started the process of detribalization by substituting the written word for the conventional communication that involved speaking, listening, and physical proximity of tribal gatherings because printed matter could be mass-produced and distributed as necessary. With the arrival of TV, the strength of detribalization waned to a certain extent because this new medium linked people together in what McLuhan called retribalization.

But the arrival of the internet restarted detribalization by introducing a technology more suited for independent use. By individualizing the user interface through introduction of digital gadgets like smartphone, the media took away the joint experience of the medium of TV. Of course, people can still watch TV together, but they can now watch it on their handheld smartphone also.

Automation, which is a crucial aspect of digital technology, brings in its wake new decentralized points of power. The internet that connects people

across the continents is blurring the boundaries between countries and by making people a part of this vast mass, alienating them from their moorings. The new media have “expanded our horizons to such an extent that we feel a vicarious intimacy with people and places all over the world” (Laughey, 2007, p.36). Through this new medium, spatially far-flung people can meet around shared interests and thereby disrupt their original societies.

This situation created by the media is not appreciated by everyone, and “Trust in media is down to 43 percent as ‘mass population’ sees media as part of the ‘elite’ in a context of “mass population having taken control away from the elites as Richard Edelman puts it” (“Trust and Technology”, n. d). The word ‘media’ in its present-day sense was first used by McLuhan in 1954 (McLuhan, 1954) and came into common use by the 1960s.

Vocational Efficiency of Individuals in the Digitalized Society

The digital upheaval has created many new jobs such as web designing, computer programming, search engine optimization, social media management, cloud computing, content creating, internet service, mobile recharging, computer hardware production etc. These jobs have created a class of skilled individuals selling their products and services. “In India...it is estimated that three to four jobs are created for every job within the business process outsourcing and IT-enabled services sectors” (“World Economic Forum”, n. d).

Digital technology plays a crucial role in customer-centric organizations. It is used to enhance production competence and customer reception strategies. “The consistent winners of the digital race are often not the fastest adopters of new technology, but the ones who take the time to properly integrate digital into an existing organizational strategy” (Niessing, 2017). To leverage digital technology, people are being trained in such a way

that their skills become more suitable for the digital age. The employees of entertainment venues, banks, educational institutions, hospitals, and factories are adapting to the new situation, but many people are losing jobs because of the automation process involved in digital jobs. In the process many traditional skills are being lost. While such losses may be unpreventable, those who emerge victorious during the changing milieu are those who use digital technology not as a complete replacement of existing strategies but as an addition to it. “The two should coexist, interchanging roles across the customer journey” (Niessing, 2017).

Human Resources Development in the Digitalized Society

“The impact of digitization on HR has been profound, elevating Human Resources from a back office support function to a strategic People Operations organization and significant stakeholder group within a company” (Daheb, 2017).

Human Resources Development (HRD) is extremely important for the sustainable growth of societies. “Human resource development is any process or activity that, either initially or over the long term, has the potential to develop work-based knowledge, expertise, productivity and satisfaction, whether for personal or group/team gain, or for the benefit of an organization, community, nation, or, ultimately, the whole of humanity” (McLean, 2001, p.322).

E-learning is an important part of this training for getting people attuned to the fast-changing technologies of the times. Any form of learning based on information and communication technologies, or in other words learning based on digital gadgets, can be called e-learning. Such knowledge can be gained by the individual himself or through an instructor.

Constant updating of e-learning is necessary for people to go forward with the changing requirements and work ethics of an organization or a community. Most people are now familiar with basic computer usage like sending emails, browsing, and using business software applications like word processing and spreadsheet. Depending upon people's job requirements, they may be familiar with computer graphics, using of multimedia, video-conferencing, and company-specific other e-learning skills.

E-learning can be conventional or rapid. And rapid e-learning can be synchronous or asynchronous. Synchronous learning is knowledge imparted at fixed timings via online classes or similar sessions, while asynchronous learning is learning done by the individual himself at his own pace. Conventional e-learning is generic and seldom changes but rapid e-learning has to be updated constantly and is not expensive like the conventional one.

The present-day work culture involves a multi-rater feedback system where an individual receives feedback on his performance not only from his boss but also from his colleagues, customers, and subordinates. Human societies may not have standardized marking systems to manage such assessment the way companies have, but the online world helps participants to get feedback from several sources. This helps a person to better identify his areas of strengths and weaknesses and improve his performance.

Entertainment Activities in the Virtual Social Reality

While the easy access to information provided by the internet is rewarding, it is the entertainment avenues of the virtual world that makes it quite appealing to the youth. Online entertainment consists of a unique type of interactive functionality and includes a variety of activities like video streaming, music, geo-location options, social media networks, discussion

forums, multi-player gaming, and many more. Online entertainment services are growing very fast as is seen by the growth of services like Netflix.

Virtual reality has emerged as a strong possibility in the last couple of years to compete with other forms of online entertainment. “VR is designed to supplement the traditional style of reporting of who, what, when, where, why and how information and add to the mix an amazing experience that goes beyond the sedentary act of reading a newspaper, website or watching TV” (Mehtha, 2017). In a virtual reality experience, the user is able to completely shut out the natural world and experience the virtual world of a football match or a rain forest. Unlike augmented reality, where the immersive experience is not total, here the physical world is overlaid by the virtual world where the camera viewfinder allows the user to see that world wherever he goes and whenever he chooses.

Social networking sites do not use this technology and continue to be screen-based and two-dimensional. But gradually changes may appear here also (<https://theblog.adobe.com>).

The Exploitation of Human Efforts through Digitalization.

Digital technology has been highly beneficial for businesses. It simplifies communication, facilitates strategic thinking, stores and protects data, reduces cost, and minimizes waste. Though the investment in digital technology may appear expensive, it is in-fact cost-effective. It not only increases productivity but helps companies to manage things with less time and money, thus making the overall profit quite high. Digital technology helps not only in managing disciplines like science and engineering but even creative arts through programs like computer graphics, digital games, computer-aided drafting, digital photography, electronic publishing, and more.

Even though digital technology is taking over many jobs like managing information resources, connecting stakeholders, setting goals, meeting targets, and even physical jobs like driving cars, the human factor continues to be an important aspect of digitalization. Organizations succeed in today's setup because they know how to use human beings to leverage the right technology. Digital solutions are used to achieve goals that human beings set. However, everybody is not happy with the transformation that digital technology brings about. For example, many people who are involved in creating robots are afraid that robots could take away many jobs.

Likewise, the use of digital technology in improving creative arts can be quite demanding on the artist. Because of the variety of techniques the digital media offer, the artist has to master these techniques and render his creativity and idea through them in such a way that the resultant product becomes a true reflection of his inspiration and persona.

The Missing Humanism in the Virtual Reality

However entertaining the world of virtual reality is, and however well it brings together spatially and culturally different people, there is something lacking in that world. As Frances Dyson puts it, "eulogizing the immaterial over the mundane worldliness of present 'reality' is highly problematic, not only because it entails the derogation of the body, the "meat" that has thus far defined twentieth-century humanism, but also because disembodiment has historically constituted the lack associated with mass media" (Penny, 1995, P.28).

Many simple actions like tagging someone on Facebook, or downloading a video, appear to be gifts of the digital world but these actions have behind them the hard work of several human beings. But the public see them only as an achievement of the digital world, and this reduces the value

of the people who have accomplished it, and in a way dehumanizes them. When people are at the mercy of a computer network or service provider to get things done, human contribution often appears secondary while the contribution of technology is eulogized. “The creatives become subservient to the structure of these giant computers. So in a way, human expression becomes a peasant activity” (Jaron Lanier, 2013).

Cybercrime is another negative facet of digital technology. Here a digital gadget becomes the tool for or target of cybercrimes, where experts take away personal information, steal trade secrets, commit financial frauds, destroy data, or use a person’s identity for malicious purposes. A dangerous security risk arises when people post their phone number, date of birth, email id, etc. on publically viewable sites. It helps cyber thieves to find out passwords of credit cards or bank accounts and thereby easily gain access to people’s accounts and transfer money. Equally or more risky is the act of posting children’s photographs on social networking sites with details of their location. This will help miscreants to locate children whom they find suitable for kidnapping.

A unique terminology like phishing, spamming, hacking etc. has arisen in such a short period to describe cybercrimes. Phishing involves stealing money or other sensitive information like credit card number, password, personal secrets etc. with malicious intent. Spamming is the sending of unsolicited messages to many people and thereby choking the system. Hacking is defeating the security mechanism of a network and taking away data. Free tools like Ophcrack, Ping of Death etc. are available across the internet for helping in such crimes. Email spoofing, web jacking, cyber terrorism, online gambling, and child pornography are some of the other examples of cybercrime.

A blatant misuse of digital media is seen when people make a video of an accident on their smartphone instead of helping the accident victim. Likewise, people post lewd comments on social networking sites in response to news stories, shoot videos of unsuspecting people with secret camera, or make fun of people online.

The Public Sphere and Private Affairs in the Virtual Reality

Virtual reality has encroached into the private space of everyone. Even those who are not enamored with technology have to express their dislike of it through technology's gifts like WhatsApp or Facebook, because they know that to get the message across, they have to depend on a digital medium.

Michel Foucault speaks about a discipline called biopower which has evolved from an earlier sovereign judicial power. This sovereign power, which had control over the life and death of people, later transformed into two powers, which, though different, did not work at cross-purposes. According to Foucault (1986) during that transformation there happened "an explosion of numerous and diverse techniques for achieving the subjugation of bodies and the control of populations, marking the beginning of an era of "biopower" (p.140). Biopower is a power through which those with political power exercise control over their populations in such a way that those populations' biological existence and political existence become interconnected. When fully formed, biopower is a power that can nurture life or discourage it to the extent of annihilation. And biopolitics is the political rationality through which biopower works.

Today this presence of biopower is seen in the way companies, hospitals, and government are collecting data. Private companies often have exhaustive data of their existing customers and potential customers because they need it for optimized marketing. Hospital authorities store details of the

health profiles of their patients and this data is used to help pharmaceutical companies to decide on what type of research they should focus on to enhance their profits.

Governments are digitalizing many details of its citizens like records of land, tax, bank account, address, telephone number, and blood group. They also retain some control over the data collected by private companies. The state needs many of these for planning development programs, and ensuring the security of the people. But such data collection is an encroachment into the private life of citizens. Here we can clearly see the discipline that Foucault calls biopolitics.

A classic case of such misuse of personal details is seen in the way social networking sites collect people's age, gender, address, preferences, food habits, traveling patterns etc. which, of course, the participants are willingly posting. This information is sold to companies which use it to make psychological profiles of the users and then send political or non-political advertisements in such a way as to elicit positive responses from them by manipulating their impulses. This sort of psychological targeting could eventually influence the behavior of the targeted customers. "The clues to our personalities revealed by our social media behavior leave us vulnerable to psychological warfare from those who wish to influence our behavior" (Abraham, 2018, p.8).

In conventional societies, private sphere and public sphere were clearly demarcated. A person belonged to a public sphere for reason of his employment, political interests etc. His private sphere was essentially his family and home. He had the right to be himself in his private sphere though it did not mean that he was forlorn there. He could express himself freely in his private sphere and he had an authority there. He had a right to protect his privacy in that private realm.

Private sphere continues to be important for an individual and with the progress of technology, sharing the information in the private sphere has become easy. However, this sharing has divested the private sphere of the quality of being 'private' because it is getting endowed with some of the qualities of being 'public'. Social networking sites are a typical example of this situation that blurs the division between public and private. An individual can make public every bit of private information through these media. However, these sites do offer some privacy settings which allow the user to decide who can see his posts.

Because of the blurring of division between private and public spheres, data theft has become easy. Harvesting "the data of 50 million Facebook users" and using "that information to feed strategies such as 'behavioural micro-targeting' and 'psychographic messaging' for" a political campaigning is an example of this (<https://www.thehindu.com>).

According to Habermas (1989) the public sphere is a gathering of private people who are coming together to discuss the needs of the society with those in power. This public sphere gives rise to what can be called a 'public authority' that will play a big role in formulating the ideals and goals of a given society. The public sphere that is so formed, gives no importance to the status of the participating individuals because it is addressing the general interests and concerns of the society. Habermas is of the opinion that the public sphere actually has its origin in the private sphere of the individual. Since even in their private sphere people discussed philosophy, literature etc. with friends and family, this practice gradually developed into discussions of the public sphere.

In the connective culture created by digital media sites, every amateur gets an opportunity to express his opinion so that all interested people may be contributing directly or indirectly to public discourses. In these sites,

participants are receivers as well as distributors of information. However, since profit is the main motive of those who run these sites, these discussions may be subject to technological determinism and people can only express within the design of that social platform. Further, all the participants at such sites cannot be analytical thinkers. Nor can all the information be reliable or rational. People may be expressing their opinion of one aspect of the problem and it may lack the depth of a strong political discourse.

While social media allow a person to develop his individuality publically, his social life is shaped by the way he manages that online image. “These new social dynamics inevitably impact the way citizens become politically involved, and the way individuals negotiate their views on public matters to produce some form of public opinion” (Mahlouly, 2013).

While many of technology’s gifts like better medical options, increased productivity, easy communication, and wider entertainment options are laudable, some resultant changes are eroding man’s basic humanism. The easy friendships of the virtual world are giving man a false sense of satisfaction. In online entertainment, virtual reality and augmented reality are being used to enhance user experience, but this is taking users further away from the real world. In short, though technology’s forward march is inevitable, it is detribalizing man by tearing him from his roots and destroying some of his innate talents.

CHAPTER 2

LITERATURE REVIEW

Digital tools are now ruling the world. They have facilitated communication significantly, and the internet is believed to be giving platforms for expression to ordinary people as well – not just to intelligentsia as it was the case when media for expression were restricted to newspapers, books, TV, public speeches etc. They have also widened entertainment options. The ‘virtual world’ created by the internet does not have physical contours but is still not a fantasy world. People are free to revel in the intricacies of this world without losing their bearings in the actual solid world. This chapter is dedicated to portraying the differing viewpoints of people about this virtual world and its ramifications, especially on the basis of the detribalization syndrome brought about by this development because while this virtual world is uniting people in one plane, it is causing deep divisions and distancing people in another plane. People are losing the traditional bonhomie that was a part of their lives and everyday genialities are being supplanted by wider activities that provide opportunities for venting one’s feelings in affable as well as acrimonious ways.

2.1. An Overview of Detribalization Syndrome

Detribalization is the process by which individuals become progressively socially alienated as a result of the increased use of information technology thereby losing the healthy social cohesion and shared common values that conventionally bound societies together (McLuhan, 1962).

The New Media is playing a crucial role in this individualization of people. “The New Media technology has generated massive social changes in the behaviour and lifestyle patterns of the consumers and new media have

shaped modern culture, by affecting the way people behave, communicate, learn and conceive of themselves and their world” (Nicoleta, 2008). The term ‘New Media’ covers many agents of information technology like digital devices, interactive television, email, websites, social networking sites, podcasts, and video games. By spreading information, both positive and negative, across a wide spectrum of people, New Media is affecting human culture by influencing the way people behave, envisage themselves, and formulate ideas.

Because of its role in creating public awareness by disseminating information, New Media plays a major role in a country’s policy-making by influencing public opinion. “The concept of global village by Marshall McLuhan is soon becoming a reality with New Media defining the way we look at the world. A new digital communication technology has emerged with an E- Superhighway beginning to girdle the globe as voice, video and data converge” (Das, 2014).

Of all the agents of New Media, smartphone is the most popular and has overhauled social life and individual perceptions of life. People were obviously attracted to smartphones faster than TV because in just two and a half years it is said to have reached market saturation of 40% (Phillips, 2014). Researchers are saying that smartphones are not only facilitating communication but also affecting brain-functioning because they work as an ‘external memory source’ so that human memory and smartphones are inadvertently entering into a symbiosis whereby the lacunae in information are balanced by knowing where to search for that information. This helps people to segregate the things that they must always remember and those they can afford not to internalize permanently (Phillips, 2014).

Besides making access to information easy, a smartphone helps users to manage their time efficiently and thus increase productivity. However,

because the individual can use his smartphone at any time and at any place, he is too often expected to respond to official emails even after office hours in the best interest of his business and this blurs the dividing line between work and family. Such a routine leads to compulsive checking of emails and messages and may lead to stress or ergonomic issues (Lakshmi, 2016).

“Smartphones use often increases interpersonal tensions as users attempt to balance face-to-face discussions with the insistent demands of the electronic messages delivered by their devices. A number of respondents fear that the proliferation of smartphones and associated individualistic behaviors are jeopardizing the cultural development of their unit” (Sigmund, 2016). This is the inference from a study conducted in an army unit on smartphone use and it found that “the anxieties and stresses associated with smartphones use are significant and under-appreciated” (Sigmund, 2016).

In their article "Brain Drain: The Mere Presence of One's Own Smartphone Reduces Available Cognitive Capacity, " the authors say that although digital devices have great ability to improve the wellbeing of the users, their continuous use may come at a cost and that the “mere presence of one's own smartphone may occupy limited-capacity cognitive resources, thereby leaving fewer resources available for other tasks and undercutting cognitive performance” (Ward et al., 2017). According to them, the easy accessibility of digital devices can reduce the cognitive capacity of the individuals, even if they are not checking their smartphones persistently.

When students use smartphone for academic purposes, its benefits and effects are calculated by identifying its task-technology-fit or TTF. This effect is different from the effect of smartphone use for personal purposes. “TTF of smartphones has a direct influence on students' perceptions of performance impact and an indirect influence on smartphone use through a precursor of

utilization, such as attitude toward smartphone use, social norms and facilitating conditions” (Yi et al., 2016).

So fast-changing and varied are the devices that come under the term ‘New Media’ that many feel the use of the word ‘new’ is not fully suitable. “While the fast pace of technological change may render the term ‘new media’ somewhat meaningless (newness seems to be intensifying across space and time) many have tended to define ‘new media’ under the broad umbrella of digital media” (Kettle et al., 2016). The authors also say that the majority of students use social networking sites for just connecting and not for understanding serious issues. “Academics frequently post materials from newspaper and current affairs journals on Moodle sites to encourage students to see the real world application of sociological perspectives, but often such material goes unread” (Kettle et al., 2016).

In her work *New Media: Culture and Image*, Kelli Fuery also underscores the meaninglessness of the term New Media. Because of the speed with which technology changes, the ‘new’ media becomes old before people become fully acquainted with it. “What happens to the ‘old’ new media when they are technologically superseded?” (Fuery, 2009, p.5). “Does the fact that the technology has changed make the media themselves old? It is important to recognize the danger of using such terms and qualifying analysis when the technology may well be redundant by the time the analysis appears in print or even on the web” (Fuery, 2009, p.5).

Fuery sets forth the ideas of many poststructuralist scholars like Jacques Derrida, Michel Foucault, Jacques Lacan, and Roland Barthes, to explain that culture and context. She says that Foucault’s exposition of the concept of ‘discourse’ is extremely relevant in understanding the meaning of ‘new’ in New Media because ‘discourse’ is a set of meanings connected to a particular institution; it forms a set of values centered on issues; and it shapes

the interactions of people and their society (Foucault, 1986). Foucault has no doubt about the transparency of discourse.

According to Fuery, “culture uses discourse to bring together a series of ideas and statements to make sense of things. ‘New’ used in this way is therefore as much about how we position new media technologies culturally and politically as it is about their production” (Fuery, 2009). “The use of concepts of discontinuities, rupture, threshold, limit, series, and transformation present all historical analysis not only with question of procedure, but with theoretical problems” (Foucault, 1986, p.21).

“New Media is nowadays a resounding, influential, and strong concept which hides/reveals some of the most complex realities such as the multimedia, the electronic commerce and entertainment, the civic participation and political deliberation or the e-learning” (Gradinaru, 2011, p.1). According to her, it is an area that requires to be constantly “updated and reconceptualised. She also speaks about the need to study New Media at two levels – one of exploring its role in strengthening conventional communities, the other of understanding how it brings about virtual communities and then the effect of the latter on the former” (Gradinaru, 2011, p.15).

Lincoln Dahlberg speaks about the crucial role that the internet plays in the development of present-day society and how despite that the internet cannot be brought completely under man’s control. The identity of the medium of internet is such that the accompaniment of a ‘bio-evolutionary element’ is inevitable in its progress and this inherent evolutionary process nullifies arguments about its role in the society (Selvin, 2001).

Slevin, in his work, ‘The Internet and Society’ draws attention to the astounding speed at which the internet is spreading and simultaneously bringing under its umbrella, different conventional communication methods

by incorporating within it the functionalities of other agents of electronic media like radio and TV. Frances Cairncross also speaks about the speed of New Media's expansion so that the studies done on them become obsolete too soon. Cairncross, in her work "The Death of Distance: How the Communications Revolution Is Changing Our Lives" explains the various ways in which the electronic media are converging with the internet (Cairncross, 2001).

Selvin insists that "we can only understand the impact of the Internet on modern culture if we see that symbolic content and online interaction are embedded in social and historical contexts of various kinds" (Selvin, 2001). The internet is expanding limitlessly, thereby increasing the facilities for reciprocal as well as non-reciprocal communication in the same proportion. He corroborates his viewpoint by linking the internet and its effects on the community with the ideas and views that different thinkers had expressed before the internet came into being (Selvin, 2000).

Nicholas Gane and David Beer analyses six primary concepts that influence New Media and by extension the emerging technologized present-day culture and social life. The authors make these concepts, namely, network, information, interface, archive, interactivity, and simulation, the framework for understanding the present-day culture and society, which, by its technological background, would definitely require further analysis as technology evolves (Gane et al., 2008).

Eugenia Siapera explores the evolutionary aspect of New Media from another angle. The author starts with digital media and then its progression into online media and then evolution into New Media. She points out how New Media is controlled by entertainment industry, online retailing, telecommunication, software business, computer and networking equipment, and various other corporations, and also calls attention to New Media's

negative aspects like hacking, cyber-theft, cyber-bullying, child pornography, online financial frauds, intercepting of confidential information, and possible addiction to online games (Siapera, 2012).

The wider the presence and power of New Media becomes, the more the possibility of cybercrimes as well. This makes cyber security extremely important. “As consumers’ digital personae increasingly reflect their online habits and behaviours, digital identities are becoming as important and as worthy of protection as physical personae” (World Economic Forum report, 2016).

The need for privacy and the right to free expression cannot always go hand in hand. Google’s Transparency Report has divulged that it has received nearly 6, 55, 000 appeals from people who want to exercise their “right to be forgotten”. After the European Court of Justice ruled in 2014 that a person has a right to be forgotten, or delisted from being shown in search engines results, many have exercised this right because they are unable to get the unpleasant data associated with their names removed from the website itself. “While the right to be forgotten aims to support personal privacy, the concern is that it conflicts with the open nature of the Web and the free flow of information. The interests of one individual in removing information from the Web may conflict with the interests of another individual or group” (“Right to be forgotten”, n. d).

James Boyle and Jennifer Jenkins says that the “search for costless instantaneous information-flow will conflict fundamentally with the postulate that someone has to be paid for generating that information in the first place, perhaps by being granted a property right to control that information” (Boyle & Jenkins, 2016).

Every technology is significantly modified by its end-users. “It is a proven lesson from the history of technology that users are key producers of the technology, by adapting it to their uses and values, and ultimately transforming the technology itself” (2001: 28)” (Meikle& Young, 2017). According to Meikle and Sherman, users keep on changing their medium of communication based upon its utility and also try to modify it according to their need. “Technologies are not inevitable, all-powerful forces that leave no room for alternative values or concerns. These are contests that we can be a part of, where we can shape technologies, but only if we confront those ideas and values with which we do not agree” (Meikle& Young 2017).

C. Gradinaru says that “the new technologies do not only influence the individual, the organisations or the institutions, but are also constantly and continuously reshaped and reformulated by what the users do with them. Therefore, the evolution of this dynamic will be worth watching as it currently constitutes one of the most important factors to consider in domains such as society, education, and culture” (Gradinaru, 2011).

Chris Atton discusses about the radical and alternative media catering for minorities, which gives importance to views that are in opposition to the more widely-held ones, and deals with issues that are not regularly covered by the mainstream media. In these media the roles of writers, publishers, distributors, and readers could get conflated to a high degree because of the same person doing multiple roles (Atton, 2002, p.22). In this, it has some similarity to New Media which gives everyone the freedom to become a writer as well as a publisher. Atton, however, is insistent that he is not “homogenizing alternative and radical media as the media of radical politics, of publications with minority audiences, of amateur writing and production. It suggests an area of cultural production that – whilst it lacks the explanatory power of a totalizing concept – enables us to consider its various

manifestations and activations as part of the autonomous field” (Atton, 2002 p.26).

C. Gradinaru says that Howard Rheingold was among the early theoreticians to propagate the idea of a virtual community. He believed that the internet had the ability to generate new methods of communication and collaboration “capable of abolishing or diminishing the social fragmentation and the lack of communication in the offline life. Therefore, For Rheingold, cyberspace has a “potential importance” as far as its ability to change people’s perspective on reality is concerned, the social relationships and the political freedoms being the first to undertake such changes” (Gradinaru, 2011).

“Are virtual communities just computerized enclaves, intellectual ivory towers? The answer must lie in the real world, where people try to use the technology for the purpose of addressing social problems” says Rheingold (Rheingold, 2000). According to him, “Nonprofits and NGOs are organizationally well-suited to benefit from the leverage offered by CMC technology and the people power inherent in virtual communities” (Rheingold, 2000).

In the opinion of Spanish Sociologist Manuel Castells, continued interaction can strengthen the reciprocal bonds formed in virtual communities, and this will eventually give rise to new organizational forms more suitable for manufacturing, marketing, or promoting ideas. He suggests that the various networks constantly get reconfigured according to need and thus aid substantially in sociological transformation (Castells, 2001).

It is not just the technological power of the internet that causes online social networks to play crucial roles in social upheavals. “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” (Furedi, 2015).

Communication in the physical world can be substantially improved by incorporating context-awareness utilities, which consists of “sampling information about the current context of users in order to deduce their situation: where they are, what they are doing, who they are with, and so on. We believe that sharing some of this information can replace, or at least assist, manual entry of shared contextual artifacts (e. g. a photo, a link or a personal status) that are socially useful to start communications, so that the user can focus on the communication instead of the trigger of this communication” (Joly, et al., 2009).

In the estimate of Pew Research Center, a mobile digital device will be the main internet tool for most users. The spreading of mobile social media is a step “toward Internet democratization and closing the digital divide between developed and emerging countries” (Kaplan & Haenlein, 2010). However, they also caution that this spreading definitely comes at a cost because “while it enables the detailed following of friends half-way across the world, it can foster a society where we don’t know the names of our own next-door neighbors” (Kaplan & Haenlein, 2010).

Though the internet is helping in uniting people through globalization, it is also dividing them by creating a class of people who feel more attuned to the functionalities of the virtual world. According to Yuval Noah Harari, “Instead of globalization resulting in global unity, it might actually result in ‘speciation’: the divergence of human kind into different biological castes or even different species. Globalization will unite the world horizontally by erasing national borders, but it will simultaneously divide humanity vertically” (Harari, 2018).

With New Media, people have more sources of information, and thus more choices on what they should listen to. With the old media, people could get only one version – the official version of truth. “The mass media audience is no longer a captive, today's media consumer is unique, demanding, and engaged. By personalizing news portals, web search guides, etc., the user is able to completely isolate himself or herself from issues that require knowledge and experience outside his or her own” (Nicoleta, 2008).

“There is a loss of personal one-on-one interaction with real-time voice calls being replaced by multimedia messages.” Likewise, “Camera phones and recorders permits users to abuse technology by taking away privacy rights, however they also allow the opportunity for the moral user to capture special moments” (“Abuses of Surveillance Cameras”, 2010).

“All media work us over completely. They are so pervasive in their personal, political, economic, aesthetic, psychological, moral, ethical, and social consequences that they leave no part of us untouched, unaffected, unaltered” (McLuhan, 1967) The name of the book in which this quote appears is titled “The Medium is the Message”. It is said that McLuhan had originally meant ‘message’ and that the word was printed ‘massage’ by mistake. But when he noticed the mistake, he insisted that it be retained like that, because of the effect a ‘massage’ has on human sensation.

What McLuhan is conveying through the statement ‘The Medium is the Message’ is an extension of the hypothesis that he had proposed in his work ‘Understanding Media: The Extensions of Man’ (McLuhan, 1964). In that work he is postulating that the medium through which information is conveyed is more important than the information itself. Media influence people’s habits and ideas, and a new medium that arrives on the scene has the power to overhaul the outlook of the people.

The word ‘media’ in its current sense was first used by McLuhan in 1954 (McLuhan , 1954). While McLuhan refers to most of the new technologies as a medium, he also categorizes media into hot and cool, based on audience participation. A cool medium is something like a television that requires high participation from the audience because viewers have to integrate other sounds from the surroundings while watching TV whereas cinema is a hot medium which viewers can watch without disturbance.

However, there are many definitions of media different from that of McLuhan. Dan Laughey quotes Raymond Williams (Williams, 1983) who divided media into historical, technical, and capitalist senses. By ‘capitalist’ he meant profitable media which thrived on the money it made through advertising. According to Williams, “The basic assumption of technological determinism is that a new technology - a printing press or a communications satellite - 'emerges' from technical study and experiment. It then changes the society or the sector into which it has 'emerged'. 'We' adapt to it, because it is the new modern way” (Laughey, 2008).

2.2. Vocational Efficiency of Individuals in the Digitalized Society

“Digital transformation is generating a fierce debate among policy-makers, economists and industry leaders about its societal impact. As digitalization disrupts society ever more profoundly, concern is growing about how it is affecting issues such as jobs, wages, inequality, health, resource efficiency and security” (World Economic Forum, n. d). The authors feel that digital transformation is bound to alter vocational efficiency in a positive way by creating a skilled workforce.

According to Wilson and Marsh II, “the internet, an easily accessible means of electronic communication and research, may not only enhance but

further revolutionize and even institutionalize these new approaches to teaching” (Wilson & Marsh II, 1995).

Referring to Wilson and Marsh II, Nursan Korucu Tasova says that because of the internet and the resultant access to abundant information, “individuals prepare themselves for information-based technology environment after graduation” (Wilson & Marsh II, 1995). The internet, according to them, provides students a productive role and makes each of them independent learners and researchers while at the same time helps them in sharing information and working together (Tasova, 2013).

David Dubois identifies three key areas, namely intelligence, integration, and impact for vocational efficiency in the digital era. He says that “To successfully lead the digital transformation across these three building blocks, leaders need to measure their progress and the extent through which their organisation has embraced change, from an *initiation* phase (focusing on the discovery of new opportunities) to a *ritualisation* phase (looking at ways to interact with the digital ecosystem) and to a final *internalisation* phase” (Dubois, 2016).

David Dubois gives an example of how “Rolls-Royce inserted a tracker within each aircraft engine it produced to monitor potential defects as well as the engine’s resistance and performance in different weather conditions. By increasing its knowledge, the company was able to extend its services to become a data provider for airline companies and pilots” (Dubois, 2016).

“Companies’ engagement in digital is often driven, not by an overriding digital strategy, but by a multiplicity of business needs and aspirations that are both external and internal to business. In the majority of cases these initiatives originated at a grass roots level where digital is applied to reach

specific business objectives, some not feasible until innovation in digital technologies” (Anderson & Heydon, 2016). The growth of digital tools are so fast and is in such varied ways that no one can predict where the process is headed. “Digital initiatives are generally launched and managed by functional areas inside a firm. While they may at times cut across different functions, digital initiatives are rarely company-wide or mandated from the top” (Anderson & Heydon, 2016).

Leena Wakankar says that it is the duty of the human resources department to “ensure that every digital platform should be usable, modern, and fun. It should give employees fast access to the information, connections, and resources needed to excel in their roles. The idea should be to deliver result oriented interaction that engage and empower” (Wakankar, 2017).

Information and Communication Technology or ICT “has traditionally been a field where the initial and formal education did not determine the career trajectory. However, recent endeavours have been made to achieve a higher level of professionalization within the industry which increasingly includes formal education and certification requirements. There is an immense opportunity today for new education approaches, modes of delivery, curricula designs and learning outcomes” (empirica, 2016).

According to Abhijit Bhaduri, “Living and working in an ever-connected world where technology dictates talent and transformation, staying updated is the success mantra” (Varma, 2016). Toward this, Bhaduri asks employees to constantly update themselves. He also asks employees to focus on mastering exponential technologies, which are technologies that can “impact a billion lives” (Varma, 2016).

Vocational efficiency is defined on the basis of the total amount of goods and services produced by a work, and as the “conservation of

resources, both human and natural, and the organization of the occupational life so as to make it both interesting and educative as well as remunerative in the narrower sense of the term”. The article also says that a “vocational education that emphasizes solely the narrower skills and knowledge and is separated from a broad humanism can contribute but little to genuine social efficiency” (“Education For Vocational Efficiency”, n. d).

Aino Jaaskelainen, in his study of five different occupations, comes to the conclusion that “despite of technological advancements, in the occupations under study humans still have a comparative advantage over computers in skills that require analytical and critical thinking, creative intelligence and social and emotional intelligence” (Jaaskelainen, 2015). Further, the effect of digitalization varied in different occupations. According to the study, for cyber-security experts, who are referred to as digi-natives, digitalization steadily increases the nature of work and work efficiency, whereas for healthcare professionals and teachers, who are referred to as digitalists, the required minor modifications in the nature of the work do not appear to increase the efficiency.

Because of digitalization, consumers are getting access to “higher-quality innovative products, services, or even completely new digital ecosystems and platforms. Digitalization is also transforming production and production-related services along the value chain, which is unlocking additional potential for further efficiency and productivity gains from better utilization of resources, new technologies, and new business models” (Helmrich, 2017).

“The world is now approaching the fourth industrial revolution (Industry 4.0) where the internet and information and communications technology (ICT) solutions are integrated into manufacturing equipment and make connectivity and communication possible as never seen before”

(Madsen et al., 2016). The authors say that this new industrial revolution will increase the complexities of technology significantly and this in turn will require that the vocational skills also should be enhanced proportionately.

In their paper ‘Digital Media as Support for Technical Vocational Training: Expectations and Research Results of the Use of Web2.0’, the authors analyze how digital media can be utilized for vocational learning. They describe how “smartphones and tablet PCs support mobile learning, and enable the individual learners – e. g. in the form of micro-learning-units – to significantly codetermine, and control factors such as learning pace, learning contents, location and time” (Schulte et al., 2014).

Karina Veal and Muriel Dunbar identify the following as the key factors for success in introducing digital learning in Technical and Vocational Education and Training (TVET) :

- A holistic approach, so that technology in TVET institutions is an integral part of a wider digital strategy;
- Use of public-private or public-public partnerships to create a vision;
- Future-preparedness and adaptability of facilities and equipment to prevent them from becoming obsolete;
- Blurring of the distinction between formal and informal learning by inclusion of technologies that do not require literacy (e. g., radio and videos) ;
- Teacher and manager training to maximize the use of new technology.

The authors agree that depending on their stage of transition, different countries may have to adopt different strategies for introducing digital learning. But they suggest that it is crucial that a country’s “approach to

digitalization of TVET is coherent across institutions, compatible with other parts of the education sector, and an integral part of a comprehensive human resources development policy” (Veal & Dunbar, 2018).

The website of Roland Berger examines how online education “can significantly change the way employees learn, if companies provide the right environment” (Berger, 2014). According to Maren Hauptmann, partner in Roland Berger, "The format has to fit the corporate culture and strategy if the desired success is to be achieved, ” He also says that "Modern online technologies today enable informal learning at the workplace – spontaneously and as desired by the individual” (Berger, 2014).

Sir Francis Bacon was the first person to use the maxim “knowledge is power” in his work ‘Meditationes Sacrae and Human Philosophy’, in 1597. Sir Bacon sees them as tools of power that can exist independently of each other. According to Michael Foucault, the two are intricately connected and the ultimate goal of both is more or less the same because knowledge gives a person the power to control and by controlling people get knowledge.

2.3. The Human Resources Development

Though the word ‘human resources’ refer specifically to the contribution made by people, technology also plays an important role in this aspect of productivity because the fast-changing technology influences the way people work. “People are a valuable resource, but they are also an expensive resource. Money spent on people will not generate a return on investment unless people have access to tools, knowledge, and technology that support their productivity and efficiency. To use an analogy, the truths of digitalization should not be thought of as being “major storms we need to survive.” They must be accepted as changes to the overall climate of where we live” (Hunt, n. d)

Such is the importance of digital HR today that people may be reluctant to work for companies that have not digitalized their human resources functions. “Digital HR is a process optimization in which social, mobile, analytics and cloud (SMAC) technologies are leveraged to make HR more efficient. In other words, it’s a tectonic shift in the way Human Resources function” (Verlinden, 2018).

HR is no longer the simple personnel management it was earlier. It is now a combination of employees’ potential, their culture, their experiences, and the rapid changes that technology has brought about in HR functionality. “While focused until recently on topics like efficiency and direct access to HR data and services for individual employees, a new and expanded HR transformation is underway, led by employee experience, cloud capabilities including mobile and continuous upgrades, a renewed focus on talent, as well as the availability of new digital technologies like machine learning and artificial intelligence. These capabilities are enabling HR re-imagine new ways of delivering HR services and strategies throughout the organization” (Patnaik, 2018).

The globalization brought about by digitalization has also affected the vocational efficiency of human resources significantly because intermingling of cultures introduces people to different HR perspectives, novel business models, and new technology platforms. “In this digital era, an organization’s competitiveness will depend on its talent readiness, skill-sets and how it will bring in diversity of thought and perspectives for organizational excellence. Along with the digital age come opportunities, challenges and trends for the HR function around the globe. Rapidly changing requirements for novel skill-sets in fields such as data science, AI, cloud, block chain, security etc. signal a need for flexible recruiting practices that allow organizations to reach out to these fresh talent pools” (Singh, 2017).

“The concept of “digital employees” figuratively refers to assumed larger changes in the core subject matter of the HR profession: labelled with various terms such as “digital natives” (Prensky, 2001) , “millennials” (Deal et al, 2010) or “net generation” (Tapscott, 2008) , it is assumed that the early, intimate and enduring interaction with digital technologies has shaped a new generation of people with distinctively different attitudes, qualifications, behaviours and expectations” (Strohmeier et al., 2014).

The words ‘digital natives’ and ‘digital immigrants’ were first introduced in 1996. “You are terrified of your own children, since they are natives in a world where you will always be immigrants” (Barlow and Perry, 1996). But they were popularized later by Prensky in his ‘Digital Natives, Digital Immigrants’ where he explains how the education system is not attuned to coach the students who are ‘digital natives’ because they have grown up absorbing information through various agents of digital technology so that they cannot process information through the curriculum and methods used in imparting information (Prensky, 2001).

Millennials are representatives of the digital era, (Deal et al, 2010) comprising of Generation Y who are more familiar with PCs and cell phones, and Generation Z who are more familiar with smartphones and tablets. As quoted in ‘Dots and Connections: winning hearts and minds through internal communications’ “In particular, communication that reveals shared values and reflects common commitments to organizational goals enables co-workers to forge and sustain productive relationships in organizations” (Herriot, 2002)

“One of the biggest contributors to the Digitization of HR is the emergence of next generation Talent Acquisition & Management solutions that extend far beyond the capabilities delivered with core HCM suites” (Peter, 2017). “Most of our students, moreover, are part of what we now

describe as the Net Generation. They expect to be engaged by their environment, with participatory, sensory-rich, experiential activities (either physical or virtual) and opportunities for input. They are more oriented to visual media than previous generations – and prefer to learn by doing rather than by telling or reading” (Johns et al., 2010).

There are collaboration software today that have completely overhauled the HR processes of companies by incorporating talent management tools and even artificial intelligence into finding solutions for HR problems. “Along with the importance of individual development, employees also expect more from their company in terms of community. As historical communities – the village – disappear, people tend to search for digital communities, in particular in their workplace” (Mazour, 2018).

2.4. The Exploitation of Human Efforts through Digitalization

Digital technology is widely considered a boon for mankind for economic development as well as protecting human rights. “Yet, every day, there are new examples of how digital technologies play a role in undermining human rights — whether through a prime minister banning Twitter in Turkey; a death sentence for a posting on Facebook in Iran; bulk electronic surveillance of American citizens by the NSA; a court ruling on the right to be forgotten in Google searches in Europe; or a requirement that Internet users supply real names to service providers in China” (Donahoe, 2014).

Ms. Donahoe, a former U. S. Ambassador to the United Nations Human Rights Council, refers to the societal changes being brought about by the fast spreading of digital technology as a “tectonic shift” and draws attention to the fact that people’s ability to apply the principles of human rights in the “digital context” will be crucial in protecting human rights.

However, she feels that people are “behind the curve” in making use of the digital ambience and much more needs to be done to leverage digital technology beneficially.

Technology is swallowing up some of man’s basic skills. “We have practically outsourced the brain to gadgets - wikis, search engines, GPS, e-address books and phonebooks, and calculators. While memory is not “intelligence” in itself, learning is a memory-based process and the act of remembering is critical for the science of learning. Neuro imaging studies have shown that our brain seems to disregard information found online, perhaps due to a subconscious feeling of “this information is available at my finger tip, no need to waste brain space” (Ramasubbu, 2016).

Since many jobs have been automated nowadays, companies do not have to worry about those jobs. But in the changed ambience, new jobs have arisen like that of data scientists, developers, digital officers, cyber-security analysts, community managers, remote plant pilots etc. Each of these jobs requires special skills and training. Digital technology, in the end, has to exploit man to find fruition. Hugues Poissonnier details how the present-generation robots are more collaborative than earlier ones because of the increased use of artificial intelligence in their production. This in turn requires that those who interact with them develop an entirely new set of skills.

“Beyond technical expertise, a need for specifically human skills also emerges: emotional intelligence and relational competences, both of which robots do not currently master. Their development – which also involves real training – will undoubtedly become the essential condition for the jobs expected to be created in the future. Human relationships thus remain central to the success of companies and firms, and cannot be improvised or decreased: the real investment efforts in the coming years concern human capital, not just technology” (Poissonnier, 2017).

Despite its precipitous development, digital technology cannot completely replace an intelligent human worker. Machines often need a man to complete a job and customers often want to interact with a person. Man and machines are the complements of each other. Ron Miller, in “Technology can’t replace the human touch”, says this:

“While a machine can perform a given task, often more efficiently than we can, what it lacks is the artistry in the activity, that uniquely human ability to cater to the needs of the individual. The protocol may suggest one approach, but a person who is good at their job understands when to adjust and the subtleties that are required” (Miller, 2017).

Thorin Klosowski argues that we have to get back the skills we have lost to technology. “It’s easy to cry wolf and lament for a time that used to be.” He says. “People argue that before technology ruled our lives, we were happier, smarter, and better at general living. That utopian vision of the past is a bit too rose tinted, but the point remains that we’ve lost some basic human skills over the years. Relearning them makes us a little less dependent on technology” (Klosowski, 2014).

“There is growing concern that as well as addicting users, technology is contributing toward so-called “continuous partial attention”, severely limiting people’s ability to focus, and possibly lowering IQ. One recent study showed that the mere presence of smartphones damages cognitive capacity – even when the device is turned off” says Paul Lewis, writing in Guardian’s Weekend Magazine – technology special. He feels that these worries are insignificant compared to the catastrophic impact social media and its marketing potential could probably have on major political systems (Lewis, 2017).

Lewis quotes Nir Eyal in the article. “The technologies we use have turned into compulsions, if not full-fledged addictions, ” says Eyal and adds that the eventual addiction was what the makers of networks like Facebook, Twitter, and YouTube had precisely wanted to happen and that the users did not end up at that stage by sheer accident (Eyal, 2014).

In his work “Hooked: How to Build Habit-Forming Products”, Nir Eyal details how companies meticulously plan the habit-formation of customers and how they take the help of digital media for that. They often give away new products free along with those that sell well till using the new product becomes a habit for customers. After that they decide on a high or low price tag for the new product, based upon customer requirement (Eyal, 2014).

“A long history of technology businesses made their fortunes discovering behavioral secrets made visible because of a change in the interface. Apple and Microsoft succeeded by turning clunky terminals into graphical user interfaces accessible by mainstream consumers. Google simplified the search interface as compared to those of ad-heavy and difficult-to-use competitors such as Yahoo! and Lycos. Facebook and Twitter turned new behavioral insights into interfaces that simplified social interactions online” (Hartman, 2018). Digital technology is being used expertly for unearthing behavioral secrets.

In the article “Digitalization and the human element in digital change” in i-scoop, the Belgium-based company which provides training, publication, and consulting services, the writer says that despite the wide prevalence of digital technology, the human element has become extremely important in the current context of ‘ubiquitous optimization’. He says that “Digitization is by no means dehumanization. Well on the contrary. Without a strong

involvement and without taking the human element into account on all levels, digital projects are doomed to fail” (“Digitalization and the human”, n. d).

“How did we go from daydreaming about the impossible possibilities of technology to fearing its vast potential?” asks Paul Kurchina, writing in Digitalist Magazine. “The reason is quite simple: we’re letting technology reshape us, instead of commanding how it can further perfect our lives” (Kurchina, 2018).

According to Kurchina, being a human being is an advantage. Technology came into existence because of human intelligence. Even now only human beings can understand global issues and collaborate across industries to find solution. Our mistake is that “we are letting this endless wave of digital transformation happen *to* us, not *for* us. This passivity in digital adoption is not what this new economy needs to grow sustainably and extend prosperity to all people” (Kurchina, 2018).

Some writers are of the opinion that digital technology is empowering women. “Industrial technology may have had a patriarchal character, but digital technologies, based on brain rather than brawn, on networks rather than hierarchy, herald a new relationship between women and machines. Writers such as Plant are interested in revalorizing the feminine, bringing woman’s radical alterative, her difference, into being. For them, the internet and cyberspace are seen as feminine media, providing the technological basis for a new form of society that is potentially liberating for women” (Wajcman, 2007).

Wajcman is appreciative of Donna Haraway’s work but still throws in a word of caution. “While Haraway is optimistic about the opportunities for radical political transformations opened up by developments in techno science, too often her work has been read as an uncritical acceptance of

everything digital. Such enthusiasm has tipped some post-modern commentators towards technological determinism—albeit of a celebratory rather than pessimistic bent” (Wajcman, 2007).

There is no industry, good or bad, that remains untouched by digital technology. “Technology notoriously shifts the advertising/selling process from the street corner to the digital domain, altering the risks involved in this process. The physical and legal risks that victims face online differ. New issues like child pornography and interstate commerce emerge. Yet, there are also many more traces of perpetrators and victims when their interactions happen through mediating technologies. Traces of such practices can create new risks for both perpetrators and victims, particularly because these traces are often not ephemeral” (Boyd et al., 2013).

2.5. The Entertainment Activities in the Digital World

Online entertainment consists of a unique type of interactive functionality and includes a variety of activities like video streaming, music, geo-location options, social media networks, discussion forums, multi-player gaming, and many more. Online entertainment services are growing very fast as seen by the growth of services like Netflix.

Virtual reality has emerged as a strong possibility in the last couple of years to compete with other forms of online entertainment. “VR is designed to supplement the traditional style of reporting of who, what, when, where, why and how information and add to the mix an amazing experience that goes beyond the sedentary act of reading a newspaper, website or watching TV” (Mehtha, 2017). In a virtual reality experience, the user is able to completely shut out the natural world and experience the virtual world of a football match or a rain forest. With augmented reality, this immersive experience is not total. Here the physical world is overlaid by the fantasy world where the

camera viewfinder allows the user to see the other world wherever he goes and whenever he chooses. Social networking sites do not use this technology and continue to be screen-based and two-dimensional. But gradually changes may appear here also (<https://theblog.adobe.com>).

Digital technology's foray into the entertainment world has released people from the bother of commuting to different venues of entertainment. Added to these are other entertainment options like social networking sites, gaming, video on demand, virtual gaming etc. Though consumers may not have completely given up non-digital entertainment, they are eager for new forms of online entertainment and interaction with virtual realities.

“The future of digital entertainment therefore lies in its delivery. Hardware manufacturers and software designers will continue to come up with novel ways for consumers to get the content they want. Marketers will follow these developments closely in order to remain at the cutting edge of new technology because that's where the consumers will go” (<https://www.xcubelabs.com/>).

“Organising events today has more to do with creating unique experiences and improvising than with following a conventional blueprint.” says Dinesh Singh. “Proactive engagement is the new paradigm in the Indian entertainment industry, not just of guests and audiences, but of other partners involved in the organising process as well. ...Hence, the major trend to emerge from the current phase of innovation in the live events space is that engaging audiences through live communications and experiential events can provide massive returns not only on big ticket properties and brands, but also for the independent or less mainstream of the performing arts like theatre, classical music, and dance, as well as visual arts” (Singh, 2017). Even conventional forms of entertainment have now to be marketed digitally to be profitable.

According to a blog of LBMC Technology Solutions, “The entertainment industry is now harnessing the power of VR by creating events that submerge viewers in their experience. Last summer, the European Soccer Championships were shown in VR, giving them the full experience of being at the game. The Pokemon Go craze was tiny introduction to the capabilities of mixed reality, it certainly showed just how interested people are in immersive experiences” (<http://www.lbmctech.com>).

Immersive experiences, which can give people underwater experiences while remaining in the heart of a big city, are the future of digital entertainment. “National Geographic Encounter is a powerful way to bring science to life for adults and kids” says Alexander Svezia, co-founder of SPE Partners. “It also plays an important role in raising awareness of the vital importance of keeping our oceans healthy” (Pope, 2017).

Equally awe-inspiring is the virtual-reality depiction of the aftermath of a star’s explosion. Cassiopeia A, a star of the Cassiopeia constellation, about more than 15 times the size of the sun in our solar system, and 11000 light-years away from earth, exploded centuries ago. But now a team of scientists has made it possible for interested people to experience what it’s like to be inside a dead star. ” This virtual reality project “— believed to be the first of its kind, using X-ray data from NASA’s Chandra X-ray Observatory mission (which is headquartered at CfA) , infrared data from the Spitzer Space Telescope, and optical data from other telescopes — adds new layers of understanding to one of the most famous and widely studied objects in the sky” (Siliezar, 2018). Such projects tell us that what digital technology can eventually provide in the form of entertainment could be something way beyond ordinary man’s imagination.

However, digital entertainment, especially online gaming, could become an addiction. Researchers suggest that social anxiety and lack of self-

esteem may also lead to a person becoming more comfortable in the digital world because such “role-playing games may allow individuals to take on the role of different characters within a fantasy world and make people feel less socially anxious” (Mehroof et al., 2010).

Studies have also shown that brain areas activated among gaming addicts while having a craving for gaming are the same that are activated in people with substance dependence when they crave for a drug. These are right orbitofrontal cortex, right nucleus accumbens, bilateral anterior cingulate and medial frontal cortex, right dorsolateral prefrontal cortex, and right caudate nucleus. In other words the same neurobiological mechanism triggers the craving in both instances (HungKo et al., 2009).

The online game industry is redefining the word ‘entertainment’ after some ‘games’ took youngsters on bizarre trips that ended in suicide. A classic case is ‘blue whale challenge’ which asked the player to perform a series of tasks some of which were extremely weird with the final task being suicide. Twenty-one-year-old Mohamed Ahmed, living in Suez “said that he fell under the influence of the Blue Whale game after he had long suffered from psychological problems as a result of some clashes between him and his friends, which prompted him to escape his problems by playing the game” (Egypt Today, April 21, 2018)

“Gamal Farwez, professor of psychology at the American University in Cairo, told Egypt Today that it’s not the game that leads teenagers to commit suicide, but rather those who tend to play these kinds of games already have psychological problems, which the game administrators take advantage of” (Egypt Today, 2018). The whole process thus becomes a vicious circle where it is not sure whether such games are creating psychological problems in users or whether emotional imbalances become a fertile ground for such games to thrive on.

Equally problematic is a Saudi-made game called 'Mariam' with scary visual and audio effects. To manipulate through the game, the players have to answer political questions and personal questions like information about their Facebook account or home location. The users are being cautioned about the possibilities of their devices getting hacked because of the personal details they are providing. "Dubai police have urged people to be responsible and take the consequences of the game seriously, with Major-General Khalil Ebrahim Al Mansouri, Assistant to the Dubai Police Chief for Criminal Investigation Affairs, warning players against it. Al Mansouri noted that 'Mariam' can retrieve players' pictures from their galleries as well as all confidential information found on their smart phones" (Khalaf, 2017).

Researchers also clarify that there is some difference between excessive gaming and addictive gaming. In a case study of two people playing online games for up to 14 hours a day, it was seen that "although they were behaviorally identical in terms of their game playing, they were very different in terms of psychological motivation and the meaning and experience of gaming within their lives." As such, "online gaming addiction should be characterized by the extent to which excessive gaming impacts negatively on other areas of the gamers' lives rather than the amount of time spent playing. It is also concluded that an activity cannot be described as an addiction if there are few (or no) negative consequences in the player's life even if the gamer is playing 14 h a day" (Griffiths et al., 2010).

Women are becoming more and more interested in computer gaming. "Female gamers made up about 48% of the game-playing public in the U. S. this year, according to a report recently published by the Entertainment Software Association, a U. S. game industry trade group. That is up sharply from 40% in 2010" (Grundberg, 2014).

A recent study conducted at NIMHANS, in Bangalore, has shown that internet gaming is connected to psychological disturbances. As quoted by Afshan Yasmineen, Dr. Manoj Kumar Sharma, Additional Professor, Service for Healthy use of Technology (SHUT) Clinic had to say this about online gaming and its relationship to physical and mental health: “Although gaming disorder is affecting a small population now, it is likely to be a major mental health problem in the coming years. Most similar cases that we studied in the past exhibited psychosocial and behavioural changes affecting their daily activities. Such people not only develop physical health problems such as disturbance in sleep patterns and eating habits, but also develop psychological problems that has become a major concern for their family members” (Yasmineen, 2018).

In a survey conducted by the Pew Research Center among American teens, it was found that the income level of the families influence youngsters’ choice of social media networks. “The survey data reveals a distinct pattern in social media use by socio-economic status. Teens from less well-off households (those earning less than \$50, 000) are more likely than others to say they use Facebook the most: 49% of these teens say they use it most often, compared with 37% of teens from somewhat wealthier families (those earning \$50, 000 or more) ” (Smith, 2015). “Instagram seems increasingly to be a place where bragging about one’s wealth is culturally acceptably, even celebrated. This line of reasoning underpins the entire Rich Kids of Instagram phenomenon, a loose group of young social media one-percenters who revel in their ability to show just how much more money they have than you” (Smith, 2015). As the physical world is gradually being replaced by virtual realities at some levels, the negativities and disparities in the real world is also getting transplanted into that world.

Social media networks help significantly in globalization and dissemination of information, and allow people to express themselves. However, there are massive complaints about the way personal details that users submit on these sites are used by companies to market their products and by electoral candidates to swing votes.

“According to Roger McNamee, an early investor in Facebook, the company uses techniques found in propaganda and casino gambling to foster psychological addiction in its users — such as constant notifications and variable rewards. By keeping us hooked, Facebook is able to hold a huge amount of data on us. What is surprising, and worrying, is the derived data Facebook has — the profiles it can build of its users based on seemingly innocuous information. The author of the book *Networks of Control*, Wolfie Christl, noted that a patent published by Facebook works out people’s commute times by using location data from mobile apps. It then uses this and other data to segregate users into social classes” (Hagan, 2018)

2.6. The Missing Humanism in the Virtual Reality

However entertaining and redeeming the world of virtual reality is, and however well it brings together spatially and culturally disparate people, there is something essentially lacking in the digitally created world. As Frances Dyson puts it, “eulogizing the immaterial over the mundane worldliness of present ‘reality’ is highly problematic, not only because it entails the derogation of the body, the “meat” that has thus far defined twentieth-century humanism, but also because disembodiment has historically constituted the lack associated with mass media” (Penny, 1995, p.28). Many simple things like tagging someone on Facebook, or downloading a video, are done by online tools. These online actions appear to be great gifts of the digital world but these actions have behind them the hard work of several human beings. But the way the public sees these works as a fantastic achievement of the

digital world, reduces the value of the people who have accomplished it and in a way dehumanizes them. When people are at the mercy of a network of computers or a big service provider to get things done, human contribution often appears secondary while the contribution of technology is eulogized. “The creatives become subservient to the structure of these giant computers. So in a way, human expression becomes a peasant activity” (Lanier, 2013). Mark Dunbar, while reviewing Jaron Lanier’s book ‘Dawn of the New Everything: A Journey through Virtual Reality’ (Henry Holt and Co., 2017) describes how Lanier appreciates virtual reality as a science while simultaneously decries the commercialization of the invention. “The internet is open, and thus infinite, so search engines profit off creating boundaries. Cyber security firms are paid to track online identities. Telecommunication companies can sell your browser history. Software providers and social networks store your data for interested third-parties. As Lanier puts it, “The strange new truth is that almost no one has privacy and yet no one knows what’s going on”. Silicon Valley is filled with people who either don’t care or don’t understand the consequences of their actions. Lanier reminds them (and us) that there are ghosts in the machines: fragmented, indistinct, and commodified bits of ourselves” (Dunbar, 2018).

Smartphones and social media networks and virtual reality are ruling the world and this control is leading to a subtle integration of artificial intelligence and human identity which is fast leading towards disconnection and depersonalization, with people’s social identity defined by the number of Facebook followers they have or their instagram posts or tweets. While the older generation may be conscious of the detribalization caused by the trend, the younger children fed on a smartphone diet from birth recognizes this dissociation only as a normal way of life. This change is taking place without any conscious attempt on the part of human beings to give more freedom to algorithms to change our lifestyle.

“What will human dignity mean in a post-human world, when there will be less need for our work and our main function will be as consumers, useless mouths that require a guaranteed income to perform a useful role in the economy?” asks Kabir Helminski, writing in the magazine Tikkun. “What will be required of us in order to catch up with the robots? We will need to become cyborgs ourselves in order to become relevant in a future society” (Helminski, 2018).

The author here is imagining as to what extent detribalization and dependence on algorithms could eventually take us. He asks whether a “merger of biological and machine intelligence will be required in order to stay relevant, but what kind of intelligence will this be? Will it be more and more a calculating, analytical, impersonal intelligence? And what will happen to emotional intelligence, the intelligence of human relationships, let alone spiritual intelligence, the intelligence that opens us up to higher reality, higher emotions, universal intelligence?” (Helminski, 2018).

Everyone does not agree that humanism and the rising digital technology are incompatible. Digital Humanism, as defined by the research and advisory organization Gartner is the idea that technology has to be leveraged to help people achieve their objectives, especially those things that were not easily achievable earlier. Milad Doueihi, the author of ‘Digital Cultures’ (Harvard University Press, 2011) , describes digital humanism as below:

“Digital humanism is the result of a hitherto non-experienced convergence between our complex cultural heritage and a technology that has produced a social sphere that has no precedent. This convergence, instead of simply forming a link between antiquity and now, has redistributed concepts, categories, and objects, as well as behaviours and associated practices, all in a new environment. Digital humanism is the affirmation that current

technology, in its global dimension, is a culture, in that it creates a new context, on a global scale” (Doueihi, 2013). He says that digital culture has changed a hitherto sedentary culture into a mobile culture and introduced a fresh method of “creating memory and interpreting” so that we are constantly forced to think up novel methods of storing this memory with the aid of digital creations (Doueihi, 2013).

However, in the work ‘The Digital Humanist: A Critical Inquiry’, the authors point out that “no technological instrument is culturally unbiased, and that all too often the geography that underlies technology coincides with the social and economic interests of its producers. The alternative proposed in the book is one of a world in which variation, contamination and decentralization are essential instruments for the production and transmission of digital knowledge” (Fiormonte et al., 2015).

“We made the algorithms, and now they are remaking us” says Adam Tinworth, in the article “Can the humanities put the humanity into digital humanism?” He explains how humans no longer control the algorithms but are controlled by them. “The original computers were standalone devices, and then we networked them, and found even more potential in that. And then came the algorithms and the AI, and the balance of power started shifting. Where once we searched for the information we needed, now that information is invisible pre-sorted and narrowed for us before we ever see it, thanks to algorithms. In essence, we are in danger of creating a new elite, one who have the ability to shift and manipulate public sentiment through strategic use of AI and algorithmic filtering” (Tinworth, 2019).

The original intention of those who fashioned digital tools may not have been bad but we have reached a stage where humans are not able to fully control their creations as in the case of Frankenstein. The very nature of digital technology is conducive to the development of such a problem. Many

in the growing generation are not even familiar with the concept of humanism missing in virtual realities.

Cybercrime is another negative facet of digital technology. A dangerous security risk arises when people post their phone number, date of birth, email id, etc. on publically viewable sites. Cybercriminals steal personal information and trade secrets, commit financial frauds, destroy data, or misuse people's identities. Biminith (2019) says that Facebook may be redefining individuality by promoting freedom of expression, but it is like an open stage where we showcase ourselves to the entire world.

Phishing, spamming, hacking, web jacking etc. are parts of the new terminology that has arisen to describe cybercrimes. Phishing involves taking away money or other sensitive information like credit card number. Spamming consists of sending unsolicited messages and hacking is defeating the security mechanism of a network and taking away data.

2.7. Public Sphere and Private Affairs in the Virtual Reality

Michael Foucault introduced the terms 'biopower' and 'biopolitics' long before digital technology was invented and became part of our everyday lives. According to him, "one of the privileges of sovereign power was the right to decide life and death, a right that, by the classical age, had been constrained to occasions when the sovereign himself was threatened from enemies without and within. This was the juridical form of sovereign power – the right of a ruler to seize things, time, bodies, ultimately the life of subjects" (Rabinow et al., 2003). Paul Rabinow and Nicholas Rose, writing at the turn of the millennium, says that "the concept of biopower is pertinent to grasping many diverse contemporary developments. But the concept remains insufficiently developed, and has not yet demonstrated its analytic mettle in sufficient cases" (Rabinow et al., 2003)

Though kingship and dictatorship and colonialism have vanished and democratic setups have replaced earlier forms of rulership in many countries, the idea of biopower has not vanished. It continues in the new setups in different garbs. “One of the most commonplaces manifestations of biopower from the latter half of the twentieth century through the present day is the production of virtual appearances and disappearances on the contemporary object of power—life and the body. For instance biopower is manifested through seemingly innocuous acts such as the commonplace practice in which media underreports the numbers of counter-institutional protestors at political demonstrations or when the mediatization of these events render the visible bodies participating in such demonstrations as “misbehaving, ” coding these bodies as dangerous, marginalizing these people from a possible legitimation within more centralized political discourses and praxis” (Vigo, 2015).

The conventional public sphere has been redefined and reconstructed to suit the functionalities of digital age. By providing a platform for everyone to express their opinions, the digital public sphere blurs the divisions between public and private spheres. In a study conducted in Spain, the researchers have concluded that digital public sphere, as different from official public sphere has been found to be counter hegemonic. According to them, “The DPS’s efficacy in the mobilization of discursive resources seems to depend on the socioeconomic and political opportunity structure. Digital media are not intrinsically democratic but provide opportunities for challenging power” (Sampedro et al., 2018)

Ever since Gayatri Chakravorty Spivak raised the resounding question “Can the subaltern speak?”, a platform that will give voice to the subaltern has been an important consideration. In the opinion of many, digital media has at last done that. “The cherished tenets of objectivity will always have it’s place in formal journalism, but first-person narration can explicitly mark the

attempt of marginalized voices to assert their right to narrate. It represents a means for historically overlooked narratives to create their own spaces. Reconstruct their own identities, as intersectional as they may be, and declare their own voices” (Mayer, 2016).

The marginalized people that Mayer refers to are obviously those whose voices were suppressed all along because they were neither rich nor power sources, and probably did menial jobs that were not highly valued. The New York Times, in one of its articles, explains how the internet gave power to one category of oppressed people – women. The article says that “social media has given victims a platform, a network of allies and a public presence that can’t as easily be silenced. Social media, for all its flaws, has served as a democratizing force” (Miller, 2018). According to her, earlier, few women reported if they suffered because they feared retaliation and were afraid of being isolated. “Social media changed much of that. It’s harder to retaliate or ignore reports when the public is watching, or dismiss women’s accusations when they are immediately bolstered by the stories of many more women” (Miller, 2018).

The same sentiment is expressed by Natashya Gutierrez in one of her blogs. “Social media has swiftly, and widely spread feminism ideologies. Social media, specifically hashtags and online campaigns, have given women around the world a voice. It has shed light on women’s issues that were not previously discussed and enhances conversations around topics not covered by mainstream media” (Gutierrez, 2017). However, there is the viewpoint that women do not appear to be taking full advantage of the digital platforms because practices like victim-shaming, retaliation, and secondary victimization still exist.

While the digital world gives a voice to the marginalized, it also gives a voice to terrorists, helps criminals to form international networks, and helps

authorities to pry into people's personal affairs. "Over the past decade, governmental and non-state hackers have become increasingly sophisticated in their assaults on the cyber systems the nation depends on for essential services, economic prosperity, and security. Such breaches threaten critical infrastructure, intellectual property, privacy of users' data, sensitive national security information, and government personnel data. Future cyber attacks could threaten the interconnected global economy and raise the prospect of cyber warfare between nation-states" (Ablon, 2018).

Digital technology is said to have given rise to what is known as 'digital divide', a gap that "exists in most countries between those with ready access to the tools of information and communication technologies and the knowledge that they provide access to, and those without such access or skills. This gap may be because of socio-economic, geographical, educational, attitudinal, or generational factors, or it may be through physical disabilities. A further gap between the developed and underdeveloped world in the uptake of technology is evident within the global community and may be of even greater significance" (Cullen, 2001). Those who are not rich are placed at a further disadvantageous position because of this and many of their traditional skills are becoming redundant when work is taken over by digital gadgets.

Other negative effects of the digital media are problems associated with online security and privacy. These are identity thefts, data breaches, plagiarism in the garb of creative writing, ransom demands after locking digital data using encryption, mobilizing people using fake messages, phishing, using artificial intelligence in war zones, causing physical damage by hacking key elements of electrical grid, and mining of crypto-currencies. These risks have highly increased the importance of cyber-defense bringing into force rules that make it mandatory for companies to "report data breaches to regulators—and inform customers their data has been stolen—within 72

hours of discovering a breach. Failure to comply could lead to fines of up to 20 million euros or 4 percent of a company's global revenues, whichever is greater" (Giles, 2018).

Another adverse effect of widespread digitization is the problems related to computer surveillance. A digitized ambience will give the governments and related authorities the freedom to encroach into the privacy of their country's populace. This is claimed to be necessary in the interest of a country's security but everybody does not agree to this claim. Delhi-based lawyer Gautam Bhatia says that while potential miscreants have to be kept under surveillance, heavily bureaucratized governments may misuse this freedom so that "it is exceedingly important to assess the balance on the basis of constitutional principles and fundamental rights, rather than blindly accepting the government's rhetoric of national security" According to him, "every act of surveillance, whether justified or not, involves a serious violation of individual privacy" and that "every surveillance request must mandatorily specify a probable cause for suspicion, and also set out, in reasonably concrete terms, what it is that the proposed target of surveillance is suspected of doing. As a corollary, evidence obtained through unconstitutional surveillance must be statutorily stipulated to be inadmissible in court" (Bhatia, 2018).

Data digitization by the government has many plus points. However, author/historian Harari says that "Mandating governments to nationalize the data will probably curb the power of big corporations, but it may also result in creepy digital dictatorships...As much as we should fear the power of big corporations, history suggests that we are not necessarily better off in the hands of over-mighty governments" (Harari, 2018).

It is now too late to turn the clock back and online networking sites are here to stay. Further, no one can deny the positive sides of these sites. Apar

Gupta, the Delhi-based Executive Director of the Internet Freedom Foundation says this: “Facebook, despite its unethical conduct, is of enduring value to millions of Indians. To properly harness digitisation, we now have the challenge of developing and prioritising institutions of governance to protect users. This must start immediately with a strong, rights-protecting, comprehensive privacy law” (Gupta, 2018).

According to Habermas, the ‘public sphere’ is an arena where everyone in the society can participate, get an opportunity to contribute and debate freely, and can have easy access to information. Despite the open and shared nature of this arena, it is still not under the control of power-wielding authorities. “A successful public sphere is without hierarchy and is normative – working towards an ideal realm” (erikafern, 2017). As societies evolved, the conventional public sphere made its way out. In its place, the New Media has now given rise to an alternative public sphere in the virtual world predominantly through social networking sites.

One similarity between the traditional public sphere and social networking sites is that in both cases participants are purveyors of information as well as consumers of information. However, influenced heavily by consumerism and commercialism, this new public sphere may not be the ideal realm that Habermas had envisioned. Nevertheless, within the new social structure, shifting way of life, and changing career options, this is the best alternative people can have for the public sphere.

The internet and SNSs were originally seen as a big leap forward in effective communication by practically closing the problem of physical distance and exposing people to ideas and information way beyond their immediate personal network. This is true in a theoretical sense but profit making has been the primary goal of those who established these sites. As such the working of these sites would certainly be geared towards enriching

the coffers of their owners. The users are subjected to targeted advertising, and personal data of the users mined from these sites are sold to companies to be used for their political and financial gains.

Besides the loss of privacy that such data-mining entails, there is also the possibility that such sites may do psychological damage to participating individuals. (Kala, 2018) As established by Asch Conformity Experiments (1951) , there is a basic human tendency to fit into a group, so much so that a person may even tell a lie to conform to the majority opinion. He may do so under pressure, or because he did not like to be seen as different from the majority, or he genuinely believed that others in the group knew better than him. On social networking sites, people always look for news or ideas of those who they know share their own worldview, and the sites also encourage this by prompting users to connect to like-minded people. "Social media creates and services needs, which could be the narcissistic impulses encouraged by Instagram or the strengthening of deep-rooted biases on Twitter and Facebook" (Kala, 2018).

This does not mean that all aspects of the present-day public sphere created by New Media is negative. Social media has democratized discussions and there are many Facebook groups of like-minded people that have been beneficial for participants. Money is also raised through some sites for noble causes and much valuable information is sometimes circulated through the portals of these sites. In Kerala, members of many olden-day families, especially vanished *tharavadus* (ancestral joint families) , people of which are now distributed in different parts of the world, have met each other through family Facebook groups. But the ability to share content on these sites lets fake news go viral. Such misinformation is sometimes purposely created, is sometimes the result of mechanical errors, or is at times shared in good faith not knowing that it is a trap. And many bogus accounts are maintained in the virtual world for personal aggrandizement, for driving political agendas, for financial gain, or for the mere pleasure of having some fun at the expense of

others. The chaff has to be separated from the wheat to ensure the smooth functioning of the modern-day public sphere.

Finally, “the very fact that these sites are owned and operated and can be shut down at any time without the input/approval of those users is evidence of the non-democratic nature of social media” (erikafern86, 2017). To that extent, it is a far cry from the conventional public sphere. However, these are the main portals through which ordinary people can put forth their opinions and in that sense, are equal opportunity pontoons.

Matt O'Brien, writing in Washington Post, says that “Part of experts’ concern about the leap into connecting every home device to the internet and letting computers do our work is that the technology is still buggy and influenced by human errors and prejudices. ” He quotes Rep. David Cicilline, according to whom, “We’re seeing now some of the consequences of the abuses that can occur in these platforms if they remain unregulated without meaningful oversight or enforcement, ” and also internet expert Vint Cerf who feels that “If in our desire, if not zeal, to protect people’s privacy we throw sand in the gears of everything, we may end up with a very secure system that doesn’t work very well.” The differing opinions point to the fact that it is not easy to have a consensus on whether to give more importance to privacy or having well-functioning digital technology at one’s fingertips (O'Brien, 2018).

The discussion in this chapter revealed many facts relating to the functioning of digital media which creates a temptation for individuals for detaching themselves from collectivity. It also portrayed many secondary impacts of the phenomenon. However, many of the findings relate to advanced societies, which were under the influence of digitalization processes for a long time. The significance of this study is that it relates to the state of Kerala where detribalization trend is going fast under the influence of a spurt in New Media spread.

CHAPTER 3

METHODOLOGY

Statement of the Problem:

Detribalization is the process of individualization and atomization induced by the spread of modern information and communication technology and networked digital devices (*McLuhan*, 1962). With the domination of this new media in our day-to-day life, the relationship between human beings and society has deteriorated to the extent that people now have more contacts in the digital world than in the real world. The current technological advances give us the ability to be in touch with people all over the world, instantly and whenever we choose. This has led way to detribalization. This study attempts to explore the process of detribalization and find out how it impacts people.

The details and methods used for the study are given below,

Methods of Research

Scientific research method, as applied in this study includes both quantitative and qualitative analyses. It aims to generate objective, valid and reliable results about the phenomenon under consideration.

Specific Objectives of the Study

The Major Objectives of the Study are:

1. To assess the nature and extend of detribalization caused by the digitalization of the media and the virtual social reality experienced by the people.
2. To analyse the impact of digitalization on social life.

3. To assess the vocational efficiency of individuals in a digitalized environment.
4. To analyse the efficiency of developing human resources in the community using the digitalized agencies.
5. To assess the efficiency of the entertainment function of the virtual social reality created by the digitalization.
6. To analyse the missing humanism in the virtual reality.
7. To identify the intervention of the polity to the private sphere of the individual through the virtual reality.
8. To assess the formation and transformation of the public sphere created by the media in the virtual reality.

3.2. Definition of Concepts

The major concepts involved in the study are explained below:

3.2.1. Detribalization:

Detribalization is the process of individualization and atomization induced by the spread of modern information and communication technology and networked digital devices. The idea of detribalization was first introduced by McLuhan (1964) who said that “A tribal and feudal hierarchy of traditional kind collapses when it meets any hot medium of the mechanical, uniform, and repetitive kind” (p.24).

3.2.2. Social Reality

The concept, Social Reality says that persons and groups interacting in a social system create, over time, concepts or mental representations of each other's actions, and that these concepts eventually become habituated into

reciprocal roles played by the actors in relation to each other (*Berger and Luckman, 1966*).

3.2.3. New Media

New media refers to on-demand access to internet anytime, anywhere, through any digital device, along with interactive user feedback, and creative participation.

3.2.4. Syndrome

The word ‘syndrome’ refers to a recognizable pattern of signs that characterizes or indicates a particular social condition or behaviour.

3.3. Variables and their Measurements

The independent and dependent variables included in this study are explained and the method of measuring them is discussed under the following headings:

3.3.1. Independent Variables

3.3.1.1. Age

Age of the respondent is defined as the number of years the respondent has completed at the time of the interview since his/her birth. In this study individuals between 20 and 40 are considered. This criterion is fixed because they are the potential users of digital facilities.

3.3.1.2. Gender

Gender can be defined as the range of characteristics pertaining to, and differentiating between man and woman, socially, culturally, and biologically. In this study, the two categories of respondents are considered as males and females.

3.3.1.3. Income

Income refers to the average monthly earnings of the family in rupees. The respondents are categorized into five groups on the basis of their average monthly income. (1) income Below Rs 5000/- per month, (2) Rs 5000-10000/-, (3) Rs 10000-15000/- (4) Rs 15000-20000/-, (5) Rs 20000 & above.

3.3.1.3. Occupation

Occupation refers to any activity or employment done by the respondents, usually specifically the productive activity for which they are regularly paid. In this study respondents are divided on the basis of their occupation such as agriculture, business, blue collar jobs, white collar jobs, professionals, house wife/unemployed and students(unpaid vocations).

3.3.1.4. Religion

A system of belief and symbolic practices governed by faith rather than by knowledge, which relates human to an unseen supernatural realm and beyond the controllable is referred to as religion. The Hindus, Christians and Muslims, which are the three popular religious groups in Kerala, have been considered in this study. In the case of Hindu a subdivision based on caste is made as Hindu (forward) and Hindu (backward). In the case of Christians also a subdivision is made as Christian (forward) and Christian (backward).

3.3.1.5. Education

Education is a process of acquiring knowledge through formal schooling. In this study the respondents are categorized as those educated Below higher secondary, higher secondary, college, technical and professional.

3.4. Dependent Variable

The major dependent variables in this study are:

1. **Detribalization Syndrome:**

As human societies evolved, many aboriginal societies were compelled to undergo a difficult and destabilizing process when colonizers from outside disrupted their traditional way of life and forced upon the indigenous people concepts that were alien to them. Marshall McLuhan named this process 'detribalization'. We now call this detribalization syndrome (A syndrome is a condition characterized by a set of connected symptoms) because the process was later found repeated in human history under different circumstances. McLuhan explained how modern man had to go through the same process once the art of printing came into being and became a powerful medium of communication. Since printed matter could be stored, receiving of information became optional and purveying of information was unshackled from the constraints of time and space. This denied man the physical proximity with his community that was earlier essential for exchanging information. This became another example of detribalization syndrome.

As communication media evolved and digital media became more all-pervasive than print and audio-visual media, detribalization syndrome has become starkly evident in the modern society as well. Social networking sites and the abundant information offered by the digital media are redefining the identity of the individual by giving him tremendous freedom of expression. With the virtual world presenting itself as an extremely alluring alternative for the common man, the conventional social bonds, which linked people to each other and formed the basis of the society, are weakening. With the crumbling of the identity that conventional society had endowed man with, and the

disappearance of restraining values, man's social alienation is increasing (Durkheim, 1897).

2. Living with the Syndrome:

The detribalization syndrome, which is uprooting people from their conventional moorings, is here to stay. People now prefer to shop online, pay bills online, and contact friends online. They converse through chat rooms, send official papers through email or whatsapp, and manage face-to-face conversation by video calling through Skype, WhatsApp, Facebook Messenger, or other special apps. Whether detribalization, as explained by McLuhan, is a negative development or not, the world has come so much forward in the path of perfecting online functionalities and remaining dependent on digital tools that it is impossible now to retrace the steps. In the same way early indigenous communities internalized the cultural values and ethos of the invading colonizers, the present-day communities have modified their socializing patterns and communications methods to adjust themselves to the demands of the digital world. Post offices are closing down in many parts of the world because they are running at a huge loss due to lack of work. The public hardly use the 'inland letter forms' and stamped envelopes that were the mainstay of communication at one time. These are glaring proofs that we are living with the syndrome.

The digital revolution is giving us access to limitless knowledge. It is bringing individuals together in its own unique way, even though it is shaking the foundations of the conventional society by this new unification. We are now living with digital tools as almost an extension of us, and the maximum we can do is minimize the damages it could cause.

Other subsidiary dependent variables will be explained as the situations in which they are involved are discussed.

3.5. Population of the Study

Population of the study consists of the urban people of Trivandrum, Ernakulam and Kozhikode regions of Kerala State.

3.6. Sample and Sample Selection

Six hundred urban youth, belonging to the age group mentioned under section 3.3.1.1, constituted the sample of this study. For the purpose of sampling, the state of Kerala was considered as constituted by three zones namely Southern, Central and Northern zones. The zones were represented by Thiruvananthapuram, Ernakulam, and Kozhikode districts respectively. From these zones, three taluks, namely, Kozhikode South, Kalamassery, and Thiruvananthapuram were selected. From the electoral roll of the selected Taluks one polling station each was chosen at random.

From the selected polling station, electors belonging to the age group of 20 to 40 years were identified and the sampling frame in respect of each of the polling station was prepared. 200 electors were selected at random from each of the frames. Since the influence of the strength of the sub-population on the behaviour of the samples is not the focal point of the research, a quota of 200 persons each from the segment was fixed. The polling stations selected were Govt. L.P. School, Azchavattom and Govt. V.H.S. School, Meenchanda (Kozhikode South), Municipal Town Hall Kalamassery and AKG Smaraka Grandha Sala Edappilly Toll (Kalamassery), and Govt: Cotton Hill GHSS Thiruvananthapuram and Ulloor Smaraka Reading Room (Thiruvananthapuram). For the selection of samples, multi-stage random sampling method was used.

When selected respondents are seen as non-users of smartphone or any one of the communication media, they were substituted by randomly selected others who use the gadget in the category. The respondents were interviewed with a semi- structured interview schedule.

Zone	Taluk	Polling Station	Number of people in 20-40 age group	Number chosen
Kozhikode	Kozhikode South	Govt. L.P. School Azchavattom	620	200
		Govt. V.H.S. School Meenchanda	580	
Ernakulum	Kalamassery	Municipal Town Hall Kalamassery	524	200
		AKG Smaraka Grandha Sala Edappilly Toll	450	
Trivandrum	Thiruvananthapuram	Govt: Cotton Hill GHSS	518	200
		Thiruvananthapuram Ulloor Smaraka Reading Room	600	
Total			3292	600

3.7. Tools of Data Collection

Semi-structured interview schedule is the main tool used for data collection of the study. The schedule was formulated on the basis of pilot study, literature survey and personal observation. The interview schedule was pre tested among respondents from a non-sample area and finalized after ensuring its validity and reliability. Personal observations of the researcher on the utilization of the digitalized media supplemented the data collected through interviews.

3.8. Data Collection

The data collection was started in January 2017 and lasted for 5 months. Data was collected by interviewing individuals who had the experience of the virtual reality created by digitalized media. Each of the respondents was met at their home/dwelling place and the interview was conducted. The respondent's opinion and comments related to the topic were also collected while interviewing them.

The study was conducted in the selected urban areas of the three districts of Kerala state, namely, Trivandrum, Ernakulum and Kozhikode. I traveled extensively through the selected areas to collect data. The field work was carried out in different stretches as the study was in districts quite distant from one another.

3.9. Data Processing and Analysis

The data was checked, edited, coded and a computer data base was created. Data analyses were done using SPSS. The analyses were done in accordance with the objectives of the study. Inferential and descriptive statistical analyses were carried out for analyzing the data. For testing hypotheses, primarily Chi-square statistic has been used. On the basis of the analysis, interpretations were made to test the validity and reliability of the postulates and have been concluded accordingly. Care was taken to prevent bias of any type influencing the study.

Research Settings/ The Field and Field Work

This research is set in the south Indian state of Kerala. It is a beautiful patch of green land on the southwestern coast of India, full of seashores glistening with golden sand, navigable water channels connecting towns, misty hills dotted with bushes of coffee and tea, and cliffs glistening with waterfalls. Kerala's forests are a place of great biodiversity, being home to some rare species of animals like the lion-tailed macaque and Nilgiri Tahr.

“Kerala is a curious land,” says travel writer Teresa Levonia Cole, “where churches, synagogues, temples and mosques celebrate in happy proximity” (Cole, 2010).

Kerala has a coastal length of about 580 km and an area of 38863 km². It is divided into three geographical zones, namely, the North, Central, and South zones. Central Kerala consists of the districts of Malappuram, Palakkad, Thrissur, Ernakulam, and Idukki. Districts to the north of Central Kerala, namely, Kasaragod, Kannur, Wayanad, and Kozhikode comprise North Kerala, and districts to the south of Central Kerala, namely Kottayam, Alappuzha, Pathanamthitta, Kollam, and Thiruvananthapuram form South Kerala. From each of these three zones, one district has been chosen for this study – Thiruvananthapuram from South Kerala, Ernakulam from Central Kerala, and Kozhikode from North Kerala - and from each district, one village has been selected.

Given below is a short description of the physical, socio-economic, and cultural characteristics of Kerala which boasts of a high level of literacy.

- **Physical Characteristics:**

The state of Kerala is bordered by the Arabian Sea on its western side, the Western Ghats on its eastern side, and has a contiguous border with the state of Karnataka on its northern side. The eastern part of Kerala which forms part of the Western Ghats has rugged mountains and gorges and valleys and much land suitable for tea and coffee cultivation. On the western side of the state, adjacent to the sea is the plain coastal land. The central midland is a mixture of rolling hills and plains.

Kerala is crisscrossed by rivers, canals, backwaters, and small streams. Backwaters, some of them natural and some of them manmade, are a special feature of Kerala. “Kerala is synonymous with the backwaters – a network of lagoons and canals covering 1, 235 sq miles, between the Arabian Sea and the uplands of the Western Ghats” (Ibid, 2010). The city of Alappuzha in

southern Kerala is such a network of backwaters and lagoons and canals that Lord Curzon (Governor General and Viceroy of India 1899 – 1905) referred to it as the ‘Venice of the East’ and the name has stuck to the place since then. Houseboats with thatched roofs are a major attraction across the city’s backwaters.

Though the state has 44 rivers, the rivers are small and most are monsoon-fed. As such, many of them dry up in the summer. Most of Kerala’s rivers originate in the Western Ghats and flow to the Arabian Sea. The coastal plains are full of paddy fields and coconut groves, covering the land with a thick green carpet especially during the rainy season.

Kerala has a Teak Museum near the town of Nilambur in the district of Malappuram and it is the only one of its kind in the world. Kerala’s climate and forest ecosystem foster the growth of many medicinal plants that are extensively used in alternative systems of medicines like Sidha and Ayurveda. Tribal communities are said to have the knowledge of about 2000 species of medicinal plants. 25% of India’s 15, 000 plant species are found in Kerala. The hills of Kerala’s Munnar is home to a rare flower called Neelakurinji which blooms once in 12 years when it carpets the entire hill ranges with its purple flowers. The season attracts lots of visitors to the area.

- **Population**

Kerala is a densely populated state. Only two other states, Bihar and West Bengal are more densely populated than Kerala. According to 2011 census, Kerala has 859 people per km². Its population is 33.38 million (333.80 lakhs) and the state is home to about 3% of people who live in India. The growth rate of Kerala’s population is not very high. The population grew from 15.6 million to 29.1 million between the years of 1951 and 1991. But in 2011 it recorded a decadal growth of 4.90% which is quite low compared to the national average of 17.64%. Kerala’s population is projected to be 37.312

million in 2018, based on the population growth of the last five years as shown below: (<http://indiapopulation2018.in>)

2013	–	35.20 Million
2014	–	35.70 Million
2015	–	36.00 Million
2016	–	36.60 Million
2017	–	36.96 Million (“Population Of Kerala 2018”, n. d).

The human development index of Kerala is 0.79, literacy rate is 98.90%, and life expectancy is 74 years. All these are much higher than that of other Indian states. Rural poverty rate, which was 59% in the 1970s, decreased to 12% by the year 2010. Overall poverty rate also recorded a decrease of 47% by the 2000s. Females (52%) outnumber males (48%) in Kerala. From a matrimonial point of view, this ratio may not be a healthy one but it points to the fact that things like selective abortion, female infanticide, preference for male children etc. are not prevalent in Kerala (“World Population Review”, n. d).

- **Climatic Condition**

Kerala has a tropical climate. Plains of Kerala are mostly hot and humid but the eastern borders of the state, which are hilly, are drier and have a colder climate. The temperature in Kerala ranges between 28°C and 32°C in the plains but the highlands are cooler with the temperature dropping down to even 10° in December-January.

The seasons can be roughly divided into four, even though temperature difference is not very high between the seasons. Summer starts by the end of February and continues till the beginning of June when the southwest monsoon starts. This is the main rainy season of Kerala and torrential rains continue till the end of August. The state gets an annual rainfall of 3107 mm

and 85% of this rainfall is provided by this southwest monsoon. Even when it rains heavily, the temperature rarely drops down below 18°C. In October-November there is a shorter spell of monsoon called northeast monsoon when rain clouds from the Bay of Bengal comes in through the Palakkad Gap, the mountain pass between Nilgiri Hills and Anaimalai Hills in the Western Ghats.

The northeast monsoon is not heavy so that from September till the beginning of February it is generally a good time for tourists to visit places. Even December and January, the winter months, are not cold in the plains but it is pleasantly cold in the highlands during these months.

- **Educational Profile**

The fact that Keralites value education highly is evident from the fact that Kerala is the most literate state in India. Kerala's high social development index is considered to be the result of the educational standard it maintains. According to a survey conducted by Kerala State Literacy Mission Authority (KSLMA) recently, the state's literacy level has recorded an increase of nearly 3% between 2011 and 2018. In 2011 it was 93.91% and by 2018 it had risen to 96.69%. The difference between male and female literacy rate is also rather low in Kerala being only 6.50% whereas it is 21.60% at the national level.

People of Kerala have been enamored by education from very early times. The Kerala School of Astronomy and Mathematics flourished as early as the 14th century. In 1834, a school named Raja's Free School was established by the Maharajah of Travancore to help the public become well-versed in English so that it will be easier for them to get government jobs. Today educational institutions are run by the government, different private sectors, as well as individual entrepreneurs. Under the present-day school system, schools are affiliated either to the Central Board of Secondary

Education (CBSE) , the Indian Certificate of Secondary Education (ICSE) , or the Kerala State Education Board (<https://www.kerala.me/education>).

After 10 years of secondary education, students go through 2 years of higher secondary where they are given choices between three streams, namely sciences, arts, and commerce. After that students can proceed to take their degrees in various subjects or opt for professional courses. The state of Kerala provides many opportunities for its students for higher studies. It has many universities and well-equipped centers of higher education. A list of them is given below:

Serial No	Name of the University/Centres of Higher Education	Location
1	Central University of Kerala	Kasaragod
2	Cochin University of Science and Technology	Cochin
3	Kannur University	Kannur
4	Kerala Agricultural University	Trissur
5	Kerala University of Fisheries and Ocean Studies	Cochin
6	Kerala University of Health Science	Trissur
7	Kerala Veterinary and Animal Sciences University	Wayand
8	Mahatma Gandhi University	Kottayam
9	Sree Sankaracharya University of Sanskrit	Kaladi
10	University of Calicut	Malappuram
11	University of Kerala	Thiruvananthapuram
12	National University of advanced Legal Studies	Kochi
13	Thunjath Ezhuthachan Malayalam University	Malappuram
14	Kerala Technological University	Thiruvananthapuram
15	Indian Institute of Space Science and Technology	Thiruvananthapuram
16	Kerala Kalamandalam	Cheruthuruthi
17	Indian Institute of Space Science and Technology	Thiruvananthapuram
18	National Institute of Technology	Calicut
19	Sree Chithira Thirunal Institute of Medical Science & Technology	Thiruvananthapuram

There are many medical colleges in the state. Five of them, namely the govt. medical colleges of Thiruvananthapuram, Alappuzha, Kottayam, Thrissur, and Kozhikode are colleges under the Director of Medical Education. Then there are a couple of state-owned but self-financing medical colleges and also privately-owned self-financing medical colleges owned by certain religious groups. Besides these, there are colleges of Nursing, Homeopathy, Ayurveda etc., many engineering colleges, polytechnics, travel and tourism institutes, law colleges, fashion designing colleges, and management institutes in the state. Overall, education is highly valued and cherished in Kerala.

Nobel laureate Amartya Sen, speaking at the seminar on ‘Education in Kerala's Development: Towards a New Agenda’, in Thiruvananthapuram in 2001, recognized Kerala’s special achievements in the field of education. He said that an important aspect of Kerala’s educational achievements has been its inclusion of constructive and combative elements in the discipline of education. The ‘combative’ element that he referred to is the radical politics of Kerala that ensured that education was within the reach of marginalized sections of the society to whom access to education was extremely difficult in earlier times. According to him, the “constructive and congenial route” that Kerala’s education had taken had been ably bolstered by its combative spirit (Krishnakumar, 2001)

- **Economic Front**

Kerala is a place where revolutionary socio-economic changes have taken place in a short span of time. It is the first place in the world to have democratically elected a Communist Government. This government introduced the Land Reforms Bill and the Agrarian Relations Bill which eventually put an end to the semi-feudal system of absentee landlords and actively cultivating tenants, by putting a ceiling on the land that can be owned by an individual and also by making participation of the landowner mandatory in the cultivation to be able to enjoy the income thereof. Kerala

was the first state to introduce such changes and many leaseholders became owners of the land as a result. Though it resulted in many landlords becoming impoverished, it helped in reducing rural poverty and brought about major changes in the socio-political outlook of the state.

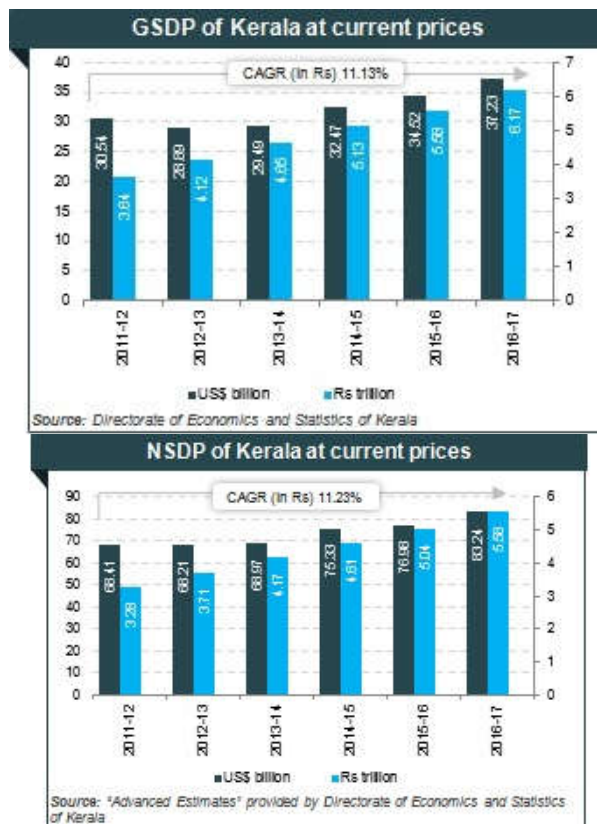
Despite these groundbreaking changes, the agriculture, industry, and service sectors of the state did not record a dramatic growth rate probably because workers often used the bargaining chip of strikes and hartals to get things done their way. However, this lack of fast development did not drastically bring down the quality of life in Kerala. B. A. Prakash in his article 'Economic Backwardness and Economic Reforms in Kerala' says that people of Kerala have managed to get a better quality of life than some other states despite insufficient growth and development of productive sectors like industry and agriculture because of "a very high incidence of out-migration and heavy reliance on migrant remittances" (Prakash, 2004). This peculiar model of development has attracted the attention of many economists.

Kerala was, in the beginning, quite involved in trade. Its spice trade had started many centuries ago and its traditional industries like coir, cashew, and handloom were also well-developed. It is also a major cultivator of pepper, rubber, and coconut. The erstwhile princely state of Travancore was among the highly industrialized principalities of India. However, the ideological outlook, that made land reforms possible, also created an ambience which refused to look at entrepreneurs as wealth generators but only as exploiters. As a result, Kerala became a place that did not attract investment so that Keralites had to spread forth across the world to use their skills and send remittances back home (Vijayakumar, 2005).

All this has changed over the years. According to a report issued by the World Bank, Kerala is the second-best state in India (best is Karnataka) in the investment climate index. A state's suitability for investment is calculated by its infrastructure and talent pool and human resources potential. India's first transshipment terminal, the Kochi International Container Transshipment

Terminal, is located in Kerala and is referred to as Vallarpadam Terminal by the locals. It is also the first container terminal that function in a special economic zone, which is an area designed to promote trade and business and encourage investment by having laws slightly different from the rest of the country. Under the Special Economic Zone Act that came into force in 2005, Kerala has got 29 formally approved SEZs, 25 notified SEZs and 19 exporting SEZs (www. ibef. org).

“Between 2004-05 and 2015-16, Gross State Domestic Product (GSDP) expanded at a Compound Annual Growth Rate (CAGR) of 11.18 per cent to US\$ 89.44 billion whereas the Net State Domestic Product (NSDP) expanded at a CAGR of 11.34 per cent to US\$ 68.5 billion” (“IBEF”, 2018).



Source: (www. ibef. org).

- **Technological Developments**

Information and communication technology is playing a crucial role in the development of countries all across the world and Kerala has recognized its importance ever since the advent of digital technology. The state has introduced many programs towards this – Akshaya for spreading e-literacy among the masses and creating awareness of e-transactions and e-governance and thereby increasing people’s economic opportunities; IT@School under the Department of General Education to make students IT-literate by guaranteeing that schools have Internet access; Kerala Infrastructure and Technology for Education (KITE) for promoting learning of Information & Communication Technology, Content Development, e-Learning, e-Governance, and Satellite-based Education; and Fast Reliable Instant Efficient Network for Disbursement of Services (FRIENDS) to promote e-services are some among them. Students can now take PSC coaching online, and tests are conducted and results published online so that students can access them from anywhere at any time.

A notable achievement of Kerala in the field of digital technology is the establishment of its various IT parks. Technopark in Thiruvananthapuram has the largest developed area among all IT Parks in Asia. Infopark Phase I of Kochi has a 101 acre campus and its Phase II is being constructed over 160 acres. A third one, Cyberpark, is being developed in Kozhikode.

Kerala is “India’s first digital state. It has the highest mobile penetration with more than 30 million connections for a population of 33 million. ” (Mathews, 2018). Kerala’s tele density is very high, because, for every 100 people, 97.50 have a phone connection. Kerala has also completed the National Optic Fibre Network Project which provides internet to 977 block headquarters and panchayats. Another project in the offing is Skill Delivery Platform for Kerala (SDPK) that seeks to set up a videoconferencing

network of 150 engineering colleges of the state to strengthen students' skills in various required fields.

Banks had started the slow computerization process in Kerala from the late 1980s. It improved later with the introduction of Local Area Network (LAN) and different Core Banking platforms. Because of the competition from foreign banks and private banks, all banks were forced to digitize to remain competitive.

E-banking has reduced the possibility of typos and clerical errors, has made the system more customer-friendly since people can access their accounts or make transactions from anywhere and at any time, and the resultant cost effectiveness and increasing customer base have helped banks to generate more profit. Debit card and credit card facilities, Electronic Clearing Service (ECS) , National Electronic Fund Transfer (NEFT) , Real Time Gross Settlement (RTGS) , and Mobile Banking System have been implemented by most of the Kerala banks.

Another digitization process going on in Kerala is the Kerala State Land Bank Project which “involves the digitisation of land records in all the 1, 664 villages and it is in its final stages” (Nair, 2017)

Integrated or discrete biometric devices are equipment used to identify a person through his psychological or behavioral characteristic like a fingerprint, iris, face, voice, handwriting etc. The fact that these are used extensively in Kerala in banks, job request kiosks, attendance devices, and mobile phones exemplify the digital ambience that has completely pervaded the state.

The high level of mobile phone penetration in the state, the proactive measures that the government has taken to digitize various sectors and spread the knowledge of digital technology across people of all educational levels

and interests “have helped the state to make significant strides in turning Kerala into a knowledge-powered economy and also in realizing its vision of being the first digital society of the country, ” according to Kerala’s ‘Vision 2020’ (Abraham, 2015).

- **Cultural Scenario**

Kerala was formed in 1956 by combining Malabar, Kasargod Taluk, and the state of Travancore-Cochin. The strong fabric that binds together these places is the language Malayalam which is the language of the state and is spoken and understood by most of its inhabitants. Malayalam has a rich tradition in folk arts, literature and cinema and this has been a strong binding influence on the people of Kerala who are great connoisseurs of all creative arts.

Nowhere else in the world, probably, can one see such a stamp of all religions in one place as in Kerala. The Jews, trying to escape the inquisition in Europe reached the Kerala coast in the 16th century and the synagogue they built is still functional. Though the number of Jews has depleted significantly, their synagogue in Kerala is “the oldest continuously functioning synagogue in the British Commonwealth” (Cole, 2010). Likewise, Jainism had come to Kerala as early as 3rd century BC and though the number of Jains in present-day Kerala is very small, they have contributed substantially to the cultural repertoire of the state.

Christianity first arrived in AD 52 and was later followed by several denominations of the faith which gathered a significant following. Islam was brought by Arab traders in the 7th century and spread across Kerala. The influence of these different religions that came from outside and the indigenous Hinduism has produced a cultural crucible that has generated a unique culture and cosmopolitan outlook.

Kerala has nurtured many performing arts over the years, the most famous among which is Kathakali. Koodiyattam, Thirayattam, Mohiniattam, Theyyam, Thira, Margam Kali, Oppana, Duffmuttu etc. are some of the folk art forms that are performed during different religious and non-religious occasions. However, the younger generations are not too enamored with these traditional art forms and rely on parody, mimicry, and humorous movies for entertainment. Reference to Kerala's holistic form martial art 'kalarippayattu' is seen in Sangam literature between 300 BC and 300 AD, making it the oldest existing martial arts. (Varma, 2016).

Regattas are another distinguishing feature of the Kerala cultural scene. The Nehru Trophy Boat Race conducted every year in August in Punnamada Lake where snake boats enthusiastically compete for the trophy is a popular entertainment sport of Kerala and is considered "a unique feature of community life in Travancore-Cochin" according to what is inscribed on the trophy. Another one, Aranmula Boat Race, connected with the Aranmula Temple, is the oldest boat festival in Kerala. The colorful harvest festival called Onam, then religious festivals like Christmas, Ramadan, and Bakrid are all celebrated in Kerala.

Elephants are an important part of Kerala landscape. They are used in many temple festivals. Adoor Gajamela and Thrissur Pooram are two events where people can see lots of elephants in action donning colorful caparisons and umbrellas. There are also some place-specific festivals which attracts lots of people. Some of the examples are Malayattoor Perunnal, Sivarathri celebrations at Aluva Manappuram, Kalpathi Car Festival etc.

The city of Kochi hosts an international art exhibition called Kochi-Muziris Biennale once in two years. Many exemplary pieces of contemporary art are exhibited during the exhibition in halls galleries, heritage buildings,

and other suitable spaces in Kochi. The program is organized by Kochi Biennale Foundation which is actively supported by the Kerala Government.

- **Social Situation**

Communist ideology has been a significant influence in moulding the social institutions of Kerala which is the first state in the world to put a communist government in power through a democratic process. Instead of the violent revolution that brought communism to Russia and China, Kerala communism's "beginnings in 1939 were far more idiosyncratic, rooted in resistance to British rule, a commitment to land reform and opposition to India's caste system" (Jaffe & Doshi, 2017). Kerala's Progressive Writers' Movement that was heavily influenced by Marxian theories, and Kerala People's Arts Club (KPAC) which staged Left-sponsored dramas challenging absentee feudal landlords who subsisted on the toils of the landless poor, had significantly impacted the social outlook of Kerala's people. The type of communism practiced in Kerala allows people to incorporate religious beliefs into their daily life while at the same time instigating them to fight against the exploitative tendencies of the rich. This attitude became a binding influence in bringing together the financially underprivileged sections of the state and reduced the rift between the poor of diverse religions.

Palliative care is given a lot of importance in Kerala's social setup. The government of Kerala has incorporated a palliative care policy into its primary health care system. Regional Cancer Centre of Thiruvananthapuram and Institute of Palliative Care Medicine in Kozhikode are training people in palliative care. There are healthcare professionals fully engaged in palliative care and there are many volunteers and professionals spending part of their time for it ("Pallium India", n. d).

People of Kerala are generally fond of galas, dance, and music, and celebrate festivals with a lot of enthusiasm. They are friendly to tourists and there are many homestays where visitors, especially foreigners, can stay and imbibe the full flavors of Kerala.

Districts of Thiruvananthapuram, Ernakulum, and Kozhikode

Thiruvananthapuram:

The district of Thiruvananthapuram, which is the southernmost district of Kerala, has an area of 541, 655 acres (2, 192 km²). According to 2011 census, the population of the district is 3, 307, 284 persons. In population, Thiruvananthapuram district is next only to Malappuram and its population density is the highest in the state with 1509 people per km² while Kerala's density is 859 people per km². The eastern fringes of the district have forests and in the other parts rubber, coconut, paddy, bananas, and tapioca are cultivated.

Sub Districts	Population
Thiruvananthapuram Urban	1, 048, 283
Neyyattinkara Urban	408, 626
Chirayinkeezhu Urban	197, 762
Nedumangad Urban	116, 925

The headquarters of Thiruvananthapuram district is Thiruvananthapuram, the capital city of Kerala. It is the biggest city in the state and has a population of 9, 57, 730 people and a population density of 4454 people per km². It is a major centre of academics, research, and digital technology. ISRO's Vikram Sarabhai Space Centre, Indian Institute of Space

Science and Technology, Indira Gandhi National Open University, Kerala Technological University, and the University of Kerala are some of the portals of higher education in the city. Kinfra Film and Video Park, which is a Special Economic Zone for digital animation and is the first infotainment industrial park in India, is also in Thiruvananthapuram. 10.31% of Kerala's GDP is provided by the district of Thiruvananthapuram.

The urban part of Thiruvananthapuram district has an area of 577 km² and a population of around 17, 70, 000. Area-wise, it is the 6th urban district in Kerala and population-wise it is the 5th. The area's population density is 3068 people per km². The literacy in the area is 94% and 37% of the population is employed in different types of jobs. The district is divided into four sub-districts and of these Thiruvananthapuram Urban has the maximum population (10.5 lakhs).

Source: (<https://indikosh.com>) Six cities come under the district administration and these are- Thiruvananthapuram Municipal Corporation + outgrowth; Thiruvananthapuram Municipal Corporation; Neyyattinkara, Nedumangad, Varkala and Attingal Municipalities.

Source: (<https://indikosh.com>)

Cities	Population	Area (Km²)
Thiruvananthapuram	788, 271	150.4
Thiruvananthapuram	743, 691	150.4
Neyyattinkara	70, 850	3.3
Nedumangad	60, 161	32.5
Varkala	40, 048	14.9
Attingal	37, 346	16.9

Source: (<https://indikosh.com/>)

Ernakulam

Ernakulam district comprises of an area of 3068 km², a population of 3, 282, 388, and its population density is 1072 people per km². It has an urbanization of 67.08%. Ernakulam has two revenue divisions, Moovattupuzha and Fort Kochi, and 7 taluks, which is the highest number of taluks a district of Kerala has. Its taluks are Paravur, Aluva, Moovattupuzha, Kochi, Kunnathunadu, Kothamangalam, and Kanayannur. It is the first district in India to become 100% literate and a village named Pothanicaad in Ernakulam district was the first village to become 100% literate.

The capital of Ernakulam district Kochi/Cochin has the highest metropolitan area in Kerala. Ernakulam is industrially well-developed and is an important IT hub. It produces the largest amount of pineapple and nutmeg in Kerala. Pepper, tapioca, rice, coconut, arecanut, and turmeric are the other crops. Its major tourist attractions are Veega Land (amusement park) , Fort Kochi, Hill Palace, Bolgatty Palace, Chendamangalam Fort, Mattanchery Synagogue etc. Sree Sankaracharya University of Sanskrit and Cochin University of Science and Technology (CUSAT) are the important universities in the district.

Ernakulam is the district with the largest number of Christians in India and it has a sprinkling of Jains, Sikhs, and Jews residing there, besides Hindus and Muslims, making the district's culture quite cosmopolitan. Christians have an interesting dance tradition called 'Chavittu Natakam' which is a cultural legacy derived from the Portuguese who once ruled the country. Parts of the district are also famous for 'panchavadyam', an ensemble of percussion instruments.

The urban part of Ernakulam district has an area of 925 km² and a population of around 22, 30, 000. Area-wise, it is the 4th biggest urban district

in Kerala and population-wise it is the number one. The area's population density is 2415 people per km². It is divided into 7 sub-districts and of these Kanayannur Urban has the highest urban population with 8.2 lakhs people.

Sub Districts	Population
Kanayannur urban	818, 432
Kochi	391, 191
Paravur urban	383, 325
Aluva urban	323, 712
Kunnathunad urban	203, 064
Kothamangalam urban	72, 666
Muvattupuzha urban	41, 973

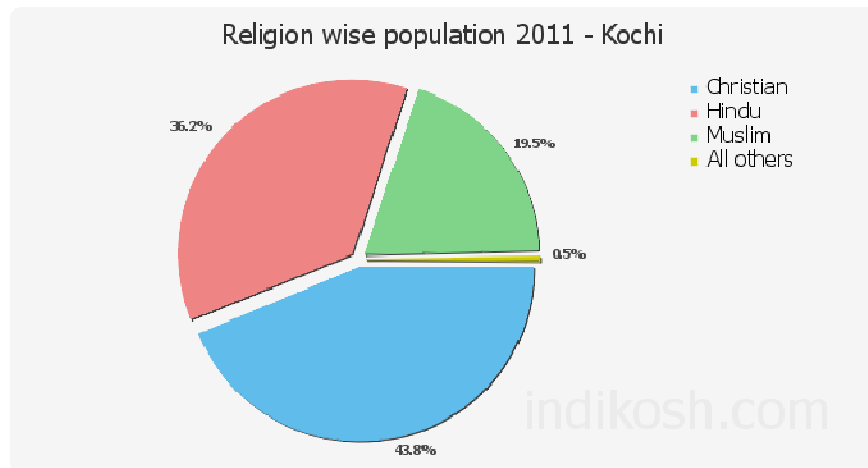
Source: (<https://indikosh.com>)

The cities of Ernakulam Urban Part which come under the sub-district administration are Kochi Municipal Corporation and Outgrowth; Kochi Municipal Corporation; Kumbalangy, Elamkunnapuzha, Njarackal and Puthuvype Census Towns.

Cities	Population	Area (Km²)
Kochi	274, 350	45.5
Kochi	265, 998	45.5
Kumbalangy	42, 367	21.1
Elamkunnapuzha	26, 997	8.7
Njarackal	23, 760	8.6
Puthuvype	23, 717	7.1

Source: (<https://indikosh.com/subd/674040/kochi-23>)

Christians form the majority of the population in the sub-district and the percentage-wise population of the different religions is shown below:



Kozhikode

The district of Kozhikode is a historically important place, being the first place in India where the Portuguese sailor Vasco da Gama landed and thus opened a trade route to Europe, an event which eventually changed the very destiny of India. Its headquarters is the coastal city of Kozhikode, also known as Calicut, which was a major centre of spice trade for several centuries. The city of Kozhikode was also the capital of an erstwhile native kingdom ruled by monarchs called Zamorins. The Zamorins, like many other rulers of Kerala, followed the matrilineal system of inheritance where descent is traced through the female line and the royal title passed from a king to his nephew, his sister's son, and not his own son.

The present district of Kozhikode consists of an area of 2344 km². Its population, according to the 2011 census, is 3, 089, 543 and population density is 2025 people per km². 38.25% of the district is urbanized.

Some of the leading institutes of education in Kozhikode are Indian Institute of Management (IIM) , National Institute of Technology (NIT) , National Institute of Electronics and Information Technology (NIELIT) , National Institute of Research and Development in Defence Shipping (NIRDESH) , and Indian Institute of Spices Research (IISR). The Institute of

Mental Health and Neurosciences (IMHANS) of Kozhikode offers many courses in mental health and nursing and community-based developmental programs. The Malabar Botanical Garden and Institute for Plants (MBGIPS) , an institution run by the Kerala State Council for Science, Technology, and Environment does research on plants and works for plant conservation. Western Ghat Regional Centre (WGRC) under the Zoological Survey of India is situated in Eranhipalam in Kozhikode.

The urban part of Kozhikode district has an area of 944 km² and a population of around 20, 70, 000. Area-wise, it is the 3rd largest urban district in Kerala and population-wise also it is the 3rd. The area's population density is 2195 people per km². Of its three sub-districts, Kozhikode Urban has the highest urban population with 12.4 lakhs people.

Sub Districts	Population
Kozhikode Urban	1, 235, 909
Vadakara Urban	447, 221
Quilandy Urban	389, 442

The cities of Kozhikode District Urban Part, coming under the district administration, are Kozhikode Municipal Corporation and Outgrowth; Kozhikode Municipal Corporation, and Municipalities of Quilandy and Vadakara.

Cities	Population	Area (Km²)
Kozhikode	550, 440	124.6
Kozhikode	431, 560	124.6
Quilandy	71, 873	29.1
Vadakara	75, 295	21.3

Source: (<https://indikosh.com/dist/672216/kozhikode-23>)

CHAPTER 4

LIVING IN A VIRTUAL WORLD: DIGITALISATION AND DETRIBALISATION

The ubiquitous internet, the array of electronic gadgets, and the different wireless protocols connecting the various devices and networks into a complex labyrinth, have revolutionized the human life. Smart gadgets have, for all practical purposes, become an extension of the human body, an appendage without which man cannot survive. The digital devices, especially the smartphone, have been spreading worldwide at an astounding speed. With their advanced features and fast connectivity, they provide people unprecedented access to information and interpersonal connection, and are blurring the dividing lines between the real world and the virtual one.

Even those who are, in principle, not very keen on possessing such a device, are nowadays forced to own it since their colleagues and relatives opt to communicate only via WhatsApp or email or video conferencing. In other words, human beings have become completely dependent on these digital devices and have virtually become slaves to their power. This is fast leading to the process of detribalization which means atomizing the society by depriving them of meaningful ties to each other or individualizing people to such an extent that they cease to be strong links in a society in the conventional sense. The spaces that people tend to occupy in the virtual world are depriving them of spaces in the real world. This chapter analyses the extent of digitalization among the youth and the detribalization effect created by the unprecedented attraction towards the cyber world.

The analysis has been mainly based on background variables like gender, marital status, religion, education, income, and occupation. However,

analyses which show no association between the variables are not discussed in this chapter.

4.1. Ownership of Smartphone

Virtually one-third of the world's population is nowadays dependent on smartphones. Mobile permeation is expected to reach 70% by the year 2022 and that will be two times the number of its users in 2008. According to eMarketer's forecast (Cooter, 2017) the biggest rise is likely to be in India and Vietnam. Studies reveal that India is likely to have 530 million smartphone users in 2018. While earlier it was thought that smartphone is mainly the mandatory right-hand man indispensable for techies, nowadays it is clear that everyone, including housewives who may not be full-fledged careerists, are considering it a mandatory tool for survival.

According to a study conducted by The Boston Consulting Group, more than 50% of fresh internet users in India will be from rural areas, and they will constitute half the internet users of the country by the year 2020. The report also says that the number of internet users will rise from about 120M (2015) to about 315M by 2020. The rise, according to them, "will be driven by cheaper handsets, explosion of wireless and wire line networks" (Salman, 2016). Smartphone users in rural India are predominantly male (98%) while in cities the male-female ratio is 79%: 21% with the female percentage steadily growing.

Internet users are of different types, different categories, with 33% of them being 'ambitious users', who use social networking sites, download things, and play online games. The second group, 'mature users' (30%) use the internet to read news, play games, and search for jobs. The rest find limited use for smartphone and consists more of those who keep a smartphone as a status symbol.

4.1.1. Mobile Ownership and Internet Access in Kerala

Mobile penetration is comparatively high in Kerala, and female receptiveness to new technology is good. The government of Kerala is also doing a lot to foster internet access and people's interest in digital devices.

In the 2017- 2018 budget session in March 2017, Kerala's finance minister Sri. Thomas Issac announced the government's initiative to provide free internet access to a significant percentage of its population. If the plan materializes, Kerala will become the first state in India to do so, like Finland, which turned out to be the first country to make internet access a citizen's right. The project for implementing this plan is known as Kerala Fibre Optic Network (K-FON) and its results are expected to be visible before the end of the year 2018.

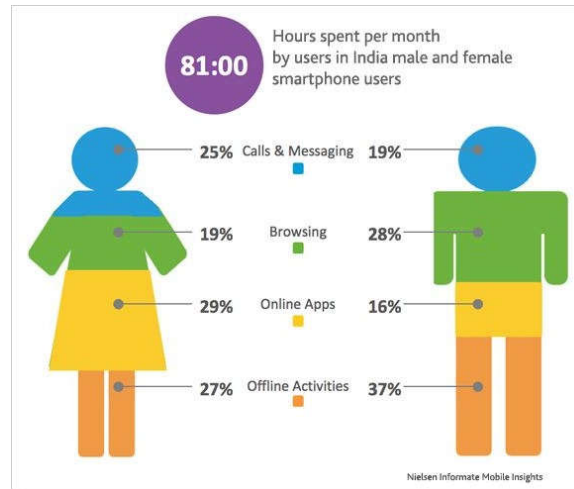
According to the figures of Telecom Regulatory Authority of India (TRAI) of 2016, Kerala has over 30 million mobile connections for 33 million people and this number is increasing. For every 100 people, there are more than 95 with telephone connections and nearly 35 with internet subscriptions. In 2016, Kerala became entitled to the handle 'digital state' by connecting its villages by broadband connectivity. The project that made it possible is NOFN or National Optical Fibre Network ([www. quora. com](http://www.quora.com)).

4.1.2. Gender and Ownership of Smartphone

In a Google survey it was found that though the number of smartphone users in India was less than half in USA, the users in India were very active users. In the tested month (March 2012) , it was found that they spent an average of 81 hours on their smartphones. And that was much more than an American user spent on his smartphone. Besides, it was found that women smartphone-users spent as much time on their devices as their male

counterparts, though the purposes for which men and women used it were different.

4.1.2: Time Spent on Smartphone: Male-Female break-up



The illustration above shows the smartphone usage of men and women. Women use it more for making phone calls and Instant Messaging, while men more for browsing the internet and downloading apps like Google Maps that help them find locations and directions. While men apparently focus more on downloading apps that help in their jobs and daily business, they are less keen on spending time on online apps like IM that women spend a lot of time on (Kaushambi, 2012).

Of the respondents of this study, 84% owned a smartphone and only 16% were without it. This indicates that most of the people have accepted smartphone as something indispensable and are comfortable with using it.

Table No.4.1.2. Gender and Ownership of Smartphone

Gender	Own smart phone	Do not own smart phone	Total
Male	289 (91.20%)	28 (8.80%)	317 (100%)
Female	215 (76.00%)	68 (24.00%)	283 (100%)
Total	504 (84.00%)	96 (16.00%)	600 (100%)

Chi square = 25.68, df=1, Table value= 6.63, $p \leq 0.01$

The association is significant

In Table No.4.1.2.1 it is seen that more males (91.20%) than females (76.00%) own a smartphone. This is the general trend in India and the workforce of Kerala is also predominantly male, though women have a high literacy rate. Female Work Participation Rate (FWPR) in Kerala's rural areas for 2011-12 was only 22.10% as against men's 56.50%. In cities it was 19.10% as against men's 55.20%. Obviously more men are using smartphones for their career-related and information-seeking requirements.

Affordability is another problem for women in accessing smartphones. The cost of a smartphone is a combination of the cost of the handset and the SIM, service provider's charges, and battery-charging expenses. There are families with no smartphone at all, and those with only one phone for the working member who in most cases would be the man. Lack of interest could be another reason because some people are not inquisitive enough to learn new technology. Though the traditional attitude towards women may also be catalytic in denying her access to a smartphone, such attitudes are too rare nowadays to be counted.

4.1.3. Marital Status and Ownership of Smartphone

Lots of things like personal freedom, financial requirements, social life parameters, attitude to life etc. may change as a result of marriage. Nowadays smartphone is also becoming another dimension that defines marriage. In a

study conducted at Brigham Young University on women with partners, the majority of women reported that “higher levels of technoference were associated with greater relationship conflict and lower relationship satisfaction” (Guy, 2015).

Table No.4.1.3. Marital Status and Ownership of Smart Phone

Marital Status	Own smart phone	Do not own smart phone	Total
Unmarried	269 (85.40%)	46 (14.60%)	315 (100%)
Married	225 (85.20%)	39 (14.80%)	264 (100%)
Separated, divorced, widowed	10 (47.60%)	11 (52.40%)	21 (100%)
Total	504 (84.00%)	96 (16.00%)	600 (100%)

Chi square = 21.43, df=2, Table value=9.21, $p \leq 0.01$

The association is significant

The data of this study analysed on the basis of marital status is given in Table No.4.1.3. It can be seen from the table that there is no significant difference in the percentage of married people (14.80%) and unmarried people (14.60%) who do not have a smartphone. So the reasons for not owning a smartphone could be the same for both categories. But in the separated/divorced/widowed category, a significant percentage (52.40%) does not own a smartphone.

Family support appears to be decreasing In India because of the increasing replacement of joint families by nuclear families. Despite that, more and more young people are refusing to stay in unhappy marriages and are opting to get out of it. This situation is creating a lot of single people. Besides, there are spinsters and widows and widowers who become single without any conscious choice on their part. These single people, especially women, often have a difficult time finding for themselves and this may affect

their ability to spend money on a smartphone. Single people may also become slightly withdrawn and could be reluctant to chat, send messages, or use social media networks extensively.

4.1.4. Occupation and Ownership of Smartphone

A person's occupation gives an identity to him and significantly influences his contacts and social life. Occupations range over a wide spectrum, starting from students and unemployed people, most of whom do not have an income of their own, to businessmen and professionals who may belong to a high-income bracket. However, a student's purchasing capacity could depend on his/her parents' income in most cases, whereas the income of unemployed people in many cases is very unclear.

Table. 4.1.4. Occupation and Ownership of Smartphone

Occupation	Own smart phone	Do not own smart phone	Total
Agriculture	26 (54.20%)	22 (45.80%)	48 (100%)
Business	82 (90.10%)	9 (9.90%)	91 (100%)
Blue Collar	79 (84.00%)	15 (16.00%)	94 (100%)
White collar	72 (83.70%)	14 (16.30%)	86 (100%)
Professionals	108 (91.50%)	10 (8.50%)	118 (100%)
Homemakers/unemployed	75 (77.30%)	22 (22.70%)	97 (100%)
Student	62 (93.90%)	4 (6.10%)	66 (100%)
Total	504 (84.00%)	96 (16.00%)	600 (100%)

Chi square = 47.36, df=6, Table value=16.81, $p \leq 0.01$

The association is significant

Table No 4.1.4 shows that there is a marked difference in the percentages of smartphone users in different occupations. Its use peaks among students at 93.90%, followed by professionals at 91.50%, then by business people at 90.10%, blue-collar workers (84.00%) , white-collar workers (83.70%) , unemployed people (77.30%) and then agriculturists (54.20%).

As students seem to be the highest users, we have to presume that it is not the group with the maximum purchasing power who is necessarily the biggest users. The younger generation is more tech-savvy than the older generation, having been familiar with digital devices from childhood, and they may find it difficult to adjust to a scenario without digital devices. It could also be an entertainment avenue and status symbol for many of them. Maybe the elders of the household are indirect users of students' smartphones.

The transformation that smartphones have brought about in businesses can be seen in the way mobile devices have revolutionized real estate business. Real estate agents can now take prospective buyers on a virtual tour of the entire future building, and even show them an excellent garden plan to match the house. A range of mobile apps have been rolled out specifically for the real estate industry like apps for document preparation and transaction management. Websites of estate agents are now mobile-responsive and their lead generation mobile-centric. Agents use social networking sites to advertise properties and connect with customers. Another internet-driven real estate innovation is online property festivals that allow customers to go through properties, shortlist their choices, and make use of spot deals and offers. More than 90% of professionals and businessmen have smartphones because they need it for official purposes and they are likely to have the purchasing power.

There is not much difference between the smartphone use percentage of blue-collar workers (84.00%) and white-collar workers (83.70%). It is

surprising that unemployed people/homemakers have 77.30% of users among them. Tech-savviness and family affluence could be the reasons for the high percentage of smartphone users in this group. Agriculturists have the smallest user percentage (54.20%). The best explanation is that they do not require it for their jobs.

4.1.5. Income and Ownership of Smartphone

Income of a person affects his/her lifestyle in many ways. It determines people’s access to many things like good housing, proper health care, latest technologies, social circle, lifestyle in general, and purchasing power of digital devices.

According to the data provided by Pew Research Center, there is a direct correlation between the household income of an American family and the percentage of people who own a smartphone, as seen in the table below:

Income	Percentage of people owning a smartphone
Less than \$30, 000	67%
\$30, 000 to \$49,999	82%
\$50, 000 to \$74, 999	83%
\$75000+	93%

However, the same site also gives the information that “Reliance on smartphones for online access is especially common among younger adults, non-whites and lower-income Americans” (www.pewinternet.org). This points to the fact that lower-income in itself may not stand in the way of a person using a smartphone.

Table .4.1.5. Income and Ownership of Smart Phone

Income monthly in Rs	Own smart phone	Do not own smart phone	Total
Below Rs 5000/-	106 (79.10%)	28 (20.90%)	134 (100%)
5000-10000/-	114 (76.50%)	35 (23.50%)	149 (100%)
10000-15000/-	107 (88.40%)	14 (11.60%)	121 (100%)
15000-20000/-	80 (89.90%)	9 (10.10%)	89 (100%)
20000 & above	97 (90.70%)	10 (9.30%)	107 (100%)
Total	504 (84.00%)	96 (16.00%)	600 (100%)

Chi square = 16.19, df=4, Table value=13.28, $p \leq 0.01$

The association is significant

Analysis of the data of this study (Table No 4.1.5.) shows that in Kerala, the higher a person's income, the more likely he or she is to own a smartphone. When a person moves in a higher social class, he/she is easily exposed to latest electronic gadgets since many people in that income bracket own such things. When a person has good purchasing capacity also together with this sort of exposure, he/she is highly likely to purchase such digital devices. The only minor variation is seen in the lowest income bracket - below Rs.5000 where 79.10% own a smartphone. This is higher than the Rs.5000 - 10000 category which has only 76.90% smartphone owners. This supports the general case that income is not the only criterion that controls the ownership of a smartphone.

4.2. Monthly Expenditure on Internet

Digital dependency and the resultant detribalization of the individual is the result of the cumulative action of many things. First of these is the owning hi-tech digital devices. Another is the amount of money an individual spends for internet access.

Till the year 2016, there was intense competition between TV channels and the internet for advertising. But now Facebook and Google ads are growing very fast and it appears that the internet as an advertising medium is likely to overtake TV quite fast. This is in spite of the fact that as an audio-visual medium, a TV screen is a more effective agent than a smartphone.

The monthly spending habit of the respondents on the internet is analysed here under four categories viz, spending less than Rs.500, Rs.500-1000, Rs.1000-2000, and Rs.2000 and above. Among the respondents the majority (44.30%) falls in the Rs.500 – 1000 spending bracket and nearly the same percentage (40.20%) fall in the below-Rs.500 spending bracket. Only a very small percentage (3.80%) is spending more than Rs.2000 and 11.0% is spending between Rs.1000 and 2000. This difference in the amount spent is likely to be the combined result of people’s requirements and affordability.

4.2.1. Marital Status and Internet Expenses

As in the case of ownership of smartphones, there is a marked difference between different categories of people in spending money on the internet. Table No 4.2.1. shows the spending of different marital groups on data procurement.

Table No.4.2.1. Marital Status and Monthly Expense on the internet

Marital status	Below Rs 500	Rs 500-1000	Rs 1000-2000	2000 and above	Total
Unmarried	108 (34.30%)	161 (51.10%)	37 (11.70%)	9 (2.90%)	315 (100%)
Married	121 (45.80%)	98 (37.10%)	31 (11.70%)	14 (5.30%)	264 (100%)
Separated, divorced, widow	12 (57.10%)	7 (33.30%)	2 (9.50%)	-	21 (100%)
Total	241 (40.20%)	266 (44.30%)	70 (11.70%)	23 (3.80%)	600 (100%)

Chi square =16.42, df=6 Table value=16.81, $p \leq 0.01$

The association is significant

The small number of people who fall in the highest internet-spending group (Rs.2000 above and above) are married people. Of course, it is just a meager 5.30% but compared to other categories it is significant. They are also nearly double the percentage of unmarried people in that category. The main reason for this is probably the increased income that marriage often entails in a household where both partners are working. Among the unmarried, we may presume that those who fall in this bracket are high earners.

Coming to the next spending range of between Rs.1000 and 2000, both married and unmarried have the same percentage (11.70%). Even among the divorced/separated people, 9.50% come under this category. In the next spending range of Rs.500-1000, the largest percentage is that of unmarried people (51.10%). This is because unmarried respondents may have more free time to spend in interesting pursuits.

An analysis done by Business Insider Intelligence on the demographics of internet shoppers on the basis of age, income, education etc., shows that people in the age group between 18 and 34 are the main online shoppers who are the driving forces behind the ecommerce boom, even though many of them have lesser income than older adults. This information is about American millennials, but the age of the unmarried people in Table No: 4.2.1 roughly corresponds to the 18-34 age group, and they are probably the major e-commerce drivers here also, being quite smartphone-friendly and avid online-buyers. So the fact that they are ready to spend money on internet need not be due to having a higher income (cooper, 2014).

The highest percentage of divorced/separated/widowed people belong to the spending bracket of below Rs.500/. Their comparatively low income, their probable inability to do much online shopping, and their probable indifference to being part of social networking sites could be the driving forces that restrict their presence mainly to this spending bracket. Among

married people also, the highest number of people (45.80%) belong to this spending bracket.

4.2.2. Income and Monthly Expense on the internet

While analyzing the relationship between marital status and internet expenses, it was seen that people whose income is probably higher may not always be the higher spenders on the internet. This is further corroborated by the analysis of the connection between income and the money they are ready to spend for browsing purposes.

In the Table No.4.2.2. respondents are divided into 5 groups based upon their income. Of these, the highest earners are those who have a monthly income of Rs.20000/ and above. But only 6.50% of those in this group fall in the bracket of highest internet spenders, i. e. those who spend more than Rs.2000/ a month.14.00% of them belong to the next lower spending bracket (Rs.1000 to 2000) and 48.60% to the next (Rs.500 to 1000) , and 30.80% to the next (below Rs.500). Nearly half of them prefer to spend between Rs.500 to 1000. The same is the preferred spending range (Rs 500-1000) of those with an income between Rs.15000 to 20000 (46.10%) , those with an income between Rs.10000 to 15000 (47.90%) , and those with an income below Rs.5000/ (44.00%)

Table4.2.2. Income and Monthly Expenses on the Internet

Income monthly in Rs	BelowRs 500	Rs500-1000	Rs 1000-2000	Rs2000 and above	Total
Below Rs 5000/-	49 (36.60%)	59 (44.00%)	15 (11.20%)	11 (8.20%)	134 (100%)
5000-10000/-	74 (49.70%)	56 (37.60%)	16 (10.70%)	3 (2.00%)	149 (100%)
10000-15000/-	51 (42.10%)	58 (47.90%)	11 (9.10%)	1 (.80%)	121 (100%)
15000-20000/-	34 (38.20%)	41 (46.10%)	13 (14.60%)	1 (1.10%)	89 (100%)
20000 & above	33 (30.80%)	52 (48.60%)	15 (14.00%)	7 (6.50%)	107 (100%)
Total	241 (40.20%)	266 (44.30%)	70 (11.70%)	23 (3.80%)	600 (100%)

Chi square = 25.26, df=12 Table value=21.03, $p \leq 0.05$

The association is significant

Table No.4.2.2 shows that even among those with an income of above Rs.20000/ a month, there is a substantial number (30.80%) who opt to spend only less than Rs.500 on internet because some may not be internet-literate, some may dislike online shopping, and others may detest the lack of privacy social media networks entail. The largest portion of all income groups except the one coming under the Rs.5000-10000 category spend Rs.500 to 1000 for internet connectivity. In the Rs.5000-10000 category, the largest portion (49.70%) spends less than Rs.500.

The biggest anomaly is with the smallest-income group. With an income below Rs.5000, 8.20% of them are spending more Rs.2000 on the internet in a month. They are probably youngsters living with their parents and spending time on the internet for job-searching and information-gathering.

4.2.3. Occupation and Monthly Expenses on the Internet

On comparing people's earning capacity and the money they are ready to spend on the internet, it has been seen that high earners need not necessarily spend a proportionately high amount on the internet. In Table No.4.2.2, respondents are categorized on the basis of their occupation. Here also, the results are rather surprising.

Table. 4.2.3. Occupation and Monthly Expenses on the Internet

Occupation	Below Rs 500	Rs500-1000	Rs 1000-2000	Rs 2000and above	Total
Agriculture	11 (22.90%)	34 (70.80%)	3 (6.20%)	-	48 (100%)
Business	34 (37.40%)	41 (45.10%)	12 (13.20%)	4 (4.40%)	91 (100%)
Blue Collar	49 (52.10%)	36 (38.30%)	8 (8.50%)	1 (1.10%)	94 (100%)
White collar	33 (38.40%)	33 (38.40%)	14 (16.30%)	6 (7.00%)	86 (100%)
Professionals	44 (37.30%)	58 (49.20%)	15 (12.70%)	1 (.80%)	118 (100%)
House wife/unemployed	40 (41.20%)	43 (44.30%)	8 (8.20%)	6 (6.20%)	97 (100%)
Student	30 (45.50%)	21 (31.80%)	10 (15.20%)	5 (7.60%)	66 (100%)
Total	241 (40.20%)	266 (44.30%)	70 (11.70%)	23 (3.80%)	600 (100%)

Chi square = 38.00, df=18, Table value=28.87, $p \leq 0.05$

The association is significant

The Analysis in Table No.4.2.3 show that the largest portion of students (45.50%) come under the below Rs.500 category, and that only 7.60% spend more than Rs.2000 a month on the internet.

In the above-2000 group, students are followed by white-collar workers (7.00%) , followed closely by homemakers and unemployed at 6.20%. This is also a little surprising because this group basically consists of non-earning people so that extra time and family affluence being the factors that encourage them to spend. There are only 4.40% of business people and 0.80% of professionals in this group, even though easy access to the internet is crucial for business development and being in touch with latest developments in their respective fields is important for professionals. Their presence of professionals is very limited (12.70%) even in the Rs.1000-2000 spending group, peaking in the Rs.500-1000 group (49.20%) and being 37.30% in the least-spending group. It is possible that lack of spare time and free access to the company internet account may be restricting their spending.

Though the 7.00% presence of white-collar workers in the above-2000 spending group may be unexpected, the rest of the data are more or less in the expected lines. Of blue-collar workers, 52.00% spend less than Rs.500, 38.30% spend between Rs.500 and 1000, 8.50% spend between Rs.1000 and 2000, and just 1.10% spend more than Rs.2000. That is only to be expected because blue-collar workers are mainly into non-agricultural manual labour and can be fish vendors and milk vendors. So internet may not be much of a requirement for them. Among others, maximum spenders fall in the spending bracket between Rs.500-1000. The only exception is white-collar workers among whom the same number (38.40%) is found both in the below Rs.500 bracket and Rs.500-1000 bracket.

Students are, strictly speaking, not an occupational group. But most of them are very tech-savvy and use digital gadgets a lot. So, in any analysis on digital gadgets use, they need to be included. Since they cannot be included in other division like those based on gender, marital status, income etc., they

have been included as one category in occupational groups, even though what they do is not remunerative.

4.3. Internet Connection Round the Clock

Most internet users opt for plans that provide internet connection round the clock, with or without restrictions on the amount of data that can be downloaded. However, there are some who do not want uninterrupted connection because fixed-hour plans are often money-savers. Further, working schedules of some people are such that taking round-the-clock connection does not benefit them in any way as they may be free to browse only during certain hours of a day. Other things that have to be taken into consideration while taking a connection are the reliability of the Internet Service Provider, cost effectiveness, and the number of computers that could be using the internet simultaneously at any given point of time.

In the tables on ‘internet connection round the clock’, based on different groupings of users, we can see that 85% of internet users, which is an absolute majority, have round-the-clock connection. It means that the majority have become used to getting things done via the internet and find it a very good entertainment option also. Only a small percentage of people are restrained from opting for round-the-clock connection because of constraints of time or money, or unfamiliarity with the medium.

4.3.1. Gender and Internet Connection Round the Clock

In their work ‘Gender and Age in Technostress: Effects on White Collar Productivity’, (Elder et. al., 1987) , the authors point out that females are more likely to suffer technostress (‘physical and emotional burnout’ caused by continuous use of computers) than men. Likewise, Qureshi and Hoppel (1995) have also come to the conclusion that males are more inclined than females to see computer learning as interesting. These minor differences

in impacts of and inclinations towards this new technology could be contributory factors towards the difference seen among men and women in opting for round-the-clock internet connection.

Table 4.3.1. Gender and Internet Connection Round the Clock

Gender	Internet connected round the clock	Do not connected to the internet round the clock	Total
Male	286 (90.20%)	31 (9.80%)	317 (100%)
Female	224 (79.20%)	59 (20.80%)	283 (100%)
Total	510 (85.00%)	90 (15.00%)	600 (100%)

Chi square = 14.36, df=1, Table value =6.63, $p \leq 0.01$

The association is significant

The analysis of data in Table No.4.3.1, shows that 85% of respondents prefer round-the-clock connection and the rest (15.00%) prefer restricted connection. It is seen that 90.20% among men, and 79.20% among women. Women’s participation is less because women are represented less in the workforce and they may have less time to spare because of pressures of house work. Men also generally go out and travel more than women do for various purposes and this to may increase their need of the internet.

According to Frank Bosch (2015) “It has often been pointed out that the Internet offers women and minorities better opportunities of accessing public spaces because it enables incorporeal communication and dissimulation”. This has been written in an evolving historical perspective than in present-day situation but appears to be true even today.

The difference in percentage between genders is likely to be because of the time available for browsing, information-gathering requirements, and of course, income. It is also likely that most of those who do not want round-the-

clock connection, irrespective of their gender, are singles who do not live in families. Family people are likely to opt for round-the-clock connection since one or the other in the family unit may need to use internet.

4.3.2. Education and Internet Connection Round the Clock

“Internet Users, at least in a global perspective, are overwhelmingly better educated, younger, more affluent, and live in industrialized countries, whereas underprivileged population groups often missed the new opportunities offered by this new medium” (Ibid, 2015). While this is a quote about internet use on a global and historical perspective, considering the expenses involved in accessing internet and the education required for being tech-savvy, it is something that we expect even today.

Table. 4.3.2. Education and Internet Round the Clock

Education	Internet connected round the clock	Do not connected to the internet round the clock	Total
Below HS	26 (92.90%)	2 (7.10%)	28 (100%)
HS	89 (78.80%)	24 (21.20%)	113 (100%)
College	194 (87.80%)	27 (12.20%)	221 (100%)
Technical	99 (90.80%)	10 (9.20%)	109 (100%)
Professional	102 (79.10%)	27 (20.90%)	129 (100%)
Total	510 (85.00%)	90 (15.00%)	600 (100%)

Chi square =12.60, df=4, Table value=9.49, $p \leq 0.05$

The association is significant

Of the different educational categories, the least-educated below-HS group has 92.90% with round-the-clock internet access. Obviously, these comparatively uneducated people value internet quite highly. Technically-

trained persons (90.80%) , college-educated (87.80%) , and HS-educated (78.80%) have good percentages with round-the-clock access to the net.

Round-the-clock internet is important for many because access to the internet helps a person to remain better-informed and gives him a platform for expressing himself. Besides these, many an individual joins social media networks because everybody whom he knows is on that site. This need to conform is inherent in the human psyche (Solomon, 1951). This is another facet of FoMO or the Fear of Missing Out which is an apprehension that one is being let out from pleasures or experiences which others, especially those of his peer group may be enjoying. Such insecurities often lead to pathological internet use. These may not be the sole reasons for the less-educated wanting round-the-clock internet but could be contributory factors that add to the interest.

Below-HS group is followed by those with technical education, among whom 90.8% have round-the-clock internet. This is followed by college-educated, professionals, and HS. In short, an absolute majority of members in all educational groups have round-the-clock internet connection. The high portion of below-HS people having round-the-clock connection may be due to their leisure time requirements. Technical groups may require it because of the type of jobs they are involved in.

4.3.3. Occupation and Internet Round the Clock

In his research paper, Thompson S. H. Teo (1998) states that “that students are more likely to use the Internet for communication with friends and other people locally compared to non-IT and IT personnel”. He has based his research in Singapore and attributes this to the fact that in Singapore most schools have easy access to internet whereas only a lesser percentage of working people have such easy access and the fact that professionals and

other working people may be more comfortable in communicating through other methods like face-to-face interactions, telephone etc. He also says that when coming to overseas communication requirements, all the groups use internet more or less the same way, indicating that it is considered the best option for communicating with people situated afar.

Circumstances in Singapore and Kerala are very different and what is true for one cannot be true for the other. However, students are generally inquisitive about the world in general, like to play online games, and there is often peer pressure on them to be part of many online groups. So, if all of them do not have round-the-clock internet access, it could be mainly due to family circumstances, parental choices, control etc.

Table 4.3.3. Occupation and Internet Round the Clock

Occupation	Internet connected round the clock	Do not connected to the internet round the clock	Total
Agriculture	33 (68.80%)	15 (31.20%)	48 (100%)
Business	87 (95.60%)	4 (4.40%)	91 (100%)
Blue Collar	82 (87.20%)	12 (12.80%)	94 (100%)
White collar	73 (84.90%)	13 (15.10%)	86 (100%)
Professionals	107 (90.70%)	11 (9.30%)	118 (100%)
No formal employment	77 (79.40%)	20 (20.60%)	97 (100%)
Student	51 (77.30%)	15 (22.70%)	66 (100%)
Total	510 (85.00%)	90 (15.00%)	600 (100%)

Chi square =26.81, df=6, Table value=16.81, $p \leq 0.01$

The association is significant

In Table No.4.3.3, businessmen top the chart with 95.60% having round-the-clock connection, followed by professionals at 90.70%, blue-collar workers at 87.20%, and then white-collar workers at 84.90%. Of the no-formal-employment category, 79.40% have round-the-clock internet connection, followed by students at 77.30%, and finally agriculturists at 68.80%.79.40% is a good percentage for a group without any productive employment, while 77.30% is good for students of whom very few will have personal income at that age.

Among agriculturalists, 68.80% is a good percentage since the general presumption is that farmers don't have to go online much for increasing productivity. However, internet is revolutionizing every aspect of human life and farming is no exception. Plans are afoot to help farmers use internet to collect data on things like soil moisture, crop improvement, climate change, resource constraints, people's changing food choices, international markets, and many other things that will directly and indirectly help them to make farming decisions. Once that becomes successful, farmers may not remain the least connected.

4.3.4. Marital Status and Internet Access Round the Clock

Amanda Lenhart and Maeve Duggan (2014) point out that “Fully 72% of married or committed online adults said the internet has “no real impact at all” on their partnership”. They also say that only 17% of the married/partnered category claimed that internet had at least a minor influence on them and that just 10% claimed that it had some real impact on their lives. This is the statistics obtained from research done on American couples and cannot be equated with what is probably the lifestyle of Kerala couples. However, from the fact that there is not much difference between the user percentage between married and unmarried, this attitude is probably applicable to Kerala people also.

In ‘Distribution of global internet users who say they are online at least 10 times a day as of July 2014, by marital status’ (www. statista. com) , it is stated that according to the worldwide statistics of July 2014, “it was found that 53 percent of internet users who were online at least ten times per day were unmarried” (www. statista. com). So it is probably safe to presume that marriage or partnership in itself does not increase the requirement of internet even though in Kerala statistics married users slightly outnumber unmarried users.

Table 4.3.4. Marital Status and Internet Round the Clock

Marital status	connected round the clock	Do not connected round the clock	Total
Unmarried	265 (84.10%)	50 (15.90%)	315 (100%)
Married	234 (88.60%)	30 (11.40%)	264 (100%)
Separated, divorced, widow	11 (52.40%)	10 (47.60%)	21 (100%)
Total	510 (85.00%)	90 (15.00%)	600 (100%)

Chi square =20.45, df=2, Table value=9.21, $p \leq 0.01$

The association is significant

Internet appears to be indispensable for married people in that 88.60% of them remain connected to the net round the clock. Unmarried are not far but just behind with 84.10% having round-the-clock internet. Their requirements, if at all, seem to vary only marginally. But the third category of users, the separated/divorced/widow group, appears to be lagging significantly behind in remaining continuously connected. Only 52.40% seem to have that privilege. Tendency to withdraw from active social life, economic problems, and unfamiliarity with latest technology could be contributory factors that limit their connections though those need not be the only reasons.

4.3.5. Income and Internet Round the Clock

According to an analysis conducted by Pew Research Center a few years ago, 15% of adults in the US did not use the internet (www.pewinternet.org). Of these non-users, 34% did not use it because they could not find any relevance to it in their lives, 32.00% of them found it cumbersome, and 7% said they had no access to the internet, and yet others had other minor reasons. Only 19.00% found the cost prohibitive – not just the recurring monthly expenses of the internet but the overall expenses of owning a computer and getting the internet installed. Of course, this is a USA-specific data, but in Kerala also there are people who are not comfortable with the internet and do not understand what people are using it for. They say that their social life and shopping needs are not getting disadvantaged because they do not use the internet and may not opt to have round-the-clock internet even if they belong to the high-income group.

Table 4.3.5. Income and Internet Round the Clock

Income	Internet connected round the clock	Do not connected to the internet round the clock	Total
Below Rs 5000/-	108 (80.60%)	26 (19.40%)	134 (100%)
5000-10000/-	120 (80.50%)	29 (19.50%)	149 (100%)
10000-15000/-	109 (90.10%)	12 (9.90%)	121 (100%)
15000-20000/-	82 (92.10%)	7 (7.90%)	89 (100%)
20000 & above	91 (85.00%)	16 (15.00%)	107 (100%)
Total	510 (85.00%)	90 (15.00%)	600 (100%)

Chi square =10.37, df=4, Table value=9.49, $p \leq 0.05$

The association is significant

It is generally expected that higher a person's income, more the chances that he will have round-the-clock internet. However, from the table above, it can be seen that it is not so. It is in the Rs.15000-20000 income bracket that the highest percentage of people (92.10%) are having round-the-clock internet, closely followed by the next below income bracket of 10000-15000/- at 90.10%. The Rs.20000 and above group has 85.00% with round-the-clock internet connection. The following two income brackets, i. e. the Rs.5000-10000 and below-Rs.5000 groups have practically the same percentage (80.50% and 80.60% respectively).

The below-Rs.5000 income group always has always sprung surprises with the amount they are ready to spend on the internet and their choice of round-the-clock internet connection. Some of them may be non-earning students whose families can afford to provide them round-the-clock internet.

However, internet choices may be driven by factors other than affordability. Changing technology is no barrier for young people, because they learn the use of digital tools rather easily, and they are acutely aware of the negative consequences of limited or no internet connection. Internet access is crucial for getting exposed to educational opportunities and job openings, understanding entitlements, for social inclusion, for understanding rules, for paying bills, and for reducing social and economic inequalities. In other words, it is not a privilege or luxury. It is a sheer necessity without which one may lag behind in the digital age and the younger generation understands that. Whatever their income is, round-the-clock internet is cost-effective for them. Hence their total acceptance of the medium of the internet.

4.4. Gadgets Connected to the Internet

The internet can be accessed through different types of digital gadgets and user preferences decide which type of gadget a person uses. The desktop

computer, the stationary computer designed to fit the top of a working table, is the biggest and heaviest of digital gadgets and the earliest one through which people accessed the internet. Its screen is big and clear and its keyboard allows easy handling for those who have to type a lot.

A laptop is smaller and easy to plug in, comes with a built-in battery, and is portable. On the negative side, they are more expensive than desktops. Tablets are also portable and are hand-held without even the need of a surface to be kept on. Its battery life is also generally better than that of a laptop.

Despite its small screen size, smartphones, which come with a host of built-in applications, have become the most popular digital gadget of the 21st century. It is seen that an absolute majority (75.80%) prefer a smartphone to all other digital gadgets. The difference between those who like a desktop (9.70%) and those who like a laptop (8.80%) is minimal, and the number of those who use tablet PC (3.30%) and other digital gadgets (2.30%) are insignificant. Smartphone users are bound to be the younger section of the population, and many youngsters are likely to have brand preference also.

4.4.1. Gender and Preference for Digital Gadgets

Customer preferences drive the market of every product. Though smartphones are extremely popular, other types of gadgets are not completely out of the market. Even the desktop computer, despite its size and stationary nature, has its customers. Gender, education, requirements, income etc. influence these choices. Further, there are also people who use different digital gadgets in combination. Lambrea, M. (2016) states that “While mobile internet usage is on the rise, people still tend to switch to desktops to complete their transaction. According to Appsee, 37% of mobile users still said that while they used their mobile device to do research, but they still went to the desktop to make the purchase”.

Table. 4.4.1. Gender and Preference for Digital Gadgets

Gender	Smart Phone	Laptop	Desktop	Tablet PC	Others	Total
Male	258 (81.40%)	30 (9.50%)	25 (7.90%)	1 (.30%)	3 (0.90%)	317 (100%)
Female	197 (69.60%)	23 (8.10%)	33 (11.70%)	19 (6.70%)	1 (3.90%)	283 (100%)
Total	455 (75.80%)	53 (8.80%)	58 (9.70%)	20 (3.30%)	14 (2.30%)	600 (100%)

Chi square = 29.14, df=4, Table value=13.28, $p \leq 0.01$

The association is significant

In the analysis of Table No.4.4.1, it can be seen that a larger percentage of men (81.40%) than women (69.60%) prefer a smartphone in Kerala. Likewise, a slightly larger percentage of men (9.50%) than women (8.10%) prefer a laptop. After that the trend appears to have reversed. More women (11.70%) than men (7.90%) use a desktop, or probably have to be satisfied with it. With tablet PC and other devices, man's share is a meager 0.30% and 0.90% but 6.70% and 3.90% women prefer these devices.

The fact that more men own smartphones can be easily attributed to the fact that more men are likely to have the financial ability to buy a smartphone. From the table below, we can see that men far outnumber women in gainful employment and so are obviously better earners and more mobile. This makes it easy and necessary for them to access digital gadgets of their choice.

Work Participation Rates of Males and Females in Kerala

Year	Rural				Urban			
	India		Kerala		India		Kerala	
	Male	Female	Male	Female	Male	Female	Male	Female
1987-88	53.9	32.3	56.7	31.6	50.6	15.2	59.2	21.8
1993-94	55.3	32.8	53.7	23.8	52	15.4	56	20.3
1999-2000	53.1	29.9	55.3	23.8	51.8	13.9	55.8	20.3
2004-05	54.6	32.7	55.9	25.6	54.9	16.6	54.7	20
2009-10	54.7	26.1	56.4	21.8	54.3	13.8	54.7	19.4
2011-12	54.3	24.8	56.5	22.1	54.6	14.7	55.2	19.1

(Source: kerala. gov. in/EconomicReview2016)

However, 69.60% women own a smartphone and that is a significant percentage. Women's preference for Desktop (11.70%) may be indicative of the fact that more women are in single location enterprises where they do not have to move around much. Desktop may provide women a measure of safety against cybercrimes. A digital gadget with a large screen also allows a parent to monitor what a child is viewing. Women could come to own the old desktop in the family when men or children go in for the latest gadgets. With tablet PCs and other digital tools also, a larger percentage of women own it than men do. The safe guess here is also that these women are owners of the families' earlier gadgets when other members go in for newer ones.

4.4.2. Education and Preference for Digital Gadgets

According to Pew Research Center's findings, "Around the globe – including in advanced economies – a digital divide in smartphone ownership still exists between the young and old, and between more educated and less educated people" (Rainie & Perrin, 2017). Somehow, this sort of divide does

not seem to be true in the case of Kerala. There may be a divide between the young and the old, but not so much between more educated and less educated people

Table. 4.4.2. Education and Preference for Digital Gadgets

Education	Smart Phone	Laptop	Desktop	Tablet PC	Other gadgets	Total
Below HS	21 (75.00%)	2 (7.10%)	2 (7.10%)	2 (7.10%)	1 (3.60%)	28 (100%)
HS	78 (69.00%)	8 (7.10%)	7 (6.20%)	11 (9.70%)	9 (8.00%)	113 (100%)
College	168 (76.00%)	25 (11.30%)	19 (8.60%)	6 (2.70%)	3 (1.40%)	221 (100%)
Technical	94 (86.20%)	8 (7.30%)	6 (5.50%)	1 (90.00%)	-	109 (100%)
Professional	94 (72.90%)	10 (7.80%)	24 (18.60%)	-	1 (.80%)	129 (100%)
Total	455 (75.80%)	53 (8.80)	58 (9.70%)	20 (3.30%)	14 (2.30%)	600 (100%)

Chi square =61.23, df=16, Table value= 32.00, $p \leq 0.05$.

The association is significant

Smartphones have so flooded the real world to help people experience the virtual world, that no other types of digital gadgets pose a challenge to them. According to Table No.4.4.2, whatever the educational qualifications of the users of digital gadgets are, an overwhelming number of them (75.80%) seem to prefer the smartphone. A slightly higher percentage of technically qualified people (86.20%) use the smartphone compared to others. Among all the other educational categories, user percentage range between 69.00% and 76.00%. In laptop use also there is some similarity in percentage among all categories of users because except among the college-educated, of whom only a meager 0.30% use a laptop, the user percentage range between 7.10% and 7.80%. Coming to desktop computers, professionals seem to prefer it with 18.60% of them owning it while among others the user percentage ranges from 8.60% to 2.10%

Tablet PC appears to be comparatively popular among HS and below-HS categories with 7.10% and 9.70% respectively of them owning this gadget. With others, the use of this gadget is insignificant. About the other type of devices like smart watches, smart shoes, e-reader, kindle, headphones etc. only the HS category seems to give some importance to it, with 8.00% of them using it. With the rest, the user number is insignificant.

Among below-HS category the user percentage (75.00%) is almost the same as college-educated (76.00%) and more than that of professionals (72.00%). If this group consists mainly of students, it is explainable because they could be belonging to the privileged section whose parents could afford to gift them a smartphone and pay its monthly internet costs. Those in this group, who belong to low income households, are showing extraordinary interest in this new technology. They must be interested in new apps and may be conscious of the disadvantages of not owning a smartphone. They may not want to be left behind at a time when social networking sites define social inclusion and online job portals open up new opportunities.

4.5. Years of Using the Internet

The World Wide Web (www) officially opened in 1994 and in 1996 Hotmail appeared on the scene, astonishing people with the speed with which it allowed them to communicate. The early entrants into the internet world were mainly techies and college students. It took a few more years for the internet to reach offices and then ordinary households. Mark Zuckerberg opened the social networking site Facebook in 2004 and more social networking sites soon followed.

In India, the state-owned VSNL or Videsh Sanchar Nigam Limited started the first internet service available for the public in 1995. After 2005, the broad band sector developed fast. Though in the initial stages many

people used internet cafes for browsing and email requirements, offices and homes soon opted to have their own digital gadgets and internet connection. Every passing year, more and more households and offices are getting equipped with the internet. The time from which people started using the internet thus become an important yardstick in understanding the gradual process of digitalization and detribalization.

The data show that only 31.30% of the respondents have been using the internet for more than four years. The remaining 68.70% are recent users but of these 45.00% have been using it for more than 3 years and only the remaining 23.70% have been using it for less than three years.

4.5.1. Gender and Years of Using the Internet

In studies conducted on the gender gap in the use of internet, it has been found that “in some regions, the size of the gap exceeds 40 percent. In addition, in many regions, the Internet gender gap reflects and amplifies existing inequalities between the sexes” (Esque et. al., 2012). One of the factors that influences this internet gender gap is the difference in the number of years since men and women have started using the internet.

Table. 4.5.1. Gender and Years of Using the Internet

Gender	Below 3 years	3- 4 years	4years & above	Total
Male	62 (19.60%)	137 (43.20%)	118 (37.20%)	317 (100%)
Female	80 (28.26%)	133 (47.00%)	70 (24.70%)	283 (100%)
Total	142 (23.70%)	270 (45.00%)	188 (31.30%)	600 (100%)

Chi square = 12.71, df=2, Table value=9.21, $p \leq 0.01$
The association is significant

According to Table No.4.5.1, the largest group of users (45.00%) appears to have been using the internet for less than four years. Of this,

females (47.00%) slightly outnumber males (43.20%). Those who have been using the internet for more than four years are less than one-third of the total users (31.30%). In this group, however, the males at 37.20% are more than females who are only 24.70%. The smallest group (23.70%) , in which users have been using the internet for less than 3 years, women (28.26%) are more than men (19.60%).

From this data it appears that more men have been using the internet for longer years. But the statistics of the comparatively recent users indicate that more and more women have become aware of the varied potentials of the internet and are showing increased interest in it. It is a clear indication that it is not only working women but also home makers who are finding the internet indispensable these days.

4.5.2. Education and Years of Using the Internet

The existing statistics of many countries show a marked difference in the use of the internet between the educated and the undereducated. For example, in ‘Share of respondents who use the internet in the Middle East and North Africa as of March 2017, by education level’ ([www. statista. com](http://www.statista.com)) , it is seen that 97% of those with university education and above use internet whereas with those having secondary, intermediate, and primary education, it is 90%, 77%, and 31% respectively. A similar trend is seen in America also. ([www. pewinternet. org](http://www.pewinternet.org))

Table. 4.5.2. Education and Years of Using the Internet

Education	Below 3 years	3- 4 years	4years &above	Total
Below HS	12 (42.90%)	5 (17.90%)	11 (39.30%)	28 (100%)
HS	34 (30.10%)	55 (48.70%)	24 (21.20%)	113 (100%)
College	38 (17.20%)	110 (49.80%)	73 (33.00%)	221 (100%)
Technical	26 (23.90%)	58 (53.20%)	25 (22.90%)	109 (100%)
Professional	32 (24.80%)	42 (32.60%)	55 (42.60%)	129 (100%)
Total	142 (23.70%)	270 (45.00%)	188 (31.30%)	600 (100%)

Chi square =34.57, df=8, Table value= 20.09, $p \leq 0.01$

The association is significant

Among those who have been using the internet for 3 to 4 years we can see a correspondence between higher education and internet use. In this group the below-HS category has the smallest percentage (17.90%) of users. The highest in this group is those with technical education (53.20%) , closely followed by college-educated and HS category at 49.80% and 48.70% respectively though professionals are slightly behind at 32.60%.

This correspondence between higher education and internet use is not very strong in other categories. Among those who have been using the internet for less than 3 years, the highest percentage (42.90%) is that of below-HS category. This is followed by the next least-educated category, i. e. HS (30.10%) , and then by professionals (24.80%) , those with technical education (23.90%) , and then college students, who at 17.20% have the smallest percentage of those with less than 3 years of having started internet connection.

The trend is similar among those who have been using the internet for 4 years and above. The only difference is that here professionals top the chart with 42.60% whereas below-HS are close behind at 39.30%. This is followed by college-educated (33.00%) , those with technical education (22.90%) and HS category at 21.20%.

Those who have very little formal education appear to be equally enthusiastic about having continuous internet connection. This speaks volumes for the cyber-culture of Kerala. The people of Kerala and the government of Kerala appear to be fully awake to the 2016 UN-statement that “depriving people of Internet connectivity was a human rights violation running contrary to international law” (Babu, 2017).

Kerala’s e-literacy program ‘akshaya’ is designed to help those who do not have internet connectivity. In December 2016, a tribal colony in the district of Malappuram was pronounced the “first digital tribal colony” (Babu, 2017) of the country. This was achieved by training 100 families in managing cashless transactions. All in all, Kerala appears to be poised for a big breakthrough in internet acceptance and revolution.

4.5.3. Income and Years of Using the Internet

In the article ‘The strong relationship between per capita income and internet access’ Jacob Poushter says that “There is a strong correlation (0.87) between country wealth (as measured by per-capita gross domestic product on a purchasing power-adjusted basis) and internet access” (Jacob, 2016). The richer countries are likely to be better wired and people might have started using the internet earlier than poorer countries do.

Table 4.5.3. Income and Years of Using the Internet

Income	Below 3 years	3- 4 years	4years &above	Total
Below Rs 5000/-	40 (29.90%)	56 (41.80%)	38 (28.40%)	134 (100%)
5000-10000/-	41 (27.50%)	66 (44.30%)	42 (28.20%)	149 (100%)
10000-15000/-	30 (24.80%)	57 (47.10%)	34 (28.10%)	121 (100%)
15000-20000/-	16 (18.00%)	35 (39.30%)	38 (42.70%)	89 (100%)
20000 & above	15 (14.00%)	56 (52.30%)	36 (33.60%)	107 (100%)
Total	142 (23.70%)	270 (45.00%)	188 (31.30%)	600 (100%)

Chi square =16.05, df=8, Table value=15.51, $p \leq 0.05$

The association is significant

In Table No.4.5.3. we see that those in the income bracket between Rs.15000 and 20000, have the highest percentage (42.70%) using the internet for more than 4 years. In the highest income group of Rs.20000/ and above, it is slightly less (33.60%). In the lesser income groups, namely those between Rs.10000 and 15000, between Rs.5000 and 10000, and below Rs.5000, those who have started early are only around 28.00%.

Among those who have started having the internet for 3 to 4 years, the highest income group has the highest percentage (52.30%) and the next income group has 39.30%. In the remaining groups the users are 47.10%, 44.30%, and 41.80% respectively in each succeeding lesser income group. In the below-3-years group, the lowest income group has 29.90%. The percentage decreases with every subsequent higher income group, with the highest income group having 14.00% of users.

Youths sometimes fall in the least-income group since their income is calculated as the average income of the family. This does not necessarily

make them deprived in any real sense because parents can provide them with internet access and the digital tools necessary for it. That is the reason for the anomaly that we sometimes see in the income range and its connection with internet access.

4.6. Time Spent on Outgoing Calls

Phone calls have become less important after Instant Messaging, WhatsApp, Facebook, Twitter etc. have become popular. Still, the importance of phone calls is not going to wane anytime soon because written communication can never completely replace oral communication. During emergencies, phone calls are unavoidable. Further, to ensure that the message has been received, phone calls are often necessary because receivers could inordinately delay the opening of written messages. To get an immediate reply also a phone call is a must. All these give a lot of importance to the time spent on outgoing calls.

From the data in the tables it can be seen that an absolute majority (69.50%) of Kerala users spend less than an hour a days on outgoing calls. Only about one-fourth of the respondents (25.20%) spend between 1 to 2 hours. The percentage of those who use their mobiles for 2-3 hours and 3 hours-and-above is insignificant. Overall, people do not spend too much time on making calls.

4.6.1. Gender and Time Spent on Outgoing Calls

An analysis conducted on mobile phone calls showed that in a year women on an average spent 30 hours more than men on phone calls. “Researcher Robin Dunbar, a leading evolutionary biologist, said this gap of two-and-a-half hours a month is likely to reflect differences in the way the sexes maintain their friendships” (Robin, 2016). Another study, in which 2500 students participated, also showed that more time is spent by females on

phones than men do (McGarry, 2017). Women are conventionally considered to be more social than men and this appears to have been confirmed in the smartphone era also from the statistics above.

Table. 4.6.1. Gender and Time Spent on Outgoing Calls

Gender	Below 1 hour	1-2 hours	2-3 hours	3& above	Total
Male	193 (60.90%)	102 (32.20%)	14 (4.40%)	8 (2.50%)	317 (100%)
Female	224 (79.20%)	49 (17.30%)	9 (3.20%)	1 (.40%)	283 (100%)
Total	417 (69.50%)	151 (25.20%)	23 (3.80%)	9 (1.50%)	600 (100%)

Chi square = 25.59, df=4, Table value=13.28, $p \leq 0.01$

The association is significant

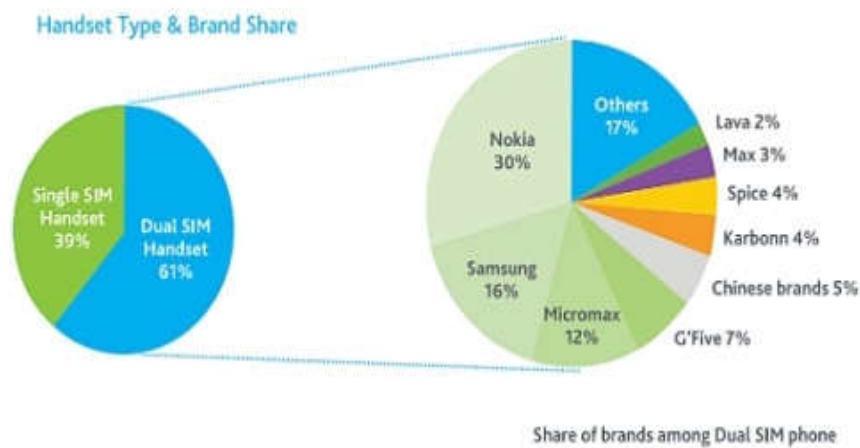
The analysis in the table above do not conform to the opinion that women spend more time than men do on their phones. In all the three categories, namely 1 to 2 hours, 2 to 3 hours, and 3 to 4 hours, more men than women are spending time on outgoing calls. Only in the below-1 hour category do women outnumber men. Here 79.20% of women are seen to spend less than an hour a day on outgoing calls whereas only 60.90% of men do so.

The higher number of outgoing call by men could be connected to the fact that more men than women are working. Those employed in marketing, sales etc. have to spend long hours on phone in career-related requirements. According to Carli, L. (2002) , “Relative to men, women are particularly less influential when using dominant forms of communication, whereas the male advantage in influence is reduced in domains that are traditionally associated with the female role and in group settings in which more than one woman or girl is present”. Since phone is a dominant form of communication, it is

possible that because of the higher influence they can exert through the medium, men make use of it more than women. Women outnumber men in less-than-an-hour group probably because the time spent there is a combination of social calls and official calls.

4.7. Number of SIM Connections

Though the majority of smartphone users appear to be satisfied with one SIM card, double or more SIMs are preferred by many these days. “A survey conducted by Nielsen reveals that 71 million or approximately 8 per cent of more than 900 million mobile users in India use multiple SIM cards” (Bhushan, 2012). The survey also shows, as is clear from the pie chart below, that “Nokia leads the dual-SIM phone market, with a 30 percent market share” (Bhushan, 2012).



Owning more than one SIM gives the users the option of remaining connected to multiple networks so that even when one network is down, the other will be functional. Further, some people like to have different phone numbers for business needs, personal calls, and entertainment options, with separate contact lists on each. Those who have to get their official calls reimbursed would also prefer a separate SIM for office calls. Likewise, those who travel a lot would prefer to have separate networks for local use and

interstate or international use. Above all, storage space increases significantly with multiple SIMs.

This study enquired into the number of SIMs used by the respondents and it was seen that only 2 of the 600 respondents had 5 SIM connections and only 5 had four SIM connections. An absolute majority (58.00%) of the respondents had just one connection, and nearly a third of them (32.00%) had two connections, and just 8.80% had three connections.

4.7.1. Gender and Number of SIM Connections

In a survey conducted in Briton, it has been found that those who were into relationships that they wanted to hide from their partners used a secret SIM to hide their dalliance. They felt it was safer than using double phones because a second phone would be too conspicuous. People are indeed using double SIMs in most innovative ways (Christine, 2014).

Table. 4.7.1. Gender and Number of SIM Connection

Gender	1	2	3	4	5	Total
Male	149 (47.00%)	124 (39.10%)	38 (12.00%)	4 (1.30%)	2 (0.60%)	317 (100%)
Female	199 (70.30%)	68 (24.00%)	15 (5.30%)	1 (0.40%)	-	283 (100%)
Total	348 (58.00%)	192 (32.00%)	53 (8.80%)	5 (0.80%)	2 (0.30%)	600 (100%)

Chi square = 35.48, df=4, Table value=13.28, $p \leq 0.01$

The association is significant

From Table No.4.7.1, it is clear that the majority of people (58.00%) prefer to manage with one SIM. However, the percentage of single-SIM using males is much smaller (47.00%) compared to single-SIM using females (70.30%). It appears that more than half the male users prefer to have more than one SIM that will give them better coverage, the option of having

different contact lists, and better browsing options. Among multiple-SIM users, males outnumber females in all categories, with not even a single female user in the 5-SIM category and just 0.40% users in the 4-SIM category.

In double-SIM and triple-SIM category, male users definitely outnumber females (39.10% and 12.00% respectively). But females are not far behind at (24.00% and 5.30%). Both males and females in these groups are likely to be holding full-time jobs or could be doing a lot of traveling to require multiple SIMs.

4.8. Number of Phones Owned

Some people opt to keep more phones than one rather than use multiple SIMs within one phone. Those who want to keep personal life and official life strictly separate, opt to keep two, switching off one and activating the other active depending on requirement. Keeping the official phone separate is convenient when the company wants to check one's email or messages. Those with multiple interests like more than one business or hobbies may like to keep separate phones for each. Yet others use more phones to make sure that they do not have battery problem. They charge one while using the other. Some use one phone for just calls and the other for browsing, downloading, etc. so that they can download without the worry of being interrupted by a call. Finally, some people do not like to throw away their older phones when new models arrive in the market. They retain the older ones out of sentiment, keeping the photographs and documents in them intact and start saving new data in the new phone from the time it is bought. This too leads to multiple phone ownerships.

From the data collected, it can be seen that the majority (76.50%) of the respondents use only one phone. It is followed by those who use 2 phones

(21.70%). The number of those who own 3 phones and above is an insignificant 1.80%.

4.8.1. Gender and Number of Phones Owned

The main reasons for keeping more phones could be the same for both genders. Still, even aesthetic choices could sometimes play a role in making a person interested in an extra phone. In a study conducted on the emotional impact of smartphone design on individuals, it has been found that “varying the aesthetic design of the Black Berry Pearl has an impact on emotional reaction of males” (Nanda et al., 2008).

Table. 4.8.1. Gender and Number of Phones Owned

Gender	1	2	3&above	Total
Male	220 (69.40%)	88 (27.80%)	9 (2.80%)	317 (100%)
Female	239 (84.50%)	42 (14.80%)	2 (0.70%)	283 (100%)
Total	459 (76.50%)	130 (21.70%)	11 (1.80%)	600 (100%)

Chi square = 19.65, df=2, Table value=9.21, $p \leq 0.01$

The association is significant

Majority of women (84.50%) appear to be satisfied with one phone and even those with two phones are only 14.80%. Those with 3 phones and above are less than 1%. Majority of men too have only one phone, (69.40%) and unlike women, 27.80% of them own two phones, and 2.80% of men have 3 or more phones,

Roughly 8% of mobile phone users in India, numbering around 71 million, have multiple SIMs. And “61% of multi-SIM users are owners of dual-SIM phones” (Bhushan, 2012). So the remaining 39.00% is likely to be using two or more phones. This average is more than the 23.50% double-or-

more phone users in Kerala. So Kerala mobile phone users obviously prefer multiple SIMs to multiple handsets even though 23.50% is not a very small number. Males obviously outnumber females in this multiple-phone preference.

4.8.2. Education and Number of Phones Owned

Plenty of educational apps for use on smartphones are available in digital markets. This could make students interested in owning an extra smartphone exclusively for school/college use. Likewise there may be different reasons for people of different educational categories for owning more than one phone.

Table. 4.8.2. Education and Number of Phones Owned

Education	1	2	3&above	Total
Below HS	18 (64.30%)	10 (35.70%)	-	28 (100%)
HS	96 (85.00%)	12 (10.60%)	5 (4.40%)	113 (100%)
College	163 (73.80%)	54 (24.40%)	4 (1.80%)	221 (100%)
Technical	88 (80.70%)	21 (19.30%)	-	109 (100%)
Professional	94 (72.90%)	33 (25.60%)	2 (1.60%)	129 (100%)
Total	459 (76.50%)	130 (21.70%)	11 (1.80%)	600 (100%)

Chi square = 19.90, df=8, Table value=18.48, $p \leq 0.01$

The association is significant

The majority of phone users in all educational categories have only one phone, the highest percentage of these single-phone users having only higher secondary education. But the smallest number of single-phone users belongs

to the below-HS category at 64.30%. Though there is no one in this group with 3 or more phones, there is a substantial number with two phones (35.70%). The assumption is that the below-HS category, most of whom are obviously students, belongs to affluent families with parents who can satisfy their whim of owning two phones. They could either be keeping their old phones intact without throwing them away, or could be using separate phones for friends/family, or for video games/music.

HS category has the maximum number with 3 or more phones and they too are likely to be college students belonging to affluent families. Professionals and college-educated closely follow below-HS category in having two phones, being 25.60% and 24.40% respectively. Both these categories also have a small percentage owning more than 3 phones. However, the highest percentage owning 3 or more phones is in the HS category.

4.8.3 Income and Number of Phones

The latest phones are a status symbol for many. In 2003, a Turkish study saw that many young adults kept phones because of their status consciousness. “In 2013, a global study showed that 61 percent of men and 38 percent of women think that their phones are the first thing other people notice about them” (Lasco, 2013). So those who can afford are likely to keep more than one fancy phone.

Table 4.8.3. Income and Number of Phones

Income	1	2	3& above	Total
Below Rs 5000/-	103 (76.90%)	30 (22.40%)	1 (.70%)	134 (100%)
5000-10000/-	115 (77.20%)	32 (21.50%)	2 (1.30%)	149 (100%)
10000-15000/-	101 (83.50%)	16 (13.20%)	4 (3.30%)	121 (100%)
15000-20000/-	70 (78.70%)	19 (21.30%)	-	89 (100%)
20000 & above	70 (65.40%)	33 (30.80%)	4 (3.70%)	107 (100%)
Total	459 (76.50%)	130 (21.70%)	11 (1.80%)	600 (100%)

Chi square = 16.96, df=8, Table value=15.51, $p \leq 0.05$

The association is significant

The richer a person is, the more the number of phones he/she is likely to own. This assumption is sustained to a certain extent by the data in the table no 4.8.3 above because those in the highest income bracket have the largest percentage of people (30.80%) with two phones. Those with the smallest percentage (13.20%) having two phones are in the income bracket between Rs.10000/ and 15000/. In all the other groups, the percentage of ownership is more or less the same, ranging between 21.30% and 22.40%. 22.40% double phone ownership in the lowest income group can be attributed to the fact that at least some in that income bracket are students from well-to-do families whose separate income may not be high.

The highest percentage (83.50%) of single-phone owners are in the income bracket between Rs.10000 and 15000. Among the rest, single-phone ownership ranges between 76.90% and 78.70%. For some people, sheer requirement may force them to have two phones because those who are into jobs like telemarketing often prefer to keep separate phones for personal and official use. Multiple-phone ownership can be attributed to personal fancies

like interest in new gadgets also. Finally, the two phones that low-income people use need not always be the latest or high-tech. They may just be keeping two phones which are within their means.

4.9. Time Spent on the Internet

People spend a lot of time online these days. They download music, watch movies, do shopping, read news, search for information, play games, video chat, and visit social networking sites. On a global perspective, time spent online by average internet user per day is 4h and 25 min. (Khalid Saleh, 2018) According to a report of Global WebIndex, “the average Filipino internet user spends a whopping 9 hours online each day, with mobile access accounting for more than three and a half of those hours” (Kemp, 2017).

According to the present study, about 14.00% internet users are spending 3 hours and above on the internet per day, 14.30% are spending between 2 to 3 hours, 44% are spending about 1to 2 hours and the remaining 27.70% are spending less than an hour. Overall, the users do not seem to have too much attraction or addiction to the internet.

4.9.1. Gender and Time Spent on the Internet

Coming to Indians’ internet usage, it is seen that the “average Indian Internet user spends about 40-45 hours online every month” which is about 1½ hours per day and that “there are about 1.9 males for every female Internet consumer in India” (Vaibhav, 2017).

Table. 4.9.1. Gender and Time Spent on the Internet

Gender	below 1 hours	1-2 hours	2-3hours	3hours and above	Total
Male	65 (20.50%)	143 (45.10%)	51 (16.10%)	58 (18.30%)	317 (100%)
Female	101 (35.70%)	121 (42.80%)	35 (12.40%)	26 (9.20%)	283 (100%)
Total	166 (27.70%)	264 (44.00%)	86 (14.30%)	84 (14.00%)	600 (100%)

Chi square = 22.95, Table value=11.34, df= 3, $p \leq 0.01$

The association is significant

According to the Table No 4.9.1, the majority of internet users (44.00%) prefer to spend between 1 and 2 hours online a day. This is more or less the same time spent by the average Indian, and in this Kerala statistics too, men outnumber women on the time spent online. But the number disparity between genders is not so much as the Indian average because there are only 45.10% men in that time bracket to 42.80% women. Among those who spend 2 to 3 hours and more than 3 hours also, men outnumber women. In the former it is only 16.10% males to 12.40% females but in the latter, males are nearly double that of females.

In the group that spends least time online, there are more women than men. Only 20.50% of men spend less than an hour online per day. This is understandable because majority of them have to spend online time both for official reasons as well as personal reasons and that will definitely work out to more than an hour a day. A much larger percentage (35.70%) of women spend less than an hour online. Their internet needs may be restricted to online shopping, downloading music, chatting etc.

4.9.2. Education and Time Spent on the Internet

According to Tyler Clark (2015) , “It’s estimated that kids and teens between the ages of 8 to 28 spend about 44.5 hours each week in front of digital screens”. This works out to more than seven hours per day and that is a lot of time to spend in the digital world. Though this is not Indian statistics, the endless entertainment options that the internet provides, the e-commerce boom, and the power of social networking site to turn anyone into a star had a strong impact on the Indian users also.

Table4.9.2. Education and Time Spent on the Internet

Education	below 1 hours	1-2 hours	2-3hours	3hours and above	Total
Below HS	8 (28.60%)	12 (42.90%)	4 (14.30%)	4 (14.30%)	28 (100%)
HS	49 (43.40%)	34 (30.10%)	18 (15.90%)	12 (10.60%)	113 (100%)
College	61 (27.60%)	102 (46.20%)	30 (13.60%)	28 (12.70%)	221 (100%)
Technical	24 (22.00%)	52 (47.70%)	21 (19.30%)	12 (11.00%)	109 (100%)
Professional	24 (18.60%)	64 (49.60%)	13 (10.10%)	28 (21.70%)	129 (100%)
Total	166 (27.70%)	264 (44.00%)	86 (14.30%)	84 (14.00%)	600 (100%)

Chi square = 32.77, df=12, Table value= 26.22, $p \leq 0.01$

The association is significant

According to the analysis in table no.4.9.2, the highest portion of respondents are in the category of 1 to 2 hour spenders and in this professionals – the most-educated – top the list (49.60%). This percentage steadily decreases with decreasing education, showing a variation only in the case of below-HS among whom 42.90% fall in this range whereas among HS

only 30.10% is in this group. Majority of those with HS education spend only less than an hour online.

Professionals have the highest percentage (21.70%) among more-than-3-hours spenders, with the other educational categories ranging between 10.60% and 14.30%. In the 2 to 3 hours category, technically-qualified people top the chart (19.30%) and professionally qualified are the least (10.10%). There is no significant difference in user percentage in the remaining groups. Overall the more educated seem to spend more time online.

In their article about multicultural Korean adolescents, Yangmi Lim and Su-Jung Nam (2017) state that “adolescents’ time spent on the Internet for entertainment was higher in multicultural families with mothers whose education level was lower than middle school”.

4.9.3. Marital Status and Time Spent on the Internet

Some married people have a shared email account and/or shared social media profile. This could reduce their time spent on email checking and social media networking. The responsibilities of marriage could also be limiting the time available for them to spare for the internet. On the other hand, the uncommitted lifestyle of unmarried people is likely to give them more time to spend online on whatever they fancy. Unmarried people could also be spending some time on dating or matrimonial sites. So, overall, unmarried are likely to be online for more time.

Table. 4.9.3. Marital Status and time spent on the internet

Marital status	Below 1 hour	1-2 hours	2-3 hours	Above 3 hours	Total
Unmarried	70 (22.20%)	155 (49.20%)	43 (13.70%)	47 (14.90%)	315 (100%)
Married	86 (32.60%)	105 (39.80%)	36 (13.60%)	37 (14.00%)	264 (100%)
Separated, divorced, widow	10 (47.60%)	4 (19.00%)	7 (33.30%)	-	21 (100%)
Total	166 (27.70%)	264 (44.00%)	86 (14.30%)	84 (14.00%)	600 (100%)

Chi square = 23.29, df=6, Table value=16.81, $p \leq 0.01$

The association is significant

The above assumptions are not fully corroborated by the analysis in Table No.4.9.3 because there is only marginal difference in the time spent online between the unmarried and married people in both above-3 hours category and 2 to 3 hours category. In the 1 to 2 hour category, there are more unmarried people (49.20%) than married ones (39.80%) while in the below-1hour category there are more married people.

In western countries, separated and divorced people are generally quite active on dating and matrimonial sites but here this tendency does not seem to be prevalent. The separated/divorced/widowed group is represented mainly in the below-1hour category at 47% and then mainly in the 2 to 3hours category at 33%. They have a 19% presence in the 1 to 2 hours category and no presence at all in the above-3-hour category. In their case, the association with marital status and time spent online appears to be sizeable. It has to be presumed that they are either too busy making both ends meet so that there is little time to spare for the internet or that the internet is too expensive for them or that they are trying to withdraw themselves from too much social contact.

4.9.4. Income and the Time Spent on the Internet

From the research data provided by (The Organisation for Economic Co-operation and Development) it has been found that youngsters from rich and poor backgrounds spend about the same time on the internet but they use it differently. This is mainly across the OECD countries, and according to the report, “what students do with computers, from using e-mail to reading news, is directly linked to their “socio-economic status” with inequality continuing, even in countries where all young people have easy access to the internet” (Hutt, 2016). According to this data, at least among young people, income does not decide the time spent online but only the way in which that time is spent.

Table. 4.9.4. Income and the Time Spent on the Internet

Income	Below 1 hour	1-2 hours	2-3 hours	Above 3 hours	Total
Below Rs 5000/-	39 (29.10%)	66 (49.30%)	13 (9.70%)	16 (11.90%)	134 (100%)
5000-10000/-	58 (38.90%)	61 (40.90%)	11 (7.40%)	19 (12.80%)	149 (100%)
10000-15000/-	32 (26.40%)	50 (41.30%)	20 (16.50%)	19 (15.70%)	121 (100%)
15000-20000/-	17 (19.10%)	42 (47.20%)	13 (14.60%)	17 (19.10%)	89 (100%)
20000 & above	20 (18.70%)	45 (42.10%)	29 (27.10%)	13 (12.10%)	107 (100%)
Total	166 (27.70%)	264 (44.00%)	86 (14.30%)	84 (14.00%)	600 (100%)

Chi square =36.47, df= 12, Table value=26.22, $p \leq 0.01$

The association is significant

According table no.4.9.4, those in the second income bracket of Rs.15000-20000/- have the highest percentage of people (19.10%) spending more than 3 hours online, and those in the highest income bracket have the highest percentage of people (27.10%) spending 2 to 3 hours online. In the 1

to 2 hours category also, the two highest-income groups are well represented, though the highest percentage (49.30%) here is the below-Rs.5000 income group. Overall, there seems to be association between income and time spent online. The higher the income, the more the time spent online.

However, the time spent online is not in all cases strictly related to income. The fact of some low-income people spending long hours on the internet may be explained by the postulation that people like students, who may not be having personal income, could nevertheless be members of affluent families where they can afford to spend long hours on the internet. Finally personal predilections could also sustain these choices to a certain extent if not fully.

4.10. Ability to Use the Internet

Before enquiring into the ‘Ability to Make E-Payment’, it was decided to look into the ‘Ability to Use the Internet’. Ability to use the internet mainly consists of the ability to log in to sites, to browse, to upload and download files, videos, and images. On discussing with a cross section of people of all categories, it was found that more or less everyone was familiar with these. So it was decided not to make an in-depth analysis and instead move on to the analysis of – ‘The Ability to Make E-Payment’. However, the respondents selected belonged primarily to the age group 20 to 40. This could be one of the reasons for not finding anyone unfamiliar with the use of the internet. If respondents from the above-40 age group were chosen, there might have been at least a few not familiar with the intricacies of the internet.

4.10.1 Ability to Make E-Payment

E-payment or e-commerce payment is a cashless payment system which enables people to make payment to goods and services purchased by them through the internet or mobile phones or cards. It makes shopping

easier, substantially reduces the time taken for bank transactions since people do not have to go all the way to the bank, and also reduces transaction costs. However, the system is vulnerable to hacking despite the various security measures taken to prevent it.

Though many people still prefer cash transactions, more and more people are taking an interest in e-payment because of its easy cashless facility. In India, the UPI (United Payments Interface) system was launched for boosting online money transfers. In this study, I have found that those who are comfortable with making e-payment are 51.80% which is slightly more than those who cannot (48.20%). A large number is still not comfortable with the intricacies of e-payment.

4.10.1.1 Gender and Ability to Make E-Payment

The conventional belief is that women substantially influence shopping trends because they are the ones who are involved in most of the household shopping especially in the urban area. But according to a report of Business Insider Intelligence, 40% of men in the age group between 18 and 34 prefer to shop online whereas only 33% of women opt to do so. The difference is not much but ability to make online payment, *inter alia*, could influence the difference (Mallory, 2016). *Inter alia*

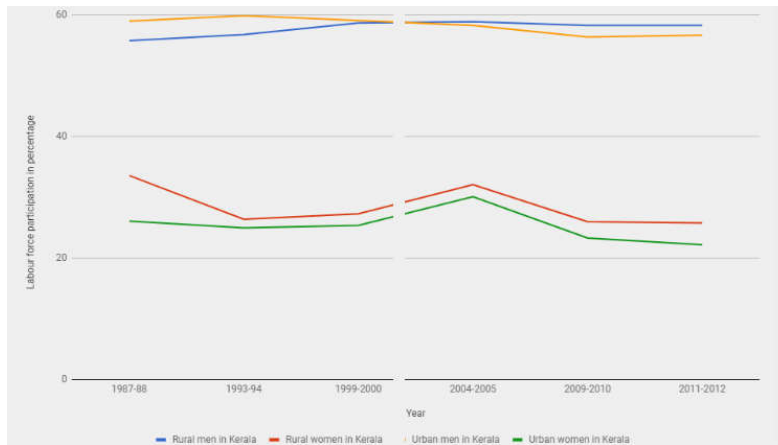
Table 4.10.1.1. Gender and Ability for Making E- Payment

Gender	Able	Not able	Total
Male	192 (60.60%)	125 (39.40%)	317 (100%)
Female	119 (42.00%)	164 (58.00%)	283 (100%)
Total	311 (51.80%)	289 (48.20%)	600 (100%)

Chi square=20.53, df=1, Table value= 6.63, $p \leq 0.01$

The association is significant

From the Table No.4.10.1.1, it is clear that in the age group 20-40 years in Kerala are by and large comfortable with making online payments because those who can make e-payment outnumber those who cannot. More and more organizations and companies and stores are facilitating online payment systems, and this number is expected to grow fast. From the table it is also clear that males outnumber females in their ability to handle online payments. This is only to be expected because Kerala’s workforce consists of men, both in rural areas and urban areas, as seen in the chart below (Varma, 2017). Men’s career-related requirements and duties as the head of the family give them more exposure to making online payments.



Data source: Kerala State Planning Board’s Economic Review 2016

4.10.1.2. Occupation and Ability to Make E-Payment

“A study by Cyber Source Corp. found that websites providing four or more payment methods other than credit cards had a sales conversion rate 12 percent higher than those offering just one online payment option in addition to credit cards” (Ward, 2016). People in all walks of life are apparently finding e-payment so convenient that merchants are trying to increase their sales by offering multiple e-payment choices

Table. 4.10.1.2. Occupation and Ability for Making E- Payment

Occupation	Able	Not able	Total
Agriculture	18 (37.50%)	30 (62.50%)	48 (100%)
Business	46 (50.50%)	45 (49.50%)	91 (100%)
Blue Collar	47 (50.00%)	47 (50.00%)	94 (100%)
White collar	53 (61.60%)	33 (38.40%)	86 (100%)
Professionals	73 (61.90%)	45 (38.10%)	118 (100%)
Homemakers/ unemployed	30 (30.90%)	67 (69.10%)	97 (100%)
Student	44 (66.70%)	22 (33.30%)	66 (100%)
Total	311 (51.80%)	289 (48.20%)	600 (100%)

Chi square =34.99, df=6, Table value=16.81, $p \leq 0.01$

The association is significant

In the matter of e-payment, students are seen to top the chart (66.70%) , followed by professionals (61.90%) , and white-collar workers (61.60%). Students, as members of the younger generation, are obviously familiar with online procedures from childhood, and the rest being in knowledge-intensive jobs, also mandatorily become familiar with such procedures.

Businessmen and blue-collar workers who can handle e-payments are roughly of the same percentage, being 50.50% and 50.00% respectively. Businessmen are expected to be adept in the job because businesses require money transactions but the same level of adeptness in the case of blue-collar workers is a little surprising since they are mainly into jobs that are not dependent on e-payments much. Among agriculturalists, e-payment

knowledge is among just 37.50%, and among unemployed/home-makers it is 30.90%. This is also in expected lines since none of them are into jobs that require constant money transactions.

4.10.1.3. Income and Ability to Make E-Payment

In November 2017, when demonetisation was suddenly announced in India, many people became ‘cashless’ all of a sudden. But the economy did not come to a standstill because a substantial number of people of all income groups had the ability to manage e-payments. “From consumers being able to pay for a cup of coffee in metros, to farmers purchasing seeds using Paytm in Kurnool, we are witnessing an exponential increase in adoption of Paytm as a way to pay by both consumers and merchants alike, " says Sudhanshu Gupta, Vice President of Paytm (Javed, 2016).

Table 4.10.1.3. Income and Ability for Making E- Payment

Income	Able to make e-payment	Not able to make e-payment	Total
Below Rs 5000/-	69 (51.50%)	65 (48.50%)	134 (100%)
5000-10000/-	62 (41.60%)	87 (58.40%)	149 (100%)
10000-15000/-	59 (48.80%)	62 (51.20%)	121 (100%)
15000-20000/-	48 (53.90%)	41 (46.10%)	89 (100%)
20000 & above	73 (68.20%)	34 (31.80%)	107 (100%)
Total	311 (51.805)	289 (48.20%)	600 (100%)

Chi square = 18.37, df=2, Table value= 9.21, $p \leq 0.01$

The association is significant

If we assume that the highest-income group will be most adept at handling e-payments, our assumption is fully supported by the analysis in Table No.4.10.1.3. Among those with Rs.20000/-and-above income, 68.20%

are e-payment literate. They are followed by the next income bracket of Rs.15000/ to 20000/ at 53.90%. But the next group, at 51.50% is the below-Rs.5000/- income group, probably consisting mainly of students who always appear to be comfortable with the intricacies of the digital world. This is then followed by the Rs.10000/- to 15000/ group at 48.80% and then by the Rs.5000/- to 10000/- group at 41.60%.

In short, the result of the analysis in the table is mostly on expected lines and shows a clear association between income and the ability to make e-payments.

4.11. Use of Internet services

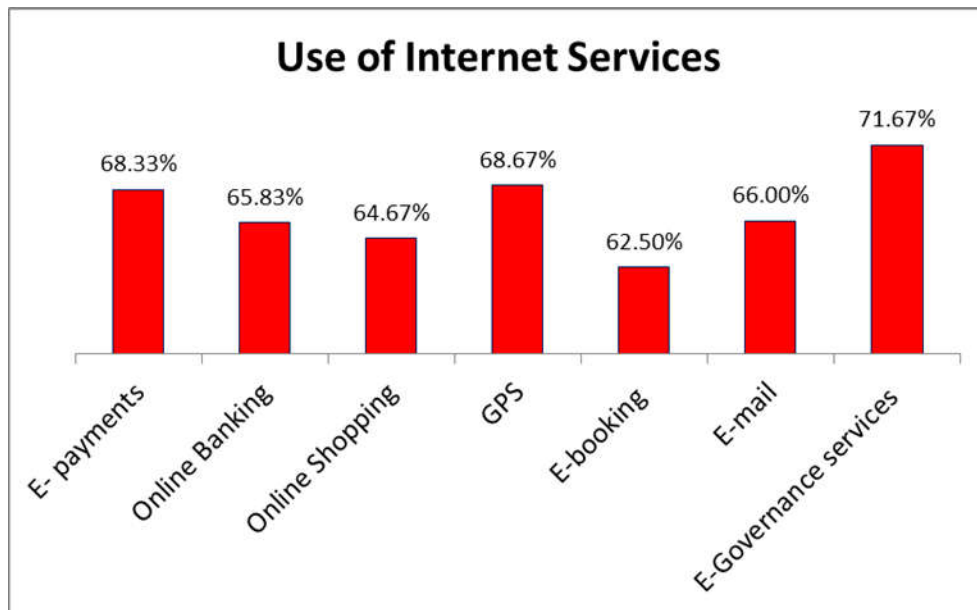
Internet uses span a wide spectrum. Besides the common uses like information gathering, chatting, videoconferencing, online shopping, and instant messaging, there are hosts of services like e-payment, e-governance, e-booking, emailing, GPS etc. that help individuals and organizations in their daily transactions. E-payment enables people to make online payment of their taxes, water bill, electricity bill, and phone bill. Through another internet service, e-booking, people can book bus, train, and flight tickets, book hotel rooms and resort facilities, and also use e-hospital services through which patients can book appointments, consult doctors, get test results, pay fees, and check the availability of medicines online.

Equally useful are e-governance services. Of these, e-akshaya service helps people to get their aadhaar card, ration card, pan card, dependency certificate, birth certificate, death certificate etc., make utility payments, and make use of police services or right to information. Then there is e-grantz which is for educational assistance, e-tender for helping contractors to download forms and bid online, e-court service for getting updates of cases and judgments, and there are many other such online services. As people

become increasingly internet-literate, more and more people are relying on these services. These facilities help them save time and money by freeing them from the job of commuting to different offices.

Table 4.11. Use of internet services

Use of online service	Using	Don't using	Total
E- payments	410 (68.33%)	190 (33.64%)	600 (100%)
Online Banking	395 (65.83%)	205 (34.16%)	600 (100%)
Online Shopping	388 (64.67%)	212 (35.33%)	600 (100%)
GPS	412 (68.67%)	188 (31.33%)	600 (100%)
E-booking	375 (62.50%)	225 (37.50%)	600 (100%)
E-mail	396 (66.00%)	204 (34.00%)	600 (100%)
e-governance services	430 (71.67%)	170 (28.33%)	600 (100%)



The analysis in Table No.4.11 shows that the majority in all cases make use of the available internet services. The number of respondents, who make use of e-booking, online shopping services, online banking, email services, e-payments, and GPS, fall roughly in the same percentage range, ranging between 62.50% and 68.67%, with only those using e-governance showing a slightly higher user preference at 71.67%.

Facilities for online booking are increasing every day. Besides the websites of railways or different airlines, there are now Online Travel Agents or OTAs who are specialized in e-booking. Through OTA websites, users can compare the prices of hotels, flights, trains etc. and decide which one is more suitable to their budget, location, timing etc. The provision saves customers from the job of going to different websites and comparing the costs. Further, the cancellation policies are also more flexible when people book through OTA sites. Likewise, OYO, a network of budget hotels, takes up hotel booking in many countries and makes accommodation availability easy for people. Still, direct booking turns out to be cheaper and this is one of the prime reasons why there is a significant number who prefer direct booking. Others may rely on travel agents either because they are too busy to do online booking themselves, or do not have digital devices at their disposal.

Similarly, online shopping facility, despite its many attractions, is availed only by 64.67% of the respondents. This is more easily understandable because many feel that there is a world of difference between buying things like textiles, furniture etc. just by viewing their picture and after actually feeling their texture or trying them on. Lots of people find physical stores and their displays much more attractive than virtual stores, even though they may have to travel a bit to reach the physical store. Even with the increase in internet availability and digital devices, actual shops are unlikely to vanish anytime soon.

Online banking is seen to have 65.83% users. The rest may be hesitant to use the services because of security risks involved in online transactions like data theft, password or access code hacking, security risks, privacy risks etc. Typing mistakes can have disastrous consequences in the case of online banking and this may function as a deterrent to some. However, the percentage of people who make use of online banking is more than the Indian average which is 63.97% ([https://www. statista. com /](https://www.statista.com/)).

Email users among the respondents are 66.00%, which means that 34.00% are non-users. Demographic variables like level of education, age, internet availability etc. play an important role in deciding the number of email users.

Those who rely on the internet for e-payment are 68.33% of the respondents. Besides internet illiteracy and lack of access to digital devices, privacy concerns can also be a reason for people not using e-payment facility. “Potential for confidentiality breaches was a problem observed in all the mobile payment methods, except USSD. A recurring security concern was that many of the apps do not automatically log the users out, and anyone having access to the phone can make financial transactions through these apps” (Urs, 2018).

GPS is extensively used for traveling, positioning, mapping, aviation, military movement, mining, surveying etc. However, these are official uses and individuals mostly use it only for finding their way while traveling. Considering that, 68.67% is a good percentage of users.

User percentage is the highest in the case of e-governance services (71.67%). This could be due to the fact that these services are availed more by younger people who are likely to be more internet-literate and tech-savvy. A gradual rise in the percentage of internet service users can be expected in the

coming years as people become more familiar with the latest technology and have easy access to digital devices.

Whatever the positive sides of widening internet use, it is bound to cause detribalization, a gradual shift away from the ties that bound conventional societies. A simple thing like using a GPS puts an end to the practice of stopping a vehicle by the wayside and asking a local person the way to a particular venue or home. The bonhomie created in such small communications because of the help given and gratitude expressed will vanish forever from the society. Likewise, once people do only online shopping, customers would no longer be chatting with the friendly sales-girls at a textile shop or taking their advice on fashion trends in clothes. Thus every new facility created in the online world is taking man away from the healthy bonds he has been used to creating in the physical world.

4.12. Virtual Friends over Real Friends

With the advent of social networking sites like Facebook, people have no shortage of friends. But are these online friends, virtual or not, an alternative for real ones? Psychologists Mansi Hasan and Johann Thomas are of the opinion that virtual friends we meet at social networking sites can never be a replacement for the real ones whom we can meet and talk and spend time with (Lisa, 2013).

Indians seem to have an interest in virtual friends because it has been found that “31% Indians socialize more with virtual friends than real friends. For rest of the world, this figure stands at 19%” (Yadav, 2012).

This study shows that a higher percentage (54.20%) than the Indian average like virtual friends than real friends. This is rather surprising because the phenomenon of virtual friends is a rather recent development whereas that of real friends is an age-old institution.

4.12.1. Gender and Virtual Friends over Real Friends

Shy people or people with an inferiority complex may find it more convenient to have virtual friends than flesh-and-blood ones with whom they have to converse face-to-face to establish a relationship. Japan has a multi-million pound ‘romance industry’ which provides virtual girlfriends for those who are interested. Researches have shown that nearly 30% of women and 15% of men in their twenties admitted to have fallen in love with characters in games. “A whole subculture, including hotel rooms where a guest can take their console partner for a romantic break, has been springing up in Japan over the past six or seven years” (McVeigh, 2016).

Table 4.12.1. Gender and Virtual Friends over Real Friends

Gender	Prefer virtual friends	Prefer real friends	Total
Male	213 (67.20%)	104 (32.8%)	317 (100%)
Female	112 (39.60%)	171 (60.40%)	283 (100%)
Total	325 (54.20%)	275 (45.80%)	600 (100%)

Chi square=45.93, df=1, Table value= 6.63, $p \leq 0.01$
The association is significant

The analysis in table no.4.12.1 shows that 67.20% of males prefer virtual friends. The corresponding segment in the female folk is 39.60%. Many people are of the opinion that the chats, posts, and comments that define the communication with virtual friends can never be a substitute for body language and facial expression that accompany conversations with real friends. However, people’s attraction towards virtual friends in such a short span after the arrival of virtual friends on the scene indicates that many people are not satisfied with the limited choices their immediate social circles offer

and are not inclined to go in for the stronger and lasting commitments with which real life friendships have to be bound.

Many men especially seem to be comfortable with the handheld devices like smartphone which they can take anywhere and communicate with their friends from any remote corner they choose.

4.12.2. Occupation and Virtual Friends over Real Friends

Many people prefer virtual friends because the virtual friend market offers wider choices of friends. A person's physical appearance or his/her dressing style is unimportant for virtual friends and he/she can always move to another online group or another website in search of new friends if he/she is not satisfied with those he/she meets first.

Table. 4.12.2. Occupation and Virtual Friends over Real Friends

Occupation	Prefer virtual friends	Prefer real friends	Total
Agriculture	21 (43.80%)	27 (56.20%)	48 (100%)
Business	69 (75.80%)	22 (24.20%)	91 (100%)
Blue Collar	46 (48.90%)	48 (51.10%)	94 (100%)
White collar	43 (50.00%)	43 (50.00%)	86 (100%)
Professionals	60 (50.80%)	58 (49.20%)	118 (100%)
House wife/unemployed	50 (51.50%)	47 (48.505)	97 (100%)
Student	36 (54.50%)	30 (45.50%)	66 (100%)
Total	325 (54.20%)	275 (45.80%)	600 (100%)

Chi square =21.72, df=6, Table value=16.81, $p \leq 0.01$

The association is significant

From Table No.4.12.2, it can be seen that a high percentage (75.80%) of businessmen prefer virtual friends to real friends. This can be easily understood because they are obviously inclined to cultivate more online friendships because it is likely to help them in their business. Students, home makers, and professionals also show a preference to virtual friends but their percentage is not very much high, being only 54.50%, 51.50%, and 51.50% respectively. White-collar workers are equally divided between the two categories.

Agriculturists (56.20%) show a marked preference for real friends and blue-collar workers (51.10%) show a slight preference. The agriculturalists interviewed for this analysis were all urban farmers who do not have to toil round-the-clock in their land to get the produce. So they could be having plenty of spare time to socialize and cultivate real friendships rather than remain satisfied with virtual friends whose identities they cannot be entirely sure of. On the part of blue-collar workers it could be a natural trait of some of the group's members and may have nothing to do with their jobs.

4.13. Irritation at No Network Connection

Nobody is happy to find a 'no network' internet signal or a weak ineffective signal when he/she is trying to chat with someone or trying to find some important information. There are some guidelines for troubleshooting but they are not always effective. Quite often people get irritated when network fails.

The reasons for one's uneasiness for no network connections may be many. One is that he or she is by nature a short-tempered person. Another is that the individual is dependent completely on the internet to get things done so that he/she becomes very much irritated when there is no network. Yet another is that he/she has to get across some message so urgently that network

failure can become very damaging. Finally, some are so addicted to the internet that they just cannot function without it.

The analysis here shows that 44.70% of the respondents always get irritated when network is not available and 30.70% ‘sometimes’ get irritated if there is no network. This works out to nearly 75% of the total respondents and it appears that they are very much dependent on the internet to get things done. For the remaining 25%, internet connection does not appear to be indispensable.

4.13.1. Gender and Irritation in the Absence of Network Connection

Anger management across the genders is a topic that has been extensively analyzed. Anger, aggression etc. are considered ‘masculine’ emotions and people are generally not surprised to find a man shouting or getting irritated. Though psychologists say that women also have an equally bad temper, women rarely express the anger instantly in an outburst. They are more prone to hiding the anger and avenging the trouble-giver, if any, at a later date in a more subtle way. In other words, women are not less angry but their way of expressing anger is different, and ‘instant anger’ is generally seen less in women.

Table 4.13.1. Gender and Irritation in the Absence of Network Connection

Gender	Always	Sometimes	Rarely	Not at all	Total
Male	171 (53.90%)	101 (31.90%)	29 (9.10%)	16 (5.00%)	317 (100%)
Female	97 (34.30%)	83 (29.30%)	55 (19.40%)	48 (17.00%)	283 (100%)
Total	268 (44.70%)	184 (30.70%)	84 (14.00%)	64 (10.70%)	600 (100%)

Chi square= 44.45, df=3, Table value=11.34, $p \leq 0.01$

The association is significant

It seems that this general rule is applicable in this context also. It can be seen from Table No.4.13.1. that 17.00% of women do not get angry at all when network connection fails and 19.40% get angry quite rarely. And those who ‘always get angry’ and ‘sometimes get angry’ are a much lower portion among women. Majority of men (53.90%) are always angry when network connection fails, and 31.90% are sometimes angry. Only 14.10% of them are rarely or not at all angry. The assumption that men are generally angrier is fully supported by this analysis.

4.13.2. Marital Status and Irritation in the Absence of Network Connection

Married people are generally believed to be happier than unmarried people, so we have to presume that married people do not get irritated very fast. This is not a fully proven fact, but more or less a thumb rule which may not be applicable in all situations.

Table. 4.13.2. Marital Status and Irritation in the Absence of Network Connection

Marital status	Always	Sometimes	Rarely	Not at all	Total
Unmarried	145 (46.00%)	102 (32.40%)	40 (12.70%)	28 (8.90%)	315 (100%)
Married	113 (42.80%)	82 (31.10%)	44 (16.70%)	25 (9.50%)	264 (100%)
Separated, divorced, widow	10 (47.60%)	0 (.0)	0 (.0)	11 (52.40%)	21 (100%)
Total	268 (44.70%)	184 (30.70%)	84 (14.00%)	64 (10.70%)	600 (100%)

Chi square = 47.34, df=6, Table value=16.81, $p \leq 0.01$

The association is significant

From Table No.4.13.2, it appears that single people who are single by reason of being separated, divorced, or widowed, have a slightly larger

percentage (47.60%) of those who always get irritated when network connection fails, compared to unmarried (46.00%) and married (42.80%). However, the majority (52.40%) of separated/divorced/widowed individuals do not fall in this category. They belong to the group who does not get angry at all when network fails. This group comes under the two extreme categories with no representation in the middle.

Married people form a steadily declining graph with maximum people getting always irritated when network fails, to a lesser percentage getting irritated sometimes, and then a further smaller percentage getting rarely irritated, with the least number getting never irritated. A more or less similar pattern is seen in the case of unmarried people also. So, according to this analysis, married and unmarried people have more in common in behavioural traits relating to the internet situation. Separated, divorced, and widowed people seem to have slightly different behavioural traits in relation to network failure.

4.13.3. Occupation and Irritation in the Absence of Network Connection

The internet is crucial in the successful execution of certain types of jobs so that it is possible that people handling such jobs gets extremely irritated when network connection fails.

Table. 4.13.3. Occupation and Irritation in the Absence of Network Connection

Occupation	Always get irritated	Sometimes get irritated	Rarely get irritated	Not at all get irritated	Total
Agriculture	17 (35.40%)	13 (27.10%)	7 (14.60%)	11 (22.90%)	48 (100%)
Business	47 (51.60%)	25 (27.50%)	11 (12.10%)	8 (8.80%)	91 (100%)
Blue Collar	41 (43.60%)	23 (24.50%)	21 (22.30%)	9 (9.60%)	94 (100%)
White collar	35 (40.70%)	31 (36.00%)	7 (8.10%)	13 (15.10%)	86 (100%)
Professionals	54 (45.80%)	37 (31.40%)	16 (13.60%)	11 (9.30%)	118 (100%)
House wife/unemployed	37 (38.10%)	34 (35.10%)	20 (20.60%)	6 (6.20%)	97 (100%)
Student	37 (56.10%)	21 (31.80%)	2 (3.00%)	6 (9.10%)	66 (100%)
Total	268 (44.70%)	184 (30.70%)	84 (14%)	64 (10.70%)	600 (100%)

Chi square = 34.94, df=18, Table value=34.81, $p \leq 0.01$

The association is significant

As seen in Table No.4.13.3., students (56.10%) and business people (51.60%) have the biggest percentages who get agitated when network connection fails. Students and businessmen might have become too accustomed to relying on the internet for practically everything that they would understandably find it very difficult to manage without a proper network connection. Only 9.10% of students and 8.80% of businessmen never get angry when connection fails.

In every occupational category, except housewives/unemployed (38.10%) and agriculturists (35.40%) the highest portion of people get irritated when network fails. Agriculturalists have the highest percentage (22.90%) of people who never get irritated at network failure. In the present-

day context people of all occupations need the internet with fishermen using it for checking meteorological forecasts and taxi drivers needing it to find the route and track customer location. The analysis concludes that occupational status is related to the disturbances felt due to no internet connection.

4.14. Online Friendship

Even before the advent of the internet, people established relationships with strangers through pen-friendship, ‘plunging into the unknown’ in search of like-minded people. With the advent of the internet, such choices became wider. People enjoy making friends with and opening themselves up to those who are ready to hear their ideas, remaining within the safety of the comparative anonymity of the online world, without being questioned what their antecedents are.

From the analysis on ‘relationship with online friends’ it is seen that nearly 59.80% of the sample are without online friends and only around 40% are interested in keeping online friends. The majority still appears to prefer actual friendships where conversations are supported by non-verbal cues as well and one has solid knowledge about the background of a friend.

4.14.1. Gender and Online Friendship

While there are plenty of matrimonial sites to help men and women meet, sites like Girlfriend Social, where women are helped to meet other like-minded women, are also on the rise. This shows women’s rising interest in forming relationships without face-to-face contact. Women are said to suppress many emotions like hurt, hate, jealousy, loneliness etc. because conventions and society’s expectations often prevent them from giving vent to their emotions. This quality of online relationships, where they can mix with like-minded people and express freely without direct contact, makes such relationships tempting for them.

Table. 4.14.1. Gender and Online Friendship

Gender	People with online friends	People without online friends	Total
Male	164 (51.70%)	153 (48.30%)	317 (100%)
Female	77 (27.20%)	206 (72.80%)	283 (100%)
Total	241 (40.20%)	359 (59.80%)	600 (100%)

Chi square= 37.42, df=1, Table value= 6.63, $p \leq 0.01$

The association is significant

Analysis in Table No.4.14.1 shows that there are many more males (51.70%) with online friends than females (27.20%). Men are by nature considered to be more adventurous and inclined to explore the unknown. That could be the reason for more of them opting to have online friends about whom they are unlikely to know as much details as they can have about real friends. Women are more prudent by nature and hesitate to get into relationships with people whom they do not know well.

However, among men, the difference between the two groups is only marginal and nearly half the respondents do not have online friends. While men appear to be nearly equally divided in their preference to having online friends, women are definitely not in a hurry to make such friendships.

4.14.2. Occupation and Online Friendship

Sufficient numbers of apps are available these days for choosing online friends who satisfy definite criteria. When they get a friend's request from someone in the same profession, many people feel obliged to accept it. And when they accept such requests, they have to get reconciled to the idea of posting only such content that will not in any way jeopardize their image as a member of that profession. Such online friendships based on specific

occupations may prevent a person from giving free vent to his/her opinions but when “posts are tailored to specific circles in a social world, the less risk there is that they will cause offense or embarrassment” (Malaterre et al., 2015).

Table4.14.2. Occupation and Online Friendship

Occupation	People with online friends	People without online friends	Total
Agriculture	22 (45.80%)	26 (54.20%)	48 (100%)
Business	54 (59.30%)	37 (40.70%)	91 (100%)
Blue Collar	33 (35.10%)	61 (64.90%)	94 (100%)
White collar	32 (37.20%)	54 (62.80%)	86 (100%)
Professionals	44 (37.30%)	74 (62.70%)	118 (100%)
House wife/ unemployed	31 (32.00%)	66 (68.00%)	97 (100%)
Student	25 (37.90%)	41 (62.10%)	66 (100%)
Total	241 (40.20%)	359 (59.80%)	600 (100%)

Chi square = 19.14, df=6, Table value=16.81, $p \leq 0.01$

The association is significant

According to Table No.4.14.2, business people appear to be the most keen (59.30%) on making online friends. Their business interests could be spurring their interests in making online relationship. They could also be using online friends to unwind at night after a day’s work. In their busy life where unwinding is important, they may be finding comfort in creating such bonds with limited commitment. People in every other occupation have a higher portion of people without online friends. More of them prefer to avoid the risk of connecting with people whom they have not seen.

Of those interested in making online friends, students, housewives and unemployed, professionals, white-collar workers, and blue-collar workers fall roughly in the same range –35.10% to 37.90%. The rest of them prefer to have friendships with people whom they can meet face-to-face. Only agriculturalists differ slightly in that a bigger percentage of them (45.80%) than those in every other occupation except businessmen have online friends. Agriculturists' interest in such connections shows that they are trying to explore relationships outside their close-knit communities.

4.15. Attachment to the Internet

The internet makes communication easy and transactions fast. However, it also makes people waste time on social networking sites, online games, video-chatting, or in searching for information. This obsession with the online world, characterised by internet use to such an extent that people forget their daily responsibilities and damage interpersonal relationships, is known as problematic internet use or internet addiction. Programmers have now created apps to block distracting sites as a remedy to such infatuation, in the classic way people invent new technology to curb the harmful effects of existing technology.

Of the respondents, only 28.30% are fond of the internet to the extent that they always neglect work to spend time online. The majority (47.50%) do it only sometimes and 24.20% never do it. Overall, the attractions that the internet offers definitely seem to be irresistible to many people. .

4.15.1. Gender and the Habit of Neglecting Work to Spend Time Online

Both men and women spend time online. There are chat rooms committed exclusively to topics like travel, stock exchange, sports, movies, or cybersex, which many men frequent and tend to get addicted to. Majority of women tend to seek out places where they get acceptance, support etc. and

where they can enter into relationships completely hiding their identity. Studies show that males (15.6%) are more addicted to the internet than females (8.3%) are (Rębisz & Sikora, 2016).

Table 4.15.1. Gender and the Habit of Neglecting Work to Spend More Time Online

Gender	Always neglecting work	Sometimes neglecting work	Not at all neglecting work	Total
Male	104 (32.80%)	141 (44.50%)	72 (22.70%)	317 (100%)
Female	66 (23.30%)	144 (50.90%)	73 (25.80%)	283 (100%)
Total	170 (28.30%)	285 (47.50%)	145 (24.20%)	600 (100%)

Chi square= 6.62, df=2, Table value=5.99, $p \leq 0.05$
The association is significant

According to the data analysed in Table No.4.15.1 nearly one-third of men (32.80%) tend to always neglect their work due to their interest in the internet. Of the remaining, 44.50% do it sometimes and the remaining (22.70%) never do it. Compared to men, less women (23.30%) always neglect their work due to online attractions and more of them than men (25.80%) never avoid work in order to be able to remain online. It shows that more women than men are conscious of their duties and do not think it correct to spend too much time online at the detriment of their responsibilities. But the fact that a large portion of the women (50.90%) do sometimes remain hooked to the internet shows that they are not completely free from the attractions of the internet.

4.15.2. Education and the Habit of Neglecting Work to Spend Time Online

Internet fascination may be found across a wide cross section of people but it is unlikely to have anything to do with one's level education. It appears like a personal trait. "Generally, Internet addiction among the adolescents investigated is not very high, although two thirds of our respondents showed an above average level of addiction, and every ninth respondent (approximately 11%) was highly addicted to the Internet" (Rębisz & Sikora, 2016).

Table. 4.15.2. Education and the Habit of Neglecting Work to Spent More Time Online

Education	Always	Sometimes	Not at all	Total
Below HS	8 (28.60%)	17 (60.70%)	3 (10.70%)	28 (100%)
HS	30 (26.50%)	36 (31.90%)	47 (41.60%)	113 (100%)
College	67 (30.30%)	118 (53.40) %	36 (16.30%)	221 (100%)
Technical	25 (22.90%)	56 (51.40%)	28 (25.70%)	109 (100%)
Professional	40 (31.00%)	58 (45.00%)	31 (24.00%)	129 (100%)
Total	170 (28.30%)	285 (47.50%)	145 (24.20%)	600 (100%)

Chi square =32.94, df=8, Table value=20.09, $p \leq 0.01$

The association is significant

From Table No.4.15.2, it can be seen that professionals and college-educated are showing maximum interest in the internet (31% and 30.30% respectively) as to neglect their other jobs in preference to remaining online. In the 'sometimes' category also they have fairly high representation (45%

and 53.40%). Among college-educated only 16.30% never avoid work due to the internet and among professionals it is at 24%.

And in the category in which people do not shirk work at all due to the lure of the internet, HS-educated has the highest percentage (41.60%). This group appears to have the least addiction and their data form a steadily rising graph from 26.50% who always neglect work to 31.90% who ‘sometimes’ do it to 41.60% who never do it by reason of internet allure. Though we see that professionals and college-educated people are slightly more attracted to the internet, there is no strong indication that education is in any way directly connected to people’s tendency to avoid their work due to internet attraction.

4.16. Control over Internet Usage

Too much obsession with the internet is even called an ‘impulse control disorder’ and in some countries there are de-addiction counsellors to help people get over the addiction. However, there are many simple ways in which people can control their internet addiction. Those who realize that they are wasting too much time on specific social networking sites or computer games can use programmes to block those sites. There are digital devices like ‘leechblocker’, ‘temptation blocker’ etc. that will block access to specific websites or lock people out of specific amounts of time. There are also apps that can warn people at frequent intervals to take a break or tell them that they are overstaying their time on the internet. People can delete Facebook or Twitter accounts, or ‘unfriend’ people who they feel are distracting them too much.

However, all these are technical solutions. The best way to control internet obsession is to stick to a time schedule with simple alarm mechanisms and have mind control to wrench oneself away from the online world and focus on what has to be done in the real world.

The data on control over internet usage show that it is impossible for 30.80% to control their internet attraction, while 42.00% can control themselves to a certain extent, and 27.20% have complete control.

4.16.1. Gender and Control over Internet Usage

Women are, by convention, trained not to give too much importance to their own requirements and to control temptations. Hence it is could be easier for them to control their wandering mind. Women, who have family responsibilities, may strive harder to stick to proper time schedules and not yield to online temptations.

Table 4.16.1. Gender and Control Over Internet Usage

Gender	Can control fully	Can control somewhat	Cannot control at all	Total
Male	65 (20.50%)	142 (44.80%)	110 (34.70%)	317 (100%)
Female	98 (34.60%)	110 (38.90%)	75 (26.50%)	283 (100%)
Total	163 (27.20%)	252 (42.00%)	185 (30.80%)	600 (100%)

Chi square= 15.48, df=2, Table value=9.21, $p \leq 0.01$

The association is significant

From table No4.16.1, it is clear that a larger percentage of women (34.60%) than men (20.50%) are able to control their internet usage. And among those who cannot control, women's percentage is much less (26.50%) than that of men (34.70%). Overall, women are able to control better than men though in the middle column of 'somewhat control' the percentage of men (44.80%) is more than that of women (38.90%).

It is said that men as well as women show high levels of disassociation with the real world when immersed in the online world but "while women are

reporting fewer Internet related problems overall, they do appear to be recognizing their behavior as problematic and actively trying to cut back on their Internet use more frequently than men” (Rotsztein, 2003). The data in the table proves this observation.

4.16.2. Education and Control over Internet Usage

Studies conducted on students have shown that “Internet addiction affects self-control and self-management directly. ” (Brian Rotsztein, M. A, 2003) If it is so, it is doubly difficult for those who have become addicted to the internet to control their urge to be online all the time.

Table 4.16.2. Education and Control over Internet Usage

Education	Can control fully	Can control somewhat	Cannot control at all	Total
Below HS	5 (17.90%)	12 (42.90%)	11 (39.30%)	28 (100%)
HS	40 (35.40%)	28 (24.80%)	45 (39.80%)	113 (100%)
College	51 (23.10%)	99 (44.80%)	71 (32.10%)	221 (100%)
Technical	29 (26.60%)	55 (50.50%)	25 (22.90%)	109 (100%)
Professional	38 (29.50%)	58 (45.00)	33 (25.60%)	129 (100%)
Total	163 (27.20%)	252 (42.00%)	185 (30.80%)	600 (100%)

Chi square= 22.94, df=8, Table value=20.09, $p \leq 0.01$

The association is significant

Data analysis of Table No 4.16.2 shows that in the category with no control at all, below-HS and HS groups top the matrix with nearly 40.00% of them having no control while the remaining groups range between 25.60% and 32.10%. At 35.40%, HS group top the matrix in the category of those who have high control over internet usage and below-HS come last at 17.90%. Others range between 23.10% and 29.50%.

High school-educated category has greater control over their temptation to use the internet indiscriminately. Majority of the technically-educated have control over the net to a certain extent. However, it is interesting to note that the HS-educated people have the smallest percentage (24.80%) in the ‘somewhat’ category, with the rest ranging between 42.90% and 50.50%.

Technically-educated and professionals have more control than the rest because among them those with no control at all are 22.90% and 25.60% respectively. Among other categories also, groups with less education have a bigger percentage of people with no control at all. So, education does give people some ability to control their negative impulses regarding internet use.

4.16.3. Marital Status and Control over Internet Usage

Lack of control over internet usage is said to be very damaging to marital relationships. There are many options for controlled usage of the net who have become slaves to the internet. People try to control the habit by group therapy, family therapy, cognitive behavioural therapy, and above all, by self-help.

Table 4.16.3. Marital Status and Control over Internet Usage

Marital status	Can control fully	Can control Somewhat	Cannot control at all	Total
Unmarried	67 (21.30%)	157 (49.80%)	91 (28.90%)	315 (100%)
Married	96 (36.40%)	91 (34.50%)	77 (29.20%)	264 (100%)
Separated, divorced, widow	-	4 (19.00%)	17 (81.00%)	21 (100%)
Total	163 (27.20%)	252 (42.00%)	185 (30.80%)	600 (100%)

Chi square= 46.49, df=4, Table value= 13.28, $p \leq 0.01$

The association is significant

According to Table No.4.16.3, it is predominantly the group consisting of separated, divorced, and widowed people who have least control over their attraction to the internet.81% of them have absolutely no control over their addiction and even the remaining 19% can control it only to a certain extent. Things do not seem to be so bad for the married people among whom 36.40% have good control and 34.50% have reasonable control and only 29.20% have no control at all. The percentage of unmarried people with no control at all is more or less the same as married people but among them 21.3% have good control and 49.8% have moderate control. From this analysis we have to presume that marriage has a sobering influence on people and they are able to take self-help for internet addiction.

The solitude of the separated/divorced/widowed group may be influencing them to depend on the net to alleviate their problem. However the number of respondents in this group is so small that even 81% amounts to only 21 people.

4.16.4. Occupation and Control over Internet Usage

Familiarity with internet use is necessary to function in present-day society, especially for professionals, white collar workers, businessmen, and students. But remaining online for more hours than one's job and entertainment requirements demand may impact the person's daily life or academic standing or personal relationships. So it is important that people control the urge to be in front of the digital screen all the time.

Table 4.16.4. Occupation and Control over Internet Usage

Occupation	Can control fully	Can control Somewhat	Cannot control at all	Total
Agriculture	9 (18.80%)	9 (18.80%)	30 (62.50%)	48 (100%)
Business	21 (23.10%)	39 (42.90%)	31 (34.10%)	91 (100%)
Blue Collar	27 (28.70%)	36 (38.30%)	31 (34.10%)	94 (100%)
White collar	27 (31.40%)	32 (37.20%)	27 (31.40%)	86 (100%)
Professionals	32 (27.10%)	61 (51.70%)	25 (21.20%)	118 (100%)
Home makers/ unemployed	36 (37.10%)	38 (39.20%)	23 (23.70%)	97 (100%)
Student	11 (16.70%.1)	37 (56.10%)	18 (27.30%)	66 (100%)
Total	163 (27.20%)	252 (42.00%)	185 (30.80%)	600 (100)

Chi square = 43.07, df=12, Table value=26.22, $p \leq 0.01$

The association is significant

According to Table No.4.16.4, 37.10% of home managers/unemployed people have good control over internet use and 39.20% have reasonable control. Likewise, 31.40% of white collar workers have good control and 37.20% have reasonable control.

White-collar workers have an equal percentage (31.4%) with good control and no control at all. Businessmen , blue-collar workers and professionals fall within the range of 23.1% to 28.7% in the category of those who have good control.

Professionals have the smallest percentage (21.20%) with no control over internet usage and agriculturists stand apart from other groups in having 62.5% who cannot control their internet obsession. It seems that their attraction is more total than that of the others. Most of the agriculturalists

interviewed for this project are urban farmers whose main bases are coconut and tapioca. It is a type of farming that leaves them with plenty of spare time to immerse themselves in the online world. That is probably why such a large number seems to have an uncontrollable attachment to the internet.

4.17. Staying Online Longer Than Intended

In an internet addiction test, one of the questions asked invariably is ‘Do you find that you stay online longer than intended?’ along with other questions like ‘Do you neglect your responsibilities to spend time online?’ When the answer is ‘often’ or ‘regularly’ for these questions, the individual’s preoccupation with the internet is definitely more than desirable.

Here, of the 600 people interviewed, the majority (37.00%) is in the group that always stayed online longer than intended. But it is only a slight margin over those who sometimes (36.30%) did so. Only 26.70% has such control that they never overstayed in the online world.

4.17.1. Gender and Staying Online Longer Than Intended

According to Brandon Gaille, “Women [64%] are more likely than men [55%] to consider themselves addicted to the internet” (Gaille, 2017). However, his observation is based on surveys in North America and European countries and the pattern in Kerala could be different.

Table 4.16.1. Gender and Staying Online Longer than Intended

Gender	Always stayed	Sometimes stayed	Not at all stayed	Total
Male	135 (42.60%)	113 (35.60%)	69 (21.80%)	317 (100%)
Female	87 (30.70%)	105 (37.10%)	91 (32.20%)	283 (100%)
Total	222 (37.00%)	218 (36.30%)	160 (26.70%)	600 (100%)

Chi square=11.80, df=2, Table value=9.21, p≤ 0.05

The association is significant

Analysis in Table No.4.17.1, show that more men (42.60%) than women (30.70%) tend to stay too long online. Likewise a higher portion of women (32.20%) than men (21.80%) never stay online more than they had planned for. In the Indian context, women are apparently more duty-conscious and are probably careful to wrench themselves away from unnecessary distractions. Since Kerala's work force is dominated by men, their career interest often pressurize men to remain online to understand about the latest developments in the internet and how they can take advantage from those. More men than women are also impulsive by nature and insistent on getting one's way.

4.17.2. Marital Status and Staying Online Longer Than Intended

The internet is an additional avenue for not only meeting people but also knowing about them without the problems and inhibitions people have when meeting new people face to face. From that angle, it is the unmarried who are likely to stay online longer than intended because they could be searching for more relationship options. But marriage in itself does not seem to reduce the craze to remain hooked up to the internet. So, married and unmarried people's needs for forming online connections may not be very different.

John Suler of Rider University says that people get "addicted to creating selves (within themselves) on the Internet to satisfy different curiosities or fantasies" (<https://123HelpMe.com>).

Table 4.17.2. Marital Status and Staying Online Longer than Intended

Marital status	Always	Sometimes	Not at all	Total
Unmarried	104 (33.00%)	125 (39.70%)	86 (27.30%)	315 (100%)
Married	114 (43.20%)	88 (33.30%)	62 (23.50%)	264 (100%)
Separated, divorced, widow	4 (19.00%)	5 (23.80%)	12 (57.10%)	21 (100%)
Total	222 (37.00%)	218 (36.30%)	160 (26.70%)	600 (100%)

Chi square=16.80, df=4, Table value=13.28, $p \leq 0.01$

The association is significant

Table No.4.17.2 shows that more married people (43.20%) than unmarried (33.00%) have the tendency to prolong their online stay. And the percentage of the married who do not overstay (23.50%) is lesser than that of unmarried (27.30%). So, between the two, it is the married who show more uncontrollable attraction to the internet, though the overall difference is not very high because in the ‘sometimes’ category, the percentage of unmarried is 39.70%.

The separated/divorced/widowed category shows a tendency different from the married and unmarried. Only 19% of them are drawn to the internet to the extent of always remaining online longer than they plan to and 57.10% never stay more than the intended time. Though the number of respondents comparatively small in this category, most of them appear to have good control over themselves.

4.18. Human Involvement in the Digital World

However perfect the functioning of a digital platform is, it cannot fully replace human judgement, which in most cases is a combination of ethics and law. Still, there is no denying the fact that digital technology is influencing

human behaviour. In such a situation, man's responsibility is to understand digital technology's role in shaping human behaviour and making it maximum beneficial for human beings. It may sometimes be difficult to balance the equation but humans cannot now completely keep off the digital world.

Of the respondents, 63.00% has high-level involvement in the digital world, 15.00% have advanced-level involvement, and 22.00% have low-level involvement. From this it has to be presumed that lots of people are using the internet for daily businesses like online shopping, chatting, making online money transfers, attending online classes, booking flight, railway, bus, and hotel tickets, browsing, gathering information and using GPS. A few more could be using it for advanced uses like online medical consultations, business transactions, personal website creation, blogging, videoconferencing, and using smart watches and Google glass. The low-level involvement group could be using it for sending emails and social networking.

4.18.1. Gender and Rate of Involvement in the Digital World

According to a study done by Sandip University, women are outdoing men in the digital world and they “increase the productivity of the organization by more than 28%.” The study also says that another reason for women's popularity in the digital world is their inclusiveness because women are more likely than men to include their colleagues or subordinates in the decision-making process. This leads to better creative deliberations in the company and results in better solutions to problems. (www. sandipuniversity. edu. in)

Table 4.18.1 . Gender and Rate of Involvement in the Digital World

Gender	Low	High	Advanced	Total
Male	53 (16.70%)	213 (67.20%)	51 (16.10%)	317 (100%)
Female	79 (27.90%)	165 (58.30%)	39 (13.80%)	283 (100%)
Total	132 (22.00%)	378 (63.00%)	90 (15.00%)	600 (100%)

Chi square=10.92, df=2, Table value=9.21, $p \leq 0.01$

The association is significant

The analysis in Table No.4.17.1, show a level of involvement quite different from the findings of the Sandip University study, indicating that cultural and economic differences play a significant role in the involvement of the different sexes in the digital world. Here both in high and advanced level, men's involvement is more than that of women. And men's involvement is less at the low level. The fact that men are conventionally more prone to experimenting with new things, that men dominate digital jobs in many parts of the country, that men have a way with gadgets, and that in Kerala, workforce consists predominantly of men, all contribute to their higher digital world involvement.

4.18.2. Education and Rate of Involvement in the Digital World

All educated people would obviously agree with the verity that online communication and relationships cannot take the place of real-life contacts. But they are keen to mix the two in such a way that digital tools can be used for the betterment of their life in the real world. Their involvement in the digital world is primarily defined by this need.

Table 4.18.2. Education and Rate of Involvement in the Digital World

Education	Low	High	Advanced	Total
Below HS	13 (46.4%)	15 (53.60%)	-	28 (100%)
HS	46 (40.7%)	58 (51.30%)	9 (8.00%)	113 (100%)
College	32 (14.5%)	159 (71.90%)	30 (13.60%)	221 (100%)
Technical	20 (18.30%)	74 (67.90%)	15 (13.80%)	109 (100%)
Professional	21 (16.30%)	72 (55.80%)	36 (27.90%)	129 (100%)
Total	132 (22.00%)	378 (63.00%)	90 (15.00%)	600 (100%)

Chi square= 63.61, df=8, Table value= 20.09, $p \leq 0.01$

The association is significant

According to the Table No 4.18.2, among the educated people, professionals show the most advanced level of involvement in the digital world. But even that is only about 27.90%, and the participation of others is way below. The involvement of majority of people of different educational levels is at the high level, and the percentage ranges from 51.30% to 71.90%. College-educated and technically-educated people top the matrix in this category, at 71.90% and 67.90% respectively. A good percentage of below-HS (46.40%) and HS (40.70%) categories have a low level of involvement. The percentage of other educational groups in low-level involvement ranges between 14.50% and 18.30%. In short, the involvement of all groups is mostly at the high level.

No one in the below-HS group has advanced-level participation in the digital world. Many of them are probably unaware of the way the internet can be utilized in many advanced ways. The comparatively high participation of the professionals could be due to their knowledge of the latest internet technology.

4.18.3. Marital Status and Rate of Involvement in the Digital World

According to Pew Research Center’s statistics, “Couples who have been together for a decade or less—also typically younger than those who have been together for longer—are much more likely to have used technology to help with the logistics and communication in their relationship, and to report that the internet had an impact on their relationship”. Some married people share an email id or a social media profile. However, “72% of married or committed online adults said the internet has “no real impact at all” on their partnership” (Lenhart & Duggan, 2014).

Table 4.18.3. Marital Status and Rate of Involvement in the Digital World

Marital status	Low	High	Advanced	Total
Unmarried	44 (14.00%)	216 (68.60%)	55 (17.50%)	315 (100%)
Married	73 (27.70%)	156 (59.10%)	35 (13.30%)	264 (100%)
Separated, divorced, widow	15 (71.40%)	6 (28.60%)	-	21 (100%)
Total	132 (22.00%)	378 (63.00%)	90 (15.00%)	600 (100%)

Chi square=47.49, df=4, Table value= 13.28, $p \leq 0.01$

The Association is significant

As per Table No.4.18.3., majority of both married and unmarried have high level involvement in the digital world. However, unmarried have a slightly bigger presence (17.50%) than married (13.30%) at the advanced level, and a much bigger presence (68.60%) than married (59.10%) at the high level. Overall, unmarried have more involvement in digital world than married. Since married people generally have family responsibilities also, they may be finding less time to involve themselves in the digital world.

In the separated/divorced/widowed category, digital world involvement appears to be very limited. For 71.40% of them involvement is very low and even among the remaining, there is no advanced level participation at all.

4.18.4. Occupation and Rate of Involvement in the Digital World

Technology is invading every field of work and people are thereby forced to redefine their conventional roles with regard to their profession. Jeremy Hunt, the Secretary of State for Health of the UK says that the arrival of highly effective diagnostic tools in the field of medicine may make general practitioners redundant because medical conditions may be digitally diagnosed. This idea may be a little far-fetched, at least for now, but GPS may have to start thinking what their role will be when such a situation comes. As such, people in all occupations should ideally remain involved in the digital world so that it will not be difficult for them to adjust when the change comes.

Table 4.18.4. Occupation and Rate of Involvement in the Digital World

Occupation	Low	High	Advanced	Total
Agriculture	18 (37.5%)	29 (60.40%)	1 (2.10%)	48 (100%)
Business	19 (20.90%)	63 (69.20%)	9 (9.90%)	91 (100%)
Blue Collar	29 (30.90%)	54 (57.40%)	11 (11.70%)	94 (100%)
White collar	16 (18.60%)	46 (53.50%)	24 (27.90%)	86 (100%)
Professionals	23 (19.50%)	75 (63.60%)	20 (16.90%)	118 (100%)
House wife/unemployed	22 (22.70%)	59 (60.80%)	16 (16.50%)	97 (100%)
Student	5 (7.60%)	52 (78.80%)	9 (13.60%)	66 (100%)
Total	132 (22.00%)	378 (63.00%)	90 (15.00%)	600 (100%)

Chi square =38.36, df=12, Table value=26.22, $p \leq 0.01$

The association is significant

The analysis of the data Table No.4.18.4 shows that from unemployed to professionals, advanced level of involvement in the digital world is limited. White-collar workers have the highest portion with advanced involvement but even that is only 27.90%. Ironically, both the unemployed and professionals have roughly the same percentage (around 16.00% to 17.00%) at the advanced level and those in the remaining occupations have lesser involvement. Majority of people in all occupations have high level involvement and their percentage range from 53.50% to 69.20%, except for students, among whom 78.80% are in this group. The present-day society is characterized by technology-driven social and educational changes, and naturally we can expect students to be the vanguard of it.

Blue-collar workers' and agriculturists' presence in the low-category is 30.90% and 37.50% respectively. Others range between 18.60% and 22.70%. Since the majority have at least high-level participation, it has to be presumed that people of all occupations are conscious of the digital revolution and involve themselves in it.

4.18.5. Income and Rate of Involvement in the Digital World

The higher a person's income is, the better his/her access likely to be to the latest digital tools and technologies. This need not in itself ensure a high level of involvement in the digital world, but a higher income will definitely help interested people in better involvement

Table 4.18.5. Income and Rate of Involvement in the Digital World

Income	Low	High	Advanced	Total
Below Rs 5000/-	22 (16.40%)	92 (68.70%)	20 (14.90%)	134 (100%)
5000-10000/-	52 (34.90%)	86 (57.70%)	11 (7.40%)	149 (100%)
10000-15000/-	21 (17.40%)	86 (71.10%)	14 (11.60%)	121 (100%)
15000-20000/-	18 (20.20%)	52 (58.40%)	19 (21.30%)	89 (100%)
20000 & above	19 (17.80%)	62 (57.90%)	26 (24.30%)	107 (100%)
Total	132 (22.00)	378 (63.00)	90 (15.00%)	600 (100%)

Chi square = 33.95, df=8, Table value=20.09, $p \leq 0.01$

The association is significant

The assumption that moneyed people could be having higher level of involvement in the digital world is supported by the analysis in Table No.4.18.5. The highest-income group has the maximum strength (24.30%) in advanced-level involvement and this percentage is decreasing steadily with decreasing income, showing a variation only in the case of below-Rs.5000 income group. Though they belong to the lowest-income range, their representation at 14.90% is more than the next two higher-income groups. One possible reason for this is that many students as well as the unemployed people subsisting on hereditary income fall in this group

At the high level, people of the income brackets Rs.10000-15000 and below-Rs.5000 have good presence. Others are within the range 57.00% to 58.00%. The Rs.5000/- to 10000/- group has 34.90% presence in the low-level involvement. Other income groups are all 20.00% or below. On the whole it is revealed that higher the income, the greater the involvement in the digital world.

Discussion

The internet's penetration into human life has become so deep that it is difficult nowadays to completely keep off the facility. People need the internet for shopping, communicating, entertainment, and information gathering. Even those who are not very keen on communicating via the internet are forced to be part of it because official information or personal messages are often conveyed through the agents of the internet like email or WhatsApp or instant messaging. This chapter has focused on people's level of involvement in the digital world.

In this study done among the people of Kerala, some marked differences have been found from the general trend in smartphone use, money spent on the internet, time spent on the internet, internet addiction, digital involvement etc. People of better income seem to own more digital gadgets and spend more money on the internet in some cases. However, in many instances, a higher percentage of lesser-income people are seen to own smartphones and spend more money on the internet. Likewise, it is also seen that people with less education is often more interested in the internet than professionals and college-educated people. Some of these less-educated people could be coming from financially-sound backgrounds with good exposure and easy access to digital gadgets.

We can see from this study that in Kerala there is not too much difference between married and unmarried people in the involvement with the internet but the participation of separated/divorced/widowed people is quite low. In the case of gender, men's use of the internet is seen to be more than that of women mainly because Kerala's work force is made up predominantly of men. However, in forming online relationships without direct contact, women out do men, showing that there is an emotional need in women to

meet people to whom they can open up without the need to fully explain their antecedents.

Agriculturists have also sprung surprises by showing a lot of interest in online relationships and virtual friends and a high level of inability to control digital involvement. Likewise, blue-collar workers have often proven to be more internet-friendly than white-collar workers even though the jobs of white-collar workers require more internet involvement.

The functionality of the internet allows it to expand without boundaries. As it expands limitlessly, more and more human beings get caught within its folds because of work-related requirements, entertainment preferences, emotional needs, and changing social norms. This attraction leads to detribalization because the more a person's involvement in the virtual world, the less his connections would become to the real world. As people get deeper into the digitally-created social reality, we clearly see the manifestations of detriablization syndrome which is fast becoming an international phenomenon. The way digital technology is developing, detribalization syndrome is likely to soon engulf most of the developed and developing world.

CHAPTER 5

SOCIAL LIFE AMIDST THE DIGITALIZATION PROCESS

“Man is by nature a social animal; an individual who is unsocial naturally and not accidentally is either beneath our notice or more than human” (Aristotle, 1944). As quoted in Sharma (2016) , according to Aristotle, society is something that has preceded the individual himself. Festivals and social ceremonies are occasions which render a sense of fullness to man in relation to his/her society. Most of these celebratory occasions are based on things like religion, culture, agriculture, changing seasons etc. Society has, over the years, conceived and devised these observances because man, as a social animal, needs them. It helps people to remain connected to their roots, values, history, and legacies. People meet each other and celebrate together and participate in ceremonies during such occasions. These instances provide a temporary reprieve from the monotony and toils of daily life.

Certain arts and crafts are traditionally associated with ceremonies, and festival seasons give many artisans an income and help to preserve those ancient crafts. These functions have obviously evolved over many years and they improve the aesthetic standards of the people participating in them. Many social ceremonies also encourage concepts like charity by reminding participants of the need to share the good things of life with others. In this chapter, an analysis is being done on the ways in which these traditional interaction patterns and social ceremonies are being overhauled by smartphone evolution and social networking platforms. Human beings will never be able to extricate themselves completely from the society but people are likely to change based on how they maintain their connections with other members of the society.

5.1. Sparing Sufficient Time for One's Family

Family is the basic unit of a society. Societies are formed by the coming together of many families and societies in turn coalesce to form a nation. Dysfunctional or weak families will destroy the very fabric of societies and thus eventually the nation itself. To keep the family sound and strong, the members of a family must have enough time to interact with and thereby understand each other. So, however hard-pressed for time an individual is because of his job schedule, he/she should ideally set apart some time for his family. Family members should understand each other's problems and work together to solve them.

With the arrival of digital technology, the concept of 'togetherness of the family' has undergone a colossal change. According to an article in Mail Online, "Parents typically send 5, 800 texts and 260 emails to their partner and children each year - but they spend less than an hour face-to-face together each day, according to a new survey" (Gray, 2016).

It has been found that more than three-fourth of the respondents (77.33%) are getting sufficient time to spend with their families. Only 22.67% suffer from a dearth of time to interact fully with their family members. This means that in Kerala, absorption into the digital world is not so high as to deprive the majority of quality time with their families.

5.1.1. Gender and Sparing Sufficient Time for One's Family

There is a basic belief in society that a mother forms the foundation of the family and that it is her duty to be the primary caregiver to the children and bring them up the right way. This belief system obviously influences women significantly so that even career women try to ensure that they get some quality time to spend with their families. Men conventionally tend to be less conscious about playing an active role in family 'togetherness'. However,

value systems are evolving fast and we cannot expect the earlier type of difference between genders in the question of spending sufficient time with their families.

Table 5.1.1. Gender and Sparing Sufficient Time for One’s Family

Gender	Getting	Not Getting	Total
Male	231 (72.87%)	86 (27.13%)	317 (100%)
Female	233 (82.33%)	50 (17.67%)	283 (100%)
Total	464 (77.33%)	136 (22.67%)	600 (100%)

Chi square = 7.63, df=1, Table value=6.63, $p \leq 0.01$

The association is significant

Analysis available in Table No.5.1.1 show that a much higher percentage of women (82.33%) than men (72.87%) get enough time to spare for their families. One of the reasons for this could be the fact that Kerala’s workforce consists more of men than women. Further, women’s innate consciousness about her family obligations could also be motivating her to manage her time in such a way that she gets enough time for her family. Men may also have more access to various agents of new media headed by smartphone. When they have better access to these tools, they may spend more time on those and manage their communications through them rather than opt for direct interaction with family members.

5.1.2. Marital Status and Sparing Sufficient Time for One’s Family

Marriage obviously makes people more family-oriented and they tend to keep apart more time for spending with family members. So, married people are more likely than unmarried to spare enough time for their families. In marriages that thrive well, it is found that “couples develop meaningful

traditions, spend time with each other, laugh together, and look for adventure. They work together to find hobbies they can both enjoy” (<https://www.focusonthefamily.com>). It has been found that “Single individuals spent more time playing musical instruments, singing, acting, and dancing than married individuals. Single individuals also spent more time listening to the radio, watching TV, socializing with people, going to bars/lounges, and traveling for social activities than married individuals” (Lee and Bhargava, 2009). When the general trend is like that, we can expect to see more married people ensuring that they have sufficient time to spend with their family.

Table 5.1.2. Marital Status and Sparing Sufficient Time for One’s Family

Marital status	Getting	Not Getting	Total
Unmarried	234 (74.29%)	81 (25.71%)	315 (100%)
Married	217 (82.20%)	47 (17.80%)	264 (100%)
Separated, divorced, widow	13 (61.90%)	8 (38.10%)	21 (100%)
Total	464 (77.33%)	136 (22.67%)	600 (100%)

Chi square =8.08, df=2, Table value= 5.99, $p \leq 0.05$

The association is significant

According to the data in Table No.5.1.2, a higher percentage of married people (82.20%) find enough time for their families than unmarried (74.29%) people and separated/divorced/widowed people (61.90%). Such an equation is only to be expected because marriage contains in it an inherent commitment to be family-oriented. So, married people are likely to be better-inclined to balance their time the right way as to ensure that their families are not neglected. Still, 17.80% of them find it difficult to maintain this balance and are not able to give sufficient time for their families. Compulsions of jobs and social commitments apparently force them to reduce the time spent with

their families. Spending more online time could also be the reason for this lack of time.

With unmarried and separated/divorced/widowed people, the percentage of people with insufficient time for their families is more, being 25.71% and 38.10% respectively. From unmarried people, less commitment is expected to the family but in the case of separated/divorced/widowed people, the larger percentage of people with insufficient time for their families could be due to myriad factors. Demands of job may be depriving them from giving enough time for their families or they could be spending more time on building online relationships.

5.2. Adverse Impacts of the Internet on Social Interactions

While people do wholeheartedly welcome the changes that the internet is bringing about in their lives, they are not oblivious to the pitfalls that come with it. According to Thomas Wells Brignall III & Thomas Van Valey (2007), “the Internet's extraordinary growth is not without concern. Of particular relevance is the issue of the potential impact of the Internet and computer-mediated communications on the nature and quality of social interaction, especially among young people”.

Of the 600 respondents who were interviewed, 30.50% said that the presence of the internet was affecting their social life very much negatively. But the largest portion of them (46.17%) apparently feel that the negative effect is only moderate and 23.33% seem to be of the opinion that there are no negative repercussions on their social life because of the internet. The difference obviously depends on the way in which those in each group use the internet.

5.2.1. Gender and Adverse Impacts of the Internet on Social Interactions

“A 2014 study about relationship visibility found that individuals who were anxious about their relationship would display a high visibility online. Ultimately it pays to remember that your relationship exists outside a shiny application and spending time with someone you love is better than liking a photo of someone you barely know” (Mitchell, 2018). The author is of the opinion that social networking sites and the like have become so much the in-thing that many participate in them to keep up appearances.

And as far as keeping up appearances go, “with 40% of male respondents confirmed that it is very important how others perceive them and that they will go out of their way to keep up appearances. For women, their view was more humble, whilst realising its importance, they stated that keeping up appearances was only important within their closest friends and family circle” (Reuters, 2015). This is the findings of a Dubai-based life-coaching business Ithaca Life on the basis of a Fulfillment Index Study that they conducted. With men apparently more keen on keeping up appearance, they are likely to spend more time on online activities to the detriment of real-life relationships.

Table. 5.2.1. Gender and Adverse Impacts of the Internet on Social Interactions

Gender	Very much	Somewhat	Not at all	Total
Male	110 (34.70%)	161 (50.79%)	46 (14.51%)	317 (100%)
Female	73 (25.80%)	116 (40.99%)	94 (33.21%)	283 (100%)
Total	183 (30.50%)	277 (46.17%)	140 (23.33%)	600 (100%)

Chi square =29.41, Table value=9.21, p≤ 0.01

The association is significant

Table No.5.2.1 reveals that a higher portion of men (34.70%) than women (25.80%) feel that their real-life communication has been very much affected by their online activities. Men outnumber women also in those who feel that their social interaction was ‘somewhat’ affected because of the internet. And while only 14.51% men feel that their social life has not been negatively impacted by their online involvement, 33.21% women feel so. Men, either because of their job pressures or their interest in exploring wider, appear to be more active online and this has apparently had a more negative influence on their social life than women.

5.2.2 Education and Adverse Impacts of the Internet on Social Interactions

“Education is one of the most important predictors – usually, in fact, the most important predictor – of many forms of social participation – from voting to associational membership, to chairing a local committee to hosting a dinner party to giving blood” (Putnam 2000, p.186). According to Campbell (2000) “an important justification for the large expenditures on education within many democratic nations is its social, and not just economic, impact – the benefits an educated electorate brings to civil society”. In short, education appears to have an unquestionable influence on social interaction and too much internet use by educated people may damage this constructive effect.

Table 5.2.2. Education and Adverse Impacts of the Internet on Social Interactions

Education	very much	Some what	Not at all	Total
Below HS	11 (39.29%)	14 (50.00%)	3 (10.71%)	28 (100%)
HS	31 (27.43%)	41 (36.28%)	41 (36.28%)	113 (100%)
College	71 (32.13%)	93 (42.08%)	57 (25.79%)	221 (100%)
Technical	34 (31.19%)	53 (48.62%)	22 (20.18%)	109 (100%)
Professional	36 (27.91%)	76 (58.91%)	17 (13.18%)	129 (100%)
Total	183 (30.50%)	277 (46.17%)	140 (23.33%)	600 (100%)

Chi square =26.28, df=8, Table value=20.09, $p \leq 0.01$

The association is significant

According to Table No.5.2.2, the least-educated below-HS group has the highest portion (39.29%) of people whom the internet use has impacted very much negatively. However, the total number of respondents in this group is rather low (28) and it is possible that the percentages that appear on analysis may not be fully representative of the group. The HS-group, with slightly more education, has a much lesser percentage (27.43%) that has been impacted negatively by the internet use.

College-educated people have 32.13% who feel that the internet influence is very much and so undesirable. This group could be having more time to spend on new media tools. Technically-educated people who have 31.19% respondents in the same opinion bracket could be spending time on it because their knowledge of electronic gadgets could be higher than the rest. The highest educated group, that of professionals, has only 27.91% who have the opinion that the negative effects of internet use on social interactions has been very high. They may be using digital tools less due to lack of time.

5.2.3. Marital Status and Adverse Impacts of the Internet on Social Interactions

Earlier it was believed that unmarried people use the internet more to seek new relationships but now it is seen that married people also seek online contacts aplenty for various reasons. Even those in happy marriages use the internet a lot for extra entertainment or information gathering, while others rely on the internet as a substitute for what they are lacking in real life. “With smartphones and social media apps, it’s never been easier for dissatisfied spouses to look for a new relationship, get in contact with an ex, or seek out a fling. A whopping 30% of Tinder users are married. Sites like Ashley Madison. com even cater to married people looking for affairs – over 130 million people worldwide visit Ashley Madison each month” (<https://www.mckinleyirvin.com>).

Table 5.2.3. Marital Status and Adverse Impacts of Internet on Social Interactions

Marital status	very much	Some what	Not at all	Total
Unmarried	93 (29.52%)	155 (49.21%)	67 (21.27%)	315 (100%)
Married	82 (31.06%)	119 (45.08%)	63 (23.86%)	264 (100%)
Separated, divorced, widow	8 (38.10%)	3 (14.29%)	10 (47.61%)	21 (100%)
Total	183 (30.50%)	277 (46.17%)	140 (23.33%)	600 (100%)

Chi square =11.75, df=4, Table value=9.49, $p \leq 0.05$

The association is significant

It is clear from Table No.5.2.3 that internet absorption is ‘very much’ damaging more married (31.06%) people than unmarried people (29.52%). But it is causing maximum damage to the real-life social interactions of

separated/divorced/widowed people (38.10%). This is only to be expected because it is likely that a higher percentage of separated/divorced/widowed people are searching for fresh relationships and involvements, and are relying on the internet for entertainment like games to fill the loneliness, if any, in their lives. Still, a much larger percentage (47.61%) of them feel that the internet has not caused any impairment to their social life and this percentage is much more than married (23.86%) and unmarried (21.27%) people.

Though the damage caused on the social relationship of the separated/divorced/widowed people cannot be clearly analyzed because of the small number of respondents in the group, they do seem to take a very divergent path in their internet use different from both the married and unmarried, displaying both extremes in their internet behavior.

5.3. Using Digital Devices to Communicate with Family Members

Sir Victor Blank, the former Chairman of Lloyds TSB, appreciates the way technology aids communication. However, he adds a word of caution. He says that “if it takes away regular face-to-face or direct conversations, then you lose something of the softer edges” (Jones, 2011). As we become increasingly technology-dependent, we are losing conventional communication skills like face-to-face interaction which is necessary to lead a constructive life in society. When parents and children who live in the same house or students sitting on the same bench communicate more via WhatsApp or instant messaging than in person, people lose the warmth and bond they develop by physical proximity and verbal communication.

Tables No.5.3.1 and 5.3.2 show that 63.33% of the respondents use digital devices to communicate with their dear and near ones rather than talk to them directly. Only the remaining people care to stick to conventional modes of communication. The atmosphere in many present-day families,

where both parents are working and they struggle to balance housework and office work, becomes conducive to promoting digital communication through short messages sent to all family members simultaneously.

5.3.1. Gender and Using Digital Devices to Communicate with Family Members

It is generally believed that men are more comfortable with digital technology and as such is more likely to be into the habit of using digital devices to communicate. Since men are earning members in more cases, they also retain more freedom to purchase the latest gadgets at their convenience and experiment with them.

Table 5.3.1. Gender and Using Digital Devices to Communicate with Family Members

Gender	Using	Not using	Total
Male	220 (69.40%)	97 (30.60%)	317 (100%)
Female	160 (56.54%)	123 (43.46%)	283 (100%)
Total	380 (63.33%)	220 (36.67%)	600 (100%)

Chi square =10.65, df= 1, Table value= 6.63, $p \leq 0.01$
Association is significant

According to Table No.5.3.1, 69.40% of the respondents are into the habit using digital devices to communicate with family members even when they can easily communicate face-to-face with them, whereas only 56.54% of women do so. This difference in percentage could be mainly due to the fact that men have become more used to communicating via digital devices. However, it is possible that more women are conscious about the drawbacks of digital communication. Being more pragmatic and better-focused about bonding with children and other family members, some of them could be

consciously reducing the use of digital devices for communication at least when the rest of the family is physically nearby.

5.3.2. Marital Status and Using Digital Devices to Communicate with Family Members

Married people are likely to be comparatively more into using digital devices for communication. FiLIP is a kids’ locator and wearable phone that some parents make their children wear so that they can track their kids without forcing them to call or message them. With parents relying on digital technology for focusing on their children from a very early age, it would be no wonder if married people are more into using digital devices for communicating with family members. “Among parents likely to get their kids wireless service before they turn 13, being able to get hold of their child easily and that their child can reach out to them easily (90%) were their top primary reasons for getting their child wireless service. Eighty-percent said so they could track their child’s location, and 66% said that their child has been asking for wireless service for a while” (<http://www.nielsen.com>).

Table. 5.3.2. Marital Status and Using Digital Devices to Communicate with Family Members

Marital status	Using	Not using	Total
Unmarried	212 (67.30%)	103 (32.70%)	315 (100%)
Married	149 (56.44%)	115 (43.56%)	264 (100%)
Separated, divorced, widow	19 (90.48%)	2 (9.52%)	21 (100%)
Total	380 (63.33%)	220 (36.67%)	600 (100%)

Chi square =14.20, df= 2, Table value=9.21 , $p \leq 0.01$

The association is significant

From Table No.5.3.2, we can perceive a big difference between separated/divorced/widowed people and the rest in the use of digital devices for communication because 90.48% of them use them for contacting even those family members who are within physically accessible premises. This is a big difference even if we leave a margin for the fact that number of respondents is not high in this group. As a group, these people do not seem to be comfortable with oral communication and apparently prefer to convey information through written words which will make the matter clearer and reduce the chance of counter-questions.

Of the remaining two groups, the unmarried seem to be more comfortable with communicating via digital devices because 67.30% of them prefer it while only 56.44% of married prefer to do so. However, the majority in all categories prefer to communicate with family members in the next room the same way they may communicate with an ‘internet friend’ in a far-flung land. The fact that they can copy and replicate messages, send the same message to all instead of calling out the children if they are in different rooms, can send reminders, can be done with the job of passing on a bit of information to all pretty fast without worrying about their responses etc. must be making the method the best choice for many.

5.4. Persuading Uninterested Family Members to Use Digital Devices

Persuasion is a crucial aspect of human interaction. Most people take pleasure in convincing others to adopt the idea or belief to which they subscribe. Since it does not involve any form of intimidation or coercion, people easily fall victims to persuasion. According to Aristotle “Character may almost be called the most effective means of persuasion” (<https://www.quintonhouseschool.co.uk>)

Those people who tend to believe that digital communication is the best even with those who are physically near you either because it is the easiest mode of communication, or because it is in vogue, will invariably tend

to persuade others also to increasingly rely upon it. However, among the respondents, the majority (44.33%) appears to be totally indifferent to persuasion, followed by 36.33% who have a lukewarm attitude to the idea. Only just 19.33% are seriously into persuading others to rely on digital devices to communicate with all.

Table 5.4.1. Gender and Persuading Uninterested Family Members to Use Digital Devices

Men are believed to be more forcefully persuasive, especially within a family circle, and researches have also revealed some differences in the persuasive skills of males and females though it is not clear to what extent these differences influence in persuading others to use digital devices. Andrews & Patricia (2006) say that “male and female subjects differed from each other in the way they argued, with males being more inclined to present criterion-based arguments and women more likely to invent their own”.

Table 5.4.1. Gender and Persuading Uninterested Family Members to Use Digital Devices

Gender	Frequently	Sometimes	Never	Total
Male	76 (23.97%)	122 (38.49%)	119 (37.54%)	317 (100%)
Female	40 (14.13%)	96 (33.92%)	147 (51.94%)	283 (100%)
Total	116 (19.33%)	218 (36.33%)	266 (44.33%)	600 (100%)

Chi square =15.34, df= 2, Table value=5.99, $p \leq 0.05$

The association is significant

According to Table No.5.4.1, men (23.97%) are seen to be more persuasive than women (14.13%) in frequently prevailing upon indifferent family members to digitally communicate with their near and dear ones. They outdo women also in ‘sometimes’ persuading others to do so. Overall, men

are very much more into encouraging others to increasingly use digital devices for communication. Women have comparatively less interest in it and 51.94% of them never do it. Many women are by nature unassertive and rarely take it upon themselves to enforce their ideas on others. They leave to men the job of urging others to experiment with new technology and new ideas and hesitate to play the role of motivators to others.

5.4.2. Marital Status and Persuading Uninterested Family Members to Use Digital Devices

The art of persuasion involves appealing to reason as well as appealing to emotion and finally winning over the other person in such a way that he or she internalizes the persuader’s belief system or suggestions. Married people are generally better in the art because in most cases they are likely to have the experience of persuading their partner into doing things the way they like. To make digital communication a part of their daily routine, they will have to talk in such a convincing way that the rest of the family internalizes the argument and falls in line.

Table 5.4.2. Marital Status and Persuading Uninterested Family Members to Use Digital Devices

Marital status	Frequently	Sometimes	Never	Total
Unmarried	53 (16.83%)	136 (43.17%)	126 (40.00%)	315 (100%)
Married	61 (23.11%)	75 (28.41%)	128 (48.48%)	264 (100%)
Separated, divorced, widow	2 (9.52%)	7 (33.33%)	12 (57.14%)	21 (100%)
Total	116 (19.33%)	218 (36.33%)	266 (44.33%)	600 (100%)

Chi square =15.82, df=4, Table value=13.28, $p \leq 0.01$

The association is significant

Analysis in Table No.5.4.2 show that more married people (23.11%) tend to frequently persuade others to use digital devices than unmarried (16.83%) and separated/divorced/widowed people (9.52%). Separated/divorced/widowed people appear to be the least interested in persuasion because, besides having the smallest portion in frequently persuading others, 57.14% of them completely refrain from persuading others. It has to be presumed that this category of people is generally not interested in imposing their ideas on others.

5.5. Membership in Cultural Organizations

“Groups lie at the core of the human experience and underpin the structure and accomplishments of the human society. In groups, people can coordinate their actions and cooperate to achieve goals that individuals acting alone could never achieve” (Hogg et al., 2008). People join cultural organizations to bond with fellow humans sharing similar interests, to improve their knowledge, and widen their contacts. They want to be accepted into groups because interpersonal acceptance increases a person’s self-esteem. Protecting and enhancing self-esteem is important for human beings, because, as proposed by sociometer theory, “self-esteem is a psychological gauge of the degree to which people perceive that they are relationally valued and socially accepted by other people” (Leary, 2012).

With the resources provided by the internet for forming groups, face-to-face organizations are getting supplanted more and more by online groups. Online groups, which are free from the constraints of time and space, give people ample opportunities for experimenting with new ideas, identities, and modes of expression. This emergent culture has even chartered new paths in the offline trajectories of certain movements. With the profound changes that the internet organizations have brought about, more and more people are abandoning conventional cultural organizations.

Of the respondents, an absolute majority of 63.33% have no membership in any offline cultural organizations. The remaining, who have

memberships, could be doing it together with maintaining affiliations to online groups.

5.5.1. Gender and Membership in Cultural Organizations

In the last century, men-only clubs were quite common all over the world, so that it has to be presumed that more men had opportunities to join cultural organizations earlier. The membership of Yale Club of New York City, the world’s largest men-only club, established in 1897, started admitting women only in 1969. Secular and non-political international clubs like Rotary Club, Lions Club etc. too started admitting females only many years after these clubs started. For admitting females, “the first step was taken by a Rotary Club in India, who made a proposal that the word “male” be deleted from the Standard Rotary Club Constitution, 37 years after the first proposal to allow female members into Rotary, on May 4, 1987, the US Supreme Court ruled that Rotary Clubs could no longer exclude women from membership on the basis of gender” (Jones, 2017). With such an attitude towards women’s participation in organizations, we can definitely expect to see more men in cultural associations.

Table 5.5.1 Gender and Membership in Cultural Organizations

Gender	Have membership	Do not have membership	Total
Male	129 (40.69%)	188 (59.31%)	317 (100%)
Female	91 (32.16%)	192 (67.84)	283 (100%)
Total	220 (36.67)	380 (63.33%)	600 (100%)

Chi square =4.69, df= 1, Table value=3.84, $p \leq 0.05$

The association is significant

From Table No.5.5.1, it is clear that more men (40.69%) have memberships in cultural organizations than women (32.16%). It is nothing surprising considering the fact that more clubs and societies were open to men

earlier. Further, working women comparatively have less time to spare for clubs and other activities, pressured as they are with housework and office work and other family responsibilities like caring for children or an aged parent.

5.5.1 Marital Status and Membership in Cultural Organizations

Some clubs offer different types of memberships for the married and the single – individual membership and joint membership. And while single people can obviously not apply for a married membership, married people are free in some clubs to seek individual membership but still bring the partner as a guest. Some clubs allow couples to take membership at a reduced price “with Joint Members paying the equivalent of one and a half full Town subscriptions instead of two” (<http://www.nlc.org.uk/membership>). With such allures for couples, there is a possibility that more married people could be interested in joining cultural organizations.

Table. 5.5.2. Marital Status and Membership in Cultural Organizations

Marital status	Have membership	Do not have membership	Total
Unmarried	118 (37.45%)	197 (62.54%)	315 (100%)
Married	100 (37.88%)	164 (62.12%)	264 (100%)
Separated, divorced, widow	2 (9.52%)	19 (90.48%)	21 (100%)
Total	220 (36.67%)	380 (63.33%)	600 (100%)

Chi square =6.91, df=2, Table value=5.99, $P \leq 0.05$

The association is significant

Table No.5.5.2 shows that there is very little difference between the percentage of married and unmarried who show an interest in joining cultural

organizations. On the other hand, there is an enormous difference between separated/divorced/widowed people and the rest in the interest shown in joining such groups. 90.48% of separated/divorced/widowed people refrain from getting engaged in cultural groups as against 62.54% of unmarried and 62.12% of married who refrain.

Even if married people have some benefits and interests in joining cultural groups, there may be family responsibilities and time adjustment problems that prevent them from spending time at such establishments. The reasons for the indifference of separated/divorced/widowed people are more obscure, though it can be attributed to their tendency to withdraw from society or their inability to spare time for such activities as a result of being a single parent or the sole breadwinner for the family.

5.6. Participation in Social Movements

Human beings are interested in joining social movements because participation in such undertakings gives them a social identity as well as a collective identity. Though there is a similarity between these two identities, there is a core difference between the two also. Social identity is all about the cognitions of a particular individual regarding his membership in a single or multiple groups. As slightly different from this, “collective identity is an individual’s cognitive, moral, and emotional connection with a broader community, category, practice, or institution” (Polletta et al., 2001). The combination of the two almost become a heady emotion for many and in cases where a movement has satisfying results also, the participation becomes an extremely fulfilling experience for the partakers. It is this gratification that prompts many people to join such movements and make many personal sacrifices.

Of the respondents, 48.00% seem to be interested in being part of social movements. But only 16.30% are found to be excited enough about an action or a cause to enjoy being at the helm of affairs. The remaining 35.70%

seem to lack the incentive for participating in challenging collective activities.

5.6.1. Education and Participation in Social Movements

Social movements are arenas of significant learning opportunities, sometimes far more effective than the educational opportunities one gets inside a classroom. The informal, collective, and spontaneous learning that takes place during the process of social movements, where all the participants become pedagogues to each other, in a very enriching experience for everyone, irrespective of the level of their formal education. While this is so, educational progress has always facilitated social movements because education has helped people to see things in a different perspective. The main torchbearers of Indian freedom struggle were all highly educated people who gave up their lucrative careers to join the movement and mobilize the masses. Education obviously widened their horizons and gave them the ability to question the inequality to which the ruled people were subjected to by the rulers, and at the same time enabled them to identify themselves with the masses who had less formal education than them but had their own keen perceptions born out of life's experiences.

Table 5.6.1. Education and Participation in Social Movements

Education	Take leadership	participate	Not participate	Total
Below HS	9 (32.10%)	6 (21.40%)	13 (46.40%)	167 (100%)
HS	24 (21.20%)	51 (45.10%)	38 (33.60%)	164 (100%)
College	34 (15.40%)	115 (52.00%)	72 (32.60%)	120 (100%)
Technical	22 (20.20%)	57 (52.30%)	30 (27.50%)	86 (100%)
Professional	9 (7.00%)	59 (45.70%)	61 (47.30%)	63 (100%)
Total	98 (16.30%)	288 (48.00%)	214 (35.70%)	600 (100%)

Chi square =28.13, df=8, Table value=15.51, $p \leq 0.05$

The association is significant

In the case of people of Kerala, as seen in Table No.5.6.1, the less-educated seem to be more keen on spearheading movements, with the least-educated having 32.10% with leadership aspirations and the most-educated having only 7.00% interested in being leaders. Though this interest does not form a steadily declining graph with increasing education since technically-qualified people appear to be more interested than college-educated in becoming leaders, overall those with higher education seem to have less interest or ability to head movements.

When it comes to just participation in movements, technically-qualified people (52.30%) are the keenest, closely followed by the college-educated (52.00%). Professionals have 45.70% interested in participating, closely followed by the HS group with 45.10%. As far as participation is concerned, the least-educated appear to be the least keen in entering the arena.

We can see that lots of people refrain completely from participating in social movements. In many cases, it is not because they do not believe in the rightness of an act, but only because they want to play it safe. A young woman named Swathi, a software professional, was attacked and hacked to death by a single individual at Nungambakkam railway station (<https://indianexpress.com>). Many people saw the act of murdering but did not try or rather did not dare control the raging murderer. In another case, a person shot a video of a man falling to death instead of trying to help him. These are instances of public apathy and such acts cannot be considered examples of sadism or misogyny. As all human beings, people are simply afraid of their own safety and a change in the attitude can be brought about only by a slow process of inculcation of social responsibility. “Moral values are impotent if they are not backed up by physical courage. Being physically tough without moral integrity will be even worse. So we have a dual responsibility” (Sreeram, 2016).

5.7. Participation in Social Ceremonies

Most ceremonies have either religious or cultural significance. People hold ceremonies to observe religiously important days, to celebrate happy occasions like winning a match, to reflect on historically important days like the one on which a country's foreign yoke was thrown off, to commemorate the birth or death great men, or to celebrate the continuous renewal of life by the arrival of new seasons. Solemn ceremonies are conducted even to mark unpleasant happenings that caused death or destruction. Such ceremonies are held to convey the message that people are uniting to heal the grief.

Participation in ceremonies strengthens people's bonds with family and friends and the larger society. It gives them a sense of belonging, paves the way for social acceptance, and releases them at least temporarily from the boredom of mechanical everyday life. However, some of the ceremonies can be quite expensive and to that extent may turn out to be counterproductive for the financially handicapped.

Of the respondents, 57.00% people are seen to be interested in participating in ceremonies with the rest preferring to avoid it. Though more people seem to like ceremonies, a substantial number dislikes them as well. Introverts basically dislike ceremonies that involve mingling with others, and financial constraints could be a dampener for many.

5.7.1 Gender and Participation in Social Ceremonies

Conventionally men had more freedom of movement and that made it easier for them to reach the venues of ceremonies for participating in commemorative meetings, inaugurations, and the like. However, family-based social ceremonies have always been women's forte and they are very sociable and outgoing during such functions. So, gender in itself is unlikely to be a reason for people participating more or less in social ceremonies.

Characteristics like introversion, laconism, social awkwardness, diffidence etc. which make people turn away from involvement in social ceremonies are common to both genders.

Table 5.7.1. Gender and Participation in Social Ceremonies

Gender	Interested	Not Interested	Total
Male	207 (65.30%)	110 (34.70%)	317 (100%)
Female	135 (47.70%)	148 (52.30%)	283 (100%)
Total	342 (57.00%)	258 (43.00%)	600 (100%)

Chi square =18.88, df=1, Table value=6.63 , $P \leq 0.05$

The association is significant

According to the analysis in Table No.5.7.1, a higher portion of men (65.30%) are interested in participating in social ceremonies than women (47.70). Since 52.30% women say that they are not interested, it has to be presumed that it is not circumstances that force them not to participate but their innate dislike of such ceremonies. In the case of dignitaries, they are supposed to show an interest in ceremonies and the Duchess of Cornwall was criticized by many “for her apparent lack of interest in the Commonwealth Games Opening Ceremony” (Mitcham, 2018).

5.7.2. Marital Status and Participation in Social Ceremonies

Some people love to get married in elaborate ceremonies. Hillary and Lauren are rock climbers and chose to get married “on the edge of a mountain in Malibu, California” (McElwain, 2016). In Kerala, a 90-minute marriage ceremony took place 4 meters underwater (Tiwari, 2017) (<https://www.indiatimes.com>) and many more such exotic weddings are taking place all over the world. Even non-exotic, conventional weddings are often very elaborate, expensive, and time-consuming. So, most married people, barring

those who opt for civil marriages, might have been the epicenter of a ceremony at some stage and so could be more comfortable with family-based social ceremonies. But here too, genetic tendencies play a role and marriage in itself need not make people interested in ceremonies.

Table 5.7.2. Marital Status and Participation in Social Ceremonies

Marital status	Interested	Not Interested	Total
Unmarried	198 (62.86%)	117 (37.14%)	315 (100%)
Married	128 (48.48%)	136 (51.52%)	264 (100%)
Separated, divorced, widow	16 (76.19%)	5 (23.81%)	21 (100%)
Total	342 (57.00%)	258 (43.00%)	600 (100%)

Chi square =15.37, df=2, Table value=9.21, $P \leq 0.05$

The association is significant

Table No.5.7.2 shows that married people form the smallest portion of people (48.48%) interested in social ceremonies and consequently the highest portion (51.52%) indifferent to participation in social ceremonies. At the other end of the spectrum, separated/divorced/widowed people appear to be very keen participants in ceremonies with 76.19% of them enjoying it and only the rest refraining from it. The unmarried people come in-between.

The internet and social networking sites could be playing a role in making many people indifferent to social ceremonies because the internet offers them ample scope for meeting people and socializing instead of relying on elaborate real ceremonies to strengthen bonds and relieve boredom. The sense of belonging and identity they get from online contacts may be enough for them to get what social ceremonies give to others.

5.7.3. Education and Participation in Social Ceremonies

Dignitaries, who are likely to be well-educated, are often called upon to participate in social ceremonies by inaugurating a function or financially supporting a ceremony. Educated and successful people are believed to have a moral obligation to encourage and sustain social ceremonies and enriching the ritual by their mere presence. “Community values, enacted during rituals, inspiring this quest may include volunteerism, leadership, and the obligations of educated people to improve the human condition. Spiritual unity is created through ritual action by opening a space where community members come together, not only in physical proximity, but in an intersection of action, beliefs, and meaning” (Manning, 2000, p.34).

Table 5.7.3. Education and Participation in Social Ceremonies

Education	Interested	Not Interested	Total
Below HS	22 (78.57%)	6 (21.43%)	28 (100%)
HS	81 (71.68%)	32 (28.32%)	113 (100%)
College	114 (51.58%)	107 (48.42%)	221 (100%)
Technical	58 (53.21%)	51 (46.79%)	109 (100%)
Professional	67 (51.94%)	62 (48.06%)	129 (100%)
Total	342 (57.00%)	258 (43.00%)	600 (100%)

Chi square =15.37, df=2, Table value=9.21 , $P \leq 0.01$

The association is significant

Dignitaries may bolster a ceremony by their very presence or may insist on elaborate social ceremonies but the core strength of all social ceremonies is mass participation for which education has no significance. The fact that less-educated people are as much or more interested in participating

in social ceremonies is clearly seen from the data in Table No.5.7.3 because the least-educated, below-HS group seems to be most interested in participating in them.78.57% of them are keen on involvement and they are followed by the HS category which has 71.68% with enough interest. Overall, the more educated seem to be less interested though the graph rises a bit in the case of technically-educated who are slightly keener than college-educated in ceremony participation.

Rituals and ceremonies satisfy some deep-seated yearnings in man. Some ceremonies bind the partakers by placing them together under a large umbrella of an intangible primordial force while some unite them through universal templates of unity, aesthetics, brotherhood, and the unbelievable cycle and continuity of life. These basic human needs have nothing to do with education. That is why the less-educated are eager adherents of ceremonies. There is a criticism that the fount of social ceremonies is superstition and that they “reinforce a collectivist mentality that gives little room for individual freedom and innovation” (Raghava, 2018). But by catering to some of the most basic human needs which are common to all, ceremonies blur the dividing line between the educated and the uneducated.

5.8. Participation in Religious Ceremonies

The majority of educated people are familiar with the Marxian statement that ‘religion is the opium of the people’ the complete form of which is "Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people" (Marx, 1844). Despite the enormous impact the statement had on the 20th century human society, if it has not been able to take people away from all religious ceremonies, it is because of the enormous influence religion had and still has on family bonding.

Religious ceremonies were and are the most important occasions when families come together to celebrate and share each other's happiness. This spurs people to take part in such functions. Religions integrate myths into these practices to convey messages effectively and people do not bother to question these myths because they want to believe them since, as Marx said, religion is the narcotic that gives them an ersatz happiness that they prefer to have.

Of the respondents, majority (53.33%) were found to be not interested in participating in religious ceremonies and only the remaining were seen to be interested. The new entertainment offered by the internet, dominated by social networking sites and music and movies could be one of the reasons that make people reluctant to participate in religious ceremonies. Religious belief could also be becoming less compared to earlier times.

5.8.1. Gender and Participation in Religious Ceremonies

“Despite being excluded from leadership positions, in almost every culture and religious tradition, women are more likely than men to pray, to worship, and to claim that their faith is important to them” (Trzebiatowska & Bruce, 2013). Because of the lack of power and exploitation that women suffered in conventional societies, women might have turned to religion for consolation and embraced religious ceremonies which are the tangible representations of religion. Since a woman's working arena was and is restricted to the home in many cases, religious ceremonies remained the main entertainment options for her till malls and kitty parties came into existence. Once women have started working outside home, their participation in religious ceremonies has also become less.

Table 5.8.1. Gender and Participation in Religious Ceremonies

Gender	Participating	Not participating	Total
Male	127 (40.06%)	190 (59.94%)	317 (100%)
Female	153 (54.06%)	130 (45.94%)	283 (100%)
Total	280 (46.67%)	320 (53.33%)	600 (100%)

Chi square=11.77, df=1, Table value=6.63, $p \leq 0.05$

The association is significant

According to Table No.5.8.1, more women (54.06%) than men (40.06%) seem to be interested in participating in religious ceremonies. The assumptions about women seeking solace in religion and finding religious ceremonies as the main entertainment option can be sustained with the data available here. Kerala's women have a high level of literacy though they do not have proportional representation in the workforce, but seem to fall in line with conventional attitudes towards religious ceremonies.

5.8.2. Education and Participation in Religious Ceremonies

It is generally presumed that more educated a person is, the less likely he is to believe in religion. This is because many religious myths cannot be scientifically explained or rationally accepted and an educated person feels that it does not fit in with what science has taught him based on empirical evidence. Blind belief exists at the core of all religions and educated people see this as obscurantism more than anything else. Many of the educated may not totally deny the existence of a superior force that has some influence over the destiny of human beings but they may not be interested in organized religion which they find redundant, and so may tend to keep religious ceremonies at arm's length. As against this, the faith of the less educated is more complete because they believe without questioning or trying to

scientifically analyse what they are being told to explain the existence of god or organized religion.

Table 5.8.2. Education and Participation in Religious Ceremonies

Education	Participating	Not participating	Total
Below HS	21 (75.00%)	7 (25.00%)	28 (100%)
HS	75 (66.37%)	38 (33.63%)	113 (100%)
College	93 (42.08%)	128 (57.92%)	221 (100%)
Technical	45 (41.28%)	64 (58.72%)	109 (100%)
Professional	46 (35.66%)	83 (64.34%)	129 (100%)
Total	280 (46.67%)	320 (53.33%)	600 (100%)

Chi square=36.07, df=4, Table value=13.28, $p \leq 0.01$

The association is significant

According to Table No.5.10.2, the percentage of people interested in participating in religious ceremonies is inversely proportional to their level of education i. e. the lesser their education is, the higher their interest in participating in religious ceremonies. The least-educated have a whopping 75.00% interested in social ceremonies whereas those with the maximum educational qualification – the professionals – have only 35.66% interested in such involvement. The percentages show a steady decline with increasing education. This supports the postulate that the increased knowledge brought about by higher education makes people question the inherent contradictions of organized religion and religious ceremonies.

5.8.3. Marital Status and Participation in Religious Ceremonies

Most marriages involve some form of religious ceremony. Even those who are not overtly religious do not shy away from such ceremonies because

familiarity with such ceremonies through participation in many weddings makes them acceptable to people. And when a child is born, there are ceremonies connected with naming, feeding etc. and in many communities there are coming-of-age ceremonies like circumcision, sweet-sixteen parties, and Bar Mitzvah and Bat Mitzvah among Jews, which symbolize the severance from childhood and entering the threshold of adulthood. For organizing some of these ceremonies, parents have to spend a lot of money. But parents get it done nevertheless, either because of their strong belief or for social acceptance. As such, we can presume that married people are not generally averse to participation in religious ceremonies.

Table 5.8.3. Marital Status and Participation in Religious Ceremonies

Marital status	Interested	Not Interested	Total
Unmarried	111 (35.24%)	204 (64.76%)	315 (100%)
Married	156 (59.09%)	108 (40.91%)	264 (100%)
Separated, divorced, widow	13 (61.90%)	8 (38.10%)	21 (100%)
Total	280 (46.67%)	320 (53.33%)	600 (100%)

Chi square=34.86, df=2, Table value=9.21, $P \leq 0.01$

The association is significant

By analysing the data in Table No.5.8.3, it can be seen that married people (59.09%) are far more interested than unmarried people (35.24%) in participating in religious ceremonies. This sustains our assumption about married people being more inclined towards religious ceremonies but the table has another category namely separated/divorced/widowed people. The respondents are comparatively less in the category but those in the group show a much stronger affiliation (61.90%) for religious ceremonies. The reason for this is not explicit but many factors could be influencing this attitude. Some of them may be single parents and religious ceremonies could

be a source of comfort for them. Some others could be seeing such ceremonies as opportunities for meeting people and renewing social contacts.

5.9. Participation in Spiritual Ceremonies

For too many people, the difference between religion and spirituality is so wafer-thin that they do not warrant any distinction. However, people can be spiritual without being religious at all because spirituality is entirely personal whereas religion is a collective identity that requires a whole lot of rules, codes, dogmas, ceremonies, and loyalties to make it complete. These religious rules may include dietary and dress restrictions whereas such restrictions are inconceivable in the case of spirituality. Spirituality is an inner calling that comes out of one's own heart whereas religion is something imposed on one from outside. "Religion is belief in someone else's experience. Spirituality is having your own experience" (Chopra, 2014)

A spiritual ceremony can be a ritual that reflects the deepest beliefs of a person who participates in it, without any interference from religion. Depending upon a person's convictions and his idea of spirituality, a host of things like planting a tree, helping the needy, providing palliative care, sitting in meditation, managing a complex yoga posture, listening to music, or enjoying an exemplary piece of creative art where one can find the soul of the artist in that work, can be spiritual experiences.

Of the respondents, only 42.50% have participated in any form of spiritual ceremony. For the remaining, such ceremonies are completely alien. There is nothing surprising in it because a spiritual ceremony participation, especially in a group ambience, is not easy to come by. It is often an act of self-discovery and the fact that 42.50% have participated in it is a good statistics for people's interest in human spirituality.

5.9.1. Gender and Participation in Spiritual Ceremonies

Women are generally perceived to be more religious and spiritual than men. Spirituality, according to Bryant, is “the process of seeking personal authenticity, genuineness, and wholeness; transcending one’s current locus of centrality (i. e., recognizing concerns beyond oneself) ; developing a greater connectedness to self and others through relationships and community; deriving meaning, purpose, and direction in life; and openness to exploring a relationship with a higher power or powers that transcend human existence and human knowing” (Bryant, 2007, p.835). This is too complex a definition to be used to measure women’s spirituality. Whether women are really more spiritual or not, there is definitely some difference in the way men and women give vent to their spirituality.

Table 5.9.1. Gender and Participation in Spiritual Ceremonies

Gender	Participating	Not participating	Total
Male	110 (34.70%)	207 (65.30%)	317 (100%)
Female	145 (51.24%)	138 (48.76%)	283 (100%)
Total	255 (42.50%)	345 (57.50%)	600 (100%)

Chi square=16.73, df=1, Table value=6.63, $P \leq 0.01$

The association is significant

According to Table No.5.9.1, more females participate in spiritual ceremonies than men. This is only to be expected since females articulate their spirituality in a different way than men and are probably more open to experimenting with spiritual ideas through group participation in practices like religious retreats, meditation etc. However, those who are ready to participate in spiritual ceremonies are still only 51.24%. The rest, even among women, appear to keep spirituality at arm’s length. It is only that when it

comes to men, 65.30% of them seem to shrug off spiritual ceremonies rather than try to dabble in them.

5.9.2. Religious Affiliation and Participation in Spiritual Ceremonies

“Spirituality begins not in fear (“help/save me”) not in greed (“give or get for me”) but in the sense of awe, wonder, and gratitude (“Wow!” “Thanks!”) evoked at a realization of, in the aware presence of beauty—whether perceived in the grandeur and magnificence of the universe or in the hint of infinity in a newborn infant” (Kurtz & Ketcham, 2014).

Some spiritual ceremonies like ‘retreat’, ‘meditation’ etc. are connected with religion, but that in itself need not make people of any particular religion more prone to spirituality. Spirituality is a state of mind and anybody at any time may be able to experience that sense of awe or sense of wonder that spirituality brings.

Table 5.9.2. Religious Affiliation and Participation In Spiritual Ceremonies

Religious affiliation	Participating	Not participating	Total
Hindu (F)	59 (35.33%)	108 (64.67%)	167 (100%)
Hindu (B)	63 (38.41%)	101 (61.59%)	164 (100%)
Muslim	52 (43.33%)	68 (56.67%)	120 (100%)
Christian (F)	45 (52.33%)	41 (47.67%)	86 (100%)
Christian (B)	36 (57.14%)	27 (42.86%)	63 (100%)
Total	255 (42.50%)	345 (57.50%)	600 (100%)

Chi square =13.59, df = 4, Table value=13.28, $p \leq 0.01$

The association is significant

According to Table No.5.9.2, there is a clear-cut association between each religious group and its people's interest in participating in spiritual ceremonies. Starting with Hindu (F) in the topmost row, of whom only 35.33% are interested in participating in spiritual ceremonies, the graph points ascend steadily in every following row representing the different religious categories in the table till it peaks with Christian (B) at 57.14%. It is only among Christians that more than half the respondents are interested in attending spiritual ceremonies.

It is not easy to explain this trend of differing shades of spirituality that is seen in different religious groups. Many people find it difficult to differentiate between a religious ceremony and spiritual ceremony and some strongly believe that the former cannot exist without the latter and vice versa. According to Martin (2012) "religion means that your understanding of God and the spiritual life can more easily transcend your individual understanding and imagination" and a "religious tradition can enrich your spiritual life in ways that you might not be able to discover by yourself". Further, most people choose their religious identity according to their birth religion while individually their belief systems may include elements of rationalism, agnosticism, atheism, pantheism, and panentheism, all of which in different ways contribute to their spiritual experiences. However, according to the data in the table, Christians have the highest percentage of those interested in participating in spiritual ceremonies, and among Christians, Christian (B) (57.14%) appears to be keener in it than Christian (F) (52.33%) , whatever their definition of that ceremony is.

5.9.3. Education and Participation in Spiritual Ceremonies

Climbing to the top of the majestic, colossal Himalayan ranges is an unbelievably arduous job. But when the few who have managed that climb finally reach the top of Mt. Everest and look down at the breath-taking beauty

below, standing at the topmost point in the world, the awe and total fulfilment they feel might be indescribable. It is the ultimate spiritual experience when a person feels the imposing, divine, and mysterious power of nature around him and become one with nature. It is one of the rare spiritual ceremonies in which one can participate as a group because mountain climbers often travel as a team and together experience the highest bliss the mountain peak can offer and also witness the ravages that nature can wreak.

It is difficult to say how far education is directly related to undertaking such adventures because these sorts of ventures are more an inner calling that cannot be influenced much by education. But education refines the mind and probably gives people the confidence to undertake such adventures. Another viewpoint is that since present-day education is based on science and encourages people to believe only in things that can be proven, educated people tend to become more rational and move away from religion and spirituality.

Table. 5.9.3. Education and Participation In Spiritual Ceremonies

Education	Participating	Not participating	Total
Below HS	17 (60.71%)	11 (39.29%)	28 (100%)
HS	45 (39.82%)	68 (60.18%)	113 (100%)
College	90 (40.72%)	131 (59.28%)	221 (100%)
Technical	58 (53.21%)	51 (46.79%)	109 (100%)
Professional	45 (34.88%)	84 (65.12%)	129 (100%)
Total	255 (42.50%)	345 (57.50%)	600 (100%)

Chi square=12.59, df=4, Table value= 9.49, $P \leq 0.05$

The association is significant

From Table No.5.9.3 it can be seen that the highest percentage (60.71%) of those interested in participating in spiritual ceremonies belong to the least-educated, below-HS group. Likewise, the least percentage is that of professionals (34.88%) , who are the most-educated. Though the interest does not steadily ascend or descend in relation to the level of education, besides the below-HS group, only technically-qualified people have more than 50% (53.21%) of people interested in participating in spiritual ceremonies. The more educated appear to be more rationalistic people whose belief and inclination towards spiritual ceremonies are comparatively low.

5.9.4. Marital Status and Participation in Spiritual Ceremonies

“More and more couples today say they want a spiritual but not religious wedding ceremony. This mirrors the trend of Americans who self-identify with this label” (Johnson, 2013). When people have a tendency to make their very marriage a spiritual ceremony, it is likely that after marriage also they will continue to take an interest in participation in spiritual ceremonies.

Table5.9.4. Marital Status and Participation in Spiritual Ceremonies

Marital status	Interested	Not Interested	Total
Unmarried	114 (36.19%)	201 (63.81%)	315 (100%)
Married	127 (48.11%)	137 (51.89%)	264 (100%)
Separated, divorced, widow	14 (66.67%)	7 (33.33%)	21 (100%)
Total	255 (42.50%)	345 (57.50%)	600 (100%)

Chi square=13.54, df=2, Table value=9.21, $P \leq 0.01$

The association is significant

According to Table No.5.9.4, those who show the maximum interest (66.67%) in participating in spiritual ceremonies are separated/ divorced/ widowed people. Such people are considered to be comparatively lonely and loneliness fosters disconnectedness and isolation, quite often driving them in a spiritual quest. Obviously, many of them will participate in spiritual ceremonies to find out where they can get the spiritual experience they are yearning for. Of the remaining, married people seem to be more attracted to spirituality (48.11%) than unmarried (36.19%). Unmarried people are generally young and unless they are creative artists, are unlikely to be focused too much on participating in spiritual ceremonies.

5.10. Reduction of Face to Face Communication between Family Members

Studies conducted on students and youngsters are showing that people “are becoming more reliant on communicating with friends and family through technology and are neglecting to engage personally, uninhibited by phones and devices, even when actually in the presence of others” (Drago & Emily, 2015). Quality of face-to-face interaction is also getting reduced as a result because youngsters are losing the ability for oral expression which has to include appropriate body language and facial emotion to be effective. People use readymade messages for congratulating, expressing condolences, and conveying information fast by using internet slang, abbreviations, and emoticons, with scant regard to spelling and grammar.

Of the 600 respondents, only 37.50% feel that face-to-face communication between family members has reduced substantially because of the use of mobile phones but they form the highest percentage because 32.33% feel that it has reduced only ‘somewhat’ and the remaining 30.17% believe that arrival of mobile phones has not resulted in any negative impact

on face-to-face communication. Overall, as of now, the problem does not seem too high in Kerala.

5.10.1. Education and Reduction in Face-to-Face Communication between Family Members

Many educated people are nowadays familiar with taking online classes and accepting the ‘social presence’ thus created as something normal and beneficial (Russel, 2014). So, they may not exactly miss the reduced face-to-face communication in family circles even if it is there and could refuse to acknowledge it. On the other hand, the less educated who are not familiar with online communities that create a unique bond by sharing education (as different from social networking sites) may remain more conscious of the need for family members to communicate face-to-face, and so acknowledge its reduction more vociferously.

Table 5.10.1. Education and Reduction in Face-to-Face Communication between Family Members

Education	Very much	Some what	Not at all	Total
Below HS	11 (39.29%)	9 (32.14%)	8 (28.57%)	28 (100%)
HS	31 (27.43%)	30 (26.55%)	52 (46.02%)	113 (100%)
College	90 (40.72%)	67 (30.32%)	64 (28.96%)	221 (100%)
Technical	49 (44.95%)	36 (33.03%)	24 (22.02%)	109 (100%)
Professional	44 (34.11%)	52 (40.31%)	33 (25.58%)	129 (100%)
Total	225 (37.50%)	194 (32.33%)	181 (30.17%)	600 (100%)

Chi square=22.54, df=8, Table value=20.09, $P \leq 0.05$

The association is significant

According to Table No.5.10.1, it is among technically-qualified people that the highest percentage (44.95%) feels that face-to-face communication has come down in family circles. They are followed by college-educated (40.72%) and then by the below-HS group (39.29%) and professionals (34.11%) come only after that. The HS group has the smallest percentage of believers (27.43%) in the diminished direct communication between family members. They also have the highest percentage of people (46.02%) who believe that face-to-face communication level has not come down at all. Among the rest, it ranges between 22.02% and 28.96%.

While each of the educational categories seems to have their own opinion on how badly direct communication has been affected by the advent of digital tools, higher or lower education does not seem to have a direct effect on this opinion.

5.10.2. Marital status and Reduction in Face-to-Face Communication between Family Members

Whether everyone may acknowledge it or not, marriage is a social contract even if the primary element defining it is romance. So, once people are married, there are obligations to both families to fulfill, and these have to be done without losing one's focus on where one should eventually be, or rather the obligations to oneself. Frank and proper communication is an important aspect of fulfilling these intertwined obligations and married people are likely to be very much aware of shrinking face-to-face communication when it happens. Separated/divorced/widowed people are also likely to be very conscious of the breaking down in real-life communications because they often bear the double burden of fulfilling the obligations involved in the social contract that is part of marriage as well as coping with things alone.

Table 5.10.2. Marital Status and Reduction in Face-to-Face Communication between Family Members

Marital status	Very much	Some what	Not at all	Total
Unmarried	134 (42.54%)	95 (30.16%)	86 (37.30%)	315 (100%)
Married	85 (32.20%)	95 (35.98%)	84 (31.82%)	264 (100%)
Separated, divorced, widow	6 (28.57%)	4 (19.05%)	11 (52.38%)	21 (100%)
Total	225 (37.50%)	194 (32.33%)	181 (30.17%)	600 (100%)

Chi square=11.78, df=4, Table value=9.49, $P \leq 0.05$

The association is significant

The analysis in Table No.5.10.2, we can see that it is among the separated/divorced/widowed people that the lowest percentage (28.57%) is conscious of reduced direct communication in family circles and married people follow close behind at 32.20%. Unmarried people have the largest percentage (42.54%) who feels that communication is not as it should be between family members because of the increased use of digital media.

This is quite different from what we had expected to see, because more unmarried people seem to be missing the warmth of face-to-face emotional interaction, as different from the purely text-based monotonous communication via smartphones. The other two categories do not seem to miss it as much. However, the number of respondents in the separated/divorced/widowed group is too small for their opinion to be considered seriously.

5.11. Diminishing Visits to Friends Due to New Media

Visiting a friend, unless he stays next door, may not be very easy. If he stays a few kilometers away or maybe in another town, a free evening or a free day will have to be set apart for that visit. And you will have to rely on a

public or private transport to make that visit. As against this, meeting a social media friend, a quintessential representative of the new digital media, is quite easy. It can be done at anytime and anywhere. So, there is nothing surprising if people prefer to reduce visits to real-world friends as they become more and more familiar with the complexities of the virtual world.

When a person has a few good friends, which was the case before the onset of digital media, these friendships are bound to be strong but when there are a large number of friends as in social media networks, the intensity of these friendships are bound to be low. Many people miss this absence of strong bonds created through personal visits, which often involve sharing food and drink, playing indoor games, or having political discussions. Of the respondents, 39.20% feel that personal visits have gone down very much and 37.70% feel that they have gone down ‘somewhat’. Only 23.20% feel that no change has come over the conventional style of personal visits. These people, whether they dabble in digital media or not, probably continue visiting their ‘flesh-and-blood friends’.

5.11.1. Gender and Diminishing Visits to Friends Due to New Media

It is easier to post a piece of information on WhatsApp or Facebook where many people can see it, rather than phone or visit each person to convey that information. “Sharing details this way will lead to the virtual dynamic of our friendships outweighing the physical dynamics of our friendships” (Terrell, 2014). One bit of advice from Terrell to avoid this pitfall is not to go public with every personal detail. If people share only ‘peripheral’ news online, there will still be quite a lot that they will have to personally convey to a friend and that will give rise to an ambience that is more conducive to actually visiting that friend.

Women are more likely than men to avoid disclosing too much personal details publically so that they are more likely to naturally adopt this attitude and thus keep up visits to friends. As such it is possible that more women than men will feel that personal visits to friends are not diminishing.

Table. 5.11.1. Gender and Diminishing Visits to Friends Due to New Media

Gender	Very much	Some what	Not at all	Total
Male	128 (40.40%)	135 (42.6%)	54 (17.00%)	317 (100%)
Female	107 (37.80%)	91 (32.20%)	85 (30.00%)	283 (100%)
Total	235 (39.20%)	226 (37.70%)	139 (23.20%)	600 (100%)

Chi square=15.48, df=2, Table value=9.21, P≤0.05

The association is significant

According to Table No.5.11.1, 30.00% feel that visits to friends are not diminishing at all because of the presence of digital media, while only 17.00% of men feel so. This is as anticipated but when it comes to the contention that visits have diminished significantly, there is not too much difference between the outlook of males and females. Again, when it comes to the question of ‘somewhat’ diminishing, only 32.20% of females think so, while 42.60% of males think so. Overall, as expected, more women than men do not feel that visits to friends are diminishing too much because of the digital media.

5.11.2. Education and Diminishing Visits to Friends Due to New Media

Statistics available based on research indicate that “88 percent believe people are less polite on social media than in person” and “81 percent say the difficult or emotionally charged conversations they have held over social media remain unresolved” (Terrell, 2014). Social media is a free-for-all arena where rules of decorum that are applicable during face-to-face friendly

meetings do not fully apply so that people could more easily be at loggerheads during social media conversations. Educated people, who should be more aware of this, are likely to continue personal visits to friends without completely switching over to digital media for communication.

Table 5.11.2. Education and Diminishing Visits to Friends Due to New Media

Education	Very much	Some what	Not at all	Total
Below HS	10 (35.70%)	14 (50.00%)	4 (14.30%)	28 (100%)
HS	43 (38.10%)	31 (27.40%)	39 (34.50%)	113 (100%)
College	89 (40.30%)	88 (39.80%)	44 (19.90)	221 (100%)
Technical	41 (37.60%)	49 (45.00%)	19 (17.40%)	109 (100%)
Professional	52 (40.30%)	44 (34.10%)	33 (25.60%)	129 (100%)
Total	235 (39.20%)	226 (37.70%)	139 (23.20%)	600 (100%)

Chi square=16.93, df=8, Table value=15.51, $P \leq 0.05$

The association is significant

Table No.5.11.2 shows that professionals, who are the most educated, have the highest percentage (40.30%) who believe that personal visits have gone down as a result of digital communication. But the same percentage of college-educated (40.30%) share this opinion, and HS-educated, technically-educated, and below-HS groups follow close behind at 38.10%, 37.60%, and 35.70% respectively.

Though different educational groups show differences in their opinion about the changing trends in visiting friends, there is no clear indication in the available data that higher the education, more their insistence that personal visits are decreasing or vice versa. Respondents' judgements seem to be more personal observations than ideas related to their education. To ensure a good

market for their products, smartphone manufacturers also make user-friendly devices so that the less-educated are not handicapped in using these devices. This trend too might be lessening the differences in the opinions of the educated and uneducated.

5.11.3. Marital status and Diminishing Visits to Friends Due to New Media

Some people believe that when people get married, their social horizon becomes wider because each of the partners will have to accommodate a full new set of relatives and friends. As such, married people may remain more conscious of the propriety of calling on friends. On the other hand, there is also a viewpoint that married people are likely to wear blinkers as far as the rest of the world is concerned. “There are multiple studies showing that married people are less likely than single people to help, support, visit, and maintain contact with friends, family, and neighbors” (DePaulo, 2012). Married people’s opinion on digital media’s effect on calling on friends is likely to be influenced by their own attitude to keeping their social circle wide or restricted.

Table 5.11.3. Marital status and Diminishing Visits to Friends Due to New Media

Marital status	Very much	Some what	Not at all	Total
Unmarried	133 (42.20%)	116 (36.80%)	66 (21.00%)	315 (100%)
Married	93 (35.20%)	109 (41.30%)	62 (23.50%)	264 (100%)
Separated, divorced, widow	9 (42.90%)	1 (4.80%)	11 (52.40%)	21 (100%)
Total	235 (39.20%)	226 (37.70%)	139 (23.20%)	600 (100%)

Chi square =17.29, df=4, Table value= 13.28, $p \leq 0.01$

The association is significant

According to Table no.5.11.3, married people have the smallest percentage (35.20%) who believe that the frequency of visits to friends have come down due to the arrival of the digital media. The other two categories, unmarried and separated/divorced/widowed category have roughly the same percentage (between 42.00% and 43.00%) of people who feel that personal visits to friends have come down. However, the number of respondents in the separated/divorced/widowed category is very small.

Overall, it is unmarried who seem to feel slightly more than the married that personal visits are not as they should be. More of them seem to miss the healthy camaraderie that personal visits generate. This need not mean that they are not attracted to digital devices. They may be feeling that whether digital media communication is there or not, personal visits should continue as they were. According to them, new media is essentially reducing this healthy interaction and this has to be somehow prevented, even though technology will advance at its own pace.

5.12. New Media and Waning Direct Contacts with Relatives

Through the internet, people are nowadays tracing their family history three or four generations back. There are many websites like ancestry. com that help people trace their genealogy and some people accidentally come across long-lost cousins through Facebook groups run by family members. Some people have also traced via the internet, their birth fathers from whom they were separated long ago.

All these prove that the new media is helping immensely in bringing together families, but in another way it is also separating families by reducing contacts with close relatives whom people would otherwise have visited regularly. Earlier, there was the custom of visiting relatives at regular intervals so far as they lived in the same town or village. There was also the

custom of children visiting their grandparents annually and imbibing the village culture where grandparents generally lived. All this has been now replaced by online chats, Skype conversations and instant messaging.

Of the respondents, only 34.67% people feel that contacts with relatives have waned very much due to the advent of New Media. The majority (41.33%) feel that the effect is only 'somewhat' and 24.00% feel that the conventional contact network with relatives is continuing as it was. Overall, people do not seem to be strongly concerned that New Media has a very negative impact on direct contacts with relatives.

5.12.1. Gender and Waning Direct Contacts with Relatives Due to New Media

Women were the original social network before the advent of the internet. Women gossiped and chatted all the time at marketplaces, neighborhood homes, wedding venues, places of worship, and virtually became a mini information network through their conversations. So they are the ones who are likely to miss the personal contacts with relatives more than men. Of course, this local network has been replaced by social media networks in which women fully participate with gusto but the public nature of these networks is very different from the 'whispered secrets' that direct contact enabled and which were the mainstay of the erstwhile information network.

Table 5.12.1. Gender and Waning Direct Contacts with Relatives Due to New Media

Gender	Very much	Some what	Not at all	Total
Male	103 (32.49%)	156 (49.21%)	58 (18.30%)	317 (100%)
Female	105 (37.10%)	92 (32.51%)	86 (30.39%)	283 (100%)
Total	208 (34.67%)	248 (41.33%)	144 (24.00%)	600 (100%)

Chi square =20.11, df=2, Table value=9.21, $p \leq 0.01$

The association is significant

Table No.5.12.1 shows that more women (37.10%) than men (32.49%) feel that contacts with relatives have waned very much due to the arrival of New Media. However, a much larger percentage (49.21%) of men than women (32.51%) feel that it has been ‘somewhat’ affected, whereas 30.39% women feel that it has not been affected at all. Though more women than men feel that contacts have been very much affected, these women’s percentage is only slightly more than one third of the female respondents.

We have to presume that the differing opinion of males and females depends not mainly on their gender but on what they see as the ideal type of contact with relatives. Those who are extroverts may like a lot of get-togethers and sharing and revelry and it could be they that feel that the New Media have substantially damaged that sort of intimacy. For those who are introverts, the type of contacts that supplements online contacts may be sufficient for the right level of communication so that they feel that the arrival of digital media has not damaged contacts with relatives to any significant extent.

5.12.2. Marital Status and Waning Direct Contacts with Relatives Due to New Media

Married people are company to each other and so they probably do not miss contacts with relatives as much as unmarried people or separated/divorced/widowed people do. As such, we can expect less of them to be concerned or conscious about the diminishing direct contacts with relatives. They may feel that e-cards or messages or chats that supplement or supplant direct contacts are enough to fulfill the social obligation of keeping in touch with relatives. “A 2001 paper found that getting married is associated with a decrease in sibling contact, while divorce is tied to a renewal. Other scholars have found that single people have more friends, spend more time socializing, are more likely to give and receive help, and are more likely to call and visit their parents” (Robb, 2015).

Table 5.12.2. Marital Status and Waning Direct Contacts with Relatives due to New Media

Marital status	Very much	Some what	Not at all	Total
Unmarried	119 (37.78%)	133 (42.22%)	63 (20.00%)	315 (100%)
Married	82 (31.06%)	113 (42.80%)	69 (26.14%)	264 (100%)
Separated, divorced, widow	7 (33.33%)	2 (9.52%)	12 (57.14%)	21 (100%)
Total	208 (34.67%)	248 (41.33%)	144 (24.00%)	600 (100%)

Chi square =19.43, df=4, Table value=13.28, $p \leq 0.01$

The association is significant

According to Table No.5.12.2, unmarried people have the highest percentage (37.78%) who feels that New Media has affected direct contact with relatives very much. Separated/divorced/widowed have only 33.33% who feel so and married people have only 31.06% who think so. As we

already discussed, married people are unlikely to be too conscious of the reduction in direct contacts, while others are likely to remain more conscious. However, among both married and unmarried, there is roughly the same percentage who believes that the affect is only ‘somewhat’ and 26.14% of married feel that New Media has no negative impact at all on direct contact with relatives. This attitude too sustains the assumption that married people give less importance to contacts with relatives and do not remain too aware of its waning.

The statistics of separated/divorced/widowed people are very different and 57.14% feel that direct contact with relatives has in no way diminished due to New Media. In the circle in which they move, people could be still keeping in touch in the conventional way and this might have elicited such an answer from them. The number of respondents in this group is, anyway, too small and 57.14% is only 12 people.

5.12.3. Occupation and waning direct contacts with relatives due to New Media

“In the corporate world, a “perennial time-scarcity problem” afflicts executives all over the globe, and the matter has only grown more acute in recent years, say analysts at McKinsey, a consultancy firm” (<https://www.economist.com>). Professionals and other highly-educated people seem to be very busy in today’s world that they are unlikely to have any time to spare for direct contacts with relatives. Digital devices could be helping them to have some type of connection with relatives, even if not a fully satisfying one as direct contact. So, even if direct contact is coming down due to New Media, these people are unlikely to be too conscious of it. On the other hand, home makers/unemployed people, students, and agriculturists who have spare time at hand and would like to enjoy the fullness of direct contact are likely to feel

that New Media is bringing down the system of having fulfilling tête-à-têtes with relatives.

Table 5.12.3. Occupation and Waning Direct Contacts With Relatives Due To New Media

Occupation	Very much	Some what	Not at all	Total
Agriculture	21 (43.75%)	12 (25.00%)	15 (31.25%)	48 (100%)
Business	33 (36.26%)	37 (40.66%)	21 (23.08%)	91 (100%)
Blue Collar	23 (24.47%)	45 (47.87%)	26 (27.66%)	94 (100%)
White collar	27 (31.40%)	42 (48.84%)	17 (19.77%)	86 (100%)
Professionals	47 (39.83%)	52 (44.07%)	19 (16.10%)	118 (100%)
Home Managers/ unemployed	29 (29.90%)	39 (40.21%)	29 (29.90%)	97 (100%)
Student	28 (42.42%)	21 (31.82%)	17 (25.76%)	66 (100%)
Total	208 (34.67%)	248 (41.33%)	144 (24.00)	600 (100%)

Chi square =21.73, df=12, Table value=21.03, $p \leq 0.05$

The association is significant

However, according to Table No.5.12.3, a fairly high percentage of professionals (39.83%) believe that direct contacts with relatives have waned ‘very much’ due to New Media and only 16.10% feel that it has not at all been affected. Only students (42.42%) and agriculturists (43.75%) have a higher percentage who feels that direct contact has come down very much due to the arrival of digital devices on the scene. In fact it is blue-collar workers (24.47%) and home managers/unemployed (29.90%) who feel that direct contacts have not been affected too much because of New Media.

Though each educational group appears to have their own distinct outlook on the effect of New Media on conventional style of contacts, higher or lower education or the availability of spare time does not seem to be directly connected to their opinions.

5.13. Reduced Participation in Religious Rituals Because of New Media

Participating in religious rituals is quite different from being just religious. People can use New Media to a wide extent for enhancing their knowledge about religion and getting influenced in a negative or positive way by religion because the internet is used profusely for religious propaganda and for painting positive or negative pictures of different religions. People can, as such, have increased participation in religious matters because of the internet.

However, religious rituals are a different kettle of fish altogether. It can't be done online. For example, naming ceremonies are a religious ritual in many communities. Then there are rituals like meditations, pilgrimages, annual festivals etc., all these differing from religion to religion. People have to be physically present at the venue to participate in these rituals and it is highly possible that with people's tendency to bury themselves in their smartphones, many people are likely to participate less and less in elaborate rituals which are mainly symbolic.

The majority (39.50%) of the respondents believe that participation in religious rituals has not been affected because of New Media and 35.00% feel that it has been 'somewhat' affected. Only one-fourth of the respondents (25.50%) feel that the reduction has been substantial.

5.13.1. Gender and Reduced Participation in Religious Rituals because of New Media

It is opined that among the educated youth, there is a tendency to jettison religious rituals. “An impression that rituals are entirely redundant, optional extras at best, is a pervasive feature of modernist consciousness that treats them as vestiges of a premodern, archaic past, to be left behind as we become more educated and rational. This is partly because of the association of rituals with religion, but also because of the belief that they can’t survive the test of reason ” (Bhargava, 2018). If education is weaning people away from religious rituals, we can probably hope to see both men and women equating advanced technology with education and feeling that it definitely brings down participation in religious rituals.

Table 5.13.1. Gender and Reduced Participation in Religious Rituals because of New Media

Gender	Very much	Some what	Not at all	Total
Male	81 (25.55%)	127 (40.06%)	109 (34.38%)	317 (100%)
Female	72 (25.44%)	83 (29.33%)	128 (45.23%)	283 (100%)
Total	153 (25.50%)	210 (35.00%)	237 (39.50%)	600 (100%)

Chi square =9.37, df=2, Table value=5.99, $p \leq 0.05$

The association is significant

From Table No.5.13.1, it can be seen that the percentage of men and women, who feel that New Media has reduced participation in religious rituals, is more or less the same, between 25.00% and 26.00%. In this category, there is practically no difference between genders. But a much higher percentage of females (45.23%) believe that New Media has not reduced participation in religious rituals at all whereas among males only

34.38% think so. So, definitely males are on the high side in believing that digital devices have been catalytic in bringing down people's participation in religious rituals.

5.13.2. Marital Status and Reduced Participation in Religious Rituals because of New Media

Most marriages are solemnized as a religious ritual. Even those who are not overtly religious, generally submit themselves to the ritual of marriage. So it is likely that they would be more comfortable with the idea of rituals and likely to be more aware of the reduced participation of people in religious rituals, for whatever reasons.

Table 5.13.2. Marital Status and Reduced Participation in Religious Rituals because of New Media

Marital status	Very much	Some what	Not at all	Total
Unmarried	88 (27.94%)	125 (39.68%)	102 (32.38%)	315 (100%)
Married	63 (23.86%)	77 (29.17%)	124 (52.38%)	264 (100%)
Separated, divorced, widow	2 (9.52%)	8 (38.10%)	11 (52.38%)	21 (100%)
Total	153 (25.50%)	210 (35.00%)	237 (39.50%)	600 (100%)

Chi square =16.36, df=4, Table value=13.28, $p \leq 0.01$

The association is significant

According to Table No.5.13.2, among both married and separated/divorced/widowed people, 52.38% feel that there has been no decrease in the involvement of people in religious rituals because of the advent of digital media. But among unmarried, only a much lesser percentage (32.38%) seem to think so. And unmarried have the biggest percentage (27.94%) who feel that involvement of people in religious rituals have

decreased very much. Unmarried people, the majority of whom would be youngsters, might be preferring the use of smartphone to spending time on religious rituals. So, more of them would obviously feel that participation in religious rituals has decreased significantly.

5.14. Diminishing Need to Attend Social Ceremonies Due to New Media

Social ceremonies remain alive because they satisfy some innate, rather inexplicable urge in human beings. A university degree is bestowed upon an individual through an elaborate ceremony while the certificate can be easily sent to him via post instead. Crores of rupees are spent on the elaborate ceremony with which the Olympic Games opens, and Oscars are awarded in another burst of grand ceremonies. At a smaller level, people celebrate harvest festivals or anniversaries. We invented and introduced rites and observances in our lives because we need it for our aesthetic satisfaction and expression of emotions. It is a part of man's cultural repertoire and collective inheritance and cannot be easily replaced with a smartphone and what it can offer.

Of the 600 respondents, only 17.83% feel that New Media has substantially brought down people's need to attend social ceremonies and 35.17% feel that it had no impact at all. Even the highest majority, comprising of 47.00% of respondents, only believe that the need to attend social ceremonies has been 'somewhat' affected.

5.14.1. Marital Status and Diminishing Need to Attend Social Ceremonies Due to New Media

Unmarried people are likely to have more time at hand and so could be spending it to experiment with the newer and newer things that smartphones have to offer. They are also likely to be younger than married people in most cases and could be seeing social ceremonies as a forceful implementation of

convention that is encroaching into their individual freedom. Both ways, they could be feeling that New Media is reducing the need to participate in social ceremonies by offering more interesting pastimes.

Table 5.14.1. Marital Status and Diminishing Need to Attend Social Ceremonies Due to New Media

Marital status	Very much	Some what	Not at all	Total
Unmarried	68 (21.59%)	163 (51.75%)	84 (26.67%)	315 (100%)
Married	39 (14.77%)	111 (42.05%)	114 (43.18%)	264 (100%)
Separated, divorced, widow	-	8 (38.10%)	13 (61.90%)	21 (100%)
Total	107 (17.83%)	282 (47.00%)	211 (35.17%)	600 (100%)

Chi square =26.42, df=4, Table value=13.28, $p \leq 0.01$
The association is significant

Table No.5.14.1 shows that as expected, the unmarried have the highest percentage of people who feel that New Media have very much diminished the need to attend social ceremonies and they also have the lowest percentage (26.67%) who feels just the opposite – that New Media have no impact on the role that social ceremonies play in human life. The other two groups have a much higher percentage (43.18% and 61.90% respectively) who thinks so. Unmarried people also have the highest percentage (51.75%) who feel that the need to attend social ceremonies has been ‘somewhat’ reduced by the arrival of New Media.

5.14.2. Education and Diminishing Need to Attend Social Ceremonies Due to New Media

School ceremonies, flag ceremonies, celebrations of Independence Day or Republic Day in India, Memorial Day in the USA when the country

remembers its soldiers who have died in wars, birthdays or death anniversaries of political leaders (like Gandhi Jayanthi in India) etc. are all examples of social ceremonies. Educated people generally make it a point to attend these ceremonies because they are in some cases occasions of re-living history and remembering the sacrifices that others have made for us. Many such ceremonies are also for inculcating values and disciplines in citizens and they are different from religious rituals many of which may not stand the test of reason. As such, educated people are more likely to be conscious of the diminishing need to attend social ceremonies due to the arrival of New Media. A certain type of participation in ceremonies may be possible through social media but they could never be as fulfilling as actual physical participation.

5.14.2. Education and Diminishing Need to Attend Social Ceremonies Due to New Media

Education	Very much	Some what	Not at all	Total
Below HS	6 (21.43%)	12 (42.86%)	10 (35.71%)	28 (100%)
HS	19 (16.81%)	39 (34.51%)	55 (48.67%)	113 (100%)
College	36 (16.29%)	112 (50.68%)	73 (33.03%)	221 (100%)
Technical	17 (15.60%)	50 (45.87%)	42 (38.53%)	109 (100%)
Professional	29 (22.48%)	69 (53.49%)	31 (24.03%)	129 (100%)
Total	107 (17.83%)	282 (47.00%)	211 (35.17%)	600 (100%)

Chi square =19.15, df=8, Table value=15.51, $p \leq 0.05$

The association is significant

As has been surmised, it appears from Table No.5.14.2 that the most-educated people, the professionals, have the highest percentage (22.48%) who feel that the need to attend social ceremonies are diminishing. This could be either due to the fact that people are ignoring social ceremonies by spending

time on their smartphones, or some partial form of participation is becoming possible through the internet. Among all other educational categories, barring the below-HS group (21.43%) , only 15.00% to 17.00% of respondents think so. However, even the highest here is only less than one-fourth. In all groups barring the HS group, the majority feel that the need to attend social ceremonies have been somewhat diminished because of New Media. The digital media are surely supplanting social ceremonies to a certain extent.

5.15. Belief in the Superiority of Social Media Relationships

Many people are of the opinion that when two people meet and share emotions, concepts, information, and ideas, it is a healthy human interaction whether the meeting takes place online or in the physical world. They feel that it is luddite mentality to classify online interaction as inferior. Whether the relationship is stronger or weaker will depend on what is shared or exchanged and not on through which medium sharing takes place. “Far from making us less sociable, the online world is actually creating an ability to connect and engage with the rest of the world breaking down geographical, cultural and social barriers to build friendships across the planet” (“commsbreakdown”, 2017).

Of the respondents, 48.50% believe that social media relationships are very much more effective than those formed in the physical world and 28.00% believe that they are ‘somewhat’ more effective. Only 23.50% do not accept the superiority of online relationships over those made through face-to-face personal contacts.

5.15.1. Gender and Belief in the Superiority of Social Media Relationships

Men are conventionally considered tech-savvy. That, of course, is just an opinion, probably a facet of gender stereotyping. But “Google revealed

that more than four fifths of its tech workforce in America are men - a situation it described as "miles from where it wants to be" (Heath, 2014). So it is highly probable that more men than women believe that social media relationships are more effective than real-world relationships.

Table 5.15.1. Gender and Belief in the Superiority of Social Media relationships

Gender	Very much	Some what	Not at all	Total
Male	166 (52.37%)	88 (27.76%)	63 (19.87%)	317 (100%)
Female	125 (44.17%)	80 (28.27%)	78 (27.56%)	283 (100%)
Total	291 (48.50%)	168 (28.00%)	141 (23.50%)	600 (100%)

Chi square =6.84, df=2, Table value=5.99, $p \leq 0.05$

The association is significant

According to Table No.5.15.1, a larger percentage of men (52.37%) than women (44.17%) feel that people can create much stronger bonds through social media than by meeting friends face to face and sharing ideas. And only 19.87% men feel that online relationships can never be as good as real-world relationships whereas 27.56% women think so. Maybe because they are more tech-savvy or because they are naturally extroverts or prefer to explore the unknown, men overall appear to be very comfortable with the idea of weaving strong, healthy bonds through social media networks.

5.15.2. Education and Belief in The Superiority of Social Media Relationships

Many people find the virtual world highly conducive to forming relationship because there is less inhibition for expression in the online world. The so-called 'friend' may not know you and cannot see you, and would

obviously not check your educational qualification or money-making potential. So you can give free vent to your emotions without embarrassing yourself and without worrying about the other person's reaction. And if you find that the other person and you are not on the same wavelength, you can always leave that relationship and ferret out in the online world till you find someone of the same wavelength and with whom you can build a strong healthy relationship.

Less-educated people, who are generally forced to choose friends of the same educational category in the real world, may vouch for the superiority of social media relationships.

Table 5.15.2. Education and Belief in The Superiority of Social Media Relationships

Education	Very much	Some what	Not at all	Total
Below HS	6 (21.43%)	11 (39.29%)	11 (39.29%)	28 (100%)
HS	47 (41.59%)	36 (31.86%)	30 (26.55%)	113 (100%)
College	102 (46.15%)	61 (27.60%)	58 (26.24%)	221 (100%)
Technical	59 (54.13%)	25 (22.94%)	25 (22.94%)	109 (100%)
Professional	77 (59.69%)	35 (27.13%)	17 (13.18%)	129 (100%)
Total	291 (48.50%)	168 (28.00%)	141 (23.50%)	600 (100%)

Chi square =22.54, df=8, Table value=20.09, $p \leq 0.01$

The association is significant

Table No.5.15.2 however shows that professionals have the maximum belief in the power of online relationships.59.69% of them strongly believe in the power and validity of online relationships over those of the physical world. This admiration of social media relationships is steadily waning with decreasing education and in the below-HS category only 21.43% confirm the

superiority of online relationships. In the same way, the least-educated have the highest percentage who completely refuse to acknowledge the dominance of online relationships and this percentage steadily declines with increasing level of education. Though this is not fully in line with what has been assumed, this table indicates a strong correlation with one's level of education and his belief in the strength and power of forming social media bonds over making connections in the real-world communities.

5.15.3. Marital Status and Belief in The Superiority of Social Media Relationships

On every social medium, people project an image of themselves – the image that they would like others to see and appreciate. When people make bonds on social media it is each other's images that they fall in love with. This image need not be fully representative of the individual. Married people, who get a good opportunity to see deep into an individual as different from the image he/she projects online, are not likely to feel that online rapport are stronger than bonds formed in the physical world.

Table 5.15.3. Marital Status and Belief in The Superiority of Social Media Relationships

Marital status	Very much	Some what	Not at all	Total
Unmarried	159 (50.48%)	95 (30.16%)	61 (19.37%)	315 (100%)
Married	130 (49.24%)	67 (25.38%)	67 (25.38%)	264 (100%)
Separated, divorced, widow	2 (9.52%)	6 (28.57%)	13 (61.90%)	21 (100%)
Total	291 (48.50%)	168 (28.00%)	141 (23.50%)	600 (100%)

Chi square =23.42, df=4, Table value=13.28, $p \leq 0.01$

The association is significant

From the analysis in Table No.5.15.3, it can be seen that a slightly higher percentage of unmarried people (50.48%) than married people (49.24%) believe that social relationships are more effective than the conventional type of friendship that involves physical proximity. In the 'somewhat' category also there is a slightly higher percentage of unmarried (30.16%) than married (25.38%) who subscribes to this idea. So, overall, it is the unmarried who seem to have more belief in the depth and effectiveness of online relationships over real-life ones.

The separated/divorced/widowed people have a very different belief pattern with nearly 62.00% of them disagreeing to the idea that social media friendships are more ideal. Though the number of respondents is small in this group, this high percentage of supporters for conventional type of friendships indicates that most of them see online friendship as an ineffective distraction. Many people dislike social networking sites because sometimes people try to project an artificial persona on such sites – they speak only about their good lives and successes there. This may lead to discontentment or unrealistic expectations in those who see such posts and they may not be interested at all in building online friendships.

5.15.4. Occupation and Belief in the Superiority of Social Media Relationships

People in all occupations forge a range of social media friendships nowadays to connect with colleagues, to widen their professional network, and to connect with people sharing similar interests. Despite the risks involved in making online friendships, people see avoiding social media networks as “unrealistic in many occupations, and are unwilling to be deprived of the advantages social media affords in terms of connecting to people and collecting information” (Malaterre & Rothbard, 2015). Professionals are often compelled to welcome friends requests from other

professionals in the interests of their profession and some people maintain two accounts – one for fellow-professionals and the other for personal friends – and tailor the posts of each to suit the recipients’ interests. Because of all these those whose career interests are bolstered by social media friendships are sure to find them superior to real-world relationships.

5.15.4. Occupation and Belief in the Superiority of Social Media Relationships

Occupation	Very much	Some what	Not at all	Total
Agriculture	15 (31.25%)	18 (37.50%)	15 (31.25%)	48 (100%)
Business	40 (43.96%)	23 (25.27%)	28 (30.77%)	91 (100%)
Blue Collar	44 (46.81%)	28 (29.79%)	22 (23.40%)	94 (100%)
White collar	45 (52.33%)	21 (24.42%)	20 (23.26%)	86 (100%)
Professionals	68 (57.63%)	27 (22.88%)	23 (19.49%)	118 (100%)
Home Managers/ unemployed	54 (55.67%)	24 (24.74%)	19 (19.59%)	97 (100%)
Student	25 (37.88%)	27 (40.91%)	14 (21.21%)	66 (100%)
Total	291 (48.50%)	168 (28.00%)	141 (23.50%)	600 (100%)

Chi square =21.78, df=12, Table value=21.03, $p \leq 0.05$

The association is significant

According to Table No.5.15.4, professionals have the highest percentage (57.63%) who believes in the power of online relationship. This percentage steadily declines with those in other occupations like white collar (52.33%) , blue collar (46.81%) , business people (43.96%) , students (37.88%) , and agriculturalists (31.25%). So, people in more important or demanding occupations appear to be more convinced of the superiority of online friendships. The only difference to this general trend is the fact that

55.67% of home managers/unemployed people believe in the supremacy of online friendship even though they have no careers that would be helped by an online circle.

5.16. People's Level of Involvement in the Society

Every human being is a link in the vast human society. Societies grow and evolve due to the contributions of its constituent human beings, especially those who are scientists, scholars, artists, or sportsmen. However, each and every one has a duty towards the enrichment of the society to which he belongs and this obligation is as important as his obligations to himself and his family. Keeping roads and public places clean, preventing corruption in everyday life, helping the weak and the unprivileged, protecting the environment, and preventing global warming are the duties of everyone. Everyone has to remain conscious of these obligations and contribute towards them in at least a minimal way, instead of relegating them as the responsibilities of the authorities. Man's obligations to his society can be summarized by substituting the word 'country' by the word 'society' in John F. Kennedy's famous inaugural address statement on January 20, 1961 - "Ask not what your country can do for you -- ask what you can do for your country" (Kennedy, 1961).

Of the respondents, only 13% is feeling that their level of involvement in the society is high and 35.50% assess it as medium. The majority comprising of 51.50% evaluate it as low. On the whole, people's involvement in society does not appear to be very high.

5.16.1 Gender and Level of Involvement in the Society

"Specifically, according to socialization theory women are socialized to be more interdependent, compassionate, nurturing, cooperative, and helpful in care giving roles than men, women should have a stronger ethic of care for

others, including the environment, when compared to men” (Ramly, et al., 2011). While some studies prove that women could be more involved in social causes, there are also social concerns where men are more active because of the physical risks of women being up and about at night or at unsafe places.

Table 5.16.1. Gender and Level of Involvement in the Society

Gender	Low	Middle	High	Total
Male	139 (43.85%)	129 (40.69%)	49 (15.46%)	317 (100%)
Female	170 (60.07%)	84 (29.68%)	29 (10.25%)	283 (100%)
Total	309 (51.50%)	213 (35.50%)	78 (13.00%)	600 (100%)

Chi square =15.87, df=2, Table value=9.21, $p \leq 0.01$
The association is significant

According to Table No.5.16.1, female participation in social issues appears to be much less than that of males in Kerala. While 15.46% of males claim a high-level participation, only 10.25% of women do so, and 60.07% of women claim only low-level involvement. In middle-level involvement also, the male percentage (40.69%) is much higher than the female percentage (29.68%). As we discussed in the earlier paragraph, involvement in social activities sometimes involve physical risks also. Though not every woman, a certain percentage of women still prefer to get protected by stronger family members or law enforcement authorities and are not open to taking initiatives on their own. This could be the reason for their low level of involvement in the society.

5.16.2. Education and Level of Involvement in the Society

Education inculcates civic sense in people and “an important justification for the large expenditures on education within many democratic

nations is its social, and not just economic, impact” (Campbell, 2006). If education makes people more conscious of the needs of society, we can surely expect more educated people to be more involved in social activities. Demos, a UK-based think tank, published a report in which they say that today’s students are very much “keen to make a difference in the society” (McCardle, 2014). This, of course, is a report published by interviewing thousand students in England and Northern Ireland, and the attitude could be different in Asian countries.

Table 5.16.2. Education and Level of Involvement in the Society

Education	Low	Middle	High	Total
Below HS	8 (28.57%)	15 (53.57%)	5 (17.86%)	28 (100%)
HS	53 (46.90%)	41 (36.28%)	19 (16.81%)	113 (100%)
College	103 (46.61%)	91 (41.18%)	27 (12.22%)	221 (100%)
Technical	65 (59.63%)	26 (23.85%)	18 (16.51%)	109 (100%)
Professional	80 (62.02%)	40 (31.01%)	9 (6.98%)	129 (100%)
Total	309 (51.50%)	213 (35.50%)	78 (13.00%)	600 (100%)

Chi square =24.53, df=8, Table value= 20.09, $p \leq 0.01$
The association is significant

From the Table No.5.18.2, it is seen that quite different from what has been presumed, the least-educated (below HS) among those interviewed have the highest percentage with high-level involvement in society and even that percentage is only 17.86%. This percentage is steadily decreasing with increasing level of education, becoming just 6.98% in the case of professionals. The only exception to the pattern is technically-educated people of whom 16.51% claim to have a high level of participation.

The column on 'low' level participation also confirms this correlation with education and social involvement with professionals having the highest percentage (62.02%) with low participation. The percentage decreases with decreasing education, with the least-educated (below HS) having the smallest percentage (28.57%) with low level participation. The respondents here clearly show that the more educated people are, the less interested they become in social issues. Here, limited education seems to make people more socially conscious. One explanation for this is that the underprivileged are often more conscious of social injustices. Further, certain types of jobs give people more spare time to participate in social activities.

5.16.3. Marital status and Level of Involvement in the Society

Many young couples are nowadays opting for 'socially conscious' weddings by preventing waste. Instead of printing invitation cards and creating mountains of paper waste, they email invitations. Instead of using disposable paper or plastic plates and spoons and cups, they use biodegradable banana-leaf plates or reusable steel or chinaware. All these could be the couples' initiative or may be done as a result of the encouragement of environmentalists who are keen on sensitizing people on environmental issues. Further, married people try to be more socially involved for the sake of their children also, because they generally do not want their children to grow up without playmates and contacts, and without participating in festivals and fun.

Table 5.16.3. Marital Status and Level of Involvement in the Society

Marital status	Very much	Somewhat	Not at all	Total
Unmarried	157 (49.84%)	108 (34.29%)	50 (15.87%)	315 (100%)
Married	146 (55.30%)	93 (35.23%)	25 (9.47%)	264 (100%)
Separated, divorced, widow	6 (28.57%)	12 (57.14%)	3 (14.29%)	21 (100%)
Total	309 (51.50%)	213 (35.50%)	78 (13.00%)	600 (100%)

Chi square =10.51, df=4, Table value=9.49, $p \leq 0.05$

The association is significant

According to Table No.5.16.3, married persons have the highest percentage (55.30%) of people who are 'very much' involved in the society. In the case of zero participation also married people have the lowest percentage (9.47%). So, clearly married people show more participation in society and social issues. However, unmarried people are not lagging very much behind married people in social consciousness or involvement. 49.84% of them have a high level of participation and only 15.87% of them completely refrain from getting involved in the society. The separated/divorced/widowed group shows a different pattern with the majority (57.14%) of them having middle level participation only. Their participation forms a very different graph from that of both the married and unmarried.

Discussion

Human beings cannot exist in isolation. Man is a part of a non-linear, naturally-evolved, complex system called society whose rules often become more applicable to man than the legal codes of the country. But conventional society's interaction patterns are undergoing a lot of change in this digital era.

After the arrival of digital technology, families have started flouting conventional interaction patterns by communicating through email, SMS, WhatsApp or social networking sites. In this modern setup, people don't find enough time to spare for their families, face-to-face communication with friends and relatives are lessening, and even those who are not comfortable with using digital devices are persuaded by others to use them. Membership in cultural organizations, participation in social movements, and participation in social, religious, and spiritual ceremonies have been affected by the new entertainment avenues that have been opened up by the new media.

Though these changes have not taken place uniformly across all educational classes, genders, and people of all occupations, an ersatz society is being created by the digital media which many people are seeing as a satisfactory substitute for the real one.

CHAPTER 6

HUMANISM AND VIRTUAL REALITY

Humanism, as it was interpreted in the Renaissance cultural movement is an attitude that gives prime importance to nurturing the potential for human development. This was a major deviation from the existing attitudes of that era when seeking personal success was considered secondary to submitting to the divine will, and aiming at material success through intellectual effort was not highly appreciated. In other words, humanism is a philosophical stance that accentuates the power of man's critical thinking over blind submission to dogma. It valued human beings' intellectual abilities very highly even though the outlook did not involve negation of divine grace. The meaning of the word 'humanism' has evolved over the years and it is now often used in the sense of empathy, humanity, consideration for others etc., though it still contains the connotations of human progress and freedom. Cambridge dictionary defines the word 'humanistic' as 'treating people with respect and making certain they are safe, happy, healthy, etc.'

Now that the digital world of virtual reality, which flouts the rules of conventional reality, has arrived on the scene, we have to redefine humanism to suit its parameters. The virtual world created by the internet is a forum where people get the ultimate freedom for expression and sharing thoughts. However, the use of digital technology, which is the way to entering the world of virtual reality, is destroying some basic humanistic values. People often use digital gadgets according to their convenience, in a rather self-centric way, with least consideration for its negative effects on others and the society at large.

6.1. Habit of Speaking Very Loudly on Phone

Loud talking is a major agent of noise pollution. Everyone gets irritated at colleagues, co-passengers, or family members who talk loudly and shut out the sound of what others are listening to. Now that smartphones have become ubiquitous, loud talking into mobile is a major source of irritant for those around the talker. Many people leak personal information by such loud talk but they are oblivious to such negative effects and carry on conversations in a loud voice.

Only 29% of the respondents appear to have enough of privacy concerns and civic sense as to never cause disturbance by their loud mobile talk. Of the rest, 34.83% are indifferent enough to always talk loudly into their smartphones and the remaining 36.17% sometimes do it. Overall, the majority of 71% of respondents seem to have accepted that there is nothing untoward in screaming into a mobile.

6.1.1. Gender and Habit of Speaking Very Loudly on Phone

It is said that the “loudest (verified) human scream was 129 dB (decibels) performed by Jill Drake, a woman.” (www. quora. com) But other than that neither man nor woman generally has a louder voice. Some people have a high-pitched voice but this can be found in people of either gender. In many cases, people raise their voice when background noise is high. Those who are hearing-impaired speak loudly because they do not realize that they are speaking loudly.

Table 6.1.1. Gender and Habit of Speaking Very Loudly on Phone

Gender	Always	Sometimes	Never	Total
Male	119 (37.54%)	122 (38.49%)	76 (23.97%)	317 (100%)
Female	90 (31.80%)	95 (33.57%)	98 (34.63%)	283 (100%)
Total	209 (34.83%)	217 (36.17%)	174 (29.00%)	600 (100%)

Chi square= 8.26, df=2, Table value=5.99, $p \leq 0.05$

The association is significant

From Table No.6.1.1, it can be seen that a much larger portion of women (34.60%) than men (23.97%) never raise their voice while using a mobile phone. And more men (37.54%) than women (31.80%) always raise their voice while talking on a mobile, and more men (38.49%) than women (33.57%) sometimes do so. As such it is clear more men are into the habit of speaking loudly on their mobiles and causing disturbance to others. There are several reasons for people tending to raise their voice too much while speaking on a mobile phone.

Some people do it out of sheer indifference because they are basically inconsiderate and do not bother too much about disturbing those around him. Yet others may be unaware of or unconcerned about social norms regarding soft-speaking which is considered a sign of politeness. When background noises are high, people are forced to talk loudly to make themselves audible above the din. Finally, some people purposely talk loudly to get attention.

Men may not speak loudly to get attention but conventionally men are used to having their way and it is possible that they do not much care about the inconvenience they cause to others by talking loudly. When background noise is high, they may not have the patience to postpone the conversation till the surroundings circumstances become more peaceful.

6.1.2. Marital Status and Habit of Speaking Very Loudly on Phone

Marriage tends to increase the self-confidence of people and sometimes adds a shade of nonchalance to their character. So it could make people careless about lowering their voice while talking over mobile phones and indifferent to the disturbance it will create to others.

Table 6.1.2. Marital Status and Habit of Speaking Very Loudly on Phone

Marital status	Always	Sometimes	Never	Total
Unmarried	118 (37.46%)	118 (37.46%)	79 (25.08%)	315 (100%)
Married	86 (32.58%)	94 (35.61%)	84 (31.82%)	264 (100%)
Separated, divorced, widow	5 (23.81%)	5 (23.81%)	11 (52.38%)	21 (100%)
Total	209 (34.83%)	217 (36.17%)	174 (29.00%)	600 (100%)

Chi square =9.55, df=4, Table value=9.49 , $p \leq 0.05$

The association is significant

From Table No.6.1.2 it can be seen that more married people (31.82%) than unmarried people (25.08%) never raise their voice while using mobile. And more unmarried (37.46%) than married (32.58%) always raise their voice while talking on the mobile, regardless of the trouble they cause to others by such behaviour, though in the sometimes category, the married and unmarried show only limited difference. It is clear from the data that more unmarried are indifferent to the inconvenience they cause. It may be because of the immaturity and failure to understand their responsibilities that is part of the lifestyle of some growing youngsters.

The separated/widowed/divorced category show a lot of difference from the other two groups in that a major portion of them (52.38%) never raise their voice while using a mobile phone and only 23.81% of them always

raise their voice. From this we have to presume that more of them are conscious of the social norms of not disturbing others by talking loudly. Many of them apparently do not want to turn other people's attention to themselves by their raised voice and are careful not to leak personal information by loud speaking while others are around.

6.2. Watching Objectionable Material in Public

Objectionable material is a collective word used to refer to matter that contains pornography, grisly crime scenes, violence, sadistic acts etc. Many people watch such videos and images in the privacy of their homes but watching it in public can obviously be problematic. Watching pornography or acts of horror is not illegal but when a passenger watches sexually explicit material on his smartphone within view of his fellow passengers, sometimes even children, his co-passengers will become uncomfortable. Likewise, some people may watch objectionable material on their office computer during work hours, within view of his colleagues. All these acts, though not punishable, cause moral dilemmas without instant solutions. However, if it is child pornography, it is absolutely punishable.

From the data collected, it can be seen that 43.20% never watch objectionable material in public. At least that many are conscious of the impropriety of doing so. And 26.50% of the respondents rarely do so. Those who frequently indulge in watching prurient stuff in public are only 5.70% followed by a 24.70% who sometimes do so. These are the people who show total disregard to the awkwardness others feel when they view grisly scenes or pornography in full view of those near them.

6.2.1. Gender and Watching Objectionable Material in Public

Man is the aggressive sexual partner and men are generally considered to be proud to flaunt their masculinity. Women, on the other hand, are

conventionally trained not to be public about their prurient interests in what are considered objectionable material and so it is rarely that they try to watch such stuff in public.

Table 6.2.1. Gender and Watching Objectionable Material in Public

Gender	Frequently	Sometimes	Rarely	Never	Total
Male	33 (10.40%)	75 (23.70%)	93 (29.30%)	116 (36.60%)	317 (100%)
Female	1 (.40%)	73 (25.80%)	66 (23.30%)	143 (50.50%)	283 (100%)
Total	34 (5.70%)	148 (24.70%)	159 (26.50%)	259 (43.20%)	600 (100%)

Chi square =35.73, df= 3, Table value=11.34, $P \leq 0.01$

The association is significant

According to the analysis in Table No.6.2.1, far more men watch objectionable material in public than women do. Only a miniscule percentage (0.40%) of women respondents does it frequently and 50.50% of them do not do it at all. Of the rest, only about 25.80% of the women do it ‘sometimes’, and the remaining do it ‘rarely’. As different from this, 10.40% men do it frequently and only 36.60% completely refrain from doing it. More men than women definitely appear to be insouciant about publically displaying their private interests. Men generally feel less guilty than women about their curiosities in things like porn or erotica and less embarrassed about letting others know about these concerns. That could be the reason for more of them watching the stuff in public.

6.2.2. Marital Status and Watching Objectionable Material in Public

The general opinion is that it is more unmarried people who watch porn since married people would have lost the curiosity about it. There is also the opinion that married people watching porn is an indication that all is not

good on their marriage front. However, times are changing and there is an opinion that “in the right circumstances, porn might be something” that partners “can use together creatively” (Major, 2015).

6.2.2. Marital Status and Watching Objectionable Material in Public

Marital Status	Frequently	Sometimes	Rarely	Never	Total
Unmarried	20 (6.30%)	92 (29.20%)	65 (20.60%)	138 (43.80%)	315 (100%)
Married	12 (4.50%)	49 (18.60%)	89 (33.70%)	114 (43.20%)	264 (100%)
Separated, divorced, widow	2 (9.50%)	7 (33.30%)	5 (23.80%)	7 (33.30%)	21 (100%)
Total	34 (5.70%)	148 (24.70%)	159 (26.50%)	259 (43.20%)	600 (100%)

Chi square=18.48, df=6, Table value=16.81, $p \leq 0.01$

The association is significant

From Table No.6.2.2, it can be seen that a slightly higher portion of unmarried people tend to watch objectionable material frequently (6.30%) and sometimes (29.20%) in public than married people of whom 6.30% and 18.60% do so respectively. In the percentage of those who never watch objectionable material in public, there is not much difference between married and unmarried. Though less of unmarried than married do so ‘rarely’, overall unmarried appear to be more careless about publically watching stuff that may irritate co-passengers or co-workers or roommates.

However, with separated/widowed/divorced people, the difference from the other two group is much more because only 33.30% completely refrain from watching objectionable material in public and those who do so frequently (9.50%) and sometimes (33.30%) are of a higher percentage than the other two categories. Overall, more of them appear to be quite

unconcerned about the effect of their behavior on others than the married and unmarried. Though we have to leave a margin for the fact that the number of respondents is quite few in this category, this group still seems to tread a divergent path.

6.2.3. Income and Watching Objectionable Material in Public

The rich always have access more handy and powerful digital devices and are generally believed to be more prone to having their own way. So, it is nothing surprising if we find more of them indifferent to the concerns of others and focused more on enjoying what they love.

Table 6.2.3. Income and Watching Objectionable Material in Public.

Income	Frequently	Sometimes	Rarely	Never	Total
Below Rs 5000/-	7 (5.20%)	26 (19.40%)	31 (23.10%)	70 (52.20%)	134 (100%)
5000-10000/-	5 (3.40%)	24 (16.10%)	37 (24.80%)	83 (55.70%)	149 (100%)
10000-15000/-	4 (3.30%)	36 (29.80%)	39 (32.20%)	42 (34.70%)	121 (100%)
15000-20000/-	4 (4.50%)	29 (32.60%)	23 (25.80%)	33 (37.10%)	89 (100%)
20000 & above	14 (13.10%)	33 (30.80%)	29 (27.10%)	31 (29.00%)	107 (100%)
Total	34 (5.70%)	148 (24.70%)	159 (26.50%)	259 (43.20%)	600 (100%)

Chi square =42.36, df= 12, Table value=26.22, $p \leq 0.01$

The association is significant

According to Table No.6.2.3, among those with an income of Rs.20000 and above, 13.10% watch objectionable stuff publically. This is highest percentage among people of all income brackets. Also, among the highest income group, those who completely refrain from doing so is the smallest percentage (29.00%) of all groups. Among those who do so 'sometimes' also the percentage of this group is fairly high (30.80%). It is not the highest percentage, which is that of the Rs.15000-20000 income group

(32.60%) , but is nevertheless higher than that of all other income groups. So, those with the highest income have the highest portion of people who are indifferent to other people's embarrassment when they immerse themselves in porn and related stuff publically.

Coming to the next lower income group, those who do it frequently (4.50%) is less than that of the highest-income group and those who never do it (37.10%) is higher than that of the highest-income group. Though those who do it sometimes are slightly higher (32.60) than the highest-income group, those who do it 'rarely' is less (25.80%) than the other group (27.10%). Overall, the second group appears to have a higher portion of people who seem to be conscious of the impropriety of watching porn where others can see it. Coming to the next two income groups also, the pattern appears to be more or less similar. The lesser the income, the more the people appear to be conscious of the indecorum of publically watching stuff that will cause embarrassment to others.

The only slight difference is with the least-income group of whom 5.20% frequently watch prurient stuff publically. But 52.20% never do it so that their behaviour is also in sync with the general pattern seen in the association with income and indifference to causing embarrassment to others with one's indiscretion.

6.2.4. Occupation and Watching Objectionable Material in Public

Employed people who have to work hard, are hard-pressed for time, and have limited entertainment avenues, often try to find easy ways to unwind and watching voyeuristic stuff can be one of them. Those who do not have too much leisure time may use the available time to indulge in what they like and this could be while they are traveling, sitting in a park, or sitting in a restaurant. While doing so, they may be unmindful of the discomfort they are causing to those sitting near them.

6.2.4. Occupation and Watching Objectionable Material in Public

Occupation	Frequently	Sometimes	Rarely	Never	Total
Agriculture	2 (4.20%)	7 (14.60%)	13 (27.10%)	26 (54.20%)	48 (100%)
Business	6 (6.60%)	25 (27.50%)	27 (29.70%)	33 (36.30%)	91 (100%)
Blue Collar	4 (4.30%)	17 (18.10%)	27 (28.70%)	46 (48.90%)	94 (100%)
White collar	6 (7.60%)	24 (27.90%)	26 (30.20%)	30 (34.90%)	86 (100%)
Professionals	9 (7.60%)	37 (31.40%)	31 (26.30%)	41 (34.70%)	118 (100%)
Home maker/ unemployed	-	22 (22.70%)	24 (24.70%)	51 (52.60%)	97 (100%)
Student	7 (10.60%)	16 (24.20%)	11 (16.70%)	32 (48.50%)	66 (100%)
Total	34 (5.70%)	148 (24.70%)	159 (26.50%)	259 (43.20%)	600 (100%)

Chi square =28.94, df= 18, Table value=28.87, $p \leq 0.05$

The association is significant

According to the analysis in Table No.6.2.4. it is among students that the highest portion (10.60%) publically watch objectionable material frequently, quite indifferent to the discomfort it may cause to those sitting near them. However, 48.50% of them never do it, so their overall attitude to the idea cannot be considered very unwholesome. White collar workers and professionals show fairly the same attitude to the idea with 7.60% in both cases doing it frequently and nearly 35% never doing it. Businessmen come close behind with 6.60% watching it frequently and 36.30% never doing it. Blue-collar workers and agriculturists have the smallest portion who do it frequently (4.30% and 4.20% respectively) but blue collar-worker have only 48.0% who never do it whereas agriculturalists have 54.20% who never do it.

Homemakers and unemployed people appear to be most conscious of the social decorum that requires people not to be openly lascivious or sadistic because among them no one does it frequently, 52.60% never do it, and only 22.70% sometimes do it. Overall, those in more important positions appear to be more inclined to publically display their libidinous or sadistic interests that people generally try to conceal. The less-educated people appear to be more conscious of the cultural ethos that requires people not to inconvenience others by showcasing their prurient interests.

6.3. The Habit of Jamming Phone Lines

Phone lines can be jammed by repeatedly calling a person's number or by repeatedly sending text messages to that number. This may be done with the intention to harass an individual or prevent his conversation with another. In a case in New Hampshire, where four people were convicted for jamming phone lines, "employees at a telemarketing firm called six separate phone numbers by hand for about two hours. The telemarketers repeatedly called and hung up, placing a total of around 1, 000 calls" (McDonell, 2005.) This may be an extreme case, but some people do it as a prank or for fun, despite the fact that it is obviously fun at someone else's expense.

Some phone-jamming mechanical contraptions are used by people with positive intents. Such devices can be used by guardians to block their wards' smartphone to make sure that they will not text or talk while they are driving or inside a class. Likewise, those organizing a function can jam the phone line in such a way as to make sure that the guests inside the auditorium in question will not receive incoming messages or calls for the duration of the function. Organizers sometimes do so because many of the guests do not heed to their request to switch off their mobiles.

Among the respondents, 9.20% are seen to do it frequently and 32.00% never do it. The remaining, which forms nearly 60%, do it sometimes or rarely, and they form the majority. In general, people do not seem to be averse to the idea of jamming other people’s phone lines once in a while.

6.3.1. Gender and the Habit of Jamming Phone Lines

Whatever the positive and negative consequences of phone-jamming are, many of the individuals do it as a prank. Some may try to jam lines when people sitting next to them at public places talk continuously on their mobiles or play video games with their speaker at full volume. Phone jamming devices are available everywhere these days or as said above, phones can be blocked by repeatedly calling that number or texting into it. Either way, more men are likely to do it because men are more impulsive than women and react quickly.

Table 6.3.1. Gender and the Habit of Jamming Phone Lines

Gender	Frequently	Sometimes	Rarely	Never	Total
Male	35 (11.00%)	111 (35.00%)	89 (28.10%)	82 (25.90%)	317 (100%)
Female	20 (7.10%)	79 (27.90%)	74 (26.10%)	110 (38.90%)	283 (100%)
Total	55 (9.20%)	190 (31.70%)	163 (27.20%)	192 (32.00%)	600 (100%)

Chi square=13.05, df=3, Table value=11.34, $P \leq 0.01$

The association is significant

According to Table No.6.3.1, it is definitely more men than women who try their hand at jamming phone lines. Males who do it frequently are much more (11.00%) than females who do so (7.10%) , and among those who do it ‘sometimes’ also males are more. They are 35.00% to females’ 27.90%. Among those who never do it, females are much more (38.90%) than men (25.90%). There is a clear-cut difference between men’s attitude to jamming phone lines and women’s attitude to doing that same job.

Though there seems to be an association with gender and the inclination to jam phone lines, it is to be noted that women do not completely refrain from jamming phone lines. Women are no longer in their non-interfering, submissive roles. The question to be answered is whether they see interfering with another's phone use as a practical joke or an act with shades of vigilantism in it. Women may sometimes try to jam a friend's or relative's phone line to protect them from getting disturbed by phone calls or to prevent them from answering calls while driving.

6.3.2. Education and the Habit of Jamming Phone Lines

A mobile phone-jamming device functions by transmitting signals at the same radio frequency ranges as the phones use. This interference blocks the reception of signals by the phone so that those mobiles that fall within the limits of the jamming device will not receive signals and the user will be effectively blocked from using it. Technically-qualified people may find it easier to use such jamming devices. However effective blocking can be done even by repeated calling and this can be done by anyone irrespective of his educational qualification.

Table 6.3.2. Education and the Habit of Jamming Phone lines

Education	Frequently	Sometimes	Rarely	Never	Total
Below HS	3 (10.70%)	11 (39.30%)	2 (7.10%)	12 (42.90%)	28 (100%)
HS	9 (8.00%)	28 (24.80%)	21 (18.60%)	55 (48.70%)	113 (100%)
College	15 (6.80%)	87 (39.40%)	66 (29.90%)	53 (24.00%)	221 (100%)
Technical	16 (14.70%)	35 (32.10%)	19 (17.40%)	39 (35.80%)	109 (100%)
Professional	12 (9.30%)	29 (22.5%)	55 (42.6%)	33 (25.6%)	129 (100%)
Total	55 (9.20%)	190 (31.70%)	163 (27.20%)	192 (32.00%)	600 (100%)

Chi square=55.40, df=12, Table value=26.22, P≤0.01

The association is significant

According to Table No.6.3.2, technically-qualified people appear to be the keenest on jamming other people’s phone lines because 14.70% seem to do it frequently and 32.10% do it sometimes. This group of people may be finding it easy to do the job because of their technical knowledge. Nevertheless, 35.80% of them refrain completely from indulging in it. Technically-qualified people are followed by below-HS group of whom 10.70% do it frequently and 39.30% do it sometimes. However, 42.90% of them do not do it at all and only 7.10% do it rarely. These two groups seem to be active maximum in jamming phone lines.

Professionals and college-educated and HS categories have lesser portions who engage in phone jamming, HS group has the least, with 48.70% not doing it at all. The difference in percentage among different educational groups could be due to personal reasons or work-related requirements.

6.3.3. Marital Status and the Habit of Jamming Phone Lines

Unmarried people are more likely to be into activities like phone-jamming using phone jammers or blocking calls by repeated dialling. However, it is said that married people also sometimes block a son’s phone line to prevent him from using phone while driving or jam husband’s or wife’s phone line if they have suspicions about what the spouse is into.

6.3.3. Marital Status and the Habit of Jamming Phone Lines

Marital Status	Frequently	Sometimes	Rarely	Never	Total
Unmarried	30 (9.50%)	112 (35.6%)	108 (34.3%)	65 (20.60%)	315 (100%)
Married	25 (9.50%)	70 (26.50%)	54 (20.50%)	115 (43.60%)	264 (100%)
Separated, divorced, widow	-	8 (38.10%)	1 (4.80%)	12 (57.10%)	21 (100%)
Total	55 (9.20%)	190 (31.70%)	163 (27.20%)	192 (32.00%)	600 (100%)

Chi square=48.01, df=6, Table value=16.81, $P \leq 0.01$

The association is significant

Though both married and unmarried have the same percentage (9.50%) who frequently indulge in phone-jamming, the unmarried are definitely more prone to it with 35.60% sometimes doing it and 34.30% doing it rarely. Only 20.60% of them never do it whereas 43.60% of married never do it. While there is marked difference between married and unmarried, there is much more stark difference between the separated/divorced/widowed category and the rest. None of them do it frequently and 57.10% of them do not indulge in it at all. They appear to be the most non-interfering.

6.4. Hacking Other People's Passwords

Weak passwords are easily cracked by clever people. Weak passwords are those in which people use familiar words like part of their own name, their house name, their dog's name etc. Such data can be easily extracted from an individual's profile that he has provided at social networking sites or similar online groups. Further, there are password-cracking tools which use millions of character-digit combinations to sift out the password. Cracking passwords enables hackers to get details of a person's personal life like their family details, friends, colleagues, preferences, bank account and credit card details and other related financial transactions.

There do not seem to be too many hackers at work among ordinary people because among those interviewed for the research, 69.00% never try to hack another's password and 17.80% rarely do it. Those who are into the job constitute mainly the remaining, with 8% doing it frequently and 5.20% doing it sometimes. All password hacking is not done with criminal intent. Sometimes hacking becomes necessary to retrieve forgotten passwords or recover lost data.

6.4.1. Gender and hacking other people's passwords

The traditional masculine qualities like competitiveness and aggressiveness make males more interested in and curious about the hacker culture. The element of dishonesty involved in hacking also may prevent women from participating in a culture like that. This is not to say that women are inherently more honest than males but there is always an innate resistance in women towards taking risks. However, since hacking depends as much on skills as ethical outlook, women with better computing skills may be better at hacking than men even though their overall percentage may be less than that of men.

Table 6.4.1. Gender and Interference with the Password of Others

Gender	Frequently	Sometimes	Rarely	Never	Total
Male	36 (11.4%)	17 (5.4%)	62 (19.6%)	202 (63.7%)	317 (100%)
Female	12 (4.2%)	14 (4.9%)	45 (15.9%)	212 (74.9%)	283 (100%)
Total	48 (8.00%)	31 (5.20%)	107 (17.80%)	414 (69.00%)	600 (100%)

Chi square 13.34, df=3, Table value=11.34, $P \leq 0.01$

The association is significant

Women are as much into computer-related jobs like programming and website designing as men are. So we can expect women to have as much expertise as men to hack password as well. But the analysis in Table No.6.4.1 show that men are more into hacking than women. While only 4.20% of women tend to hack passwords frequently 11.4% of men do it. In the next two categories also there are a higher portion of men than women and as expected, only 63.70% of men avoid it completely as against 74.90% of women. Men definitely have slightly more expertise to get at others' passwords whether it is done by brute-force attack or more ingenious methods.

6.4.2. Marital Status and Interference with the Password of Others

At a time when cyber laws have yet to become fully codified, it is a highly disputed issue whether hacking a spouse's passwords can be considered a crime like hacking other people's password. Lawyers have differing opinions on it and cases between warring couples are often decided on the basis of how the information recovered by hacking the password was used. It has become an established fact that even spouses hack each other's password when occasion demands.

Table 6.4.2. Marital Status and Interference with the Password of Others

Marital status	Frequently	Sometimes	Rarely	Never	Total
Unmarried	34 (10.80%)	21 (6.70%)	61 (19.40%)	199 (63.20%)	315 (100%)
Married	14 (5.30%)	10 (3.80%)	40 (15.20%)	200 (75.80%)	264 (100%)
Separated, divorced, widow	-	-	6 (28.60%)	15 (71.40%)	21 (100%)
Total	48 (8.00%)	31 (5.20%)	107 (17.80%)	414 (69.00%)	600 (100%)

Chi square=16.73, df=6, Table value=16.81, $P \leq 0.01$

The association is significant

As far as password hacking goes, the unmarried seem to be more comfortable with the job than the married, according to the data in Table No.6.4.2. In all the three categories, 'frequently', 'sometimes', and 'rarely', a slightly higher portion of unmarried are into the job of interfering with others' passwords. It is possible that this hacking has less to do with criminal intent and more to do with data retrieval or to help those who have lost their passwords. Many people do this as a profession because many law enforcement authorities have to get passwords hacked and private correspondence revealed for security reasons and getting at criminals.

Too few of the separated/divorced/widowed group are into hacking passwords, with only 28.60% of them doing it only very rarely. Anyhow, the majority in all groups are non-hackers, with 75.80% of the married, 71.40% of separated/divorced, and 63.20% of unmarried never doing it.

6.5. The Habit of Sending Objectionable Messages to Others

Sending unacceptable email or WhatsApp messages to others, posting objectionable comments on their social media pages etc. are cybercrimes that attract punishment. In India cyber laws are gradually getting codified and “Section 66A of the Information Technology (Amendment) Act, 2008 prohibits the sending of offensive messages through a communication device (i. e. through an online medium) ” (<https://internetdemocracy.in>). Under some of the laws, administrators of social networking groups also become liable for punishment if one of the members posts fake news or disagreeable comments because it is considered the duty of the administrator of the group has to repudiate its validity to the rest of the group.

Sending objectionable messages appear to be more common than hacking because while 69.00% of respondents never hack passwords, only 59.30% completely desist from sending objectionable messages to others. Though only 3.30% send objectionable messages to others frequently, 13.20% do it sometimes and 24.20% do it rarely. Hacking passwords do some skill so that it is not easy for everyone to do that. But sending objectionable messages requires only a mind-set and not any skill. So a few more people could be doing it as a leisure-time activity, however repugnant the practice is.

6.5.1. Gender and the Habit of Sending Objectionable Messages to Others

Women are found to be at the receiving end of most of the objectionable messages, gender-based vulgar talk, and online rape threats and

death threats. As such, it has to be presumed that more men are into sending such things than women. Because of the continuing complaints from women on online harassment, authorities are viewing these actions quite seriously. “Sending vulgar messages and posting objectionable photographs of young girls on internet tantamount to outraging modesty of woman, the Punjab and Haryana high court has observed while denying anticipatory bail to an accused” (<https://www.thehindubusinessline.com>)

Table 6.5.1. Gender and the Habit of Sending Objectionable Messages to Others

Gender	Frequently	Sometimes	Rarely	Never	Total
Male	14 (4.40%)	53 (16.70%)	81 (25.60%)	169 (53.30%)	317 (100%)
Female	6 (2.10%)	26 (9.20%)	64 (22.60%)	187 (66.10%)	283 (100%)
Total	20 (3.30%)	79 (13.20%)	145 (24.20%)	356 (59.30%)	600 (100%)

Chi square =13.44, df=3, Table value=11.34, $p \leq 0.01$
The association is significant

From the analysis in Table No.6.5.1, it is seen that a higher portion of men are into sending objectionable messages whether it is to women or other men.4.40% of them frequently do it, 16.70% of them sometimes do it, and 25.60% of them rarely do it. As against this, nearly 2/3rd of women never do it and of the remaining, 22.60% rarely do it. The women who do it frequently are only 2.1%. Even if more women are at the receiving end of such harassment, it appears that they do not retaliate in the same coin.

According to Pew Research Center writer Maeve Duggan, men are also forced to suffer a lot of online harassment including name-calling and physical threats, but women suffer much more emotional stress due to such action and they find such online bullying and sexual harassment very hurtful (Duggan, 2014).

6.5.2. Education and the Habit of Sending Objectionable Messages to Others

Fighting, bullying, using peer pressure, ragging, and competing in profession are part of growing up through different educational stages and eventually finding one's moorings in the society. But now that most people including students have access to smartphone or iPad or some digital device, bullying and ragging are all going high-tech and harassment is finding new dimensions. People of all educational categories can hurt each other by sending fake information, hate emails, threatening text messages, embarrassing photos, and racially or religiously provocative messages.

Table. 6.5.2. Education and the Habit of Sending Objectionable Messages to Others

Education	Frequently	Sometimes	Rarely	Never	Total
Below HS	3 (10.70%)	3 (10.70%)	10 (35.70%)	12 (42.90%)	28 (100%)
HS	1 (.90%)	7 (6.20%)	31 (27.40%)	74 (65.50%)	113 (100%)
College	11 (5.00%)	41 (18.60%)	58 (26.20%)	111 (50.20%)	221 (100%)
Technical	2 (1.80%)	12 (11.00%)	24 (22.00%)	71 (65.10%)	109 (100%)
Professional	3 (2.30%)	16 (12.40%)	22 (17.10%)	88 (68.20%)	129 (100%)
Total	20 (3.30%)	79 (13.20%)	145 (24.20%)	356 (59.30%)	600 (100%)

Chi square=31.91, df=12, Table value=26.22, $p \leq 0.01$

The association is significant

One redeeming factor that can be seen in the analysis in Table No.6.5.2. is that the majority of people in all educational groups never send objectionable messages to anyone. In this, the most educated, i. e. professionals top the list, followed by technically qualified people and HS-educated. In the case of college-educated, only half of them totally refrain from sending objectionable messages, with 1/4th of them rarely doing it and

18.60% of them sometimes doing it. Among below-HS also, only about 42.90% completely refrain from sending objectionable messages but 35.70% rarely indulge in it. This group also has the highest percentage (10.70%) of people who frequently do it, followed by 5.00% of college-educated in the same category. The presence of all other groups in the ‘frequently’ category is insignificant.

It appears that education refines the mind and the more educated the people are, the lesser likely they are to send objectionable messages to others. Only the HS group shows a slightly deviating trend. Only .90% of them do it frequently and 6.20% do it sometimes. These figures are much lower than that of others.

6.5.3. Occupation and the Habit of Sending Objectionable Messages to Others

In Kerala, a case was registered against a person working in a Government office for posting an objectionable comment, which included negative references to the chief minister also, in a WhatsApp message (Rajeev, 2016). This is not an isolated incident and many people have landed in jail for posting objectionable comments against personal enemies and political leaders. However, the dividing line between what is objectionable and what is not is very blurry. Additional Solicitor General Tushar Mehta told a bench headed by Justice J. Chelameswar “that posting messages on Facebook or Twitter relating to freedom of expression will not be seen as an offence” (Nair, 2015).

It is seen that sending objectionable messages is taken very seriously by law enforcement agencies. A news item in Meghalaya Times says that “Police have issued a warning against those sending ‘objectionable messages’ which are in violation of the Model Code of Conduct which are currently in force with Meghalaya going to polls on February 27 next” (<https://www.meghalayetimes.com>)

//meghalayatimes. info) The warning was issued in relation to election activities when such messages are probably sent as part of campaigning.

Table 6.5.3. Occupation and the Habit of Sending Objectionable Messages to Others

Occupation	Frequently	Sometimes	Rarely	Never	Total
Agriculture	1 (2.10%)	5 (10.40%)	14 (29.20%)	28 (58.30%)	48 (100%)
Business	2 (2.20%)	19 (20.90%)	26 (28.60%)	44 (48.40%)	91 (100%)
Blue Collar	2 (2.10%)	11 (11.70%)	21 (22.30%)	60 (63.80%)	94 (100%)
White collar	8 (9.30%)	8 (9.30%)	18 (20.90%)	52 (60.50%)	86 (100%)
Professionals	2 (1.70%)	17 (14.40%)	35 (29.70%)	64 (54.20%)	118 (100%)
House wife/ unemployed	5 (5.20%)	8 (8.20%)	16 (16.50%)	68 (70.10%)	97 (100%)
Student	0	11 (16.70%)	15 (22.70%)	40 (60.60%)	66 (100%)
Total	20 (3.30%)	79 (13.20%)	145 (24.20%)	356 (59.30%)	600 (100%)

Chi square =32.59, df 18, Table value=28.81, $p \leq 0.05$

The association is significant

From Table No.6.5.3, it can be seen that majority of people in all occupations never send objectionable messages to others. Unemployed people top the list (70.10%) in this category, and except businessmen among whom only 48.40% refrain from sending objectionable messages, people in all other occupations the desisters range between 54.20% and 63.80%. In the case of sending such messages frequently, students do not seem to do it at all, and the participation of others is insignificant, except white-collar workers, among whom 9.30% indulge in it.

In the type of office work they are doing, white-collar workers have easy access to computers and are comparatively free from constant monitoring by their superiors. That could be the reason why some of them are

posting unwelcome stuff to others. This has apparently become a universal problem and companies are trying to formulate new laws to handle their staff's online messaging practices. For example, some companies fire employees for sending inappropriate messages during work hours or by using any of the company's digital devices, even if the message was sent from the individual's private account. "Many employers routinely monitor emails and other communication, looking for key words or phrases that suggest illegal or unethical behavior" (Max, 2016).

6.6. The Habit of Using Swear Words while Talking on Mobile

If technology has changed the way we communicate, the way we handle our work, and the way we seek entertainment, it is also changing the way we use our language. We are not supposed to use swear words or slang in formal or polite conversation, but we cannot deny their existence. and we should know the meaning of such words to follow another's conversation. Some people use swear words when they are angry and some use them while talking to their peer group. Since a lot of ordinary conversation is carried out through mobile these days, lots of slang can be heard in such conversations. One example of a swear word is 'piss off' which is a rather rude way of saying 'go away'. The non-slang meaning of 'piss' is 'urinate'. Another slang word is 'bitch'. 'To bitch' means 'complain or criticize'. Calling a woman 'a bitch' is an extremely offensive way of referring to her. The real meaning of 'bitch' is 'female dog'.

Among the respondents, those who do not use swear words are not an absolute majority. They are only 34.00% who do not swear and those who sometimes swear are slightly more (35.20%). Though only 3.20% do it frequently, there is another 27.70% who do it rarely. On the whole, a little swearing does not appear to be anathema to 66.00% of the respondents.

6.6.1. Gender and the Habit of Using Swear Words While Talking on Mobile

Men, by nature, show more aggressive behaviour and tend to use swear words in their conversation more frequently than women. This practice is expected to be so during mobile conversations also.

Table 6.6.1. Gender and the Habit of Using Swear Words while Talking on Mobile

Gender	Frequently	Sometimes	Rarely	Never	Total
Male	15 (4.70%)	133 (42.00%)	78 (24.60%)	91 (28.70%)	317 (100%)
Female	4 (1.40%)	78 (27.60%)	88 (31.10%)	113 (39.90%)	283 (100%)
Total	19 (3.20%)	211 (35.20%)	166 (27.70%)	204 (34.00%)	600 (100%)

Chi square =21.82, df= 3, Table value=11.34, $p \leq 0.01$
The association is significant

In Table No.6.6.1 it is seen that a higher portion of females (39.90%) than males (28.70%) never use swear words while talking on mobile, and a higher portion of females (31.10%) than males (24.6%) rarely do so. And more males than females frequently and sometimes use slang while talking. This data is in step with traditional expectations but the difference between males and females is not much.

Circumstances of upbringing, social acceptance of male swearing, and the physically aggressive nature of men are believed to have become conducive to conventionally creating an atmosphere where men swore more easily than women. But the data in the chart do not show a very wide gap between men who use slang while talking on mobile and women who do so. The vanishing gender difference and gender stereotyping could have led to the decrease in the difference.

6.6.2. Marital Status and the Habit of Using Swear Words While Talking on Mobile

Marriage adds a shade of insouciance to people's character along with the other changes marriage brings about. It is also said that people who easily use profanities are not very much bothered about what others think of them. They know there is a stigma attached to swearing but are indifferent to the consequences. So, it is possible that married people tend to swear more easily than unmarried.

Table 6.6.2. Marital Status and Using Swear Words while Talking on Mobile

Marital status	Frequently	Sometimes	Rarely	Never	Total
Unmarried	12 (3.80%)	116 (36.80%)	88 (27.90%)	99 (31.40%)	315 (100%)
Married	7 (2.70%)	85 (32.20%)	67 (25.40%)	105 (39.80%)	264 (100%)
Separated, divorced, widow	-	10 (47.60%)	11 (52.40%)	-	21 (100%)
Total	19 (3.20%)	211 (35.20%)	166 (27.70%)	204 (34.00%)	600 (100%)

Chi square =18.61, df=6, Table value=12.59, $p \leq 0.05$

The association is significant

According to table no 6.6.2., unmarried people tend to use more swear words than married people, with only 31.40% of them never tending to swear while talking on mobile. 3.80% of the unmarried do it frequently, 36.80% of them do it sometimes, and 27.90% of them do it rarely. In all these three categories, the percentage of the married people is slightly lower, being only 2.70%, 32.20%, and 25.40% respectively. Marriage probably brings about a sobering influence in some people so that they refrain from using profanities and prefer to impress people with cultured, polite conversation. The easy

nonchalance of youthful days could be fostering in the unmarried an indifference to the cultured elegance that the married are trying to embody.

The people of the last group – that of separated/widowed/divorced people – are quite different from the rest. Among them, no one completely refrains from swearing during phone conversations and no one does so frequently. Roughly half of them do it sometimes and the remaining do it rarely. In short, all of them are prone to it though not to a very high degree. Though the number of respondents in the group is small, they seem to have a unique identity different from the rest.

6.7. Offering Phone to Others During Emergencies

When a person's mobile needs to be recharged for it to become functional, or its credit balance is over, and he or she has an emergency call to make before the phone becomes functional again, he has no choice other than borrow a phone. Or those who do not own a mobile may ask someone else to lend their mobile for a while. But will everyone be ready to offer their phone, especially to a stranger, when he says he has to make a phone call urgently?

Of the 600 respondents, 37.50% are seen to be humanitarian and genial enough to lend their phone to someone in need. Another 34.80% do it sometimes, probably only after making sure that there is no mischievous intention on the part of those who are trying to borrow. Those who never do it are only 14.30% and it is not a very high percentage. These people may be either too possessive or might have had bad experiences as a result of lending things to others. 13.30% lend their phones only rarely, probably only after ensuring that the borrower's need is genuine.

6.7.1. Marital Status and Offering Phone to Others during Emergencies

Unmarried people are believed to be comparatively carefree and easy-going and not too wary of offering things to others. So it is possible that more of them are ready to offer their phone to others without fully ensuring if the need is genuine. However, geniality and humanitarian considerations are more personal traits than anything else, and it is possible that amiability and considerateness are found in equal measure in married or separated people as well.

Table 6.7.1. Marital Status and Offering Phone to Others during Emergencies

Marital status	Frequently	Sometimes	Rarely	Never	Total
Unmarried	125 (39.70%)	114 (36.20%)	45 (14.30%)	31 (9.80%)	315 (100%)
Married	99 (37.50%)	86 (32.60%)	34 (12.90%)	45 (17.00%)	264 (100%)
Separated, divorced, widow	1 (4.80%)	9 (42.90%)	1 (4.80%)	10 (47.60%)	21 (100%)
Total	225 (37.50%)	209 (34.80%)	80 (13.30%)	86 (14.30%)	600 (100%)

Chi square =30.77, df=6, Table Value=16.81, $p \leq 0.01$

The association is significant

According to Table No.6.7.1, unmarried people are seen to be slightly more interested than married people to offer their phone to others in need. 39.70% of unmarried people do it frequently, 36.20% do it sometimes, and 14.30% do it rarely. In all these categories, married people represent a slightly smaller portion at 37.50%, 32.60%, and 12.90% respectively. So, married people are a shade less interested to lend their phones to strangers than unmarried people.

The separated/divorced/widowed group shows a very different graph with 47.60% never offering their phone to strangers and 42.90% sometimes

doing so. Their presence in the other two categories is insignificant. They appear to be a bit wary of strangers and quite security-conscious and concerned of their privacy to easily offer their things to others. However the percentages of this category may not be fully representative of the group because the number of respondents in the group is very small being only one-fifteenth of the number of unmarried people and one-thirteenth of the number of married people who were interviewed.

6.7.2. Education and Offering Phone to Others during Emergencies

People are often reluctant to lend their mobile phones to others because a smartphone today contains too much data. It will contain photographs, videos, animations, music, and obviously a lot of personal correspondence. If the borrower's ulterior motive for borrowing the phone is not good, he could easily steal things or delete things. Or if a borrower is careless, he could drop the phone and damage it. Because of these, sometimes people are wary of offering their phone to another. However, on humanitarian grounds, lending a helping hand to someone in need is obligatory and refusing to lend a phone will be seen as boorishness or discourtesy.

Table 6.7.2. Education and Offering Phone to Others during Emergencies

Education	Frequently	Sometimes	Rarely	Never	Total
Below HS	8 (28.60%)	13 (46.40%)	6 (21.40%)	1 (3.60%)	28 (100%)
HS	40 (35.40%)	35 (31.00%)	12 (10.60%)	26 (23.00%)	113 (100%)
College	79 (35.70%)	87 (39.40%)	26 (11.80%)	29 (13.10%)	221 (100%)
Technical	45 (41.30%)	37 (33.90%)	12 (11.00%)	15 (13.80%)	109 (100%)
Professional	53 (41.10%)	37 (28.70%)	24 (18.60%)	15 (11.60%)	129 (100%)
Total	225 (37.50%)	209 (34.80%)	80 (13.30%)	86 (14.30%)	600 (100%)

Chi square=21.70, df=12, Table value=21.03, p<0.05

The association is significant

From Table No.6.7.2., we can see that among professionals and technically-qualified people, a fairly good number (more than 41.00%) are ready to lend their mobile phones to those in need. And in these two categories, those who never lend their phones are 11.60% and 13.80% respectively. The college-educated and HS-educated also show a similarity in the percentage (35.70% and 35.40%) of those with a readiness for phone-lending.

In the below-HS group, habit of phone-lending appear to be significantly different. While in this group those who lend phone are a smaller percentage (28.60%) than those in the other educational categories, only a surprisingly small 3.60% of them totally refuse to offer phone to those who need it. The majority in this group (46.40%) are in the category of 'sometimes' which shows that they do have an inclination to offer their phones to others.

Overall, the more educated appear to be keener on letting others use their phones. At least in the 'frequently' category, there is a reasonably clear increase in the percentage of phone-lenders with increasing education.

6.8. The Habit of Using Mobile Phone While Driving

In many countries across the world, using hand-held digital devices while driving is an offense that invites prosecution. Even using hands-free communication systems like bluetooth-enabled audio systems warrants punishments though only to a lesser degree. Mobile phone use causes driver distraction which is listed by WHO as one of the major factors causing road accidents.

Passengers of the vehicle feel unsafe if the driver talks on the mobile while driving. Further, a driver tends to apply sudden breaks if he/she is talking on phone and driving. Several accidents have been reported as a result

of drivers talking on mobile while driving. “On September 9th, 2016, a bus driver was over speeding and talking on his mobile phone, when the bus carrying nineteen passengers toppled off a bridge in Angul, Orissa. All passengers were killed in the crash” (<http://savelifefoundation.org/>).

Of the respondents interviewed for this study, 20.50% were seen to be not driving. Of the remaining, only 4.50% has the habit of frequently using the mobile while driving and 21.70% never meddle with it when they are driving. But the remaining, who does it sometimes or rarely, works out to 53.30%. This is the major portion of the respondents and the numbers give us a clear indication that mobile use while driving is quite in excess of what we would expect to see if we want to ensure that driving is distraction-free.

6.8.1. Gender and the Habit of Using Mobile Phone While Driving

According to a study conducted on driving in Texas, “Female drivers are 1.63 times more likely to use a cellphone while driving than male motorists” (<https://gadgets.ndtv.com>). In ‘Gender Effects in Mobile Phone Distraction from Driving’ the authors say that “female drivers appeared to be more distracted when conversing on a mobile phone than did the male drivers” (Irwin, et al., 2011). Overall, it appears that females are more likely to talk on a mobile while driving and get more distracted while talking, thereby increasing the chances of causing damage by talking on the phone and driving.

Table 6.8.1. Gender and the Habit of Using Mobile Phone while Driving

Gender	Frequently	Sometimes	Rarely	Never	Not driving	Total
Male	21 (6.60%)	101 (31.90%)	100 (31.50%)	70 (22.10%)	25 (7.90%)	317 (100%)
Female	6 (2.10%)	45 (15.90%)	74 (26.10%)	60 (21.20%)	98 (34.60%)	283 (100%)
Total	27 (4.5)	146 (24.305)	174 (29.00%)	130 (21.70%)	123 (20.50%)	600 (100%)

Chi square= 76.11, df=4, Table value=13.28, $P \leq 0.01$

The association is significant

Analysis in Table No.6.8.1 indicates that in Kerala among those who drive, more men (6.60%) use mobile frequently while driving than women (2.10%). In the next two categories namely ‘sometimes’ and ‘rarely’ also there is more men than women. Overall, men appear to be more careless than women with their mobile phone use while driving and women more cautious. However, 22.10% of men completely refrain from mobile phone use and this number is only slightly higher than the number of women (21.20%) who do so. The reason for this anomaly is that a much less percentage of women (65.40%) than men (92.10%) are motorists.

6.8.2. Education and the Habit of Using Mobile Phone while Driving

If a driver talks on a mobile phone, he is inviting risk in many ways. First of all, when they are listening to a conversation on the phone, the brain is performing two functions simultaneously – that of listening/talking and that of driving. So the attention cannot be fully on driving and this will result in impaired driving. Further, the positioning of a mobile phone causes impairment to peripheral vision so that the visual field of the driver become restricted, making him blind to certain objects that may not be just in front of him. Drivers are fully conscious of these possible negative effects of mobile use and do include safety margins into their mobile use including stopping the

conversation when their driving turns more exacting. Still, the awareness does not make them refrain completely from phone use.

Table 6.8.2. Education and the Habit of Using Mobile Phone while Driving

Education	Frequently	Sometimes	Rarely	Never	Not driving	Total
Below HS	3 (10.70%)	13 (46.40%)	4 (14.30%)	1 (3.60%)	7 (25.00%)	28 (100%)
HS	5 (4.40%)	16 (14.20%)	34 (30.10%)	20 (17.70%)	38 (33.60%)	113 (100%)
College	3 (1.40%)	51 (23.10%)	81 (36.70%)	48 (21.70%)	38 (17.20%)	221 (100%)
Technical	8 (7.30%)	22 (20.20%)	38 (34.90%)	21 (19.30%)	20 (18.30%)	109 (100%)
Professional	8 (6.20%)	44 (34.10%)	17 (13.20%)	40 (31.00%)	20 (15.50%)	129 (100%)
Total	27 (4.50%)	146 (24.30%)	174 (29.00%)	130 (21.70%)	123 (20.5%)	600 (100%)

Chi square=68.77, df=16, Table value=32.00, $P \leq 0.01$

The association is significant

According to Table No.6.8.2, it is the below-HS or least-educated group which has the highest portion of people (10.70%) who frequently use the mobile and sometimes use the mobile (46.40%) while driving. This group also has the smallest percentage who never use a mobile while driving. Overall, this group appears to be most addicted to combining driving with mobile use, even though 25% of them do not drive at all. It is possible that job-related emergencies could be forcing them to be on the phone too much.

Professionals, who are at the other end of the educational spectrum, have a lesser percentage who ‘frequently’ use mobile and drive, but they are not the least. But overall they do it much less than the below-HS category because 31.00% of them never do it and 15.50% do not drive. There is a significant number of professionals (34.10%) only in the sometimes category.

The college-educated have a much smaller percentage (1.40%) in the ‘frequently using’ category and ‘sometimes using’ category (23.10%). They do not seem to be too prone to using the phone while driving. Though the attitude to mobile use do not form a steadily declining or rising graph in proportion to education, there appears to be some connection with education and the pattern of mobile use.

6.8.3. Marital Status and the Habit of Using Mobile Phone while Driving

The general observation is that a person who is a lone passenger in a vehicle is more likely to use a mobile phone while driving than those who have company inside do. This is probably because when a driver is responsible for the safety of others, he remains more conscious of the safety hazards involved in the inappropriate use of a mobile phone and refrains from using it. Since married people mostly have company inside a car, it is possible that they use a mobile phone less than unmarried people do while driving. They may also be conscious about their duty to those who await them at home and are dependent on them.

Table 6.8.3. Marital Status and the Habit of Using Mobile Phone while Driving

Marital status	Frequently	Sometimes	Rarely	Never	Not driving	Total
Unmarried	17 (5.40%)	78 (24.80%)	91 (28.90%)	84 (26.70%)	45 (14.30%)	315 (100%)
Married	10 (3.80%)	67 (25.40%)	75 (28.40%)	46 (17.40%)	66 (25.00)	264 (100%)
Separated, divorced, widow	-	1 (4.80%)	8 (38.10%)	-	12 (57.10%)	21 (100%)
Total	27 (4.50%)	146 (24.30%)	174 (29.00%)	130 (21.70%)	123 (20.50%)	600 (100%)

Chi square =38.56, df=8, Table value=20.09, P≤0.01
The association is significant

From Table No.6.8.3 it is clear that compared to unmarried people, married people are more conscious of the safety hazards of using a mobile digital device while driving. 25% of married people never do it as against only 14.30% of unmarried people and only 3.80% of married people do it frequently as against 5.40% of unmarried who do so. The difference in other categories is not very significant. But it is clear that more unmarried people have the habit of using the mobile and driving simultaneously. This shows some indifference on their part to road rules and public safety.

However, the habit of separated/divorced/widowed people appears to be very different. 57.10% of them never use mobile while driving and none of them frequently use a mobile while driving. Their only significant presence is in the 'rarely using' category. These single people appear to be very careful drivers and by and large do not seem to show any nonchalant behaviour. However, of the 21 respondents in the group, 12 people do not drive, leaving only 9 respondents to support our hypothesis. So there is a probability that this group may not be a fully representative cross-section.

6.9. The Habit of Using Mobile Phone while Walking

Using a mobile phone while walking can be very risky. A person who is using a mobile is bound to walk comparatively slowly and if he is walking on the road this will cause hindrance to the walking of other pedestrians. Further, more than half the individual's attention will be on the conversation or the message he is sending and he might accidentally collide with another pedestrian or bump against a parked vehicle. There have been instances of people falling into a puddle while texting or bumping against a wall while watching a video on a smartphone.

"Scientists call the phenomenon "inattentive blindness, " saying that the human brain has evolved to only be able to adequately focus attention on

one task at a time" (<https://www.safety.com/>). So, when people try to text or talk and walk together, their situation awareness will become diminished and walking will become distracted as they will be unable to give the necessary attention to their surroundings.

The number of people who use their mobile phone while walking seem to be much more than those drive and talk on their mobiles because 38.30% of people do it frequently (against 4.50% of frequently mobile-using motorists) and 35.30% do it sometimes (against 24.30% motorists of the same category). Even leaving a margin for the fact that 20.50% of the respondents do not drive while there is apparently none who do not walk, this is a big difference. There is only 10.20% who never use their mobile phones while walking. Unlike motorists whose attitude can cause tremendous harm to others as well, walking mobile users are mainly jeopardising themselves even though they can injure others also by their behaviour. Still, too many of them appear to have internalised the idea that using their mobile even while walking in public places is their prerogative.

6.9.1. Gender and the Habit of Using Mobile Phone while Walking

It is said that men are seen to have more pedestrian injuries than women and a possible cause for it is that more of them use mobile phones while walking than women. Another reason could be that men are by nature more prone to risk-taking (Byrnes et al., 1999). Lots of people get injured at home also as a result of distracted walking due to mobile phone use. Of these, “80 percent of the injuries occurred because of a fall. Sixty-eight percent of those injured are women, and 54 percent are aged 40 or younger” (King, 2015).

Table 6.9.1. Gender and the Habit of Using Mobile Phone While Walking

Gender	Frequently	Sometimes	Rarely	Never	Total
Male	140 (44.20%)	95 (30.00%)	56 (17.70%)	26 (8.20%)	317 (100%)
Female	90 (31.80%)	117 (41.30%)	41 (14.50%)	35 (12.40%)	283 (100%)
Total	230 (38.30%)	212 (35.30%)	97 (16.20%)	61 (10.20%)	600 (100%)

Chi square=14.92, df=3, Table value=11.34, $P \leq 0.01$

The association is significant

According to Table No.6.9.1, a much higher portion of men (44.20%) than women (31.80%) frequently text or talk on a mobile while walking. While 12.40% of women completely refrain from this practice, only 8.20% of men do so. In the ‘rarely using’ category also there are more women than men. The ratio is the other way round only in the ‘sometimes using’ category where there are 41.30% of women and 30.00% men. Still, overall it appears to be more men than women who are nonchalant enough to simultaneously operate their mobile and walk to a destination. As said above, mobile-phone-related injuries could also be a criterion for calculating which gender is more addicted to the habit.

6.9.2. Education and Using Mobile Phone while Walking

Using a mobile phone while walking is like wearing blinkers and walking. While working on a mobile phone, the individual cannot have complete focus on where he is headed and the likelihood of tripping or hitting against things is very high. Especially while walking through crowded roads, the chances of hitting against vehicles are also very high if a person is using his mobile. Talking on a phone may be comparatively harmless while walking, but texting and reading can be very risky. While all this is common knowledge, just because people are educated they don’t seem to be conscious of it.

Table 6.9.2. Education and Using Mobile Phone while Walking

Education	Frequently	Sometimes	Rarely	Never	Total
Below HS	11 (39.30%)	9 (32.10%)	5 (17.90%)	3 (10.70%)	28 (100%)
HS	45 (39.80%)	46 (40.70%)	19 (16.80%)	3 (2.70%)	113 (100%)
College	66 (29.90%)	81 (36.70%)	42 (19.00%)	32 (14.50%)	221 (100%)
Technical	49 (45.00%)	39 (35.80%)	17 (15.60%)	4 (3.70%)	109 (100%)
Professional	59 (45.70%)	37 (28.70%)	14 (10.90%)	19 (14.70%)	129 (100%)
Total	230 (38.30%)	212 (35.30%)	97 (16.20%)	61 (10.20%)	600 (100%)

Chi square=30.97, df=12, Table value=26.22, $P \leq 0.01$

The association is significant

According to the analysis in Table No.6.9.2., technically-qualified people are most prone to using a mobile while walking.45% of them do it frequently, 35.80% of them do it sometimes, and 15.60% of them do it rarely. Only 3.70% of them apparently never take out their mobiles when they are themselves mobile. HS-educated come next with 39.80% doing it frequently, 40.70% doing it sometimes, 16.80% doing it rarely, and only 2.70% refraining totally. Looking at the data, professionals and below-HS people also appear to be really into it. College students appear to be least prone to it but even their number is not so low as to ensure that they are reasonably risk-free.

Higher education does not seem to have a direct influence in making people avoid using a mobile phone while walking but certain educational categories appear to be more prone to it.

6.9.3. Marital Status and Using Mobile Phone while Walking

Married people often set rules regarding mobile use to ensure that inappropriate mobile use do not jeopardise their relationship. Some couples are even ready to share a telephone while others are fiercely protective of their individuality and their right to a private phone. However, banning the use of mobile phone while walking has apparently never been a matter they considered seriously, despite the fact that studies “have found that, over a decade’s time, texting and walking has caused more than 11, 100 injuries” (<https://www.rd.com>).

Table 6.9.3. Marital Status and Using Mobile Phone while Walking

Marital status	Frequently	Sometimes	Rarely	Never	Total
Unmarried	111 (35.20%)	113 (35.90%)	60 (19.00%)	31 (9.80%)	315 (100%)
Married	114 (43.20%)	95 (36.00%)	25 (9.50%)	30 (11.40%)	264 (100%)
Separated, divorced, widow	5 (23.80%)	4 (19.00%)	12 (57.10%)	-	21 (100%)
Total	230 (38.30%)	212 (35.30%)	97 (16.20%)	61 (10.20%)	600 (100%)

Chi square =38.48, df=6, Table value=16.81, $p \leq 0.01$

The association is significant

From Table No.6.9.3, it can be seen that married people are more prone than unmarried people to using mobile phone and walking, though there is 11.40% of them who never do it. It is said that those who are married or are into a relationship have the tendency to text more. Further, once they send a message, many of them expect a fast reply. This could be forcing married people to use the mobile during inadvisable situations also. Among the unmarried, those who completely refrain are a slightly lesser portion than the married but more of the unmarried do it rarely.

The separated/divorced/widowed people seem to have a very different behavioural pattern. None of them refrain totally but the majority of them

(57.10%) do it only rarely and those who do frequently are only 23.80%. Loners, whether they are so choice or otherwise, are generally not great socializers so that their communication requirements could be limited. It may also be that lonely people by and large tend to be careful.

6.9.4 Occupation and Using Mobile Phone while Walking

Use of mobile phone could be sometimes addictive and as a result psychoactive – that is, it may have the ability to change a person’s mood. So, in occupations that are stressful, people may use the smartphone to unwind while on their way back home or on their way to the grocery shop. Besides that, man’s innate eagerness to be up-to-date with what is going on around him will also make him check his mobile too often, especially since smartphones have the ability to attract a user’s attention by email alerts or news alerts. Smartphone alerts are especially important for people in certain professions like that of reporters, marketers, etc. who may have to constantly update their information to remain afloat.

Table. 6.9.4. Occupation and Using Mobile Phone while Walking

Occupation	Frequently	Sometimes	Rarely	Never	Total
Agriculture	17 (35.40%)	16 (33.30%)	11 (22.90%)	4 (8.30%)	48 (100%)
Business	36 (39.60%)	32 (35.20%)	19 (20.90%)	4 (4.40%)	91 (100%)
Blue Collar	43 (45.70%)	34 (36.20%)	13 (13.80%)	4 (4.30%)	94 (100%)
White collar	36 (41.90%)	25 (29.10%)	8 (9.30%)	17 (19.80%)	86 (100%)
professionals	42 (35.60%)	53 (44.90%)	14 (11.90%)	9 (7.60%)	118 (100%)
Home maker/ unemployed	34 (35.10%)	28 (28.90%)	17 (17.50%)	18 (18.60%)	97 (100%)
Student	22 (33.30%)	24 (36.40%)	15 (22.70%)	5 (7.60%)	66 (100%)
Total	230 (38.30%)	212 (35.30%)	97 (16.20%)	61 (10.20%)	600 (100%)

Chi square =38.67, df= 18, Table value=34.81 , $p \leq 0.01$

The association is significant

According to Table No.6.9.4, blue-collar workers top the matrix with 45.70% of them frequently using the phone while walking and 36.20% doing it sometimes. However, only 4.30% refrain completely from doing it. White-collar workers follow closely behind with 41.90% in the ‘frequently using’ category and 29.10% in the ‘sometimes using’ category, while 19.80% never do it. On an average, both blue-collar workers and white-collar workers appear to be into a lot of mobile activities to be using it even while walking. More people could be using it for personal purposes because the type of work blue-collar workers are into, does not require too much mobile use. However, technology is being leveraged nowadays in all possible ways and there are mobile phone-based platforms “where blue collar job seekers and their potential employers can meet. And the catalyst is a mobile phone-based voice service” (Bhattacharya, 2011). So a mobile phone is a requirement nowadays for people in all occupations.

Students have the smallest percentage of those who walk and use their mobiles at the same time frequently. The proportion of the remaining occupational groups in the ‘frequently using’ category ranges between 35.10% and 35.60%. However, homemakers and unemployed are obviously least into this habit because even though they have 35.10% who do it frequently, there are 18.60% of them who completely shun the practice. Lack of employment seems to be conducive to fostering prudence.

6.10. The Habit of Using Phone to Disseminate Information

Smartphones are used for dissemination of all sorts of information like that of medical developments, agriculture, horticulture, current events, fine arts, literature, sports, legal matters, government circulars, higher education, job opportunities, and many more. Several apps have been developed to do these jobs. It is a very useful development because information dissemination helps people to take informed decisions. It also helps in increasing

productivity, capturing market for a new product, and reducing the cost of production. Information dissemination includes information delivery, data collection, and self-assessment. The apps designed for information dissemination have well-designed features to aid in these processes.

Of those interviewed only less than one-third (30.50%) are seen to be using their mobiles frequently to disseminate information, 21.00% use it sometimes, and 14.20% do not do it at all. Overall, only about half the respondents appear to have significant dependency on their mobiles for disseminating information.

6.10.1. Gender and the Habit of Using Phone to Disseminate Information

There is a lot of information that companies and authorities can disseminate but information overload can become counterproductive. So the information has to be edited to make it properly usable and the right time has to be chosen to release the information. As such, the gender connection, if any, in dissemination results is not always the result of gender difference but is also influenced by the field of work in which the individual is involved. For example, one of the studies has shown that “Engineers are remarkably gender equal with regard to involvement in dissemination activities, and only in industry do male and female physical scientists differ with regard to dual dissemination outcomes” (Bunker, 2006).

Table 6.10.1. Gender and Using Phone to Disseminate Information

Gender	Frequently	Sometimes	Rarely	Never	Total
Male	114 (36.00%)	68 (21.50%)	94 (29.70%)	41 (12.90%)	317 (100%)
Female	69 (24.40%)	58 (20.50%)	112 (39.60%)	44 (15.50%)	283 (100%)
Total	183 (30.50%)	126 (21.00%)	206 (34.30%)	85 (14.20%)	600 (100%)

Chi square= 11.64, df=3, Table value=7.81, $P \leq 0.05$

The association is significant

From the analysis in Table No.6.10.1, it is clear that more males use their phone for information dissemination. This could be due to the fact that Kerala's working population has a much larger proportion of men than women. Information dissemination is a key component in various fields like, health, education, agriculture, electronics, production, meteorology and more. All those who are working in these or related fields have to be up-to-date with the process of disseminating information in such a way that it becomes easily accessible to customers. However, the frequency of phone use for information dissemination could be influenced not just by the individual's gender but by his or her field of speciality also.

6.10.2. Marital Status and the Habit of Using Phone to Disseminate Information

Information can be disseminated fast through WhatsApp or instant messaging or other mobile social networks. However, the speed with which information is spread and areas to which it is spread will depend a lot on users' familiarity with technology, their predilections, their social ties, and their relationships. Studies have also shown that "consumers disseminate online negative content to more recipients, for a longer period of time and in more elaborated and assimilated manner than they do positive information" (Hornik et al., 2015) Marriage tends to widen one's social circle and it is likely that married people are more active in disseminating information.

Table 6.10.2. Marital Status and the Habit of Using Phone to Disseminate Information

Marital status	Frequently	Sometimes	Rarely	Never	Total
Unmarried	92 (29.20%)	80 (25.40%)	102 (32.40%)	41 (13.00%)	315 (100%)
Married	90 (34.10%)	45 (17.00%)	86 (32.60%)	43 (16.30%)	264 (100%)
Separated, divorced, widow	1 (4.80%)	1 (4.80%)	18 (85.70%)	1 (4.80%)	21 (100%)
Total	183 (30.50%)	126 (21.00%)	206 (34.30%)	85 (14.20%)	600 (100%)

Chi square =32.53, df=6, Table value=16.81, $p \leq 0.01$

The association is significant

Among married people, 34.10% use phone to disseminate information frequently whereas among the unmarried only 29.20% use it frequently. Though more unmarried do it ‘sometimes’, overall, married people seem to be more inclined to use phone to disseminate information. Married people are likely to include a fairly big percentage who are fully settled in their careers and their relationship network is also likely to be wider. These situations could be conducive to making more of them use their phone to disseminate information. The small group of separated/divorced/widowed people show a different trend with 85.70% of them doing it only rarely. The rest of the analysis gives no significant results and it is not elaborated here.

6.11. Allowing Others to Use Online Facilities

The internet provides a lot of facilities like searching for information on websites, downloading files to one’s computer, sending emails, paying bills, sending applications, transferring money etc. Since the internet is a comparatively new phenomenon, many people are not familiar with its use. Further, since the initial investment, especially on installing a computer and taking a Wi-Fi connection, can be high, many people are reluctant to invest on

it for small uses. Because of these, many people need help to use online facilities and there are many people ready to offer this help.

One-fourth (25.00%) of the respondents appear to be ready to frequently offer their digital devices to let those who do not have them use online facilities. This group is obviously highly humanitarian in their concerns. About an equal portion (25.50%) do it sometimes probably showing a readiness to help at least when they feel there is a serious need. 20.17% appear to be very cautious, offering the help only rarely. 29.33% never give such help either due to security concerns or just indifference to another's need.

6.11.1. Gender and Allowing Others to Use Online Facilities

Women are generally considered more helpful in nature than men. They are involved with child-rearing across all cultures, and nursing the sick and old is also primarily taken up by women. When a neighbour is sick, it is women who often offer to cook for the family. But men are quick with another type of help which women are often reluctant to give because of the risk factor, like giving a lift to a stranded passenger or chasing a miscreant. "Women are more prosocial, are more empathetic and emotionally intelligent, value helping more, enter helping professions more, have more helping-related personality traits, and help more consistently in economic games. It generally takes more effort to get guys to be chivalrous or altruistic compared to women, outside of the help-a-stranger context" (Schmitt, 2016). Because of this help-a-stranger readiness that men always show, they are likely to be more ready with offering help for using online facilities but women cannot be far behind also, considering the fact that their innate tendency to help is more.

Table 6.11.1. Gender and Allowing Others to Use Online Facilities

Gender	Frequently	Sometimes	Rarely	Never	Total
Male	83 (26.20%)	82 (25.87%)	46 (14.51%)	106 (33.44%)	317 (100%)
Female	67 (23.67%)	71 (25.09%)	75 (26.50%)	70 (24.73%)	283 (100%)
Total	150 (25.00%)	153 (25.50%)	121 (20.17%)	176 (29.33%)	600 (100%)

Chi square= 14.93, df=3, Table value=11.34, $P \leq 0.01$

The association is significant

According to Table No.6.11.1, a slightly higher portion of men (26.20%) than women (23.67%) prefer to frequently offer their phones to others to use online facilities. Roughly the same percentage of men and women do it ‘sometimes’. But 33.44% of men never offer such help whereas it is only 24.73% women who completely refrain from a similar behaviour. So, overall it is women who are slightly more willing with letting others use their phones for online facilities.

Traditionally, men have been found to be more comfortable with the ‘unknown’ and so more confident in taking risks with strangers. But education and abundant career choices are apparently changing women’s attitude to taking risks and interacting to strangers.

6.11.3. Marital Status and Allowing Others to Use Online Facilities

Marriage entails more responsibilities and more demands on an individual’s time. As such, a person who could spare some time to help others with using online facilities before his/her marriage may find it a little difficult to spare time for it after that. So we can expect more unmarried people than married people to offer their help to others. As always, the attitude of separated/divorced/widowed people is likely to be different because though single, they always seem to tread a different path.

Table 6.11.2. Marital Status and Allowing Others to Use Online Facilities

Marital status	Frequently	Sometimes	Rarely	Never	Total
Unmarried	88 (27.94%)	78 (24.76%)	70 (22.22%)	79 (25.08%)	315 (100%)
Married	61 (23.11%)	70 (26.52%)	38 (14.39%)	95 (35.98%)	264 (100%)
Separated, divorced, widow	1 (4.76%)	5 (23.81%)	13 (61.90%)	2 (9.52%)	21 (100%)
Total	150 (25.00%)	153 (25.50%)	121 (20.17%)	176 (29.33%)	600 (100)

Chi square =37.00, df=6, Table value= 16.81, $p \leq 0.01$

The association is significant

According to Table No.6.11.2, a much higher percentage (35.98%) of married people than unmarried (25.08%) completely desist from letting others use their mobile. And more unmarried people (27.94%) than married (23.11%) frequently help others to use online facilities. Overall, unmarried are seen to be more interested in letting others use their phone to access online functions. With separated/divorced/widowed people it is a very different equation with most of them showing a readiness to help others rarely. They have no significant presence in the ‘frequently’ category. However those of them who totally refuse to render the help is a much smaller portion (9.52%) than the rest.

The analysis was done based on different variables like ‘gender’, ‘education’, ‘marital status’, ‘income’ and ‘occupation’. But some of the variables were omitted in certain cases because the association between that particular variable and the analyzed activity was seen to be very insignificant.

Discussion

The digital revolution that is sweeping the world has made digital gadgets ubiquitous. While this has made communication and knowledge-sharing extremely easy and fast, the use of digital gadgets is destroying some basic humanistic values.

First of all, many people, especially men, speak loudly on their mobiles and add to noise pollution. Then many people, dominated by men, rich people, students etc. use their smartphones to watch objectionable material in public and embarrass others. Phone-jamming, hacking other people's password, sending objectionable message to others, and using swear words while talking on a mobile, are all negative pursuits that have risen out of the extensive use of digital gadgets. Using mobile phones while driving or walking are increasing the risk of accidents. Still, digital tools are promoting some humanitarian values also because many people lend their phone to others for emergency use and many help others with online facilities. Smartphones are also used for the positive purpose of information dissemination. People's gender, marital status, education, income, and occupation are seen to influence their use of smartphones for negative and positive purposes.

This chapter discusses the extent to which people get detribalized by the use of mobile phones. Their focus on mobile phones has the ability to separate them from those surrounding them.

CHAPTER 7

EFFICIENCY OF THE ENTERTAINMENT FUNCTION IN THE VIRTUAL WORLD

The internet has revolutionized the world of entertainment. Now we can watch movies any time and at any place because of the presence of movie-streaming websites, can easily download the music that we love, connect with people across the continents because of social networking sites, and play all types of online games. The gaming industry is so well-developed that people have a wide spectrum to choose from simple single player games to highly complicated and challenging multi-player games. Then there are interactive virtual museums and theme parks and theatres where visitors can become a part of the display itself.

The fast-expanding digital entertainment industry has even made the meaning of the word 'leisure' protean. In the conventional sense, the word 'leisure' meant 'free time', which was the spare time a person had over and above the time spent on his occupation and social obligations. It was the time when he could indulge in his hobbies. Now, with the abundant gaming options and social networking facilities that the internet provides, the dividing lines between enjoying leisure and socializing and indulging in hobbies are getting blurred.

7.1. Time Spend on Browser Gaming

Opportunities for gaming on portable systems like smartphones and laptops, console gaming, and computer gaming have increased so much in recent years so that online gaming is slowly turning into an addiction for the tech-savvy generation. Of course, gaming addiction is still not categorized as a peril like that of gambling or drinking or doing drugs, but there are a lot of

people nowadays who get undue satisfaction by their achievements in the gaming arena. However, it is opined that even excessive gaming cannot be considered addictive because everyone who indulges in long hours of gaming may not have the same motivation for doing so. Whether a person is a gaming addict or not is decided by the negative impacts the habit has on the individual's life (Griffiths, et al., 2010).

Of the 600 respondents in this research undertaking, those who spend more than three hours per week on gaming constitute the smallest portion (12.67%). Those who spend two hours constitute the next-lowest portion (21.83%) and 28.17% do not play at all. Those who spend one hour per week form the highest portion (37.33%). The data shows that most respondents have some interest in online gaming though none of them has excessive interest as to make the hobby detrimental to their normal life or more important foci.

7.1.1. Gender and Time Spent on Browser Gaming

In a study done on Taiwanese adolescents, it was found that more males than females are interested in online gaming. Among males, older adolescents, those with lower self-esteem, and those with dissatisfactions in daily life were seen to be more prone to getting gaming addiction. A similar rule was not applicable to females (Ko et al., 2005). However, all studies do not say so, and in a research conducted across 13 countries, the findings point to many similarities between men and women in their attitude to online gaming. "While men make up the majority of gamers, with men aged 21-35 comprising 20%, the gap between the two genders in the overall games market is narrow. However, different platforms have varying levels of popularity among the genders. Mobile games are almost equally popular among men and women, with 52% and 48% playing mobile games more than once a month, respectively" (Osborn, 2017).

Table 7.1.1 Gender and Time Spent on Computer Gaming

Gender	One hour	Two hours	More than 3 hours	Do not play	Total
Male	133 (41.96%)	62 (19.56%)	23 (7.26%)	99 (31.23%)	317 (100%)
Female	91 (32.16%)	69 (24.38%)	53 (18.73%)	70 (24.73%)	283 (100%)
Total	224 (37.33%)	131 (21.83%)	76 (12.67%)	169 (28.17%)	600 (100%)

Chi square= 23.21, df=3, Table value=11.34 , P≤ 0.01

The association is significant

The analysis in Table 7.1.1 clearly shows that among the respondents women are the keener gamers. More women (24.38%) than men (19.56%) spend two hours a week on computer gaming; and more women (18.73%) than men (7.26%) spend more than three hours a week as well. Only 24.73% of women completely refrain from playing whereas 31.23% of men do so.

In the early stages of gaming industry, males were the main players of online games. In the case of action games like tactical shooter, first person shooter, grand strategy etc., which became popular in the 1970s and 1980s, more than 90% of the players were men. However, the gaming industry soon diversified to accommodate women’s requirements also. While males seemed to prefer combat and fast-paced action, women seemed to prefer games which have character development, communication, and plot dynamics. “Whether in different countries or different stages of life, females are undoubtedly drawn to gameplay. Women can step into development and create games for new generations, but diversity is essential as well” (Dillon, 2006). The respondents here exemplify this.

7.1.2. Education and Time Spend on Browser Gaming

There is a general opinion that compulsive computer gamers are trying to escape from the realities of the physical world. But it need not always be so because those who play for long hours could be doing it to satisfy some innate human needs, the satisfaction of which could be beneficial to them. It is said

online gaming satisfies three basic human requirements like developing competence, feeling independent, and remaining related (Reeves, 2017). Having expertise in any field makes people feel competent and confident, having control over one's actions makes a person feel independent, and remaining connected satisfies a very important human psychological need (Reeves, 2017). A skilled computer gamer can get these experiences by playing online games with friends. Both educated and uneducated people could therefore be interested in spending time in computer gaming.

Table 7.1.2. Education and Time Spend on Browser Gaming

Education	One to two hours	Two to three hours	More than 3 hours	Do not play	Total
Below HS	9 (32.14%)	3 (10.71%)	-	16 (57.14%)	28 (100%)
HS	39 (34.51%)	24 (21.24%)	17 (15.04%)	33 (29.20%)	113 (100%)
College	80 (36.20%)	55 (24.89%)	36 (16.29%)	50 (22.62%)	221 (100%)
Technical	40 (36.70%)	19 (17.43%)	12 (11.01%)	38 (34.86%)	109 (100%)
Professional	56 (43.41%)	30 (23.26%)	11 (8.53%)	32 (24.81%)	129 (100%)
Total	224 (37.33%)	131 (21.83%)	76 (12.67%)	169 (28.17%)	600 (100%)

Chi square= 26.81, df=12, Table value=21.03, P-value \leq 0.05

The association is significant

The analysis in Table No.7.1.2 shows that professionals have the highest portion (43.41%) of people who spend one hour every week on gaming. All the other educational groups have roughly the same percentage, varying between 36.70% and 32.14%, who spend an hour a week on gaming. And in this range too, the graph shows a steady decrease from the more-educated to the less-educated. Among those who spend two hours, the college-educated are the highest percentage at 24.89%, closely followed by professionals at 23.26%. The lowest percentage (10.71%) is that of below-HS.

In the below-HS group, which consists of the least-educated people, no one plays for more than 3 hours a week. And this group also has the highest

portion (57.14%) that does not play online games at all. College-educated have the highest portion playing for more than 3 hours, closely followed by the HS-group (15.04%). Overall, college-educated people and professionals appear to be more interested than others in online gaming. This could be due to their proficiency in digital technology and their ability to play computer games.

7.1.3. Occupation and Time Spend on Browser Gaming

Video game manufacturers cater to the needs of a wide variety of customers. Video games like Farming Simulators, FarmVille, Pot Farm, Harvest Moon games etc. have farming as its main theme. Transportation Tycoon, Civilization VI, Capitalism 2 etc. are games that help in building business skills. Like that there are video games that help in training bartenders, accountants, nurses, surgeons, hotel industry workers, firefighters, and even ice cream scoopers. So we can expect to see people of all occupations to be interested in computer gaming.

Table 7.1.3. Occupation and Time Spend on Browser Gaming

Occupation	One hour	Two hours	More than 3 hours	Do not play	Total
Agriculture	5 (10.42%)	14 (29.17%)	17 (35.42%)	12 (25.00%)	48 (100%)
Business	35 (38.46%)	20 (21.98%)	9 (9.89%)	27 (29.67%)	91 (100%)
Blue Collar	28 (29.79%)	22 (23.40%)	10 (10.64%)	34 (36.17%)	94 (100%)
White collar	38 (44.19%)	20 (23.26%)	9 (10.47%)	19 (22.09%)	86 (100%)
Professionals	48 (40.68%)	20 (16.95%)	13 (11.02%)	37 (31.36%)	118 (100%)
House wife/ unemployed	40 (41.24%)	19 (19.59%)	12 (12.37%)	26 (26.80%)	97 (100%)
Student	30 (45.45%)	16 (24.24%)	6 (9.09%)	14 (21.21%)	66 (100%)
Total	224 (37.33%)	131 (21.83%)	76 (12.67%)	169 (28.17%)	600 (100%)

Chi square =43.69, df =18, Table value=28.87, p-value \leq 0.05

The association is significant

As per the analysis in Table 7.1.3 agriculturalists seem to be the most interested in computer gaming because 35.42% of them play games for more than 3 hours per week and 29.17% of them do it for two hours a week. This indicates two possibilities: that farmers possibly have plenty of spare time, and that farming-related video games are very interesting. The percentage of those other than farmers, spending more than 3 hours per week, ranges between 9.09% and 12.37%. In the category of those who spend two hours a week on gaming, only housewives and professionals constitute less than 20%. Others range between 21.98% and 29.17%.

Both in the two-hour category and more-than-3-hour category, white-collar workers and blue-collar workers are roughly of the same percentage but 44.19% of white-collar workers spend one hour a week on playing video games. Those least interested in computer gaming appears to be blue-collar workers because 36.17% of them do not play at all and only 29.79% of them play at least for one hour a week, with less representation in the other two categories.

In the USA, a growing trend has been noticed that unskilled workers are increasingly taking time off their work to get more leisure time. Some researchers feel that “video games and technology innovations—iPhones, Facebook, and Instagram—are both cheap in relative terms, and fun. These technological innovations, therefore, have made leisure time more enjoyable. This acts like an increase in an individual’s reservation wage. For lower-skilled workers, with low market wages, it is now more attractive to take leisure” (Talent Daily, 2017). However, this supposition does not appear to be true in the case of Kerala since blue-collar workers do not seem to spend too much time on computer gaming.

7.1.4. Income and Time Spent on Browser Gaming

It goes without saying that higher one's income is, the easier it will be for him/her to spend money on video games. However, spending time on gaming has not generally been looked upon as a healthy practice and is considered a waste of time. This outlook is gradually changing. "Being good at videogames and finding success in the real world might not be as mutually exclusive as often thought, according to a new survey of gaming habits among well-heeled men." (CBC News, 2013) According to a survey, "Those making between \$100, 000 US and \$200, 000 US played for an average of 5.2 hours per week. Gaming peaked among men in the \$300, 000 to \$400, 000 US bracket at 10.3 hours per week." ("CBC News", 2013). Though this is the statistics of another country, we can probably apply the yardstick generally and expect those with more income to spend more time on computer gaming. Further, there are those who play video games for a living. There is a website called Twitch. tv which pay streamers (those who play for an audience) well and many make money by uploading games-related material on YouTube.

Table 7.1.4. Income and Time Spent on Browser Gaming

Income	One hour	Two hours	More than 3 hours	Do not play	Total
Below Rs 5000/-	59 (44.03%)	27 (20.15%)	21 (15.67%)	27 (20.15%)	134 (100%)
5000-10000/-	40 (26.85%)	27 (18.12%)	26 (17.45%)	56 (37.58%)	149 (100%)
10000-15000/-	45 (37.19%)	27 (22.31%)	9 (7.44%)	40 (33.06%)	121 (100%)
15000-20000/-	35 (39.33%)	20 (22.47%)	13 (14.61%)	21 (23.60%)	89 (100%)
20000 & above	45 (42.06%)	30 (28.04%)	7 (6.54%)	25 (23.36%)	107 (100%)
Total	224 (37.33%)	131 (21.83%)	76 (12.67%)	169 (28.17%)	600 (100%)

Chi square =29.76, df=12, Table value=21.03, $p \leq 0.05$

The association is significant

According to the analysis in Table No.7.1.4, the highest-income group has the largest portion (42.06%) of players in one-hour-a-week category. In that category, only one group has a higher percentage, though it is the lowest-income group. In the two-hour category, the highest-income group has 28.04% representation, and that is higher than that of all other income-groups. In the more-than-3-hours category, this group has the lowest (6.54%) representation, followed by Rs.10000-15000/- income group which has 7.44% in that category. The other groups range between 14.61% and 17.45% in the more-than-3-hours category.

Overall, the high-income group does spend quite some time on computer gaming. But the graph does not show a steady decline with decreasing income. The lowest-income group also appears to spend a fairly good amount of time on gaming. In fact they have the lowest percentage (20.15%) of people who do not play at all. Nearly 80% of them give some time to computer gaming.

The analysis based on ‘marital status’ was not included here because the association between marital status and the time spent on browser gaming was seen to be not significant.

7.2. Downloading Music and Video from the Internet

Music is an exceptionally beautiful form of human expression that transcends the barriers of language. It is a complex art form and an extremely popular form of entertainment. It is downloaded so much that the revenue from downloading music worldwide in 2018 is said to have amounted to US\$2, 424m and is expected to become US\$2, 272m by the year 2022 . Videos of all types are also extremely popular and have a steadily increasing demand so that by 2018 “the online video portal's U. S. net advertising revenues are projected to reach 3.96 billion US dollars, up from 2.24 billion US dollars in 2015” (<https://www.statista.com/>).

Among the respondents in this study, 64.83% download music and videos while the remaining respondents do not. Those who do not download could be doing so because of their lack of interest in music and videos or because they are not tech-savvy enough to handle the process.

7.2.1. Gender and Downloading Music and Video from the Internet

Listening to music and watching videos are all extremely pleasurable and rewarding activities for both men and women. Still, less burdened as men are with activities like childrearing and household chores, they are likely to have more time to download these things from the internet. They are also more likely to have the latest digital tools to do it.

Table 7.2.1. Gender and Downloading Music and Video from the Internet

Gender	Downloading	Do not downloading	Total
Male	228 (71.92%)	89 (28.08%)	317 (100%)
Female	161 (56.89%)	122 (43.11%)	283 (100%)
Total	389 (64.83%)	211 (35.17%)	600 (100%)

Chi square=14.82, df=1, Table value=6.63, $P \leq 0.01$
The association is significant

The analysis in Table No.7.2.1 shows that as has been presumed, men are more into downloading music and video because 71.92% are into it whereas only 56.89% of females do it. One reason for this could be that more men have technical knowledge. Then, women are generally economical and are careful not to spend money on things that are not necessities. Further, once downloaded, a piece of music or a video can be shared by everyone in the family so that women will not have to download it separately. Men always love the appreciation they get by being the first person in any group to do

something. Pew Research Center, in one of their articles, says that though the “size of the downloading population has grown in two years, its basic demographic composition has not changed much. Male Internet users are more likely to be downloaders than women by a modest margin (32% vs.26%)” (Lenhart et al., 2003).

7.2.2. Educational status and Downloading Music and Video from the Internet

In a survey done by Per Research Centre on American Life, it has been found that the education level of an individual has some connection with his/her downloading habit because of “23% of online college grads downloading music files compared to 34% of Internet users with lower levels of education” (Lenhart et al., 2003). This shows that those with low levels of education are more into downloading things. However, the study also found that increased use of the internet has no connection to increased downloading among users.

Table7.2.2. Educational status and Downloading Music and Video from the Internet

Education	Downloading	Do not downloading	Total
Below HS	12 (42.86%)	16 (57.14%)	28 (100%)
HS	54 (47.79%)	59 (52.21%)	113 (100%)
College	167 (75.57%)	54 (24.43%)	221 (100%)
Technical	66 (60.55%)	43 (39.45%)	109 (100%)
Professional	90 (69.77%)	39 (30.23%)	129 (100%)
Total	389 (64.83%)	211 (35.17%)	600 (100%)

Chi square=33.75, df=4, Table value=9.49, P-value \leq 0.05
The association is significant

In the analysis in Table No.7.2.2, it is seen that among college-educated respondents 75.57% download music and videos.69.77% of the professionals have the habit of downloading. The two groups with the lower levels of education, namely HS-educated and below-HS, have 47.79% and 42.86% downloaders respectively. In this study it is clearly seen that the more-educated are more interested in downloading programmes than the lesser-educated.

7.2.3. Marital Status and Downloading Music and Video programmes from the Internet

Marriage and resultant family responsibilities may influence the entertainment options of people. The married may reduce the time spend on the internet because of their new responsibilities. They may also change their entertainment options because of the difficulties in sharing a common computer or in order not to disturb the other members of the family.

Table 7.2.3. Marital Status and Downloading music and video from the internet

Marital status	Downloading	Do not downloading	Total
Unmarried	233 (73.97%)	82 (26.03%)	315 (100%)
Married	148 (56.06%)	116 (43.94%)	264 (100%)
Separated, divorced, widow	8 (38.10%)	13 (61.90%)	21 (100%)
Total	389 (64.83%)	211 (35.17%)	600 (100%)

Chi square =27.02, df=2, Table value=9.21, $P \leq 0.01$

The association is significant

Analysis in Table No.7.2.3 shows that unmarried people have the highest portion (73.97%) of downloaders of music and videos. They are followed by married people of whom 56.06% have this interest. Those who have the least interest are separated/divorced/widowed people, of whom only 38.10% are interested in downloading things. Since unmarried people are likely to have less family responsibilities and as such more time to spare, they could be spending that time on downloading interesting things from the internet and watching them.

7.2.4. Income and Downloading Music and Video from the Internet

Those in the higher-income bracket are likely to have better tools for downloading music. However, Pew Research Centre's 2003 study on downloading patterns in America shows that people "living in households that earn lesser income are more likely to download music. Thirty-eight percent of those earning less than \$30, 000 annually download music files, as opposed to 26% of Internet users earning more than \$75, 000 a year" (Lenhart et al., 2003). So, interest probably plays a major role in who downloads music and videos.

Table 7.2.4 Income and Downloading music and video from the internet

Income	Downloading	Do not downloading	Total
Below Rs 5000/-	90 (67.16%)	44 (32.84%)	134 (100%)
5000-10000/-	85 (57.05%)	64 (42.95%)	149 (100%)
10000-15000/-	80 (66.12%)	41 (33.88%)	121 (100%)
15000-20000/-	70 (78.65%)	19 (21.35%)	89 (100%)
20000 & above	64 (59.81%)	43 (40.19%)	107 (100%)
Total	389 (64.83%)	211 (35.17%)	600 (100%)

Chi square =13.00, df =4, Table value=9.49 , p≤ 0.05

The association is significant

In the analysis of Table No.7.2.4, it is seen that those in the Rs.15000-20000/- income bracket has the highest portion of people (78.65%) interested in downloading videos and music. Next in order (67.16%) is the lowest-income group of below-Rs.5000/, and this is followed by the Rs.10000-15000/- income group which has 66.12% interested in this pursuit. Overall, there does not appear to be a systematic relationship between income and the interest to download videos and music. Hobbies and career interests could be playing a more influential role in sustaining the interest.

The analysis based on ‘occupation’ was omitted here because the association between occupation and downloading music and video from the internet was seen to be insignificant.

7.3. Using Social Networking Sites

Most New Media users are now part of social networking sites. Of these WhatsApp is the most popular one. Almost all those who have a mobile phone, have WhatsApp Messenger in it. There does not seem to be any noticeable difference in WhatsApp use based on gender, education, marital status, or income. There are many other networking sites like LinkedIn, Instagram, Reddit, Tumblr, Pinterest, Flickr, Snapchat which have comparatively less users compared to Facebook. So this analysis is based on the use of Facebook as an example of digital social networking.

Facebook is the reigning queen of social media platforms, both in terms of the revenue it generates and the number of users. Because of the extraordinary amount of users’ data it has, many companies use it for target marketing also. Facebook has now “241 million active users in India – a million more than it does in the U. S. – making India the country with its largest user base” even though social media penetration is comparatively less

in India. (Fuscaldo, 2017) This means as internet usage increases, India is the place where Facebook can get many more subscribers.

Of the respondents in this study, 77.33% are using Facebook. Of the remaining 22.67%, some could be avoiding it because they see it as a big invasion on their privacy. Lack of time, natural introversion, and unfamiliarity with the medium of internet could be the other reasons for staying off Facebook.

7.3.1. Gender and Facebook Use

According to the website Statista, in the USA, as of January 2018, 52% of Facebook users were women and the remaining 48% men. (<https://www.statista.com>). According to the same website, of the Indian Facebook users of the same period, the majority were between the age of 18 and 24, of which men were 73.8 million and women 23.4 million. According to a September 2016 article, for “every woman using Facebook, there are three male users on the platform, according to a recent report from UK consultancy We Are Social. Comprised of 24% women, the country’s Facebook user base gender ratio is one of the worst in the Asia-Pacific Region, joining its neighbors—Pakistan, Sri Lanka, and Bangladesh—at the bottom of the list” (Bhattacharya, 2016).

Table 7.3.1. Gender and Facebook Use

Gender	Using Facebook	Do not using Facebook	Total
Male	275 (86.75%)	42 (13.25%)	317 (100%)
Female	189 (66.78%)	94 (33.22%)	283 (100%)
Total	464 (77.33%)	136 (22.67%)	600 (100%)

Chi square=34.00, df=1, Table value=6.63, $P \leq 0.01$

The association is significant

The analysis in Table No.7.3.1 clearly shows that men are the dominant Facebook users in Kerala with 86.75% of them using Facebook while 66.78% women do so. One of the reasons for this could be that the number of female mobile phone owners in India is much less than male owners. In some families computers are shared and mobiles borrowed, and women could be browsing through the pages of Facebook through another member's phone, and may not have a Facebook account of their own. Though most women have a mobile phone these days, many own only the basic models from which they can make a phone call and not smartphones with web access. Privacy concerns and reluctance to expose private emotions through open posts also may reduce women's participation in Facebook.

7.3.2. Marital Status and Facebook Use

According to a Word Stream Blog by Gordon Donnelly, "39% of Facebook users report being married, while another 39% report being single." (Donnelly, 2018). Here the word 'report' is being used to denote the users' marital status because there are lots of fake accounts on Facebook and lots of genuine users do not reveal their marital status since it is not compulsory to reveal all personal details. "Couples are moving away from public relationship statuses because they value their privacy. Most importantly, though, making a relationship "Facebook official" doesn't convey how significant it is" (Mcguire, 2015).

Table 7.3.2. Marital Status and Facebook Use

Marital status	Using Facebook	Do not using Facebook	Total
Unmarried	261 (82.86%)	54 (17.14%)	315 (100%)
Married	193 (73.11%)	71 (26.89%)	264 (100%)
Separated, divorced, widow	10 (47.62%)	11 (52.38%)	21 (100%)
Total	464 (77.33%)	136 (22.67%)	600 (100%)

Chi square =18.75, df=2, Table value=5.99, $P \leq 0.05$

The association is significant

According to the analysis in Table No.7.3.2, unmarried category among the respondents have the highest portion (82.86%) of Facebook users, followed by married group of which 73.11% use Facebook. Unmarried category are likely to have more spare time than the married have and they could also be more curious about meeting new people. Facebook has ‘Singles’ groups and recently Facebook CEO has announced the launching of a dating service. All these could be added attractions to unmarried people in using Facebook.

Separated/divorced/widowed people have the least percentage (47.62%) of Facebook users. Even though in the overall category, they also can be considered ‘singles’, in the Indian/Kerala context, they cannot be active partner-seekers like the western singles. Their reduced percentage could be due to their worry about the lack of privacy the site entails, chances of identity theft, possibility of cyber bullying etc.

7.3.3. Income and Facebook Use

A survey done on rich people’s usage of social media networks showed that “70 percent of the moneyed had signed up for Facebook and other online homes of social interaction. However, a piffling 17 percent go to these sites daily. ” This statistics indicates that many rich people, even though they could be interested enough in Facebook to become a member, may not be active users. There is also the opinion that “Poor people like to check out Facebook after work, but the rich say their after-work hours are spent volunteering, networking and socializing” (Matyszczyk, 2010). Of course, these statements are results of surveys done in different countries and need not hold true for every group.

Table 7.3.3. Income and Facebook Use

Income	Using Facebook	Do not using Facebook	Total
Below Rs 5000/-	98 (73.13%)	36 (26.87%)	134 (100%)
5000-10000/-	105 (70.47%)	44 (29.53%)	149 (100%)
10000-15000/-	95 (78.51%)	26 (21.49%)	121 (100%)
15000-20000/-	73 (82.02%)	16 (17.98%)	89 (100%)
20000 & above	93 (86.92%)	14 (13.08%)	107 (100%)
Total	464 (77.33%)	136 (22.67%)	600 (100%)

Chi square =12.17, df=4, Table value=9.49 , $p \leq 0.05$

The association is significant

According to analysis No.7.3.3, the highest income group among the respondents, that is, those who earn Rs.20000/- and above, have the highest percentage of Facebook users (86.92%). The user percentage becomes less and less with decreasing income with only a slight difference towards the end. The lowest-income group, the below-Rs.5000/- category has got 73.13% users, the income category above that, Rs.5000-10000/- has the smallest percentage of users (70.47%). Overall the higher income groups appear to have proportionately high Facebook users also.

One of the reasons for richer people's increased Facebook use could be the fact that they have access to latest digital devices. There is also the opinion that Facebook is a place where people feed their egos because users post only those photos and write-ups that they want others to see, not everything about themselves or everything that happens around them. Probably richer people are good at producing whitewashed images of themselves.

The analysis based on ‘education’ and ‘occupation’ was not included here because the relationship between these variables and using Facebook was seen to be not irrelevant.

7.4. Watching Movies, Television and Video-clips Online

Movies and TV channels are major sources of entertainment. Earlier, for seeing a movie, people had to travel all the way to a theatre, which could be quite a distance in some people’s cases. Online movies free people from this job of traveling. Then there are free movies online and even those that come with a price tag works out to be cheaper than a theatre movie. All these attract people to watching movies online. In the case of movies, TV and video-clips, online viewing can be done at the viewer’s chosen time. And he/she can do it on any digital device of preference like smartphone or laptop or desktop. Another advantage is that users can re-watch portions that they find interesting. Video-sharing websites like YouTube and mobile entertainment platforms like Hotstar have revolutionized people’s habits of watching movies, TV shows and video-clips.

Statistics show that 52% of adults in America prefer to watch movies at home rather than in a theatre. (<https://www.statista.com>) “In the first quarter of 2018, Netflix had 57.38 million U. S. subscribers. The subscriber base in the United States accounts for almost half of Netflix's worldwide streaming subscriber base, as the global number in the first quarter of 2018 stood at 125 million” (<https://www.statista.com>).

Of the 600 respondents, 51.50% like to watch movies, television and videos online. That is only slightly more than half the respondents and the remaining seem to be disinterested in the mode of viewing. Some people may not be tech-savvy enough to handle online viewing. Others may prefer theatre-viewing because of the better effect a large screen provides. Yet others

may have no interest in non-interactive media like the visual medium while others may feel that TV and movies are not important in information gathering or cultural education – they may believe that knowledge can be imparted better through written text or face-to-face communication.

7.4.1. Gender and Watching Movies, Television and Video-clips Online

Preferences for movie-watching vary over genders, whether they are watching online or in theatres. In a study done on movie-viewing habits of UK film audiences, it has been seen that “male audience members exhibit stronger preferences for science fiction, action/adventure, and horror films while women preferred romantic comedies, family films, romances, and musicals. ” (Redfern, 2012). Further, men above the age of 35 have a slight preference to comedies over other genre, while women as well as men over 35 do not have this preference. (Redfern, 2012). This difference in preference could extend to watching TV programs and to watching things online.

Table 7.4.1. Gender and Watching Movies, Television and Video-clips Online

Gender	Watching	Not watching	Total
Male	192 (60.57%)	125 (39.43%)	317 (100%)
Female	117 (41.34%)	166 (58.66%)	283 (100%)
Total	309 (51.50%)	291 (48.50%)	600 (100%)

Chi square=22.12, df=1, Table value=3.84, $P \leq 0.05$

The association is significant

The analysis in Table 7.4.1 shows that more males (60.57%) than females (41.34%) are interested in watching movie and television online. One of the reasons for this could be that since male members might have more time on travel, they may be utilizing this time for online viewing. Kerala workforce consists predominantly of men, they might be watching movies

during the spare time available during work-related tours, outstation stays etc. when they have nothing specific to do. Further, there are far more mobile users among men than women in India, especially in rural settings even though this could be slightly different in urban settings with 79% of users being men and the number of female users steadily increasing. (Salman SH, 2016). Further, time is generally at a premium in a working woman's world due to the twin burdens of housework and office-work and this too could be inhibiting her from spending time on watching things online.

7.4.2. Marital Status and Watching Movies, Television and Video-clips Online

'Sense and Sensibility', 'Pride and Prejudice', 'Titanic', and many other comparatively modern movies that include 'Sleepless in Seattle', and 'Love Story' are among the movies that are recommended by some for viewing together as a couple. (Gregoire, 2013). If specific movies really do something to strengthen conjugal bonds, such movies should ideally be seen online, in the privacy of the couples' homes. Likewise, inspirational or romantic video-clips can be viewed repeatedly at chosen places by people according their preference.

Table 7.4.2. Marital Status and Watching Movies, Television and Video-clips Online

Marital status	Watching	Not watching	Total
Unmarried	188 (59.68%)	127 (40.32%)	315 (100%)
Married	117 (44.32%)	147 (55.68%)	264 (100%)
Separated, divorced, widow	4 (19.05%)	17 (80.95%)	21 (100%)
Total	309 (51.50%)	291 (48.50%)	600 (100%)

Chi square =22.75, df=2, Table value=9.21, $P \leq 0.01$
The association is significant

The analysis in Table No.7.4.2 shows that unmarried people (59.68%) are the most interested in watching movies and TV shows online. Among married people, only 44.32% are interested in the matter and in the case of separated/widowed/divorced people, the percentage is even less, being only 19.05%. Since married people tend to return home more regularly than the unmarried, it may be possible for them to watch programs directly on TV instead of postponing watching it on a computer. The unmarried could be away from home more frequently and may be unable to watch programs and movies at the times when they are shown on TV. This could be the reason for more unmarried people watching them online. The separated/ divorced/ widowed category has too few respondents for their habits to hint at a significant pattern.

7.4.3. Education and Watching Movies, Television and Video-clips Online

Besides movies and TV shows regularly produced for routine entertainment, there are plenty of educational and inspirational movies, videos and TV programs that help students in doing better in their studies and guide people in achieving their goals. Then there are small documentaries which deal with specific subjects, latest developments in rules and regulations, updates for professionals, sports and games, historical events, performing arts, and cultural heritages. Depending upon their interests, people of different educational categories could be watching them online.

Table 7.4.3. Education and Watching Movies, Television and Video-clips Online

Education	Watching	Not watching	Total
Below HS	10 (35.71%)	18 (64.29%)	28 (100%)
HS	26 (23.01%)	87 (76.99%)	113 (100%)
College	141 (63.80%)	80 (36.20%)	221 (100%)
Technical	59 (54.13%)	50 (45.87%)	109 (100%)
Professional	73 (56.59%)	56 (43.41%)	129 (100%)
Total	309 (51.50%)	291 (48.50%)	600 (100%)

Chi square=54.54, df=4, Table value=13.28, $P \leq 0.01$

The association is significant

According the analysis (Table No.7.4.3) , college-educated respondents have the highest portion (63.80%) interested in watching TV shows and movies online. This is followed by professionals (56.59%) , then by technically-qualified (54.13%) , and then by the below-HS category (35.71%). HS-educated people have the smallest portion (23.01%) who show interest in watching shows online.

Though the percentage of those interested in online viewing do not steadily increase or decrease with the level of education, overall, professionals, technically-qualified people, and college-educated people appear to be more interested on online viewing while HS-educated and below-HS category appear to be less interested. This could be related to more-educated people's easy access to various digital tools, and their interest in various educational and motivational programs. The analysis of 'income' and 'occupation' was not taken into consideration because the connection between the variables and watching movies, television, and video-clips online was not significant.

7.5. Downloading and Using Applications for Entertainment

Mobile apps have revolutionized entertainment industry. They have changed the way people enjoy books, music, arts, and news. People download these apps to ensure that they can enjoy the things that interest them, whenever and wherever they choose. The changes that technology has brought in the society have made it important to do things even when you are on the move. An app like Kindle allows people to access and read books anywhere and at any time, while Spotify gives people access to a wide variety of music. Musically, which started in 2014 as a platform for self-education, evolved into a very popular entertainment app among teenagers through video-sharing. It has now 200 million users worldwide and on an average 13 million videos are uploaded to the site every day (Smith, 2019). Musically has now evolved into another app called Tik Tok. Smule is a music app and is now considered the best music app that helps users to sing along with famous artists like Jason Derulo etc. Selfie photo editor Ucam, filter camera B612 that can distort facial features, and apps like Troll Maker and Meme Generator are examples of other such applications. Of the respondents, 59.33% are seen to download apps and that is a fairly good number.

7.5.1. Gender and Downloading and Using Applications for Entertainment

Men are likely to be downloading troll-making apps more than women do. It is found that trolls are “more likely to be male, and are more likely to have higher levels of “darker” personality traits, including nonclinical psychopathy and sadism. ” (March, 2017). There are men-specific apps like Cool Guy, Distiller etc. which they would obviously be downloading more than women, but the success of apps like Musically is because of the way in which it is helping even small children generate content. So it is unlikely to interest those of different genders the different way.

Table 7.5.1. Gender and Downloading and Using Applications for Entertainment

Gender	Downloading and using	Not downloading and using	Total
Male	206 (64.98%)	111 (35.02%)	317 (100%)
Female	150 (53.00%)	133 (47.00%)	283 (100%)
Total	356 (59.33%)	244 (40.67%)	600 (100%)

Chi square=8.89, df=1, Table value=3.84, P-value \leq 0.05

The association is significant

The analysis in Table No.7.5.2 shows that men (64.98%) outnumber women (53.00%) in downloading apps for entertainment. Since men, who constitute the majority of workforce in Kerala, are likely to have more acquaintances and contacts, they possible come to know about such applications earlier and faster than women. Men dominate in natural curiosity also and this too could lead to more of them downloading applications for entertainment. They are also considered to be more tech-savvy than women.

7.5.2. Education and Downloading and Using Applications for Entertainment

The higher a person's educational qualifications are, the better his ability will be to make the best use of things. The better-educated are also likely to be more digitally literate. Hence we can expect the more-educated to be keener on downloading and using applications for entertainment.

Table 7.5.2. Education and Downloading and Using Applications for Entertainment

Education	Downloading and using	Not downloading and using	Total
Below HS	9 (32.14%)	19 (67.86%)	28 (100%)
HS	49 (43.36%)	64 (56.64%)	113 (100%)
College	139 (62.90%)	82 (37.10%)	221 (100%)
Technical	66 (60.55%)	43 (39.45%)	109 (100%)
Professional	93 (72.09%)	36 (27.91%)	129 (100%)
Total	356 (59.33%)	244 (40.67%)	600 (100%)

Chi square=30.45, df=4, Table value=13.28, $P \leq 0.01$

The association is significant

According to the analysis in Table No.7.5.2, it is seen that as expected the higher-educated category, i. e. the professionals have the highest percentage (72.09%) of people downloading applications for entertainment. The percentage decreases with decreasing educational status with the least-educated, the below-HS category having the smallest percentage (32.14%) of downloaders. The only variation is in the case of college-educated who have a higher percentage (62.90%) of downloaders than the technically-qualified have. One reason for this could be that the number of respondents in the college-educated group is more.

7.5.3. Marital Status and Downloading and Using Applications for Entertainment

Interest in downloading apps like Tik Tok, Smule, B612, Troll Maker, Ucam is likely to be more or less the same among married and unmarried people. It is curiosity that mainly spikes interest in these things and many

people use it for enhancing their skills as well as expressing their skills. Marriage in itself is unlikely to have a high level of influence over such interests and we can expect both married and unmarried to have similar inquisitiveness about these new apps.

Table 7.5.3. Marital Status and Downloading and Using Applications for Entertainment

Marital status	Downloading and using	Not downloading and using	Total
Unmarried	190 (60.32%)	125 (39.68%)	315 (100%)
Married	162 (61.36%)	102 (38.64%)	264 (100%)
Separated, divorced, widow	4 (19.05%)	17 (80.95%)	21 (100%)
Total	356 (59.33%)	244 (40.67%)	600 (100%)

Chi square =14.70, df=2, Table value=5.99, $P \leq 0.05$

The association is significant

The analysis in Table No.7.5.3 shows that both married and unmarried have roughly the same corresponding figure in respect of the percentage (60.32 % and 61.36% respectively) of people who have an interest in downloading the modern apps for entertainment. The separated/widowed/divorced people have only 19.05% interest in this. This could be due to the fact that since they may not be very socially active, their requirement of these entertainment apps could be limited. Their financial situations may also affect their choices in investing in an app.

7.5.4. Income and Downloading and Using Applications for Entertainment

We can presume that the richer a person is, the more likely he/ she is to download the latest apps because he can afford them. So we can expect the highest-income group to have the largest percentage of people downloading entertainment apps. Besides the initial purchasing cost, people have to continue spending money to keep the apps functional. This will often work as a deterrent for low-income groups in investing in it.

Table 7.5.4. Income and Downloading Applications for Entertainment

Income (Monthly in Rupees)	Downloading and using	Not downloading and using	Total
Below Rs 5000/-	50 (37.31%)	84 (62.69%)	134 (100%)
5000-10000/-	94 (63.09%)	55 (36.91%)	149 (100%)
10000-15000/-	76 (62.81%)	45 (37.19%)	121 (100%)
15000-20000/-	61 (68.54%)	28 (31.46%)	89 (100%)
20000 & above	75 (70.09%)	32 (29.91%)	107 (100%)
Total	356 (59.33%)	244 (40.67%)	600 (100%)

Chi square =36.66, df=4, Table value=13.28 , $p \leq 0.01$

The association is significant

The analysis in Table No.7.5.4 shows that as expected, more people in higher-income groups are spending money on entertainment apps. Those with Rs.20000/ and above have 70.09% people interested in downloading entertainment apps. The percentage decreases with decreasing income with the least-income group of less than Rs.5000/ having only 37.31% people doing so.

The analysis based on ‘marital status’ was not included here because the association between marital status and the time spent on browser gaming was seen to be not significant.

The analysis based on ‘occupation’ was omitted because the association between the variable and downloading and using application for entertainment was seen to be inconsequential.

7.6. Internet Surfing as an Entertainment.

Most people browse the internet with specific aims like information-gathering, finding a job, shopping, or learning. But there are some who do it to entertain themselves by playing browser-based games, playing video games, listening to music, watching a dance program, watching movies, taking quizzes, or just moving from one site to another to satisfy their curiosity. To a certain extent it is a convenient practice because it saves the user the time and expense of commuting to an entertainment venue. It becomes unhealthy only when people lose their sense of time by immersing themselves too much in it. Among the respondents of the study, 52.33% seem to surf the internet for entertainment. The remaining 47.67% are obviously serious users who find the internet as an agent of information. So it can be seen that the medium is an agency which helps create an intellectually vibrant society.

7.6.1. Gender and Surfing on the Internet

Men are believed to be more familiar with latest technology and also curious about the fast changes taking place in the world. Hence they may rather surf the internet for entertainment rather than rely on more conventional methods of amusing themselves. More men may have access to digital tools than women do.

Table 7.6.1. Gender and Surfing on the Internet

Gender	Surfing	Not surfing	Total
Male	129 (40.69%)	188 (59.31%)	317 (100%)
Female	185 (65.37%)	98 (34.63%)	283 (100%)
Total	314 (52.33%)	286 (47.67%)	600 (100%)

Chi square=36.49, df=1, Table value=6.63, $P \leq 0.01$

The association is significant

It is seen from the analysis in Table No.7.6.1 that more women (65.37%) than men (40.69%) surf the internet for entertainment. This is probably because more women remain at home than men. Since outside entertainment avenues are lesser accessible for stay-at-home women, they may be relying more on browsing for entertainment than men. They may have less access to latest apps and games that provide online entertainment. So they may be relying on plain surfing more as an agency for entertainment than as something for knowledge enhancement.

Table7.6.2. Education and Surfing the Internet

Present-day education is linked to the internet to a large extent because of smart classrooms, online classes, IT@school program, online examination and result publication, and general information-seeking. The higher you go up the educational ladder, the more dependent you become on the internet for getting the latest development in specific fields of knowledge. The more-educated people are as such likely to be more familiar with the use of the internet and so likely to use it for entertainment as well.

Table No.7.6.2. Education and Surfing the Internet

Education	Surfing	Not surfing	Total
Below HS	7 (25.00%)	21 (75.00%)	28 (100%)
HS	30 (26.55%)	83 (73.45%)	113 (100%)
College	124 (56.11%)	97 (43.89%)	221 (100%)
Technical	64 (58.72%)	45 (41.28%)	109 (100%)
Professional	89 (68.99%)	40 (31.01%)	129 (100%)
Total	314 (52.33%)	286 (47.67%)	600 (100%)

Chi square=55.89, df=4, Table value=13.28, $P \leq 0.01$

The association is significant

The analysis in Table No.7.6.2, there is a direct relationship between education and surfing the internet for entertainment. The highest portion (68.99%) of respondents from the category of professionals is using the internet as an avenue for entertainment. This percentage steadily decreases with decreasing education and the below-HS category of respondents has the lowest percentage (25.00%) who surfs for entertainment. Obviously, the majority of the less-educated people are using the internet for gathering information. With increasing education, people seem to be seeing the internet more and more as an avenue of entertainment.

Table7.6.3. Marital Status and Surfing on internet for Entertainment

Unmarried are likely to have more spare time to spend on surfing. Further, restrictions are likely to be lesser for the unmarried so that they can use the internet for what they prefer. Internet is basically a knowledge portal and unmarried people could be using it as a combination of knowledge-seeking and entertainment.

Table No.7.6.3. Marital Status and Surfing the Internet

Marital status	Surfing	Not surfing	Total
Unmarried	191 (60.63%)	124 (39.37%)	315 (100%)
Married	119 (45.08%)	145 (54.92%)	264 (100%)
Separated, divorced, widow	4 (19.05%)	17 (80.95%)	21 (100%)
Total	314 (52.33%)	286 (47.67%)	600 (100%)

Chi square =23.60, df=2, Table value=9.21, $P \leq 0.01$

The association is significant

It can be seen from the analysis in Table No.7.6.3 that unmarried people have the highest percentage (60.63%) of people who surf the internet for entertainment. Unmarried people likely to be either students or job-seekers and the internet, as such, could be their tool for most of their activities. As such they might be finding it easy for using it as a tool for entertainment also. The separated/divorced/widowed category of respondents has only 19.05% who surf the internet for entertainment. Women in this category often do not have their own smartphones or laptops and may be dependent on the family digital tools for their basic internet requirements. Hence they could be relying more on TV for entertainment.

The analysis based on 'income' and 'occupation' was not included because the connection between these variables and surfing for entertainment was seen to be not substantial.

7.7. Blogging

Blogging is a miniature form of creative writing. It makes the blogging individual an author in a small way. It helps him express his thoughts,

feelings and ideas, and allows him to share it with others. Of course, one can post on Facebook or Twitter with more or less the same effect but a good blogger will be able to get much more exposure. If one has expertise in any field, he will be able to share it with everyone. In the long run, a person who is a good blogger will be able to make some money also.

Blogs are not a mere expression of opinion like a Facebook post. Those who read blogs expect to get some proper knowledge by reading that blog. So he or she will have to do some research and make sure that his data is correct. This researching will increase the blogger's own knowledge. Further, he will learn some marketing tactics and search engine optimization (SEO) rules by working to increase the visibility of his blog. Among the respondents of this study, 43% are blogging. This is a fairly good percentage, considering the fact that blogging needs some knowledge on a particular subject and fairly good command of a language.

7.7.1 Gender and Blogging

Most researchers find that the “difference between genders in the blogosphere is balanced with women making up 50.9% and males 49.1% of bloggers. This suggests the Internet is a gender neutral environment” (<https://sysomos.com/reports>). However, there is also the opinion that women bloggers are not as well-known to blog-readers as male bloggers are. In a study conducted on British bloggers, the researchers came to the conclusion that their findings “agree with North American research that suggests that women bloggers' motivations for blogging, subjects covered, and technical proficiency may be at the root of their lower profile in public representations of the blogosphere” (Pedersen et. al, 2007) But the researchers also found that “For both sexes, blogging is mainly a leisure activity, and men and women find the same range of satisfactions in blogging. However, more women use

blogging as an outlet for creative work, whether as a hobby or as a livelihood” (Pedersen et al., 2007).

Table 7.7.1. Gender and Blogging

Gender	blogging	Not blogging	Total
Male	152 (47.95%)	165 (52.05%)	317 (100%)
Female	106 (37.46%)	177 (62.54%)	283 (100%)
Total	258 (43.00%)	342 (57.00%)	600 (100%)

Chi square=6.71, df=1, Table value=3.84, $P \leq 0.05$

The association is significant

It can be seen from the analysis in Table No.7.7.1 that a higher portion of men (47.95%) than women (37.46%) are bloggers. This is slightly different from the general trend where men and women are equally represented in the blogging world. Kerala women are lesser interested in blogging because they may be more interested in social media networks, fashion videos, online shopping, cooking lessons etc. Some may also have difficulty in designing a web page and maintaining it.

7.7.2. Education and Blogging

The more educated a person is, the better developed his ideas would be. Hence he would have more material for blogging. He/she may also have better ideas on the timing of a blog as well as better digital literacy that will help him/her maintain the site well. So we can expect the more-educated category to have a larger percentage of bloggers.

Table No.7.7.2. Education and Blogging

Education	Blogging	Not blogging	Total
Below HS	7 (25.00%)	21 (75.00%)	28 (100%)
HS	28 (24.78%)	85 (75.22%)	113 (100%)
College	121 (54.75%)	100 (45.25%)	221 (100%)
Technical	56 (51.38%)	53 (48.62%)	109 (100%)
Professional	46 (35.66%)	83 (64.34%)	129 (100%)
Total	258 (43.00%)	342 (57.00%)	600 (100%)

Chi square=37.41, df=4, Table value=13.28, $P \leq 0.01$

The association is significant

The analysis in Table No.7.7.2 shows that professionals, who are the higher educated, are not keen bloggers because only 35.66% of them blog. This could be due to the fact that their busy professional schedules do not give them too much spare time for blogging. The next two categories, technically-qualified (51.38%) and college-educated (54.75%) have more than half the number of respondents interested in blogging. This is a good number, considering the fact that blogging requires knowledge as well as creative skill. The last two categories, HS-educated and below-HS, have around 25.00% bloggers. Even this is a good percentage, considering their level of education. Educational attainment is a determinant of blogging.

7.7.3. Marital Status and Blogging

Marriage is a turning point in a human being's life. Along with other changes that take place, marriage may bring impacts and influences on people's entertainment options and creative preferences. There are generally

less checks and balances in an unmarried person's life and his or her imagination may also be more vivid unlike that of married people who are forced to be down-to-earth pragmatists. So we can expect the unmarried to be keener bloggers.

Table 7.7.3. Marital Status and Blogging

Marital status	Blogging	Not blogging	Total
Unmarried	169 (53.65%)	146 (46.35%)	315 (100%)
Married	86 (32.58%)	178 (67.42%)	264 (100%)
Separated, divorced, widow	3 (14.29%)	18 (85.71%)	21 (100%)
Total	258 (43.00%)	342 (57.00%)	600 (100%)

Chi square =33.34, df=2, Table value=9.21, $P \leq 0.01$

The association is significant

The analysis in Table No.7.7.3 shows that unmarried respondents have the highest percentage (53.65%) of bloggers. This is as expected because married respondents are likely to have constraints of time, and problems regarding prioritizing their jobs when they have many things to do. So, a larger percentage of unmarried people are into blogging. In the separated/divorced/widowed category, only 14.29% show an interest in blogging. These people looked slightly withdrawn and probably do not have much interest in public announcement of their opinions or emotions.

The analysis based on 'income' and 'occupation' was not included because the connection between these variables and blogging was seen to be insignificant.

7.8. Effects of New Media on Games and Sports

Owning a smartphone opens up an array of new hobbies to people. Video games, social networking sites, blogging, online poker etc. are quite well-known to require mention. Digital sightseeing and working as a digital sightseeing guide is a new hobby that the internet has introduced. And so is geocaching which is a sort of treasure hunt one can do using the smartphone's geo-location. Besides that, there are income-generating online hobbies like taking surveys and being an online admin.

When these new hobbies and entertainment options arrive on the scene, one of the main activities of yesteryears for diversion and entertainment – outdoor games and sports – is getting sidelined. Sports/games is an activity that helps people to stay fit, understand teamwork and develop team spirit, and excel in a field by repeatedly competing. It unites people of different social and educational strata because of their shared enthusiasm for a sport, produces role models to whom others can look up, and gives many people an aim and purpose in life. It is difficult for digital entertainment to help foster these skills because of its virtual nature and absence of face-to-face interaction. The erosion of interest in sports and games can be very harmful in the long run.

Of the respondents, 46.00% seem to have felt that the digitally-influenced leisure-time activities have strongly impacted their lives while 37.50% seem to have been somewhat impacted by it. Only 16.50% appear to have been totally unaffected by the changes the digital gadgets have brought about. So the influence of the internet on users in the field of games seems to be fairly pervasive. It means that these users now rely less on actual sports and games for relaxation.

7.8.1. Gender and Effects of New Media on Games and Sports

There is the opinion that “gaming continues to be perceived as an activity for adolescents and males, which presents problems for companies trying to leverage games for training and marketing because it excludes half of the population – females” (Veltri et al.2014). However, every study does not support this opinion. “Surveys conducted by analyst firm Superdata Research have found that in the US, women play more PC games overall than men. They also play more RPGs on PC than men, while men outnumber women in the FPS and MMO genres” (Chalk, 2014). (FPS means First Person Shooter, games played from a first person perspective and MMO means Massively Multiplayer Online, games which can be played by many people.) In other digital media hobbies like geocaching also more and more women are participating.

Table 7.8.1. Gender and Effects of New Media on Games and Sports

Gender	Very much	Somewhat	Not at all	Total
Male	168 (53.00%)	116 (36.59%)	33 (10.41%)	317 (100%)
Female	108 (38.16%)	109 (38.52%)	66 (23.32%)	283 (100%)
Total	276 (46.00%)	225 (37.50%)	99 (16.50%)	600 (100%)

Chi square =22.40, df= 2, Table value=9.21, $P \leq 0.01$

The association is significant

According to Table No.5.3.1, the impact of digitally-influenced hobbies and pastimes on men (53.00%) is much more than that on women (38.16%). And the percentage of men (10.41%) on whom there is zero impact due to new media is much less than women (23.32%). So it is definitely men whose outdoor activities have been strongly affected by the arrival of digital media. This is rather surprising because many studies have confirmed that

men seem more interested to play sports, especially competitive sports, than women, and that “males were twice as likely as females to be involved or interested in sports across 50 different countries or cultures” (Kluger, 2016). What is seen here could probably be due to the fact that men take to new changes more instantly than women.

7.8.2. Marital Status and Effects of New Media on Games and Sports

There are many digital media hobbies like geocaching that couple do together. And many a couple hunt and search for Pokémon Go characters in their backyards and nearby parks since the augmented-reality game is location-based. So these new media hobbies do help to bring them together a bit but they can be distracting also. "I would say that individuals don't mean to get sucked into using their device as much as they do, but for instance, with 'Pokemon Go, ' they just want to check for a moment whether there is a new Pokemon nearby...They realize they haven't been completely listening to what their partner was saying or the show that they were watching together" (Lindner, 2016). Either way the impact of online leisure activities appear to be quite strong on married people.

Table 7.8.2. Marital Status and Effects of New Media on Games and Sports

Marital status	Very much	Somewhat	Not at all	Total
Unmarried	165 (52.38%)	106 (33.65%)	44 (13.97%)	315 (100%)
Married	102 (38.64%)	108 (40.91%)	54 (20.45)	264 (100%)
Separated, divorced, widow	9 (42.86%)	11 (52.38%)	1 (4.76%)	21 (100%)
Total	276 (46.00%)	225 (37.50%)	99 (16.50%)	600 (100%)

Chi square =14.72, df=4, Table value=9.49 , $P \leq 0.05$

The association is significant

However, the analysis in Table No.5.3.2 show that in Kerala the high (very much) impact of new media on hobbies and pastimes is the highest on unmarried people (52.38%) , followed next by separated/divorced/widowed people (42.86%) , and least on married people (38.64%). The medium, or 'somewhat' impact is highest on separated/divorced/widowed people with only 4.76% of them being not impacted at all. Overall, the maximum impact appears to be on unmarried people with separated/divorced/widowed people following close behind, and the least impact appears to be on married people. With less family obligations, unmarried people must be having more time to experiment with many popular augmented reality games that so expertly weave fantasy and reality by localizing games to suit the users' convenience.

Discussion

The internet has unleashed a host of new entertainment options for those who live in the digital society. These are computer gaming, interacting through social media networks like Facebook, Twitter, Instagram, Snapchat, Reddit etc., watching movies and TV shows online, downloading music and videos, surfing the internet, downloading applications for entertainment, blogging, chatting online etc. This study has analysed the difference in these activities based on differences in gender, marital status, income, education, occupation etc. Some of the results obtained by the analysis were more or less on expected lines. For example, in many instances it was found that those who had more money and more time to spare indulged more in these online entertainments.

However, some of the results like women's, agriculturalists', and low-income group's interest in computer gaming tell us that personal predilections and career pressures do play a role in people's interest in digital entertainment. There could be other reasons also, like the superior-quality of farming-related games attracting agriculturalists.

It has been consistently seen that separated/divorced/widowed group of people have the lowest percentage of people indulging in most of these activities – using Facebook, downloading music, watching movies and TV, blogging and downloading applications. They show a slightly varying trend only in the case of ‘effects of New Media on games and sports’ where their percentage (42.86%) is more than that of married people.

Overall, this chapter clearly reveals that people are increasingly getting interested in digital entertainment, preferring it to even sports and games which is a field well-known for fostering teamwork, giving health benefits, nullifying social differences, and nurturing healthy competitive spirit. Such entertainment preferences obviously reduce face-to-face interaction. Indulging in them leads to detribalization by depriving people of the conventional meeting patterns and spirit of sharing.

CHAPTER 8

HUMAN RESOURCES DEVELOPMENT IN THE DIGITAL SOCIETY

The New Media have revolutionized the way people live, learn, survive, and interact. There was a time, when to communicate with someone living abroad, a person had to write a letter, put it in an envelope, seal it and post it, expecting it to reach the destination within a week or two. To send a file or book the difficulty was much more. All those are memories of the past. Now a message reaches a recipient in another continent in a few seconds, a person can carry a hundred books together inside a Kindle reader that is less than the size of one book, and read those books whenever or wherever one likes. He or she does not have to go to a shop to buy furniture or gadgets or groceries because everything can be ordered online and delivered at one's doorstep.

Most people today rely on the internet to get their work done. Government offices mandatorily use digital tools for all work, banks and their customers manage their transactions online, marketing and advertising is done through the internet, and students take online classes and use the internet to gather additional information to enhance their knowledge. Travelers book tickets and homebuyers search for homes online, drivers use GPS to find their way, and fishermen rely on the internet to get weather reports as they make their way into the sea.

In this sea of changes that have been brought about by the internet, an important aspect is that of human resources development. Vocational efficiency has increased in every arena of work and methods of execution of various hands-on jobs have been improved and perfected with the help of the

internet. From the type of guidance and inspiration that is available across the digital world, human resources development is recording a high level of growth. Natural skills can be sharpened with the aid of the internet and new skills that will complement the existing ones can be internalized through online channels.

The online equation is bringing about changes in white-collar jobs and blue-collar jobs as well. While the internet is changing the world into a global city, there is also the opinion that “many technology-enabled jobs won’t be white collar, global, and high-skill. In contrast, most opportunities are likely to be blue collar, local, and low-skill” (Hartley, 2015). People will have to train themselves in new skills and skill levels to fit into the changing scenario. Human resources development is taking an entirely new trajectory as even ordinary people are benefitting by digital tools.

8.1. Human Resource Development

The word human resources has been used here to include a wide range of people – those who are interested in gathering information, those interested in enhancing their knowledge and creativity, those who use the internet for decision-making, and those using the internet for educational purposes.

Digital tools are overhauling human development in every arena. It has been found that “there is a positive correlation between human development level and Internet penetration rate and that the correlation has become stronger over the past few years” (Pratama, 2012). Starting from primary school to senior citizens’ homes, the internet plays its role in increasing people’s comforts and deciding how they interact with each other. Access to online learning portals is increasing learning opportunities during every stage of life and that is directly influencing the human development index of most countries.

Internet Society's report on sustainable development says that the internet "has become a critical enabler of social and economic change, transforming how government, business and citizens interact and offering new ways of addressing development challenges...the Internet is a unique platform for innovation, creativity, economic opportunity and social inclusion, which can make a major contribution to achieving these" ("The Internet and Sustainable Development", 2015)

Having knowledge at one's fingertips, through the internet, helps people in competing and participating in talent shows that will simultaneously increase their awareness and enhance their skills. Digital tools increase creativity by opening many online avenues to people to showcase and make use of their talents in various fields like making handicrafts, painting, writing, marketing, photography etc. Social media networks have considerably increased freedom of expression, making it easy to sprout and spread new ideas. While too much freedom to air one's viewpoints can be at times counterproductive, it has to be conceded that opportunities to express oneself aids substantially in human resources development.

8.2. The Internet and Knowledge Enhancement

Knowledge can be enhanced through written material, speeches, discussions, debates, presentations, TV shows and instructional videos. While each of these has its own importance, the internet is the tool through which all these forms of knowledge-enhancement are possible. Search engines provide information on an unbelievably wide array of things and an individual can imbibe that information in whichever way he prefers. Then there are online classes and courses, and business and professional communities that help by sharing their knowledge with others through blogging or discussions. Knowledge enhancement is also an aspect of human resources development.

For those who are comfortable with the medium of the internet, it is a veritable storehouse of knowledge.

Of the 600 respondents in the study, an absolute majority (85.00%) is of the opinion that the internet has helped in knowledge enhancement. Only the remaining 15.00% are failing to see any knowledge increase through online conduits.

8.2.1. Gender and Perception on Knowledge Enhancement Due to the Internet

Jake Laguador (2013) in his study on gender differences and computer usage among Filipino students says that “Female students have perceived significantly higher in the effect of using computer in enhancing their ability to do research projects and assignments with enthusiasm; helping them explore the world and be globally competitive individual; keeping them updated in terms of entertainment and sports; and enhancing their knowledge through reading daily news and trivia. ” He also says that studies have not persistently shown the same result in this matter and there are many instances where no major differences have been perceived between the two sexes in the use of and knowledge enhancement via online channels.

Table 8.2.1. Gender and Perception on Knowledge Enhancement Due to the Internet

Gender	Improving	Do not improving	Total
Male	247 (77.92%)	70 (22.08%)	317 (100%)
Female	263 (92.93%)	20 (7.07%)	283 (100%)
Total	510 (85.00%)	90 (15.00%)	600 (100%)

Chi square 26.43, df=1, Table value= 6.63, $p \leq 0.01$

The association is significant

The above analysis (Table No.8.2.1) shows that a significantly higher portion of females (92.93%) than males (77.92%) relies on the internet for enriching their knowledge. One reason for this could be that the internet is a knowledge channel that women can access from home itself, and a tool that they can use without anyone's help, and at times can even use secretly in a situation where there is no support for her knowledge-seeking. "Women have a stronger social motive for and experience greater enjoyment in health-related information searches, explained by social role interpretations, suggesting these needs should be met when offering health-related information on the Internet" (Bidmon et. al, 2015). In this case the writers are speaking about women's interest in online health-related information, indicating that gender preferences in online knowledge-enhancement could vary based on the subject as well.

8.2.2. Education and Perception on Knowledge Enhancement Due to the Internet

All facets of education have been influenced by the internet. Since access to information has been made easier and faster, and availability of information has increased significantly, even basic digital literacy opens the portals to vast information. Whether it is the field of medicine, law, literature, astronomy, economics, religion, culture, or science, information is available in abundance for novices as well as the experienced. More-educated people are likely to be more familiar with the methods of leveraging the internet for knowledge development. As such, they are the ones who are more likely to rely on the internet for knowledge expansion.

Table 8.2.2. Education and Perception on Knowledge Enhancement Due to the Internet

Education	Improving	Do not improving	Total
Below HS	24 (85.71%)	4 (14.29%)	28 (100%)
HS	77 (68.14%)	36 (31.86%)	113 (100%)
College	194 (87.78%)	27 (12.22%)	221 (100%)
Technical	96 (88.07%)	13 (11.93%)	109 (100%)
Professional	119 (92.25%)	10 (7.75%)	129 (100%)
Total	510 (85.00%)	90 (15.00%)	600 (100%)

Chi square=32.66, df-4, Table value=13.28, $p \leq 0.01$

The association is significant

The analysis in Table No.8.2.2 shows that as expected, the more their level of education, the more the users consider the internet as a knowledge-augmenting tool. Among the professionals, who are the most educated among the respondents, 92.25% feel that the internet helps in enriching knowledge. This percentage steadily decreases with decreasing level of education, with only a slight difference towards the end because it is the HS-educated who appear to have the smallest portion (68.14%) believing in the knowledge-boosting power of the internet. In the least-educated, below-HS category, 85.71% subscribe to the knowledge-augmenting potential of the internet. Familiarity with the medium could be one of the influencing factors in using the internet though there appears to be no strong reason for the HS-educated to be less comfortable with the medium of the internet than the below-HS category.

8.2.3. Marital Status and Perception on Knowledge Enhancement Due to the Internet

A substantial number of unmarried people are likely to be students and jobseekers and knowledge advancement would obviously be an important part of their daily curriculum. Hence we can expect them to be highly conscious of the learning enhancement that the internet has wrought in their lives. Married people too may be using the internet a lot to improve their personal and professional proficiency. Some of them could be using it to learn about health issues of children and for furtherance of their children's education.

Table 8.2.3. Marital Status and Perception on Knowledge Enhancement Due to the Internet

Marital status	Improving	Do not improving	Total
Unmarried	279 (88.57%)	36 (11.43%)	315 (100%)
Married	216 (81.82%)	48 (18.18%)	264 (100%)
Separated, divorced, widow	15 (71.43%)	6 (28.57%)	21 (100%)
Total	510 (85.00%)	90 (15.00%)	600 (100%)

Chi square =8.28, df=2, Table value=5.99, $p \leq 0.05$

The association is significant

The analysis in Table No.8.2.3 shows that unmarried people have the highest percentage (88.57%) who feels that the internet is an important agent for knowledge-gathering. They would obviously feel so, because of the way they are likely to be using it for learning their subjects and searching jobs. They are followed by married people at 81.82%. Unlike the unmarried, among whom a significant number may be job-searching, married people may be more focused on their chosen field of action and may not go in for expansive knowledge-searching in various fields. This could be the reason for

lesser percentage of them believing in the knowledge-enhancement that the internet is capable of. Even the separated/divorced/widowed category has 71.43% who are convinced of the power of the internet in increasing knowledge but they still have 28.57% who are sceptical of the ability of the internet to aid learning. This could be due to the group's limited access to digital tools and their unfamiliarity with the medium.

8.3. Getting Required Information on the Internet

The internet contains abundant information. Despite that, people sometimes fail to get the required information because everything that is available online may not be authentic. Many people have personal websites that they use to express their personal or biased opinions, and some people without any expertise in a field may publish material on the subject. Sometimes available material, even if it is authentic, may not be relevant to a particular researcher because it might be tailored to cater to the needs of a different target audience.

Of the respondents in this study, 51.67% feel that they are getting the required information on the internet. This is just above half the number, and the remaining appears to be not satisfied by what they get from online searches.

8.3.1. Gender and Getting Required Information on the Internet

“Both men and women value the Internet as a gateway to information; however, men are more likely to use search engines aggressively and broadly, while women are more likely to focus on specific areas of interest and seek out information in a more layered way including online communities and email exchanges” (Duncan, 2005). Men appear to be more intense and aggressive searchers according to this view point. As such, they could be searching for more thorough information and may not always be satisfied by what is available.

Table 8.3.1. Gender and Getting Required Information on the Internet

Gender	Getting	Not getting	Total
Male	135 (42.59%)	182 (57.41%)	317 (100%)
Female	175 (61.84%)	108 (38.16%)	283 (100%)
Total	310 (51.67%)	290 (48.33%)	600 (100%)

Chi square 22.18, df=1, Table value=6.63, $p \leq 0.01$

The association is significant

The analysis in Table No.8.3.1 shows that more women (61.84%) than men (42.59%) feel that the internet is yielding the required information. One reason could be the fact stated above – that women search more narrowly on particular things that may be easily accessible. Men, especially those working in an office, may have other avenues of information so that they may not be always satisfied by what the internet offers. On the other hand, for those women for whom the internet is the main source of information, the details they receive from the internet could appear quite satisfactory. The type of information that women try to get may also be simple enough for the answers to be satisfactory.

8.3.2. Education and Getting Required Information on the Internet

Because the internet contains an abundance of information, information overload sometimes become a problem for browsers. So, quite often, individual discretion plays a major role in extracting the right information from the vast data, and being educated and having the latest digital gadgets will help substantially in the selection process. Further, the more educated a person is, the more his reliance on the internet is likely to be. He may also be more conversant with the techniques for advanced searches like using Boolean operators like ‘and’, ‘not’, ‘or’ etc. or using quotation marks to refine the search. So we can expect more educated people to find that they are getting the required information from the internet.

Table 8.3.2. Education and Getting Required Information on the Internet

Education	Getting	Not getting	Total
Below HS	11 (39.29%)	17 (60.71%)	28 (100%)
HS	44 (38.94%)	69 (61.06%)	113 (100%)
College	124 (56.11%)	97 (43.89%)	221 (100%)
Technical	56 (51.38%)	53 (48.62%)	109 (100%)
Professional	75 (58.14%)	54 (41.86%)	129 (100%)
Total	310 (51.67%)	290 (48.33%)	600 (100%)

Chi square=12.96, df=4, Table value=9.49, $p \leq 0.05$

The association is significant

According to the analysis in Table No.8.3.2, the higher-educated, the professionals, have the highest percentage (58.14%) of members who find that the internet is providing the necessary information. Next to professionals, college-educated (56.11%) are the ones who are satisfied with the information from the New Media. Though the percentage does not decrease steadily with decreasing education, the least-educated groups – HS-educated and below-HS category – have the smallest percentages who do not feel that the internet provides the requisite amount of information. This could be either because of the type of the information they search for, their lack of expertise in managing advanced searches, or because of the lack of latest digital tools.

8.3.3. Marital Status and Getting Required Information on the Internet

It is highly unlikely that marital status in itself will make it easier for anyone to find the required information on the internet. But the time available for searching may decrease after marriage and this might make the individual feel that the internet is not doing a fine job in the matter of information-providing.

Table 8.3.3. Marital Status and Getting Required Information on the Internet

Marital status	Getting	Do not getting	Total
Unmarried	186 (59.05%)	129 (40.95%)	315 (100%)
Married	112 (42.42%)	152 (57.58%)	264 (100%)
Separated, divorced, widow	12 (57.14%)	9 (42.86%)	21 (100%)
Total	310 (51.67%)	290 (48.33%)	600 (100%)

Chi square =16.15, df=2, Table value=5.99, $p \leq 0.05$

The association is significant

The analysis in Table No.8.3.3 shows that unmarried people have the largest percentage (59.05%) convinced of the internet's potential to provide necessary information. They are closely followed by the separated/divorced/widowed category among whom 57.14% feel that the internet is a sound information-provider. This is rather surprising because this category of people has the least percentage interested in digital tools, downloading things from the internet, using social networking sites, watching movies online, downloading apps, playing online games etc. In some cases, they could be searching for simple information and the easy availability of such information might be convincing them of the ability of the internet to always provide the requisite knowledge.

8.4. Comfort Created by Digital Technology

The internet has made communication fast, information easily available, data storing easy, reduced the need to commute, introduced online education, and increased entertainment options, and redefined the idea of leisure. All this has definitely made life more comfortable, though it has reduced face-to-face communication and led to detribalization by making it a

practice for everyone to communicate digitally even when the other person is physically in close proximity.

Of the respondents, 70.00% feel that the quality of life has significantly improved because of the arrival of digital technology and the remaining feel that there is at least some improvement. There is none who feel that digital technology has not positively impacted people’s lives.

8.4.1. Gender and Comfort Created by Digital Technology

“The technological advances of this age enable working women the opportunity to maintain their status as competent and effective employees that contribute to the business’ success, without neglecting their offspring or household duties” (Akhtar, 2016). Digital technology is a major component of modern technology that help women even if more men could be still benefitting from it.

Table 8.4.1. Gender Comfort Created by Digital Technology

Gender	Comfortable	Somewhat comfortable	Total
Male	248 (78.23%)	69 (21.77%)	317 (100%)
Female	172 (60.78%)	111 (39.22%)	283 (100%)
Total	420 (70.00%)	180 (30.00%)	600 (100%)

Chi square 21.69, df=1, Table value=6.63, $p \leq 0.01$
The association is significant

Analysis in Table No.8.4.1 shows that more men (78.23%) than women (60.78%) feel that their lives have become better because of digital technology. It appears that in Kerala it is still men who are more digitally competent and use the New Media to the maximum, taking full benefit of their functionalities. In more families, digital jobs like paying bills, booking

tickets, searching Google maps, doing financial transactions, buying movie tickets etc. are done by men. This too makes more men feeling that New Media has made their lives significantly more comfortable.

8.4.2. Education and Comfort Created by Digital Technology

The maxim “knowledge is power” is found for the first time in Sir Francis Bacon’s work "Meditationes Sacrae and Human Philosophy” and later the quote was found in the works of (Bacon, 1597). Throughout history, writers, statesmen, and philosophers have repeatedly explained how knowledge gives people power and makes their life comfortable. Knowing latest technology is a major part of having knowledge and digital technology is a major component of today’s technology. So, higher education is invariably linked to being quite conversant with New Media applications. So the more educated people will have the ability to use digital tools with maximum efficiency to improve their life. As such, more among them are likely to acknowledge the improved quality of life that has resulted from the use of digital tools.

Table 8.4.2. Education and Comfort Created by Digital Technology

Education	Comfortable	Somewhat comfortable	Total
Below HS	14 (50.00%)	14 (50.00%)	28 (100%)
HS	58 (51.33%)	55 (48.67%)	113 (100%)
College	161 (72.85%)	60 (27.15%)	221 (100%)
Technical	83 (76.15%)	26 (23.85%)	109 (100%)
Professional	104 (80.62%)	25 (19.38%)	129 (100%)
Total	420 (70.00%)	180 (30.00%)	600 (100%)

Chi square=33.84, df-4, Table value=13.28, $p \leq 0.01$

The association is significant

The analysis in Table No.8.4.2 shows that there is a direct association between education and the belief that the use of digital technology has improved the quality of life. The most-educated groups, the professionals, have the highest percentage (80.62%) of people who feel that the general wellbeing of people has increased with the incorporation of digital technology in all activities. This percentage steadily declines with decreasing education and the least-educated group (below-HS) has only 50% of them who feel that digital technology has put them more at ease in their everyday lives.

8.4.3. Marital Status and Feeling that Life Becoming More Comfortable Because of Digital Technology

“Couples who have been together for 10 years or less show different patterns of technology usage in the context of their relationship compared with those who have been together for a longer period of time. Adults who are long-partnered use technology in their relationship, but are more likely to use some of it together—by sharing email addresses and social media profiles as a couple” (Lenhart et. al, 2014). The fact that married people’s usage pattern of the internet vary depending on the duration of partnership indicate that they do have a strong connection with the digital world and are obviously conscious of its positive aspects on their lives.

Table 8.4.3. Marital Status and Comfort Created by Digital Technology

Marital status	Comfortable	Somewhat comfortable	Total
Unmarried	242 (76.83%)	73 (23.17%)	315 (100%)
Married	166 (62.88%)	98 (37.12%)	264 (100%)
Separated, divorced, widow	12 (57.14%)	9 (42.86%)	21 (100%)
Total	420 (70.00%)	180 (30.00%)	600 (100%)

Chi square =15.01, df=2, Table value=9.21, $p \leq 0.01$

The association is significant

The analysis in Table No.8.4.3 shows that unmarried people have the largest percentage (76.83%) of members who feel that digital technology has added to their daily level of comfort. Even among the separated/divorced/widowed category, which has the least percentage who contributes to this idea, there is 57.14% who feel that digital technology has improved the comfort level of life. One reason for unmarried people believing in the increased comfort level that New Media provides, could be the fact that they rely on their digital tools to get everything done. Which facilitate coping with their busy domestic and formal activities.

8.5. Rate of comfort in using digital technology

From the tables above it can be seen that the level of comfort has increased considerably in people's lives due to the advent of New Media. In the following analyses we are analyzing the rate of this comfort. Of the respondents of the study, only 46.50% are feeling a high level of comfort by the use of digital tools. Among the rest, 37.33% are feeling medium level of comfort and the remaining find the comfort level too low.

Table 8.5.1. Gender and Rate of Comfort in Using Digital Technology

Gender	Low	Medium	High	Total
Male	47 (14.83%)	82 (25.87%)	188 (59.31%)	317 (100%)
Female	50 (17.67%)	142 (50.18%)	91 (32.16%)	283 (100%)
Total	97 (16.17%)	224 (37.33%)	279 (46.50%)	600 (100%)

Chi square 48.16, df=1, Table value=6.63, $p \leq 0.01$

The association is significant

According to the analysis in Table No.8.5.1, males have the larger percentage (59.31%) of people who feel a high level of comfort in using New

Media tools. Among those who feel a middle level of comfort, females have a higher percentage (50.18%) than men (25.87%).

Table 8.5.2. Education and Rate of Comfort in Using Digital Technology

Education	Low	Medium	High	Total
Below HS	15 (53.57%)	7 (25.00%)	6 (21.43%)	28 (100%)
HS	25 (22.12%)	50 (44.25%)	38 (33.63%)	113 (100%)
College	31 (14.03%)	84 (38.01%)	106 (47.96%)	221 (100%)
Technical	14 (12.84%)	40 (36.70%)	55 (50.46%)	109 (100%)
Professional	12 (9.30%)	43 (33.33%)	74 (57.36%)	129 (100%)
Total	97 (16.17%)	224 (37.33%)	279 (46.50%)	600 (100%)

Chi square=46.57, df=8, Table value=20.09, $p \leq 0.01$

The association is significant

According to the analysis in Table No.8.5.2, the more educated people are finding a higher level of comfort by the service provided by the new media. Professionals, who are the higher-educated, have 57.36% who contribute to this response. With decreasing level of education, the percentage of people who find a good level of comfort in the New Media tools also decrease, with the least-educated or below-HS category having only 21.43% feeling so.

Table 8.5.3. Income and Rate of Comfort in Using Digital Technology

Income	Low	Medium	High	Total
Below Rs 5000/-	39 (29.10%)	59 (44.03%)	36 (26.87%)	134 (100%)
5000-10000/-	27 (18.12%)	68 (45.64%)	54 (36.24%)	149 (100%)
10000-15000/-	15 (12.40%)	41 (33.88%)	65 (53.72%)	121 (100%)
15000-20000/-	5 (5.62%)	31 (34.83%)	53 (59.55%)	89 (100%)
20000 & above	11 (10.28%)	25 (23.36%)	71 (66.36%)	107 (100%)
Total	97 (16.17%)	224 (37.33%)	279 (46.50%)	600 (100%)

Chi square= 62.36, df=8, Table value=15.51, $p \leq 0.05$

The association is significant

The analysis in Table No.8.5.3 shows that there is a direct association between income and the rate of comfort felt by the use of New Media agents. The highest income group (Rs.20000/ & above) has the largest percentage (66.36%) who feel a high level of comfort by using digital tools. This is followed by the next income bracket which has 59.55% and this percentage steadily decreases to become 26.87% with the lowest income group i. e. those who have less than Rs.5000/ income. There is obviously a direct connection between income and rate of comfort in using digital technology.

Table 8.5.4. Occupation and Rate of comfort in using digital technology

Occupation	Low	Medium	High	Total
Agriculture	13 (27.08%)	14 (29.17%)	21 (43.75%)	48 (100%)
Business	10 (10.99%)	32 (35.16%)	49 (53.85%)	91 (100%)
Blue Collar	17 (18.09%)	39 (41.49%)	38 (40.43%)	94 (100%)
White collar	9 (10.47%)	28 (32.56%)	49 (56.98%)	86 (100%)
Professionals	10 (8.47%)	32 (27.12%)	76 (64.41%)	118 (100%)
House wife/unemployed	21 (21.65%)	48 (49.48%)	28 (28.87%)	97 (100%)
Student	17 (25.76%)	31 (46.97%)	18 (27.27%)	66 (100%)
Total	97 (16.17%)	224 (37.33%)	279 (46.50%)	600 (100%)

Chi square= 51.35, df=12, Table value=26.22, $p \leq 0.01$

The association is significant

The analysis in Table No.8.5.4 shows some association between occupation and rate of comfort in using digital technology. Professionals, who span a fair wide spectrum of careers, have the highest percentage of people (64.41%) who feel a high level of comfort in using digital technology. They are followed by white-collar employees of whom there are 56.98% in this category and then by businessmen with 53.85%. Students and homemakers/unemployed category have more or less the same percentage (ranging between 27.27% and 28.87%) of members whose extent of comfort is high. Overall, those in more responsible occupations appear to be more familiar and at ease with New Media.

8.6. The anxiety brought about in life by the net

Most of the effects of the internet on human life are positive. However, a certain amount of anxiety has been the byproduct of the changes brought by

the internet. First of all, people have become so dependent on digital tools for communication that damage to a smartphone or laptop lands them in too many problems. The data loss could be enormous in some cases and sometimes completely irreplaceable. Also a user could become completely cut off from business associates and relatives by the loss of a smartphone and maybe left without access to even important information. Because “technology has lessened our experience handling uncertainty, we’re less prepared to deal with ambiguity when it arises” (Hendriksen, 2018).

Another aspect of the internet that could lead to anxiety is the loss of privacy that the use of digital tools entails. Online transactions force people to post their personal details at many websites and these details are often hacked and misused. Marketers collect data from social networking sites to find out user preferences in order to target ads at them.

New digital tools enter the market at a very fast rate. While electronic geeks may be comfortable with these rapid changes and may not grudge the money they have to spend on a new smartphone with many attractive features, this pattern causes a lot of anxiety for ordinary people, many of whom may not have money to spend on a new digital tool and may not have the inclination or ability to familiarize themselves with fast-changing programs and apps.

Of the 600 respondents of this study, only 31.33% feel a high level of anxiety in handling New Media tools, 34.33% people feel medium level anxiety, and another 34.33% feel low level of anxieties. So, only less than one-third of the respondents feel a high level of anxiety and the majority appears to be more or less comfortable with the handling of New Media agents. So we have to presume that they have become quite comfortable with the medium.

8.6.1 Gender and The Anxiety Brought about in Life by the Internet

Studies have found “that men showed more difficulties than women in terms of running away from personal problems (ie, social benefit) , used the Internet more excessively, and experienced more interpersonal problems with significant others due to Internet use” (Baloğlu et al., 2018). Since more men appear to own a smartphone and go online for managing official responsibilities and personal needs, it is likely that more of them suffer anxiety as a consequence of problematic internet use (PIU) as well. Men are more eager than women to own electronic gadgets and flaunt them as well. “For most men, the cell phone, or their wireless PDA and compact notebook are symbols of freedom. The mere fact that they own one such gadget makes a man feel unbound” (Kapoor, 2015). So men are more likely to be subject to anxieties when they are not able to own the latest smartphone in the market.

Table 8.6.1. Gender and The Anxiety Brought about in Life by the Internet

Gender	Low level anxiety	Medium anxiety	High anxiety	Total
Male	122 (38.49%)	120 (37.85%)	75 (23.66%)	317 (100%)
Female	84 (29.68%)	86 (30.39%)	113 (39.93%)	283 (100%)
Total	206 (34.33%)	206 (34.33%)	188 (31.33%)	600 (100%)

Chi square= 18.43, df=2, Table value=5.99, $p \leq 0.01$

The association is significant

The analysis in Table No.8.6.1 shows that more females (39.93%) than males feel a high level of anxiety brought about by the internet. This is different from what was expected so that we have to presume that in Kerala women are as much or more involved in the use of New Media tools as men. Women with a high level of anxiety are nearly 40% and men of this category, though less than women, are 23.66%. So, a fairly good number of men and

women have become victims to the anxiety syndrome created by the internet. It is important to note that there is no one with any anxiety at all because even those who do not have a high level of anxiety, have either medium or low level of internet-related tension.

8.6.2. Education and The Anxiety Brought about in Life by the Internet

In a study done among the students in the Islamic Azad University in Teheran, it was found that “There is a meaningful correlation between average mark of the Internet anxiety (50) and internet anxiety mark of Ph. D. M. A. students. ” and that “Students of different disciplines have different levels of the Internet anxiety” (Gashti et. al, 2012). The participant students were those doing doctorate in philosophy, and masters in management, science etc. The study dealt with only university students, and anxiety levels could be more among those with less education.

Table 8.6.2. Education and The Anxiety Brought about in Life by the Internet

Education	Low level anxiety	Medium anxiety	High anxiety	Total
Below HS	4 (14.29%)	8 (28.57%)	16 (57.14%)	28 (100%)
HS	24 (21.24%)	33 (29.20%)	56 (49.56%)	113 (100%)
College	66 (29.86%)	86 (38.91%)	69 (31.22%)	221 (100%)
Technical	47 (43.12%)	40 (36.70%)	22 (20.18%)	109 (100%)
Professional	65 (50.39%)	39 (30.23%)	25 (19.38%)	129 (100%)
Total	206 (34.33%)	206 (34.33%)	188 (31.33%)	600 (100%)

Chi square=53.77, df=8, Table value=20.09, $p \leq 0.01$

The association is significant

The analysis in Table No.8.6.2 shows that there is a direct correlation between the level of education and the level of anxiety brought about by the reliance on New Media gadgets. The least-educated people have the highest

percentage of people (57.14%) with anxiety caused by the internet. This percentage steadily decreases with increasing education and is only 19.38% among professionals, who are most educated. The more-educated could be more comfortable with handling digital tools and this could be reducing their level of anxiety.

8.6.3. Occupation and The Anxiety Brought about in Life by the Internet

Occupation of an individual also plays a major role in increasing or decreasing his level of anxiety caused by the use of digital tools. “Presumably, in deeply divided societies, with a partial but significant overlap between ethnicity and the occupational structure, disadvantaged minorities lack digital access as they are concentrated in occupations that are not exposed to computers and the Internet. Lack of exposure foments the development of negative attitudes to technology, which presumably deter them from adopting the Internet” (Mesch et. al, 2011)

Table8.6.3. Occupation and The Anxiety Brought about in Life by the Internet

Occupation	Low level anxiety	Medium anxiety	High anxiety	Total
Agriculture	9 (18.75%)	18 (37.50%)	21 (43.75%)	48 (100%)
Business	24 (26.37%)	26 (28.57%)	41 (45.05%)	91 (100%)
Blue Collar	31 (32.98%)	33 (35.11%)	30 (31.91%)	94 (100%)
White collar	38 (44.19%)	29 (33.72%)	19 (22.09%)	86 (100%)
Professionals	52 (44.07%)	42 (35.59%)	24 (20.34%)	118 (100%)
House wife/ unemployed	25 (25.77%)	41 (42.27%)	31 (31.96%)	97 (100%)
Student	27 (40.91%)	17 (25.76%)	22 (33.33%)	66 (100%)
Total	206 (34.33%)	206 (34.33%)	188 (31.33%)	600 (100%)

Chi square= 32.84, df=12, Table value=21.03, $p \leq 0.05$

The association is significant

The analysis in Table No.8.6.3 shows that businessmen and agriculturalists have a higher percentage of members (45.05% and 43.75% respectively) with a high level of internet-generated anxiety compared to those in other occupations. That could be due to their unfamiliarity with the medium of the internet. They are followed by students who have 33.33% members with New Media-related anxiety. Housewives/unemployed category and blue-collar workers have nearly 32.00% with a high level of anxiety. The remaining, namely white-collar workers and professionals, have 22.09% and 20.34% of them who feel a high level of anxiety, indicating that they are the most comfortable with using New Media tools. It is possible that in the type of work they do, they must be handling digital tools a lot. They must also be having backup provisions in the case of failure of the digital gadgets they are using so that they may be less worried of the data loss and communication difficulties that such failures may engender.

8.6.4. Income and the Anxiety Brought about in Life by the Internet

Those in the privileged class are generally believed to be more anxiety-prone than the less privileged. Because the rich are used to too much comforts in life, a small inconvenience could throw them off balance. “Some popular articles have argued that extreme success has so many strings attached that it can pull a person down completely. Some studies even suggest that rich kids are, counter-intuitively, more depressed and anxious than their middle- or low-income peers. ” (Walton, 2015) So, it is highly possible that those in the higher-income groups are more likely to develop internet-related anxiety also.

Table 8.6.4 Income and Rate of Anxiety brought about in life by the net

Income	Low level anxiety	Medium anxiety	High anxiety	Total
Below Rs 5000/-	40 (29.85%)	48 (35.82%)	46 (34.33%)	134 (100%)
5000-10000/-	34 (22.82%)	55 (36.91%)	60 (40.27%)	149 (100%)
10000-15000/-	46 (38.02%)	36 (29.75%)	39 (32.23%)	121 (100%)
15000-20000/-	33 (37.08%)	29 (32.58%)	27 (30.34%)	89 (100%)
20000 & above	53 (49.53%)	38 (35.51%)	16 (14.95%)	107 (100%)
Total	206 (34.33%)	206 (34.33%)	188 (31.33%)	600 (100%)

Chi square= 29.05, df=8, Table value=20.09, $p \leq 0.01$

The association is significant

The analysis in Table No.8.6.4 shows that the highest income group of Rs.20000/ and above have the smallest percentage (14.95%) of people who experience a high level of anxiety due to New Media-related problems. With decreasing level of income, the percentage of those who experience such anxiety increases, with those in the income bracket of Rs.5000/ to 10000 having 40.27% who remain worried as a result of internet-related problems. Only the least-income group shows a slight deviation because they have a lesser percentage (34.33%) of anxiety-prone people that the income bracket just above them. So, overall, those of the lesser-income groups appear to be more worried about the problems in using digital tools. They may not be able to face the consequences of internet use because they have limited resources and social connections to find a solution for.

8.7. Influence of Digital Technology in Decision Making

When a person makes a decision or choice, he/she is picking out the best option from the alternatives he has in front of him/her. This is the

scenario when a choice is made in one's personal life and when an organization has to take a decision. Sometimes, the alternatives could be so many that the choice becomes difficult because, before taking a decision the advantages and disadvantages of each alternative has to be properly evaluated. In this evaluation, digital technology helps a lot because the internet can easily provide information on the pluses and minuses of each proffered alternative. It may also show more alternatives because lots of people post their experiences on the internet. Alternatively, people can put their problems on online discussion forums so that other members could offer suggestions to help in decision-making.

Among the respondents, 52% are seen to be comfortable on relying on digital technology for decision-making. Others are apparently still not thorough with the intricacies of the medium.

8.7.1 Gender and Influence of Digital Technology in Decision-Making

Researches done on internet consumers' decision-making has shown that there is difference in the decision-making of men and women, especially in selecting specific brands and their preferences of latest fashion trends. "Differences between females and males' decision-making styles indeed exist, especially in Brand and Novel-fashion consciousness decision-making styles" (Yang et. al, 2007). A study done on the impact of the internet on decision-making in pregnancy shows that "the Internet is having a visible impact on women's decision making with regards to all aspects of their pregnancy. Health professionals have a responsibility to acknowledge that women access the Internet for support and pregnancy-related information to assist in their decision-making" (Lagan et. al, 2011). This shows that women do rely on the internet for decision-making and that they are supposed to be encouraged to do so because the internet is seen as a medium that is positively influencing decision-making.

Table 8.7.1. Gender and Influence of Digital Technology in Decision-Making

Gender	Influence	Some influence	Total
Male	197 (62.15%)	120 (37.85%)	317 (100%)
Female	115 (40.64%)	168 (59.36%)	283 (100%)
Total	312 (52.00%)	288 (48.00%)	600 (100%)

Chi square 27.71, df=1, Table value= 3.84, $p \leq 0.01$

The association is significant

The analysis in Table No.8.7.1 shows that more men (62.15%) than women (40.64%) are influenced by the internet in decision-making. This could be due to the fact that more men are comfortable with the handling of digital tools and rely on the web world for all sorts of help than on other sources like colleagues, friends, and family. More women could be relying on friends and relatives to guide them in decision-making.

8.7.2. Education and Influence of Digital Technology in Decision-Making

More and more people are relying on the internet for decision-making on diagnosis as well as therapy in the healthcare arena. Likewise, many are using digital technology for decision-making in their career choices. However, the effectiveness of their decision-making with the help of the internet will depend to a large extent on their level of education also. For example, for the use of digital technology for disease diagnosis to be effective, the user should have proper knowledge of human body parts, functioning of the body, immunity system etc. Education influences the way people ferret and find information on the internet and the way they use it.

Table 8.7.2. Education and Influence of Digital Technology in Decision-Making

Education	Influence	Some influence	Total
Below HS	7 (25.00%)	21 (75.00%)	28 (100%)
HS	40 (35.40%)	73 (64.60%)	113 (100%)
College	132 (59.73%)	89 (40.27%)	221 (100%)
Technical	58 (53.21%)	51 (46.79%)	109 (100%)
Professional	75 (58.14%)	54 (41.86%)	129 (100%)
Total	312 (52.00%)	288 (48.00%)	600 (100%)

Chi square=27.95, df=4, Table value=13.28, $p \leq 0.01$

Association is significant

According to the analysis in Table No.8.7.2, college-educated people have the highest percentage (59.73%) of members who are comfortable with the use of digital technology for decision-making. They are closely followed by professionals who have 58.14% in this category. So, by and large, more-educated people are more comfortable with relying on the internet for decision-making. Technically-qualified people also have 53.21% who contribute to this idea. HS-educated and below-HS have only 35.40% and 25.00% respectively who are comfortable with relying on the internet for decision-making. This indicates that the less-educated have either less belief on what digital technology offers, or are not proficient at handling digital tools, or do not have the latest digital tools at their disposal.

8.7.3. Occupation and Influence of Digital Technology in Decision-Making

Digital technology has changed the way people handle all types of jobs. Still, some occupations can be more digital technology-dependent for executing the task than the rest and people in those jobs are likely to be more comfortable with relying on New Media for decision-making also. Such is the impact of digital technology on occupations that in “some activity sectors, digital technology has caused such an upheaval that is no longer skills that are becoming outdated but occupations themselves” (“Digital Society Forum”, 2014)

Table 8.7.3 Occupation and Influence of Digital Technology in Decision-Making

Occupation	Influence	Some influence	Total
Agriculture	12 (25.00%)	36 (75.00%)	48 (100%)
Business	63 (69.23%)	28 (30.77%)	91 (100%)
Blue Collar	43 (45.74%)	51 (54.26%)	94 (100%)
White collar	45 (52.33%)	41 (47.67%)	86 (100%)
Professionals	72 (61.02%)	46 (38.98%)	118 (100%)
House wife/unemployed	29 (29.90%)	68 (70.10%)	97 (100%)
Student	48 (72.73%)	18 (27.27%)	66 (100%)
Total	312 (52.00%)	288 (48.00%)	600 (100%)

Chi square= 60.51, df=6, Table value=16.81, $p \leq 0.01$

The association is significant

According to the analysis in Table No.8.7.3, students have the maximum percentage (72.73%) among them who are comfortable with digital technology for decision-making. Present-day students have been familiar with the medium of the internet from a very young age so that they could have been relying on it for problem-solving from a very early age. Students are followed by businessmen with 69.23%. This is not surprising because business is an arena where maximum changes have been brought by introduction of New Media. Digital tools have increased productivity, improved customer relations, boosted speed, overhauled the marketing process, and thus highly increased profitability. Among professionals, there are 61.02% who feel comfortable with the internet as a medium for influencing decision-making.

Agriculturists have the least percentage (25.00%) among them who use the internet for decision-making. Though farmers now use the internet for information on new methods of farming, new types of seeds, marketing opportunities etc., to do their job they need a good working knowledge of raising crops from practical experience and this can probably not be compensated or influenced by digital technology.

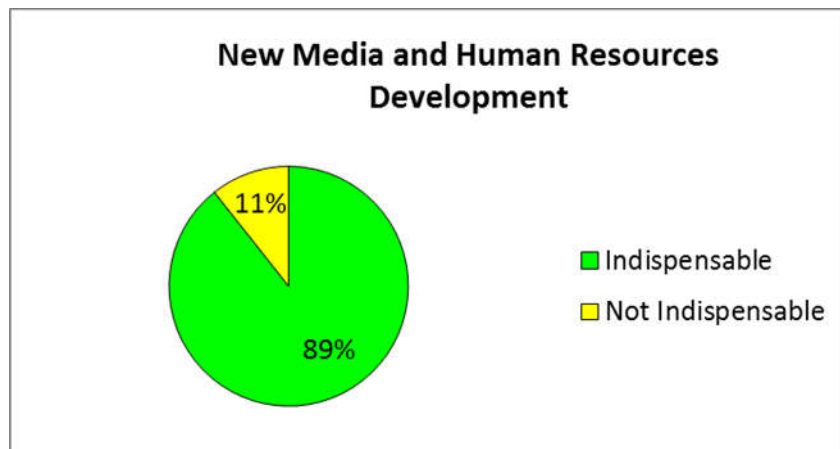
8.8. New media Indispensable for Human Resource Development

New Media is significantly widening man's breadth of experiences by making him see and share experiences, which, despite being not real, adds to ones knowledge. Even when these experiences are not real, it increases human potential by widening his horizon of information and understanding. "A bright child in sub-Saharan Africa can access the world's top professors on Coursera, meet people with similar interests through social media and even find gainful employment on Elance...In the end, the true value of technology is not that it can replace human experience, but mitigate its deficiencies" (Satell, 2013). Without New Media, a person will have no experience of

another country or belief or culture or statistics, unless he actually goes and lives there, or accept a belief, or become the student of a subject. To that extent, we can say that New Media is indispensable for human resources development.

Table 8.8.1. New Media Indispensable for Human Resource Development

Response	Frequency	Percentage
Indispensable	536	89.33%
Not	64	10.67%
Total	600	100%



According to the analysis in Table No.8.8.1, it can be seen that 89.33% believe that New Media is indispensable for developing human potential to the fullest. We have to presume that the remaining 10.67% are not fully aware of the benefits of New Media.

8.9. Vocational Efficiency and New Media

The simple meaning of vocational efficiency is a person’s ability to do his job efficiently. It is defined in one of JSTOR articles as the “conservation of resources, both human and natural, and the organization of the

occupational life so as to make it both interesting and educative as well as remunerative in the narrower sense of the term” (<https://archive.org>)

The arrival of the internet has completely transformed the job arena consisting of various vocations. Many new vocations have arrived on the scene and the conventional ones have undergone some modifications and in all these cases, help from New Media is seen to be mandatory for executing the job to perfection. Since internet data can be accessed from all over the world, the details of execution of a vocation done to perfection in a country can be accessed and internalized by those connected to that vocation anywhere in the world. New Media helps significantly in planning and organizing a work, doing it to perfection, saving time, and saving expenses.

Most vocational training courses like that of electrician, plumber, motor mechanic etc. require hands-on training so that online classes have to be sometimes combined with on-campus classes. Still, many online vocational training courses now manage without any hands-on or on-campus classes by giving detailed instructions through explicit online videos. They then ask the students to do it themselves and submit videos of their performance. Students can avoid problems of commuting, relocating etc. and still increase vocational efficiency by attending such classes. Further, skill-enhancement courses are also offered for those interested in improving their existing skills.

In this section of the analysis there are only 437 respondents as against 600 respondents in all other analyses. This is because unemployed people were not included in it.

In this study almost half the respondents (49.89%) feel that New Media is very much helpful in improving vocational training and performance and only 12.59% feel that it has not been helpful at all. This group probably still feels that online training can never substitute for actual hands-on training.

8.9.1. Gender and Perception of New Media’s Role in Improving Vocational Efficiency

Through New Media, men and women can refresh their unused skills or improve upon their existing skills as and when new ideas and mechanisms are developed and introduced. Digital technology aids significantly in vocational efficiency-enhancement and are said to be a boon for women who often have difficulties in relocating or commuting to college campuses because of problems at home. However, there could still be differences in the way men and women make use of such performance-enhancement facilities. “Gender differences in adopting the Internet may exist because of the characters of women and men such as socioeconomic status, which effects computer and Internet access and use” (Yang et al., 2007).

Table8.9.1. Gender and Perception of New Media’s Role in Improving Vocational Efficiency

Gender	Very much	Somewhat	Not at all	Total
Male	144 (57.83%)	78 (31.33%)	27 (10.84%)	249 (100%)
Female	74 (39.36%)	86 (45.74%)	28 (14.89%)	188 (100%)
Total	218 (49.89%)	164 (37.53%)	55 (12.59%)	437 (100%)

Chi square 14.65, df=2, Table value=9.21, $p \leq 0.01$

The association is significant

The analysis in Table No.8.9.1 shows that more males (57.83%) than females (39.36%) have a high level of faith in the ability of New Media to improve vocational performance. In Kerala, more men than women are technically-qualified and digitally competent and men are more into handling technology-based jobs. So, obviously, we can expect more men to endorse the value of New Media-related vocational efficiency enhancement.

8.9.2. Occupation and Perception of New Media’s Role in Improving Vocational Efficiency

Since vocational efficiency enhancement involves imparting a special skill based on a set of techniques, there is a variety of efficiency-enhancement options associated with different jobs. Water industry, gastronomy, plumbing, life skills, networking, revenue management, child care, career guidance, marketing, product design, auto repair, plumbing etc. are all vocations associated with different types of occupations and businesses. People in different occupations are likely to have faith in New Media’s power in enhancing vocational performance, based on how useful it is in their respective occupations.

Table 8.9.2. Occupation and Perception of New Media’s Role in Improving Vocational Efficiency

Occupation	Very much	Somewhat	Not at all	Total
Agriculture	12 (25.00%)	16 (33.33%)	20 (41.67%)	48 (100%)
Business	53 (58.24%)	29 (31.87%)	9 (9.89%)	91 (100%)
Blue Collar	38 (40.43%)	42 (44.68%)	14 (14.89%)	94 (100%)
White collar	55 (63.95%)	25 (29.07%)	6 (6.98%)	86 (100%)
Professionals	60 (50.85%)	52 (44.07%)	6 (5.08%)	118 (100%)
Total	218 (49.89%)	164 (37.53%)	55 (12.59%)	437 (100%)

Chi square= 58.22, df=8, Table value=20.09, $p \leq 0.01$

The association is significant

The analysis in Table No.8.9.2 shows that white-collar workers has the highest percentage (63.95%) of people who are highly convinced of the role of New Media in improving vocational performance. They are followed by

businessmen (58.24%) and then by professionals (50.85%). Agriculturists have the smallest percentage (25.00%) who have faith in the power of online vocational efficiency improvement. Data saving, automation, communication and conferencing which were conventionally part of white-collar workers' responsibilities, are now aided by New Media. This has significantly reduced the workload of white-collar workers. Professionals are not equally supportive of New Media as white-collar workers are. This could be because they might be handling their job through specialized apps that are very easy to use.

8.10. New Media Reduces Workplace Clutter

Data, till recently, was stored in reams and reams of paper. These were then sorted and kept in labeled files. But paper may get torn, wrinkled, and eventually become yellowed and cracked with age. So, paper-stored data sometimes had to be replaced with fresh copies to prevent data loss. These stacks of paper, together with the mandatory paper clips, pens, pencils, erasers, sharpeners, staplers, and stapler pin packets used to cause a lot of clutter on working tables and shelves. With the arrival of digital world, storage spaces shrunk. While CDs and pen drives themselves save the data of hundreds of files, the cloud has so much space that it can store the entire data of big companies. So, the New Media definitely reduces the clutter of workplace and because of the way people can store data in named folders, it becomes easy to locate data. Further, digital tools allow team members to share folders and this provision reduces disorder simultaneously on more than one workTable.

Coming to the study, among the respondents, 69.11% believe that New Media is effective in reducing workplace clutter. They must be people with a good level of ability to use digital tools and as such could be putting them to the maximum use.

8.10.1. Education and Belief in New media’s Ability to Reduce Workplace Clutter

All places like healthcare facilities, workshops, academic institutions, government offices, shops, and display centers should be clutter-free to ensure optimum performance. Being organized also saves time and increases productivity. Every workplace can make use of New Media in different ways to minimize clutter and thereby reduce the possibilities of slipups and oversights. People of different educational categories may have belief in the ability of digital tools to reduce workplace clutter, depending upon how much these tools are helping in smooth functioning in their particular work arenas. Accordingly an analysis was conducted as shows in table 8.10.1.

Table 8.10.1 Education and Belief in New Media’s Ability to Reduce Workplace Clutter

Education	Reducing	Not reducing	Total
Below HS	9 (39.13%)	14 (60.87%)	23 (100%)
HS	42 (50.60%)	41 (49.40%)	83 (100%)
College	116 (74.36%)	40 (25.64%)	156 (100%)
Technical	61 (80.26%)	15 (19.74%)	76 (100%)
Professional	74 (74.75%)	25 (25.25%)	99 (100%)
Total	302 (69.11%)	135 (30.89%)	437 (100%)

Chi square=30.91, df-4, Table value=13.28, $p \leq 0.01$

The association is significant

It is seen from the analysis in Table No.8.10.1 that technically-qualified people have the highest percentage (80.26%) with the conviction that New Media is effective in bringing down workplace chaos. They are followed by professionals (74.75%) and college-educated people (74.36%). Slightly more than half of HS-educated people also contribute to this persuasion, while below-HS group has the smallest percentage (39.13%) with

the view that New Media could be helpful in keeping the workplace well-organized. Their reliance on digital tools for ordinary day-to-day requirements could be comparatively low and this could have induced in them a belief of New Media’s ineffectiveness in reducing clutter too.

8.10.2. Occupation and Perceptions in New Media’s Ability to Reduce Workplace Clutter

“While office-based workers are more likely to be heavier users of technology at work, more than half (51%) of blue-collar workers class themselves as ‘very light users’ of technology in their work” (Yearsley, 2017). According to this statement, white-collar workers rely more heavily on digital technology than blue-collar workers. As such, it is probable that they utilize well the efficacy of New Media in reducing workplace clutter also. Further, New Media as a tool to minimize workplace clutter work better in some jobs. This too influences the extent to which a person in a specific occupation may rely on digital tools to reduce clutter.

Table 8.10.2. Occupation and Perceptions in New Media’s Ability to Reduce Workplace Clutter

Occupation	Reducing	Not reducing	Total
Agriculture	19 (39.58%)	29 (60.42%)	48 (100%)
Business	64 (70.33%)	27 (29.67%)	91 (100%)
Blue Collar	50 (53.19%)	44 (46.81%)	94 (100%)
White collar	72 (83.72%)	14 (16.28%)	86 (100%)
Professionals	97 (82.20%)	21 (17.80%)	118 (100%)
Total	302 (69.11%)	135 (30.89%)	437 (100%)

Chi square= 48.89, df=4, Table value=13.28, $p \leq 0.01$
The association is significant

In Table No.8.10.2 it is seen that white-collar workers have the highest percentage of people (83.72%) who believe that workplace clutter can be avoided with the help of digital technology. They are followed by professionals (82.20%) and then by businessmen (70.33%). Blue-collar workers who contribute to this persuasion are much less (53.19%). Agriculturists (39.58%) have the least faith in the power of digital tools for reducing clutter. That is nothing surprising because in their type of job, digital technology is likely to help only in information-gathering for them. Clutter removal will have to be done either manually or with the help of machines.

8.10.3. Income and Belief in New Media’s Ability to Reduce Workplace Clutter

It is generally accepted that those in the higher income groups rely more on digital tools for most of their work. “Working adults from households with incomes of \$50, 000 or greater are also more likely than those in lower income households to rate mobile phones as “very important”” (Purcell et al., 2014). Obviously, we can expect them to be more likely to rely on New Media also to increase work efficiency by minimizing workplace clutter.

Table 8.10.3. Income and Belief in New Media’s Ability to Reduce Workplace Clutter

Income	Reducing	Not reducing	Total
Below Rs 5000/-	14 (37.84%)	23 (62.16%)	37 (100%)
5000-10000/-	64 (63.37%)	37 (36.63%)	101 (100%)
10000-15000/-	78 (69.64%)	34 (30.36%)	112 (100.00%)
15000-20000/-	64 (75.29%)	21 (24.71%)	85 (100 %)
20000 & above	82 (80.39%)	20 (19.61%)	102 (100.00%)
Total	302 (69.11%)	135 (30.89%)	437 (100%)

Chi square= 26.12, df=4, Table value=13.28, $p \leq 0.01$
The association is significant

The analysis in Table No.8.10.3 shows that income is directly related to a confidence in the effectiveness of New Media in reducing workplace clutter. The highest-income group has the highest percentage (80.39%) of people with the conviction that New Media is very helpful in reducing workplace confusion. This percentage progressively decreases with decreasing education with only 37.84% in the least-educated category acknowledging the efficacy of digital tools in controlling clutter. The reason for it could either be their unfamiliarity with the medium or lack of access to the best digital tools.

8.11. Internet Support Instead of Face to Face Interaction at Workplace

Internet support at workplace, which has obviously lots of plus points, is nowadays seen as a better functional alternative to face-to-face interaction and support. Electronic support is more flexible in that it can be availed at any time, and repeatedly, if required. Reserved or shy people generally prefer this sort of support to direct request for help. Further, when people do something face-to-face, personal characteristics like arrogance, loquaciousness, rudeness etc. often seep into the interactions. Support via online media is not entirely free of such attitudes but such support can sometimes be robotic also.

However, face-to-face interaction is supported by non-verbal cues like body language and voice modulation, and for many people, these cues provide some information over and above what mere words provide. “Non-verbal information increases clarity in the communication, an absence of this information results in less clear information. Thus, emotional responses to the same information, with fewer nonverbal cues, will be more extreme” (Snow, 2007). As such, there could be people who prefer face-to-face interaction to online support.

Of the respondents, 64.53% seems to be convinced of the quality of electronic support while the remaining appear to prefer face-to-face support. This group may not have the latest digital tools at their disposal or may not be comfortable with the handling of digital media. It could also be that they are more at home with the conventional style of face-to-face interaction in any type of help and communication.

8.11.1 Education and Preference to Internet Support at Workplace

Educated people are generally more familiar with the electronic medium and so could prefer electronic support to face-to-face interaction at workplace also. They find it easy to correspond through social networking sites which facilitate easy interaction through message-sharing, photo-sharing, audio and video-sharing, and provide a platform for expressing one's opinion on even important subjects. They prefer to communicate through emails and local area networks (LAN).

Table 8.11.1 Education and Preference to Internet Support at Workplace

Education	Prefer	Don't Prefer	Total
Below HS	9 (39.13%)	14 (60.87%)	23 (100%)
HS	43 (51.81%)	40 (48.19%)	83 (100%)
College	51 (32.69%)	105 (67.31%)	156 (100%)
Technical	20 (26.32%)	56 (73.68%)	76 (100%)
Professional	27 (27.27%)	72 (72.73%)	99 (100%)
Total	282 (64.53%)	155 (35.47%)	437 (100%)

Chi square=22.37, df-4, Table value=13.28, $p \leq 0.01$

The association is significant

The analysis in Table No.8.11.1 shows that HS-educated people have the highest percentage (51.81%) of people who believe that the online support they get is significant and that it is better than face-to-face interaction. They are followed by below-HS category (39.13%) and then by college-educated people (32.69%). Those who come under the more-educated category appear to have less belief in the power of internet support because professionals and technically-qualified people have only (27.27%) and (26.32%) among them respectively, who contribute to the idea that the internet is giving enough support and can be a functional alternative to face-to-face interaction. Overall, it appears that the more-educated people have less belief in the competence of online support.

8.11.2. Occupation and Preference to Internet Support at Workplace

There are several online helplines, coaching centers, career guidance centers, and study centers catering to the needs of those in a wide range of professions. Because of the universality of the internet, even those helplines or guidance centers set up exclusively for the people of one country can often be helpful for those in other countries. Healthcare professionals, IT professionals, customer support professionals, marketers, and those in many other specialized fields like palliative care, child care, catering, event management etc. get a lot of useful online support. On the other hand, in professions like farming, online support may not be equally effective. Even though there are websites like 'Farmer's Portal' where farmers are given a lot of advice on things like drought management, soil fertility solutions, animal husbandry etc., agriculture is a profession in which no amount of advice can beat practical, hands-on experience. As such, agriculturists are likely to have comparatively less belief in the efficacy of online support.

Table 8.11.2. Occupation and Preference to Internet Support at Workplace

Occupation	Prefer	Don't Prefer	Total
Agriculture	9 (18.75%)	39 (81.25%)	48 (100.00%)
Business	59 (64.84%)	32 (35.16%)	91 (100.00%)
Blue Collar	63 (67.02%)	31 (32.98%)	94 (100.00%)
White collar	62 (72.09%)	24 (27.91%)	86 (100.00%)
Professionals	89 (75.42%)	29 (24.58%)	118 (100.00%)
Total	282 (64.53%)	155 (35.47%)	437 (100.00%)

Chi square= 48.89, df=4, Table value=13.2, $p \leq 0.01$

The association is significant

The analysis in Table No.8.11.2 shows that professionals have the highest percentage (75.42%) of members with conviction in the power of internet support. This percentage progressively decreases first among white-collar workers who do more office-based, administrative jobs, then among blue-collar workers who are into more manual labour, then businessmen, and finally agriculturists who have only 18.75% who feel that online support can be helpful. This is the way it is expected to be because jobs that involve more manual labour and hands-on experience is less benefitted by online guidance.

8.11.3 Income and Preference to Internet Support at workplace

The wealthy have relied on the internet as much as possible ever since it has arrived on the scene. There are websites like Rich Kids, James Edition etc. that cater exclusively to the needs of the rich. However, these sites are set up for the super-wealthy who does not have to worry about saving money and this category of people does not fall within the ambit of this study. But it points to the fact that wealthier people obviously have always had easy access

to the latest digital tools and have always been more comfortable with the ideas of online shopping and online support for functioning. As such, it is possible that in any analysis, richer people are likely to prefer online support to face-to-face help.

Table 8.11.3. Income and Preference to Internet Support at Workplace

Income	Prefer	Don't Prefer	Total
Below Rs 5000/-	17 (45.95%)	20 (54.05%)	37 (100%)
5000-10000/-	47 (46.53%)	54 (53.47%)	101 (100%)
10000-15000/-	79 (70.54%)	33 (29.46%)	112 (100%)
15000-20000/-	65 (76.47%)	20 (23.53%)	85 (100.00%)
20000 & above	74 (72.55%)	28 (27.45%)	102 (100%)
Total	282 (64.53%)	155 (35.47%)	437 (100%)

Chi square= 29.79, df=4, Table value=13.28, $p \leq 0.01$

The association is significant

The analysis in Table No.8.11.3 shows that those in the income bracket of Rs.10000-15000/- have the highest percentage (76.47%) of people who prefer online support to face-to-face help and guidance. They are followed by those in the highest income bracket of Rs.20000 and above (72.55%) and then by those in the income bracket of Rs.10000-15000/- (70.54%). Members of all these three categories appear to be fairly satisfied with the type of support that the internet can provide. The other two categories are comparatively less convinced about the power of electronic support and have only 46.53% and 45.95% respectively who contribute to this view. Those in these categories may not be very tech-savvy or may not have access to the latest tools or may be in professions for which online help may not be very productive.

8.12. Increasing Creativity in One’s Job by Using the Internet

“Technology does not quell creativity, in fact, there’s a great deal of evidence that suggests that technology enhances creativity. . . The truth is that by expanding possibilities and automating part of the creative process, we can all be more creative and productive” (Satell, 2014). In jobs like advertising and marketing, people nowadays do not have to rely as much on intuition as earlier, when abundant data is available at their fingertips to make a judgment and take a decision. Looking from another angle, the electronic medium helps people to be more creative by opening up many avenues for expression. For example, a writer or an orator can get plenty of reference material from the internet if they want to write an essay or give a speech, and they can find outlets for expression through blogging, self-publishing, or posting videos. Similarly, there is photo-editing software to help photographers to give finishing touches to their photos, and Snapchat for videographers to make creative, short videos.

Of the respondents, only 57.44% believe that the internet can improve creativity at the workplace. Others have probably not made use of the full potential of the internet.

8.12.1. Education and Perceptions of Increasing Creativity in one’s Job by Using the Internet

Matt F., in a write-up on creativity and creation, writes about how technology enhances music-learning experience. He speaks about a programme which “allows a user to interface with a computer accompanist and practice almost any piece of music (as long as it has been uploaded into the database) ! The programme has become so advanced that it can adjust itself if the user slows down or speeds up the tempo!” (Stephanie, 2017). This sort of improvement has been rought in most fields of knowledge and people

of different educational categories might have been influenced differently by the creativity-aiding potential of the internet. Their reactions may be based on the level to which they have benefitted by it at workplace and while learning their job.

Table 8.12.1 Education and Perceptions of Increasing Creativity in One’s Job by Using the Internet

Education	Increase	Don’t increase	Total
Below HS	6 (26.09%)	17 (73.91%)	23 (100%)
HS	36 (43.37%)	47 (56.63%)	83 (100%)
College	95 (60.90%)	61 (39.10%)	156 (100%)
Technical	52 (68.42%)	24 (31.58%)	76 (100%)
Professional	62 (62.63%)	37 (37.37%)	99 (100%)
Total	251 (57.44%)	186 (42.56%)	437 (100%)

Chi square 21.56, df=4, Table value=13.28, $p \leq 0.01$

The association is significant

According to the analysis in Table No.8.12.1, technically-qualified people have the highest percentage (68.42%) members who are convinced that the internet is helpful in increasing creativity. Today creativity is not restricted just to what are generally known as creative arts, and even technology requires creative ideas to become effective and productive. Many companies expect workers to be creative and contribute new ideas to aid the overall functioning of the company.

Next to technically-qualified respondents are professionals who have 62.63% who are convinced of the potential of the internet to increase creativity. They are followed by college-educated people with 60.90% having a similar conviction. Among HS-educated, the percentage is much less, being only 43.37% and in the below-HS category it is much less, being only

26.09%. Both these groups, especially the latter, probably could not find too many internet sources that aided creativity.

8.12.2. Occupation and Perceptions of Increasing Creativity in One’s Job by Using the Internet

Every occupation thrives best with some creativity. Sarah Armbruster of Steelcase, the company that is world-famous for producing high-quality office furniture, has this to say about creativity in white-collar jobs: "White collar work is becoming more and more about creativity-based work, " she says. "We don't just mean the traditional concept of creativity — artists and designers — it's also for software coders, accountants, it might be for the receptionist at your local doctor's office" (Olavsrud, 2017). Even business, a profession perhaps least associated with creativity conventionally, could do with some creativity in the present digital era. The respondents’ answers could be related to the extent to which internet-related creativity aids in their particular occupation.

Table 8.12.2 Occupation and Perceptions of Increasing Creativity in One’s Job by Using the Internet

Occupation	Increasing	Not increasing	Total
Agriculture	13 (27.08%)	35 (72.92%)	48 (100%)
Business	60 (65.93%)	31 (34.07%)	91 (100%)
Blue Collar	42 (44.68%)	52 (55.32%)	94 (100%)
White collar	60 (69.77%)	26 (30.23%)	86 (100%)
Professionals	76 (64.41%)	42 (35.59%)	118 (100%)
Total	251 (57.44%)	186 (42.56%)	437 (100%)

Chi square= 34.72, df=4, Table value=13.28, $p \leq 0.01$

The association is significant

The analysis in Table No.8.12.2 shows that white-collar workers have the largest percentage (69.77%) of people who think that the internet can help them become more creative in their jobs. They are followed by businessmen (65.93%) and then by professionals (64.41%). Blue-collar workers come way below at 44.68% and agriculturists have only 27.08% who believe that internet sources can make a worker more ingenious or innovative. For an agriculturist, there is not too much help that New Media can provide because farmer's skill is something that can be cultivated only by directly interacting with the soil. By and large farmers in this area are not practicing modern farming which uses information from the internet.

8.12.3. Income and Perceptions of Increasing Creativity in one's job by Using the Internet

Finding inspiration that unleashes one's creativity is not easy to come by. Ideas and inspiration are not sought just by writers and painters nowadays but people in various income groups like hoteliers, restaurateurs, chefs, event managers, textile designers, fashion designers, beauticians, housewives and many more. While human mind and nature are founts from where many inspirations come, these sources are not always sufficient for present-day demands. So, many people turn to the internet for inspiration and those who have more requirements may depend more on the internet to supplement their natural creativity.

Table 8.12.3. Income and Perceptions of Increasing Creativity in One's Job by Using the Internet

Income	Increasing	Not increasing	Total
Below Rs 5000/-	12 (32.43%)	25 (67.57%)	37 (100%)
5000-10000/-	38 (37.62%)	63 (62.38%)	101 (100%)
10000-15000/-	75 (66.96%)	37 (33.04%)	112 (100%)
15000-20000/-	61 (71.76%)	24 (28.24%)	85 (100%)
20000 & above	65 (63.73%)	37 (36.27%)	102 (100%)
Total	251 (57.44%)	186 (42.56%)	437 (100%)

Chi square= 38.62, df=4, Table value=13.28, $p \leq 0.01$

The association is significant

According to the analysis in Table No.8.12.3, those in the income range of Rs.15000-20000/- have the highest percentage (71.76%) of people who believe that internet sources do increase creativity by providing ideas and guidance. They are followed by the next lower income range of Rs.10000-15000/- (66.96%) and then by the highest income range of Rs.20000 & above (63.73%). The other two income groups have only much smaller percentages (37.62% and 32.43% respectively) of people who are convinced of the internet's ability to give guidance for inspiring a creator and improving his creation.

The analysis was done based on different variables like 'gender', 'education', 'marital status', 'income' and 'occupation'. But some of the variables were omitted in certain cases because the association between that particular variable and the analyzed activity was seen to be very insignificant.

Discussion

“Technology, like most human things, is a double edged sword, involving gain and loss, merit and demerit. It connects us to those far away, but distracts us from those that are close by, saves lives in hospitals, but takes them on battlefields” (Satell, 2013). People put technology to what use they need. They may use it for knowledge enhancement, information-hunting, decision-making, increasing creativity, providing electronic support, reducing clutter, improving vocational performance, and making life more comfortable. Despite the fact that the use of the internet could result in some tensions, people are increasingly taking to it.

The way people perceive and use New Media is influenced by various factors like the user’s gender, income, occupation, and level of education. Each person develops his skills, or improves on the existing ones, using New Media in a way most suitable for individual’s pursuits, shaped also by other factors like workplace demands and social trends. This honing of skills is resulting in increased vocational efficiency in all types of jobs. Human resources development is also bolstered significantly by the steady growth of New Media because the internet provides a unique type of support and inspiration by providing learning opportunities and showing the tested and proven results of developing one’s skills.

Though the overall effect of New Media use is positive, extensive use of it in both personal and professional lives is causing detribalization. People are losing touch with others who live in their vicinity and even in close proximity because of the way they prefer to communicate using digital tools. An individual’s Facebook post or Twitter feed may be seen by thousands of people but he may not be having the conventional easy camaraderie with his next-door neighbour. This same detrimental effect is seen in workplace communication also because too many people prefer to take electronic

support rather than take the help of a colleague in the same office. This is a dark side of the internet that many have started detesting. “My virtual world had engulfed my life, and in many ways I found it beginning to replace my reality, ” says Gil Laroya. “I have come to the conclusion that I needed to simplify; to get back to my roots as a human being, devoid of the wireless world and its random connections” (Laroya, 2011)

CHAPTER 9

PUBLIC SPHERE AND PRIVATE AFFAIRS IN THE VIRTUAL REALITY

Throughout human history, those in power have tried to control the lives of those whom they ruled. This interference in others' lives was open and brutal in early societies. Michel Foucault has dwelt extensively on this power mechanism that he called 'biopower', "tactics of power focused on life (that is to say, individual bodies and populations) , distinguishing such mechanisms from those that exert their influence within the legal and political sphere of sovereign power" (Genel, 2006). Biopower/biopolitics, according to Foucault, is the conduit through which control is exercised over people in a way that their political existence and physical existence become intertwined to the extent that biopower could easily foster or suppress life.

This form of ruthless control over people is not expected to exist in present-day nation states, especially in democratic societies. However, control in a subtle way has returned to haunt the public by the arrival of New Media, thereby bringing back the power structure of earlier societies. This is because of the way New Media work. The functionality of digital technology is such that users are forced to submit a lot of personal data at social networking sites, during financial transactions, while applying for jobs, when booking tickets or buying things, for taking online classes, or to pay bills or taxes. Even for creating an email id, some personal details have to be divulged. This helps private organizations and government to encroach into people's private sphere and access extensive data of the public. This data could be used for target marketing, to help companies to make product choices, to facilitate administrative problems, or to help in law enforcement.

In traditional setups, the dividing line between private sphere and public sphere had remained blurred mainly in totalitarian countries because of the type of control that those in power exerted. But with the arrival of digital media, this transgression by polity is happening in all types of setups, whether authoritarian or democratic. Carole Cadwalladr writes in Guardian on how a Cambridge Analytica employee “came up with a plan to harvest the Facebook profiles of millions of people in the US, and to use their private and personal information to create sophisticated psychological and political profiles. And then target them with political ads designed to work on their particular psychological makeup” (Cadwalladr, 2018).

Both public sphere and private sphere are domains to which an individual belongs. The private sphere is the area which is dominated by a person’s household and family matters and he exercises a fairly high level of authority in this arena. Public sphere is an area where people come together by reasons of shared interests like job opportunities, political matters, development of the city etc. The public sphere is formed by many private people joining together to take care of common interests. “In schematic terms, a functioning public sphere is understood as a constellation of communicative spaces in society that permit the circulation of information, ideas, debates—ideally in an unfettered manner—and also the formation of political will (i. e., public opinion) ” (Dahlgren, 2005).

The private sphere continues to be important for an individual and with the progress of technology, sharing the information of the private sphere has become easy. However, this sharing has divested the private sphere of the quality of being ‘private’ because it is getting endowed with some of the qualities of being ‘public’. Social networking sites are a typical example of this virtual reality that blurs the division between public and private arenas. An individual can make public every bit of private information through these

media. However, these sites offer some privacy settings which allow the user to control the number and category of viewers who can see his post. A certain amount of protection of the private sphere is ensured by these provisions.

Both the spheres continue to be relevant in present-day society also. Digital technology has made information-sharing very easy in both spheres. Social networking sites are major information-sharing portals in this context and it is not possible to fully decide whether they are cables that connect people in the private sphere or public sphere. They do connect people in the public sphere but a lot of private information is also shared through these networks. Thus, a virtual information pool is formed at these sites and those who require can find plenty of private information at social networking sites because of the hybrid characteristics of these sites resulting from a combination of the two spheres.

Those who post opinions and information on digital media sites play the double role of receivers as well purveyors of information. Though such a scenario does endow these sites with some democratic characteristics, it has to be remembered that many of the social media posts have profit as the main motive. This situation is an example of how technology influences human action and thereby drives the formation of new cultural values and social structures by forcing people to express within the perimeters of specialized platforms and carefully-cultivated images.

9.1. Interference in Privacy due to Digital Gadgets

The working of digital technology is such that people cannot use digital media without keying in at least some personal data. This data can be easily hacked by expert hackers who may do it with malicious intent or in some cases to help in crime investigation and law enforcement. Some other forms of privacy intrusion consists of intercepting emails; electronic

monitoring of workers which, besides being a threat to workers' privacy, may even lead to panopticon illusion; extracting personal information and finding out individual predilections by retail shops through the buying cards they give to their shoppers and combining databases which contain personal information into a central database and using them for target marketing or psychological profiling. And new applications and software are continuously being made which further complicate the digital scenario. For example, the crafting of a software that "makes the decoding of digital information (which can be private information) virtually impossible also poses serious legal as well as ethical questions because it can protect criminals" (Britz, 2010).

Of the 600 respondents of this study, 54.17% are of the opinion that there is continuous interference to privacy through digital media, while 29.67% believe that the interference is not frequent and the rest think that privacy is in no way compromised by using digital gadgets. Their viewpoints may be influenced by the extent to which each group relies upon digital technology in their day-to-day lives. The result shows that privacy has been hacked by emergence of digital media.

9.1.1. Gender and Perception on the Interference in Privacy

"Individuals can use privacy invasive technologies and behaviors against men or women in order to degrade or control. However, users of some of these behaviors and technologies disproportionately or entirely target women" ("Gender and Electronic Privacy", n. d). While cyber-stalking is a crime that is entirely the product of New Media, even acts like 'pretexting' which is an intrusion into a woman's privacy, is aided substantially by digital tools.

"A different type of privacy concern is the fear of intrusive advertising or marketing strategies" (Thelwall, 2011). Invasive use of data for advertising

is considered a breach of trust because here information given for one purpose is being used for an entirely different purpose. Such privacy intrusion may not be gender-specific but still a study done on users of Facebook in the USA says that women protested more strongly against such targeted advertising. “Women and LGBT web users are particularly at risk of violations of contextual integrity because of the need to provide personal information to meet online goals and the risk of violence or threats if that information is used by unintended others” (Thelwall, 2011). Because of all this, we can expect more women to feel that digital gadgets encroach too much into their privacy.

Table 9.1.1. Gender and Perception on the Interference in Privacy

Gender	Frequently Interfere	Sometimes interfere	Never interfere	Total
Male	194 (61.20%)	72 (22.71%)	51 (16.09%)	317 (100%)
Female	131 (46.29%)	106 (37.46%)	46 (16.25%)	283 (100%)
Total	325 (54.17%)	178 (29.67%)	97 (16.17%)	600 (100%)

Chi square=17.09, df=2, Table value=9.21, $p \leq 0.01$

The association is significant

The analysis in Table No.9.1.1 shows that more males (61.20%) than females (46.29%) feel that digital gadgets persistently encroach into their privacy. This could be due to the fact more males than females use digital gadgets and rely on them for everyday activities like booking tickets, paying bills, watching movies etc. besides the mandatory information-gathering and communicating. In many activities they have to reveal ID and password which they feel is an interference with their privacy. There is every chance to believe that one’s confidential matters may be used for improper purposes.

9.1.2. Education and Perception on the Interference in Privacy

The sentence “No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence” is an important part of the

Universal Declaration of Human Rights. But digital technology, which is beneficial to human beings in many ways, is forcing people to compromise with this basic human rights. Since we cannot turn the clock back and return to the non-digital era, new technologies are being developed to combat these intrusions into privacy. To protect an email message, some senders use encryption tools that can jumble the messages while they are in transit but can reassemble them at the receiving end so that no one can intercept it on the way and only the receiver can see it. Browsers can be customized to protect the privacy of the users. Then there are applications that can block cookies and similar trackers.

It is possible that professionals and technically-qualified people, whose educational credentials are higher than that of the rest, are more comfortable with learning about and handling extra-strong applications to protect one's privacy in the digital world. So, they could be lesser conscious or bothered about the interference into their privacy through the use of digital tools than the lesser-educated who may not be adept at handling such applications.

Table 9.1.2. Education and Perception on the Interference in Privacy

Education	Always Interfere	Sometimes interfere	Never interfere	Total
Below HS	8 (28.57%)	14 (50.00%)	6 (21.43%)	28 (100%)
HS	30 (26.55%)	45 (39.82%)	38 (33.63%)	113 (100%)
College	121 (54.75%)	65 (29.41%)	35 (15.84%)	221 (100%)
Technical	71 (65.14%)	30 (27.52%)	8 (7.34%)	109 (100%)
Professional	95 (73.64%)	24 (18.60%)	10 (7.75%)	129 (100%)
Total	325 (54.17%)	178 (29.67%)	97 (16.17%)	600 (100%)

Chi square=76.80, df=8, Table value=20.09, $p \leq 0.01$

The association is significant

Contrary to what supposed, analysis in Table No.9.1.2 shows that the more-educated people have a much larger portion of members who are bothered about the interference into their privacy because of digital tools. Professionals have 73.64% who feel so and technically-qualified people have 65.14% who feel so. And both technically-qualified people and professionals have a very low percentage (7.34% and 7.75% respectively) of members who feel that digital tools are not at all interfering with their privacy. The respondents in both these groups may be relying on digital tools to a very high extent so that they are highly conscious of the damage to their privacy that such use entails. Further, the profession-related or business-related data they are forced to enter online may be those that they do not like to disclose unless when left with no choice. This too could add to their insecurity about online transactions.

The percentage of those, who believe that digital tools are a persistent interference to their privacy, continues to decrease with decreasing education and the two lowest-educated categories, namely HS-educated and below-HS category, have only 26.55% and 28.57% respectively who feel that their privacy is intruded into. One possible reason could be that these two categories of people rely less on digital tools so that most of them are not concerned about this consequences of New Media.

9.1.3. Occupation and Perception on the Interference in Privacy

As digital technology advances, so does complications in the use of it and related privacy concerns. “In cloud computing, both data and programs are online (in the cloud) , and it is not always clear what the user-generated and system-generated data are used for. Moreover, as data is located elsewhere in the world, it is not even always obvious which law is applicable, and which authorities can demand access to the data” (Hoven et. al, 2018). People in certain occupations like businesses would obviously be more

worried than the rest about sacrificing their privacy to modern technology because they stand to lose more when their data is accessed. Further, many data-generating sensors like location sensor, movement sensor etc. while they could be helpful in tracking criminals, are serious concerns to the privacy of students, housewives etc. because they could be stalked or chased with the help of this technology.

Table 9.1.3 Occupation and Perception on the Interference in Privacy

Occupation	Frequently Interfere	Sometimes interfere	Never interfere	Total
Agriculture	5 (10.42%)	20 (41.67%)	23 (47.92%)	48 (100%)
Business	62 (68.13%)	21 (23.08%)	8 (8.79%)	91 (100%)
Blue Collar	28 (29.79%)	35 (37.23%)	31 (32.98%)	94 (100%)
White collar	63 (73.26%)	18 (20.93%)	5 (5.81%)	86 (100%)
Professionals	82 (69.49%)	25 (21.19%)	11 (9.32%)	118 (100%)
House wife/ unemployed	42 (43.30%)	42 (43.30%)	13 (13.40%)	97 (100%)
Student	43 (65.15%)	17 (25.76%)	6 (9.09%)	66 (100%)
Total	325 (54.17%)	178 (29.67%)	97 (16.17%)	600 (100%)

Chi square= 81.23, df=12, Table value=21.03, $p \leq 0.05$

The association is significant

The analysis in Table No.9.1.3 shows that white-collar workers have the highest percentage (73.26%) of members who feel that there is constant intrusion into people's privacy due to digital tools. They are closely followed by professionals (69.49%) , then by businessmen (68.13%) , and then by students (65.15%). These are the four groups among whom a significant number of people appear to be bothered by digital media's trespassing into their privacy. They are obviously people who use digital tools a lot and prefer

to continue leveraging the internet for their utmost benefit. That is why they remain more conscious than the rest about what they have to compromise to make use of the advantages.

Of the remaining, housewives and unemployed people have the highest percentage (43.30%) worried about digital media's privacy invasion but blue-collar workers are way below with only 29.79% concerned of this interference. Among agriculturalists, only 10.42% think so, indicating that their reliance on digital tools could be very low or that they are not aware of this deleterious effect of the internet.

9.2. Internet Surveillance is a Threat to Individual Freedom

Internet surveillance is the process by which people's computer activity is monitored by checking the data in their hard disks or their data that is being transferred through computer networks. This helps law enforcement authorities to detect and prevent terrorist threats, criminal activities etc. However, antisocial elements also do this surveillance to track people's travel plans, predilections, assets, location etc. to plan burglaries or cyber-stalking or other illegal activities. While surveillance by antisocial elements are a threat to everyone, many human rights organizations are protesting against even government's surveillance of people's computer activities, even if it is in the interest of preventing unlawful activities.

The Parliamentary Assembly of the Council of Europe (PACE) has emphasized in one of its reports that surveillance of the public's computer data is an infringement on basic human rights and violate people's right to personal freedom and privacy (Harding, 2015). PACE is a leading 47-nation human rights organization in which Turkey and Russia are also members besides many European nations. American Civil Liberties Union (ACLU) has also strongly protested against their government's collection of personal data. According to them, "Privacy today faces growing threats from a growing

surveillance apparatus that is often justified in the name of national security” (<https://www.aclu.org>).

Of the respondents, 59.50% feel that internet surveillance does pose a threat to individual freedom. They must be the people who use the internet round the clock and so must be very conscious of what they may lose to enjoy the freedom of expression and ease at work that digital technology entails.

9.2.1. Gender and Belief that Internet Surveillance is a Threat to Individual Freedom

Women’s privacy protection instincts and requirements have been of a higher scale than men’s even before the advent of digital technology. Shmyla Khan of the Digital Rights Foundation, an ‘organization for defending online freedom of expression and the right to privacy for women, minorities, and dissidents’ writes that “the gendered use of technology and surveillance is not a new phenomenon as there is a clear line of continuity in the forms of oppression, control and surveillance from the past and in offline spaces” (<https://privacyinternational.org>). So there is a possibility that a higher percentage of women would feel strongly about the threat to individual freedom, through whatever medium, than men.

Table 9.2.1. Gender and Belief that Internet Surveillance is a Threat to Individual Freedom

Gender	Believing	Not believing	Total
Male	213 (67.19%)	104 (32.81%)	317 (100%)
Female	144 (50.88%)	139 (49.12%)	283 (100%)
Total	357 (59.50%)	243 (40.50%)	600 (100%)

Chi square=16.50, df=1, Table value= 6.63, $p \leq 0.01$

The association is significant

The analysis in Table No.9.2.1 shows that a larger percentage of men (67.19%) than women (50.88%) believe that internet surveillance is a threat to individual freedom. One reason for this could be that more men share their personal information online than women so that they are more concerned with online safety than women do. The fact that it is men who handle most of the online businesses like ticket booking, financial transactions, purchases etc. could also contribute to such a result. It is also probable that more men follow international news and remain more aware than women of internationally-known instances of mass surveillance and related leaks masterminded by people like Edward Snowden and Julian Assange.

9.2.2. Education and Belief that Internet Surveillance is a Threat to Individual Freedom

“Ever-increasing methods and technologies of surveillance and circumvention alike is one of the central reasons on why efforts to regulate and safeguards surveillance mechanisms fail, they simply cannot keep up with the technologically proficient intelligence agencies, nor the ever-resourceful citizen-driven circumvention tools” (Unver, 2018). Technology is evolving so fast that for every new development that helps in improved computer surveillance, counter-technologies are being developed to prevent surveillance. This creates an incessant power struggle in which the contributions of technically-qualified people and IT professionals could be very high. As such, they are likely to be more conscious of the threat to individual freedom from computer surveillance and the need to control it.

Table 9.2.2. Education and Belief that Internet Surveillance Is a Threat to Individual Freedom

Education	Believing	Not believing	Total
Below HS	9 (32.14%)	19 (67.86%)	28 (100%)
HS	44 (38.94%)	69 (61.06%)	113 (100%)
College	133 (60.18%)	88 (39.82%)	221 (100%)
Technical	78 (71.56%)	31 (28.44%)	109 (100%)
Professional	93 (72.09%)	36 (27.91%)	129 (100%)
Total	357 (59.50%)	243 (40.50%)	600 (100%)

Chi square=43.63, df=4, Table value= 13.28, $p \leq 0.01$

The association is significant

The analysis in Table No.9.2.2 shows that the largest portion (72.09%) of the professionally educated believes that internet is interfering in their personal lives. They are followed closely by technically-qualified people (71.56%) and this percentage decreases steadily with decreasing education, with only 32.14% of the least-educated, below-HS group of people seeing surveillance as something that puts personal freedom in peril. The main reason for this could be lesser involvement and awareness of less-educated people in the matter.

9.2.3. Occupation and Belief that Internet Surveillance is a Threat to Individual Freedom

The need to protect data from surveillance by other organizations or the government itself, has given rise to a new field of employment known as cyber-security. Cyber security careers involve a range of jobs that include among others cryptographer, vulnerability assessor, security manager etc. These personnel are being trained to help people use the internet without

compromising personal freedom. While this is so, people in different conventional occupations may feel differently about the threat to personal freedom due to surveillance. Even during the very early stages of the development of information technology there was the opinion that those in certain occupations were being more impacted by the surveillance programs conducted by employers. “One of the most controversial aspects of the new information technologies concerns the capacity of new computerized office systems to count and continuously monitor white-collar employees’ work” (Attewell, 1987).

Table 9.2.3 Occupation and Belief that Internet Surveillance is a Threat to Individual Freedom

Occupation	Believing	Not believing	Total
Agriculture	11 (22.92%)	37 (77.08%)	48 (100%)
Business	66 (72.53%)	25 (27.47%)	91 (100%)
Blue Collar	37 (39.36%)	57 (60.64%)	94 (100%)
White collar	61 (70.93%)	25 (29.07%)	86 (100%)
Professionals	84 (71.19%)	34 (28.81%)	118 (100%)
House wife/unemployed	50 (51.55%)	47 (48.45%)	97 (100%)
Student	48 (72.73%)	18 (27.27%)	66 (100%)
Total	357 (59.50%)	243 (40.50%)	600 (100%)

Chi square= 67.57, df=6, Table value= 16.81, $p \leq 0.01$

The association is significant

The analysis in Table No.9.2.3 shows that business people and students have the largest percentages (72.53% and 72.73% respectively) who feel that the loss of individual freedom and privacy are the corollaries of internet

surveillance. Professionals (71.19%) and white-collar workers (70.93%) also have a significant majority who believe so. Even among housewives and unemployed people, there are 51.55% who contribute to this line of thinking. Only blue-collar workers (39.36%) and agriculturists (22.92%) appear to be not much concerned about the invasion into their privacy and personal freedom due to the mass surveillance that companies and the government may engage in. It has to be presumed that these people either find limited use of the internet or that when they use it, they are cautious enough to use only such sites where they do not have to submit too many personal details.

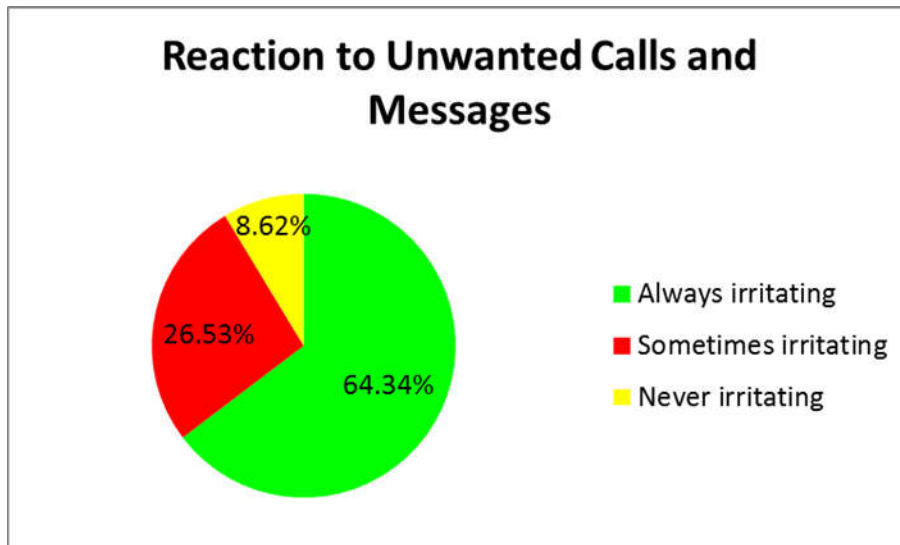
9.3. Reaction to Unwanted Calls and Messages

Marketers thrust their products upon every one because they see all people as potential customers. The result is that ordinary people are flooded with commercial messages and phone calls every now and then. While this is bad enough whenever it happens, such unwelcome calls and messages become very irritating when they come when a person is driving or is at a meeting or otherwise seriously engaged. Besides that, some people tend to have some fun at others' expense by making prank calls. Finally, some unwelcome calls may result from typing errors or memory lapses on the part of the caller. Such calls are unintentional but nevertheless equally irritating to the receiver.

Unwanted calls can be controlled to a certain extent with call-blocking apps, by activating the Do Not Disturb (DND) registry of Telecom Regulatory Authority of India (TRAI) etc. However, like viruses and the medicines that control them, telemarketers often manage to remain one step ahead of controlling apps and registries and continue to make calls and send messages to many. Getting across product information and discount offers are crucial for their survival and they will continue to make calls offering their services and products.

Table 9.3 Reaction to Unwanted Calls and Messages

Responses	Frequency	Percentage
Always irritating	388	64.34%
Sometimes irritating	160	26.53%
Never irritating	52	8.62%
Total	600	100%



Among the respondents, 64.34% feel always irritated when marketing calls or other nuisance call come to their devices. A much lesser percentage, 26.53% get irritated sometimes. They may be people who are not short-tempered or move through life at an easy pace. And 8.62% never get irritated at all. Some of these 8.62% could be tolerant, rather passive people, not easily irritated by minor inconveniences. Besides, there are some people who really welcome marketing calls because they are keen on getting information on discount offers, new availabilities, latest ringtones, and latest technological devices. Or some of them simply do not tire of repeating to marketers that they already have the product or that they would call back in six months if they require that particular object.

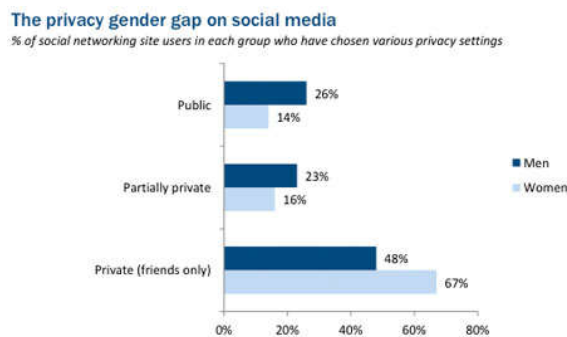
9.4. Effectiveness of Privacy Policies of Social Networking Sites

Users of most social networking sites were initially quite happy with the type of easy connectivity, bonding facility, sharing potential, data variety, entertainment options, and freedom of expression that such sites offered. However, later on, the loss of privacy that became part of using these sites because of data theft, hacking, and mass surveillance made many people wary of using such sites. To counteract this problem, social networking sites now offer many options to users that allow selective viewing of their posts, blocking of unwanted ads, removing people from friends' list etc. But everybody has not been satisfied with these policies especially after information leaked out that “Cambridge Analytica paid to acquire private information on more than 50 million Facebook users” (Haselton, 2018). and “Edward Snowden’s leaked documents detailing the mass surveillance activities conducted by the National Security Agency and its international partners” drastically reduced the public’s trust in authorities” (Till Wäscher, 2018). So, social media networks are being forced to come out with more effective measures to protect data and personal freedom. One example of this is Facebook’s announcement of its intention to comply with General Data Protection Regulation (GDPR) , a European law meant to prevent taking of users’ data without their consent.

Of the 600 respondents, the largest portion (41.00%) believes that the privacy settings of social networking sites are not effective at all, 31.83% feels that they are only somewhat effective, and only 27.17% vouch for its effectiveness. This means that people are not overall satisfied with the level of data protection that is available at these sites.

9.4.1. Gender and Belief in the Effectiveness of Privacy Policies of Social Networking Sites

Women are, by nature, more concerned about their privacy, and so are likely to be more dissatisfied if privacy settings and data security are not foolproof. “Women, however, are significantly more apt than men to keep their profiles private. Sixty-seven percent of female profile owners restrict access to friends only, compared to 48 percent of male profile owners. Men, though, are more likely than women to choose partially private settings (23 percent versus 16 percent) or fully public settings (26 percent versus 14 percent)” (Burnham, 2012).



(Burnham, 2012)

So, we can expect more women than men to be not contented with the privacy settings of social networking sites.

Table 9.4.1. Gender and Belief in the Effectiveness of Privacy Policies of Social Networking Sites

Gender	Very effective	Somewhat effective	Not at all effective	Total
Male	83 (26.18%)	121 (38.17%)	113 (35.65%)	317 (100%)
Female	80 (28.27%)	70 (24.73%)	133 (47.00%)	283 (100%)
Total	163 (27.17%)	191 (31.83%)	246 (41.00%)	600 (100%)

Chi square=13.41, df=2, Table value= 5.99, $p \leq 0.01$

The association is significant

The analysis in Table No.9.4.1 shows that a larger portion of females (47.00%) than males (35.65%) feels that the privacy settings of social networking sites are not effective at all. These women could be those who use social media sites for personal or official reasons and want to have more freedom in uploading data online without the threat of this information reaching the wrong hands. Roughly the same percentage of males and females (26.18% and 28.27% respectively) feel that social networking sites are very secure. They could be people who find limited use of such sites or at any rate those who do not have to upload important information online so that they may not be unduly concerned about security issues. A small percentage of them could probably be working in the field of cyber-security so that they may be able to effectively protect their data.

9.4.2. Education and Belief in the Effectiveness of Privacy Policies of Social Networking Sites

Social networking sites are introducing privacy settings and modifying the sites to simplify the user interface so that it will be easy for users to grasp these settings. However, in too many cases, even though users learn to use these settings, they fail to understand why they should use them and how exactly their privacy is interfered with. In other words, these controls do not teach users about why and how their data is leaked or how third party applications work (Ho et. al, n. d). The importance of education comes in here. Technically-qualified people and professionals may be able to understand better the subtle methods employed for data- filching and privacy-intrusion and as such may be aware of the fact that privacy policies of social networking sites may not be fully effective unless one has the ability to be extra careful. “The challenge and complexity of the current Facebook privacy interface implies that only those who are very motivated will exert the effort to adjust their settings” (Lipford et al., 2010).

Table 9.4.2. Education and Belief in the Effectiveness of Privacy Policies of Social Networking Sites

Gender	Very effective	Somewhat effective	Not at all effective	Total
Below HS	21 (75.00%)	5 (17.86%)	2 (7.14%)	28 (100%)
HS	54 (47.79%)	38 (33.63%)	21 (18.58%)	113 (100%)
College	53 (23.98%)	63 (28.51%)	105 (47.51%)	221 (100%)
Technical	12 (11.01%)	32 (29.36%)	65 (59.63%)	109 (100%)
Professional	23 (17.83%)	53 (41.09%)	53 (41.09%)	129 (100%)
Total	163 (27.17%)	191 (31.83%)	246 (41.00%)	600 (100%)

Chi square=96.18, df=8, Table value=20.09, $p \leq 0.01$

The association is significant

The analysis in Table No.9.4.2 shows that technically-qualified people have the smallest percentage (11.01%) with the belief in the effectiveness of SNS's privacy policies. They know that much more has to be done to make these sites secure enough for everybody's use. They are followed by professionals of whom only 17.83% believe in the effectiveness of the available privacy settings of social networking sites. The percentage of those who believe in the effectiveness is seen to increase with decreasing education, with 75% in the least-educated group who does not have even higher-secondary level education believing that the available privacy options are good enough. Likewise, only small percentages among the lesser-educated believe that these policies are not effective, whereas larger percentages among the educated believe that they are not effective with 59.63% of technically-qualified dissatisfied with the privacy policies that are being practised.

9.4.3. Occupation and Belief in the Effectiveness of Privacy Policies of Social Networking Sites

In many law enforcement jobs people have to handle sensitive data. Lawyers and doctors are often sworn to professional secrecy about their clients' data so that it is important for them not to let that data leak as a result of online privacy intrusion. In the same way, lots of confidential information passes through the hands of those doing office jobs. People in all these occupations are likely to be very conscious of the need for a high level security and privacy while using social networking sites.

Table 9.4.3 Occupation and Belief in the Effectiveness of Privacy Policies of Social Networking Sites

Gender	Very effective	Somewhat effective	Not at all effective	Total
Agriculture	22 (45.83%)	16 (33.33%)	10 (20.83%)	48 (100%)
Business	29 (31.87%)	20 (21.98%)	42 (46.15%)	91 (100%)
Blue Collar	43 (45.74%)	28 (29.79%)	23 (24.47%)	94 (100%)
White collar	14 (16.28%)	25 (29.07%)	47 (54.65%)	86 (100%)
Professionals	15 (12.71%)	44 (37.29%)	59 (50.00%)	118 (100%)
Housewife / unemployed	22 (22.68%)	39 (40.21%)	36 (37.11%)	97 (100%)
Student	18 (27.27%)	19 (28.79%)	29 (43.94%)	66 (100%)
Total	163 (27.17%)	191 (31.83%)	246 (41.00%)	600 (100%)

Chi square=57.31, df=12, Table value=26.22, $p \leq 0.01$

The association is significant

The analysis in Table No.9.4.3 shows that professionals have the smallest percentage (12.71%) of members who feel that SNS's privacy policies are effective. They are followed by white-collar workers who have

16.28% who think so. Likewise white-collar workers have the largest percentage (54.65%) and professionals have the next highest percentage (50.00%) of members who think that the available privacy policies are not effective at all. Presumably, those in both these occupations have to very carefully protect the data that they handle.

Blue-collar workers and agriculturists have the highest percentages (45.74% and 45.83% respectively) of members who feel that privacy settings of SNSs are quite satisfactory. People belonging to these groups are probably not much concerned about privacy issues because they could either be not using social networking sites very much and even while using them, could be being careful not to reveal too much. Businessmen come somewhere in the middle between the two extremes with 31.87% of them satisfied with the privacy settings. This is rather surprising because data protection and privacy are generally crucial for businessmen.

9.4.4. Marital Status and Belief in the Effectiveness of Privacy Policies of Social Networking Sites

Married people as well as separated or divorced people are generally more concerned with protecting their privacy than the unmarried who appear to be comparatively carefree. So it is to be expected that married and separated people are unlikely to have any satisfaction in the privacy policies of social networking sites unless the provisions are completely failsafe. For example, Facebook has an option where a person can list his family and relationships but can also use the ‘audience selector’ option to decide who can see those relationships. Like that, there are provisions to decide who should be allowed to see as to where a person is at a given time or what he is doing, or who should be allowed to see the photos and videos an individual posts. By carefully making use of all these privacy settings, a user can protect his

privacy to a certain extent. These provisions may satisfy some people but not all.

Table 9.4.4. Marital Status and Belief in the Effectiveness of Privacy Policies of Social Networking Sites

Gender	Very effective	Somewhat effective	Not at all effective	Total
Unmarried	104 (33.02%)	91 (28.89%)	120 (38.10%)	315 (100%)
Married	55 (20.83%)	93 (35.23%)	116 (43.94%)	264 (100%)
Separated, divorced, widow	4 (19.05%)	7 (33.33%)	10 (47.62%)	21 (100%)
Total	163 (27.17%)	191 (31.83%)	246 (41.00%)	600 (100%)

Chi square =11.63, df=4, Table value=9.49, $p \leq 0.05$

The association is significant

The analysis in Table No.9.4.4 shows that in the category of separated/divorced/widowed people, only 19.05% believe that the privacy policies of social networking sites are quite effective.47.62% of them are of the opinion that they are totally ineffective and the remaining think that they are somewhat effective. As was noted, it is highly likely that those in the post-marriage singlehood category are highly conscious of the need for privacy and hence most of them are not satisfied with the privacy settings of SNSs they are offered. Among married people, the percentage of those who are satisfied with the privacy policies is only slightly higher, with only 20.83% believing so. Unmarried have the highest percentage satisfied with the privacy settings. Unmarried people could be a little carefree and not too much bothered about who gets their personal details, unless they work in a sector which has to handle confidential information. But even among them only 33.02% are fully satisfied with the privacy options they get.

9.5. Digitalization of Governmental Data

The government also, just like many other organizations, is digitizing their data. Digital data is less prone to damage than analog data and can be transmitted far more easily. It is believed that digitized data can be reproduced and transmitted perpetually, even though it can sometimes be damaged or manipulated through hacking, virus attack, or destruction of data storage devices. Digitization of data minimizes transcription errors, ensures easy accessibility to information, makes data verification and comparison easy, and allows integration of different sections and systems. All the things that make work easy in the present-day context, like online payment of taxes, bills etc. are possible because of digitization. People are given timely warning of simple things like power shutdowns by the authorities because all customers can be digitally contacted en masse under the system.

However, everything may not be positive about data digitalization, especially when it comes to digitizing personal records by the government. In some situations the authorities do not have the necessary infrastructure and trained personnel for coordinating huge digitization processes. Further, certain digital records are not admissible in a court of law since digital images can sometimes be manipulated. Identity theft and cybercrimes are also a problem in the digital world. When people have to give their email id, aadhaar number, and mobile number for using digital services, they live under the threat of hackers getting their personal details. To prevent this, a high level of security measures has to be in place before data is digitized by the government. And the public have to be completely computer-internet literate also to make use of digital services.

56.33% of the respondents appear to be in support of digitization of government data. They are obviously more enamored by the positive aspects

of digitalization while the remaining respondents are more conscious of the privacy intrusion and other bleaker scenarios involved in the process.

9.5.1. Gender and Endorsement of Digitalization of Governmental Data

UNI Global Union, an organization representing workers across the world, says that there is “nothing gender neutral about the impact of digitalization in the Future World of Work. From flexible working hours, to life-long learning and digital-skill training, to the technology gap and labor segregation; digitalization will have a significant, and most times, overlooked, impact on women” (<https://uniglobalunion.org>). Though this statement is not about the digitalization of government data, it does convey that digitalization has a major impact on women and that the fact is often overlooked. Though it could be men who were earlier in time to support the idea of digitalization, women are catching up and could be either strongly supportive or opposed to the idea based on their job interests and privacy concerns.

Table 9.5.1. Gender and Endorsement of Digitalization of Governmental Data

Gender	Supporting	Not supporting	Total
Male	191 (60.25%)	126 (39.75%)	317 (100%)
Female	147 (51.94%)	136 (48.06%)	283 (100%)
Total	338 (56.33%)	262 (43.67%)	600 (100%)

Chi square=4.19, df=1, Table value=3.84, $p \leq 0.05$

The association is significant

The analysis in Table No.9.5.1 shows that more males (60.25%) than females (51.94%) are in support of digitalization of government data. Kerala’s men are seen to be more digitally competent than women, using digital tools for most of their day-to-day businesses. They also occupy more chairs in

government offices, so that it is only natural that more males will be in agreement of digitizing data since it is something that would obviously make working easy by facilitating copying, storing, reproducing, finding etc. It is probable that less women than men are familiar with online payment of taxes, bills etc. so that they see less of the benefits of digitization and are more aware of its problems like leaking of data or identity theft.

9.5.2 Education and Endorsement of Digitalization of Governmental Data

As digitization of government data continues all over, a lot of things like historical records, land documents, certificates of birth and death, court documents, hospital records, rare manuscripts etc. are being digitized. Daily correspondence in government offices is also becoming increasingly in digital format so that many offices are fast becoming paperless. This scenario is likely to be much appreciated by more-educated people who are bound to be more tech-savvy and computer literate. However, a document like aadhaar card contains the records of biometrics of an individual and is linked to many important official documents like ration card, driving license, passport, bank documents etc. As such, this information passes through the hands of many officials and could be wrongly manipulated if those handling the information are corrupt. This possibility will also influence educated people's decision to endorse data digitalization.

Table 9.5.2. Education and Endorsement of Digitalization of Governmental Data

Education	Supporting	Not supporting	Total
Below HS	11 (39.29%)	17 (60.71%)	28 (100%)
HS	55 (48.67%)	58 (51.33%)	113 (100%)
College	110 (49.77%)	111 (50.23%)	221 (100%)
Technical	70 (64.22%)	39 (35.78%)	109 (100%)
Professional	92 (71.32%)	37 (28.68%)	129 (100%)
Total	338 (56.33%)	262 (43.67%)	600 (100%)

Chi square=20.40, df=4, Table value= 13.28, $p \leq 0.01$

The association is significant

The analysis in Table No.9.5.2 shows that professionals have the highest percentage of people (71.32%) who fully support the idea of digitization of government data. They are followed by technically-qualified people, the next-highest category in education, of whom 64.22% support the idea. The level of education seem to have a direct correlation with supporting the idea because the percentage steadily decreases with decreasing education, with the least-educated people, who have less than higher-secondary level education, having 39.29% who endorse the idea data digitization. Even that is more than one-third so that we have to presume that even a fairly good number of people with limited education are computer-savvy and support the idea of storing data in digitized form rather than as analog data. Those who do not support the idea, in whichever educational category they are, may not be very internet literate, or may be worried about compromising personal information through documents like aadhaar card since this card is linked to voter identification credentials, bank accounts etc.

9.5.3. Income and Endorsement of Digitalization of Governmental Data

The wealthy are said to spend a lot of time online, on many pursuits that may not be of much significance to ordinary people. They monitor stock market activities, track financial regulations by government, spend a disproportionate amount of time on sports sites, do a lot of job-related research, scan travel options, search for the best restaurants and food, and follow political news. (<https://priceconomics.com>). This demographics is about the American rich and we cannot probably employ the same yardstick for those interviewed for the project. However, the information gives us a general perspective of the moneyed class and the idea that they could be more comfortable with the intricacies of the digital world than the less-moneyed. Hence they could be comparatively more at ease with digital data than data stored in other forms, whether it is government data or not. They could be giving more importance to easy handling than to privacy protection.

Table 9.5.3. Income and endorsement of digitalization of governmental data

Income (Monthly in rupees)	Supporting	Not supporting	Total
Below Rs 5000/-	59 (44.03%)	75 (55.97%)	134 (100%)
5000-10000/-	54 (36.24%)	95 (63.76%)	149 (100%)
10000-15000/-	80 (66.12%)	41 (33.88%)	121 (100%)
15000-20000/-	67 (75.28%)	22 (24.72%)	89 (100%)
20000 & above	78 (72.90%)	29 (27.10%)	107 (100%)
Total	338 (56.33%)	262 (43.67%)	600 (100%)

Chi square= 62.32, df=4, Table value=13.28, $p \leq 0.01$

The association is significant

The analysis in Table No.9.5.3 does show an association between income and support to digitization of governmental data though it is not the highest income group which is the one with the highest portion of those who approve. The highest percentage of those who approve (75.28%) belong to the income bracket of Rs.15000-20000/- and they are closely to them the highest income group of which 72.90% approve of the method. The richer people are likely to need better facilities for easy online financial transactions instead of having to carry cash everywhere. That could be one of the reasons for their support for a digitized world.

The least percentage of support for data digitization (36.24%) is from those in the income bracket of Rs.5000-10000/-. The least-income group of below Rs.5000/- has surprisingly more supporters for the method with 44.05% being in favour of the matter. One reason for the increased support for the plan from the lowest-income group could be the fact that students fall in this category. Students may not be earning independently but their knowhow of and comfort with the medium of digital technology is bound to be more than that of those in many other income groups. Having become familiar with computer and internet from childhood itself, they are bound to be supporters of the idea of digitization.

9.5.4 Occupation and Endorsement of Digitalization of Governmental Data

Many people support the practice of the digitization of data because they feel that when everything around it changes into an easier format, the government should not lag behind. Resistance to digitization may have negative repercussions because “the digital world moves forward and changes quickly, leaving behind those who don’t keep up. Many consumer-facing businesses already offer a more user-friendly seamless customer experience than governments do today. Citizens want the same consumer experience

from the public sector” (Klein, 2016). People in occupations like that of white-collar jobs, who have to handle various types of data of organizations as well as government, would obviously feel that government should digitize data to allow smooth handling of data and thereby proper functioning of offices. Those who do not have to handle the public’s data but only their own personal data may feel less strongly about the need for data digitization on the part of the government.

Table 9.5.4 Occupation and Endorsement of Digitalization of Governmental Data

Occupation	Supporting	Not supporting	Total
Agriculture	15 (31.25%)	33 (68.75%)	48 (100%)
Business	62 (68.13%)	29 (31.87%)	91 (100%)
Blue Collar	41 (43.62%)	53 (56.38%)	94 (100%)
White collar	63 (73.26%)	23 (26.74%)	86 (100%)
Professionals	83 (70.34%)	35 (29.66%)	118 (100%)
House wife/unemployed	44 (45.36%)	53 (54.64%)	97 (100%)
Student	30 (45.45%)	36 (54.55%)	66 (100%)
Total	338 (56.33%)	262 (43.67%)	600 (100%)

Chi square=50.95, df=6, Table value= 16.81, $p \leq 0.01$

The association is significant

The analysis in Table No.9.5.4 shows that those in white-collar jobs have the highest percentage (73.26%) of people who are in support of governmental data digitization. They are followed by professionals (70.34%) and then by businessmen (68.13%). Students, housewives and unemployed people, and blue-collar workers have more or less the same percentages in

support of digitization, ranging between 45.45% and 43.62%. Marked difference is seen only in the case of agriculturists of whom only 31.25% is in support of the government getting its data digitized. This is not surprising because agriculture is a field where work is learned mainly by hands-on learning and constant practice and their work is not in any way helped by the government creating a digital environment. On the other hand, businessmen, white collar workers, and professionals are helped significantly in their respective arenas of work by having a digitized environment.

9.6. Digitization of Personal Information of Citizens

The government of India is focused on digitizing its records as much as possible, in order to prevent data destruction, facilitate online transactions, and to make all types of governmental services easily available to the public. Differing technologies are being used for this to make the whole process secure and efficient. For example, Blockchain technology is used for digitizing land records because it is an extremely efficient system of “distributed ledgers that permanently records and verifies transactions between two parties. It is hard to tamper with and is expected to become the standard in which all kinds of transactions will be stored in the future” (John, 2018). For digitizing addresses, “E-Locations or E-Loc is a system being piloted for the Department of Post by MapMyIndia and will geo-tag addresses and give them a unique ID” (John, 2018).

Many private entrepreneurs are also taking an interest in developing software that will hasten and streamline the government’s digitization process. Local language internet has been developed in many states to facilitate online participation of people of all educational levels. However, there is also a negative side to this extensive digitization. For example, the interlinking of aadhaar card has been a controversial issue because while it definitely increases the administrative efficiency of the government, it also

paves the ground for data leaking and resultant identity theft. Even if there is no risk of identity theft, many people dislike the idea of authorities snooping to find out their personal details (<https://economictimes.indiatimes.com>).

Of the respondents, only 42.00% are of the opinion that digitization is very much an infringement into an individual's right to privacy. At the same time only 19.50% believe that there is no infringement at all. The majority appears to be not too happy with the privacy transgression involved in the digitization process even if it is otherwise quite beneficial.

9.6.1. Gender and Perception on the Digitization of Personal Information of citizens

“There is an entire industry of applications and services that promises to keep us safe and protect our data, with a niche of applications emerging that cater particularly to women. These apps often involve women having to provide extensive amounts of personal information, such as real-time location and contacts of friends and family, and forego some of their privacy for increased protection” (<https://medium.com>). This is an opinion expressed by a Pakistani writer, based on the situation in Pakistan but can be applied to women in many countries, especially Asian countries. So, it is highly likely that women are more conscious of the transgression of individual freedom as a result of government's data digitization, if they are making full use of the online benefits that ensue from the process.

Table 9.6.1. Gender and Perception on the Digitization of Personal Information of citizens

Gender	Very much transgressing	Somewhat transgressing	Not at all transgressing	Total
Male	162 (51.10%)	108 (34.07%)	47 (14.83%)	317 (100%)
Female	90 (31.80%)	123 (43.46%)	70 (24.73%)	283 (100%)
Total	252 (42.00%)	231 (38.50%)	117 (19.50%)	600 (100%)

Chi square=24.21, df=2, Table value=9.21, $p \leq 0.01$

The association is significant

The analysis in Table No.9.6.1 shows that a much higher percentage of men (51.10%) than women (31.80%) feel that digitization of data put curbs on individual freedom by putting people under the threat of hacking or identity theft. The analysis further shows that, more women (24.73%) than men (14.83%) seem to feel that data digitization is no encroachment on privacy. These women seem to be quite confident, as different from the opinion expressed by the Pakistani writer, of sharing data online for making use of governmental e-services and may know how to use passwords and other security measures quite effectively, unless, of course, this confidence is the result of internet illiteracy or lack of technical savoir-faire.

Males probably make better use of government's data digitization which means they get most of the things done online. The fact that they submit their personal data repeatedly online must be making them more conscious of the security threats to their personal data.

9.6.2. Education and Transgression of Individual Freedom as a Result of Government's Digitization

With mass digitization come big threats as well. India has so far been not a victim of any major cyber-attacks because the level of digitization and internet penetration was comparatively low. But once both these problems are overcome, the country may end up being a good target for hackers. The burden of minimizing such threats lies equally on the public and the government. “You can start to stay on top of such threats by installing all updates, not installing apps from unknown developers, not clicking on random links and not sharing sensitive details with anyone. Remember, it pays to be a cyber paranoid” (John, 2018). A good level of internet literacy, together with the cyber paranoia that the writer speaks of, will help people to make data digitization less of a transgression on individual freedom and ensure protection of privacy. A high level of education or technical qualification is bound to be a help in remaining afloat in a world that is getting fast-digitized, and technically-qualified people, who can handle this problem well, may also feel that digitization is not highly invasive of privacy. The rest may have a high percentage of people who are afraid of sharing data online for getting a birth certificate or ration card or income certificate, or making online payments.

Table 9.6.2. Education and Perception on the Digitization of Personal Information of citizens

Education	Very much transgressing	Somewhat transgressing	Not at all transgressing	Total
Below HS	19 (67.86%)	6 (21.43%)	3 (10.71%)	28 (100%)
HS	52 (46.02%)	46 (40.71%)	15 (13.27%)	113 (100%)
College	86 (38.91%)	71 (32.13%)	64 (28.96%)	221 (100%)
Technical	52 (47.71%)	36 (33.03%)	21 (19.27%)	109 (100%)
Professional	43 (33.33%)	72 (55.81%)	14 (10.85%)	129 (100%)
Total	252 (42.00%)	231 (38.50%)	117 (19.50%)	600 (100%)

Chi square=42.47, df=8, Table value=20.09, $p \leq 0.01$

The association is significant

According to the analysis in Table No.9.6.2, professionals have the smallest percentage of people (33.33%) who think that govt. 's data digitization would intrude very much on their privacy and freedom. The majority of them must be relying a lot on the internet for making payments, getting certificates and must be having fairly good knowledge on how to keep data secure with the right security measures. That is why only one-third of them are too much worried about data theft and loss of privacy. Professionals are followed by college-educated people of whom 38.91% are of similar opinion. This percentage increases with decreasing education, indicating that digitization is less popular with less educated people. A slight difference here is only in the case of technically-educated people, of whom 47.71% believe that their privacy is infringed for freely using digital services. This is slightly surprising because generally technically-qualified people are believed to be more at home with the intricacies of the digital world and so surer of handling New Media without having to make compromises.

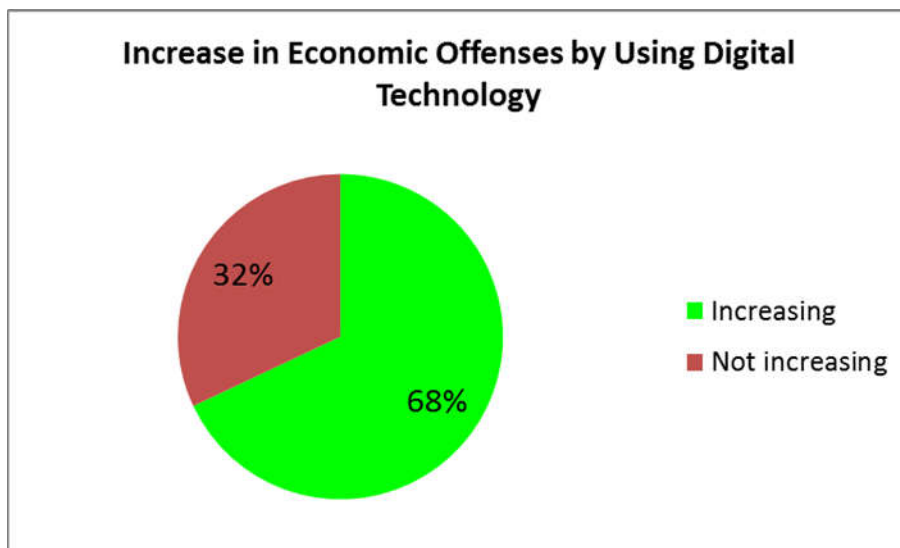
9.7. Increase in Economic Offences by Using Digital Technology

Economic offences are different from the violent crimes that inflict bodily injury. These offences cover a wide spectrum and include misdemeanours like forgery using credit card or cheque book. Also include money laundering, counterfeiting of currency, tax evasion, insurance fraud, smuggling, antiques theft, misusing company assets, illegal foreign trade etc. These crimes cause financial loss to individuals and may also at the microlevel damage the country's economy. According to a report of National Crime Agency (NCA) , a major law enforcement agency of the United Kingdom, cybercrime is bound to increase in countries which do not have an effective defense mechanism to ward off those crimes because cyber criminals are no longer constrained by barriers of geographic or national boundaries (Ashford, 2018). "In an increasingly technology-dependent society, the implications of both intentional and inadvertent criminal behaviour will increase. As technology becomes increasingly autonomous, issues of responsibility and blame will also likely grow in importance, " the report said (Ashford, 2018).

Crime is not any longer "territorially based but may also exist in cyberspace, where access is controlled by corporations that serve computer and telecommunications networks. Transnational groups, through their access to such technology, pose grave threats to the integrity of the world financial system, " says an article published as early as 1998 (Shelley, 1998). In one of the major cybercrimes to date, a group of three people "stole information from more than 83 million customers from JP Morgan alone, and are thought to have made hundred of millions of dollars in illegal profits" (Elsom, 2017). An economic offence of this magnitude would have been unthinkable before the arrival of digital technology on the crime scene.

Table 9.7. Increase in Economic Offences by Using Digital Technology

Respondents	Frequency	Percentage
Increasing	408	67.66%
Not increasing	192	31.84%
Total	600	100%



Among the respondents, 67.66% believe that economic offenses have increased due to the prevalence of digital technology. Many economic offenses are reported through newspapers and are common knowledge to people. According to the DGP of Kerala Loknath Behera, Kerala ranks third in the use of technology but increasing prevalence of digital technology is fostering an increase in cybercrimes also. He gave this information when inaugurating the E-Jagratha project to help people in the right use of the internet to minimize the possibility of internet misuse and resultant economic offences (“Express News Service”2018).

Because of the speed with which digital technology has grown and is continuing to grow, there are many grey areas in laws which control information technology and cybercrimes. This, together with the fact that many people are still not fully proficient in responsible and cautious use of

the internet, makes it easy for cyber criminals to operate. The 31.84% of respondents, who believe that economic offences are not increasing, may not be thorough as to what constitutes an economic offence, and how digital technology is redefining the functionalities of economic institutions and playing a major role in increasing offences.

9.8. Privacy of the Information in Digital Devices

Laws deciding data privacy are still not clearly defined across the world. So much so that data-gathering practices by companies are not a punishable offence in many instances. Though people have gone to court for prosecuting companies for violating their privacy, they have not been successful because of the vagueness of laws regarding the issue. Courts are still giving companies a “wide leeway when it comes to data collection and analysis, courts have consistently ruled in these specific cases that any violation of privacy policies did not result in actual damage to the individual. Additionally, any single person's data alone has no value on its own; it is only valuable in the aggregate. Therefore, courts have ruled that businesses don't need to reimburse individuals for using their data” (Burns, 2014).

Since laws itself are not clear, it is important for individuals to protect their data by knowing how data is gathered through digital devices. First of all, websites use apps and cookies to collect the details of those who visit a website, and these details may include the individual's name, email id, location, phone number, and social network contacts. The data collected through social networking sites are much more because people post a lot of stuff there through which their educational qualification, personal predilections, ideological slants, sexual orientation, relationships, and food preferences can be easily tracked. Further, communication between individuals have to be transmitted over wireless channels and these can be intercepted. Finally, even while buying a smartphone, a person has to submit

some personal details to make his SIM functional. Without providing that information, he will not be able to use that phone. One saving grace of this situation is that the personal data thus submitted will help in retrieving the phone if it is stolen and will help law enforcement personnel to track an offender.

In short, the conventional idea of privacy has to be stood on its head in this digital era. A new yardstick for privacy has to be applied and each person's data on his digital device is only as private as he feels according to the yardstick he or she applies. Among the respondents, the highest portion (45.33%) believes that stored information does not get a strong level of privacy but is not completely denied protection also. In other words, we can expect a moderate level of privacy and security for the data stored in the device. Only 35.67% of the respondents feel that such data are denied of any privacy at all, and can be stolen very easily. The remaining 19% does not appear to have any concerns about data-filching from their smartphone or similar devices.

9.8.1. Gender and Perceptions on Privacy of the Information Contained in Digital Devices

The definition of online privacy still remaining in an undefinable indeterminate state, it is up to the individual to decide how private the information that is stored in his or her digital device is. By nature, women are more fiercely protective of their privacy and this instinct can be expected to be transferred to the digital world also. In a study conducted by “Future of Finance Initiative (FFI) at Dvara Research partnered with Dalberg Design and CGAP” it was found that contrary to what was expected by the questioners, ordinary people of India cared very much about protecting their privacy and personal data. Though people had faith in the government, they were wary of letting their personal data pass through the hands of other people in order to

get certificates or the like. “Women, in particular, were highly vulnerable to reputational harms, and self-censored themselves (for example not sharing phone number or photos) as the only way to protect themselves” (Future of Finance, 2017). Though character traits and idiosyncrasies may be major contributory factors in defining people’s preoccupations with privacy, by and large women can be expected to be more privacy-obsessed.

Table 9.8.1. Gender and Perceptions on Privacy of the Information Contained in Digital Devices

Gender	Very much private	Somewhat private	Not at all private	Total
Male	68 (21.45%)	168 (53.00%)	81 (25.55%)	317 (100%)
Female	46 (16.25%)	104 (36.75%)	133 (47.00%)	283 (100%)
Total	114 (19.00%)	272 (45.33%)	214 (35.67%)	600 (100%)

Chi square=30.11, df=2, Table value=9.21, $p \leq 0.01$

The association is significant

The analysis in Table No.9.8.1 shows that a much higher percentage of women (47.00%) than men (25.55%) feel that data stored in digital devices have no security or privacy. This is as has been expected, and only 16.25% of females are under the illusion that digital devices offer sufficient data protection. Women are often reluctant to even lend their digital devices to someone for fear of others seeing their personal data and some even throw away their old phones and buy new ones rather than get the instrument repaired just because they do not want others to be able to access the data in their devices.

It is also possible that women are not very thorough about how data is transmitted across the internet and how websites function. Because of that their ability to protect the data in their devices may also be limited.

9.8.2. Education and Perceptions on Privacy of the Information Contained in Digital Devices

Privacy concerns and computer literacy are main predictors in the ease with which people use digital contraptions. As such, education plays an important role in people's decision on how secure and private the information contained in digital devices is. The more educated a person is, the more his knowledge is likely to be about cookies and targeted advertising known as online behavioral advertising (OBA) and better he would know how to protect his privacy. However, there is also the viewpoint that people who know more about targeted advertising and functioning of cookies may remain less concerned about protecting their privacy (Smit et al., 2014).

One problem with online privacy is that the laws regarding it focus mainly "on consumers' consent, and lawmakers appear to assume that empowered consumers can make rational, educated decisions in their own best interest." But this is not always so and as such there is "a need for more effective privacy laws, which rely less on empowering consumers, and more on protecting them" (Boerman et al., 2018). With people gaining more and more expertise in hacking and intercepting transmitted data, whether this expertise is used for constructive or destructive purposes, such failsafe privacy protection arrangements cannot be expected any time soon.

Table 9.8.2. Education and Privacy of the Information Contained in Digital Devices

Education	Very much private	Somewhat private	Not at all private	Total
Below HS	15 (53.57%)	7 (25.00%)	6 (21.43%)	28 (100%)
HS	25 (22.12%)	54 (47.79%)	34 (30.09%)	113 (100%)
College	45 (20.36%)	115 (52.04%)	61 (27.60%)	221 (100%)
Technical	16 (14.68%)	29 (26.61%)	64 (58.72%)	109 (100%)
Professional	13 (10.08%)	67 (51.94%)	49 (37.98%)	129 (100%)
Total	114 (19.00%)	272 (45.33%)	214 (35.67%)	600 (100%)

Chi square=62.49, df=8, Table value=20.09, $p \leq 0.01$

The association is significant

The analysis in Table No.9.8.2 shows that among professionals, who belong to the highest-educated category, only 10.08% feel strongly that the protection of the data in their digital devices is ensured. That means the rest are aware of the persistent threats to the data in their devices, with 51.94% feeling that a moderate protection is ensured and the rest feeling that data is not secure at all.

With decreasing education, the percentage of people, who are convinced of the privacy protection offered by digital devices, is seen to steadily increase. At each decreasing educational level, more and more people appear to be blind to the privacy invasion involved in using the internet with 53.57% of below-HS people being so. Most of those who are not worried about the lack of protection in the online world may not be aware of internet perils like targeted advertising, hacking, identity theft etc. while a few may be experts at wading through the digital world without compromising anything.

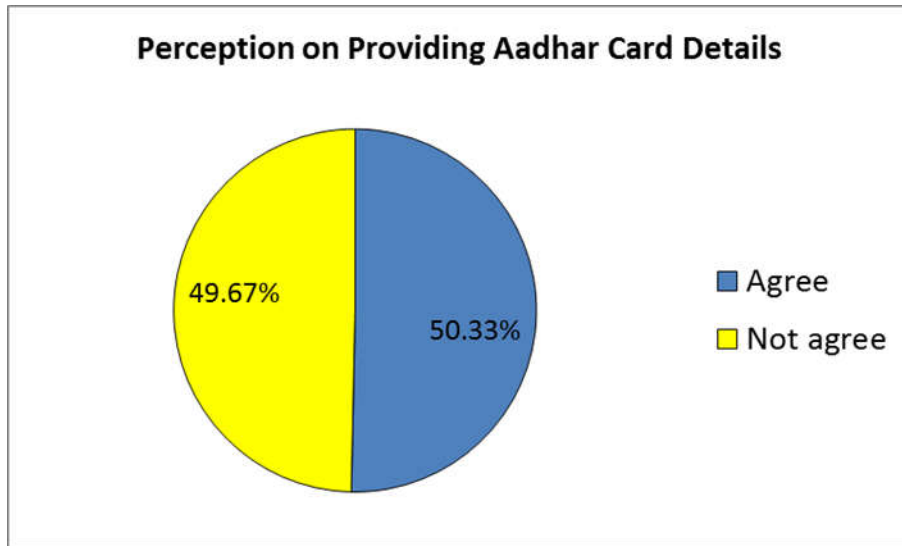
9.9. Agreeing to the Idea of Giving Aadhaar Details for all Purposes

Baptise Robert, a French Security Researcher, claimed that he could find more than 20000 aadhaar cards online in different formats. Another New York-based hacker also made a similar claim (Reddy, 2018). This has caused a lot of concern among some people because providing aadhaar card details is necessary for filing income tax returns, applying for PAN card, and accessing welfare schemes. However, Unique Identification Authority of India (UIDAI), the agency which is in charge of aadhaar, the unique identification number for Indian residents, said in its reply to the Times of India that such a publication has “no bearing on UIDAI and not the least on Aadhaar security. Aadhaar as an identity document by its very nature needs to be shared openly with others as and when required and asked for” (Reddy, 2018).

Introduced in 2009 by the UPA government, aadhaar card was mandatory for a lot of things in the beginning, but after the Indian Supreme Court’s ruling on September 26, 2018, the burden of submitting aadhaar card details has been eased to a certain extent for ordinary people because aadhaar details are no longer mandatory for getting a SIM card, starting a bank account, or appearing for a competitive examination. Companies or schools are no longer entitled to ask a customer or applicant his 12-digit aadhaar number. So students, those without taxable income, and ordinary people who are availing the services of private organizations, are no longer forced to divulge aadhaar card information.

Table 9.9. Perception on Providing Aadhaar Card Details

Respondents	Frequency	Percentage
Agree	302	50.08%
Not agree	298	49.42%
Total	600	100%



Slightly above half of the respondents (50.08%) appear to have no objections to provide aadhaar details for all purposes while the remaining dislike doing so. Many people have faith in the government and are convinced of the need to have a proper identity so that they are ready to overlook the risks involved in providing aadhaar details for various purposes. Further, more tech-savvy people have many ways of checking if their aadhaar card has been misused. For example, UIDAI’s website has now a provision that allows the public to check if their aadhaar card has been used without their knowledge. A person can click on the option ‘Aadhaar Authentication History’ on the website to open a page through which he can track how his aadhaar card was used during any given period of time. All this could be giving people more reassurance to reveal their aadhaar card details.

Those who are wary of revealing their aadhaar details also have enough reasons for it like fear of loss of privacy and possibility of the use of the data by miscreants.

9.10. E-governance and the Widening Gap between the Rich and the Poor

Throughout the history of mankind, the rich have become richer and the poor poorer. There are reasons galore for it. Members of the privileged class are able to send their children to good schools, give them the right exposure, and thus prepare them for better careers. As pointed out by Michael Apple (1979) “schools exist through their relations to other more powerful institutions, institutions that are combined in such a way as to generate structural inequalities of power and access to resources”. He also points out how schools play a role in reinforcing these inequalities. A similar view is expressed by Bernstein (1971) in his explanation of the difference between the elaborated code used for communication by the privileged class and the restricted code used by children coming from the disadvantaged strata of the society. He says that the restricted language code which is the legacy of working-class children are not remedied by the coaching they get in educational institutions because the schools in which they are trained are not equipped to properly deal with these shortcomings.

The underprivileged, who by lack of access to good schools and healthy exposure remain less educated and less informed, would obviously have a difficult time finding work, and rising in life would be such an uphill task for them that too many fail in their attempt. According to Louis Althusser (1971), the very education provided in capitalist societies is used as a tool for social control because education is used to reinforce in the working class the idea that they have to be obedient to authorities or in other words they have to accept what is meted out to them.

The arrival of digital technology has given rise to what is known as the ‘digital divide’ a division that exists between those who have easy access to digital tools and are digitally competent, and those who have neither the

access to such tools nor the skill for handling them. Though there could be geographical or generational reasons for this divide, the main reason is socio-economic and it underlines the already existing divide between the privileged and underprivileged classes.

Many people believe that e-governance adds to this divide between the rich and the poor. To be fully functional in the digital world, people need a laptop or computer or smartphone, internet connection, and sufficient computer literacy. All this costs money and those who do not have it will not be able to keep up with the times. They will not be able to leverage technology and get things done online. Instead, they will have to travel all the way to pay the bills and thus incur the expenses of transportation as well. Because of lack of internet literacy, many could be forced to take help from others and thus probably get cheated as well.

“The Internet augments opportunities for efficiency and streamlines the economic process. It cuts out the middle men and increases opportunities for outsourcing, reducing the value of certain types of labor. But in doing so, it guarantees that the best opportunities within the web-based economy are only available to a select, extremely educated and high-skilled few” (Sollors, 2014). According to the writer, despite the accountability and transparency that the digital medium offers, this attitude of the tech companies is fostering social inequality and having a negative impact on the job market and the earning potential of ordinary people.

In a study conducted by the digital advantages the rich have, the writers have found that there is some difference in the quality of online support that privileged people manage to get. According to them, while the ability to access online help may be the same across all classes of people, “the quality of the support that people access is unequally distributed replicating existing patterns of disadvantage. Thus, access to support is another level at

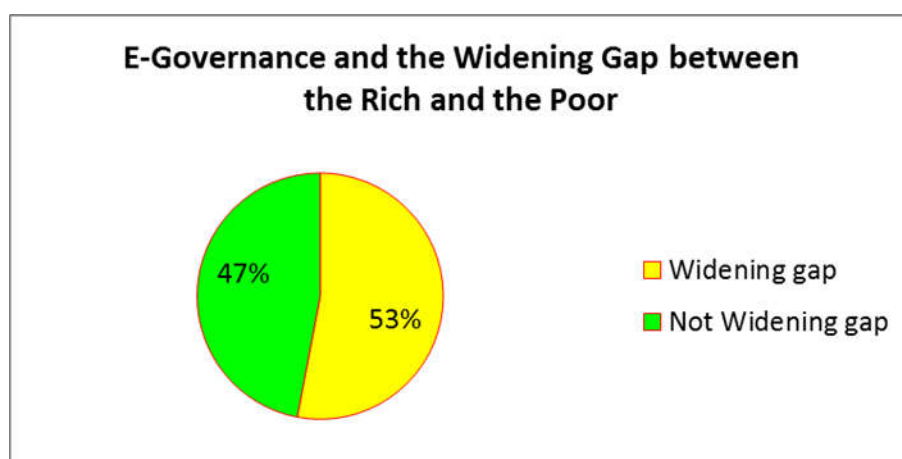
which the digital divide manifests and strengthens itself. Those who experience most problems online also seem to have the most difficulty obtaining high-quality support even when it is available, creating an even larger ‘gap’ between those who do and do not need support” (Helsper et al., 2017)

In addition to all this, with robots taking over many daily chores and administrative jobs and doing it more efficiently than humans, and only the rich being able to afford robots, the digital technology is poised to widen the existing chasm between the haves and have-nots. According to Lyotard (1979) , the French post-structural philosopher, the idea that acquiring knowledge is primarily associated with the training of an individual has become obsolete and that it is “conceivable that the nation-states will one day fight for control of information, just as they battled in the past for control over territory”.

George Ritzer (1993) describes in what he calls McDonaldization, the negative effects of technology, naming his theory after the restaurant chain of McDonald’s. He does agree that things like digitization and McDonaldization have many positive facets that make life easier and more productive. But these symbols of success also create a sense of alienation and disenchantment among people because increasing regularization and standardization have a tendency to dehumanize people. The way McDonald’s restaurants are a far cry from the small farmers’ markets of yore where people shared a sense of camaraderie, today’s increasingly technology-influenced ambience may make men behave so much like machines that it will eventually become easy for machines to replace human beings.

Table 9.10. E-governance and the Widening Gap between the Rich and the Poor

Responses	Frequency	Percentage
Widening gap	318	53%
Not Widening gap	282	47%
Total	600	100%



Among the respondents, 53.00% agree to the proposition that e-governance is widening the gap between the rich and the poor, and perceptibly are in full support of the arguments that we have advanced above. But still 47.00% do not endorse this viewpoint. They are obviously more conscious of the benefits of e-governance like easy access to information, time saving, increasing transparency, reduced travel, and environmental protection by eliminating the requirement of paper. They could be of the viewpoint that digital literacy is not something too difficult to obtain and even those who do not have their own laptop or smartphone can manage things at browsing centres.

A few of those in the 47.00% could also be supporters of Ayn Rand's philosophy of objectivism according to which self-interest should be the

primary concern of the individual and altruism is not a praiseworthy quality. This philosophy endorses the stance that in a free-market economy, those who fail to become rich or successful end up so due to their lack of commitment and nothing needs to be done to ameliorate their situation. When people support this philosophy, the widening chasm has no social significance.

9.11. Video Conferencing Instead of Face-to-Face Interaction

With factories and offices of multinationals located in different countries across the world, conventional, face-to-face meetings of employees or directors had become increasingly difficult. This problem was remedied to a large extent with the arrival of video conferencing on the scene. Since company matters can anyway be shared online because of digital technology, video conferencing has made meetings and discussions very easy. First of all it reduces the cost of traveling and outstation stay of the participants. Further, when a meeting or discussion has to be held immediately, video conferencing is the right solution, especially in situations where a consensus is required to take a decision. Face-to-face meetings require detailed planning like choosing a date convenient to all participants, choosing a venue, booking tickets, booking a place to stay etc.

In a study conducted on factors influencing an organization's choice of its communication medium, it has been found that "long and difficult meetings are best suited for face-to-face interaction, while short and regular meetings with simple context are the most effective when using VC solutions. Moreover, optimal number for effective VC meeting is 2-3 participants at each site" (Padalinskaya, 2013).

The results of face-to-face meetings can sometimes be qualitatively much better, especially in the case of personal communication. When all the participants are in the same room, there would obviously be both verbal and

nonverbal cues passing between them. Body language of a partaker is as indicative as his actual words, and in video-chatting people may often miss it. Words accompanied by body language conveys the information more correctly, helps better understanding of the issue under discussion, minimizes miscommunications, and emotions of the participants are better communicated to each other. “On the richness scale, a communication medium such as face-to-face interaction, is viewed as being rich” (Coulson, 1996).

Video chatting is, at any rate, much better than email communication or phone conversation. Many people choose between video chatting and face-to-face conversation based upon the number of partakers, duration of the meeting, and the nature of the topic under discussion.

9.11.1. Gender and Participation in Video Chatting Instead of Face-to-Face Interaction

Face-to-face communication may be more effective than video conferencing but some people take advantage of video conferencing by indulging in some personal businesses also while participating in it. This may not be possible during face-to-face meetings. In this incorporation of additional activity, some differences have been found between men and women. An article on ‘Video Conferencing Behaviors of Men and Women’ says that “Approximately 36 percent of men text others during video-conferences, to just 25 percent of women. More than one quarter (27 percent) of men check personal e-mails in a video-conference to 17 percent of women, and the same percentage is reported for men and women browsing the Internet when they are supposed to be involved in a video conference” (<http://conferencingadvisors.com>).

Overall, it appears that men have less patience to remain glued to the screen while video conferencing is going on. According to the article, 64% of men even sleep during a video conference. To that extent, more men might prefer video conferencing because they can engage themselves in some other business also while the meeting is going on.

Table 9.11.1. Gender and Participation in Video Chatting Instead of Face-to-Face Interaction

Gender	Frequently participating	Sometimes Participating	Never Participating	Total
Male	156 (49.21%)	115 (36.28%)	46 (14.51%)	317 (100%)
Female	70 (24.73%)	81 (28.62%)	132 (46.64%)	283 (100%)
Total	226 (37.67%)	196 (32.67%)	178 (29.67%)	600 (100%)

Chi square=78.50, df=2, Table value=9.21, $p \leq 0.01$

The association is significant

The analysis in Table No.9.11.1 shows that a higher portion of men (49.21%) than women (24.73%) participate frequently in video chatting. 46.64% of women do not participate at all in video chatting while only 14.51% do so. So, video chatting surely appears to be much more of a man's forte than women's. The main reason for this could be that women are more concerned about privacy invasions than men and they are often worried about videos, in which they feature, getting circulated. So, they apparently tend to limit their appearances in video chatting.

9.11.2. Education and Participation in Video Chatting Instead of Face-to-Face Interaction

Video conferencing/chatting has turned out to be a boon for students as well as those who train them. First of all, students can listen to lectures or have interactive sessions with experts or specialists in the field besides their

own regular teachers. They can interact with students in other countries, especially those who share similar interests. During training sessions, through video interaction, students can see animals and birds in natural settings, see the detailed working of a complex machine in some faraway land, or get detailed walk-through of historical buildings or monuments.

Besides making it easy to attend a class from anywhere in the world, video communication allows flexibility of time as well, because these classes can be recorded and listened to again when convenient. So, among those of different educational levels, those who had positive experiences through video interaction could prefer to indulge more in such collaborations than in face-to-face interaction.

Table 9.11.2. Education and Participation in Video Chatting Instead of Face-to-Face Interaction

Education	Frequently	Sometimes	Never	Total
Below HS	5 (17.86%)	10 (35.71%)	13 (46.43%)	28 (100%)
HS	28 (24.78%)	39 (34.51%)	46 (40.71%)	113 (100%)
College	89 (40.27%)	75 (33.94%)	57 (25.79%)	221 (100%)
Technical	42 (38.53%)	38 (34.86%)	29 (26.61%)	109 (100%)
Professional	62 (48.06%)	34 (26.36%)	33 (25.58%)	129 (100%)
Total	226 (37.67%)	196 (32.67%)	178 (29.67%)	600 (100%)

Chi square=23.54, df=8, Table value=20.09, $p \leq 0.01$

The association is significant

The analysis in Table No.9.11.2 shows that professionals have the highest percentage (48.06%) of people who frequently opt for video chatting. They are followed by college-educated, of whom 40.27% interact often

enough using video technology. Technically-qualified people have a slightly lesser percentage (38.53%) keen on relying on video technology. This is probably due to the fact that technical training, mechanical workshops, training of hard skills etc. are better imparted through face-to-face training than through video. The other two categories, the HS-educated and below-HS have only small percentages (24.78% and 17.86% respectively) of respondents interested in repeatedly using video. They also have the highest percentages of people (below-HS 46.43% and HS-educated 40.71%) who never do video chatting. Low education level obviously has a direct correlation with lack of interest in video conferencing.

9.11.3. Income and Participation in Video Chatting Instead of Face-to-Face Interaction

To invest in the latest technology, one needs money. So, wealthier people are more likely to communicate via video chatting more frequently. However, some may do it even if they are not very wealthy because there are people who are keen to dabble in the latest technical attractions that time holds out. Further, owning the latest technology always enhances the professional profile of an individual or a company. “When a company invests in a professional-grade web streaming system for their business, they say to both their competitors and their partners that open communication is a top priority and that they are ahead of the game when it comes to accomplishing it” (Mike, 2011). So, profit motive may also make people invest in and rely on video use to forge ahead in their businesses.

Table 9.11.3. Income and Video Chatting Instead of Face-to-Face Interaction

Income Monthly in Rs	Frequently	Sometimes	Never	Total
Below Rs 5000/-	54 (40.30%)	40 (29.85%)	40 (29.85%)	134 (100%)
5000-10000/-	50 (33.56%)	39 (26.17%)	60 (40.27%)	149 (100%)
10000-15000/-	42 (34.71%)	50 (41.32%)	29 (23.97%)	121 (100%)
15000-20000/-	35 (39.33%)	28 (31.46%)	26 (29.21%)	89 (100%)
20000 & above	45 (42.06%)	39 (36.45%)	23 (21.50%)	107 (100%)
Total	226 (37.67%)	196 (32.67%)	178 (29.67%)	600 (100%)

Chi square= 16.72, df=8, Table value=15.51, $p \leq 0.05$

The association is significant

The analysis in Table No.9.11.3 shows that the highest-income group of Rs.20000/ and above has the largest percentage (42.06%) of people who frequently participate in video chatting. This is more or less expected because high quality video-conferencing equipment is expensive and it will be easier for the higher-income groups to invest in it. Those in the income groups that follow, with progressively decreasing income, have steadily decreasing proportion of people who rely on video chatting. The only incongruity seen is with the lowest-income group of below Rs.5000/-. They have 40.30% of members interested in video chatting and this percentage is just below the 42.06% of the highest-income group, and more than that of all other income groups. This outward anomaly is because of the presence of students in the lowest-income group. Because they are not working and only sharing the family income, they fall in the least-income bracket but could be quite interested in experiencing new-fangled technologies and innovative ideas.

9.12. Discussion about Social Issues Online

Most of those who become members of social networking sites are people interested in exhibiting themselves and expressing their opinions. As such, a significant majority of them are likely to enter into discussing social issues also online. Besides social networking sites, there are discussion forums across the internet, dedicated to the discussions of specific issues. Many social issues were brought to the forefront through social networking sites and discussion forums. The phrase ‘me too’ of the now well-known ‘Me Too movement’ was coined in 2006 but it “spread virally in October 2017 as a hashtag on social media in an attempt to demonstrate the widespread prevalence of sexual assault and harassment, especially in the workplace” (<http://Wikipedia.org>).

There is an opinion that people who want to discuss matters that could be slightly embarrassing when spoken of at face-to-face meetings may find refuge in online discussions of such matters because of the anonymity the internet can provide (Pendry et al., 2015). A study conducted on online discussion forums has pointed to the fact that using such forums will promote offline activities of the users in similar areas (Pendry et al., 2015). This is contrary to the general belief that those who are very active online tend to be less participative in offline activities.

Then there could be people who are passionate about certain social issues but are unable to find proper platforms through which they can vent their passions. They too are bound to rely on online platforms to express their opinions about social issues and find potential converts to their causes. In other words, those who are otherwise unheard, can get a voice through the digital media.

Of the respondents, only 47.83% seem to be interested in participating in online discussion of social problems. The remaining may not be passionate

about these causes, may not be internet literate enough, may not have digital devices at their disposal, or may not be extroverts enough to publically air their opinions.

9.12.1. Gender and Participation in Discussion about Social Issues Online

Women were, traditionally at least, the marginalized gender, whose voices were suppressed for long. “Having a voice is crucial. It’s not all there is to human rights, but it’s central to them, and so you can consider the history of women’s rights and lack of rights as a history of silence and breaking silence. Speech, words, voices sometimes change things in themselves when they bring about inclusion, recognition” (Solnit, 2017). New Media have given women an opportunity to discuss social issues as had never happened in the history of women. So we can expect more women than men to make use of this opportunity. Further, women’s education and women’s empowerment are major social issues of today. Besides these, women have always been passionate about their desires and causes, even when their requirements and the value systems cherished were slightly different from the present-day requirements. This too points to the fact that women are bound to speak up and discuss as soon as they get a platform to express themselves.

Table 9.12.1. Gender and Participation in Discussion about Social Issues Online

Gender	Participate	Do not participate	Total
Male	177 (55.84%)	140 (44.16%)	317 (100%)
Female	110 (38.87%)	173 (61.13%)	283 (100%)
Total	287 (47.83%)	313 (52.17%)	600 (100%)

Chi square 17.24, df=1, Table value=6.63, $p \leq 0.01$

The association is significant

The analysis in Table No.9.12.1 shows that a much higher portion of men (55.84%) than women (38.87%) appears to be interested in discussing social issues online. Considering the fact that online platforms are the main avenues for women to speak up and still protect their anonymity to a certain extent, it is surprising that lesser percentage of women than men are showing the readiness to participate in discussions of social issues. One reason for this could be the fact that more men are computer-literate and internet-literate than women. Further, many women who showed the readiness to speak up about social evils have met with negative reaction. They were subjected to victim-shaming in many cases and the veracity of their statements was often questioned by their own families and agents of law enforcement. This type of treatment, known as secondary victimization, discourages women further from the discussion of social issues. “Negative reactions can thereby serve a silencing function. Women who initially break the silence and speak out about the assault may quickly reconsider this decision and opt to stop speaking” (Ahrens, 2006).

9.12.2. Education and Discussion about Social Issues Online

Unlike the general perception that educated young people are more fixated about their careers and enjoying life, many of them are involved in social issues like better health care, affordable nutritious food, access to clean water, protection against crime, gender equality, freedom from discrimination, and climate change (Thomson, 2015). Online forums and social networking sites are the best places for them to discuss these issues and plan a course of action, and educated people could be relying more on such sites to take their causes forward. Human rights violations, population explosion, closing the rich-poor divide etc. are some of the social issues that probably worry the less-educated who could be grass-root level workers. Still, they may not be joining online discussions in same numbers because of limited digital literacy.

Table 9.12.2. Education and Discussion about Social Issues Online

Education	Participate	Do not participate	Total
Below HS	11 (39.29%)	17 (60.71%)	28 (100%)
HS	40 (35.40%)	73 (64.60%)	113 (100%)
College	99 (44.80%)	122 (55.20%)	221 (100%)
Technical	66 (60.55%)	43 (39.45%)	109 (100%)
Professional	71 (55.04%)	58 (44.96%)	129 (100%)
Total	287 (47.83%)	313 (52.17%)	600 (100%)

Chi square 18.38, df=4, Table value= 13.28, $p \leq 0.01$

The association is significant

The analysis in Table No.9.12.2 shows that technically-qualified people have the largest percentage (60.55%) interested in online discussions of social problems. One reason for this could be their easiness in handling the digital medium. They are followed by professionals (55.04%) and college-educated (44.80%). While their level of education could be influencing their level of online participation, it is also possible that these people could be participating in discussing very different social issues, each deliberating on those issues, to the negativities of which they have been exposed. Both below-HS (39.29%) and HS-educated (35.40%) have comparatively small percentages interested in online discussions of burning social issues.

9.12.3. Marital Status and Discussion about Social Issues Online

Social changes have deep implication on marriages. For example, child marriage was the norm in certain societies and this practice was curtailed to a large extent by the increase in women's education and enactment of new laws. Social changes like women's empowerment, and giving of property

rights to women in communities where they were previously denied it, have been able to reduce the problem of dowry if not put an end to it. However, the existence of social changes, and their importance in relation to marriage, need not in itself make married people more interested in discussing social issues. Unmarried people could be more conscious of social problems that affect or influence marriage, and may like to remedy them before they themselves step into that complex domain. This may encourage them to actively participate in discussions regarding social issues that affect marriage. Unmarried may also have more time to spend online. Separated/divorced/widowed category of people could also be interested in discussing social remedies, especially if they have been affected personally by any of those issues.

Table 9.12.3. Marital Status and Discussion About Social Issues Online

Marital status	Participate	Do not participate	Total
Unmarried	125 (39.68%)	190 (60.32%)	315 (100%)
Married	157 (59.47%)	107 (40.53%)	264 (100%)
Separated, divorced, widow	5 (23.81%)	16 (76.19%)	21 (100%)
Total	287 (47.83%)	313 (52.17%)	600 (100%)

Chi square =27.56, df=2, Table value= 9.21, $p \leq 0.01$

The association is significant

The analysis in Table No.9.12.3 shows that married people have the highest percentage (59.47%) interested in deliberating on social issues. The separated/divorced/widowed category has the smallest percentage (23.81%) keen on addressing issues that affect the public but their number is way below that of the two other groups, and is just one-fifteenth of unmarried people. This small number makes it doubtful if the view of those in that group is truly representative of that group in general.

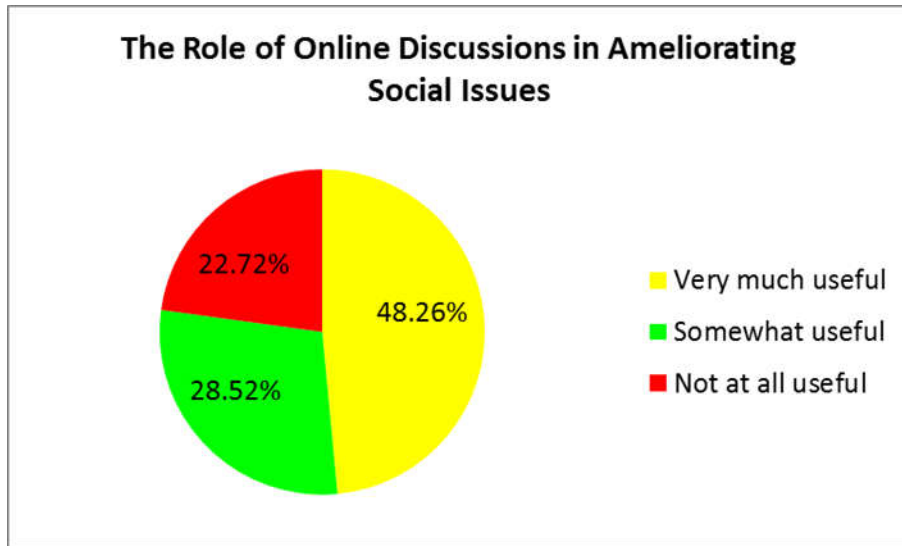
9.13. The Role of Online Discussions on Ameliorating Social Issues

In 1999, a model named Jessica Lal was shot dead while she was bartending at a party. Despite the fact that there were many witnesses to the crime, the court acquitted most of the culprits because witnesses either refused to testify or later turned hostile. The acquittal led to an outcry among the public and they started protest campaigns dominated by SMSs and emails. These campaigns eventually led to a retrial and conviction of the offenders. This is an example of how online discussions can eventually turn extremely useful in finding solutions to problems. Even in cases where a situation cannot be completely remedied through online discussions, it could help in creating awareness and preventing the repetition of such incidents.

Many social causes have been admirably served by online discussions and campaigns. Often an online petition started by someone to fight an injustice garners thousands of votes in a couple of days. “In the era of online social media, network contagion effects allow social causes to reach a large number of interconnected individuals fast, efficiently, and at low cost. Some social causes go viral and garner significant support very quickly; others are less successful...In addition to social influence, many successful campaigns present people with a clear and strong moral motivation to act on a social cause, from stopping mass genocide, to finding cures for debilitating diseases, to helping to save the planet” (Linden 2017).

Table 9.13. The Role of Online Discussions in Ameliorating Social Issues

Responses	Frequency	Percentage
Very much useful	291	48.26%
Somewhat useful	172	28.52%
Not at all useful	137	22.72%
Total	600	100%



According to Table No.9.13, 48.26% are of the opinion that online deliberations on social issues have a positive impact. These could be people who are passionate about remedying social evils and have found online platforms helpful for it. 22.72% are of the opinion that such discussions are completely fruitless. Their opinion may be a result of their unfamiliarity with online platforms and the difficulties in effectively handling them. Alternatively, they may not be either conscious or passionate about social evils. There is also the possibility that their attempts to remedy a problem had boomeranged and given rise to new issues.

Participating in social issues online fosters the probability of people keeping away from the social groups in their physical society. This promotes detribalization significantly because it prevents people from communicating directly.

The internet, in its turn, has also unleashed some social and ethical issues. These are problems of addiction to the internet, exposure to negative influences, easy opportunities for plagiarism, tendency to use online anonymity for undesirable purposes, and harms caused by the absence of

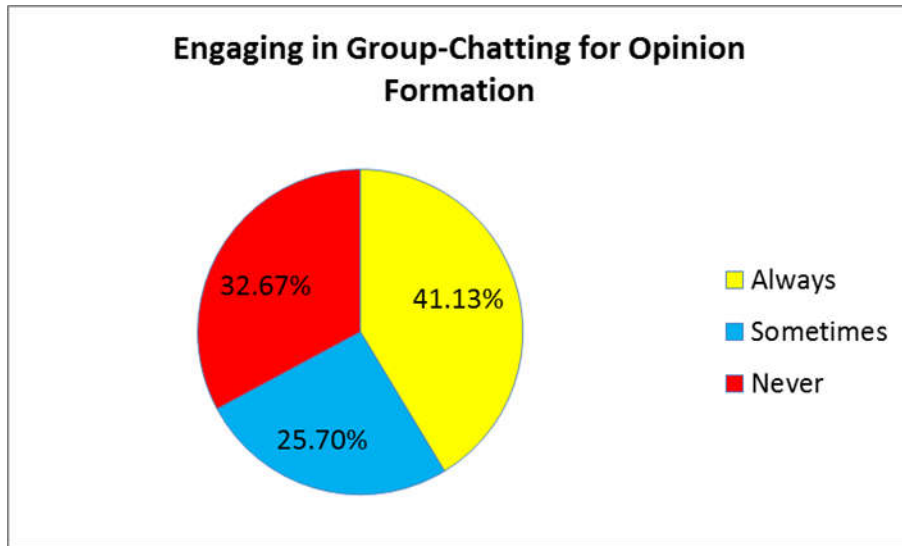
face-to-face communication. “Online communication is seen as detrimental to social skill development. The lack of social cues, inadequately supplemented by devices like emoticons, demands a level of complexity and care in communicative approach” (Ramli, 2011). It is also possible that those, who feel that online discussions are only somewhat useful or not useful at all in resolving social problems, could also be worried about the ethical issues that the internet is creating.

9.14. Opinion Formation as a Result of Discussions on Social Networking Sites

“The process of opinion formation on social media is more complicated than in real society, and information diffuses and evolves more rapidly. For instance, users always discuss issues with others anonymously. They do not know the true names of their neighbors, and they cannot become well acquainted with the personality characteristics of their neighbors. Moreover, users cannot directly see the internal opinions of their neighbors but instead learn about their opinions through the posts they publish” (Xiong et al., 2014). During online discussions, many people change their internal opinions to conform to the majority’s line of thinking. Sometimes this changing of one’s opinion may be good, but there are also chances that such changes may be detrimental because in many instances a person in a chat-group may not know anything about the antecedents, ideological beliefs, cultural backgrounds, or undesirable traits of others making the opinions.

Table 9.14. Engaging in Group-Chatting for Opinion Formation

Responses	Frequency	Percentage
Always	248	41.13%
Sometimes	155	25.70%
Never	197	32.67%
Total	600	100%



According to Table No.9.14, 41.13% of respondents chat frequently online, in the interest of forming opinions regarding various issues. These people could be interested in social causes, or may be garrulous by nature, transferring their verbal skills to another medium when they get the opportunity. The cover of anonymity that online platforms provide also may attract many people to chat frequently. Those who completely refrain from group-chatting are 32.67%, almost one-third of the respondents. They may be cautious and may not want to express their opinions to those whose backgrounds they know nothing about.

The analysis was done based on different variables like ‘gender’, ‘education’, ‘marital status’, ‘income’ and ‘occupation’. But some of the variables were omitted in certain cases because the association between that particular variable and the analyzed activity was seen to be very insignificant.

Discussion

From the dawn of mankind, those in power have exercised control over those whom they ruled. Democracy is supposed to have put some checks and balances over such brutal control but New Media is re-establishing this control in a subtle way. To make effective use of digital media, users are expected to submit a lot of personal data at various sites. Many organizations and even government may misuse this data for targeted marketing, psychological profiling for election propaganda, to help companies make product choices, and for helping in law enforcement or for facilitating administration.

The functionality of digital gadgets is such that they allow easy intrusion into people's privacy. It also paves the way for mass internet surveillance as well. Though social networking sites have put some controls in place for privacy protection, they are not totally effective. Further, everybody is not conversant enough with the use of those controls to take maximum advantage out of them. Online discussions help in opinion formation, and helps in remedying social evils through these discussions. Nevertheless, in a subtle way, digital media are widening the gap between the rich and the poor.

With the arrival of digital media, the distinction between public sphere and private sphere is getting blurred because lots of private information are put at social networking sites and made publically visible. All such sites are run by user-generated content which makes users purveyors and receivers of news at the same time. Whatever the democratizing effects of these sites are, and we have to admit that they are equal opportunity venues from certain perspectives, they are commercial platforms started with profit motive where people display carefully-cultivated images of themselves that they would prefer the world to see.

This scenario of things, despite its benefits, makes intrusion into people's privacy very common. Internet surveillance, which may be undertaken by the government for security reasons, or antisocial elements to plan illegal activities, further adds to such privacy intrusion. Though many social networking sites have privacy policies, none of these are failsafe methods strong enough to protect people's personal information that they are forced to submit at various sites. Digitization of government data also facilitates identity theft and data leaking. Still, many people are ready to accept the digital-world setup because it makes day-to-day working easy, allows advanced information gathering, facilitates freedom of expression, and can help in remedying certain social evils by online discussions.

Whatever the benefits of New Media are, all aspects of digitization are adding to detribalization. The digital public sphere facilitates freedom of expression but such an atmosphere will never provide the warmth of face-to-face interaction and physical proximity. Further, extensive digitization of data by the government is becoming a transgression into individual freedom because the authorities are having the full range of the public's personal details at their disposal. And since everyone will get their work done online because of data digitization, there will be absolutely no personal contact between govt. officials and the public.

Another facet of detribalization is the threat to people's privacy that is a natural corollary of using the digital media. The public is thereby getting more and more alienated from the authorities and from each other. And while video conferencing, considered one of the best upshots of New Media, has its plus points, it can never be a complete substitute for personal participation in debates and discussions. Finally, though social issues can be discussed online, it is very different from attempts at social reformation through grassroot level working and personal collaboration. Every one of the outcomes of digital media thus adds to the detribalization effect.

CHAPTER 10

DISCUSSION AND CONCLUSION

This study is an attempt to analyze whether the pervasive use of digital devices is creating an atmosphere where people are getting detribalized and too individualized to the extent that they are losing their natural bonhomie and the healthy bonds by which people were connected in traditional societies. The digitalization of the media is creating an alternate virtual world and digital society which is depriving people of their basic humanism. The fact that efficiency in job and effectiveness of entertainment are dependent to a large extent on digital support is increasing people's dependence on digital devices. This study is an engagement for assessing the involvement of New Media in human resources development, its intrusion into people's private sphere, and the resultant upheaval of the public sphere.

10.1. SPECIFIC OBJECTIVES OF THE STUDY

1. To assess the nature and extend of detribalization trend generated through the digitalization of the media and the virtual social reality experienced by the people.
2. To analyse the social life of people in the digital society.
3. To analyse the missing humanism in the virtual reality.
4. To assess the efficiency of the entertainment function of the virtual social reality created by the digitalization
5. To appraise the vocational efficiency of individuals engaged in production and services enterprises created by the digitalized society.

6. To analyse the efficiency of developing human resources in the community using the digitalized agencies.
7. To analyse the transgression of the polity to the private sphere of the individual through the virtual reality.
8. To assess the formation and transformation of the public sphere created by the media in the virtual reality.

10.2. Methodology in Brief

The data required for the study was collected by interviewing six hundred youths in the state of Kerala, within the age group of 20 to 40 years. For sampling purposes, Kerala was divided into three zones, namely Southern, Central, and Northern with one Thaluk selected from each zone and two booths from each Thaluk. One hundred people were chosen from each of these selected booths with the help of the area's voters' list, and they were interviewed using a structured questionnaire. Substantial data was collected from the responses to these questions but they were still supplemented with the personal observations of the researcher on people's increasing reliance on digital technology.

The collection of data was completed in 5 months, starting from January 2016. Extensive traveling was required to collect the material, and research and analysis were done in the three selected booths which are urban areas. The collected data was coded and edited to make it suitable for analyzing with SPSS. Descriptive and inferential statistical methods were used for analysis. The hypothesis was tested mainly using the Chi-square test. The validity of the postulates has been decided based on the results of the analysis. I have scrutinized the report thoroughly and details which are relevant to the understanding of the subject have been added.

10.3. Summary of Findings and Interpretations

It has been found that people are using digital devices extensively in their day-to-day communication, for discharging official duties, for entertaining themselves, and improving their performance. However, there are differences in the dependency on digital devices based on background variables like people's gender, marital status, education, occupation, and income. Despite the many positive results of this use, it is seen that the habit is causing irretrievable detribalization that physically separate people from one another and absorb them into a virtual reality that is fast becoming a new veracity for them. Given below is a chapter-by-chapter analysis of how the digital media is influencing detribalization.

10.3.1. Living in a Virtual World: Digitalization and Detribalization

The first segment of this study focused on the extent to which people are getting detribalized due to the creation of virtual reality by the digitalized media and people's dependence on virtual reality. Enquiry has been done into the extent to which people use the different digital devices and the relationship of the behaviour with the background variables namely gender, marital status, occupation, and income.

Owning smartphones and accessories, readiness for spending money for internet use, round-the-clock internet use, irritation at internet failure, preference of virtual friends to real-life friends, financial and economic transactions, neglecting work to spend time online, control over internet use, staying online longer than intended, (details provided in Chapter 4 from analysis 4.1 to 4.18) were the indices considered for the assessment of the level of involvement of the people in the digitally created social reality.

Overall, all the analyses from the above tables, mainly Tables 4.1.2 to 4.1.5, 4.3.1 to 4.3.5, 4.10.1.1 - 4.1.1, support my postulate the new media are

influencing the life of ordinary people and indicate that detribalization is on the rise because more and more people are depending on digital tools for their everyday transactions. The analyses referred to above reveal that the people are submitting themselves very quickly to the detribalization trend created by the new generation media. The first objective of the study has been satisfied by the findings.

It has been found that most people in the age group of 20 to 40 are rather crazy about the latest digital gadget. They keep on searching for the latest ads of leading digital devices-makers to find out what new digital gadgets are being developed and are keen to own the latest model as soon as it enters the market. And users have preferences of even companies based on their varying interests. Those who are keen on taking selfies, were seen to prefer Vivo's phones with pop-up selfie cameras and triple rear cameras while those who want to store more data obviously preferred smartphones with high internal memory like those produced by Oppo or Samsung.

Majority of the respondents of the study (84%) were seen to be smartphone owners. They were all using the gadgets with necessary accessories for value addition. When we consider the readiness of the respondents to spend money for keeping the gadgets connected to the internet, it is seen that a lion's share of them are willing to do so. Married people are the highest spenders among the groups based on marital status. But there is a slight anomaly when it comes to divisions based on income because those in the smallest income bracket were seen to be the highest spenders. This could be due to the reason that, students, who come in this bracket and who generally do not have high income, could be spending because they get parental help. In the division based on occupation, blue-collar workers seem to be comparatively high spenders.

One of the reasons for this smartphone craze is the status accorded to users in their peer group when they have the latest devices to show off. Those who can afford are ready to buy more than one device in a year just so that he or she has got the latest ones. Many of the respondents even claimed that it was their fourth smartphone in a year and appeared to be quite proud of their conquest. They showed me the latest features their devices had and the countless apps they had downloaded.

An especially interesting experience during the interview that I remember is a case in a family where a brother and sister, children of a respondent, had to share a mobile because the parents either could not afford to spend money on two devices or did not want the children to be too much attracted or addicted to what such devices could offer. The respondent told me that though they had kept a strict time schedule for the siblings to separately use the device, it was not always easy to make them stick to that time schedule. Quarrels for the device was very frequent in the house because quite often both of them wanted the phone at the same time. Sometimes quarrels arose when one deleted the other's stored data, whether accidentally or by design to wreak vengeance on not getting the phone when he or she wanted.

Among the respondents, 85.00% were seen to have round-the-clock connection with more males than females having it. In the division based on education, those in all educational categories had more than 78.00% with round-the-clock connection. Coming to occupation, it is businessmen and professionals who had higher percentages of members with continuous connection and more married people than the rest seemed to prefer this setup. In the income-wise distribution, those in the income bracket between Rs.10000 and 20000 had the highest percentages of people with continuous connection.

Round-the-clock internet is quite beneficial in many ways but obviously becomes counterproductive in some cases. People frequently pause in their work to check their emails or messages just to satisfy themselves that they are not missing anything. In fact, while I was interviewing one of the respondents, he jumped up to check the message every time his smartphone sounded an alert. For many people, the last thing they do before going to bed and first thing they do after getting up in the morning is check their WhatsApp or Facebook. Earlier these were the two points of time when most people offered a prayer, read something, did exercises, watered their plants, or went for a morning walk. Now virtual world activities like updating one's status on various networking sites, checking the number of likes one's posts are generating, and finding out how many people are sharing one's posts or what comments the posts are generating, have all supplanted most of these healthy activities. Besides that, some people check their messages if they happen to get up at night to answer nature's calls. Very often messages do await them at those odd times also because of the time difference between their own country and other countries where they could be having friends. The sight of a message wakes people up fully and they find enough time to respond to it at the middle of the night. Soon such people's biological clock becomes synchronized with this midnight tryst with the internet that they automatically wake up at that particular point of time at night to interact with their digital tools and online friends.

The analysis 4.13 shows that overall 75.00% of the respondents get irritated when network is not available, with a larger portion of them 'always' getting irritated and the rest getting irritated 'sometimes'. Again, as in most cases, more men than women are vexed when the internet fails. A larger percentage of separated/divorced/widowed people seem to be always exasperated when network fails, compared to married and unmarried. In occupational categorization students and business people have the biggest

percentages of those who get agitated when network connection fails, and agriculturalists have the highest percentage of people who never get irritated at network failure.

When internet connectivity is suddenly lost when a person is in the middle of watching a movie or sending an email, feeling a certain amount of frustration is only natural. But so addicted are some people to the digital world that they boil over with rage when internet connection is lost. Many vent their anger by shouting at their hapless family members or colleagues who may unknowingly make some casual queries to them when the internet connection is lost. It is said that some people behave rather weird when internet connection is lost by hitting their fists on the table or throwing even breakable things against the wall. So dependent are some on the internet for all forms of communications and transactions, both official and personal, that there is the 'fear of missing out' (FOMO) on some important job or information while they remain unconnected. Since they are not used to working in any other way, they feel like someone lost in an uninhabited island like Robinson Crusoe when the internet conks out.

Online friendships did not seem to be very popular among the respondents because nearly two-thirds were seen to prefer real-life friends. Among them, males outnumbered females in showing preference to online friends. Among those in different occupations, business people were seen to be the keenest on making online friends. The rest of them, in all categories, had higher percentages of people who preferred real friends to online friends.

For those who are physically or mentally lonely in real life (mental loneliness is too often the cross of people who cannot adjust to the expectations of their peer group, or fit into the roles that society assigns them) , online friends, especially those who share their interests, are a very attractive proposition. However, once they start acquiring online friends, it becomes a

mania for some people. Some of my respondents boasted that they had thousands of online friends and many were trying to increase the number to cross 5000 and then get as many followers as possible. But when I asked them how well they knew their friends, they claimed to know well only very few of them. They were not even sure whether some of their so-called friends had fake identities.

Online platforms give people the freedom to project themselves to the world as they want. Further, a person's physical appearance or dressing style is unimportant for his virtual friends and he can always 'unfriend' people when he gets tired of them and move to another online group. However, despite understanding the reasons for people becoming enamoured with online befriending options, I really felt surprised by the extent to which people got detribalized by preferring virtual friends to flesh-and-blood friends.

In one case, I found a rather garrulous respondent, talking profusely about the details of an online friend's hobbies which included fishing, paragliding, and many other physical activities. And by following that friend who lived in another continent, this respondent knew the brand and cost of the new fishing net that this friend had bought and the aviation rules that bound paragliders in his country. At the same time, when I asked him about his next door neighbour, he did not even know where he worked, let alone know what his hobbies were. All he knew about that neighbour was that he watered his garden every evening except on rainy days. This was a glaring example of the type of detribalization through which we are living now.

Self-control is difficult to come by for too many people as exemplified by the lifestyle of spendthrifts, junk-food eaters, smokers, alcoholics, drug addicts etc. Controlling addiction to digital technology is also apparently not easy as seen by the level of addiction among internet-users. The analysis on

control over internet usage shows that nearly three-fourths have difficulty in controlling themselves with a higher portion of them having limited control and the rest of them finding it impossible to control and only slightly more than one-fourth have complete control. Females seem to have better ability to control themselves than males and only a much lesser portion of females than males find it impossible to control themselves. In educational categorization, below-HS and HS groups top the matrix (nearly 40.00%) of those having no ability to control their internet attraction and HS group top the matrix in the category of those who have high control over their internet penchant. In marital categorization, married people have a higher percentage than unmarried people who can control themselves while separated/divorced/widowed people have none with the ability to control themselves.

One of my respondents couldn't take his eyes off his laptop even while I was interviewing him and when I mentioned that, he showed me a viral video where a bridegroom was engrossed in his video game, giving scant attention to the ceremonies going on around him, including those in which he was supposed to participate. Not only that, he was even seen shooing off a guest or two who had come onstage with wedding gifts, without even raising his head from the smartphone screen.

Once when I went to a funeral venue, I found that some of the visitors to the venue had their faces glued to their smartphones. It appeared that they had come there to check their WhatsApp messages or latest news and not to share the sorrow of the bereaved family or show their respect to the departed or render any help that may be required at such occasions. And one of them was banging his fist against a table in front because the internet was either slow or unavailable. Another was trying to shoot a video of the scene on his smartphone.

A respondent of mine had spent a tidy sum and got a website made for his goldfishes. He showed me the site, describing in detail the generic and species names of the two varieties that he bred in his aquarium and compared them to some related but exotic species whose details he had collected from online magazines. He told me that he spent a lot of time in uploading on his site the latest photographs and information about his goldfish and comparing them with the information and images of goldfishes on other websites. Indeed his site looked quite good but his wife told me that he often forgot to feed the fish or change the water and had to be reminded to do it. In other words, he could not control his indulgence on his virtual goldfishes, even though the very existence of his virtual goldfish world depended on the proper functioning of his real goldfish aquarium.

While analysing the overall involvement in the digital world, an absolute majority (63.00%) of the respondents were seen to have a high-level of involvement in the digital world, and lesser percentages were seen to have advanced and low level involvement (15.00% and 22.00% respectively).

One respondent detailed to me a long list of things for which he used the internet. First of all, he said that he got married by selecting his bride through a matrimonial website. He got his first job also by applying through an online job portal and rented his house through a real estate agent's website. He paid taxes, paid utility bills, read the newspaper, learned yoga, chose his son's paediatrician, attended official meetings, made purchases, booked tickets, contacted friends, sent emails, watched movies, listened to music, ordered food on weekends, booked deals, consulted a doctor, and used GPS through various websites. The only things that he couldn't do online were going jogging and getting a haircut.

I have used Baudrillard's concept of hyperreality to explain how the online world has become a hyperreality for its participants because they often

fail to distinguish between the physical world and virtual world as many of the things that are conventionally done in the physical world can now be managed in the virtual world also.

The functionality of the internet allows it to expand without boundaries. As it expands limitlessly, more and more human beings get caught within its folds because of work-related requirements, entertainment preferences, emotional needs, and changing social norms. This attraction leads to detribalization because the more a person's involvement in the virtual world, the less his connections would become to the real world. As people get deeper into the digitally-created social reality, we clearly see the manifestations of detriablization syndrome which is fast becoming an international phenomenon. The way digital technology is developing, detribalization syndrome is likely to soon engulf most of the developed and developing world.

10.3.2. The Changing Society in a Digitalized World

The second segment of the study deliberates on the ways in which digital devices and social networking sites are changing the face of human societies by redefining interaction patterns. Man is a social animal so that societies will continue to exist in one form or the other but people are likely to change based on how social coherence is maintained and the sense of belonging is created in social groups. The study uncovers these vicissitudes and effects by analyzing people's changing behavioral patterns.

Face-to-face communication is the greatest casualty of the arrival of digital media – which means that people find less time for direct communication even with their family, choosing to interact with through text messages or emails.

About 76.66% of the respondents feel that digital media is affecting their social life adversely, either partially or intensely. More males (34.70%) than females (25.80%) feel that the negative ramifications of digital media are very high. In educational categorization, nearly one-third of college-educated people and lesser percentages of technically-qualified people and professionals are conscious of the deleterious effects of the internet and online socializing. Coming to married/unmarried, separated/widowed/divorced category has highest percentage (38.10%) believing strongly in the adverse effects of the internet, followed by married people and then by unmarried people.

Congratulatory visits, celebratory visits, and condolence visits have significantly reduced in number because people respond to these occasions through WhatsApp or email messages. One respondent said that he had managed to cut short personal visits drastically by using digital tools and the resultant sedentary lifestyle had given him hypertension. However, he showed no inclination to change his lifestyle.

Of the respondents, only a very small portion (23.50%) was seen to deny the superiority of online relationships over physical world relationships. The rest of them believed that these relationships were either very effective or at least partially effective.

While social media networks do give a voice to common man, they also give some benefits to certain categories of people and handicap others by that. Those who have the ability to write good prose or lyrical language, or can click good photographs, have an advantage over others in the social media milieu over others. They are able to post things that more people would read, even if there could be an element of exaggeration or falsity in their writing. I know a woman who praised her (late) father to the skies frequently through her Facebook posts when in fact the man was a bit of a crook and

lazybones who did not do work worth a penny during his entire lifetime. She would not have dared to make such claims to her immediate circle of family and friends because most of them knew him well. On a Facebook page, those who knew the truth may not question her out of politeness or reluctance to speak badly of a departed person. And for the rest of hundreds of her friends, she managed to project a glowing picture of her dad portraying him as everything he was actually not in real life. She would obviously be happier in her online society where she can have things the way she would prefer to than the way they actually are.

With digital devices having become so pervasive, lots of people use them to communicate with family members instead of talking to them face-to-face. Of the respondents, 63.33% did so and among them more males than females did so. Among marital groups, separated/divorced/widowed people, a whopping 90.48% seemed to prefer the option, while the unmarried (67.30%) and married (56.44%) had much lesser portions who preferred it.

The problem is that some are not satisfied just by using digital devices themselves and have a missionary zeal to convert others to their viewpoint. However, among the respondents nearly half of them appeared to be indifferent to persuading others, and only less than 20.00% were seen to be seriously into persuading others to rely on digital devices to communicate with family members. In gender comparison, more men were seen to be interested in persuading others than women did. In marital categorization, married people were seen to be more adept at persuasion than unmarried people.

Persuasion is a tricky process through which a person is subtly brainwashed into accepting another's viewpoint. As it does not involve intimidation, it is difficult to overtly fight this practice. Among my respondents, I saw many people being persuaded by their peers to

communicate digitally with their family members. One female respondent said that earlier she used to communicate with her grandmother on landline, and call on her fairly frequently. Her grandmother was, anyway, not comfortable with any of the digital tools. But then a cousin prevailed upon her so much to buy a smartphone for grandma and familiarize her with email, WhatsApp, social networking sites etc. that she eventually did so. It was apparently no cakewalk to familiarize the elderly lady with these gadgets but the granddaughter persisted and eventually managed to train her in all types of online communication. So there were two levels of successful persuasions in this case and the new scenario had led to significantly-reduced personal visits to the grandmother with the grandmother-granddaughter duo communicating mainly through digital tools. Here we see not just an example of persuasion but a crucial evolutionary change in the communication patterns moulded by digital technology.

With the arrival of online groups, the growth of offline cultural organizations has been impacted. Of the respondents, 63.33% did not have any membership in offline cultural organizations. Of these, a higher portion of men than women were members in such associations. Married and unmarried people had roughly the same percentage of people interested in joining cultural organizations while separated/divorced/widowed people appeared to have the least interest.

A human being is a social animal and the collective identity he gets from participating in cultural organizations is an important impetus for his successful functioning. Participation in offline organizations often does not come cheap because of the rent of the venue, commuting expenses, membership fee, etc. There could also be exacting standards, dress codes, or screening for joining some offline organizations. Online organizations are generally free of such encumbrances and online crowd funding enables easy

fund collection. One respondent said that the main reason for his preference to online organizations was the anonymity they provided. I realized that he was a very creative but shy person who did some good blogging. He told me that he would never be able to verbalize at an offline venue what he wrote in his blogs. Many of the things he wrote were personal experiences and he had strong reasons why he could not openly claim them to be his experiences as some family members were involved in it. Another respondent said that at offline organizations, his statements were often met with strong counter-questions that he found very unappealing. Online statements also elicited negative feedback but he said that there was never pressure on him to answer those questions instantly and that he always got plenty of time to discuss or research the matter to make the right response. Yet another said that the act of hugging which was a way of greeting during offline encounters revolted him. 'No one comes to hug me at an online venue,' said he.

Social ceremonies were found to be not anathema to the majority (57.00%) but still there are many who appear to be indifferent to them. Men seem (65.30%) to be keener than women (47.70%) in taking part in such ceremonies, unmarried people (62.86%) keener than married (48.48%) , and separated/divorced/widowed people (76.19%) the keenest. Coming to educational categories, the less-educated appears to be more involved with below-HS group having 78.57% and the HS-category having 71.68% of interested people. However, in all categories, more than half are seen interested in participation.

Religious ceremonies are different from social ceremonies and only less than half (46.67%) appear to be interested in such ceremonies. More women (54.06%) than men (40.06%) appear to have the interest or obligation in joining in and the level of education shows a direct correlation to such participation with the least-educated having 75.00% and the most-educated

having only 35.66% interested in them. Among the married/unmarried, separated/divorced/widowed appear to be the keenest participants followed by married, and then by unmarried.

Participating in festivals, performing rituals, and enacting social practices satisfy a deep-seated primal yearning in human beings. These ceremonies, some of which are performed privately and others publically, have defined the shared identity of communities across the ages. Festivals mark the periods of harvest, onset of seasons, important events in the shared history of the community and keep legends alive by enacting them in many forms. Celebrations give local artisans and craftsmen a chance to make an extra income by using their skills creatively. While religious ceremonies are typically performed by people of a particular religion, the related festivities like fireworks, decorations, concerts, carnivals, and cuisine are shared responsibilities of people of all communities in the area, based upon their abilities. One respondent stated that year after year he took the contract for fireworks at a local temple though he was not a member of the religion to whom that place of worship belonged.

People's diminishing presence at social ceremonies is attributed by some to their waning need for such ceremonies as the virtual world is satisfying many of their social needs. It may be the case with some but definitely not all. 'I am trying nowadays to learn to play *'pulluvanveena'*, *'pulluvankutam'* etc. ' said a respondent during the interview. 'These instruments are vanishing because the pulluvan community that traditionally played them are engaged in all types of jobs like others. If some of us do not take an interest to preserve them, all these folk arts would completely vanish, ' she said. This lady surely belonged to a minority group interested in preserving the past and thereby preventing the acceleration of detribalization, but everybody may not be equally enthusiastic as shown by the analysis of the

numbers interested in participating in social and religious ceremonies. How long traditional skills like *kalamezhuthu* would be preserved is anybody's guess. However, there are competitive sports like the boat races of Onam season in which people of all backgrounds and belief systems participate and induce the festival spirit in onlookers as well endowing the whole process with an aura retribalization.

Personal visits to friends are also coming down due to the emergence of New Media. Only less than one-fourth of my respondents felt that New Media had not affected personal visits negatively. More men than women seemed to feel that personal visits have come down very much. Among marital divisions, married people have the smallest percentage (35.20%) who contributes to this viewpoint, with unmarried and separated/divorced/widowed category having roughly the same percentage (between 42.00% and 43.00%) who feel that personal visits to friends have come down. Among the different educational categories, professionals and college-educated have the highest percentage (40.30%) who believe that personal visits have gone down as a result of digital communication.

Needless to say, New Media is bound to have an impact on visits to friends and face-to-face communication. A respondent said that he regularly wished a second cousin on his birthdays and wedding anniversaries because Facebook reminded him to do so. And since he apparently has an artistic bent, he spent some time to make these greetings aesthetically appealing also, earning some kudos in the process from the other friends of this cousin as well. However, he said that he had never seen this cousin, and not sure how exactly he was connected to him, and that if not for Facebook, was unlikely to have ever come across him. And this real cousin, whom he knew only as a virtual cousin, did not live in another continent. He lived in a village reachable at the end of a five-hour road journey. Again, when I asked the

man, he was not sure what the name of the village was, though he knew the legend behind a fabulous peepal tree of that village because that cousin had posted the picture of the tree and its legend on his Instagram page. From what I could gather, he had no plan to ever visit his cousin.

Participation in religious rituals has been declining with increasing education but some people believe that New Media is also contributing to this trend. Of my respondents, only 39.50% feel that New Media has not affected people's participation in religious ceremonies. Among men and women there is fairly the same percentages who believe that the effect is significant and more unmarried than married think so while only 9.52% of separated/divorced/widowed people think so.

People's diminishing presence at social ceremonies is attributed by some to their waning need for such ceremonies as the virtual world is satisfying many of their social needs. Of the respondents 17.83% felt so and 35.17% feel that New Media has not reduced this need at all while 47.00% feel that New Media has reduced it to a certain extent.

People's indifference to traditional functions like *theyyam* or *thira* is a glaring example of people's diminishing presence at these festivals. One of my respondents said that the younger generation had very little interest in attending these festivals that follow folk traditions, even though many of them appreciated good photographs of *theyyam* artists on Instagram and shared them with others. Another respondent said that she earlier used to regularly go for ThrissurPooram and in the process meet many of her friends. But now she prefers to watch the live telecast of the festival on her smartphone.

To the question whether online relationships are more effective than offline ones, only 23.50% of the respondents vouched that face-to-face personal contacts were the good ones. More men than women feel that social

media-created online relationships are superior to relationships in the physical world. Among educational categories, professionals and technically-qualified people give more credence to the power of social-media relationships. In marital categories, overall the unmarried seems to have more belief in the depth and harmony of online relationships over real-life ones. Among people of different occupations, people in more well-paid occupations appears to be more convinced of the superiority of social-media friendships.

A respondent said that though she lived in a sort of joint family, she often discussed her problems or explained her guilt feelings to her closest online friend because she had difficulties in making her family understand her point of view. She did not know everything about that online friend, but said that it was that very anonymity that gave her the courage to open up to that friend. She even said that once she received financial help from that friend. When queried whether the source of that money was clean, she agreed that she had no idea about it.

About people's level of involvement in the society, 13.00% of the respondents feel it is high, 51.50% feel it is low, and the remaining feel it is medium, and more men than women feel it is high. The least-educated (below-HS) have the highest percentage with high-level involvement in the society and even that percentage is only 17.86%. This percentage steadily decreases with increasing education, becoming just 6.98% in the case of professionals, though there are minor variations in-between.

Some of the respondents had donated money when crowd-funding was done by sites to help sick children etc. But they have rarely got directly involved in social welfare activities like helping the victims of violence, broken homes, or natural disasters.

The second objective of the study analysed in chapter V was to understand how people's social life has changed due to the arrival of digital media. The analyses Nos.5.1.1 -5.1.2, 5.5.1-5.5.2, 5.6.1, 5.10.2, 5.11.1-5.11.3, 5.12.1-5.12.3, 5.13.1, 5.15, 5.16 clearly show that face-to-face communication is steadily on the decline everywhere while more and more people are opting for different types of digital communication. Even those who are in the vicinity of each other and so can interconnect comfortably through direct interaction, nowadays prefer to communicate through digital tools. This practice is taking people still deeper into detribalization and the analyses substantiate the second objective also.

10.3.3. The effect of virtual reality on humanism

Humanism can be defined as man's interest in freedom and progress but also includes his/her consideration for fellow human beings or rather the ability for empathy and understanding. Use of digital technology is believed to have impacted this facet of human nature also. Though the virtual world is giving people a new form of unprecedented privacy and freedom of expression, it is also in a way dehumanizing them. Many people feel that people's constant use of digital gadgets and the way they use them are indicative of their indifference to other people's requirements and convenience.

Lots of people speak loudly into the mobile with no consideration for the convenience of others. Among the respondents, 71.00% do it either always or sometimes. Of this, it is more men than women who did it, and more unmarried people tended to cause disturbance by talking loudly into their mobiles than married and separated/divorced/widowed people.

Traditional rules on etiquette and politeness like saying 'thank you' or showing respect to elders were introduced long before smartphones were

invented. So nobody had laid down rules on how people should use their phones without inconveniencing others. This has given a sort of wanton freedom to some smartphone users. Once, standing in a supermarket queue, I was forced to listen to the lengthy harangue of a woman who was pouring forth her marital woes to a friend without the least embarrassment. On another occasion, while waiting at a doctor's waiting room, I heard a man giving maths lessons to someone via skype and so absorbed was he in that he did not respond when the receptionist called his name and later quarreled with her for letting in someone who came later than him. And then there was this youngster at a mall who was boasting to another how he had successfully jammed the phone-line of a friend as an act of vengeance.

Digital devices give people easy access to pornography, violent scenes etc. More men than women seem to make use of these and in marital categories, separated/divorced/widowed people seemed to be more into watching the stuff. Coming to income divisions, those in the higher income groups seemed to have no hesitation in watching objectionable material in public whereas the lower income groups seemed to be more conscious of the impropriety of doing so. Among those in different occupations, those in more important positions were seen to be more inclined to publically watch such things without any embarrassment in inconveniencing others.

A gentleman was watching objectionable material on his laptop during a flight. The lady passenger sitting next to him found it extremely inconvenient and complained to the flight attendant. But the flight attendant said that he could not order the gentleman to stop it because there was no rule to do so. But the woman persisted and finally he compromised not by stopping it but by covering his head and the laptop together in a rather flimsy shawl and enjoying the stuff in the privacy of the makeshift tent. Digital technology is fast rewriting the definitions of privacy and individual rights.

There are those who use their mobile phones to jam others' phone lines. Though 32.00% of the respondents claimed never to have done it, 60.00% confessed to doing it sometimes or rarely, and 9.20% were found to be doing it frequently. More women (38.90%) than men (25.90%) never do it but the remaining, who indulge in it either frequently, sometimes, or at least rarely, formed a significant percentage (58.90%). In the educational categorization, technically-qualified had the highest percentage (14.70%) who engaged in phone-jamming though 35.80% of them never did it at all. Some of my respondents said that they did phone-jamming as a prank, though one youngster said that he had a brother working in cyber-security field who had real expertise in phone jamming and did it for security reasons, sometimes on request from others.

Password hacking may be done with criminal intent to steal data. But it may be done to retrieve data or solve a crime. There is very little need for those who are not in the profession to hack a password but still 8.00% of the respondents reported doing it frequently and 5.20% doing it sometimes. More men than women tended to hack others' passwords but still 63.70% men did not do it at all. More unmarried people than married people indulged in password hacking even though 63.00% unmarried never did it. One respondent said that she received an email from a cousin who was traveling via London saying that he had been robbed at the airport of his valet and passport together with some other papers. This cousin then requested her to send some money urgently to his bank account, the details of which he had given. Fortunately, she was wise enough to check the cousin's itinerary with some other relatives and found out that many of the relatives had received a similar message. The sender of the email was a swindler who had hacked this cousin's email password and was sending a similar message to practically all the contacts in his address list.

Coming to sending objectionable messages, only 3.30% were seen to do it frequently but only 59.30% completely kept off such activities. Others did it sometimes or rarely. In gender division, more women than men refrained from sending such messages and among educational categories, the highest percentage in every category completely refrained from doing so. About those in different occupations, among students there were none who did it frequently; agriculturalists, businessmen, and blue-collar workers had only less than 3% who did it frequently; and professionals had only less than 2.00% who did it frequently. In income divisions, there was a direct connection between income and the tendency to send objectionable messages, with lower-income groups having lesser percentages of people who indulged in such behavior.

Some people used swear words during mobile conversations – 3.20% did it frequently, 35.20% sometimes, 27.70% rarely, and only 34.00% avoided it completely. Men were seen to do it more than women, and unmarried people more than married people. Many were ready to lend their phones to others during emergencies, and more unmarried people than married were seen to render this sort of help. In the educational divisions, overall, the more educated were keener to lend their phone ‘frequently’ to others. One respondent complained that her child picked up some swear words from the grownups in the family who had no hesitation to swear during mobile conversations.

In the case of using mobile phone while driving, only 21.70% completely eschewed the idea. More men than women did it and among educational groupings, the below-HS had the highest percentage who frequently or sometimes did it. The more educated tended to do it less and less of married people than unmarried used their mobile while driving, indicating that they were more conscious of the risks involved in it.

Many remain focused on their mobile phones while walking, and remain oblivious to an approaching man or animal or maybe a revving vehicle. More men than women do it, and more married than unmarried do it 'frequently' and 'sometimes'. Among educational categories, college-educated have the lowest percentage (29.90%) who does it 'frequently' and the highest percentage (14.50%) who never do it. Some of the respondents rather jovially talked about a viral video that showed a woman falling into a swimming pool by texting and walking but did not seem to feel the necessity for totally refraining from doing so. All they said was that people had to be more careful while walking by the side of a swimming pool and not stop using their mobiles while walking.

Of the respondents, only about 50.00% depended substantially on their mobile phones for disseminating information. Among them, more males use it than females and more unmarried use it than married. 25.00% show a high level of willingness to help those who are not familiar with the intricacies of the internet while 29.33% are never ready to give such help. More women than men seem to be inclined to extend such help because 33.44% of men never give such help whereas it is only 24.73% women who stick to such behaviour. In marital division, more unmarried than married proffer such help. However, separated/divorced/widowed people have the smallest percentage (9.52%) who refuse to help others.

The third objective of the study was to analyse the missing humanism in the virtual reality. The analyses from Tables No.6.1-6.1.2, 6.2 -6.2.4, 6.3.1-6.3.3, 6.4, 6.5, 6.6, 6.7, 6.8.1-6.8.3 show that by continuously using digital gadgets, many people are forgetting basic rules of courtesy, consideration, politeness etc. Phone-jamming, password hacking, sending objectionable messages to others, using swear words etc. are manifestations of this new trend. It is often seen that people are more interested in photographing or

videotaping a crime than in helping the victim. This is another facet of detribalization where we see people more and more self-centered and isolated, with scant regard for the comfort of others.

10.3.4. Entertainment Function of the Virtual Social Reality

With the digital entertainment industry having virtual museums and theme parks which transport users to another world, the idea of entertainment has been redefined. This has affected the way people divide their time and spend their leisure time, their choice of hobbies, and their patterns of socializing. One of the objectives of the study was to analyze the efficiency of the entertainment function of the virtual social reality created by digitalization.

Gaming opportunities are abundant when one owns digital devices. Still, it does not seem to have turned into an addiction here because Of the 600 respondents in this research, those who spend more than three hours per week on gaming constitute the smallest portion (12.67%) of them. Those who spend two hours constitute the next-lowest portion (21.83%) and 28.17% do not play at all.

Among the respondents, though addictive gaming was not very common, those who indulged in it refused to see it as a negative trait. They all claimed that playing online games only enhanced people's cognitive skills – their mental skills associated with learning and problem solving; improved hand-eye coordination; and improved their ability for thinking fast and taking quick decisions. They refused to consider the damage it causes by taking time away from physical activities, academic learning, or other hobbies.

The ability to download music of one's choice is one of the big advantages that the internet provides and 64.83% of the respondents made use of this facility. Men (71.92%) were seen to keener on this than women

(56.89%) , and unmarried (73.97%) keener than married (56.06%). The level of income did not appear to be directly related to music-downloading. The interest in music could be the main guiding factor. One of my respondents said that he listened to music while driving, while having his food, while on his morning walk, and while he worked in the garden. Many women said that they listened to music while cooking and doing other household chores. In short, those interested in music made use of this facility at every possible time.

Social networking sites are widening people's number of acquaintances and giving freedom of expression to many people. Of the respondents, 77.33% were seen to be using Facebook. Many of them did boast of having friends in faraway continents, of having successfully used Facebook as a marketing tool, and of getting abundant opportunities through the site for showcasing their talents. However, one lady had an experience of meeting an old school-friend on Facebook 20 years after she had left school. She was very happy and exchanged a lot of memories with the friend before she realized that it was a different person who had befriended her only to promote the garments she was selling online. She unfriended her and got out of the friendship but she was very embarrassed because she had reminded the 'friend' about some secrets only she and her real childhood friend knew.

About watching TV shows, video clips, and movies online, only about half the respondents (51.50%) appeared to be keen on it. As in almost all gender comparisons, more men (60.57%) than women (41.34%) and more unmarried (59.68%) than married (44.32%) appeared to be interested in these online entertainment options. Many of the respondents were seen to be crazy about downloading entertainment apps. Netflix and Hotstar were seen to be a perennial favourite among youngsters. IMDb Movies & TV did not have

many fans but those who liked it were highly devoted fans. One music buff had downloaded every Justin Bieber app.

There are people who love to surf the internet just for entertainment. Of the respondents, 52.33% were so. A direct association was seen between the level of education and the tendency to see surfing as an entertainment option because it was seen that higher the education, more the percentage of people of that group who did so.

Coming to blogging, 43% of respondents are bloggers, with more male bloggers (47.95%) than female bloggers (37.46%). Technically-qualified (51.38%) and college-educated (54.75%) people have a fairly good number of bloggers among them and even the below-HS group has a reasonable number (25.00%) of bloggers.

One person said that his offline handicrafts business was doing better after he started blogging about it. Another said that blogging helped him to get in touch with more people. The person most enthusiastic about blogging was a woman who detailed her daily morning trysts with an *uppan/chempoth* (crow pheasant) in her backyard in a blog. She said she uploaded photos and videos with every blog, like that of the bird against different backgrounds, its morning sunbath with spread chestnut wings, its feeding on berries and snails, and its bird-call which the locals consider very auspicious. She said she got very good feedback for her blogs.

The fourth objective of the study was to identify the efficiency of the entertainment function of the virtual social reality created by digitalization. It has been conclusively proved by the analyses in Tables No.7.2.1-7.2.4, 7.3.1-7.3.2, 7.4, 7.5, 7.6, and 7.8. These analyses show that users are progressively getting more attached to digital entertainment and prefer it to conventional games and sports which are more beneficial by giving lots of health benefits,

by nurturing team spirit and healthy competition, and by minimizing social differences. The indulgence on online entertainment also leads to detribalization by isolating people from the physical world, reducing face-to-face interaction, and depriving them of conventional patterns of meeting and sharing.

10.3.5. Human Resource Development and Vocational efficiency in the Digital Society

The fifth and sixth objectives of the study were to identify the vocational efficiency and human resources development in a digitalized society as a result of the use of New Media.

Digital tools are overhauling human development in every arena. They play an important role in increasing productivity and increasing worker efficiency by making the work easier, by influencing interaction patterns, improving learning opportunities, and by ensuring user comfort. The internet plays major positive roles and some negative roles in this field of human resources development.

The internet is seen as an important tool for knowledge enhancement by an absolute majority of respondents (85.00%) since people can absorb information and thereby knowledge through the internet in any format they prefer. Deviating from the usual pattern of results in gender comparisons, in this case it is more females (92.93%) than males (77.92%) who are convinced of the extremely utility of the internet for knowledge boosting.

Among the respondents, some students were very vocal about the academic benefits they got from the internet. There are plenty of sites for various subjects, competitive exams, general knowledge, arts, and crafts. Many students said they could perform very well by relying on these sites. Even some of those engaged in farming said that they could improve the

quality of their crops and get better yield by relying on the sites that provide the necessary information. There was one instance of a man with limited education who got his bachelor and master's degrees by learning during his spare time and while traveling by relying on the internet.

About getting the required information on the internet, the respondents were not seen to be just as confident because only 51.67% felt so. In this also more females (61.84%) than males (42.59%) seemed to be satisfied with the information the internet gave. In educational divisions, more-educated people were more satisfied with the internet's information-providing ability than the less-educated.

The internet has helped to improve the overall quality of life; 70.00% of the respondents vouched for this. Even the remaining felt that there was at least some improvement. There was none who felt that digital technology has not positively impacted people's lives. More men (78.23%) appeared to be conscious of this increased comfort than women (60.78%). Among educational groups, professionals and technically-qualified people seemed to be more convinced about this than lesser-educated people. Those in more responsible occupations appeared to be more comfortable with what digital tools can offer.

Most of the respondents listed the reduced need for commuting as a main benefit of the internet since people could shop, pay utility bills, order food, take classes, transfer money, send things, and communicate fast from home itself. Some claimed that the reduced traveling lessened the number of vehicles on the road and improved air quality. Many respondents felt that social networking sites gave a chance for ordinary people to find expression. One respondent, who had a friend with a minor handicap, said that at an online meeting place a person with a handicap gets an opportunity to introduce themselves as people with many interests and skills before coming

out with their disability problem whereas in the physical world it is their disability that is noticed first of all.

Whatever the positive upshots of the internet, some respondents felt that it brings about a level of anxiety also, though only 31.33% felt a high level of anxiety, with 34.33% people feeling medium level and another 34.33% feeling low level of anxiety. More women (39.93%) than men (23.66%) felt a high level of anxiety and among educational categories the least-educated had the highest percentage (57.14%) with such anxiety which steadily decreased with increasing education, indicating a direct association between the level of education and internet anxiety syndrome. In income division, the highest income group had the smallest percentage (14.95%) with a high level of anxiety which in most instances increased with decreasing level of income.

Since technology makes people's lives more convenient and entertaining, people lose the ability to cope with uncertainties and inconveniences. So they could get worried and anxious for minor reasons. One respondent said that while traveling to a relative's village, her husband was unduly anxious about whether the village had proper internet reception. Another was seen to be worried thinking whether he would be able to manage some money transaction online. The very idea of going all the way to the bank frightened him.

More than half the respondents (52.00%) appeared to be at ease in using digital technology for decision-making, with males (62.15%) having a higher percentage than females (40.64%). Among educational categories, less-educated people appeared to rely less on the internet for decision-making. Students (72.73%) , businessmen (69.23%) , and professionals (61.02%) used it more than the rest. Shoppers used the internet a lot for decision-making in both online choices and offline choices.

Overall, 89.33% believe that New Media is indispensable for Human Resources Development. Most people are convinced about New Media's important role in streamlining and enhancing vocational training and performance. Multinationals can design training modules for company-specific skill development and provide it across the continents to train their staff. Further, while selecting candidates, human resources professionals will be able to trace many facts about the attitude or preferences of a candidate from their Facebook or Twitter accounts, over and above what their CVs may state. These may sometimes be positive information while sometimes it could be red flags. Getting online feedback about the company also helps in human resources development.

By offering digital storage spaces, New Media helps to reduce workplace clutter by limiting or eliminating the need for paper, pens, pencils, clips, erasers etc. 69.11% of respondents appear convinced of this. One respondent described how his office now only had a few hundreds of CDs and pen drives instead of the thousands of files on shelves they earlier had. A de-cluttered office space would obviously increase productivity. However, digitally stored items should also be correctly labeled and sorted to ensure work efficiency. One respondent said that mistakes in labeling created some problems in working when his company merged with another one.

Electronic support is very useful at the workplace and 64.53% of the respondents believed so. Overall, the analyses have showed that those in the higher income groups and those in better occupations were more convinced about the power of the electronic support though the more-educated groups appeared to have less conviction that it could be a better alternative to face-to-face interaction. Easy apps for information retrieval, electronic learning resources, software for scheduling and time-tracking, email support services, tools for workplace monitoring and surveillance, and digital message boards

that can inform and motivate employees are all different facets of electronic support. One of the respondents said that in the healthcare industry that she worked in, an electronic support group did wonders in helping an individual by providing him advanced information on the decease, decision-making help, and financial assistance.

About having increased creativity in executing one's job by using the internet, 57.44% believed it was possible. Among technically-qualified people (68.42%) , professionals (62.63%) , and college-educated (60.90%) , among those in different occupations, and those in higher-income groups had significant percentages (between 69.77% and 27.08% and between 71.76% and 32.43% respectively) who believed that the internet bolstered creativity. "The internet offers several creative outlets, " said one respondent. "Like if you can write, earlier it was only newspapers and magazines that were the main outlet. Now you can blog, submit your articles to interested websites, publish them in Facebook groups where people share similar interest, and can even self-publish your book. And for those interested in photography, there are free photo-editing software, and many avenues to post and sell photographs. Further when we see an abundance of creations, we get more ideas also. "

Each person develops his/her skills, or improves on the existing ones, using New Media in a way most suitable for his pursuits, shaped also by other factors like workplace demands and social trends. From Tables No.8.9.1-8.9.2, 8.10.1-8.10.3, and 8.12.1-8.12.3, it can be seen that New Media increases vocational efficiency by saving time, removing clutter, and communication faster but the extensive use of digital tools is causing detribalization because people are not communicating face-to-face with the colleagues in their immediate vicinity but only through digital channels.

Human resources development is also bolstered significantly by the steady growth of New Media because the internet provides a unique type of support and inspiration by providing extensive learning opportunities and helping in developing one's skills. The Tables No.8.2.1-8.2.3, 8.3.1-8.3.3, 8.4.1-8.4.3, 8.7.1-8.7.3, 8.8.1 show that this too leads to detribalization because instead of approaching a teacher or another individual for skill enhancement, people are approaching a virtual medium for help and are getting cut off from direct experiences and face-to-face contact.

10.3.6. Public Sphere and Private Affairs in the Virtual Reality

The virtual world is blurring the divisions between the public sphere and the private sphere because social media networks are public spheres where a lot of private information is shared. Further, digital technology has made it easier for the political authority to interfere in the private sphere of the ordinary citizens. Individual privacy is the biggest casualty in this changed scenario

Only 16.17% of the 600 respondents felt that there was no interference to individual privacy due to digital gadgets. The rest believed that there was either persistent or infrequent interference. More males (61.20%) than females (46.29%) , and more higher-educated people than lesser-educated people appeared to feel that the interference was persistent. "I agree that one cannot keep on posting on Facebook or Twitter and then expect to remain anonymous, " said a respondent of mine in her mid-twenties. "But I feel uncomfortable when I hear that the photographs I post could be stolen and used by strangers for any purpose. They say there are many technical solutions like 'cookie cutter' programs to counter such activities but I am not very tech-savvy and have no patience to learn about such things. " One person even asked me if political parties made use of personal details from social networking sites because he had read somewhere that during American

elections a company named Cambridge Analytica made use of millions of Facebook users' data for psychological profiling – to find out voters' inner preferences from the revealed data and then use targeted ads to influence their political decisions.

Internet surveillance may be done by authorities for security reasons or crime detection, by companies for marketing, or by antisocial elements for committing crimes. Irrespective of the reasons for it is done, 59.50% felt that such surveillance encroached on individual freedom. Business people and students (72.53% and 72.73% respectively) , professionals (71.19%) , and white-collar workers (70.93%) had significant percentages who felt that the loss of privacy is the unavoidable result of internet surveillance. Many of the respondents refused to accept the claim that such surveillance was necessary for a country's safety especially if the country was geopolitically sensitive. They said that national security would be a continuous requirement and governments could not make it an excuse to pry into everybody's life. One respondent even said that as technology advanced, it would become easier for the governments to collect personal data without people's knowledge and that this data could be misused later even by political parties.

No one enjoys marketing calls and unnecessary messages and only 8.62% were seen to be patient enough not to ever feel irritated ever by such calls. The rest found them always or at least sometimes quite irritating. One respondent had an interesting experience to narrate as to how a marketer went on making calls to her father on their house landline even ten years after his death, enquiring whether he would be interested in taking a medical insurance policy.

Social networking sites have many privacy policies to help users protect their privacy. Some do not use them and some do not feel that they are good enough. Among the respondents, 41.00% believed that such policies

were not effective at all. Overall, the less-educated people seemed to have higher portions of members satisfied with the effectiveness of SNS's privacy settings. Some respondents suggested methods like using a separate email account exclusively for social networking sites, using a Virtual Private Network (VPN) to log on to the internet etc. as security measures because they were almost sure that at least some of their personal identification data were misused by third parties for marketing purposes. A few of them were worried about falling into honey-trappers' nets.

Most of the governments are getting their data digitalized to make administrative jobs easy. Of the respondents, 43.67% did not approve of this digitalization as they felt that it threatened privacy and made things difficult for those who were not computer-literate. While some respondents were of the opinion that the government should do more to reduce the threat to privacy, some also said that too much regulation could suppress innovativeness in the digital technology industry.

Some respondents complained that healthcare data protection rules were not strong enough. Since hospitals and diagnostic centres store patients' healthcare data digitally and send reports online, it can be easily accessed by hackers. One person said that a total stranger contacted her saying that they were in need of B-negative blood and asked whether she was willing to donate. "Of course, blood donation is nothing wrong," the lady said. "But I was surprised that a total stranger knew so many details about me. Not only did he know my blood group, he also knew that I had diabetes. He told me that since I had no complications arising out of diabetes, and my diabetes was well-controlled, I could donate blood without any risk. From where did he get so much information about me?"

Digital technology aids in economic offences like illegal foreign trade, credit card frauds etc. and 67.66% believed that such offenses had increased

because of the spread of digital technology. Further, because of the way digital devices functioned, many felt that the data within them were not private at all. Aadhar details have to be submitted for many purposes nowadays and about half the respondents were worried about the loss of privacy and probable misuse of personal data involved in it. Another aspect of digital technology, namely e-governance, has some positive sides but 53.00% of the respondents were seen to feel that it was widening the gap between the rich and the poor.

Video-chatting is a very beneficial mode of communication and only 29.67% of respondents totally refrained from engaging in it. More men (49.21%) than women (24.73%) , and more higher-educated than lesser-educated were seen to be keen on it. As most people engaged in video-conferencing, they were quite clear on how to project themselves during it. One person suggested that we should give importance to the background – that one should speak with a good garden, an impressive bookshelf, or some good photographs in the background, depending upon to whom one was talking. He said his friend probably lost a job because of a faulty background during the interview. The friend had allowed himself to be interviewed via video-conferencing and projected himself from a shabby bedroom background with clothes strewn all over. One respondent said that she came face-to-face with a rather frightening stranger when she was trying to connect to a friend through a video-call. She seemed rather confused about how it happened – she did not know whether she had dialled a wrong number or the person purposely connected with her without permission.

Only 47.83% of the respondents were seen to be interested in discussing social issues online and in this there were more men (55.84%) than women (38.87%). Respondents with artistic interests seemed to be happy with such discussions, because, according to them, such discussions provided

guidelines on opportunities to showcase their talents and sell their products. However, some complained that during political discussions, many people tried to convert them to their respective political ideologies and some even picked up nasty fights on social issues if the participants could not see eye to eye on the rights and wrongs of a social issue.

Tables Nos.9.1.1-9.1.3, 9.2.1-9.2.3, 9.5.1-9.5.3, 9.8, 9.9 show that New Media is eroding the difference between the public sphere and the private sphere because people put a lot of private information on networking sites that can be seen by the public. This results in the digital media encroaching into people's personal lives and is thus another facet of detribalization. The digitization of data by the government bolsters this situation because people lose the conventional face-to-face contact and bonhomie with government officials when they manage all their submissions online while at the same time exposing themselves by submitting their personal information at various websites. This fully proves my postulate about the transgression of the polity to the private sphere and the transformation of the public sphere.

10.3.7. In Brief

The data collected during the study and the analyses done have proved conclusively that the use of digital gadgets is highly pervasive. It is also discernibly steadily increasing, as is proved by a fast-increasing market for such devices, and with people grabbing their smartphones anywhere and everywhere to check their messages or chat with their friends. World has become hyper-connected through digital devices and those who do not own a smartphone do so either because of internet illiteracy or lack of funds to buy it.

Data show that people's dependency on smartphones, obsession about it, and addiction to it, are on the rise. This trend is unlikely to be reversed

because when majority prefers to communicate through a specific medium, those, who are not interested in it, have also got to accept it because otherwise they would be left behind.

This study has conclusively proved the hypothesis that communities are getting detribalized progressively because of the arrival on the scene of virtual societies that are replacing traditional societies. However, the world cannot now go back to the patterns of *bonhomie* that conventional societies cherished and their face-to-face interaction at festival venues or evening conclaves. People will definitely continue to communicate through and respond to the agents of New Media, whatever their negative effects are.

This is not to say that all the results of using digital tools are negative. The internet has made communication extremely fast and easy. This has increased productivity significantly. These changes substantiate Malinowski's theory that solutions come up in response to human needs which may be social, biological, or psychological. The enormous help that smartphones provide for information gathering, communicating, taking photographs, shooting videos, listening to music, alarm-setting, blogging, and many more is a requirement in the present-day work culture so that these things were waiting to be invented.

In the modern society, the public sphere created by the digital media satisfies the considerations of the conventional one except that it has no physical location. This fits in with Habermas's description of public sphere as a "virtual or imaginary community, which does not necessarily exist in any identifiable space". The modern public sphere gives enough communication space for interested people through various social platforms like Facebook, Twitter, and YouTube, each of which caters to the user needs to express themselves in different ways. What McLuhan states about the medium of TV,

that “The new electronic interdependence recreates the world in the image of a global village” is seen to be true in the case of social networking sites.

The exploitative greed of capitalism which Karl Marx had highlighted is seen in another form in the digital world. Despite the fact the virtual media is powerful enough to let the users communicate in multiple ways, profitability is the ultimate aim of digital economy also. users function in an emotional vacuum The websites that are the building blocks of the virtual world functions with user-generated content so that the division between the purveyors of information and buyers of information is often blurred and users are manipulated to function in an emotional vacuum and make difficult choices in using the sites and accepting information.

While users are free to express themselves on social networking sites, they have to function almost as if they are on the stage because their posts and photos are constantly seen by others. So that they are conscious of the need to create an online persona that could be slightly different from the real individual. But such facades may be strong enough to create an inferiority complex in other users and could also produce a harmful panopticon effect on users.

Despite the enormous benefits, it has to be remembered that the negative effects of the digital world cannot be ignored. To minimize the ill effects, online social networking can be complemented by sufficient offline activities like get-togethers, meetings, social work, alumni gathering etc. In fact, nowadays, many old friends or forgotten relatives are coming together through online social networking sites and then arranging offline parties or get-togethers where they meet and share a lot of things. This is one of the ways in which detribalization syndrome is getting remedied.

Another remedy is to avoid the use of smartphones during meetings or celebrations where people are in full face-to-face contact with one another. Such opportunities of physical proximity should be fully utilized and enjoyed instead of slipping into the virtual world even during such occasions. People should also ideally reduce online entertainments and indulge more in offline entertainments and activities to cultivate team spirit and sharing of successes.

And to reduce smartphone addiction, people can employ some self-regulations. Minimizing the number of apps; switching-off the phone every night; and turning off unnecessary notifications so that posts and messages are checked only manually when the user is free, are some of the rules that can be set for reducing smartphone usage. Such a rule-bound co-existence with laptops and smartphones is likely to ensure a more healthy and productive use of digital devices.

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Schedule No:
Place :
Date :

**LIVING WITH THE DETRIBALIZATION SYNDROME OF THE DIGITALLY
CREATED SOCIAL REALITY: KERALA IN FOCUS.**

(Interview Schedule)

**Anila K T
CHMK Library
University of Calicut**

I Personal Data

- Name and Address :
- Sex : Male / Female
- Age : Below 30/ 30-40/ 40-50 /50 and above
- Religion : Hindu (F)/ Hindu(B)/ Muslim/ Christian (F)/
Christian(B)/ Others (-----)
- Education : No schooling/Primary/Secondary/
HS/College/Technical/Professional
- Marital Status : Unmarried / Married/Separated/Divorced/ Co-
living/Widow/ Others (.....)
- Occupation : Agriculture/Business/ Blue collar/White
collar/Professionals/Technologist
Others (.....)
- Income (Monthly) : Below Rs.5000/ 5000-10000/10000-
15000/15000-20000/20000 and above
- Place of Residence : Rural / Urban

II Family Background

SL. No	Name	Relationship to the respondent	Age	Education	Marital Status	Occupation	Monthly Income
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III In the Digitalisation Process

1. What all digital devices do you own?
 a) Ordinary Mobile phone b) Smart Phone c) Desktop Computer
 d) Laptop Computer
 e) Tablet Computer f) other (-----)
2. Amount spent for Internet (Monthly)
 a) below 500 b) 500-1000 c) 1000-1500 d) above 1500
3. Are you connected to the internet round the clock?
 a) Yes b) No
4. Which is the main gadget that connects you to the internet?
 a) Smartphone b) laptop c) desktop d) tablet PC e) others
5. How long have you been using internet? a) below 3 years b) 3-4 years / c) 4 years and above

6. How much time do you spend for outgoing calls using cell phone? A) Below 1 hr. b) 1-2 hrs.c)2-3 hrs. d) 4 hrs. & above
7. How many SIMs do you have for your phone connection?
a) 1 b)2 c) 3 d) 4 e)5
8. How many telephones have you been using?
a) 1 b) c) 3 and above
9. On an average how much time do you spent daily for the internet?
a) Below 1 hr. b) 1-2 hrs. c) 2-3 hrs. d) 3 hrs. & above
10. Ability to use the internet facilities:
a) Log in: Yes/No b) Browsing: Yes/No c) Uploading: Yes/No
d) Downloading: Yes/No e) Making e- payments: Yes/No
f) Web site creation: Yes/ No
11. Do you have the ability to make e-payment?
a) Yes b) No
12. Which if the following internet services do you use?
a) E-payments b) online banking c) online shopping d) GPS e) e-booking f) email g) e-governance services
13. Do you prefer real friends over virtual friends?
a) yes b) No
12. Do you feel irritated if network connections are not available?
a) Always b) Sometimes c)Rarely d)Not at all
13. Do you have online friends with whom you don't have direct contact yet?
a) Yes b) No
14. How often do you neglect household chores to spend more time on-line?
a) Not at all b) Sometimes c) Always
15. Do you think that you have enough control in your internet usage?
a) Can control b) Somewhat control c) Impossible to control
16. How often do you find that you stay on- line longer than you intended to ?
a) Always b) Sometimes c) not at all
20. How do you rate your involvement in the digital world?

1	2	3	4	5	6	7	8	9	10
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IV Social Life Amidst the Digitalisation Process

21. Do you get sufficient time to spare for your family? a) Yes b) No
22. Do you think that New Media are negatively affecting social interactions?
a) Very much b) Somewhat c)Not at all
23. Do you use digital devices to communicate with family members?
a) Yes b) No

24. Do you persuade uninterested family members to use the digital device?
a) Frequently b) Sometimes c) Never
25. Are you a member of any cultural organization? a) Yes b) No
26. Do you participate or take leadership in any social movements?
a) Take leadership b) participate c) Not participate
27. Are you interested to participate in social ceremonies?
a) Yes b) No
28. Are you interested to participate in religious ceremonies?
a) Yes b) No
29. Are you interested to participate in spiritual ceremonies?
a) Yes b) No
30. Do you think that new media have reduced communication between family members?
a) Very Much b) Somewhat c) No
31. Do you think that new media have kept you away from visiting friends?
a) Very Much b) Somewhat c) No
32. Do you think new media reduced direct contacts with relatives?
a) Very Much b) Somewhat c) No
33. Do you think that new media limits your participation in religious rituals?
a) Very Much b) Somewhat c) No
34. Do you think new media reduce the need of attending social ceremonies ?
a) Very Much b) Somewhat c) No
35. Do you think that relationships in social media are stronger than that in real community?
a) Very Much b) Somewhat c) No
36. On the whole, what score do you give for your involvement in society?

1	2	3	4	5	6	7	8	9	10
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- V I Humanism and the virtual reality
37. Do you talk loudly over the cell phone even while people around you are disturbed by it?
a) Always b) Sometimes c) Never
 38. Do you view objectionable scenes in public without considering the feelings of People around?
a) Frequently b) Sometimes c) Rarely d) Never
 39. Do you jam the phone lines of others?
a) Frequently b) Sometimes c) Rarely d) Never
 40. Do you hack other people's passwords?
a) Frequently b) Sometimes c) Rarely d) Never

41. Do you send messages which are objectionable to others?
a) Frequently b) Sometimes c) Rarely d) Never
42. Do you talk over your phone to others using swear words?
a) Frequently b) Sometimes c) Rarely d) Never
43. Are you willing to offer your phone to others in urgent situations?
a) Frequently b) Sometimes c) Rarely d) Never
44. Do you talk over your mobile phone while driving?
Frequently b) Sometimes c) Rarely d) Never
45. Do you talk over your mobile phone while walking?
a) Frequently b) Sometimes c) Rarely d) Never
46. Do you use your phone to disseminate important information to others?
a) Frequently b) Sometimes c) Rarely d) Never
47. Do you help others to use on-line facilities which are very much necessary?
a) Frequently b) Sometimes c) Rarely d) Never

VIII Leisure and recreation in the new social reality

48. How much time do you spend on computer gaming?
a) One hour b) Two hours c) More than 3 hours d) Do not play
49. Do you download music and video from the internet? Yes b) No
50. What are the popular social networking sites you use?
a) WhatsApp b) Facebook c) Instagram d) LinkedIn e) Others
51. Do you use Facebook? a) Yes b) No
52. Do you watch movies, television, and video clips online?
a) Yes b) No
53. Do you download and use applications for entertainment?
a) Yes b) No
54. Do you use the Internet for surfing?
a) Yes b) No
55. Do you blog?
a) Yes b) No
56. Do you think that New Media are affecting sports and games?
a) Very much b) Somewhat c) Not at all

V Improving human resources

57. Do you think that the internet is enhancing your knowledge?
a) Yes b) No
58. Are you getting the required information from the internet?
a) Yes b) No

59. Are you more comfortable because of digital technology?
a) Yes b) No
60. Please rate the comfort brought about in your life by the Net

1	2	3	4	5	6	7	8	9	10
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61. Please rate the anxiety brought about in your life by the Net:

1	2	3	4	5	6	7	8	9	10
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62. Do you think that digital technology helps in decision-making?
a) Influences b) Somewhat influences
63. Do you think that New Media are indispensable to human resources development?
a) Yes b) No
64. Do you feel that the internet is helping you to improve your vocational performances?
a) Very much b) Somewhat c) Not at all
65. Do you think that New Media reduces workplace clutter?
a) Yes b) No
66. Do you prefer internet support instead of face-to-face interaction at workplace?
a) Yes b) No
67. Do you think the internet increases creativity in one's job?
a) Yes b) No
- VII Individual in the new social reality**
68. Do you feel that your privacy is interfered by digital world?
a) Always b) Sometimes c) Never
69. Do you think that internet surveillance is a threat to individual freedom?
a) Yes b) No
70. Do you get irritated when unwanted messages and calls are coming to your devices?
a) Always b) Sometimes c) Never
71. Do you think privacy policies are effective in social networking sites?
a) Very much b) Somewhat c) Not at all
72. Do you endorse the government's data digitalization?
a) Yes b) No
73. Do you think that digitization of personal data is a threat to your privacy?
a) Very much b) Somewhat c) Not at all
74. Do you feel that economic offences are increasing through digital technology?
a) Very much b) Somewhat c) Not at all
75. How private do you consider the information stored in your digital devices?
a) Very private b) Somewhat private c) Not private

76. Do you agree to the idea of giving aadhar details for all purposes?
a) Yes b) No
77. Do you think that video-conferencing is better than face-to-face interaction?
a) Frequently b) Sometimes c) Never
78. Are you of the opinion that e- governance shall widen the gap between the poor and the rich?
a) Yes b) No
79. Do you discuss social issues online?
a) Yes b) No