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The goal of political satire in Indian media

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Abstract:

Our perception of humour has been altered by political satire. It would be true to claim that genuine journalism is less visible on successful news channels—also referred to as the fourth pillar of democracy—and more prevalent in stand-up comedians. With all of the needless yelling, screaming, and meaningless/baseless arguments, journalism has become a joke. Memes, stand-up comedies, and sitcoms have found a home on digital platforms. These content types have not only provided audiences with visual entertainment but have also had an impact on the daily lives of individuals from diverse backgrounds. The rise of political comedy on the internet has altered public perception of politics. The political satire of today disproves this notion through the use of memes, stand-up comedy, and situational comedy. This essay defines "enterprise Hindutva" as a mediation version of Hindu nationalism that has been influenced by social media's capabilities and the cultural norms that surround it in metropolitan India. Business Hindutva is able to reason, freely choose experiences, and collaborate with inconsistencies. It resides in the spectrum that is intended to be the ideological project.

Keywords:

Political satire, journalism, Indian stand-up comedy, enterprise Hindutva, memes, satire.

I. Introduction:

Political satire in Indian media aims to offer a witty and critical commentary on the nation's political climate and the acts of political figures. Political satire aims to accomplish numerous significant goals through a variety of humorous mediums, including cartoons, stand-up comedy, television programmes, and written content. Politicians and other public officials' decisions, policies, and actions can be closely examined and criticized through the use of political satire. It makes those in positions of authority more answerable by exposing their inadequacies, duplicity, and failings. Satirical content provides a platform for freedom of expression, allowing individuals to voice their opinions, concerns, and dissenting views in a lighthearted and entertaining. Satire frequently use humour to get people talking about politics. It can raise public understanding of political concerns by making complicated subjects more approachable and relatable to a wider audience. manner. In a democracy like India, this is essential for a healthy and vibrant public discourse. Political satire frequently explores social and cultural topics in

addition to politics. It is a reflection of the ideals, zeitgeist, and conventions of society. This multi pronged strategy aids in addressing wider facets of Indian society as well as political issues. Satire provides solace in a politically charged and often stressful atmosphere. It offers a brief diversion from the gravity of political discourse by enabling people to laugh at the absurdities of politics. Readers and viewers are prompted to consider the accuracy of the information they see in the media by satirical content. It makes them wonder about the stories that politicians and the media present. Satire frequently brings people together through laughter, bridging political divides. By enabling people from various backgrounds to find humour in common, it can help close ideological divides and promote a sense of unity. It's crucial to remember, though, that political satire's potency varies and that its objectives are occasionally debatable. It can encourage civic involvement and constructive change, but it can also feed prejudice and reinforce political preconceptions. At the end of the day, political satire in Indian media serves to entertain, The purpose of political satire in Indian media is to make fun of and criticize the frequently convoluted and divisive realm of Indian politics by utilizing irony and comedy. It is a type of social and political commentary that uses humour and parody to draw attention to the shortcomings, quirks, and peculiarities of public leaders, organizations, and laws. Indian media seeks to accomplish a number of goals through the lens of satire, such as encouraging political awareness, advancing freedom of speech, and drawing the public into critical conversations regarding the condition of Indian democracy. This satirical approach encourages active civic participation and accountability while offering a novel and frequently entertaining way to examine the difficulties and complexities of Indian politics. stimulate thought, and promote democratic participation. Hindu nationalism's enduring relevance in the new millennium India exemplifies the dichotomy of international Internet media technology supporting a nationalist ideology that is firmly chauvinistic. The term "enterprise Hindutva" refers to a mediation version of Hindu nationalism that has been influenced by social media's capabilities and the cultural norms that surround it in metropolitan India. Business Hindutva is enjoyable, experiential voluntary, and argumentative.¹ It resides within the ideological endeavor that is meant to be a range as opposed to a point of convergence. Like white nationalism on the internet, it's "an infinite variety with a working logic (Deem 2018). It might bring together scattered actors with a range of goals in an environment of self-rewarding self-activity in new media Business interests assembling around social media in the form of bots and

II. Literature review :

This essay presents the viral culture of videos, memes, and websites deploying the tropes of parody and satire as a newly emerging discourse of social and cultural critique on the Indian web. It situates this cultural phenomenon at the intersection of a prior tradition of heterodoxy in India as well as the globally proliferating memetic culture. The essay argues that the speech is distinguished by a logic of repetition with difference both in its parodic/satiric text as well as through its medium that allows the text to repeat at new sites creating new meanings. Based on an extensive literature review, we suggest that ‘fake news’ alludes to two dimensions of political communication: the fake news genre (i.e. the deliberate creation of pseudo journalistic disinformation) and the fake news label (i.e. the instrumentation of the term to delegitimize news media). While public worries about the use of the label by politicians are increasing, scholarly interest is heavily focused on the genre aspect of fake news. We connect the existing literature on fake news to related concepts from political communication and journalism research, present a theoretical framework to study fake news, and formulate a research agenda. Thus, we bring clarity to the discourse about fake news and suggest shifting scholarly attention to the neglected fake news label. This paper delineates ‘enterprise Hindutva’ as a mediation form of Hindu nationalism shaped largely by the affordances of social media and the cultural practices surrounding them in urban India. Enterprise Hindutva is argumentative, experiential voluntary and capable of working with contradictions. It inhabits the ideological project envisioned as a range rather than a point of convergence. Enterprise Hindutva suggests that it is through the very bickering on social media and repetition of simplified summaries of key ideological principles that Hindutva finds its latest mediatic conditions for renewal.

III. Conclusion:

In conclusion, the purpose of political satire in Indian media is crucial to understanding the democratic environment of the nation. It contributes to various crucial goals while using comedy and satire as a platform for social criticism, political commentary, and entertainment. It gives people the power to hold institutions and politicians responsible, supports free expression, informs and involves the public, and encourages a deeper comprehension of complicated political topics. Political satire aims to support an active, critical, and knowledgeable public rather than merely being funny. It facilitates communication, promotes debate, and helps to cross

barriers caused by cultural and geographic disparities. Satire serves as a unifying factor in a nation as different as India, frequently serving as a reminder of the common follies of politics. The nexus between social media and the "Enterprise Hindutva" phenomenon in urban India highlights the complex interactions between politics, technology, and social identity. As we get to the end of our conversation on this topic, a few important points stand out: Growth of Enterprise Hindutva is proof of the transformation potential of online media. Social media has made it possible for ideas and narratives to spread quickly, amplifying the voices of both progressive and regressive people. It is a reflection of the larger trend of technology influencing social norms and values.

IV. Future scope :

Future political satire's objectives in Indian media could have a big impact on how the nation's politics and public conversation are shaped. The following are some crucial areas for future expansion and impact: As social media and digital media continue to grow, political satire in India will continue to appeal to a wider range of people. Creators of satirical content can use digital channels to interact with young people and urban populations, who are using social media more and more. Political satire can incorporate a broad range of regional, linguistic, and cultural viewpoints because India is a culturally diverse country. More representation from different regions could be seen in future satire, which would make it even more inclusive and relatable. Political satire can address important topics like social justice, governance, the environment, and economic policies in addition to celebrities and politicians. This change will increase public education on significant issues. It's possible that new and inventive forms of political satire will emerge in India in the future. Satire will find new forms of expression, such as podcasts and animated content, that will make it more approachable and interesting. Communities of like-minded people with critical political perspectives can be formed with the aid of satirical content. These kinds of communities can encourage productive debates and cooperation on political matters.

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