

**ATROCITIES IN THE NAME OF HUMOUR: BODY SHAMING TO
RACISM AND SEXISM IN MALAYALAM TELEVISION SHOWS**

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DECLARATION

We here declare that the project entitled, **ATROCITIES IN THE NAME OF HUMOUR: BODY SHAMING TO RACISM AND SEXISM IN MALAYALAM TELEVISION SHOWS** is submitted to the department of journalism and mass communication, Sree Narayana College, Kollam in partial fulfilment of the requirements for the Degree of BA mass communication and journalism. This is record of original work done by us and that it has not formed the basis for award of any other degree/diploma / fellowship or any other similar titles.

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ABSTRACT

We present a study of the latest trends in the field of television and how they affect human lifestyle. It also involves studying whether audiences are satisfied with such methods, which use even physical limitations for the sole purpose of audience enjoyment. Television programs still perpetuate the idea that colour and body style determine a person's ability. We use this study to prove that interventions that emphasize such human limitations are not appropriate in this age in which we are advancing in the field of education and so on. Each person does not want to highlight his or her own limitations. In such cases, the study also examines to some extent how psychological stress affects the actors themselves when they cause ridicule to each other at public events.

The mood of the mocker will not be the mockery. Similarly, the mood of the people who enjoy it will be different. It also explores the impact of all of this on television programs.

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CHAPTER 1
INTRODUCTION

1.1 MASS COMMUNICATION

Mass communication is the process of imparting and exchanging information through mass media to large segments of the population. It is usually understood for relating to various forms of media, as its technologies are used for the dissemination of information, of which journalism and advertising are part. Mass communication differs from other types of communication, such as interpersonal communication and organizational communication, because it focuses on particular resources transmitting information to numerous receivers. The study of mass communication is chiefly concerned with how the content of mass communication persuades or otherwise affects the behavior, the attitude, opinion, or emotion of the people receiving the information.

Normally, transmission of messages to many recipients at a time is called mass communication. But in a complete sense, mass communication can be understood as the process of extensive circulation of information within regions and across the globe.

1.2 TV HISTORY

Evolution of Television

John Baird is the father of television. British Broadcasting Corporation (BBC) of Britain began the first television service in 1936. By 1939, television broadcasts began in the United States. The first successful programme in color was transmitted by Columbia Broadcasting System (CBS) in USA in 1953. In today's world, television has become one of the most powerful means of mass communication. It can impart education, information and entertainment. Television has become an integral part of our lives.

History of Television in India

- Television began in India on 15th September 1959 as an experiment. It offered two-hour programme for a week. Initially the authority was AIR. The early programmes on these experimental broadcasts were generally educational programmes for school children and farmers. By the 1970s, television centres were opened in other parts of the country also. In 1976, Doordarshan, which was All India Radio's television arm until then became a separate department.
- Several community television sets were distributed as a part of one of the important landmarks in the history of Indian television, the Satellite Instructional Television Experiment (SITE). It was conducted between August 1975 and July 1976. Under this programme, the Indian government used the American satellite ATS-6 to broadcast educational programmes to Indian villages of six states. The telecasts happened twice a day, in the morning and evening. In 1982, Doordarshan telecasted the 9th Asian Games using INSAT 1A satellite.
- In 1997, Prasar Bharati, a statutory autonomous body was established. Doordarshan along with AIR was converted into government corporations under Prasar Bharati. From its humble beginning as a part of All India Radio, Doordarshan has grown into a major television broadcaster with around 30 or more channels. This includes Regional Language Satellite Channels, State Networks, International Channel and All India Channels like DD National, DD News, DD Sports, DD Gyan darshan, DD Bharati, Lok Sabha Channel and DD Urdu.

Emergence of Private Television Channels

- The introduction of communication channels have been a revolution step in bringing so many private channels in our country. The advent of private channels started in India on the 1990's after CNN broadcasted The Gulf War. Hong Kong based STAR (Satellite Television Asian Region) entered into an agreement with an Indian company and Zee TV was born. It became the first privately owned Hindi satellite channel of India.
- Several regional channels also came into being during this period. Apart from the regional channels, a host of international channels like CNN, BBC and Discovery

are also available to the Indian television audience. With different categories of channels like 24-hour news channels, religious channels, cartoon channels and movie channels, there is something for everyone to watch.

1.3 SOAP OPERAS

A soap opera or soap for short, is a radio or television serial frequently characterized by melodrama, ensemble casts, and sentimentality. The term “soap opera” originated from radio dramas originally being sponsored by soap manufacturers. The term was preceded by “Horse opera”.

BBC Radio’s *The Archers*, first broadcast in 1950, is the world’s longest-running radio soap opera. The longest-running current television soap is *Coronation Street*, which was first broadcast on ITV in 1960, with the record for the longest running soap opera in history being held by *Guiding Light*, which began on radio in 1937, transitioned to television in 1952, and ended in 2009.

A crucial element that defines the soap opera is the open-ended serial nature of the narrative, with stories spanning several episodes. One of the defining features that makes a television program a soap opera, according to Albert Moran, is “that form of television that works with a continuous open narrative. Each episode ends with a promise that the storyline is to be continued in another episode” [5] in 2012, Los Angeles Times columnist Robert Lloyd wrote of daily dramas:

Soap opera storylines run concurrently, intersect and lead into further developments. An individual episode of a soap opera will generally switch between several concurrent narrative threads that may at times interconnect and affect one another or may run entirely independent to each other. Episodes may feature some of the show’s current storylines, but not always all of them. Especially in daytime serials and those that are broadcast each weekday, there is some rotation of both storyline and actors so any given storyline or actor will appear in some but usually not all of a week’s worth of episodes. Soap operas rarely bring all the current storylines to a conclusion at the same time. When one storyline ends, there are several other story threads at differing stages of development. Soap opera episodes typically end on some sort of cliff-hanger, and the season finale (if a soap incorporates a break between seasons)

ends in the same way, only to be resolved when the show returns for the start of a new yearly broadcast.

Evening soap operas and those that air at a rate of one episode per week are more likely to feature the entire cast in each episode, and to represent all current storylines in each episode. Evening soap operas and serials that run for only part of the year tend to bring things to a dramatic end-of-season cliff-hanger.

In 1976, Time magazine described American daytime television as “TV’s richest market”, noting the loyalty of the soap opera fan base and the expansion of several half-hour series into hour-long broadcasts in order to maximize ad revenues. The article explained that at that time, many prime time series lost money, while daytime serials earned profits several times more than their production costs. The issue’s cover notably featured its first daytime soap stars, Bill Hayes and Susan Seaforth Hayes of Days of Our Lives, a married couple whose onscreen and real-life romance was widely covered by both the soap opera magazines and the mainstream press at large.

Origin and history of this genre

The first program generally considered to be a “soap opera” or daytime serial by scholars of the genre is Painted Dreams, which premiered on WGN radio Chicago, on October 20, 1930. It was regularly broadcast in a daytime time slot, where most listeners would be housewives; thus, the shows were aimed at – and consumed by – a predominantly female audience. Clara, Lu, ‘n Em would become the first network radio serial of the type when it aired on the NBC Blue Network at 10:30 p.m. Eastern Time on January 27, 1931. Although it did not make the move until February 15, 1932, Clara, Lu ‘n Em would become the first network serial of the type to move to a weekday daily timeslot, and so also became the first network daytime serial.

Plot and Storylines

The main characteristics that define soap operas are “an emphasis on family life, personal relationships, sexual dramas, emotional and moral conflicts; some coverage of topical issues; set in familiar domestic interiors with only occasional excursions into new locations”.[14] Fitting in with these characteristics, most soap operas follow the lives of a group of characters

who live or work in a particular place, or focus on a large extended family. The storylines follow the day-to-day activities and personal relationships of these

In many soap operas, in particular daytime serials in the US, the characters are frequently attractive, seductive, glamorous and wealthy. Soap operas from the United Kingdom and Australia tend to focus on more everyday characters and situations, and are frequently set in working-class environments. Many of the soaps produced in those two countries explore social realist storylines such as family discord, marriage breakdown or financial problems. Both UK and Australian soap operas feature comedic elements, often affectionate comic stereotypes such as the gossip or the grumpy old man, presented as a comic foil to the emotional turmoil that surrounds them. This diverges from US soap operas where such comedy is rare.

Soap Operas in India

Unlike the season based production in most countries, most of Indian television fiction tends to be regular-broadcasting soap opera. These started in the 1980s, as more and more people began to purchase television sets. At the beginning of the 21st century, soap operas became an integral part of Indian culture. Indian soap operas mostly concentrate on the conflict between love and arranged marriages occurring in India, and many includes family melodrama. Indian soap operas have multilingual production. Many soap operas produced in India are also broadcast overseas in the UK, Canada, the United States, and some parts of Europe, South Africa, Australia and South East Asia. They are often mass-produced under large production banners, with companies like Balaji Telefilms running different language versions of the same serial on different television networks or channels.

Indian television drama (or Indian serials in Indian English) are television programs written, produced and filmed in India, with characters played by Indians and episodes broadcast on Indian television.

India's first television drama was Hum Log (Hindi), which aired in 1984–85, and concluded with 154 episodes. Kyunki Saas Bhi Kabhi Bahu Thi (Hindi) (2000–2008) was the first Indian TV drama to cross 1,000 episodes and concluded with 1,833 episodes. Char Divas

Sasuche (Marathi) (2001–2013) was the first Indian serial to cross 2,000 and 3,000 episodes, also entering in Limca Book of Records, which concluded with 3,200 episodes.

The Telugu serial, Abhishekam (2008- 2022) is the first Indian serial with 4,000 episodes ended on 1st February 2022. yeh rishta kya kehlata hai (2007–present) is the longest running Hindi TV show of India. It has completed 15 years, It is also the longest running sitcom.

Indian serials are made in almost all of the major languages in India, though many also contain a mix of the predominant language and English. Indian dramas are also broadcast in other parts of South Asia, the Caribbean, Southeast Asia, Central Asia, Western Europe, South-eastern Europe, the Middle East, North America, Latin America, North Africa, Southeast Africa, and francophone Africa.

1.4 SOCIAL IMPACT

TV dramas affect Indian society, with regard to national integration, identity, globalisation, women, ethics and social issues in rural areas.[citation needed] The first Indian television drama series, Hum Log, began as a family planning program, and although it quickly turned its focus to entertainment, it continued to embed pro-development messages which provided a model of utilizing the television serial as an “edutainment” method that was followed by countries around the world.

A 2007 study of cable coming to rural India showed that it led to “significant decreases in the reported acceptability of domestic violence towards women and son preference, as well as increases in women’s autonomy and decreases in fertility.” It also “found suggestive evidence that exposure to cable increases school enrolment for younger children, perhaps through increased participation of women in household decision-making.

It can be said that body shaming has decreased nowadays as compared to the past. The media is influencing this to some extent. The toxicity of body shaming and racist conversations and comments is now being discussed. This has been reflected to some extent in Malayalam television shows as well. Previously body shaming and racist jokes had no difficulty or

limitations to present these type stereotypic vulgar jokes. But today the boredom created by 'how will the listener take it' or such comments also deter contestants from telling such jokes. But the personalities and concepts that were then or are still being ridiculed or who fall victim to such jokes do not change.

Dark complexion, slim or fat body, persons who do make-up are all constantly being ridiculed concepts. The television shows treated color, physique, occupation, living conditions, and culture and anything that differ from the concept that the society considered as 'perfect' are used for jokes.

Tribals, those who are considered to be of low standard by the so-called community (For example shoe injections, septic tank cleaners, sweepers, fishermen, Barbour's etc.) are treated as jokes. The society distinguishes everything in a 'lower and higher' manner on the basis of fundamentals that the society believes as perfect.

The comedy scene is also a victim of this. But today such jokes are still being presented behind a mask of 'political correctness'. That is to say, bodyshaming makes such distinctions in itself by giving a message of social commitment. It's like mocking badly a person and apologizing to him. Such thoughts, distinctions and mockery are not excluded here. Today's television shows, especially comedy shows, use 'political correctness' instead.

1.5 MALAYALAM TELEVISION SHOWS

The Malayalam television industry is an industry with relatively many entertainment shows. Malayalam television shows include Comedy shows, music shows, reality television shows, talk shows and interviews and as well as a lot of soap operas. **Oru Chiri Eru Chiri Bumper Chiri** (Mazhavill Manorama), **Star Magic** (Flowers TV), **Comedy Stars** (Asianet) and **Comedy Masters** (Amrita tv) are the leading entertainment shows in Malayalam.

Comedy skits, solo comedy performances, voice dubbing, talent presentation and imitating performances are generally included in Comedy shows. Music shows such as **Flowers Top singer**, **Super Four** and interactive talk shows like **Red Carpet** (Amrutha tv) reality game shows such as **Big Boss** are also popular and have large audience views.

Amidst musical and dance performances, the host invites celebrities to play various kinds of games, interact with the audience and display their lesser-known talents are generally included in entertainment shows.

Apart from the entertainment shows that are being aired now, other popular comedy-entertainment shows are **Badai Banglav**, **Thakarppan Comedy**, **Comedy Circus**, '**Katturump**' presented by children.

Most television shows use bodyshaming, racism and sexism for comedy content and entertainment. The impact of such toxic contents on such shows, which are aired by people of all ages, including children, is enormous.

What is Body shaming

Body shaming can lead to mental health issues including eating disorders, depression, anxiety, low self-esteem, and body dysmorphia, as well as the general feeling of hating one's body.

Influence of Body shaming

In our current society, many people think that thin bodies are inherently better and healthier than larger bodies. Historically, however, that hasn't always been the case. If you think of paintings and portraits from before the 1800s era, you can see that plumpness was revered.

Being fat was a sign that a person was wealthy and had access to food, while thinness represented poverty. In her book "Fat Shame: Stigma and the Fat Body in American Culture," author Amy Erdman Farrell traces the shift from revering heavy bodies to the preference of smaller shapes to mid-nineteenth century England when the first diets books were published. In our current society, many people think that thin bodies are inherently better and healthier than larger bodies. Historically, however, that hasn't always been the case. If you think of paintings and portraits from before the 1800s era, you can see that plumpness was revered.

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She noted that the focus on diets, and bodies at large, was centered around women. Author Sabrina Strings says that fatphobia resulted from colonialism and race in her book “Fearing the Black Body: The Racial Origins of Fat Phobia.”

According to the Merriam-Webster Dictionary, the first known use of the term “body shaming” was by journalist Philip Ellis.

Types of body shaming

Hair

Western society has long focused on sleek, shiny, straight hair as the ideal. Thus, hair with curls, kinks, or other textures has been viewed as less attractive. This is known as texture-shaming.

Age

Also known as ageism, age-shaming is discrimination or bullying towards people because of their age. This usually focuses on the elderly or the older population.

In relation to body-shaming, an ageist remark may sound like, "They're too old to wear that much makeup." Additionally, news articles that show photos of how "bad" or "old" celebrities look when not wearing makeup are shaming. Making negative comments about someone's wrinkles or loose skin is another form of body-shaming

Clothing

The 1980s saw the rise of spandex clothing, and there was a popular saying, "Spandex is a privilege, not a right." This meant that people should only wear spandex clothes if they had the "correct" body shape for them. This is a prime example of clothing-shaming.

More recently, the founder of the clothing brand Lululemon was criticized for making fat-shaming comments when he said that some women's bodies "don't work" for the clothes.

Food

Food-shaming is generally done in relation to body size. For example, when someone makes a remark about what a person is or isn't eating, that can count as food-shaming. Someone saying, "They look like they don't need to be eating that," is an example of food-shaming.

Attractiveness

Known as "pretty-shaming," the bullying or discrimination of people for being attractive, is something that happens regularly. And even more than that, people are bullied for being considered unattractive, which is also known as "lookism." Lookism describes prejudice or discrimination against people who are considered physically unattractive or whose physical appearance is believed to fall short of societal ideas of beauty.

Body shaming's Impact on Well-Being

Body shaming has myriad negative consequences on mental health. Here are some important ones:

- Adolescents who are body shamed have a significantly elevated risk of depression.
- It may lead to eating disorders.
- Body shaming worsens outcomes for obese women attempting to overcome binge eating
- Body shaming can cause dissatisfaction with one's body, which then can cause low self-esteem
- Additional mental health concerns associated with body-shaming
- Anxiety
- dysmorphic disorder
- Depression
- Higher risk of self-harm or suicide
- Poorer quality of life (due to body dissatisfaction)
- Psychological distress

Indian laws that prohibiting Body shaming

In contrast, Indian laws, though indirectly, allow a remedy for body shaming. One is not on the verge of losing a job because of obesity or being too thin in this situation. Body shaming is prohibited under labour regulations and other employment-related legislation. Obesity or a thin figure will not cause an agreement to be cancelled under the provisions of the Indian Contracts Act, 1882. Body shaming is also prohibited under the Indian Constitution. Equality before the law is guaranteed under Article 14. It is clear that citizens are treated equally regardless of their physical appearance or gender. The Sexual Harassment of Women at Workplace (Prevention, Protection, and Redress) Act of 2013 has lately aided women in their

fight against body shaming. Many women were embarrassed by statements and gestures that interfered with their modesty prior to the Act. Women's modesty is likewise protected by Section 354 of the Indian Penal Code, 1860.

The Supreme Court of India declared in *P. Rathinam v. Union of India*, (1994) 3 SCC 394, that the term "life" in the Right to Life and Personal Liberty u/a 21 of the Constitution has a broad meaning. "The right to life u/a 21 includes the right to live with human dignity, and the same does not imply perpetual drudgery," the court said. It incorporates some of civilization's finer qualities that make life worthwhile, and the extended idea of life would include the person's tradition, culture, and heritage."

Racism

Racism, also called racialism, the belief that humans may be divided into separate and exclusive biological entities called "races"; that there is a causal link between inherited physical traits and traits of personality, intellect, morality, and other cultural and behavioral features; and that some races are innately superior to others. The term is also applied to political, economic, or legal institutions and systems that engage in or perpetuate discrimination on the basis of race or otherwise reinforce racial inequalities in wealth and income, education, health care, civil rights, and other areas. Such institutional, structural, or systemic racism became a particular focus of scholarly investigation in the 1980s with the emergence of critical race theory, an offshoot of the critical legal studies movement. Since the late 20th century the notion of biological race has been recognized as a cultural invention, entirely without scientific basis

Some of the societal aspects of racism

Historically, the practice of racism held that members of low-status races should be limited to low-status jobs or enslavement and be excluded from access to political power, economic resources, and unrestricted civil rights. Members of low-status races could encounter segregation, acts of physical violence, and in some places, racism dictated that it was unnatural for members of different races to marry.

Sexism

sexism, prejudice or discrimination based on sex or gender, especially against women and girls. Although its origin is unclear, the term sexism emerged from the “second-wave” feminism of the 1960s through ’80s and was most likely modeled on the civil rights movement’s term racism (prejudice or discrimination based on race). Sexism can be a belief that one sex is superior to or more valuable than another sex. It imposes limits on what men and boys can and should do and what women and girls can and should do. The concept of sexism was originally formulated to raise consciousness about the oppression of girls and women, although by the early 21st century it had sometimes been expanded to include the oppression of any sex, including men and boys, intersex people, and transgender people.

Sexism in a society is most commonly applied against women and girls. It functions to maintain patriarchy, or male domination, through ideological and material practices of individuals, collectives, and institutions that oppress women and girls on the basis of sex or gender. Such oppression usually takes the forms of economic exploitation and social domination. Sexist behaviours, conditions, and attitudes perpetuate stereotypes of social (gender) roles based on one’s biological sex. A common form of socialization that is based in sexist concepts teaches particular narratives about traditional gender roles for males and females. According to such a view, women and men are opposite, with widely different and complementary roles: women are the weaker sex and less capable than men, especially in the realm of logic and rational reasoning. Women are relegated to the domestic realm of nurturance and emotions and, therefore, according to that reasoning, cannot be good leaders in business, politics, and academia. Although women are seen as naturally fit for domestic work and are superb at being caretakers, their roles are devalued or not valued at all when compared with men’s work.

Indian laws against racism and sexism

- **Indian Penal Code, 1860 (Section 153 A)** – Criminalises the use of language that promotes discrimination or violence against people on the basis of race,

caste, sex, place of birth, religion, gender identity, sexual orientation or any other category.

- **Mental Healthcare Act, 2017** – Prohibits the denial or refusal to access mental healthcare facilities or services for people on the basis of race, caste, religion, place of birth, sex, gender identity, sexual orientation, disability or any other category.
- **Transgender Persons (Protection of Rights) Act, 2019** – Specifically deals with all kinds of discrimination and hate crimes faced by people on the basis of their gender identity and gender expression.

1.6 ATROCITIES IN MALAYALAM TELEVISION SHOWS

The most celebrated comedy reality shows on Malayalam television channels have a specialty,

Such jokes are almost always created by the general perception that one is lacking, or that there is a deficiency in some way.

- A white person on one side and a black person on the other.
- A tall person on one side and a short person on the other.

The list goes on and on of women, Tamil transgender people, out-of-state workers and basic workers. These are television reality shows that have always shaped the helplessness of marginalized lives by racist jokes, accurately marketed it, and stand up for middle-class elite class life breaks to enjoy. Otherwise, they play a significant role in trying to bring the whole of society into such a state of mind. So much history is something we have said over and over again. The artists who do this are often scripting with things that are close to their lives, and they do not realize how such helpless life experiences can turn into comedy for themselves.

Following the constant outcry on social media, or at least on the Flowers channel's Star Magic program platform, racial, ethnic and gender jokes are constantly being made. Their vision was to turn an issue that affects society as a whole into their only personal issue. They still do not understand the social damage that can be done to people belonging to that section of society as a result of what they constantly do on a public platform. He is constantly teased by his teammates for saying that there is nothing wrong with his co-star saying things in the name of colour. Therefore, the general public hears that this kind of identity abuse affects not just any individual but a society as a whole. Acquired and propagated from the next day. So people who sell racism / ethnicity to please the general public in a public place, whether they be friends in personal life, uncle, cousin, father or son, is not a justification. That being said, if you find sustenance it is never a reason, Because people who end up in life experiences that you sell so badly for your own survival do not live in such a way as to pawn their self-esteem. Therefore, they do not have to carry the burden of the disgusting things that you create under the label of jokes through this platform in daily life.

Do you understand why this is the first time we have had to discuss and respond to something that has been going on in various forums for decades!

The fact that no one has questioned him so much so far reveals a lack of recognition on the subject throughout your words, So even if it is said that ignorance (or acting like that) is the reason behind creating racism, casteism and gender discrimination in the name of humour, it is not a justification.

STAR MAGIC

Star Magic Season 2 also known as Tamaar Padaar 2 is a Malayalam TV show from Flowers TV. Television audience has made the previous season a huge success. Star Magic is designed like an elaborate game show, featuring a regular set of actors and mimicry artists from television. There are bizarre games where the contestants are required to whip each other, chew fiery chillies and sing, throw each other in ice cold water etc. 'Humour' usually revolves around

the contestants casually ridiculing each other. It can range from racism, body shaming to sexism.

Comedies in movies, half-naked dances, and television comedy skits have often been criticized for racially abusing and ridiculing aboriginal and tribal life.

If you were asked to name the worst movies in Malayalam, there would be a lot in that category, but the first name to be mentioned would be Bamboo Boys.

Because it is a film based entirely on racism, the film's attempt to inculcate a racist attitude towards tribal life in the society is not small.

The fact that they chose a star like Kalabhavan Mani for the film makes the attitude of the film and its creators even more disgusting. The next stage after the film is the helplessness of marginalized lives shaped by racist jokes, marketed by television reality shows that stand out to entertain middle-class elite life breaks. A program that came on the Flowers channel the other day said that there is no significant change in it today. Episode 138 of Star Magic Tamar Patar aired on Flowers TV features portrayal and content insulting the tribal community. There has been a lot of criticism and protest against this, including on social media. The event was attended by film stars and mimicry stars and was performed in the form of skits. The characters 'Mooppan Chuppan' of Parankimala forest and 'Mooppi Chuppi' of Parankimala forest come on stage and then turn the tribal community into a parody through dialogues. When it comes to corona disease, both of them are ignorant and foolish.

The man with the black curly hair attending the event is insulted when the tribal costumers tell him that you are one of us, and the other actors burst out loud...

They portrayed the tribal elder and his wife as human beings who slaughtered human beings, always pretended to be 'Iyam Pathe', wore animal skins and walking dirty.

In one episode featuring Santosh Pandit, a huge and ugly drama was created between Pandit and another contestant (Binu Adimali who indulges in the crassest humour possible) where they took turns to shame and insult each other in the most offensive language possible. Maybe scripted, the ruckus managed to get some mileage for the two contestants later on, as they vented out their grief on social media and other TV channels. Maybe it's the nature of the show, but what's really appalling is in how the male contestants treat the female contestants,

including the woman host, with a sense of entitlement. Not only does her (as well as the female contestants') costumes invite unwarranted criticism from the male contestants, but the lack of restraint is uncomfortable to watch.

Star Magic is a channel program with a large audience. Star Magic presents the show as a way to relieve the tension of the family audience as the show progresses with game shows and game-laughing jokes lined up by the miniscreen stars. Lakshmi Nakshatra, who is also RJ, will be the presenter. Star Magic has been criticized on social media in many ways. Recently, comedian Joby was cyber-attacked for making insulting remarks about Mohanlal on a show. The issue came to a head after the actor and channel officials came out with an apology.

Sabumon, Nobi's reply that it's not right to joke with Nobi!

Later the show is now trying to regain its old glory. The event is graced by the arrival of new stars as guests. The Star Magic set was recently launched with 12K extensive technology. The stage was inaugurated by Kunchacko Boban. Then every day each of the stars becomes guests. Last day, Bigg Boss Malayalam Season 1 title winner, actor and presenter Sabumon came to the show. The snippet of Sabumon's conversation with actor Nobby during the game during the show is very interesting. On the show, Nobby, Thankachan, Aziz, Binu Adimali, Sudhi and Nelson laugh at each other for their color, which is often criticized. This is the subject Sabumon talks to Nobby about.

Sabumon said this after Nobby spoke in a manner that added fuel to the body shaming remarks made by Aziz Nedumangad to another actor Thankachan. Sabumon was criticized for saying that Nobby often insulted Thankachan by color and that it was because he felt that Nobby was too beautiful to look at. Following the video posted on YouTube, comments appear that Nobby has written on his face that he was totally devastated when he heard this. Despite giving a humorous reply and trying to bury the incident in a fluid manner, Sabumon was still trying to understand the seriousness of the incident.

Sabumon pointed out that he had seen Star Magic videos online and that he could be seen insulting and joking about all of them with color. Sabumon pointed out that color is a political error in making jokes about someone's color and appearance, and that Nobby should pay attention to that. Nobby's response to this was, "I'm not very handsome, and I've noticed a lot of people commenting on why he's making fun of them and what he deserves." He has been repeatedly insulted in front of everyone in this forum.

Sabumon responded by asking a question. Comedy is what makes everyone spontaneous. So is this the only way we can create comedy? That's not the case. 'Many of the artists on stage are 22 years old. Such incidents have been going on for a few days now. Nobby replied

, "We've had jokes about color for years, and that's Anna. Nobby explains that comedians can only survive if people laugh and that they have never deliberately made fun of anyone outside the frame.

Sabumon began by responding by saying that a large community of viewers was watching all this. Our society is made up of different types of people. "It simply came to our notice then. Sabumon also said that Nobi often said that Thankachan felt that he was causing great mental distress. Thankachan also said that he does not feel sad about it.

Lakshmi Nakshatra ends the show by saying that the incident that started as a joke has changed significantly afterwards. Aziz looked very angry after this incident. The displeasure of Sabumon when he came to this stage and spoke like this was evident on the faces of everyone on the stage. The show ended with the visuals of the show producer talking on stage and talking to Aziz and Sabumon.

Recently when actor Mukta came on the show along with her little daughter and declared that she has trained her daughter in cooking and cleaning as it was important when she gets married, it was disconcerting to watch the contestants break into thunderous applause. When Mukta added that "girls should learn all this", a male contestant instantly nudged a female contestant

seated next to him and said— “See, learn from her.” And then the anchor gushingly validated her approval— “Oh, she is a new generation. But look at how mature she is.” Groan!

COMEDY STARS

Comedy stars is an Indian Malayalam language comedy reality TV show on Asianet channel and Disney+hotstar. It is one of the longest running comedy reality show which is all set to cross 1200 episodes soon. Comedy stars host by Meera Anil and judges by Jagadish. The contestants then perform comic skits which deal with everyday life experiences to impress the judges and win the coveted title.

Body shaming, racism and sexism are also depicted in comedy stars almost in all seasons with different ways.

Such toxic content comes as a joke in most episodes of Comedy Stars. Such atrocities are seen as comedy comments in comedy skits. After 5 seasons now Comedy Stars is presenting even better. But there is no change in the way comedy is presented.

In the 55th episode of Season Six, Deepu Chandran’s character is told about a black man who comes to see his daughter to marry, and the events that take place in connection with it. The role of groom is played by Vinod. Chandran does not consent to marriage because he is not beautiful and looks black. Vinod mocking at the person about 2.15 minutes saying comments like ‘When you see him, you don’t even feel like looking at his face after giving it to a girl’ and ‘Laughing is like putting a white line on a newly tarred road’. He says that his daughter is white and that if he stays with her, they will seem like day and night’. Others laugh at this comment and looking the dark man wired. The climax is when the girl finally says that what she likes is not his face but her mind.

Here the skit is presented in such a way that the color is ridiculed and insulted for being black and finally gives a big social message.

Social messages should not be given by killing someone. As Sorry says despite the maximum insult. This episode shows the tendency of television shows to use racism and colorism for entertainment and to downplay such toxic content in a way that is socially beneficial.

COMEDY MASTERS

Comedy Masters is Amrita TV's highest rated entertainment program. Comedians like Nadirsha and Kottayam Nazir will be the judges in this comedy show, which will evaluate the performance of dubbing, mimicry, punch dialogues and comedy skits performed by talented artists.

ORU CHIRI IRU CHIRI BUMPER CHIRI

Oru Chiri Iru Chiri Bumper Chiri is a comedy TV show on Mazhavil Manorama. Karthik Surya hosts the show, and Sabumon Abdusamad is one of the show's judges. Manju Pillai and Nazir Sankranti are the co-judges of the show. The show started its telecast on 19th April 2021 at 10 pm. It telecasts from Monday to Friday. Although there are a lot of comedy shows, this one is different. Contestants are invited. They perform independently and in groups. The content they bring and their performance must make the audience and the judges' laugh, which would bring money to the contestants. They will get a lump sum depending on how they make the judges laugh.

Oru Chiri Eru Chiri Bumper Chiri" is a relatively popular comedy show. The task for the contestants is to make the judges laugh and impress. For this, they often use very awkward comedies. Presented in a humorous way with dress, body language and paint. The costumes and body language are presented in a two-person team and the skits are presented as a two-person team, with many team members using comments that mock colour and body language. To this end, he creates humour by over-applying makeup to show off his beauty, over-dressing obese people and over-exaggerating transgender people. This is evident in the 170th episode of the duo Sajin Jayachandran. The skit takes place against the backdrop of a Christian wedding. Jayachandran plays the bride and Sajin the groom. Aishwarya Lakshmi, who was a guest on the 5 minute skit, says the same thing for about 1.40 seconds. Broken judges and helpless Aishwarya are two aspects of the impact of such substandard dialogues.

ITHU NALLA THAMASHA

Ithu Nalla Thamasha is a Malayalam show broadcast on the Mazhavil Manorama TV channel. This is a comedy show where various laughing skits are performed by the contestants. There are more than 100 episodes of Ithu Nalla Thamasha. The show is judged by the best comic artists in the Malayalam industry like Nadirsha, Guinness Pakru and director Siddique.

It was a comedy show that started in April 2020 and became very popular. The character of Pashanam Shaji played by Saju Navodaya and the characters of actors Rajesh Paravur and Harish Perumanna received a lot of attention as well as criticism. This is because of the body shaming and racist conversations that they often use. 123 and 67 are some of the episodes that have been viewed by over 1.5 million viewers. The 120th episode features 3 skits. Paradoxically, he portrays a black foreigner. The character is portrayed^{ed} with ugly make-up and ugly language. When you look at the character, you see that other characters and audiences also laughing at him. Then one of the character asks that “what is this? Is this a baby chimpanzee? Is About 11.6 minutes to 15.30 minutes of such racist comments are said to mock the character. And further we can see that the character let him refuses to touch his body.

This is the third skit in the episode where Shaji is seen mocking his wife who is doing housework and insulting the person who comes to climb the coconut. Everyone laughs and treating the person who climbs the tree as a joke.

From the helpless facial expressions of the character, one can understand the mentality of such physically unfit individuals who have to listen to such vulgar conversations. Such comments can be seen in shots ranging from 29.45 minutes to about 10 minutes.

The 67th episode is set up on background of a sewing shop. When the late maid asks to see herself, “Doesn’t it look like the rising sun?” The characters reply with a sneer that “not the rising sun but the moon in the new moon”. In the next shot the character asks her why she was late. When she says she went to a beauty parlour to do a facial, the co-workers and audiences laughing and mocking at her. The comments last for about 2.10 minutes.

After seeing a black Bollywood celebrity, Shaji’s character says, “When you see her, you look like Chechi who comes to sell Save Curry Powder.”

It's like saying that this kind of work is meant to be used as a timepiece for teasing reyum blacks as well. In this episode, for 2.6 minutes, Shaji's character can be seen making the audience burst into laughter.

ANNIE'S KITCHEN

Annie's Kitchen is one of a kind cookery show by actress Annie who prepares variety dishes for Amrita TV viewers, sharing her cooking tips and shortcuts. It is also a kitchen chat coupled with the taste of homely food, and many star guests also come to join her to taste her recipes and share the joy of cooking.

1.7 MALAYALAM REALITY TELEVISION

Reality television is a genre of television programming that documents purportedly unscripted real-life situations, often starring unfamiliar people rather than professional actors. Reality television emerged as a distinct genre in the early 1990s with shows such as *The Real World*, then achieved prominence in the early 2000s with the success of the series *Survivor*, *Idols*, and *Big Brother*, all of which became global franchises. Reality television shows tend to be interspersed with "confessionals", short interview segments in which cast members reflect on or provide context for the events being depicted on-screen.

CHAKKAPPAZHAM

An Indian television in Malayalam-language chakkappazham serial which is directed by R. Unnikrishnan, and this show telecast on the channel "Flowers". This show is coming on TV from 10 August 2020. In this show, you can see what's happening in their house and what type of incident will be happening. It's a comedy serial and audiences love it. The story of this show revolves around the family of Uthaman.

UPPUM MULAKUM

Uppum Mulakum was an Indian Malayalam-language sitcom, which aired on Flowers from 14 December 2015 to 15 January 2021, consisting of 1206 episodes. Created by R. Unnikrishnan and written By Sreerag Nambiar, Afsal Karunagappally and Suresh Babu, the sitcom depicts the everyday life of Balachandran Thampi, his wife Neelima, and their five children. It crossed around 1500 episodes. Uppum Mulakum received acclaim throughout its run, becoming one of the most popular Malayalam sitcoms of all time.

Even though it is a reality television film depicting everyday life situations, it sometimes comes with a lot of politically correct content. In other episodes, you can see toxic and ridiculous jokes. Teasing unemployed Balu, including children, is shown to be very normal. Teasing Balu and little boy Keshu in the name of fat also shows up naturally. At the same time, another irony is that the younger child Shivani is being ridiculed by everyone for her slim body.

Everyone looks at Shivani who is doing make-up with a sneer and Keshu looks at Lechu who is wearing a short dress and says 'No matter how ready you are, your owl-like face will not change 'Vishnu jokes, "It's like a stick in a field."

In episode 650, even children tease and blame Balu for deciding to go fishing. Neelima complains, "What do the natives say?"

The dialogues in the episode seem to underestimate the fisherman and the job of selling fish. It shows shots like this for about 9 minutes.

Chapter 2

REVIEW OF LITERATURE

2.1. Sexism, big hair, contact books: The Newsreader gets a lot right about 80s TV journalism but the times were not so diverse

Author: Helen Vassilopoulos

Published: August 16, 2021

1986 was a very big news year: history-making moments captured by television. The Space Shuttle Challenger exploded live on air. Who can forget the camera lingering on the horrified faces of Christa McAuliffe's parents, the teacher-in-space being incinerated before our eyes.

Chernobyl's number 4 reactor gave us the world's worst nuclear disaster. In Melbourne, a car bomb at the Russell Street Police Headquarters extinguished the life of Angela Taylor, the first policewoman to be killed in the line of duty.

This is the era explored in the ABC's new TV drama *The Newsreader*. Creator Michael Lucas and director Emma Freeman have made a program so accurate it gave me a jolting sense of déjà vu.

In 1986, I had just left behind the "slow-news-day" world of Adelaide, packing up my power suit and transferring to the ABC newsroom in the Melbourne suburb of Elsternwick. It was the big smoke with bigger stories, and it was getting faster.

2.2. TV presenters, sexism and the attractiveness double standard

Author: Michelle Smith

Published: November 3, 2013

Can you think of a female equivalent of political reporter Laurie Oakes on commercial television?

She would be aged over 60 (or 70 is Oakes's case) with extensive knowledge of the area on which she reports. She would also not be conventionally attractive, likely with thinning hair and carrying excess weight. But she would keep her job because her intelligence and experience were trusted and respected by television viewers.

I'm assuming that you can't answer this question because there is no equivalent to the older, trusted male television presenter when it comes to women. While dramas and sitcoms can

reflect a more diverse range of women in terms of age, size, and even racial background, the female hosts and reporters of commercial television's news and morning programmes, all largely fit a narrow mould of young, white, and thin.

The bias toward young female television presenters is not confined to Australia. A recent study of major broadcasters in the UK found that of all presenters aged over 50, only 18% of these were women. Yet 39% of presenters overall were women, indicating that there is a firm "use-by" date for women that does not apply to men.

2.3. What Is The Importance Of Body Positivity, Is It Okay To Use The Term 'Plus Size'?

Author: Poornima Pandey

Published : 24 May 2021

Body positivity is a positive movement and using terms like 'plus size' may nullify its importance. The vision of our very profound society has been blurred for years. We're saying this because our perceptions had been influenced by the baseless myths and notions surrounding the beauty industry. A woman who is fair and thin is beautiful. Oh, but she shouldn't be too fair to be called pale or too thin to be considered mal nutrition. Also, the women who are fat and dark are deemed to be ugly. Those judging people by their qualities and not the deceiving appearances are fools. This was once the view of most of the people in our societies until the term body positivity was introduced.

As we explained that negative notions attached to people's bodies were damaging the physical, emotional, and mental wellbeing of people. Body positivity movement was thus meant for people to create a positive self-image shattering the negative aspects related to one's body.

It has been understood and given attention since the rise of discussion on mental health. The move was thus escalated and spread across in order to take care of the mental wellbeing of the people. From media to the beauty industry all relied on fake double standards of beauty which needed to be changed.

Moreover, the acceptance of diverse body types and their role in the beauty industry was also established because of this movement otherwise all people knew were the fake media they were being fed with.

So, when the basic idea behind the body positivity movement was to promote self-love in people and banish all the fake and double standards of beauty in society. This gives rise to a question that if the whole point is about normalising the diverse body types then why use terms like plus size and make it a paradox?

We need to realize whether or not the path we are walking on is completely right and positive? Do we really need such terms to address people? Well, genuinely if there is a change that you are trying to bring about you must be true to it, and using words like plus size or minus size is demeaning for those with respective body types. This is why is it totally baseless to be promulgating body positivity on one hand and addressing people with plus and minus on the other.

Therefore we must understand normalising it all means that we are absolutely neutral about people's bodies. And this can happen when we actually start seeing the goodness in people because physical appearances can be deceiving but emotions cannot. What one actually is from the inside is what should matter. So, if you support body positivity then you must not be using such terms anymore.

2.4. Is Skin Colour a Marker for Racial Discrimination? Explaining the Skin Colour–Hypertension Relationship

Authors : Elizabeth A. Klonoff & Hope Landrine

Journal of Behavioural Medicine volume 23, pages329–338 (2000)

Published: August 2000

It is widely assumed that dark-skinned Blacks have higher rates of hypertension than their lighter-skinned cohorts because the former experience greater racial discrimination. However, there is no empirical evidence linking skin colour to discrimination. This study tested the extent to which skin colour is associated with differential exposure to discrimination for a sample of 300 Black adults. Results revealed that dark-skinned Blacks were 11 times more likely to

experience frequent racial discrimination than their light-skinned counterparts; 67% of subjects reporting high discrimination were dark-skinned and only 8.5% were light-skinned. These preliminary findings suggest that skin colour indeed may be a marker for racial discrimination and highlight the need to assess discrimination in studies of the skin colour–hypertension relationship.

2.5. Humour in TV Talk Shows

Author: Nawal Fadhil Abbas

Published : April 2019

Humour is considered a common element of human interaction. It is sometimes used to enhance the utterance's soas to make them more comfortable. That is why it has been given a considerable attention by many scholars from different fields of knowledge such as linguistics, psychology and sociology. In linguistics, many scholars have tried to define humour and to show its functions and the factors that enable the humour act to be adequate and interesting. This led many theories and approaches to be formulated in order to study humour from different perspectives among which the incongruity theory by Kant (1790) and the relief theory by Moreal (1983). In addition, the non-observance of Grice's conversational maxims (1975) can also be used to create humour. Accordingly, this study aims at analysing humour as a strategic means by which participants achieve their goals in interpersonal interaction, in particular in TV Shows, namely, Oprah Winfrey Show and Piers Morgan Show. The study also aims at investigating the way by which participants shift the topic of interaction whenever they try to avoid a certain topic by shifting to a humorous style. It is concluded that there are many factors that affect humouring TV talk shows including the personality of the host and his/her interviewees, the topic of interaction and the way through which a character deals with a certain topic

2.6. MALAYALAM TV SHOWS NEED TO BREAK FREE OF IDEAS FROM THE MIDDLE AGES, SAY NETIZENS AND INDUSTRY INSIDERS

Author: Anna Mathews

Published: Oct 23, 2021, 14:21 IST

Reality shows have recently been in the line of fire by netizens and celebrities for incidents of body and slut-shaming — Srindaa criticised a show recently for its catty remarks on photoshoots by actresses — and for still applauding misogynistic ideas. In the newest incident, Koodathai serial actor Muktha, who was a guest on a show said that she gets her five-year-old daughter to do household chores, to train her as a wife. She received applause and compliments on the show — including from host Lakshmi Nakshathra who praised her “maturity” — but netizens didn’t share the enthusiasm with many people calling the actor out for her regressive ideas.

While Malayalam channels are largely tight-lipped about negative commentary, we asked those in the industry if it was time that they evaluated their content and how it could happen. National Award-winning documentary director OK Johny, who has served on the TV awards’ jury, says, “Unlike print media, which is slightly more conscientious, on visual media even current affairs programmes have an entertainment format, from the language to the attitude. It has become a reactionary medium. The fiction shows would comfortably have fit into the middle ages, if there was TV then. And reality show anchors are groomed by channels without social consciousness and sadly, they become the role models for our college students. Channels should behave with more of a sense of social responsibility.”

There are some guidelines in place, says M R Rajan, vice-president (programmes) at Asianet, explaining that a committee ensures that a balance is struck, so a negative comment by a participant on a reality show is telecast, only if it is countered. “On Big Boss Malayalam 3, for example, when Ramzan commented on Dimpal Bhal’s manner of dressing, we telecast it only because she had warned him against saying anything like that again,” he says.

This is one way for channels to bring a difference in the narrative, agrees anchor Ranjini Haridas, who has nearly two decades of experience in the medium. “Our social conditioning allows us to join in and applaud when a guest on a show makes a comment that is actually transphobic and misogynistic. How do we tackle it? As a first step, I’m glad regressive statements are coming under the spotlight; that could be a first step towards changing the ideas that we’ve been brought up with in our homes and schools,” she says.

But when there is this sentiment of change shown on social media, channels too, have a responsibility to respond to this, she says. “Anchors can defuse the situation by offering an alternative narrative. But it all boils down to an individual’s personal beliefs, and we can’t expect people to react to things the way I might expect them to. So, if it is a harmful message for society, it comes down to the channel to self-regulate and not air it. I think there was so much hullabaloo over this incident, because the idea was validated on the show. We have regulations about smoking and drinking on screen, and if a guest made a negative comment about the channel on which they were appearing, that would not be telecast, so they can easily do the same in a situation like this. And if that does not happen, we should probably have laws and regulations to stop channels from doing so,” she says.

2.7. TOXIC EFFECTS OF INDIAN TV SHOWS

Author: Roshni Balasubramaniam

Published: JULY 21,2020

As I type this, I hear dramatic yelling and sound effects coming from the television in the living room, as my grandparents sit in front of it, transfixed. I hear several stereotypical and misogynistic comments. But nothing I say or do can change the fact that these soap operas are the ones with the highest TRP. But who are the target audience for these shows?

The ‘glorification of misery’ by Indian TV shows, as said by Yamuna Matheswaran is a well-known fact about its poor conflict resolution and billions of reaction shots to display shock and dismay to its audience. The lack of creativity and the heavy dependence on crime and depression is no longer interesting and is starting to get out of hand. It is neither believable nor relatable anymore.

Let’s take a typical Indian serial and break it down: hetero-couple not accepted by parents at first and after they elope, the man’s parents take them in, only for the man’s mother to despise her daughter-in-law for the rest of the show’s lifespan. This is the plot of every single Indian serial at one point or another.

These soaps have backward notions, showing women being forced into doing household labor and curbed from following their dreams (although this is still very true in some places of India). I feel that the reason people continue to watch these shows is because the protagonists eventually rise against these odds and end up doing as they please. But the insane number of obstacles that they have to overcome is where I begin to really question the toxicity of these shows.

Shows broadcasted on television are an important source of exposure to people who don't belong to the tech-savvy generation. Gen-Y and Gen-Z are generally more accepting and have a broader perspective because of their access to the internet, which exposes them to different ideas. They are more open to the fact that all humans are the same regardless of race, religion, gender, sexuality and any other typical 'category' they choose to be a part of. This is why it seems ridiculous to continue having such shows which still display such backward thinking. We need to popularize the idea of equality for all and acceptance, and that starts with what we watch on TV as a family.

In short, it is time we gradually start changing such ancient plots and start demanding shows with a more positive and progressive ring to them. The producers, writers and directors should start thinking out of the box and quit using these tested themes that millions of shows have already done. We need creative, entertaining, believable shows with real plots if we want to see progression within our society as a whole

2.8. IMPORTANCE OF COMEDY IN YOUR LIFE

STYLERUG EDITORIAL

Published: September 2020

Comedy is more than just a pleasant way to pass an evening, and humour is more than something that just amuses one. They're interwoven into the fabric of our everyday existence. Whether you're sharing an entertaining story in the pub, making a self-deprecating joke after someone pays you a compliment or telling a dark pun at a funeral, humour is everywhere. But what is it for? And can humour, as comedy, change the way we feel or we think! Well, for some comedians it can! For them, It isn't something about getting laughs – it's about changing what we think and maybe even what we do.

The Indian Perspective :The culture of comedy in India is growing by leaps and bounds with people having limited choices beyond movies and music. Moreover, given that most of us are leading stressful lives, there is this constant need to de-stress, and what better than a dose of comedy.

Most people do not live their lives in a state of earnest dramatic contemplation of how dark our lives are. When you're talking about a family in crisis, humour is what gets you through. "Very often what comedians do is use logic to make painful things make sense."

Humour can prove to be a social corrective in matters of social justice. We see this in LGBT based comedy, religious as well as feminist humour. Even the political potential of comedy clearly suggests that this art form is worth taking seriously! It validates shared experiences, helps us think more flexibly and reframe situations in this shared experience we call life."

2.9. NEGATIVE EFFECTS OF REALLY COMEDY SKITS

Author: Ozioma Okey-Kalu

Published: May 27, 2020

We call them Reality TV Shows because they are nonfictional, even though some of them are staged. But in reality, the shows are there to provide real life situations as they are – no doctoring, no scripts, and no guard. The shows expose people's actions and reactions when they have their guards down. It brings out people in their most vulnerable state.

The type of reality shows this piece is interested in is the reality comedy skits that are fast gaining traction today. These skits capture people when they least suspect that they are actors in a drama. It creates humour by exposing people's ignorance, greed, sexual orientation, pains, and what have you. We all see these videos and laugh at the "stupidity" of the "actors", especially because we know they are real life situations. We relate more with this type of humour because we can see ourselves or people close to us in the depicted action.

The purpose of reality comedy skits ranges from entertainment to research. Some of the videos we see are there to expose societal challenges and problems. Some are satires that are used to

correct societal ills. Then we have the ones that are recorded and posted by individuals that want to use them to amass social media followers. Of course, social scientists sometimes make use of candid cameras and hidden audio recorders to gather data. But no matter what its purpose is, reality comedy skits are taking its toll on the “actors”.

The reality comedy skits may entertain us and pass on some lessons to us, but have we ever sat back to ask ourselves the effects they have on the unsuspecting “actors”? Note that this type of shows is different from that of Big Brother Naija (BBN), where the participants in the shows are quite aware of the fact that their privacy is at stake all through their “acting” period. They know that spy cameras are mounted in strategic places and that they are being monitored. But in the case of the reality comedy skits that I’m talking about here, these people’s privacy is intruded without their permission. Unlike those in BBN, these people are not on guard; they never envisaged themselves going into the internet or being aired on TV at their most uncomfortable state. The worst is that the majority of the actors trusted the people that caused them this unplanned negative fame.

Studies on effects of reality TV shows have been undertaken by different scholars. It is found that both the “actors” and the audience have been affected positively and negatively. In relation to reality comedy skits, some of the effects mentioned include:

Withdrawal from the Public

Some people have been embarrassed to the extent that they shy away from the public. Thanks to mobile phones, someone’s mistakes could be the next viral video. By the time this person (or his relatives) sees his face flying all over town, he will withdraw from the society until he feels it is safe for him to come out again.

Injury

There are certain comedy skits that warrant that the actors are simulated to run for their lives. Some of these “actors” have to scale fences or run across busy roads in their attempts to move away from their threats. Most times they sustain different degrees of injuries during the act. In this case, the proposed comedy turns into tragedy.

Loss of Lives

Some time ago, someone that wanted to play the bomb scare skits in France was shot dead by the police, who mistook him for a terrorist. I also watched a video, where a man scared his partner while she let herself into their apartment. Unfortunately for him, the woman ran out of the house and into an oncoming vehicle. These are just a few of such cases, where comedy turned tragic.

Opportunity for Defamation

The coming of mobile phones has turned every Tom, Dick and Harry into cameramen. This makes it easier for malicious people to hurt others. Even though some people record these videos without the intention of hurting their actors, there still exist those that do them deliberately with the sole intention of defamation.

Trauma

Maybe if those that play these pranks on others realise that most of their “actors” will become traumatised they will stop. Reports on suicides connected to “acting” in this type of reality show have been recorded (though they are not on comedy skits). I don’t believe anyone that finds himself in this situation will just laugh it off and take it as one those things. At least I know I wouldn’t find it funny if I were ever to find myself in that situation.

2.10. CANCEL CULTURE KILLING COMEDY? WHAT A JOKE!

Author: Rachel Aroesti

Tue 10 Aug 2021 11.45 BST

Is cancel culture destroying comedy? A lot of comedians seem to think so. John Cleese has fretted that “wokeness” will “stifle creativity”. Chris Rock attributed all the “unfunny TV shows” he sees to the fact that “everybody’s scared to make a move”. Shappi Khorsandi wrote: “The fear of being ‘cancelled’ is real and it will be the death of stand-up comedy as we know it.”

The anxiety may be a nebulous one, but it clearly exists. It makes a certain amount of sense: comedy is a pressure valve, a brief, blissful release from everyday challenges and existential dread. It relies on shock, subversion and a little bit of transgression to fulfil an important social function. How could it do so if it were only permitted to parrot the views approved by a

mysterious, vocal minority – the “haters”, the “joke police” – on Twitter? It couldn’t. That wouldn’t be comedy at all.

Widespread online criticism of a joke deemed offensive almost never leads to any actual consequences. Very occasionally, in very extreme cases, there is some pushback. In July, the stand-up Andrew Lawrence was dropped by his agent and had gigs cancelled after tweeting racist remarks (it would be a stretch to call them jokes) about the footballers who missed penalties at the Euro 2020 final. Last year, the comedian Sarah Silverman claimed she was dropped from a film after an old sketch in which she wore blackface resurfaced online. But that seems an unusual repercussion: Jimmy Kimmel, Jimmy Fallon and Tina Fey have all apologised for the use of blackface in their work with no impact on their careers. Last year, Channel 4 removed *Bo’ Selecta!* From its streaming service for its use of blackface – but its creator Leigh Francis’s long-running gameshow *Celebrity Juice* (which has itself been called misogynistic) still returned in April. Around the same time, *Little Britain* was removed from iPlayer for its use of blackface and yellow face. In light of a public reckoning in the press, the careers of creators Matt Lucas and David Walliams have gone from strength to strength – the pair even reprised controversial *Little Britain* characters including Vicky Pollard and Lou and Andy for the BBC’s pandemic charity show *The Big Night In*.

Chapter 3

RESEARCH METHODOLOGY

3.1 RESEARCH

Research is a scientific and systematic search for relevant information. It's an art of scientific investigation. Research involves collection, organization and a systematic analysis of information to increase our understanding of a topic or issue. There are two basic approaches for research. Quantitative research from the name itself can be identified that is the research that is expressed using quantities.

It is the generation of a data in quantitative form. This method Emphasizes the statistical, mathematical or numerical analysis of data collected through polls, Questionnaires and surveys. Qualitative research is concerned with subjective assessment of attitude, opinion and Behaviour. Generally, the techniques of focus groups interviews, projective techniques and Depth interviews are used.

3.2 OBJECTIVES OF THE STUDY

1. Influence of television shows on society
2. Positive portrayal of body shaming, racism and sexism in Malayalam television shows
3. To reveal the root of body shaming, racism and sexism in television shows

4. To find out how malayalam tv comedy shows used body shaming for entertainment
5. To find out the popularity of toxic comedy shows in Malayalam television industry.
6. To understand how these kind of shows effect the mental health of audience.

3.3 RESEARCH DESIGN

A research design is the set of methods and producers used in collecting and analysing Measures of the variables specified in the problem research. Here we have both quantitative and qualitative form of analysis. Quantitative research, from the name itself can be designated that of analysing research using quantities. Studying and emphasizing the statistical, Mathematical or numerical analysis of data collected through polls, questionnaires and surveys.

Qualitative research on the other hand is an assessment of analysing attitude, opinion and Behaviour.

3.4 METHOD OF STUDY

Here we use quantitative analysis and survey as method for this study.

Here we conducted a survey from age category below 15, 15-22, 22-30, 30-40 and above 40, seeking the opinions of “Body shaming, racism and sexism in television shows”.

3.5 FIELD OF STUDY

The survey is conducted among different age categories but mainly focused on the youth of Kerala. A total of 303 responses were recorded of which 278 (91.75%) are from the age group of 18 to 25.

3.6 PERIOD OF STUDY

The study was conducted from February 2022 to April 20, 2022. This mentioned span of time was mainly focused on collecting data, analysing the comedy programmes in Malayalam

television and reading related books and academic articles. The study is conducted among different age groups of society in Kerala via online through Google form and response is recorded and interpreted using visual infographic tools and software.

3.7 SELECTION OF SAMPLE STUDYING

The study is about the “Atrocities among television shows in the name of comedy” conducted among different age categories of our society to record their reaction and approach to the Influence of television shows and role in promoting body shaming, racism and sexism in society.

Simple Random Sampling was used as the method for collecting data for the survey.

3.8 SIMPLE RANDOM SAMPLING

In this case each individual is chosen entirely by chance and each member of the population has an equal chance, or probability, of being selected. One way of obtaining a random sample is to give each individual in a population a number, and then use a table of random numbers to decide which individuals to include.

3.9 HYPOTHESIS

1. The content in most comedy programmes in Malayalam television promote body shaming, racism and sexism.
2. Making abusive statements on the basis of colour, shape and gender is rampant in Malayalam television shows and it creates discomfort in the viewers.
3. This tendency of creating body shaming content has long term mental effects on the viewers.

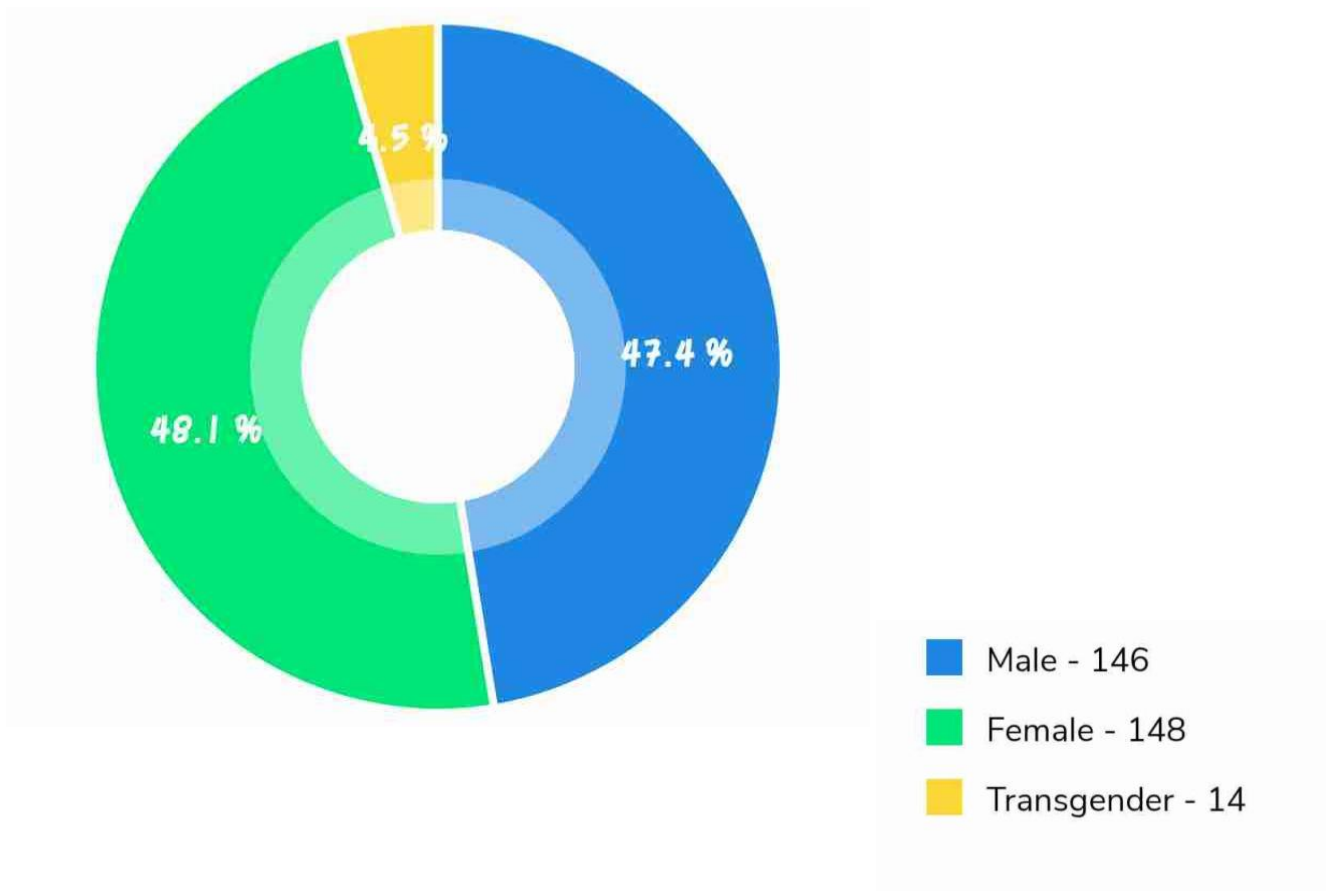
Chapter 4

ANALYSIS AND FINDINGS

ANALYSIS

1. What is your gender?

Options	Count	Percentage
Male	146	47.4 %
Female	148	48.1%
Transgender	14	4.5%

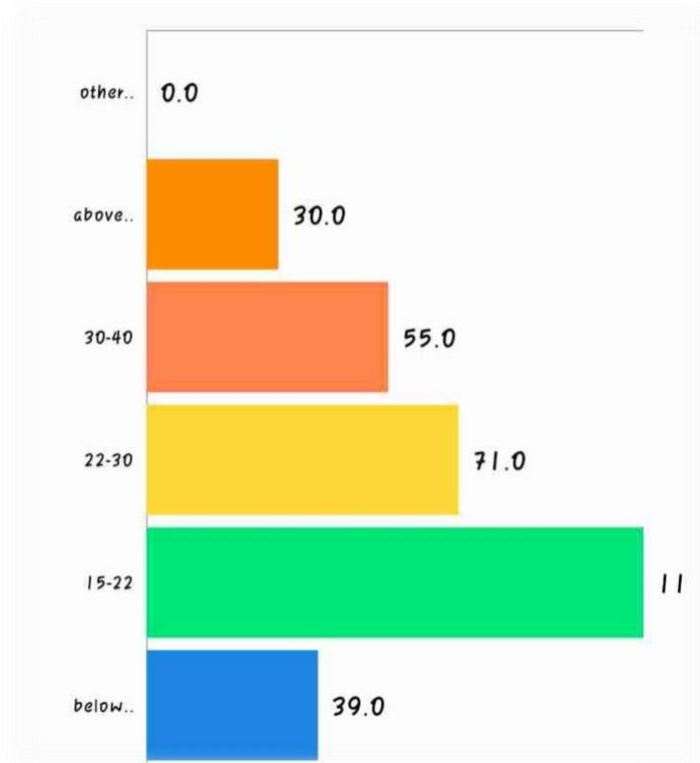


From the figure, it is clear that all category of gender participated in the survey. Females formed the majority (48.1%) and followed by males (47.4%) of people are in male and rest of them are transgender (4.5%).

2. In which category does your age belongs to?

Options	Count	Percentage
Below 15	39	12.66
15-22	113	36.69
22-30	73	23.05
30-40	55	17.86

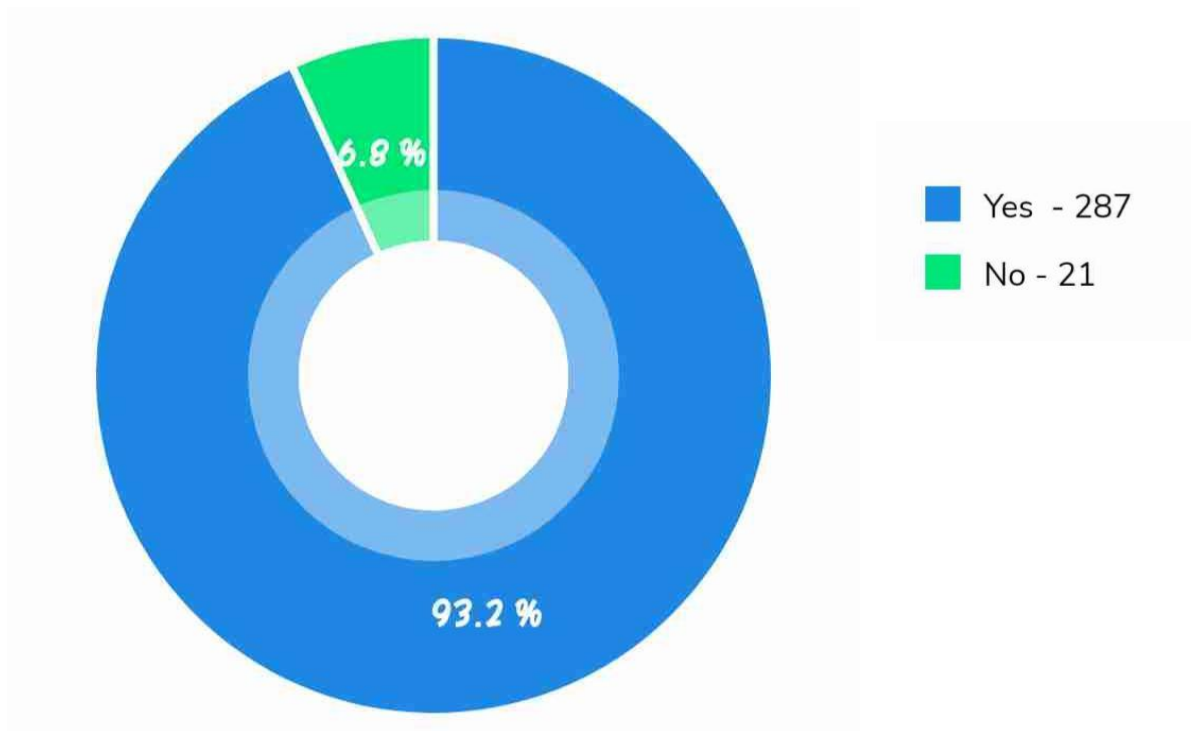
Above 40	30	9.74
Others	0	0.00



From the figure, it can be analysed that 36.69% of people are in the age group of 15-22. 23.05% of people are in the 22-30 age group. 17.86% of people are in the age group of 30-40. The rest of them are 12.66% of people are in the age group of below 15 and 9.74% of of people in above 40 age group.

3. Do you watch television shows?

Options	Count	Percentage
Yes	287	93.18
No	21	6.82

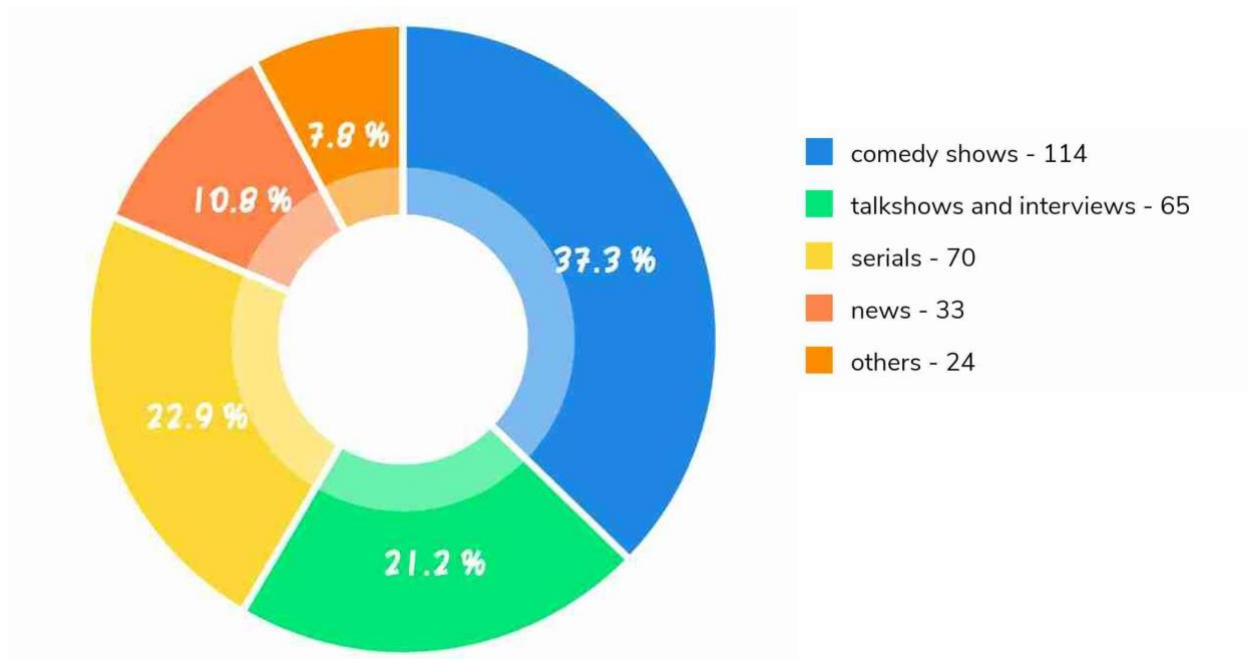


From the figure majority of people watch (93.18%) television shows. A few of people doesn't watch television shows (6.82%).

4. What kind of television shows do you like to watch?

Options	Count	Percentage
Comedy shows	114	37.25
Talk shows and interviews	65	21.24

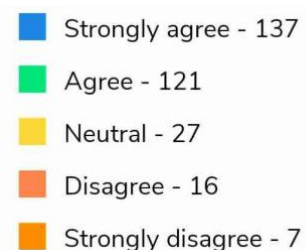
Serials	70	22.88
News	33	10.78
Others	24	7.84
No Answer	2	-



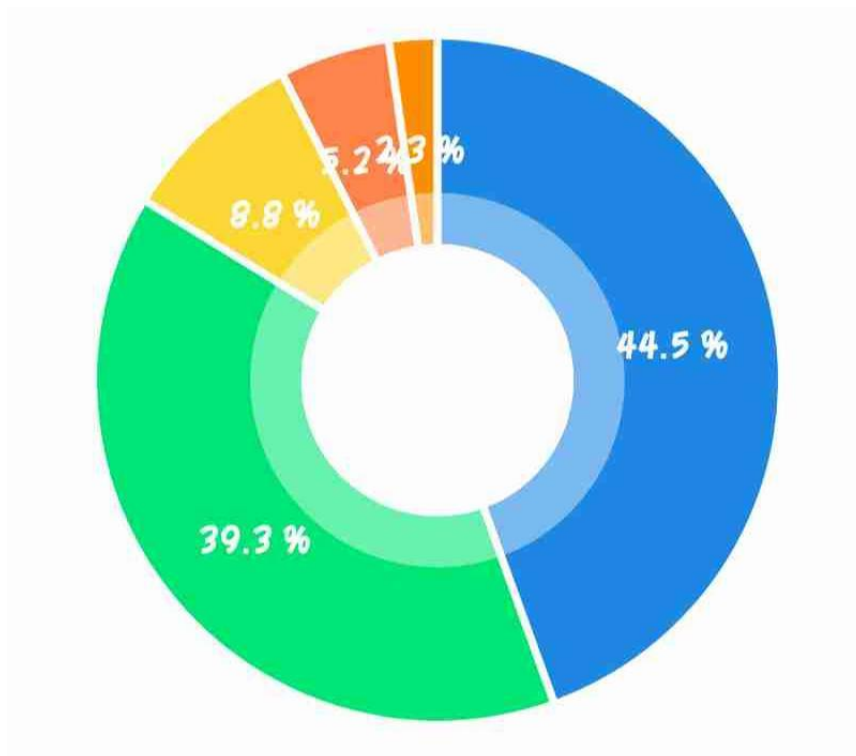
From the figure, we can understand that most of people are like to comedy shows with 37.25%. 22.48% of people are like to watch serials. Most of them are female. The rest of them are like to watch talk shows and interviews (21.24%) and news(10.78%). In addition 7.84% of people spend for other television shows.

5. “Body shaming is a bullying” do you agree with this comment?

Options	Count	Percentage
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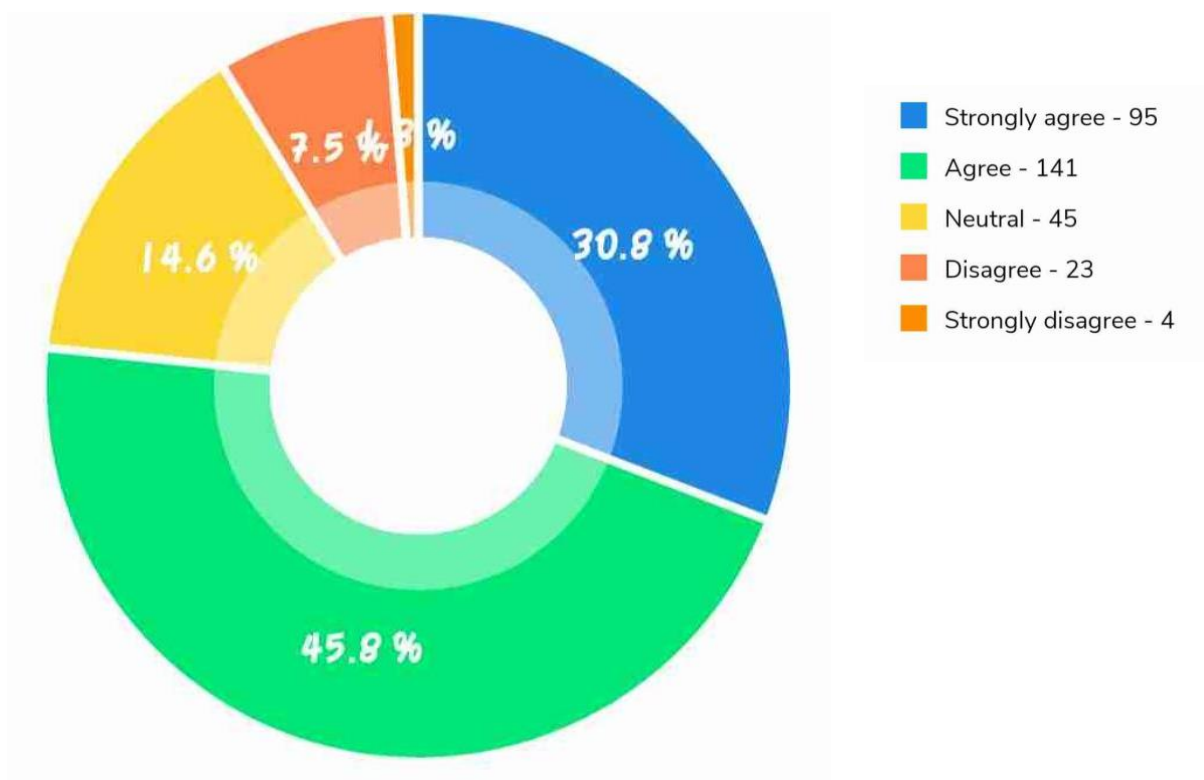
Strongly agree	137	44.48
Agree	121	39.29
Neutral	27	8.7
Disagree	16	5.19
Strongly disagree	7	2.27



From the figure, 44.48% of people strongly agreed that body shaming is a bullying 39.29% of people agreed and 8.7% are in the opinion of neutral. A few people disagreed (5.19%) and 2.27% of people strongly disagreed with the comment.

6. Nowaday's body shaming is common in television shows. Do you agree?

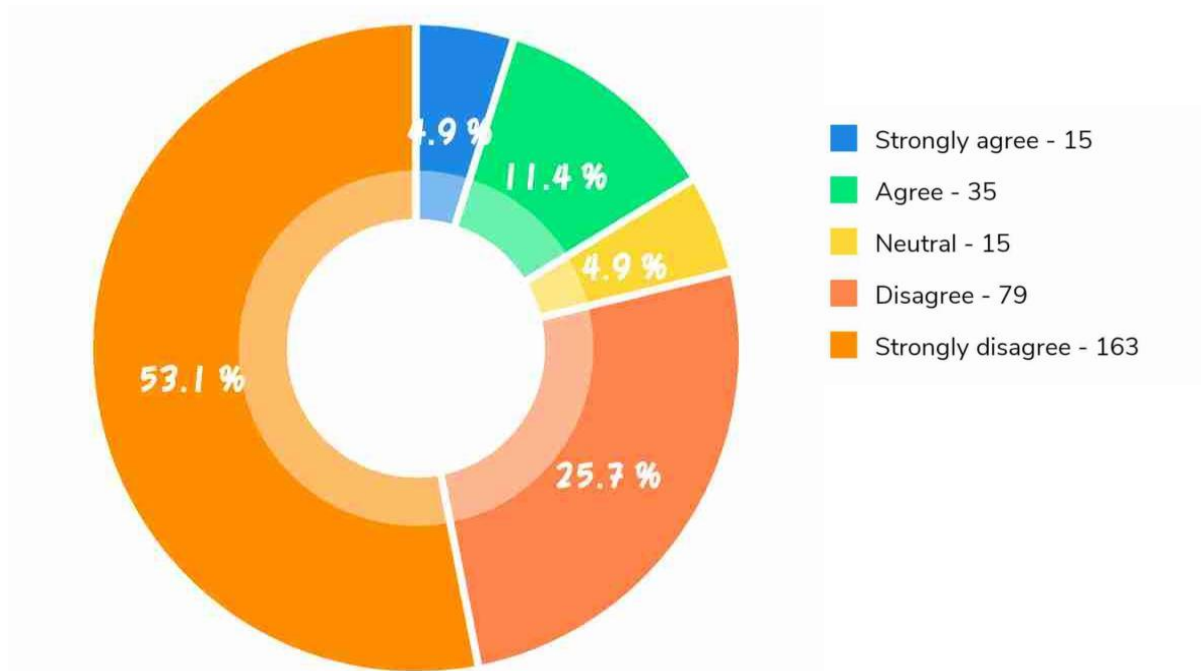
Options	Count	Percentage
Strongly agree	95	30.84
Agree	141	45.78
Neutral	45	14.61
Disagree	23	7.47
Strongly disagree	4	1.30



45.78% of people agreed that body shaming is now common in television shows. 30.84% of people strongly agreed. 14.61% of people stands with neutral and 7.47% of people disagreed. A few strongly disagreed (1.30%)

7. Colour and body shape determines a person's ability. Do you agree?

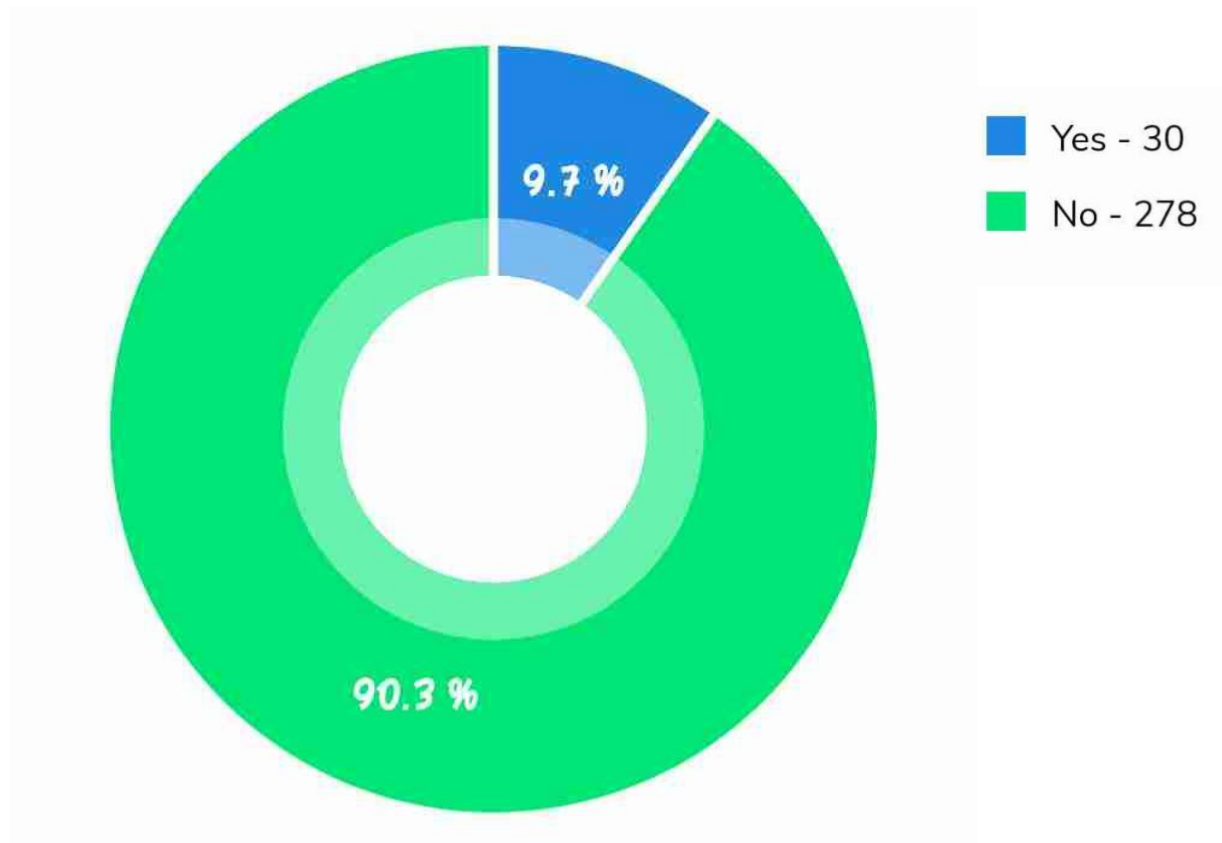
Options	Count	Percentage
Strongly agree	15	4.89
Agree	35	11.40
Neutral	15	4.89
Disagree	79	25.73
Strongly disagree	163	53.09
No answer	1	-



In this figure, we can analyse that 53.09% of people strongly disagreed that colour and body shape determines a person's ability. 25.73% of people disagreed and 4.89% people with neutral opinion. Rest of them are agreed(11.40%) and 4.89% of people strongly agreed.

8. Is it right to make fun of a person based on their colour, gender, physique for entertainment?

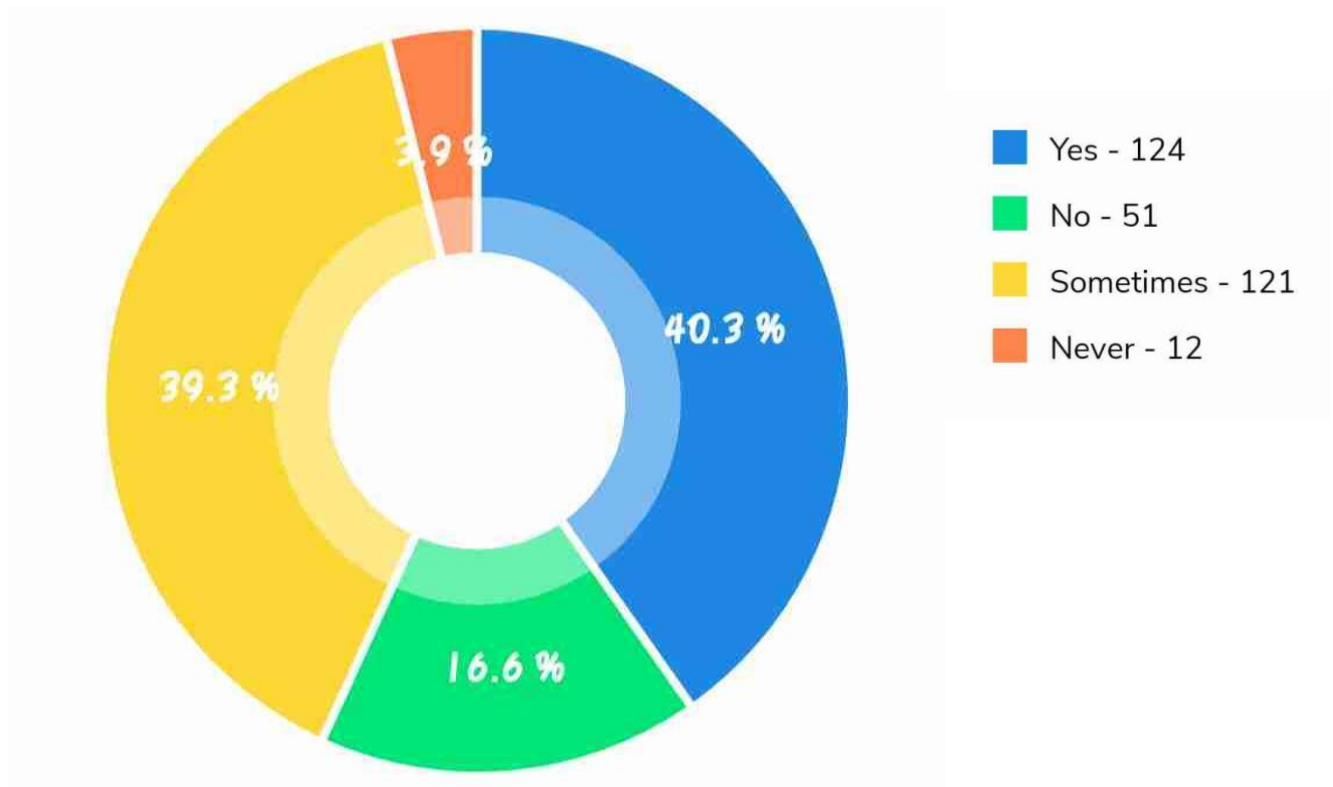
Options	Count	Percentage
Yes	30	9.74
No	278	90.26



From this figure, 90.26% of people have the opinion that making fun of a person based on their colour, gender, physique for entertainment is not right. A few people with 9.74% agree with the statement.

9. Do television shows promote racism and sexism?

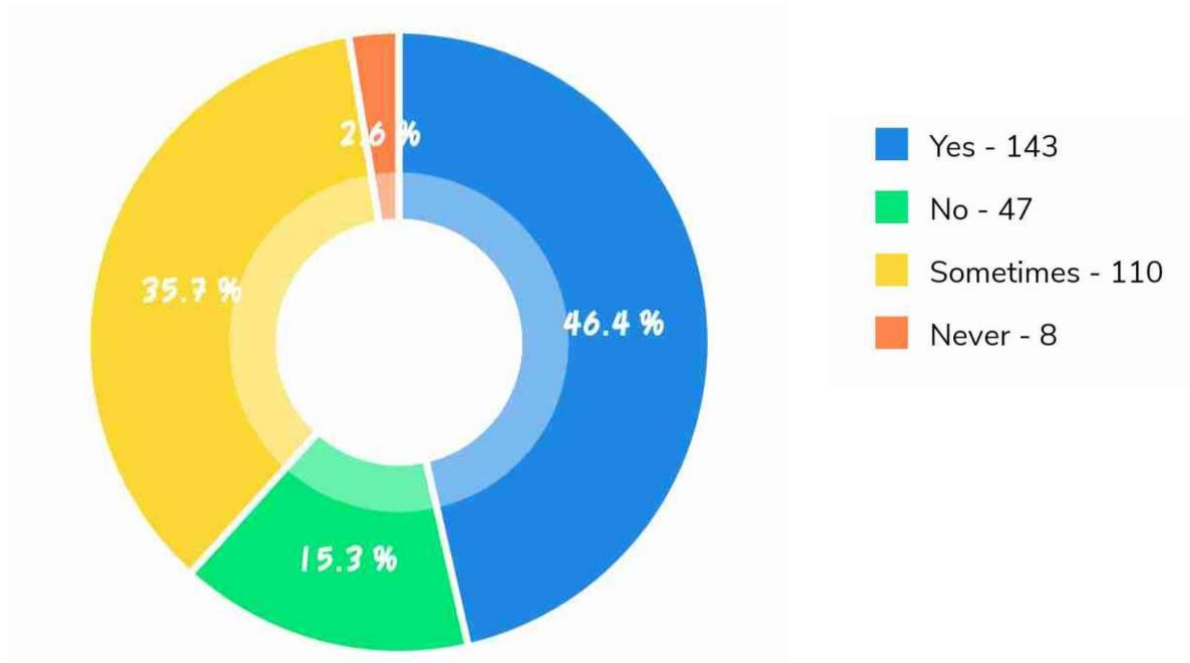
Options	Count	Percentage
Yes	124	40.26
No	51	16.56
Sometimes	121	39.29
Never	12	3.90



In this figure, 40.26% of people believes that television shows promote racism and sexism. Also 39.39% of people responded for 'sometimes' and 16.6% of people have the opinion of television doesn't promote racism and sexism. A few (3.90%) people responded for never.

10. Are characters abused in the name of sexism, racism in comedy shows for entertainment?

Options	Count	Percentage
Yes	143	46.43
No	47	15.26
Sometimes	110	35.71
Never	8	2.60



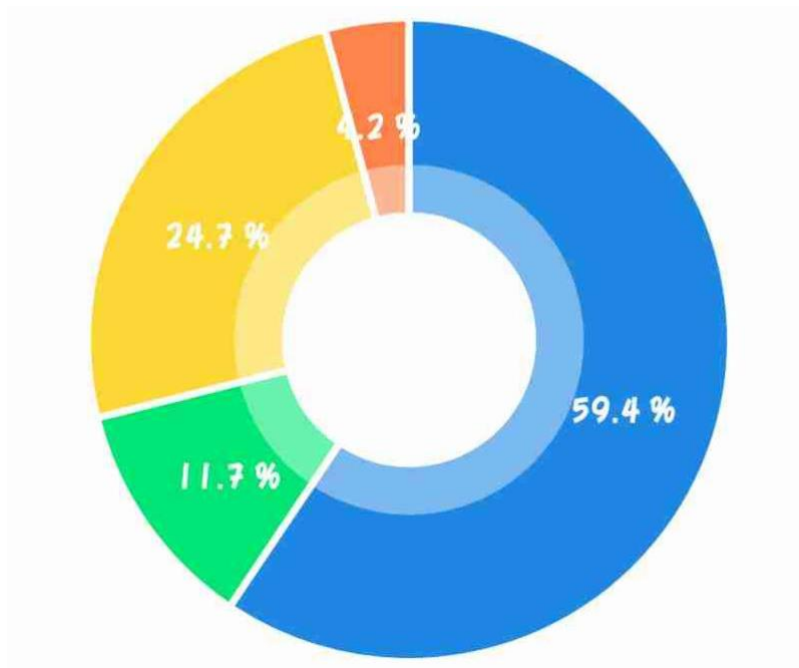
From figure, 46.4% of people believes that characters are being abused in television shows for entertainment with body shaming, racism and sexism. 35.7% of people responded for sometimes. 15.3% opposed. A few responded that never to the question.

11. Do you feel discomfort while seeing such comments in TV



shows?

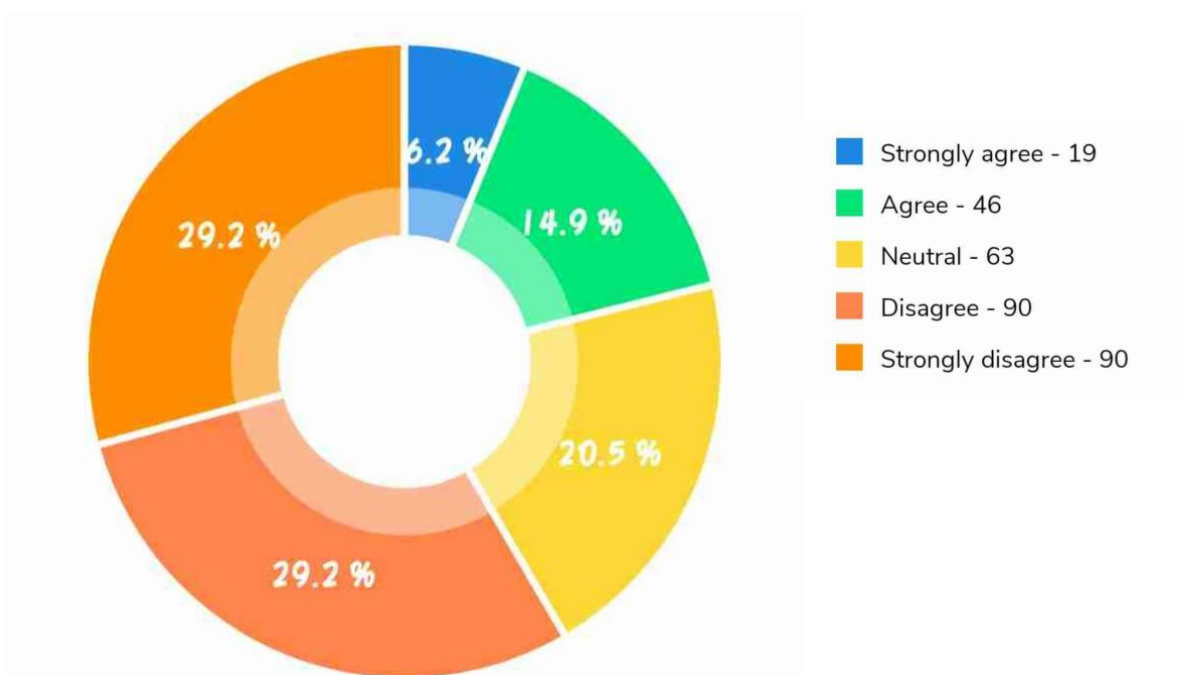
Options	Count	Percentage
Yes	183	59.42
No	36	11.69
Sometimes	76	24.68
Never	13	4.22



In this figure, 59.4% of people feels discomfort while seeing such toxic comedy contents. 24.7% of people responded that they feels discomfort in sometimes. 11.7% of people not feels discomfort and 4.2% never felt.

12. Do you agree with the humorous portrayal of a particular category of people or occupation?

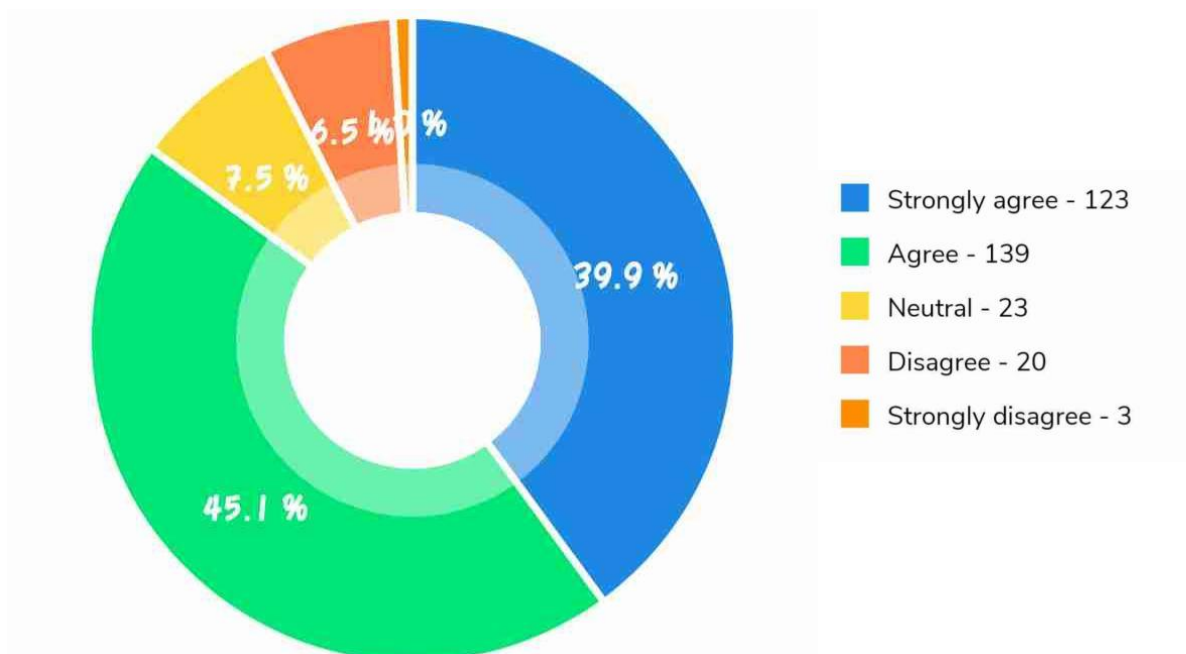
Options	Count	Percentage
Strongly agree	19	6.17
Agree	46	14.94
Neutral	63	20.45
Disagree	90	29.22
Strongly disagree	90	29.22



From the figure, we can see that most of the people against the humorous portrayal of a particular category of people or occupation (both disagreed and strongly disagreed people are in 29.2%). 20.5% of people are in neutral and 14.9% agreed. A few people strongly disagreed (6.2%)

13. Such comments (body shaming, sexist and racist jokes) can make a person mentally depressed. Do you agree?

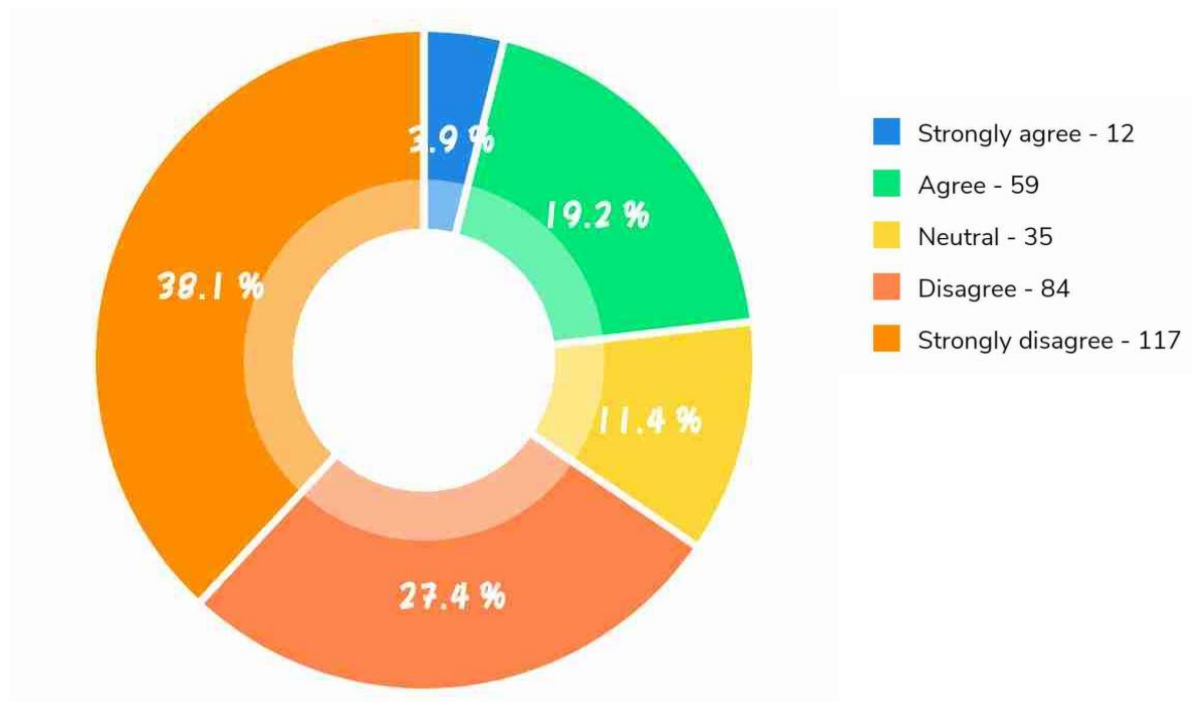
Options	Count	Percentage
Strongly agree	123	39.94
Agree	139	45.13
Neutral	23	7.47
Disagree	20	6.49
Strongly disagree	3	0.97



In this figure, it is clear that most of the people believes that these kind toxic comedy comments have the ability to lead a person to depression(39.9% strongly agreed and 45.1% agreed). 7.5% of people are in neutral and a 6.5% disagreed. A few people strongly disagreed (0.97%).

14. “After all it’s just a joke, there is nothing toxic in it” Do you agree with this statement?

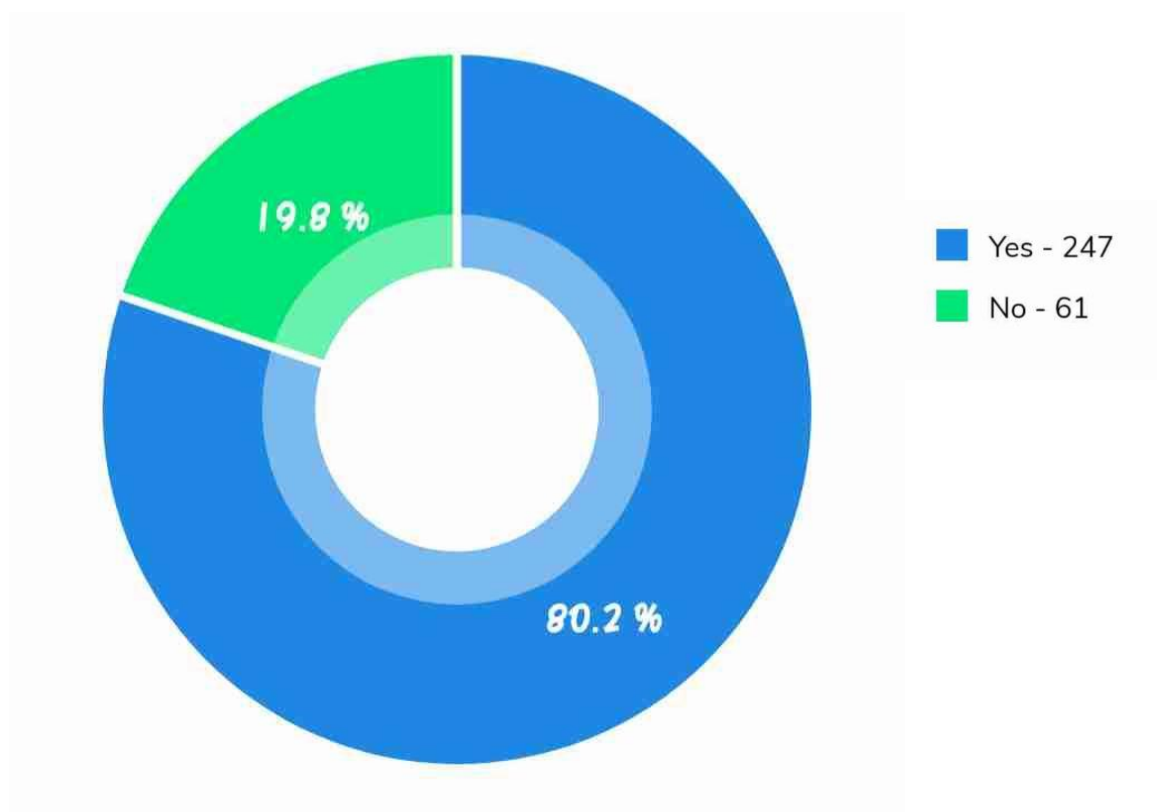
Options	Count	Percentage
Strongly agree	12	3.91
Agree	59	19.22
Neutral	35	11.40
Disagree	84	27.36
Strongly disagree	117	38.11
No Answer	1	-



From this figure, we can analyse that 38.1% of people strongly disagreed and 27.4% of people Disagreed to the comment. 11.4% of people are in neutral phase. A few of people took the options agree and strongly agree(19.2% and 3.9%).

15. Does those comments have the ability to make a person introvert in public place?

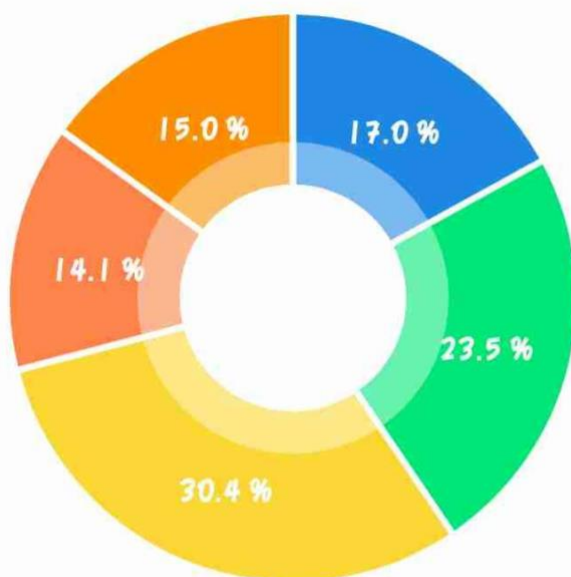
Options	Count	Percentage
Yes	247	80.19
No	61	19.81



In this figure, it is clear that majority of people (80.2%) believes that those comments have the ability to make a person introvert in public. 19.8% of people refused the statement.

16. Which one is your favourite comedy show?

Options	Count	Percentage
Comedy Stars (Asianet)	52	16.99
Star Magic (Flowers TV)	72	23.53
Oru Chiri Eru Chiri Bumper Chiri (Mazhavil Manorama)	93	30.39
Comedy Masters (Amrutha TV)	43	14.05
Others	46	15.03



No Answer	2	-
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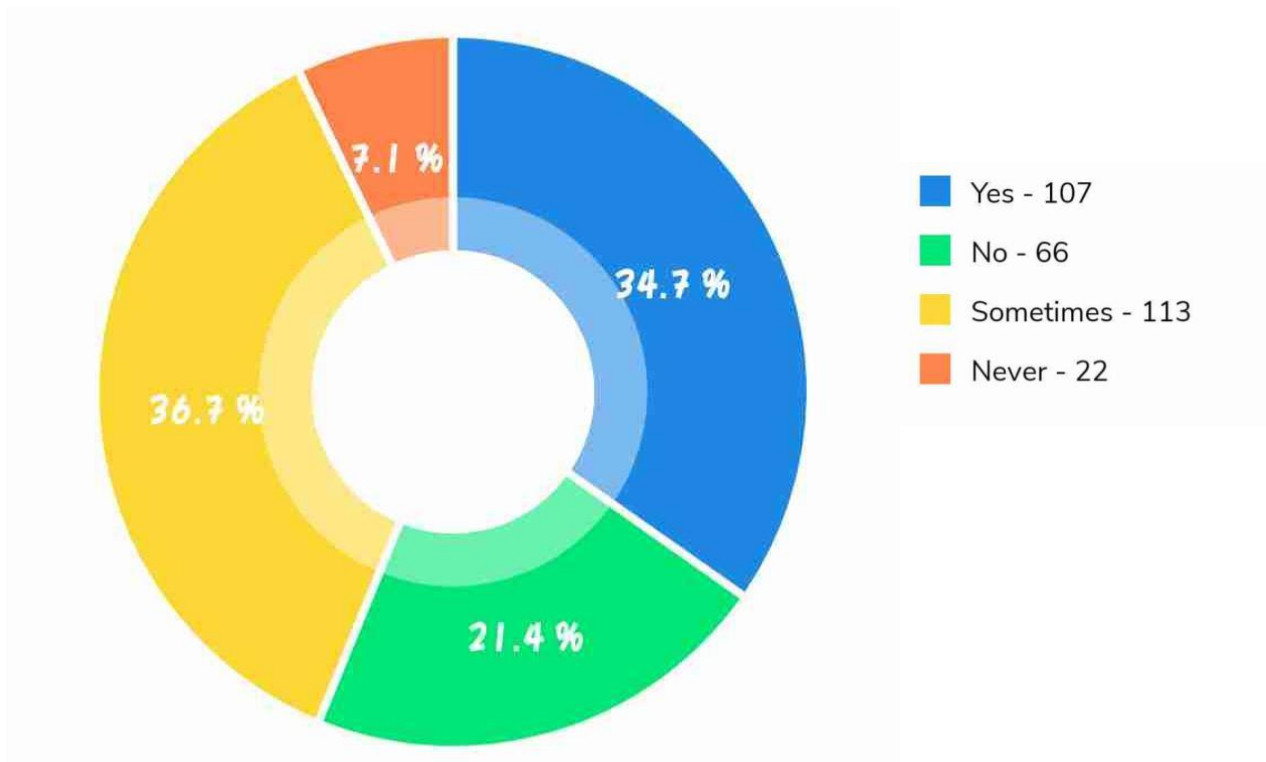
In this figure, we can understand that more people like to watch ‘**Oru Chiri Eru Chiri Bumber Chiri**’. 23.5% of people likes **Star Magic**. 17% of people likes **Comedy Stars**. The



rest of them are like **Comedy Masters** (14.1%) and 15% of people mentioned others.

17. Have you ever felt that racism and sexism are being ridiculed in your favourite show?

Options	Count	Percentage
Yes	107	34.74
No	66	21.43
Sometimes	113	36.69
Never	22	7.14



From above figure, it is clear that most of the people felt that Bodyshaming, racism and sexism are portrayed in their favourite shows. majority felt sometimes(36.7%) and 34.7% of people supported to this. 21.4% of people doesn't felt and 7.1% had never.

FINDINGS

- Majority of the people who responded to the survey are youngsters in the age group between 15-30
- In addition, most adults, including children, took part in the survey.
- All genders responded to the survey
- Majority of the people assessed to the survey.
- Out of 308 responses, 287 like to watch comedy show.

- As well as 7.84 % of people responded sports and music show.
- Majority of people agree that body shaming is a bullying.
- Majority of people agree that now a day body shaming is common in television show.
- Majority of people response that color and body shape doesn't determine a persons ability.
- Majority of people agree that is it not right to make fun of a person based on there color gender physique for entertainment .
- Majority of people have the opinion that television show promote racism and sexism .
- Majority of people have the opinion that characters are abused in the name of sexism, racism in comedy shows.
- Most of the people (183-308) agree that discomfort while seeing such comments in tv shows.
- A large group of people agree and disagree with the humours portrayal of a particular category of people or occupation.
- Majority of people (139-308) agree with the body shaming sexist racist jokes makes a person mentally depressed.
- Most of the people (117-308) strongly disagree with the statement is 'After all it's just a joke , there is nothing toxic in it'.
- About 80% people agree with the body shaming have the ability to make a person introvert in public place.18. A majority of people favourite is oru chiri iru chiri bumper.
- 113 out of the 308 of respondents were of the opinion that their favourite shows promote racism and sexism

CONCLUSION

Malayalam television comedy shows are using human limitations to enhance their source of entertainment. They often use body shaming, racism and sexism for this. The use of human physical and sexual conditions for a little earlier enjoyment or as a means of entertaining others is detrimental to society as a whole. This reinforces the toxic stereotypic concepts that already exist in society. This is because those who create such jokes focus on a particular category of people or occupation. It can be black people, people who do things the society considers unprivileged, and people who are different from the physical conditions that society says

perfect. For example, those who are obese, thin, have long hair, or have sex with a person of the opposite sex (LGBTQA + community). These are all victims of jokes. By portraying certain categories of individuals in a negative way, they become unnatural again.

Comedies that are ridiculed and insulted add to society's contempt for them. Many people see it as a 'There is nothing wrong with that' and saying 'afterall it's just a joke' 'Just take joke as a joke' Those who do this may find it funny. But only those who know what its pain is can understand its depth. For many who hear this, the impact is different. It can lead to loss of confidence and in most cases even depression. Such jokes are often repeated because they have audience and popularity. A group of people see it as entertainment. It's not the right way to make fun of someone by hurting them physically or otherwise. The truth is that atrocities like this are common even in comedy-entertaining shows with high TRP ratings. As a group of people try to dispel such stereotypic concepts through social media and positive content, Television shows cover the face of social good and keep reaffirming it.

There are also those who present pure humour by giving a social message. Programs like Maryam are an example of that. But the irony is that events like this often get more audience approval than they do. Because our society is like that, or so it has been giving in society for years. Again and again the polishing is done and the poison is injected into the people.

Often, they are driven by certain hollow beliefs, such as 'this is what people like' and 'Jokes, however, involve teasing '. Reality televisions like Marimayam are breaking down this. In other words, it's not the will of the people here but the comedy shows that dominate the television industry that decides what we should watch and enjoy. Lack of ideas often leads people to such concepts. But the tendency to underestimate the audience in the name of 'our will' is wrong. This is because of the fact that people in the community do not like such shows. The audience here is not at fault. Such television shows that normalize the atrocities in the society in the name of entertainment are a social threat.

Chapter 6

APPENDIX

STAR MAGIC



COMEDY STARS



COMEDY MASTERS



BADAI BANGLAV



ETHU NALLA THAMASHA





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