1

Talk Shows

1.1   Introduction:

A talk show is a program based on direct and spontaneous conversation between the host and one or more guests on a predetermined subject. The discussion may occur live or be pre-recorded. It can occur in front of a live audience or within the confined environment of a radio or television studio.

Bruun Hanne in "The Aesthetics of the Television Talk-show", studies and analyses why the American talk show series like Rikie Lake were a success in the USA. The author noted that most successful discussion programmes possess three essential elements: the television studio, the host, and the interview. The author conducted a comparative analysis of three widely watched discussion shows to substantiate this observation. In addition, he underscored the significance of variables such as ambiguity, sociability, and dramatic excitement in drawing viewers to these chat shows. The author highlights in this article that the talk show's popularity among viewers stems from its adherence to essential characteristics of the TV medium, which serves as a significant cultural and political platform in modern daily life. (Bruun, 2000)

Ilie Cornelia in the essay 'Talk Shows", defined talk shows as a concise overview of their history, an analysis of their distinctive traits, a classification system, and various methodological techniques for studying the discourse of talk programs. The author asserts in the opening that talk shows are a compelling media phenomenon. It is entertainment that is both morally and politically contentious. According to the author, talk shows have been analysed from several angles, such as cross-disciplinary and cross-cultural viewpoints. Talk shows have recently garnered significant interest in media, cultural, and feminist studies. Researchers often employ empirical or theoretical discourse and conversation analytical methods to examine how participants in mediated communication collaborate to form tales and identity roles. They also study turn-taking techniques, interruptions, closings, and non-verbal communication. This paper employs a qualitative and descriptive analysis methodology. (Ilie, 2006)

Peck Jenice in "TV Talk-shows As Therapeutic Discourse: The Ideological Labour of the Televised Talking Cure", examined how therapeutic discourse is incorporated into daytime television talk shows such as "Sally Jessy Raphael" and "Oprah Winfrey." The study suggests that these programmes derive their content and purpose from profound societal tensions discussed and manipulated through the talk-show format. Talk shows select subjects that are currently important and employ inclusive language and therapeutic discourse to engage mass audiences as if they were individuals. This approach assists in organising and handling social conflicts by framing them as narratives of individual psychological disorders. (Peck, 2006)

Mittell Jason in "Audiences Talking Genre - Television Talk-shows And Cultural Hierarchies", conducted a qualitative survey of television viewers to determine how they derive sense and distinguish between talk-show genres - from day-time issue-based programs to late-night entertainment shows. The author argues that the genre is connected to preconceived concepts of identity and hierarchies of cultural value, both of which contribute to the explanation of the turbulent history of the genre. Participants of his survey in America were asked to offer their opinions about both the talk-show genre and five popular TV programs, viz., The Late Show with David Letterman, The Jerry Springer Show, Live with Regis, and Kathie Lee, Larry King Live, and The Oprah Winfrey Show. (Image 3, Page no.-133). The

findings indicated that TV talk shows involving abuses, conflicts, and trivial issues are more prevalent among less educated people from a lower middle class. In contrast, talk shows on politics, severe social issues, and interviews with celebrated personalities, are preferred by the educated and elite population. (Mittell, 2003)

Ilie Cornelia, in "Talk Shows," *Encyclopedia of Language & Linguistics*, mentions that in England in the 18th century, places like coffee shops, gathering places, and private clubs like social hubs grew in popularity. Talk shows had existed since the 1930s when live talk radio first started appearing in the US and letting callers in. In the 1960s, two new types of radio shows called "all-talk" and "all-news" emerged. They were meant to serve listeners instead of standard broadcasting stations. People who were listening were likely to buy something, so talk that was shocking, controversial, or upsetting quickly started to come up to get their attention. (Ilie, 2006)

Hutchby Ian in "Power in discourse: The case of arguments on a British talk radio show", *Discourse & Society*, states that a broadcast conversation show, "Confrontalk,", started in the 1960s. Phil Donahue was the first to bring the audience involvement talk show, also known as the "audience discussion programme" or the "studio debate programme," from radio to television in 1967. Phil's show was the first of what we now call daytime or trashy talk shows. In 1984, Oprah Winfrey created this format as a modern take on women's service magazines from the late 1800s, which often talked about women's problems and were aimed at homemakers. Talk shows from the United States, like Oprah Winfrey, Ricki Lake, and Montel Williams, slowly spread to the United Kingdom, Europe, and almost every country in South America. In Europe in the 1980s, talk shows replaced discussion shows as the media became decentralized. (Hutchby, 1996)

Timberg Bernard in his book, *"Television talk: A history of the TV talk show"*, mentions that a national discussion about "tabloid" talk show with hosts like Ricki Lake, Jerry Springer, and Jenny Jones showed that people were aware of how TV talk shows affect society. In the mid-1990s, the issue got much attention in the news when a group led by former Secretary of Education William Bennett called for a national boycott against TV "trash talk" sponsors. At the same time, Secretary of Health and Human Services Donna Shalala went to a "talk summit" with producers, talk show

hosts, and programming executives to ask them to tone down the inappropriate content on their shows. Suddenly, everyone was talking about talk shows. Some people wondered how scholars and reviewers could make sense of all the debates and talk on the radio. Where did these different kinds of talk shows on TV come from, and what did they mean for how people talked to each other? (Timberg, 2002)

Charaudeau, Lochard and Soulages in "Between Citizen Image and Consumer Discourse: Talk- Shows On French Television - Issues, History, Analysis - Critical Studies in Television", analyze the content, presentation style, and objectives of different TV programs on French Television from 1967 to 2011. It analyses the transition of TV programs from traditional debate forms to talk shows in the 1980s and how reality shows gained popularity in the 1990s. The researcher studies the moderators' questions in four popular TV programs over the years. This clearly shows an evolution of themes towards the end of the 1990s - gradually from civic interrogations to questions of a private, if not intimate order, to attract more viewers. The researcher concludes that the recent talk shows emphasize the function of television as a social mirror by setting it in this contemporary 'pleasure seeker' nature marked by a desire to reconcile the concern for the social link and the accomplishment of the self. (Charaudeau et al. 2012)

Ilie Cornelia in "Talk shows", *Encyclopedia of Language & Linguistics*, states that television talk is an effective face-to-face, interpersonal form of communication, with some hosts even enjoying cult status and a huge fan base. Some talk shows are top-rated, prestigious, and capable of reaching across and influencing public opinion. Talk show could be an interview or just a chat about interesting topics. The host sets the direction and tone of discussion using scripted or spontaneous questions. Such discussions can exchange information, create public opinion, or provide entertainment. Thus, talk shows encompass subjects from all walks of life: politics, governance, sports, social issues, entertainment, art, culture, literature, science, education, medicine, and religion. Therefore, guests invited to talk shows are subject experts, influential figures, and celebrities who are also social influencers. (Ilie, 2006)

Timberg in "*Television talk: A history of the TV talk show*", analyses that there are four rules that all talk shows must follow. First, TV talk shows differ from other types of news, soap operas, or game shows. The discussion part of the TV talk show is

the only thing that matters. It may look like it happened on the spot, but the host or reporter planned it. Most well-known talk show hosts have much power over their shows and those who run them. The one part that cannot be separated is the host. Most of the time, the host has not been the "star" of the most popular national talk shows. Second, talk shows always give the impression that they are in the present tense, even when recorded or shown more than once. It is like the hosts and watchers are close friends. Third, talk shows on TV are goods that can be bought and sold like other aired goods. Over time, talk shows on TV have become very popular, and the people who host them are also trendy. Their pay shows how much networks and marketers value them. For example, in the early 1990s, NBC paid Carson about $30 million in 1991. According to Forbes magazine's yearly list, Oprah Winfrey was one of America's four hundred wealthiest people this year. It was thought that Oprah Winfrey was worth $900 million in 2000. Talk show hosts become well-known and make much money for the companies that distribute their shows. That's why guests in the talk shows are judiciously selected, and questions are often pre-planned. Fourthly, scores of professionals and invisible hands work behind the camera during the shooting, or while making a successful television talk show for the viewers daily or once a week. The topics for talk shows are carefully chosen and appeal to many viewers. (Timberg, 2002)

Regarding Talk shows in India, Hindustan Times in 2022 reported that Doordarshan ran the popular Indian talk show *Phool Khile Hain Gulshan* from 1972 to 1993. According to Hindustan Times, 2022, it was the first talk show on Indian TV, and Tabassum, a child actor who became a host, ran it for twenty-one years. It had stars from well-known Bollywood films and TV shows. Conversations and movie scenes were shown at different times on the show. In the 1980s, this was one of the keyways for TV advertisers to reach many people in India. Tabassum died at seventy-eight and had a long career in the entertainment world. The actor began as a child artiste before appearing in grown-up roles in films in the 70s. However, she also found national recognition on TV and some level of stardom. Her talk show was so popular that, at one point, celebrities would line up outside the Doordarshan office to get a chance to be on it. (Hindustan Times, 2022) (Image 5, p. no-154).

From the days of *Phool Khile Hain Gulshan Gulshan* to the latest *The Kapil Sharma Show* hosted by comedian Kapil Sharma, this genre of TV program has come a long way and spanned a variety of topics. Besides these, there have been other popular chat shows on Indian TV viz., *Rendezvous with Simi Garewal*, *Jeena Isi Ka Naam Hai*, *Movers and Shakers*, *Satyamev Jayate*, *Koffee with Karan*, *Comedy Nights with Kapil* that audiences have enjoyed. It has been observed that the popular talk shows in India invite celebrities from Hindi Cinema (popularly known as 'Bollywood') to attract more viewers. (The Print, 2019) (Images 6 & 7, p.no.-154 & 155).

The popularity of Indian TV talks-shows in the recent years – namely, "Koffee with Karan" and "The Kapil Sharma Show", has soared new heights through television and these days, on OTT channels. (IMDb, 2023). However, viewers have witnessed increased use of inappropriate and undesirable language by the hosts and participants of these shows. (India Today, 2014) The present study is conducted under the umbrella of Uses and Gratification Theory (UGT) originated by Harold Laswell and later developed by Jay G. Blumler and Elihu Katz in 1974. UGT holds that audiences are responsible for choosing media to meet their desires and needs to achieve gratification. UGT is an approach to understanding why and how people actively seek out specific media to satisfy specific needs.

The influence of gossip and frivolous content of these talk shows on the attitude and behaviour of youngsters, mainly students, has raised an alarming concern among thinkers and research scholars. (India Today, 2019). This study utilized Cultivation Theory as it is best-suited when it comes to analysing the influence of these talk shows on university students. The purpose of this study is to evaluate the influence of these talk shows on university students in terms of their relationship with friends, parents and elders, lifestyle, values, etiquette, communication and education. This study is designed to collect information to know the extent and types of influence on university students. George Gerbner in 1969 theorized that prolonged exposure to media, especially TV would cultivate similar behaviour in the viewing audience.

The current study focuses on the influence of the two highly popular Indian talk shows on the students of the selected universities in Assam, time spent by the university students on watching these talk shows, the purpose of their watching the

talk shows, the things they learn by watching these talk shows, whether the university students like the language being used in the talk shows, how the talk shows influence them to change their own language and behaviour towards their friends and family, the ways and means to make these popular talk shows better to inspire and add value to the lives and education of university students were studied.. The current study tries to find out in what ways these highly popular talk shows can be made more meaningful and useful for university students so that the talk shows add value to their lives and education.

1.2   Literature Review

The popularity of talk shows with celebrities from Hindi cinema and its effects on university students should be investigated and studied. Exposure to different sub-genres among students may have varying effects on their social attitudes. Therefore, the need for the study is self-evident. This is where the study is trying to intervene and investigate the reasons why university students like to watch popular talk shows and how young viewers worldwide, especially in Assam, are influenced by these talk shows. The review has been categorized into seven parts, i.e., Talk shows worldwide, the role of talk-show hosts, talk shows and youth, talk shows: gender, current affairs, and politics, celebrities in talk shows, media: uses and gratification and cultivation theory and influence of Hindi cinema. This categorization of the literature reviews has been made to justify the effects of popular talk shows with celebrities from Hindi cinema on university students in Assam.

1.2.1   Talk Shows Worldwide

Burke Peter in *"The art of conversation",* mentions that the talk show is a contemporary phenomenon with roots in Anglo-Saxon society. It is like older ways of talking with a purpose. In Italy in the 1600s, an organization called the school brought together intelligent people on set days each week. In the same way, the French salon was created in the 17th century. A weekly hostess hosted a semi-formal social gathering of literary figures and social leaders. (Burke, 2013)

Timberg Bernard in *"Television talk: A history of the TV talk show"*, mentions that the influence of broadcasting over famous speech is older than the invention of television. Among the first ones to recognize the impact of instantaneous transmission of news on radio audiences was David Sarnoff (who later was the head of RCA & NBC). In the late 1940s and early 1950s, radio was the clear leader in mass media programming before talk shows came to TV. During the 1920s and 1930s, radio was used extensively for different programming by show producers, performers, and ad companies. This made it possible for talk shows to be on TV. There were skilled and well-known names in network talk on the radio, and now they have found another way to get their message out. Some, like Arthur Godfrey and Edward R. Murrow, had successful careers. Talk shows became even more popular when they were shown on TV. The world underwent a big change when people stopped just listening to the radio and started watching talk shows on TV. People were excited because they could see and hear the host and guests. Thousands of talk shows with hundreds of hosts have been made. (Timberg, 2002)

Woo and Dominick in "Acculturation, cultivation, and daytime TV talk shows", explored the phenomenon of cultivation among overseas students attending American universities. It looks at how watching daytime talk shows is connected to acculturation (the process of taking in and assimilation to a different culture, usually the dominant one) and beliefs about social reality. Questionnaires were used to do a quantitative poll. The findings indicate that international students who watch many daytime talk shows are less optimistic about people and relationships in the United States. To better understand how international students feel about and think about U.S. culture, you will need to know a lot about how the acculturation process works. (Woo & Dominick, 2003)

Charaudeau, Lochard and Soulages in "Between Citizen Image and Consumer Discourse: Talk shows on French Television-Issues, History, Analysis. Critical Studies in Television", analyses the transition of TV programs from traditional debate forms to talk shows in the 1980s and later how reality shows gained popularity in the 1990s. The study analysed the moderators' questions in four popular TV programs over the years. It showed how the themes changed towards the end of the 1990s, going from questions about the government to private, if not intimate, matters to get more views.

According to the study, new talk shows put the focus on TV as a social mirror by showing how modern people are "pleasure seekers" who want to balance their need for social connections with their need to feel successful in their own lives. (Charaudeau et al. 2012)

Carpignano, Andersen, Aronowitz and DiFazio in their study, "Chatter in the age of electronic reproduction: talk television and the" public mind", conclude that because of how the show is set up, it was emphasized that it could be seen as a place where the rhetorical practice is in conflict. What is considered a tool of conflict becomes a way for a different way of talking to be boosted. These conversations do not have to follow the rules of good manners or what is best for everyone. They can be called out for what they are: specific, regional, one-sided, and politically living because of that. That is something that not many other TV shows can say. (Carpignano et al., 1990)

Timberg B.M., in *Television talk: A history of the TV talk show*", states that the TV talk show is a product of the 20th century and is known for having up-to-date information, like daily newspapers, which are usually thought of as a throwaway form. One of the pioneers of TV chat shows, Jack Paar, informed his director Hal Gurnee early in the 1960s that he would discard the filmed masters from the first few years of his programme. Gurnee intervened because he knew the two-inch video masters' aluminium hubs were valued at $90 apiece. Additionally, NBC deleted the first ten years of Johnny Carson's Tonight Show without considering their potential future value. Media studies and TV criticism have only paid little attention to the importance of talk shows lately. Usually, they focused on news and drama. Since the early 1990s, a new TV talk show book has been released every year. Many pieces, many of which were about how talk shows affect American politics, showed scholarly and critical interest. Some people said that talk show hosts were interfering with the regular duties of journalists. At the beginning of the 1990s, talk shows became more popular because that is how politicians ran their national campaigns. Ross Perot became known as a third-party candidate during his 1992 interview on the "Larry King Live." (Image 4, Page no.-133). Bill Clinton became the first "talk-show President" thanks to his appearances on MTV, The Arsenio Hall Show, and Donahue. Since then, talk shows have become more and more like places where politics,

entertainment, and news come together during every national election. (Timberg, 2002)

Pongiyannan and Pugsley in "Tamil talk shows: Maintaining tradition in the new public sphere", raise questions by saying that India's talk shows do not reflect a democratic, open platform but reinforce traditional conservative values. The well-known Indian talk show Neeya? Naana? (You? or Me?) gives people in the southern state of Tamil Nadu a chance to talk about essential problems in a public setting. Through its open discussion style and welcoming nature, the programme shows how people from all walks of life, including socially disadvantaged castes and classes, can be involved. This makes it sound like Indian TV is a new place for a new public sphere to form, but we argue that India's public sphere has existed since the third millennium BC. In their study of Neeya? Naana? The writers show how Habermas' ideas about the public sphere are connected to India's practice of argumentation and the old Sangam literature of South India. (Pongiyannan et al., 2016)

1.2.2 Role of Talk- Show Hosts

Nabi and Hendriks in "The Persuasive Effect of Host and Audience Reaction Shots in Television Talk-shows", analyzed the effects of non-verbal reactions of a talk-show host and the studio audience to discussions and arguments presented by a guest on a topic of low involvement. The participants were asked to watch 1 of 4 versions of a talk-show episode in which the reactions of the host and studio audience were manipulated to appear either positive or neutral. The findings suggested that positive reactions from the audience and the host enhanced the persuasive influence. Analysis suggested that the impact of the host's reaction on the viewers' attitude was indirectly experienced through both its interaction with audience response behavior and its influence on perceptions of the source's trustworthiness. This experiment was based on a 2 (Host reaction: neutral v/s positive) x 2 (Audience reaction: neutral v/s positive) factorial design. One hundred twenty-one undergraduates participated in this study. Their average age was 21 years. In conclusion, the researcher found no significant differences across experimental groups on any demographic or pretest measure except attitude toward talk shows. (Nabi & Hendriks, 2003)

Ilie Cornelia in her study – "Question-Response Argumentation in Talk-shows", examined and evaluated the question-asking and question-answering patterns in talk-shows evaluated the question-asking and question-answering patterns in talk shows as per the discourse changing slowly over time and compared with question-response sequences in other types of institutional discourse, such as news interviews, public debates, and courtroom dialogue. This article offers a practical framework for interpreting the discursive and argumentative functions of non-standard questions seen in talk shows. The study is based on the collection of transcripts of American talk shows, namely several programs of the Oprah Winfrey Show (from 1986, 1987, and 1988) and the Geraldo Rivera Show (from 1988). The methodology used in this paper is qualitative- descriptive, comparative study, and critical analysis. (Ilie C., 1999)

Vraga et al., in "The Correspondent, The Comic, And The Combatant: The Consequences Of Host Style In Political Talk-shows", isolate the influence of host style on media judgments. The study uses experimental design in this study to rule out self-selection biases. Experimental manipulation of host style allows the researchers to analyze the influence of the shifts in style. It gives an understanding of the procedure causing differing effects by talk-show styles. Further, the research study explores the effects among a targeted emerging audience for political media: educated youth. The results showed that a comedic host mitigates some unfavorable outcomes compared to a combative presenter. On the other hand, when a correspondent hosts the show, viewers believe they are getting more information, have more faith in the host and the programme, and see less of a decline in media confidence. This article discusses the consequences of the operation of democracies and the responsibility of the media. (Vraga et al., 2012).

Morijumi, Fumi in "Managing Distances: Discourse Strategies of a TV Talk-show Host", analyses how a television talk-show host performs to entertain his guest speakers and his audience. The main discussion is why and how he manipulates this situation's social and psychological distances. It is argued that all those strategies are used according to the context or to define or redefine the environment. To analyze politeness strategies based on face work and to discuss the concept of frame, the researcher chose a Japanese TV talk show, "*Gokigenyou*" (`*How are you?*'). Kosakai, a middle-aged male comedian, hosts the TV show. The analysis focused on his use of

discourse tactics to demonstrate strategies that foster amicable interaction. An accurate understanding of the surrounding circumstances in which the contact to be examined occurs is intended to anticipate suitable and anticipated conduct. Language and communication studies are part of discourse analysis, an interdisciplinary area. Many people agree that studying "language life" is a vital way to learn more about the nature and processes of language (Milroy, 1989). The discussion has focused on two fundamental discourse strategies: Keigo, which refers to using respectful words, and humor. Both techniques influence the social and psychological distances among individuals. A qualitative method was applied in this study based on discourse analysis. (Morizumi, 1997)

Bode, et al., in "What Viewers Want: Assessing the Impact of Host Bias On Viewer Engagement With Political Talk-shows", looked into how different kinds of host bias or favoritism affect people who watch political talk shows. Researchers also say that adults find news hosts who do not present different points of view more attractive and trustworthy, but they are not affected by minor bias. Young people, on the other hand, find hosts who consistently bias news to be more exciting but less trustworthy. Subtle favoritism changes how credible they think someone is. This could be the reason why there are more and more biassed hosts who still ask guests from both sides. In the end, the experts say there may also be reason to be hopeful. People may be able to resist the urge to read news stories that are acceptable if they are taught about these standards. Instead, they might see the value in fair and unbiased political news. (Bode, et al., 2018)

Horton and Richard Wohl in "Mass communication and para-social interaction: Observations on intimacy at a distance", use four primary devices to explain how talk shows give the impression of closeness and involvement. In the first place, the host copies a person's body language, speaking style, and social setting. Second, the host talks to the production team and brings them into the show, making it seem like they trust each other, our friends and know each other personally. Sometimes, the third host can move around in the studio crowd and watch other people perform briefly. Fourth, the host's way of talking is meaningful, along with the means and technology. These ideals are primarily about how politeness, friendship, and staying in touch are essential when people are together. However, this is different

in personality-centered programs, as Horton and Wohl stress. While adults find news hosts who are biassed more exciting and trustworthy, young adults find them more interesting but not trustworthy. Subtle bias favoring a specific cause affects how credible they think something is. (Horton, D., & Richard Wohl, R. , 1956).

Al-Mnaseer in *"Politics, power and ideology in American comedy late night talk shows: A critical discourse analysis",* uses the systemic functional linguistics (SFL) method to look at the linguistic data, while different models of nonverbal behavior are used to look at the gestural data. He has demonstrated the various forms of power that Obama employed in his address, his methods of persuasion, and his power dynamics with David Letterman and Jay Leo. (Al-Mnaseer et al., 2013)

Madni, Shahzad and Abdullah in "Exposure *To Current Affairs Programs And Viewers' Perception Regarding Role Of Programs & Anchors' Presentational Style: A Case Study Of Sargodha City",* study both male and female viewers of Sargodha city (in Pakistan) as unit of analysis. They wanted to find out how often they watched current events shows on TV and write down what they thought about important political topics. Sargodha City was split into two main groups using stratified sampling: A (Blocks) and B (Colonies). Three hundred twenty people who filled out the questionnaire were called. It took three months, from August 1, 2011, to October 31, 2011, to gather all the information. Comparing the chosen Current Affair Programmes' hosts showed that, overall, the respondents were happier with Hamid Mir's style of presentation and his part in choosing the topics. A look at real-world data shows that current affairs on private TV channels have changed how people think about things. (Madni, Shahzad, & Abdullah, 2012)

Bonner Frances in *"Personality Presenters: Television's Intermediaries with Viewers"*, said that TV hosts are critical to the social aspect of the medium because they talk directly to viewers and act as go-betweens for viewers and the people who are interviewed, perform or fight on TV. They have been loved and laughed at by fans and have been the subject of radio, internet, magazine, and newspaper coverage. For some reason, television hosting has not gotten much academic attention. Personality Presenters look at the job of a TV host by looking at the different skills that different types of hosts have, as well as the challenges and expectations of promoting the films, books, and other cultural and consumer goods they are linked to and much attention is

paid to how closely presenters are involved with the material they show and how their fame affects the work they do. The topics covered in this book include non-fiction entertainment shows such as game shows, lifestyle and reality shows, chat, daytime, and talk shows on television. In addition to examining how presenters are tied to moral dilemmas, it investigates the problems associated with consumer culture, advertising, and celebrities. (Bonner, 2016)

Westen Robin in *"Oprah Winfrey: A Biography of a Billionaire Talk Show Host"*, mentions that Winfrey is one of the wealthiest and most influential women in the world. She is also intelligent, kind, talented, funny, and wealthy. The author said everyone heard the talk show host in the book, whether she was talking about her childhood abuse and rebellion, her lifelong battle with weight, her favorite books, or her Angel Network of good acts. The author thinks this talk show host has hit the top of his or her field. This fun-to-read history contains interesting facts and stories by Westen. (Westen, R. 2013)

Abdulfattah, Ilyas and Kassem in "Linguistic Politeness and Media Education: A Lingua-Pragmatic Study of Changing Trends in Forms of Address", *Journal of Social Studies Education Research*, (2018), mention that from 2011 to 2013, Egyptian TV talk shows were used to look into how people felt about changes in language politeness, especially in the "forms of address" used by the show's host(s). The study's central idea was that these changes could help media education by making people more thoughtful about the linguistic and practical elements of "forms of addresses used on different media platforms." Media often teaches people how to get along with others since the study supported the premise that being polite in language and being practical are closely related. It shows how events in society, culture, and politics changed how people used language and everyday things, like how they addressed each other and spoke politely. It is helpful for teachers because it shows how people's social and environmental situations affect their thoughts and words. The study's results also give people who work in the media new ways to learn. (Omar, A., Ilyas, M., & Kassem, M. A. M., 2018)

Carnel Janne in "Aspects of talk show interaction: the Jonathan Ross show and the tonight show with Jay Leno"., *Unpublished Master Dissertation, Ghent University*., was primarily focused on achieving two goals. On the one hand, the

author wanted to know what kind of host is on the chosen talk shows. The researcher said that the comparison in his paper came about because the hosts and the talk shows had much in common. The data showed that Jay Leno and Jonathan Ross are different hosts. However, the author was interested in how the hosts adapt to the unique structure of talk shows in how they talk to each other. Both hosts are also using elements of casual speech. Roles are also switched around on the spot during the interview; speakers may answer questions or tell stories out of the blue. The author made the case that the conversational parts of the exchange are linked to the fact that talk shows are meant to be entertaining. The author created the words "dynamic host" and "cooperative host" to describe the two types of hosts. The results of this study could be improved by doing more systematic research on interruptions and how to handle humor. More research may be done on how people connect on other talk shows, both English- and non-English-speaking. (Carnel, J. 2012)

Lochard, Soulages and Libbrecht in "The imaginary in Televised Talk. Permanence, change and conflict", (1996), state that in the mid-1980s there was a significant shift of the debate shows that dominated television for a long time to talk shows on French television. This change took place mainly due to the skilled communication of the professionals who were involved in the talk shows. This change was visible in North America and Europe as well. It paved the way to a re-examination of the communication strategies, both internal and external for the shows in the TV studios. (Lochard, G., Soulages, J. C., & Libbrecht, L., 1996).

Norrick Neal in "Listening practices in television celebrity interviews.", points out that the main aim of the interviewers in the talk shows is to extract more information and reactions from the celebrity interviewees to entertain the audience. The study emphasized that for amusement, the talk show hosts ask questions in different and challenging ways, and they also add their opinions to make the discussion more vibrant. It was found in the study that at times the interviewers interrupted the guests and imposed their own voices or phrases during the talk with the interviewees. It was also observed during the study that the hosts even answered their own questions on some occasions to complete the sentences spoken by the interviewees. New areas for future research are suggested by the researchers in this study. To investigate the difference between the interviewing styles of Winfrey and

King, their habits, preferences, and choice of gender can be dwelt upon by future scholars. Similarly, research on the interviews of other hosts with their guests in different patterns is also recommended. Especially like O. Winfrey when the talk show host is a celebrity, the role of the host cannot be separated from their own identity and the person interviewing in a talk show. The conversation seems like a day-to-day chat when the interviewer and the interviewee know each other. Further research can be done regarding the roles of the hosts and identities in relation to their listening practices. (Norrick, N. R. 2010).

1.2.3 Talk Shows and Youth

Rossler and Brosius in "Do Talk Shows Cultivate Adolescents' Views of the World? A Prolonged- Exposure Experiment." after viewing five episodes in a row regarding lesbian/gay male relationships, transsexuality, and tattooing, viewers tended to exaggerate the proportion of individuals who identified as such, as well as those who had body piercings or tattoos, compared to a control group that viewed talk shows devoid of controversial material. The relationship between cultivation metrics and a particular genre's content is studied through an experimental design. The results of this German experimental investigation reveal that teenage viewers' ability to grow was not significantly impacted by the substance of daily talk shows. This work employs experimental and quantitative survey methodology. (Rössler et al., 2001).

Davis and Mares in "Effects of Talk-show Viewing on Adolescents", described the process in which a survey was administered to 282 high school students to evaluate the following three hypotheses concerning the effects of viewing talk shows on television. In contrast to the second hypothesis, the data supported the first hypothesis. A positive association was observed between the viewing of talk shows and the perceived significance of social issues among age groups, in contrast to the third hypothesis, which showed no correlation. (Davis & Mares, 1988)

Woo and Dominick in "Acculturation, Cultivation and Day Time TV Talk-shows", focus on cultivation phenomenon amid international college students in United States by investigating the relationship between levels of acculturation (i.e., the process of taking in, assimilation to a different culture, typically the dominant

one), daytime TV talk-show viewing and beliefs about social reality. A quantitative survey was done by using questionnaires. The study's findings demonstrated that international students' attitudes and opinions of human interactions in the United States are more unfavorable when they regularly watch talk shows on daytime television. It will be necessary to be thoroughly aware of the effects of the acculturation process to comprehend the attitudes and views of overseas students toward American society. (Woo, H. J., & Dominick, J. R, 2003)

Devadas and Ravi in "Cultural Impact of Television on Urban Youth - An Empirical Study", carried out an empirical investigation to look at the cultural effects of television on young people in metropolitan Karnataka. This study aims to gain insight into how youth use television and how their TV viewing habits influence their culture. A quantitative survey method using a questionnaire was used in this study. The data analysis states that television intensely influences viewers of the younger group. Both young female and male viewers are vulnerable to the cultural impact of watching television. The study reveals that men and women react differently to television shows. (Devadas, M. B., & Ravi, B. K., 2013)

Sarkar and Bosri in "Impact of TV Talk-Shows on Social Development of Bangladesh: Viewers Observations and Inference", explored the effect of TV talk shows on social development in Bangladesh. The paper also studies the impact of political influence on TV talk shows. The study investigated how much impact there is on people's thinking by using primary and secondary data sources. A sample was chosen consisting of those who regularly watch TV discussion shows and students enrolled at the University of Information Technology & Sciences (UITS). The study's findings indicated that TV chat shows did not substantially impact Bangladesh's social development. The Questionnaire comprised 28 questions that required specific answers. Additionally, data was gathered through informal interviews conducted with TV talk show experts and the BBA students from the Business Studies Department at UITS. The secondary sources comprised books, websites, and articles featured on TV talk shows. (Sarkar, S., & Bosri, R., 2017)

Kanwal Gurleen Singh and Dr Sukhmani in "A Study of TV Viewership Patterns Among Youngsters in Northern India", *International Journal of Multidisciplinary Research*, conducted a study on the television viewing habits of

young people in Northern India and aimed to determine the factors that contribute to their interest in watching television. Seven hundred and fifty individuals from five different states in Northern India participated in the research project. The factor analytic approach was used to analyze 14 assertions to determine the underlying factors influencing TV viewership. The study collected data through questionnaires, which were then coded and collated. The study also examined the preferences of young individuals for television programs. The data suggested that when individuals age and their education levels change, there is no substantial alteration in the pattern of television use. The study suggested that higher income is associated with decreased television viewing. The young Indian watch television primarily due to four considerations. The purposes of these activities include.

- the acquisition of knowledge and skills.
- the management of stress.
- the provision of leisure and entertainment.
- the discovery and development of hidden talents.

The study's findings indicated that males preferred knowledge-based television programs, whereas females were more inclined to watch films. Both males and females had the lowest preference for music programs. Although older groups prefer news-based program programmers, all age groups' favorite shows can promote their products on television programs that their target viewers prefer based on their specific market groups. The study allows future research to explore consumer preferences for television programs and viewing duration among various age groups, income brackets, and educational levels. (Gurleen, K., & Sukhmani, A., 2011)

Jahangir, Nawaz and Khan in "Effects of media (television) on mental health." *FWU Journal of Social Sciences*, examines the impact of television as a source of information, specifically focusing on its influence on the mental well-being of its audience. A random sample of 470 individuals, consisting of both males and females, was chosen from the age group of 18 to 60. A preliminary analysis was undertaken using an exploratory survey method to examine the influence of media on its audience. The data was analyzed using frequent counting, percentages, and content analysis techniques. The findings indicate that media material plays a detrimental impact by fostering violence (41%), vulgarity (46%), and chaos (65%), while a lesser

fraction of the sample (22%) found the media to be amusing. Moreover, the most destructive impact of media is its crucial role in exacerbating stress and tension (97%), so adversely affecting the mental and psychological well-being of its viewers. The study has determined that media is detrimental to the mental health of its viewers. (Jahangir, S. F., Nawaz, N., & Khan, N. 2014).

Otten, Jones, Littenberg, and Harvey-Berino in "Effects of television viewing reduction on energy intake and expenditure in overweight and obese adults: a randomized controlled trial", say that television is watched for almost 5 hours by the average adult per day, an amount related to increased risks for fatness. It looks at how cutting back on television viewing affects body mass index (BMI), sleep patterns, energy balance, energy expenditure (EE), and energy intake (EI) in obese and overweight people. BMI is calculated by dividing weight in kilograms by height in square meters (Jones, et. al. 2009). The study found that decreasing the amount of time obese and overweight adults spend watching TV leads to a tendency towards a negative energy balance and an increase in energy expenditure (EE). Reducing television consumption did not affect energy intake (EI), body mass index (BMI), or sleep duration. This study is the inaugural attempt to quantify the effects of a television reduction intervention on adult individuals. Further investigation should be conducted to evaluate the potential of reducing television use to combat and eliminate obesity in adults. (Otten, J. J., Jones, K. E., Littenberg, B., & Harvey-Berino, J. 2009).

Biddle, Gorely, Marshall, Murdey and Cameron in "Physical activity and sedentary behaviours in youth: issues and controversies", tried to investigate if TV viewing makes a person fat. The prevailing notion that television consumption has limited physical activity among young individuals lacks supporting evidence. Another prevalent notion is that excessive television consumption is the primary cause of adolescent obesity. Research shows that kids who do not exercise enough are more likely to become overweight. However, most of these studies look at groups of people simultaneously. There is no proof that kids and teens who are overweight are less active and less likely to be overweight.

The significant rise in childhood obesity in recent years has garnered much attention in both scientific and popular media. This growth has been partially linked to sedentary activities such as playing computer games and watching television. These

are believed to rival or challenge physical exercise. Concerns have been raised concerning the pervasiveness of the culture known as "sofa kids" in the contemporary civilization of the Western world. Loughborough University's STIL Project, which stands for Sedentary Teenagers and Inactive Lifestyles, is researching the activities young people engage in during their free time. More specifically, the project concentrates on whether these young people engage in physical activity. This study focuses on addressing two key difficulties, particularly about young individuals. The first issue is determining the precise definition of 'sedentary behaviour.' The second issue is investigating whether primary sedentary behaviours substitute for physical exercise. Do sedentary behaviours contribute to obesity? What are the current patterns observed in the television viewing habits of young people? The findings about young individuals demonstrate no correlation between watching television, playing video games, and engaging in physical exercise, implying sufficient time for both activities. Meta-analytic research indicates no significant clinical relationship between body fatness and primary sedentary behaviours. Despite the increased television access among children and young people compared to previous generations, the average amount of time spent watching television per person has remained constant over the past four decades. Findings indicate that inactivity is a more complex problem than is commonly thought. Watching television is not an appropriate indicator of physical inactivity. (Biddle et al., 2004)

Aletha Huston Stein and Lynette Kohn Friedrich in "Impact of Television on Children and Youth", have reiterated that it is the responsibility of the researchers to inform the viewers that the television content that is aired for entertainment and relaxation is indeed, a powerful teacher. The public must also be informed of the enormous potential in the medium for improving the quality of life for youth and society. In all age groups, the prime finding is that the violence shown on Television encourages aggressive behaviour. The rapid growth of Television in the United States during the 1950s was accompanied by significant research on the effects of the new medium. It was found that recent television research focuses on the impact of Television rather than the influence of specific content. Such an effective home entertainment form should radically change people's lives. They investigate a vast range of behaviours, asking questions such as whether Television viewing activities were replaced by what activities? Did viewing result in a decrease in peer interaction?

Did it hamper schoolwork? Did the viewers use Television as an escape from unpleasant circumstances in life? The research of this time is reviewed by Maccoby in 1964. (Friedrich, 1975).

The main issue in the information era is the overwhelming influx of information stemming from intricate events, sometimes accompanied by opposing narratives. Individuals require additional time to comprehend complex issues: excessive knowledge results in a state of inaction rather than active engagement. Another issue arises when our experience is filtered through someone else's interpretation of reality. Television engages individuals in moments of solitude, turmoil, apathy, bewilderment, and isolation that it has induced in their thoughts. These circumstances are highly conducive to the rise of political authoritative figures, resulting in autocracy rather than promoting individual liberty and democratic freedom. What sets this apart from the impact of the printed word throughout generations? What are the differences between its impact and the impact of print media? In contrast to the press, which allows anybody with access to a computer, copy machine, or printing press to spread their opinions, television restricts this ability to those with influence and income, guaranteeing that their message reaches a worldwide audience immediately. Freedom necessitates a range of perspectives and autonomous cognition, whereas television engenders conformity and reliance, which are antithetical to freedom's requirement for independent and diversified thinking.

Mander Jerry in his book, *Four Arguments For The Elimination Of Television*, has pointed out that the main problem we have in the information age is too much information coming to people of increasingly complex events with conflicting versions. The study highlighted that TV is a monotonous, non-unique, repetitive activity or experience. However, amidst that dullness, the TV producers construct narratives and fiction that something extraordinary is happening. This fixation on observing differences is at the core of knowledge and thereby captivates the viewer. The quality of manipulation applied to the content is the notion of good Television. The technique involves creating sensational and outrageous imagery and presenting content different from everyday norms. To get out of this addictive cycle and this fantasy world, the easy solution is to disconnect the Television and put it in the attic or garage. We need to replace the vacuum. (Mander, J. 1978)

Isa, Mahmud, Sulaiman, Pitchan and Mamat in "OTT Media and Content Regulation: A Systematic Review and Meta-Analysis.", have pointed out that over-the-top (OTT) media is gaining popularity and influence among Malaysian audiences. The authors thoroughly examined the association between censorship and explicit inappropriate content disseminated on OTT platforms. This content contains obscenity, X-rated material, dangerous adult content, pornography, and LGBTQ-related aspects. The PRISMA technique was utilized. Scopus and Web of Science databases were used to collect relevant papers. They advocate for the US government and regulators to be more active in updating Internet regulations to safeguard society. A new outline targeted four areas: harmful content, privacy, election integrity, and data portability. Rem, Zuckerberg's arks were considered helpful for two main reasons (Washington Post, 2019). Firstly, it placed the responsibility of resolving these issues, primarily harmful content, on regulators. Secondly, the new regulation will ultimately protect larger platforms.

Moreover, Malaysia and other Asian countries are affected by the content on the Internet. Governments still need to enact laws governing the content that is accessible via over-the-top (OTT) services. Only similar studies conducted in Asian countries have been the focus of this research. Asia is the residence of around 66% of the global population, and in general, Asian countries have common cultural and social values. This study can offer crucial insights into the level of attention dedicated to regulating content in peer-reviewed literature. Finally, based on the following research question, the current systematic review has been framed: How will censorship of OTT media content influence the audience's perception to achieve media satisfaction? This study focuses on regulatory practices, norms, and regulations imposed on OTT media by authorities in Asian countries. (Isa et al., 2020).

Kaur Kamaljeet in "Influence of Indian TV Reality Shows On The Individual Behaviour Of Audience (Students And Faculty Members Of Chandigarh University): A Case Study Of Bigg Boss (Hindi)", *The journal of contemporary issues in business and government*, has focused only on the students and faculty members of Chandigarh University. The study pointed out that university students are addicted to the reality show Big Boss, which influences their behavior toward friends and family. A news article stressed that not everyone can deal with public humiliation. While specific

individuals can cope with the situation, others cannot. Consequently, celebrities participating in the show may encounter difficulties. When discussing the audience, individuals who frequently watch the program begin to establish a connection with the participants. As a result, their aggressiveness becomes ingrained in their behaviour. (Kaur, 2021). "Many parents have said that teenagers who watch these reality shows pick up the language and even become less sensitive to aggression" (India TV, 2022).

1.2.4 Talk Shows: Gender, Current Affairs, and Politics

Cheema Munira in "Talk shows in Pakistan TV Culture: Engaging Women as Cultural Citizens." Feminist Encounters: *A Journal of Critical Studies in Culture and Politics*, discusses gendered content aired on famous Pakistani TV series, draws attention to crimes against women, and gives women a platform in the mediated public realm. This sort of access is unmatched in a culture where Shariah determines public and private. Up until now, the lines dividing the two spheres have remained fixed. These borders are now permeable due to recent developments in the media landscape. According to the study, gendered material enables women to take pro-civic actions. Viewers can reexamine how their identities as Pakistanis, women, and Muslims connect because of their interaction with this content. In this work, the researcher examined how young women react to gendered themes in interactive television programs. The goal was to discover how women interpret this new wave of explicitly gendered content in Pakistani TV culture. (Cheema, 2018)

Uddin and Sharmin in "The Role of Gender in TV Talk-show Discourse in Bangladesh: A Conversational Analysis of Hosts' Interaction Management.", *International Journal of English Linguistics*, looked at four episodes of four well-known talk programs on television in Bangladesh to determine the various gender-based turn-taking strategies used to control talk-show engagement. The data were qualitatively analyzed using the conversation analysis method. Turn-taking frequencies and their roles in interaction management were also measured quantitatively. This study adds to the body of research on gender and language, supporting the growing social notion that, despite women's high social status, their linguistic exchanges are marked by cooperation and mutual support. (Uddin & Sharmin, 2019)

Clarke and Kitzinger in "Lesbian and gay parents on talk shows-resistance or collusion in heterosexism.", *Quantitative Research in Psychology*, point out that due to the heterosexist nature of the disputes, it has been noticed that gay and lesbian parents, as well as their allies, are compelled to provide justifications that are both defensive and apologetic, which in turn normalize gay and lesbian families. It is via the same act of uncovering and demonstrating that anti-gay and lesbian phobias are groundless that gay and lesbian parents end up strengthening the legitimacy of these anxieties. Themes and transcripts of 26 TV talk shows in the US were analyzed, and it was found that talk-shows instruct liberal tolerance and encourage heterosexism. This research adopted a Qualitative survey methodology. (Clarke & Kitzinger, 2004).

Gautam RK in "Effects of News Talk Shows in Voting Behavior.", Journal *of Mass Communication & Journalism*, aims to determine whether news talk shows are increasing educated youth's political efficacy, participation, awareness, and opinions regarding politics and other political bodies, conducted an exploratory study. The following are the key takeaways from this investigation: Those who regularly tune in to news talk shows are more informed on the workings of India's government and its various branches than those who do not. According to respondents, news talk shows cause people to lose their capacity to think critically and analytically, and they believe whatever the shows portray. This, in turn, causes them bewilderment and frustration. (Gautam, 2015)

Lochard, Soulages and Libbrecht in "The imagery in Televised Talk. Permanence, change and conflict.", state that earlier it was believed that the broadcasters determined the content of the TV shows but the findings in this study revealed that the viewers play an important role in determining or creating the type of content in a TV program. For analyzing television programs, the rise in talk shows can be used as an important tool to understand how content is developed culturally from a new perspective. In the study, it was seen that television talk shows are not mainly based on themes these days. The shows focus more on the sentiment, moral nature, and presentation style of the interaction between the host and the guest. However, it was also revealed in the study that the citizens feel helpless when the decision-making power is snatched away by the experts in politics. Still, the role of television talk shows remains significant even though it seems like an imagery

substitute for democratic engagement. (Lochard, G., Soulages, J. C., & Libbrecht, L., 1996).

Devi Sudeshna in "A Textual Analysis of the Television Talk Show We The People.", Journal *of Global Communication*, aimed to investigate the role of news talk programs in elucidating democratic principles of deliberation and participation. Scholars have mixed feelings about talk shows; some see them as tools for greater democracy, while others see them as little more than vehicles for neoliberal ideology exacerbating social divisions. To better understand the nuances of the 'talk' genre in television news, this study will undertake a content analysis of a few episodes of the popular discussion show 'We the People' on the English news channel NDTV 24x7. Overarching themes in the data analysis include the following: the subjects debated, the episodes' presentation, the debate's or discussion's nature, the panel's or discussion's representation of varied voices, the promotion of viewpoints, etc. This analysis can support an argument regarding how news outlets in India facilitate public discourse. (Devi, S., 2019).

Bhat and Chadha in "Expanding public debate? Examining the impact of India's top English language political talk shows.", emphasized that there is a special place on Indian television for current events and talk shows. Most news networks market themselves through discussion shows, which typically feature one host and guests and are generally inexpensive. This research uncovered that Indian television talk programs were preoccupied with advancing religious nationalism, defending the actions of the Modi government, and promoting religious majoritarianism rather than facilitating substantive debate on a range of critical civic problems. Also, talk show hosts were discovered to silence dissenting opinions and prevent free speech by using an antagonistic attitude and polarising tone. The study examines the effects of such overt bias on Indian public discourse on news talk shows. (Bhat, P., & Chadha, K. 2023).

Raza, Shami and Ashfaq in "A Critical Analysis of Current Affair Talk Shows on Pakistan Television News Channels: A Mirror or Bamboozle of the Society?.", *Journal of Indian Studies*, pointed out that regarding shaping public opinion, current affairs talk shows are king. Furthermore, these news stories profoundly affect viewers' views, actions, and attitudes toward the most pressing national problems. It was

determined that news bulletins and talk shows are among the most controversial and critically acclaimed news channel products. Despite the prevalence of depictions of interpersonal conflicts and confrontations among guests, these shows continue to enjoy widespread popularity and a large viewership. Despite expressing disapproval of how discussion programs focus on the topics, most respondents agreed that current affairs programs reflect society. One of the most talked-about subjects on Pakistani news broadcasts is politics, with hosts and guests often instigating conflicts for ratings or publicity. Political arguments get all the attention, whereas local and social issues get significantly smaller screen time. (Raza & Ashfaq, 2021).

Wetschanow Karin in "The Personal is Political - Are Daytime Talk Shows Feminists?", states that daytime talk shows are inherently political due to their purportedly democratic nature. Publicly discussing the lives of "ordinary people" "gives voice" to hitherto "speechless" groups and calls into question the influential media experts' positions. Daytime talk shows' feminism in bringing "the personal is political" to life has been an ongoing debate since the second women's movement adopted this slogan. To address this, the researcher delves into the meanings of "political," "private," and "public." The study's author explains how emotional appeals are crucial to German daytime discussion shows. The researcher concludes that since it is impossible to say with certainty whether or not daytime talk shows are feminist, the shows have an opportunity to evolve into a feminist, democratic, and political platform where sensitive personal issues can be discussed and resolved. (Wetschanow, K., 1999).

Sakr Naomi in "Social Media, Television Talk- Shows and Political Change in Egypt.", *Television New Media*, examines the causes of the three-part increase in anti-government rhetoric on Egyptian television by drawing on research on online media interaction in democracies and non-democracies. The study concludes that political and economic factors at the national level were just as significant as those involving international digital networks. Political discourse has shifted online because of censorship in traditional media. This lends credence to Kraidy's theory of hypermedia space, according to which various digital media access points allow for more effective challenges to established power structures. The study notes that offline unequal power relations shape these access points. (Sakr, 2013)

Yariv Tsfati, Riva Tukachinsky and Yoram Peri in "Exposure to News, Political Comedy and Entertainment Talk-shows, Concern About Security and Political Mistrust" analyzed how influential the entertainment industry is in moulding public opinion on important political issues. The research showed that various forms of entertainment had more of an impact than any news medium. Researchers found that while watching entertainment talk shows was linked to higher levels of trust in politics and more significant security concerns, watching political comedy was associated with lower levels of trust in politics and less security concern, regardless of the causal technique underlying these associations. Future studies should go deeper into this method. This study uses quantitative and qualitative methodologies. (Tsfati et al., 2009).

Rasha A. Salameh in the paper "Al-Jazeera's Talk-Shows Treatment of The Saudi Journalist Jamal Khashoggi's Case" examined the treatment of the Saudi journalist Jamal Khashoggi's case by Al-Jazeera Arabic Channel talk-shows. The investigation into the murder of Saudi journalist Jamal Khashoggi by discussion shows on the Al-Jazeera Arabic Channel was reviewed. The paper's significant questions were as follows: The first addresses the amount of attention this matter received. According to the data, ninety-three percent of the four programs' total coverage was devoted to Khashoggi's case during the monitoring period. The second question covers a lot of professionalism, including how presenters should handle the time allotted to guests while being objective during the discussion. In addition to the temptations used throughout the discussions, the results showed that the presenters intervened during the presentations of 57% of the visitors. Of these talk shows, 69.4% made use of hate speech, and 40.7% aimed to mobilize their audience emotionally. This study employed content analysis methodology and theoretical frameworks from frame analysis. (Salameh, 2019)

1.2.5 Celebrities in Talk shows

Ashe and McCutcheon in "Shyness, loneliness and attitude toward celebrities.", thought that having a strong "Parasocial" relationship with "obvious" celebrities would be linked to being shy and lonely. The results show that there is either no link at all or a fragile one between two measures of social anxiety and the

strength of Parasocial contact with a celebrity. Some people may seek parasocial relationships with celebrities to feel less shy or lonely. Some people with mild behavioral problems are interested in having parasocial relationships with well-known people. However, these are weak trends. We need more studies to determine whether these weak trends are actual or illusions. (Ashe, D. D., & McCutcheon, L. E. 2001).

Sahgal in his doctoral dissertation, "*Towards an understanding of celebrity worship among Indian consumers-an ethno-consumerist approach"*, mentions that celebrity worship is a big deal in India, and Bollywood movie stars are some of the most famous names there. This study examines how religious beliefs affect what Bollywood stars buy and how they pray. In particular, it looks at the religious idea of darshan (a way of seeing) and how it shows up differently to affect how Indians buy things. An ethno-consumerist interpretive approach was used to conduct this study. In-depth interviews were used to find people of all ages, genders, and religions in the Delhi area of North India to participate in the study. Three study papers make up the thesis. The results show that devotional consumer behavior falls into three different levels, each with a different level of intensity: bounded consumers, loyal followers, and worshippers. Based on the results, a strategy for understanding consumer devotion is put forward. (Sahgal, A.).

Bonner Frances in "Personality *Presenters: Television's Intermediaries with Viewers*.", pointed out that TV hosts are critical to the social aspect of the medium because they talk directly to viewers and act as go-betweens for viewers and the people who are interviewed, perform or fight on TV. They have been loved and laughed at by fans and have been the subject of radio, Internet, magazine, and newspaper coverage. Even so, TV hosting as a job has yet to get much professional attention from scholars. Much attention is paid to how closely presenters are involved with the material they show and how their fame affects their work. (Bonner, 2016),

Marshall David in "The promotion and presentation of the self: celebrity as marker of presentational media.", highlighted that in the 1970s and 1980s, social norms were marked by discussing the struggles of the rich and the famous. Celebrity gossip included national or international stars in their discussions as well as family and friends. It was possible as the subject of the gossip was absent and spreading rumours became easy. During the twentieth century celebrity gossip was structured to

be broadcast using different forms of media. Intimate matters about public figures were disclosed in the form of personal conversations. This aspect of celebrity culture became popular over the past century. In the last few decades, a significant evolution in celebrity culture has been noticed by research scholars. During earlier times, film stars or any other celebrity made themselves or their work visible through interviews and public performances. Now in the digital era, the internet has become their platform to talk about themselves and their activities giving rise to the concept called 'intercommunication'. This is how celebrities engage the public directly by maintaining interactions and exchanging conversations. (Marshall, P. D., 2010)

Eriksson Goran in *"Politicians in celebrity talk-show interviews: The narrativization of personal experiences"*, talked about how a famous talk show had interviews with politicians. Most of the time, these talks are casual and funny, and they focus on the guest's personal stories from "real life" or "behind the scenes life." Many people say that these kinds of talks have become essential for politicians. Conversational storytelling research affects the way the study in this piece is done. Its goal is to find out how the participants start and build on lawmakers' more personal stories. The data comes from six interviews with essential leaders on a Swedish talk show with famous people. The study shows that personal stories move forward when the speaker and the politician work together closely. This partnership often aims to find funny parts in the stories and make the studio audience laugh. The main point of this piece is that politicians must do more than go on a celebrity talk show and talk about themselves as quickly as most people think they can. (Eriksson, 2010)

Ang and Chan in "Adolescents' views on celebrity worship: A qualitative study.", *Current Psychology*, (2018), did a psychological study to look into the experiences of people who worship celebrities in Malaysia to find out what makes them admire celebrities and what they get from worshipping them. Thematic analysis showed that people idolized celebrities for three main reasons: the products they wore, the personal traits of the celebrity, and the impact of their peers. The participants also talked about how star worship affected them emotionally. Most of the time, teens thought their worship situations could have been better. This study showed that celebrities are significant because they inspire young people in a good way.

The results of this study gave us new information about different aspects of reverencing celebrities and supported what other researchers had already found. Also, some participants said that celebrity products (like being impressed by their music or performance) and personal attributes of the celebrity (like feeling appreciated by the celebrity or noticing their positive attitude) were the main things that kept them interested. Others said that peer pressure was the main thing that got them interested in celebrities in the first place. People are drawn to celebrities for entertainment-social purposes, which is the first stage of celebrity worship (Hyman & Sierra, 2007; Swami et al., 2010). It is equivalent to the model of absorption and addiction. At this point, people invested much time and energy into becoming famous based on physical attributes such as charm or appearance. People appreciate seeing their attractive physique and listening to their beautiful sounds as a sexual delight. People might be inspired to like and idolise celebrities based on how much their supporters adore them, how positive they are, and how good they make them feel. According to the absorption-addiction model (Maltby et al., 2001; McCutcheon et al., 2002), people develop a parasocial link with a well-known and successful star. (Ang, C. S., and Chan, N. N., 2018).

Urberg, Değirmencioğlu and Pilgrim in "Close friend and group influence on adolescent cigarette smoking and alcohol use.", points out that for someone who loves celebrities, a "successful celebrity" is someone who puts their people first and has a good attitude. Interestingly, social pressure has not been discussed much as a reason for idolizing celebrities in other writing. It is unsurprising that peers are the best way to make friends during youth. Researchers have found that friends significantly affect teens' interests and choices. (Urberg & Pilgrim, 1997).

Sinha Dheeraj in "Renewing India's relationship with luxury." in *The luxury market in India: Maharajas to masses*, talked about how India is rekindling its relationship with luxury and pointed out that Bollywood has always impacted mainstream fashion. In the 1970s and 1980s, Bollywood stars impacted fashion in the country. How hair is styled has been set by icons like Amitabh Bachchan's sideburns and Sadhana's fringe. Sridevi's skirts and Vinod Khanna's bell-bottom trousers affected how people dressed. Bollywood fashion styles quickly make it to Indian markets and shops on the street. Fashion in these areas is more inspired by Bollywood

movies than what is new this season. Bollywood has significantly affected Indian general fashion, but its effect on high-end consumers is still growing. It is more the stars and actresses in Bollywood who are linked to luxury than how luxury is shown in films. If Aishwarya Rai is seen wearing a Longines watch and Shahrukh Khan is seen wearing a Tag Heuer watch, both brands and stars profit. (Sinha, D. 2012)

Balabantaray R. Subhra in "Impact of Indian cinema on culture and creation of world view among youth: A sociological analysis of Bollywood movies.", *Journal of Public Affairs*, studied the relationship between Bollywood films and Indian culture from a social point of view shows how Indian culture changes because of Indian films. The study also tries to figure out how different Indian films have changed people's lives and ways of thinking. People's cultural practices, food preferences, clothing, fashion, job opportunities, and beliefs show how times have changed. The traditions of marriage and the number of people living together have changed. Joint families have changed into nuclear families, which can be seen. This paper's main addition is to help us understand how films have changed Indian culture, especially among young people, who get information from in-depth, structured interviews. The paper also tries to show how films have changed the behavior of young people. The study also looks at youth in India from the point of view of cultural film theory, focusing on younger people in particular. (Balabantaray et al., 2022).

Charlesworth and Glantz in "Smoking in the movies increases adolescent smoking: a review.", mention that even though some states have laws against selling tobacco to kids and putting tobacco products in films, smoking is still a big part of many films. The study found that smoking in films went down from 1950 to 1990, but then it quickly went back up. It was just as usual to smoke in films in 2002 as it was in 1950. Movies do not show the harmful effects of smoking on your health, which affects how many people think it is okay to smoke and how common it is. In movies, smoking is shown as something adults do. When people see people smoking in pictures, they have better ideas and feelings about tobacco and smokers. There is a link between this and more teens smoking. Parents who do not let their kids watch R-rated films will significantly reduce the number of young people who see movie stars smoking and then start smoking. Teenagers seem to be less affected by movie smoking when they see ads against smoking before scenes of people smoking.

Changing the movie rating system so that pictures with smoking are rated "R" should lower the amount of smoking teens see and stop them from smoking. (Charlesworth et al., 2005).

1.2.6 Media: Uses and Gratification and Cultivation Theory:

Roskos-Ewoldsen and Davies in "Implications of the mental models approach for cultivation theory.", say that their work will show how we interpret social reality and cultural practices through the media. However, they think that situational, mental, and cultural models, all of which contribute to the mental models' overall approach, will play an ever-growing role in this comprehension. Situations, events, and objects can be dynamically represented in one's mind through mental models. According to the study's authors, we can learn more about cultivation theory using the mental models method. Mental and situational models, such as cultural and event indexing models, have been reviewed in their entirety. Researchers have suggested many extensions to cultivation theory based on this literature to comprehend better how media portrayals of social reality and cultural awareness impact individuals. (Roskos-Ewoldsen et al., 2004).

Oliver, Raney and Bryant in *Media effects,* incorporate new chapters on narratives, positive media, the self and identity, media selection, and cross-cultural media effects to recognize the variety of research avenues within the field of media impacts. It also contains chapters on other subjects, reflecting the ongoing evolution and expansion of this field's knowledge. Academics in the present and the future can use Media Effects as a reference for theory and research. (Oliver & Bryant, 2019).

Saefudin and Venus in "Cultivation theory." *Mediator: Journal Komunikasi*, mention that at Pennsylvania's Annenberg School of Communication, George Gerbner initially discussed the concept of Cultivation Theory with his colleagues in 1969. The influence of the media on daily life was the primary subject of cultivation analysis, which built on the researcher's prior work on cultural indicators. According to the cultivation analysis, two distinct groups of people were identified as "heavy" and "light" television viewers. Scholars in the field of communication began to focus primarily on heavy viewers among those two groups. The conventional wisdom held

that long-term, excessive TV viewing would cause one to believe in the symbolic realities depicted on the screen to an extreme degree. (Saefudin et al., 2007).

Harris and Karafa in "A Cultivation Theory Perspective of Worldwide National Impressions.", emphasized that people form impressions of other nations and their people based on little knowledge. They have tried to discover the nature of these impressions and how they might be formed. They have further emphasized that cultivation theory is especially useful regarding the media's role in forming national impressions. This idea focuses on how people are exposed to repeated patterns of pictures, stories, and messages through media. Most of the time, what people see on TV is what they believe. News is one of many parts of media, according to the writers. Entertainment shows and films on TV and in theatres contribute to these national images. (Harris, & Karafa, 1999)

Tirasawasdichai, Obrenovic and Alsharif in "The impact of TV series consumption on cultural knowledge: An empirical study based on gratification–cultivation theory.", (2022), mention that the gratification and cultivation theories look at how promotional media can help people understand other cultures' customs, habits, norms, and values to improve communication between countries. The researchers examined how China and Thailand's modern media cultures could be used in theory. The results showed that using cross-cultural media products strengthens relationships between two countries. Acceptance and appropriation during interactions with media figures and producers make people feel good about the target culture. The results show that the satisfaction and cultivation theories are related in a good way and can be used in this situation. (Tirasawasdichai et al., 2022).

Lett, DiPietro and Johnson in "Examining effects of television news violence on college students through cultivation theory." *Communication Research Reports*, mention that considering the terrorist attacks, the study's main question was whether there was a link between how much college students watched the news and how they saw reality. The results show that there is no link between the amount of watching and a) how much violence people from outside the United States think is happening and b) how much violence most Americans think is happening from outside the United States (HI and H2). The results show that watching a lot of TV news after the attacks is linked to having bad feelings about yourself, having good opinions of Muslims in

general, and having bad relationships with other Muslims. These findings add to what Rossler and Brosius (2001) and others have found, suggesting that cultivation effects may depend on the type and content. (Lett & Johnson, 2004).

Mosharafa in the first part of the paper, "All you need to know about: The cultivation theory.", outlines the theory's principles or main ideas. The next part talks about the new parts that have been added to the theory and how it has changed over the last 60 years. These new parts include a study of cultivation, conceptual dimensions, types and measurements, and the fact that cultivation can happen across borders. After each part, we discuss how well the theory can adapt to changes in the media environment, considering current events in the media field. (Mosharafa, E., 2015).

Ruggiero E. Thomas in "Uses and gratifications theory in the 21st century.", *Mass communication & society*, said that the theory of uses and gratifications is a solid one in the field of social science. One must take the uses and gratifications technique seriously to predict where mass communication theory will go. This article claims that the rise of computer-mediated communication has made uses and pleasures more critical than ever. In the early stages of every new mass communication medium, such as newspapers, radio, television, and the Internet, applications and gratifications were always cutting-edge theoretical methodologies. Scientists will likely continue to employ traditional methods and groups to answer questions about how people use media. However, we must be prepared to expand our current understanding of what people use and like. Interactivity, demassification, hyper textuality, and synchronisation are essential to current and future models. Researchers should also be more receptive to investigating mediated communication's interpersonal and qualitative aspects. (Ruggiero et al., 2000).

Meyer, Timothy P., in "Reflections on cultivation theory and consumer behaviour.", talked about cultivation analysis and how it can be used in the study and theory of consumer behaviour. The study also briefly discusses the difficulties researchers face when applying a broad theory only partially defined to a directly linked area of human behaviour. This article also discusses things that future studies should investigate more closely using cultivation theory and the assumptions supporting it. The researcher pointed out important areas that need to be clarified

before cultivation theory can be used as a solid foundation for consumer study. (Meyer, 1989)

1.2.7   Influence of Hindi Cinema:

Kethan and Basha in "Impact of Indian Cinema on Youths Lifestyle and Behavior Patterns", mention that adolescents attempt to emulate the behaviours and appearances depicted in movies, which is evident in their choice of clothing and manner of speech. Bollywood films have a profound impact on people's minds. The influence of cinema on young people is easily noticeable. The impact of Hindi Cinema is evident among both the elderly population residing in rural and urban areas, as well as among children. The current films depict several terrifying acts, emotions, thefts, etc. The teens strive to imitate several aspects depicted in movies, such as their fashion choices, driving habits, manner of speech, and more. The participants engage in imaginative daydreaming, envisioning themselves as characters within the narratives of those films. Adolescents, namely individuals aged 15 to 21, are the most susceptible to influence. The dialogue and fashion choices of the actor on screen have become the latest trend among young people. They strive to imitate the actions depicted in media without comprehending that it could have adverse consequences for them. Whether deliberately or unintentionally, films significantly influence the youth of today. (Kethan et al., 2023).

Bollywood has exerted a substantial socio-political influence. During the 1970s, Salim-Javed wrote films on the criminal activities in Bombay's underworld, including Amitabh Bachchan. Movies like Zanjeer (1973) and Deewaar (1975) accurately portrayed India's social, economic, and political conditions at that time. Their motivation sprang from the rising public dissatisfaction and disappointment with the government's inability to guarantee social welfare and prosperity amidst inflation, shortages, eroding trust in public institutions, escalating crime rates, and the proliferation of slums.Salim-Javed and Bachchan's films focused on urban poverty, corruption, and organized crime. Audiences viewed them as rebellious and critical of the established order, frequently featuring a protagonist who embodied the archetype of an angry young man.

This character would often take on the role of a vigilante or anti-hero, expressing the pent-up anger and suffering of the impoverished urban population. These films provided a temporary respite from the harsh realities of life for the ordinary person. The Bollywood industry and Hindi films have made significant and noteworthy contributions to entertainment and popular culture. Bollywood films have served as a medium for storytelling, music, dance, and visual artistry, captivating audiences in India and worldwide. Hindi films exert a significant impact on fashion trends in India. The costumes and fashion choices in films frequently establish popular trends and influence people's clothing decisions, particularly during festive periods or significant events.

Chakraborty Kabita in "*Young Muslim women in India: Bollywood, identity and changing youth culture",* points out that Bollywood has significantly influenced Indian society and culture, serving as a source of inspiration and a trendsetter for music, dances, weddings, and stylish lives. Bollywood celebrities have consistently been the subject of intense public scrutiny and have captivated attention, reaching unparalleled levels of infatuation. Their fame mainly stems from their extensive exposure to television shows, ads, and discussion shows. Individuals of all age brackets admire their preferred superstars for their fashion sense, extravagant lifestyles, and personal appearance. Young individuals fantasize about Bollywood stars and actively emulate Bollywood celebs as their primary role models. (Chakraborty, 2015).

1.3   Research Gap

Various research has been done to study the patterns of Television Talk shows in different countries by authors and research scholars. The growing popularity and controversies on the television talk show *Koffee with Karan* and *The Kapil Sharma Show* have prompted the research scholar to think about their effects and consequences on the university-going students of Assam. While reviewing the literature review, it was surprising to note that there was hardly any research work in the area of talk shows in Assam. The study identifies a gap in the research area that needs to be studied to understand the relationship between TV Talk Shows and

imparting academic performance amongst university students. Hence, the study aims to examine the impact of these programs on university students regarding information, entertainment, education, and social significance to envision a novel aspect of television chat shows that showcase Bollywood celebrities and can be aired in the future.

1.4   Statement of the problem:

A television talk show is an effective face-to-face, interpersonal form of communication. Besides being very popular, it can sometimes be a controversial entertainment form. Talk shows hosted by Bollywood celebrities with guests invited from the same industry (Hindi Cinema) attract more attention from viewers. The popularity of Indian TV talk shows in recent years - namely, *Koffee with Karan* and *The Kapil Sharma Show* has soared to new heights through television and, these days, on OTT channels (Images 1 & 2, p.no-120 & 121). However, viewers have witnessed increased use of derogatory and undesirable language by the hosts and participants of these shows.

The influence of gossip and the frivolous content of these talk shows on the attitude and behavior of youngsters, mainly students, has raised an alarming concern among thinkers and research scholars. This study aims to evaluate how these talk shows affect university students' education, morals, manners, lifestyle, and relationships with parents, seniors, classmates, and coworkers. It aims to gather data regarding the kinds and extent of their influence on university students. It investigates the ethical paradigms of contemporary popular talk shows and their influence on university students. The main question or concern raised in this research study is what kind of information, entertainment, or education is disseminated to the masses, especially to university students, through these popular talk shows, and how these talk shows can be made better for the consumption of the targeted audience.

1.5   The Two Highly Popular Talk Shows in India

The current study has selected the two most popular talk shows in India for analysis based on the information available in the Internet Movie Database (IMDb, 2023),

according to which the talk shows Koffee with Karan is ranked number one and The Kapil Sharma Talk Show is ranked in number two position sorted by popularity in ascending order among the 1-50 Indian talk shows in the list.

IMDb is an online database of information related to films, television series, podcasts, home videos, video games, and streaming content online, including cast, production crew, personal biographies, plot summaries, trivia, ratings, and fan and critical reviews. IMDb began as a fan-operated movie database on the Usenet group in 1990 and moved to the Web in 1993. Since 1998, it has been owned and operated by IMDb.com, Inc., a subsidiary of Amazon.

As of March 2022, the database contained some 10.1 million titles (including television episodes) and 11.5-million-person records. Additionally, the site had 83 million registered users. As of 2019, according to website ranker Alexa, IMDb is the 52nd most visited website in the world.

Here is a copy of the information displayed on the website:

According to IMDb website:

Talk-Show, India (Sorted by Popularity Ascending)

View Mode: Compact | **Detailed**

1-50 of 2,079 titles. | Next »

Sort by: **Popularity▲** | A-Z | User Rating | Number of Votes | US Box Office | Runtime | Year | Release Date | Date of Your Rating | Your Rating

1. Koffee with Karan **(2004–)**

TV-14 | 60 min | Comedy, Talk-Show

6.4

 Rate this

Celebrity host Karan Johar gets up close and personal with various Bollywood personalities and discusses their major career milestones.

Stars: Karan Johar, Shahid Kapoor, Kareena Kapoor, Shah Rukh Khan

Votes: 4,552

2. The Kapil Sharma Show **(2016–)**

U | 60 min | Comedy, Talk-Show

7.3

 Rate this

Comedian Kapil Sharma interacts with celebrity guests about their latest films while keeping the audience laughing with his wit, humor, and assorted skits.

Stars: Kapil Sharma, Kiku Sharda, Sumona Chakravarti, Archana Puran Singh

Votes: 9,504

'The Kapil Sharma Show', also known as TKSS, is an Indian Hindi language stand-up comedy and talk show broadcast by Sony Entertainment Television. Hosted by Kapil Sharma, the show's first season had its premiere on 23 April 2016. Kapil Sharma is an Indian stand-up comedian, television host, actor, dubbing artist, producer, and singer. Sharma hosts the stand-up comedy and talk show The Kapil Sharma Show and has received five Indian Television Academy Awards. The first season of The Kapil Sharma Show was produced by Sharma's banner, K9 Productions, in association with Frames Productions. In contrast, Salman Khan Television and Banijay Asia jointly produced the second and third seasons with K9 Productions and TEAM (Triyambh Entertainment and Media) as the creative producers.

Comedian Kapil Sharma will join the streaming bandwagon in 2024 to bring his fans worldwide a "fresh, new, and exciting comedy extravaganza" (Deccan Herald, 2024).

Koffee with Karan is an Indian talk show aired on the Disney+ Hot Star OTT platform. Earlier, the show was broadcast on Star World India. (India Today, 2023) The first series of this show aired on 19 November 2004; the show is hosted by film producer, director, and television personality Karan Johar and is produced by Dharma

tic Entertainment, the digital content division of his production company, Dharma Productions (Hindustan Times, 2024). The show is distributed by Disney Star, and its first six seasons aired on Star World (2004–2019), with the second season being simulcasted on Star One (2007). In 2022, Koffee with Karan moved to Disney+ Hotstar as a streaming exclusive under the service's content label and hub, Hot Star Specials; the succeeding seasons aired on the platform. Also, that year, Johar's Dharma Tic Entertainment replaced Banijay's SOL India as the show's production company.

Initially, both the talk show hosts, namely Karan Johar and Kapil Sharma, were invited by the two TV channels Star World and Sony Entertainment Television, as they were already popular in their respective fields of work in the entertainment industry. The hosts and their teams made the content of both the TV talk shows.

There have been a lot of studies researching the addiction and behavior of people in relation to reality television shows. There is a need to make the students and children aware of the objectionable language being used in some of these popular talk shows, especially where the celebrities of Hindi cinema are invited as these talk shows attract more viewers.

For instance, in various media reports, it is stated that when the talk show host Karan Johar invited two celebrities, Indian cricketers KL Rahul and Hardik Pandya, to his talk show 'Koffee with Karan', famous Indian cricketer Hardik Pandya got trolled and bashed by internet users for his comments about women. (Image 8, p.no-155). The all-rounder of the Indian cricket team, Pandya, was criticized for his sexual remarks regarding women. He and KL Rahul made sexual comments during their appearance on the talk show. Indian cricketers KL Rahul and Hardik Pandya had an unsteady start to the year. Both the players, especially Hardik Pandya, faced backlash for his behavior after their comments on the show were deemed racist, sexist, and misogynistic (Midday India, 2019).

After the controversy, both cricketers were suspended and instructed to return home. They made misogynistic comments on the popular TV talk show. Both were replaced by Shubman Gill and Vijay Shankar in the team. They faced massive trouble, and Pandya took them to Twitter to post an apology. The Board of Control for Cricket

in India (BCCI) suspended the two cricketers. They were unsatisfied with the apology and asked them to return home from Australia (India Today, 2019). Actors Ananya Pandey and Vijay Deverakonda discussed dating experiences, their Bollywood journey, and who hung out with whom at the birthday bash of the talk show (Bollywood Hungama, 2022).

On January 5, 2014, in the comedy show, host Kapil Sharma landed in trouble after he cracked a joke on an episode of Comedy Nights landed him in trouble (Image 10, p.no-156). The stand-up comedian remarked that the rough roads of Mumbai could cause a poor man's pregnant woman sitting in an auto to deliver a baby on the road due to so many potholes. After an NGO filed a complaint, a show cause notice was given to Kapil from the Maharashtra State Commission for Women. Actor Kanika Maheshwari, who plays Meenakshi in the TV serial- Diya Aur Baati Hum, does not find it funny. "Many times, such jokes are hurtful… Though people laughed on the sets, I felt it wasn't in good taste."

Times of India (2014) mentions that the Maharashtra State Commission for Women and the Colours channel issued a show-cause notice to the comedian Kapil Sharma. The notice from an NGO stated that one of Kapil's remarks has not gone down too well with specific women's rights activists who filed a complaint with the commission. In that episode, women activists felt that the star comedian made insulting and derogatory remarks as he cracked a joke about a pregnant woman delivering a baby while traveling on a road full of potholes. Kapil said, making fun of potholes on roads, *"Such roads also have their advantages. A poor person is taking his pregnant wife, and if he comes across a big pothole on the spot, delivery happens."* This remark, presented in the form of a joke, drew criticism and became the reason for the Institute filing a case against Kapil in the Commission. The controversy erupted when veteran actor Hema Malini was invited as a celebrity guest on the talk show.

In India Today (2014), it was stated that seeking legal action, two NGOs, Kaydesshir Wagne and Bharatiya Muslim Mahila Andola, filed a complaint with the Maharashtra State Women's Commission. Earlier, Kapil Sharma faced trouble several times in the form of allegations of tax evasion, and recently, one of the most important characters from his show, Gutthi (played by actor Sunil Grover), left the show.

Despite all these troubles, Comedy Nights with Kapil is a favorite show for viewers and has an enormous fan following in India and worldwide.

Omar, Ilyas and Kassem (2018), in "Linguistic Politeness and Media Education: A Lingua-Pragmatic Study of Changing Trends in 'Forms of Address' in Egyptian Media Talk Shows." *Journal of Social Studies Education Research*, *9*(2), 349-365., examined a selection of discussion shows that aired on Egyptian TV from 2011 to 2013 to determine any changes in linguistic politeness, specifically in the "forms of address" employed by the hosts of these programmes. The study hypothesized that by making these adjustments, students would better understand the lingua-pragmatic features of "forms of addresses used on various media platforms," leading to improved media education. Media can be a tool for social education, and the study backed up the idea that there is a tight relationship between pragmatics and polite language. The results expose how political and social events impacted lingua-pragmatic terminology, such as forms of address and the degree of politeness inherent. The study has educational implications because it shows how social and environmental circumstances influence people's beliefs and language use. The findings also provide new ways for people working in the media to learn. (Omar et al., 2018).

1.6   Aim

The aim of the study is to analyse the influence of the highly popular talk shows, "Koffee with Karan" and "The Kapil Sharma Show" with celebrities from Hindi Cinema on university students in Assam. It also focuses on how these popular talk shows can be used for academic purposes of the youth audience.

1.7   Objectives of the Study

The main objectives of this study are:

1. To analyze the two most popular TV talk shows featuring celebrities from Hindi cinema.

2. To observe the contents of the talk shows in terms of entertainment, information, and influence.

3. To evaluate the influence of talk shows on the students' values, behavior, and language.

4. To find possible ways and means to make talk shows socially relevant.

1.8   Research Questions

1. Why do university students watch the popular talk shows featuring celebrities from Hindi Cinema?

2. Are these talk shows capable of influencing the research population's values, behavior, and language?

3. How can the talk shows be made more socially relevant?

4. How does the talk show influence university students?

1.9   Hypothesis

1.9.1   Null Hypothesis (H_o)

1. **H_{01}**: There is no correlation between university students watching 'Koffee With Karan' and different platforms.

2. **H_{02}**: There is no correlation between university students watching 'The Kapil Sharma Show' and different platforms.

3. **H_{03}**: There is no correlation between watching the two popular talk shows and the content of the talk shows.

4. **H_{04}**: There is no correlation between watching talk shows and the various needs of university students.

5. **H_{o5}**- There is a correlation between watching talk shows and improving communication skills among university students.

1.9.2 Alternative Hypothesis (H_a)

1. **H_{a1}**: There is a correlation between university students watching' Koffee with Karan' and different platforms.

2. **H_{a2}**: There is a correlation between university students watching 'The Kapil Sharma Show' and different platforms.

3. **Ha_3**: There is a correlation between watching the two popular talk shows and the content of the talk shows.

4. **H_{a4}**: There is a correlation between watching talk shows and the various needs of university students.

5. **H_{a5}**- There is no correlation between watching talk shows and improving communication skills among university students.

1.10   Significance of the Study:

Indian viewers have watched and appreciated TV talk shows like 'Rendezvous with Simi Garewal,' 'Jeena Isi Ka Naam Hai' and 'Satyamev Jayate' where the hosts - actress Simi Garewal, actors Farooq Sheikh and Aamir Khan - have used very articulate language in English as well as in Hindi which added gravity and poise to the programs. The interpersonal communication in the three shows mentioned above was marked by soft-spoken, respectful interaction between the hosts and the guests. These shows could be comfortably watched together by all the members of an average Indian family.

However, in recent years, beginning with talk shows like 'Koffee with Karan' followed by 'Comedy Nights with Kapil,' and 'The Kapil Sharma Show,' viewers have witnessed an increased use of derogatory and undesirable language by the hosts and participants of these shows. The influence of gossip and the frivolous content of these

talk shows on the attitude and behaviour of youngsters, mainly university students, has raised an alarming concern among thinkers and research scholars. The primary purpose of talk shows present concerns regarding the delineation between 'public' and 'private' domains, the distinction between 'interpersonal' and 'mass communication,' and the differentiation between 'information' and 'entertainment.'

This study seeks to assess the influence of cinematic celebrities on talk shows on university students, including their interpersonal relationships with friends, parents, and seniors, as well as their lifestyle, values, customs and traditions, etiquette, health, and education. This study aims to gather data on the magnitude and categories of their impact on college students. According to the news reports published and mentioned earlier, the language and content of popular television talk shows like - *Koffee with Karan* and *The Kapil Sharma Show* are sometimes clumsy and annoying, which is not socially acceptable. It is assumed that the regular viewers of these two talk shows are influenced by the personalities and behavior of their favorite celebrities and participants. They try to imitate them in their real life, intentionally or unintentionally. Hence, it is essential to investigate to what extent these popular talk shows influence University students of Assam.

1.11   Need of the Study:

The popularity of Television talk shows with Hindi cinema celebrities and its effects on university students should be investigated and studied. However, studies have been conducted on the link between mass communication (macro) and interpersonal communication (micro), and the link between mass communication and interpersonal communication has yet to be explored by university students in Assam. TV content creation and dissemination are done at the macro level, but their consumption is done at the micro level, which is the individual level. Effects also increase when viewers exchange their thoughts and experiences about TV content. The horizontal linkage, i.e., micro-micro, can be a crucial chain and needs to be explored. Youngsters who watch TV may learn many things that may influence their attitude towards friends. It affects their social attitudes towards respect and competitiveness. The TV talk shows may lead to learning through modeling, where students learn social attitudes that are

shown and imitated by youngsters. It also exposes different sub-genres among students, which may have varying effects on their social attitudes. Therefore, the need for the study is self-evident.

Rossler and Brosius in "Do Talk Shows Cultivate Adolescents' Views of the World? A Prolonged- Exposure Experiment.", stated that prolonged exposure experiments (as used in the study) can make a fruitful contribution to the investigation of cultivation effects, primarily on specific target groups (e.g., adolescents) using specific subsets of TV content (e.g., talk shows). Their results say that cultivation researchers should include the experimental paradigm only because cultivation effects were once conceptualized as long-term general effects of television. In a rapidly changing media environment, it seems more appropriate to investigate genre-specific effects with strict control for content. Heavy talk show viewers may consume more than five programs a week (the dose in their experiment) over an extended period. Prolonged exposure studies of the present type should provide a model for long-term effects. (Rössler, P., & Brosius, H. B. , 2001)

References

Abdulfattah, O. M. A. R., Ilyas, M., & Kassem, M. A. M. Linguistic Politeness and Media Education: A Lingua-Pragmatic Study of Changing trends in 'Forms of Address' in Egyptian Media Talk Shows. *Journal of Social Studies Education Research*, *9*(2), 349-365.

Al-Mnaseer, F. A. J. M. (2013). *Politics, power and ideology in American comedy late night talk shows: A critical discourse analysis* (Doctoral dissertation, Universiti Utara Malaysia). Unpublished.

Ang, C. S., & Chan, N. N. (2018). Adolescents' views on celebrity worship: A qualitative study. *Current Psychology*, *37*(1), 139-148.

Ashe, D. D., & McCutcheon, L. E. (2001). Shyness, loneliness and attitude toward celebrities. *Current research in social psychology*, *6*(9), 124-133.

Balabantaray, S. R. (2022). Impact of Indian cinema on culture and creation of world view among youth: A sociological analysis of Bollywood movies. *Journal of Public Affairs*, *22*(2), e2405.

Bhat, P., & Chadha, K. (2023). Expanding public debate? Examining the impact of India's top English language political talk shows. *Media Asia*, *50*(2), 244-263.

Biddle, S. J., Gorely, T., Marshall, S. J., Murdey, I., & Cameron, N. (2004). Physical activity and sedentary behaviours in youth: issues and controversies. *The journal of the Royal Society for the Promotion of Health*, *124*(1), 29-33.

Bode, L., Vraga, E. K., Alvarez, G., Johnson, C. N., Konieczna, M., & Mirer, M. (2018). What Viewers Want: Assessing the Impact of Host Bias on Viewer Engagement with Political Talk shows. *Journal of Broadcasting & Electronic Media*, 597-613.

Bonner, F. (2016). *Personality presenters: Television's intermediaries with viewers*. Routledge.

Bruun, H. (2000). The Aesthetics of the Television Talk-show. *Nordicum Review*, 243-258.

Burke, P. (2013). *The art of conversation*. John Wiley & Sons.

Carnel, J. (2012). Aspects of talk show interaction: The Jonathan Ross show and the tonight show with Jay Leno. *Unpublished Master Dissertation), Ghent University*. [Dissertation]. Unpublished.

Carpignano, P., Andersen, R., Aronowitz, S., & DiFazio, W. (1990). Chatter in the age of electronic reproduction: talk television and the" public mind". *Social text*, (25/26), 33-55.

Chakraborty, K. (2015). *Young Muslim women in India: Bollywood, identity and changing youth culture*. Routledge.

Charaudeau, P., Lochard, G., &Soulages, J. C. (2012). Between Citizen Image and Consumer Discourse: Talk shows on French Television-Issues, History,

Analysis. Critical Studies in Television: *The International Journal of Television Studies*, 52-67.

Charlesworth, A., & Glantz, S. A. (2005). Smoking in the movies increases adolescent smoking: a review. *Pediatrics*, *116*(6), 1516-1528.

Chayanika, S. (2014). Electronic Media and its Impact on the Youths. Unpublished. *(Doctoral Thesis)*

Cheema, M. (2018). Talk shows in Pakistan TV Culture: Engaging Women as Cultural Citizens. Feminist Encounters: *A Journal of Critical Studies in Culture and Politics*, 1-12.

Clarke, V., & Kitzinger, C. (2004). Lesbian and gay parents on talk shows-resistance or collusion in heterosexism. *Quantitative Research in Psychology*, 195-217.

Davis, S., & Mares, M. L. (1998). Effects of Talk-show Viewing on Adolescents. *Journal of Communication, Volume 48, Issue 3*, 69-86.

Devadas, M. B., & Ravi, B. K. (2013). Cultural impact of television on urban youth-An empirical study. *International Journal of Humanities and Social Science Invention*, *2*(8), 43-52.

Devi, S. (2019). A Textual Analysis of the Television Talk Show We The People. *Journal of Global Communication*, *12*(1), 6-11.

Eriksson, G. (2010). Politicians in celebrity talk show interviews: The narrativization of personal experiences.

Friedrich, L. K. (1975). Aletha Huston Stein and Lynette Kohn Friedrich. *Review of Child Development Research*, *5*, 183.

Gautam, J. (2015). Effects of News Talk Shows in Voting Behavior. *Journal of Mass Communication & Journalism*, *5*(6), 1-3.

Gurleen, K., & Sukhmani, A. (2011). A study of TV viewership patterns among youngsters in northern India. *Zenith International Journal of Multidisciplinary Research*, *1*(5), 141-160.

Harris, R. J., & Karafa, J. A. (1999). A Cultivation Theory Perspective of Worldwide National Impressions. *Images of the US around the world: A multicultural perspective*, 1.

Hetherington, E. M., Hagen, J. W., Kron, R., & Stein, A. H. (Eds.). (1975). *Review of child development research*. (Doctoral dissertation, University of Chicago Press). Unpublished.

Horton, D., & Richard Wohl, R. (1956). Mass communication and para-social interaction: Observations on intimacy at a distance. *psychiatry*, *19*(3), 215-229

Hutchby, I. (1996). Power in discourse: The case of arguments on a British talk radio show. *Discourse & Society*, *7*(4), 481-497.

Ilie, C. (1999). Question - response argumentation in talk shows. *Journal of Pragmatics*, 975-999.

Ilie, C. (2006). Talk shows. *Encyclopedia of Language & Linguistics*, 489-494.

Isa, A. M., Mahmud, W. A. W., Sulaiman, W. I. W., Pitchan, M. A., & Mamat, S. (2020). OTT Media and Content Regulation: A Systematic Review and Meta-Analysis. *Test Engineering and Management*, *82*, 9655-9665.

Jahangir, S. F., Nawaz, N., & Khan, N. (2014). Effects of media (television) on mental health. *FWU Journal of Social Sciences*, *8*(1), 97-107.

Jaya, M. D., & Nandakumar, R. (2017). Indian reality shows-Their growth and how they impact talents. *International Journal in Management & Social Science*, *5*(5), 97-103.

Kanabar, K. (2016). Role of communication research in infotainment and edutainment with reference to television as a medium. Unpublished. *(Doctoral Thesis)*

Kaur, K. (2021). Influence Of Indian Tv Reality Shows On The Individual Behaviour Of Audience (Students And Faculty Members Of Chandigarh University): A

Case Study Of Bigg Boss (Hindi). *The journal of contemporary issues in business and government*, *27*(1), 2493-2504.

Kethan, M., & Basha, M. (2023). Impact of Indian Cinema on Youths Lifestyle and Behavior Patterns. *East Asian Journal of Multidisciplinary Research*, *2*(1), 27-42.

Lett, M. D., DiPietro, A. L., & Johnson, D. I. (2004). Examining effects of television news violence on college students through cultivation theory. *Communication Research Reports*, *21*(1), 39-46.

Lochard, G., Soulages, J. C., & Libbrecht, L. (1996). The Imaginary in Televised Talk. Permanence, change and conflict. *Réseaux. Communication-Technologie-Société*, *4*(1), 9-34.

Madni, A. R., Shahzad, M., & Abdullah, M. (2012). Exposure to current affairs programs and viewers' perception regarding role of programs & anchors' presentational style: a case study of Sargodha city. *The Sindh University Journal of Education-SUJE*, *41*.

Mander, J. (1978). *Four arguments for the elimination of television* (pp. 15-16). New York: Quill.

Marshall, P. D. (2010). The promotion and presentation of the self: celebrity as marker of presentational media. *Celebrity studies*, *1*(1), 35-48.

Meyer, T. P. (1989). Reflections on cultivation theory and consumer behaviour. *ACR North American Advances*.

Mittell, J. (2003). Audiences Talking Genre, Television Talk shows and Cultural Hierarchies. *Journal of Popular Film and Television*, 36-46.

Morizumi, F. (1997). Managing Distances: Discourse Strategies of a TV Talk Show Host. *Edinburgh Working Papers in Applied Linguistics*, *8*, 63-75.

Mosharafa, E. (2015). All you need to know about: The cultivation theory.

Nabi, R. L., & Hendriks, A. (2003). The Persuasive Effect of Host and Audience Reaction Shots in Television Talk shows. *Journal of Communication*, 527-543.

Narula, U. (2006). *Dynamics Of Mass Communication Theory And Practice*. Atlantic Publishers & Dist.

Norrick, N. R. (2010). Listening practices in television celebrity interviews. *Journal of Pragmatics*, *42*(2), 525-543.

Omar, A., Ilyas, M., & Kassem, M. A. M. (2018). Linguistic Politeness and Media Education: A Lingua-Pragmatic Study of Changing Trends in 'Forms of Address' in Egyptian Media Talk Shows. *Journal of Social Studies Education Research*, *9*(2), 349-365.

Otten, J. J., Jones, K. E., Littenberg, B., & Harvey-Berino, J. (2009). Effects of television viewing reduction on energy intake and expenditure in overweight and obese adults: a randomized controlled trial. *Archives of Internal Medicine*, *169*(22), 2109-2115.

Peck, J. (2006). TV Talk shows as Therapeutic Discourse: The Ideological Labour of the Televised Talking Cure. *International Communication Association*, 58-81.

Pongiyannan, D., & Pugsley, P. C. (2016). Tamil talk shows: Maintaining tradition in the new public sphere. *Global Media and Communication*, *12*(2), 161-175.

Raza, N., Shami, S., & Ashfaq, A. (2021). A Critical Analysis of Current Affair Talk Shows on Pakistan Television News Channels: A Mirror or Bamboozle of the Society. *Journal of Indian Studies*, *7*(1), 7-26.

Roskos-Ewoldsen, B., Davies, J., & Roskos-Ewoldsen, D. R. (2004). Implications of the mental models approach for cultivation theory. *Communications*, *29*, 345J363.

Rossler, P., & Brosius, H. B. (2001). Do Talk shows cultivate Adolescents' Views of the World? A Prolonged- Exposure Experiment. *Journal of Communication*, 143-163.

Ruggiero, T. E. (2000). Uses and gratifications theory in the 21st century. *Mass communication & society*, *3*(1), 3-37.

Saefudin, A., & Venus, A. (2007). Cultivation theory. *Mediator: Journal Komunikasi*, *8*(1), 83-90

Sahgal, A. *Towards an understanding of celebrity worship among Indian consumers-an ethnoconsumerist approach* (Doctoral dissertation, Department of Marketing, Macquarie University). Unpublished.

Sakr, N. (2013). Social Media, Television Talk- Shows and Political Change in Egypt. *Television New Media*, 322-337.

Salameh, R. A. (2019). Al- Jazeera'a Talk shows Treatment of the Saudi Journalist, Jamal Khashoggi's case. *ZurnalistikosTyrimai*, 46-76.

Sarkar, S., & Bosri, R. (2017). Impact of TV talk shows on Social Development of Bangladesh: Viewers Observation and inference. *Journal of Business and Management (IOSR-JBM)*, 46-59.

Sinha, D. (2012). Renewing India's relationship with luxury. In *The luxury market in India: Maharajas to masses* (pp. 7-13). London: Palgrave Macmillan UK

Timberg, B. M. (2002). *Television talk: A history of the TV talk show*. University of Texas Press.

Tirasawasdichai, T., Obrenovic, B., & Alsharif, H. Z. H. (2022). The impact of TV series consumption on cultural knowledge: An empirical study based on gratification–cultivation theory. *Frontiers in Psychology*, *13*, 1061850-1061850.

Tsfati, Y., Tukachinsky, R., & Peri, Y. (2009). Exposure to News, Political Comedy and Entertainment Talk shows, Concern About Security and Political

Mistrust. *International Journal of Public Opinion Research, Volume 21, Issue 4*, 399-423.

Uddin, M., & Sharmin, M. (2019). The Role of Gender in TV Talk-show Discourse in Bangladesh: A Conversational Analysis of Hosts' Interaction Management. *International Journal of English Linguistics*, 22-36.

Urberg, K. A., Değirmencioğlu, S. M., & Pilgrim, C. (1997). Close friend and group influence on adolescent cigarette smoking and alcohol use. *Developmental psychology*, *33*(5), 834.

Vraga, E. K., Edgerly, S., Bode, L., Carr, J., Bard, M., Johnson, C. N., Shah, D. V. (2012). The Correspondent, the Comic, and the Combatant of Host Style in Political Talk shows. *Journalism & Mass Communication Quarterly*, 5-22.

Westen, R. (2013). *Oprah Winfrey: A Biography of a Billionaire Talk Show Host*. Enslow Publishing, LLC.

Wetschanow, K. (1999). The Personal is Political - Are Daytime Talk shows Feminists? *A Decade of Transformation*, 1-39.

Woo, H. J., & Dominick, J. R. (2003). Acculturation, cultivation, and daytime TV talk shows. *Journalism & Mass Communication Quarterly*, *80*(1), 109-127.

Webliography

Deccan Herald (2024, Jan 2). *Kapil Sharma's new comedy show: Comedian Kapil Sharma will join the streaming bandwagon in 2024*.Retrieved from https://www.deccanherald.com/entertainment/new-and-returning-hindi-shows-to-stream-in-2024-2832689 (Accessed: March 11, 2024)

Hindustan Times (2022, Nov 19). *When Bollywood stars queued outside Doordarshan office to be on Tabassum's show*. Retrieved from https://www.hindustantimes.com/entertainment/bollywood/when-bollywood-stars-queued-outside-doordarshan-office-to-be-on-tabassum-s-show-101668866952695.html (Accessed: April 15, 2024).

Hindustan Times (2024). Retrieved from https://www.hindustantimes.com/topic/koffee-with-karan (Accessed on March 11, 2024)

IMDb (2023). *Talk show, Hindi (Sorted by Popularity Ascending) 1-50* retrieved from https://www.imdb.com/search/title/?genres=talk show&countries=IN (Accessed: January 13, 2023 and April 18, 2024)

India Today (2014, January 10) *New report on 'The Kapil Sharma Show'* retrieved from-https://www.indiatoday.in/television/top-stories/story/kapil-sharma-gets-showcause-notice-on-pregnant-woman-joke-176428-2014-01-10 (Accessed: March 9, 2024).

India Today (2019). *Promo of Koffee with Karan talk show.* Retrieved from https://www.indiatoday.in/television/top-stories/story/koffee-with-karan-6-karan-johar-shares-first-pics-from-set-announces-premiere-date-1318144-2018-08-19 (Accessed: April 27, 2024)

India Today (2019, January 13). *News Report on 'Koffee With Karan'* retrieved from https://www.indiatoday.in/sports/cricket/story/hardik-pandya-kl-rahul-koffee-with-karan-controversy-timeline-1430046-2019-01-13 (Accessed : March 9, 2024)

India Today (2023. Oct 4) Retrieved from https://www.indiatoday.in/binge-watch/story/watch-kjo-is-back-with-koffee-with-karan-8-trolls-previous-season-for-being-thanda-2444223-2023-10-04 (Accessed: April 5, 2024)

India TV News (2022). *The Kapil Sharma Show. TKSS talk show promo*. Retrieved from https://www.indiatvnews.com/entertainment/tv/the-kapil-sharma-show-new-season-of-comedy-show-to-begin-in-september-date-time-cast-other-deets-2022-07-20-793481 (Accessed: April 27, 2024)

Midday India (2019, January 23*). News Report on Hardik Pandya.* Retrieved from https://www.youtube.com/watch?v=x85BBvKKRxg (Accessed: March 3, 2024).

The Print (2019). *Talk show- Phool Khile Hain Gulshan Gulshan with Tabassum.* Retrieved from https://theprint.in/feature/brandma/before-karan-johar-simi-garewal-tabassums-show-brought-celebrities-into-our-living-rooms/271950/ (Accessed: April 27, 2024)

Times of India (2014, January 11). *Kapil Sharma Gets Show Case Notice.* Retrieved from https://timesofindia.indiatimes.com/tv/news/hindi/kapil-sharma-comedy-night-with-kapil-kapil-sharma-gets-show-cause-notice-from-maharashtra-women-commission/articleshow/28668827.cms (Accessed: April 12, 2024)