
PROMULGATION OF FAKE NEWS IN JOURNALISM

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Abstract

The recent fake news discussion focuses heavily on the strategy of American and British post-truth and the political usage of 'alternative facts.' Questions about the effects of fake news on media are not confined to Europe and only to American contexts. This essay seeks to examine the tradition in India of journalism and post-truth-era learning. Apprehensions tend to be somewhat different elsewhere, unlike the questions anticipated in the American debate on the need to re-engage and consider and sympathies with the non-elite population and the emergence of a fact-checking culture. Obstructive institutional variables such as insufficient regulatory bodies and obsolete curricula in university journalism programs are also addressed in India, addressing the issues of the post-truth age. The Commentary argues that scholars of Indian journalism will concentrate on creating a dynamic curriculum system that combines interactive verification practices with a focus on engaging the public to solve the problem of the nation's mysterious post-truth world.

Keywords: Fake news, post-truth era, journalism education in India, verification, boundary work.

1. INTRODUCTION

There's nothing new about fake news. All was in one shape or another. As early as 1835, the New York Sun published a six-part sequence that claimed that life on the Moon existed. Several Philadelphia media outlets published false reports in 1844 of Irishmen stealing Bibles from public schools, leading to disruptions. Joseph Pulitzer of the New York World and even William Hearst of the New York Herald can be considered the first proponents of 'fake news' publishing highly fictionalized and tendentious activity accounts in their newspapers that would raise profits. Today the procedure begins with the only distinction is that the Internet through numerous social media are growing platforms accelerated the dissemination of fake news [1]. India on the phenomena is

no stranger. The gossip mills, for example, churned out the 'news' on 21 September 1995 that Lord Ganesha's idols are consuming milk which so-called 'reality' spread like wildfire.

Devotees wait for hours outside the temples to give some milk to the deity. Indian newspapers have gone crazy, providing broad coverage to this fake storey. The former Opposition leader, Atal Bihari Vajpayee, was seen in a TV news storey offering milk to the Lord [2]. With media giants such as the BBC, CNN, the Guardian, the Daily Express and the New York Times giving it space, the fake report also attracted international attention. The religious inclinations of the journalists and non-journalistic honesty were obviously at work during the reporting of this article. Similar stories in the mainstream Indian media continue to be released. Despite the fact that no internet or social media was present at the time, the storey received unprecedented attention from the media and the public. Find a moment, the impact of this story should have had in the internet era and Media Networks. Triggered a deadly group that left many dead and displaced people.

Through the latter case, group elements sought to justify the lynching of mobs by spreading viral stories of the halal slaughter of a person in Dadri, Uttar Pradesh [3]. Those are only two examples of how fake news can wreak havoc in a country like India. Several other false social media reports, which are not as devastating as some of those above, have included proclamation of UNESCO by the Indian Prime Minister and the Indian National Anthem as the best in the world. Such stories also re-emerge in social networking circles, often appearing also at national and local news sources (figure 1)



Fig.1 A Representation on fake news

Many false news, too recent popular stories in India, including accounts of the discovery of GPS chips like radioactive ink in the newly published '2,000 black money hoarders' notes and photos of Donald Trump endorsing the Indian Prime Minister during Indian national elections. All of these fake news stories are now being shared, liked or re-tweeted in massive numbers by Indian social media users. A majority of Indian people on social media become urban based as well as enjoy a privileged history with some degree of general including media literacy. Some of those news story propagators are highly educated.

The question is: 'What makes them propagate the fake news reports like that?' The low level of media literacy among people who have been used to mainstream media outlets and associated conceptions of legitimacy may be an obvious response. Ignorance of Their self-publishing capabilities of social media environments also hamper them to detach reality from fiction. It should be remembered, though, that this gullibility isn't not because of analphabetism in the social media, but also because of a fair amount of Slacktivist commodity [4]. In this trend, researchers looking at the effect of the post-truth scenario have established the presence of echo chambers and information source bubbles. Facilitated by social networking sites algorithms that ensure that the content in individual news feeds is tailored to the user's own values, viewpoints and desires, these bubbles minimize people's chances of accessing alternative comments on issues media spaces.

II. IN PURSUIT OF PANACEA: PUTTING POST-TRUTH INTO PERSPECTIVE

The introspective debate on the proliferation of fake news in the U.S. acknowledges their inability to engage with the disillusioned, non-elite, divided public, primarily from the elite press. As a solution for the audience and the reinstatement of lost trust, it seeks ways to re-engage. This was only demonstrated by the New York Times' decision to spend US\$ 2.5 million on advertisements and thinking about fact during the Oscar ceremony. Another creation, distant from the public sector, but linked to the prevalence of fake news in the post-truth period, is the emergence of online fact-checking, distributing and strengthening initiatives what had been a major American initiative in the past [5].

The ongoing emphasis on the challenges raised by the post-truth age to investigative journalism also highlights the role of networked news media outlets as the cornerstone of the employment context on which fake-news manufacturers currently rely. Yet the inability of networked media companies to accept their position and take constructive measures to curb falsehood dissemination has attracted scholarly criticism. Twitter, after the initial denial of recognition its role in spreading fake news has now been announced that it will roll out both algorithmic and manual ways to allow consumers to search through fake and real news [6]. These have levied financial penalties on blogs and pages of lie-mongering. Several researchers and analysts call for the ultimate algorithm that can detect fake news on social media sites constantly.

There is also the trend of tackling fake news on social media using individual revision systems. In addition to both approaches to this issue, the possibility that algorithms will be reductionist and biased by human reviewers presents significant question marks [7]. These attempts may also be violent cripple reports of fact that, by classifying them as fake news, promote contrary views because they do not adhere to the popular view. While the US and UK concern is about how viewers seem to choose false propaganda to factual news, they are more simple and special in

India. The first issue is now about media outlets and journalists pursuing, or rather falling for, fake news and half-truths perpetuated by politicians and political groups of the post-truth age primarily through social networking sites.

In India, there was a significant change in the law of the Union in 2014. The new right-wing government gained power two years ago by riding on the nationalist and anti-establishment tide, using traditional post-truth tactics. His strategy focused heavily on manipulating individuals emotionally, cherry-picking facts and telling half-truths, even lying to maintain publicity [8]. It came as a whole kit-a larger than life Prime Minister's portrait, preferential treatment of social media sites over traditional media as publicity sources, coordinated propagation via these outlets, lies and half-truths related to national security, media bashing in the manner of a serving minister calling journalists 'prestitutes,' and occasions of clamping down on certain mainstream media organizations at both national and global levels that took a strong anti-government role.



Fig. 2 Data of People Affecting With Fake News

Figure 2 has been showing the percentage of the people affecting with the impact of a fake news on the basis of a survey conducting via some experts [9]. In line with the global trend, the latest change to a post-truth policy regime favored the extreme right, which is heavily reliant on nationalistic promotion, xenophobic views. The first challenge in this category for Indian journalists the climate concerned reaffirming their commitment to truth and fact-finding saying. In one scenario, for example, TV channels appeared willingly on air doctoral videos which branded anti-national student protestors.

For some journalists this often expressed it in a variety of other ways apparently the Prime Minister was enamored. Their excitement about clicking on selfies at his first press conference with the Prime Minister since taking office highlighted to what extent idolatry can hinder the reporting of evidence. Equally troubling was a video of senior journalists from a famous one Indian news channel speaks excitingly about GPS technology in currency system remark. As news organizations and their excitement blinded their rational judgment [10]. But it is much easier to battle fake news in India, because it is about only returning to and adhering to the basic principles of journalism of being critical, cross-checking and guiding personal subjectivity and straightforward bias by both collecting and investigating news. This is the position where

educators of Indian journalists have a vital role to play in the fight against fake news. And the latest picture is not that rosy.

III. CONCLUSION

In this commentary, these perspectives concentrated more on the Indian context and focused in particular on the systemic forces involved in journalism workouts in India. The basic technique has its own flaws. The very concept of post-truth, for instance, was challenged. But a broad spectrum of this comment covers getting into the debate. It also means that the primary way to fight false news is through academic reform. It does, however, fall short of solving the problems posed by the race of Indian and global media giants for a percentage of the untapped, already - consumer media market focused on Indian smart phones. By click baiting to realize the benefits of the growing advertising market, this makes the industry more vulnerable to lying-mongering practices.

IV. REFERENCES

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