

## **Conceptualizing the aspect Identity formation among Indian adolescence during the social media usage: A study of Indian communication theory and Asiatic Paradigm**

**Sonal D. Nade (Department of Communication Studies, University of Pune)**

Amid the outburst of social media in every adolescence life the act of communication differs with the hope of acceptability among their peers. The researcher here aims to understand how the adolescence molds their social networking communication to accomplish the process of Sadharanikaran and attain the concept of finding their Identity.

### **Indian Model of Communication:**

Sadharanikaran model of communication is an Indian model of communication where the communicator needs to perceive the thinking of receiver for the communication to happen. The term sadharanikaran is derived from the Sanskrit word sadharan; and has been translated into English as "generalized presentation" (Vedantatirtha, 1936, p. 35), "simplification" (Yadava, 1998, p. 187), and "universalization" (Dissanayake, 2006, p. 4).

As Sadharanikaran is the attainment of sahridayata by the people who are involved in that communication processes, question arises if adolescence thrive to attain such notion?

According to the Sadharanikaran model of communication when senders and receivers accomplish the process of sadharanikaran, they attain saharidayata and become sahridayas.

In this light the researcher wishes to understand how adolescence design their communication patters (language, topics, culture, images) while interacting on social media platforms like Facebook, Instagram, Twitter, Snapchat and Youtube. During this process does adolescence achieve the commonness and oneness?

Looking at the social networking sites and their social communication structure, it liberates every individual to experiment in their own way also giving the scope to attain privacy if desired for. As according to Eric Erickson's Development Theory adolescence thrive to seek

conformation in attainment of Identity formation but their experience decide the action of communication decide solitude undertaking, so in such instances how question arisessaharidayata is been missed?

### **Asiacentric Paradigm**

Along the researcher also aims to study the adolescence usage of social media in light of the *second core assumption of human communication for an Asiacentric paradigm that the communicator is perceptually and behaviourally both active and passive in a variety of contexts*. The researcher here aims to understand how Indian adolescence choose an active choice of active and passivity in social media and how would one define it in terms of social communication. According to Yoshitaka Miike, "Asiacentric epistemological assumption brings into focus in human communication the communicator's perception and behaviour are not independent of her or his relationships with her or his surroundings, namely, communication contexts". Hence the study of social networking sites and their communication composition has to be studied to recognize the framework of sociability. Here drawing the line between the passiveness and activeness is of prime importance, like for example: pressing a like button and not commenting on the debatable post online can be considered as both passive and active communication.

The essential aspect of the research paper is to understand how Indian adolescence in light of communicational harmony and the active, passive role chosen by them communicate within the sphere of social networking sites like Facebook, Instagram, Twitter, Snapchat and YouTube.

