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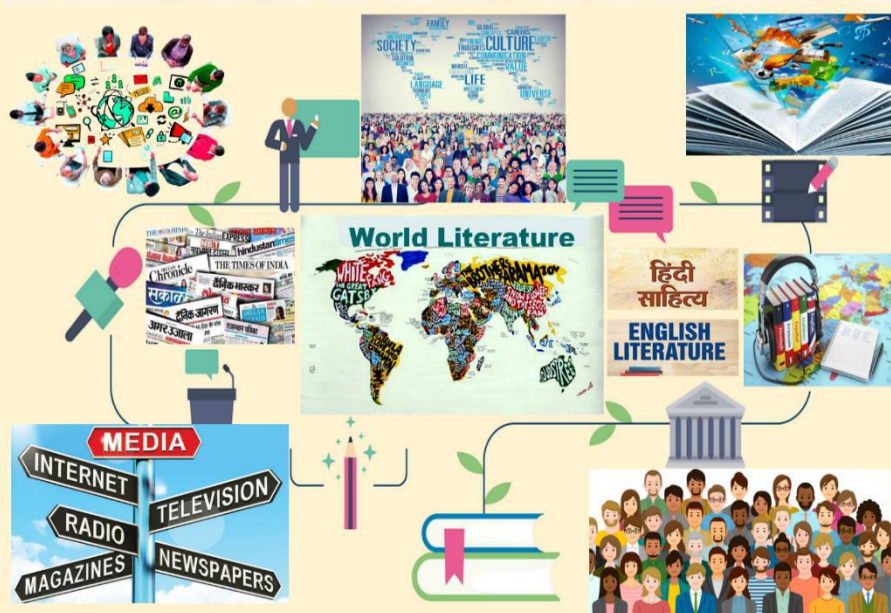
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ON
LITERATURE, SOCIETY &
THE GLOBAL MEDIA**

(ICLSGM – 2022)

Conference Special / Proceedings Issue - 27

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on
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15-16 October, 2022

(Conference Proceedings – Special Issue)

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About the organizing Institutions:

The department of Arabic Studies is one of the twelve departments at Mila University Centre. It was founded in 2012 and there are about 60 teachers in total divided between 30 part-time and full-time teachers. There are about 800 students in the department of English who study in both bachelor and master levels. The department has two main buildings, one is considered as the administration, and the other contains 20 classes, 5 amphitheatres, and 3 fully-equipped language labs.

The university Centre of Mila has four main faculties, namely the faculty of Letters and Languages, the faculty of science and technology, the faculty of economics and management, and the faculty of law. The university was established on September 2008, and it is located in Trik Zegheya Route, county of Mila.

'Research Culture Society' is a Government Registered Scientific Research organization. Society is working for research community at National and International level to impart quality and non-profitable services. Society has successfully organized 100+ conferences, seminars, symposiums and other educational programmes at national and international level in association with different educational institutions.

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About the Conference:

We considered Literature as the mirror of society. Literature as part of a larger cultural body is both instructive and entertaining, and has the power to facilitate personal understanding and encourage social cohesion. Literature has had a major impact on the development of society. It has shaped civilisations, changed political systems and exposed injustice. Literature gives us a detailed preview of human experiences, allowing us to connect on basic levels of desire and emotion. However, just as it has constructed societies, the writings and works of certain authors have degraded societies to their most primitive form. While Literature influences society slowly, the impact of Media on society is little fast and at times, instantaneous. The relationship between literature, society and the media has been the subject of considerable discussions.

Objectives of the International conference: Identifying the current scenario and interrelationship of literature, society and media. Identifying various knowledge forms of literature, society and media. Analyzing the content of literature, society and media. Intellectual and academic development.

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INDEX

PAPER ID	Table of Contents	Page No.
a)	About the organizing Institutions About the Conference Conference Objectives	3
b)	Conference Committee	4
c)	Table of Contents	5
	Paper/Article Title & Author Name	
ICLSGM001	Motherhood's Intricacies and Complexities: An Exploration into the world of Ruskin Bond -- Sharon Stephy. D	6-10
ICLSGM002	Presentation of Feminine Power Through Roald Dahl's <i>Matilda</i> -- Keya Sara Geevarghese	11-14
ICLSGM003	Nihilism's Existential Epistemology -- Ms Foram A. Patel, Dr. Rupal S. Patel	15-21
ICLSGM004	Strengthening Character Education in Indonesian Elementary Schools Through Creative Writing -- Ferril Irham Muzaki	22-26
ICLSGM005	Artificial intelligence to fight against cyberstalking: Assisting human efforts to combat the threat -- Dr. Lalita Minocha	27-31
ICLSGM006	Depiction of Disable Characters in Indian Literature -- Bodavula Syam Sundar Bhagavan	32-33
ICLSGM007	Echoes of Ethics in the Poetry of T Vasudeva Reddy -- Trishna kumari	34-36

Motherhood's Intricacies and Complexities: An Exploration into the world of Ruskin Bond

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Abstract: *Ruskin Bond portrays the phase of motherhood's divinity and role in the life of children. There is no one right path in being a mother as motherhood is observed and experienced in a unique way by different mothers around the world. Motherhood cannot be encapsulated in a shell. It is far more than that; it is a selfless love where mother places her child before her desires and fantasies. And stay totally devoted to adhere to the wishes of her children exhibiting a selfless divine love. She also becomes the child's first love, teacher, friend, guide and the one who is irreplaceable that's the magic spell she casts on her children. Bond's feelings are reflected when the emotions of the protagonist of the plot is depicted. Bond's longingness for his mother and how he misses her role in his life highlights the place of a mother and its importance. A mother is everything to the child in the world and the one the child can blindly trust and rely on, regardless of whether you are a stepmother, foster mother, adoptive mother, birth mother, or chosen mother. A mother is, in my perspective, someone who nurtures her children, provides for them, and most significantly, cherishes them. Motherhood cannot be characterized because it doesn't follow a coherent approach. It is an expedition with numerous aisles, vents, and spins. This journey is surprising, fascinating, candid, and chaotic.*

Key Words: *Motherhood, Children, Divinity, Love and Magic.*

INTRODUCTION:

Ruskin Bond was a writer who thrived in the hills, incorporates elements from the air therein, and breathed out the adventures that blossomed in his heart. His real-life characters and their banal stories, which mirror our own unspectacular yet lovely backgrounds, are fascinating and inspiring. His characters live in ordinary backgrounds and face the hardships a commoner encounter in his daily life. His style is simple and not bombastic. Bond is a connoisseur of his art given his propensity to delicately elicit the reader's feelings and thoughts. His prose flawlessly and gracefully transmits isolation, conflict, impairment, despair, exclusion, desire, insufficiency, and clamouring that are complicated enough to understand, let alone weave into a story. A unique mastery act even the best writers struggle to implement. His strength lies in his art of characterisation as his characters reflect the longingness, desires and passion of common people. He crafts his writers with almost sincerity and through his protagonist's he delivers a message to the world through his tremendous assortment of characters. His is the realm of the underprivileged and the middle class. The uniqueness and factual accuracy of these temperaments demonstrate incredibly outstanding Bond is. His stories persist in actual, pulsating realities rather than in writings of the plot. The essential brilliance of Bond rests in his astute mind, understanding of the pleasures and sufferings of common, modest people, remarkable demeanour, and above all, his insights for both positive and negative phase of life. Bond's portrayal of motherhood's divinity and his incomplete childhood is reflected through his caricature Arun the protagonist of the plot. This present study of Bond is an attempt to trace the intricacies and complexities of motherhood through his magnificent select short story *The Woman on Platform 8*.

DISCUSSION:

Ruskin Bond's characters reflect his thoughts and emotions. His childhood's happy and melancholic moments are captured in the form of nostalgia. Ruskin Bond's childhood was tragic as he spent most of his days in isolation as his parents were divorced. Bond lived with his father as his mother left him when Bond was very young. The departure of his mother made no big difference in his life as his father spent quality time with him and inspired him to read and become a writer in future. But surprisingly Bond's father passed away which left Bond alone in the world with no one to love and replace the place of his father. He then lived with a strict guardian but as his freedom became a threat he left to live with his grandmother in Dehradun. He was inspired by the beauty and grandeur of the landscape, trees, mountains, rivers as he admired nature Bond celebrated it through his writings. Following the footsteps of his father and fulfilling his dreams Bond began to write and became a great story teller who casts a magic spell on his reader through his brilliant plot and characterisation. The primary focus of this paper is to highlight the Motherhood's intricacies and complexities by exploring it through the select short story of Ruskin Bond's *The Women on Platform 8*.

Bond's perfect mother is one who appreciates her children, embraces their altercations diligently, and sacrifices selflessly to guarantee their resilience. The Woman on Platform 8 is the incarnation of this optimal outcome. Bond's expectations and desires of having a mother are depicted through the emotions of the protagonist Arun. His incomplete childhood serves as the background of the plot. The Stranger women in the short story meets the expectations of Bond's perfect mother and Arun depicts himself as a young boy who longs for love, affection and nothing else. He also highlights the mind-set of the children and how they long for love and affection from their parents through his caricature Arun. Most of his protagonist's reflect himself in stories. He beautifully pictures the Motherhood's divinity through the stranger woman's genuine love and care towards Arun. A mother is one who loves her children and places them before all her dreams and passion. Her love towards the children is unconditional and is remarkable an act of unselfish love. This is the purest form of love a child could receive on this planet. This divinity of Motherhood and Bond's longings to have a mother is pictured.

Bond recounts his trepidation imagining his mother as a child. Empathetically represented are the boy Arun's sentiments of discomfort, distress, the stranger woman's tolerance, and the enigma of the railroad platform. The story highlights on the love that won over all barriers and kinships. The Indianess and the culture of India are reflected through the detailed description of the characters. Here a little student is the primary character of the story *The Woman on Platform 8*. Probably twelve years old was the boy Arun young, energetic and full of passion. The youngster had started his second year of prep school, where he was a student. Following his vacations, he had to go home from school. He subsequently got on a bus and landed at the Ambala station in the mid afternoon.

One amongst India's bustling transportation hubs is Ambala Station. It is to be spotted in the Haryana region of India. The boy's parents thought he was old enough to journey on the train by himself. The train was expected to arrive in Ambala at midnight, so Arun was obliged to wait in the platform for his train to arrive. He spent most of the time by waddling up and down the platform watching the passing trains and the hustle of the passengers to kill time he even browsed the bookstalls for books of his interest and fed the stray dogs food he felt bored and lonely. As he sat in the railway station, he watched numerous trains arrive and depart and it was one of the huge railway stations. The boy sat and observed the passing trains and the crowd. Before the train arrived, the train station was quiet, but as soon as it arrived, people began to run around with their bags, generating a great deal of commotion and screaming uproariously.

A throng of passengers came down on the frazzled tiny ticket collector at the doorway as soon as the carriage doors opened. Every time, the boy was forced outside the station due to a surge of people. The boy proceeded carefully to the platform because he was tired of being caught up in the hustle. He witnessed the strange activities of the people among the crowd in the railway station. He could hear the shouts of many different vendors, including the newspaper seller. The little boy Arun felt isolated as a young twelve year old boy he expected nothing but love, care, affection and a companion. Here the emotions of Bond are reflected through the emotions of Arun. As a little boy Bond longed for the love of his parents like all other children he wanted his father and mother to be together; sharing responsibilities, taking him on trip, spending quality time him, accompanying him to play and engage

them in activities these are the least desires a young child would have. Bond wanted to have such life too but unfortunately he had a tragic life where he lost both his parents and was left alone he felt frustrated and dejected.

Bond highlights an odd occurrence of a strange woman approaching the protagonist Arun in the plot. Some people are too precious for Bond to ever forget them. One such is the stranger women's visit to him in the railway station which with much reverence he has carefully curated in the plot. She looked very pale wearing a white sari her face was pleasant and she was concerned about Arun so she enquired about him. Arun introduced himself with respect that he was alone waiting for the train that arrives in the midnight. Looking at how boredom the little boy would feel she decided to accompany him until his train arrives. She even took him to have some snacks and foods that he loved. This gesture moved the heart of the little boy Arun as at his state what matters the most is love, care, affection and trust and these intercedes all. Though she was a stranger her lovely gesture made him accept her offer and soon they began to have conversations and became friendly. He found her care and affection towards him to be genuine and was happy that someone accompanied him and that he needn't be alone. The boy Arun experienced straightforwardness, sincerity, compassion, and affection through Bond's improvisational remarks. The colour white represents the innocence, peacefulness, happiness, pride, contentment, kindness, and harmony that every mother should radiate.

Despite being impoverished, which is evident through the description of Bond as she wore no jewels and looked pale yet she had elegance, genuineness and a welcoming heart which she wore as an ornament. This attracted the young boy and made him respect her. She enquired about his vacations and his intended destination. This made Arun happy so he told her things about him. He was happy that she was happy to listen to Arun without hesitation and respected him. She carried a spirit of positivity as the moment Arun met her grief just vanished and he was brimming with joy and their meeting was accidental yet here bond tries to impose that little things matter the most to children and how they long to attract the attention of their parents. She may be a stranger woman whom he knows nothing about her occupation or why she is friendly to him, yet he is reminded of his mother by her friendly, pleasant, and compassionate expressions. Here the emotions of Bond and how he misses his mother and wants to share his life with her is mentioned in an emotional sense. Bond shares the predestinationist view of the common Indian of meeting people for a reason they believe that everything is destined in heaven and people never meet accidentally but they meet by the will of God to help each other. It's amazing how instincts may help individuals become connected. This is evident here the in the story as both stranger woman and the little boy Arun felt comfortable in each other's company.

Bond portrays the nature of children and how they long to be noticed. Arun was not suspicious towards her as her sweet gesture and his intuition recognised her genuineness. Even the initial suspicion was ruled out by her attitude, behaviour and selfless love projected towards him. Bond prioritised family relationships and valued them the most hence the touch of family relationships and orientations serve as a background to most of his stories. Aubrey Alexander Bond, his father, had an executive position with the Royal Air Force (RAF) in India. His mother, Edith Clarke, was a housewife. Even the queens of Jamnagar House took English classes from his father Aubrey. His maternal grandmother was the primary caregiver for him. His childhood is melancholic and incomplete as he was a young child, when he lost both of his parents, which left him shattered and broken. Especially he loved his father the most as he stood by him and they spent a happy and memorable time together .But when his father passed away it deeply saddened as the loss of his father unbearable. He often frequently comments that the time he had with his father was the best and remarkable phase of his life.

The stranger women witnessed here in the story *The Woman on Platform 8* is his aunt whom he loves the most. Her loving tenderness and positive, lively spirit is mentioned through the character stranger women on the Ambala station and Arun depicts Ruskin Bond. Through the protagonist Arun he depicts his deeper emotions of an ideal mother. A mother whom he never had in his life and whose love he never received this left his childhood incomplete. Yet Bond's aunt took good care and poured her love on him by filling the void that he faced in his life as a young boy. The kind gesture and loving kindness of the stranger woman shows warmth, humanity and affection to others, which helps the boy Arun eradicate the feeling of isolation. She has a profoundly positive impact on his life. In the wonder of being human beings, these two different characters wound up becoming close.

Bond also contrasts the character of the stranger women and Sathish's mother. In contrast Sathish's mother, who is pretentious and sceptical, but the stranger woman offers tea, samosas, snacks that he loved and her pleasant companionship to the twelve year little boy Arun journeying unaccompanied is pictured. The stranger woman wins the heart of Arun in the first glance by her pleasant and lovely gesture yet Sathish's mother is very strict and lays so many rules depriving Sathish's freedom by telling him how to behave and how not to. On the other hand the strange woman boosts Arun with positive words and admires the little things he does but Sathish's mother is very worried and bothered she is not able to enjoy the moment happily with her son. Sathish's mother even warns Arun about the dangers of meeting and conversing with strangers and cautions him to be careful yet Arun replies he likes strangers. To the twelve year old boy all he needed was to live in the moment without the worry of the future; he wanted the attention and companionship of his parents. The little boy wants to be admired for the little things he does and wanted to be recognised for it. As all of these little desires were met by the stranger woman Arun loved, respected and enjoyed her company. But as Sathish's mother was not able to enjoy with children rather kept commanding and threatening he felt disturbed by her presence.

Bond beautifully portrays the love, trust, friendship, genuineness and sincerity between the boy and the strange woman as they symbolise honesty, serenity, devotion, warmth and tenderness. On the other hand Sathish's mother is bothersome and frustrating because of the commands, rules and regulations she laid upon the two little boys. Bond's depiction of ideal mother is her tolerance, kindness, and unwavering love this depicted through the character of strange woman. The responsibility of a mother is to love and cherish her children. When a youngster experiences this, he or she comes to have greater faith in the parents. Perception involves paying attention. This is magnificently pictured by Bond through the relationship of the boy and woman. As a token of his love's reflection Arun kisses her forehead before he boards the train and waves bidding good bye mother. Initial suspicion transformed into an emotional connection as they were able to connect each other by their emotions and thoughts. Parents should cultivate such understanding into the young minds through their love, passion and devotion which would result in the transformation of their children's betterment and well-being. As love and trust are the driving factors that connect each other and help in building a life in the society with peace and harmony.

Bond being an Anglo Indian who witnessed India's independence and partitioning struggles. Even after decolonization, he ventured to repudiate his British citizenship by appreciating India since he felt so ingrained in the roots of the country and immersed in its glorious deeds. So he decided to stay in India and made it his home and was welcomed by mother India. The divinity and harmony of Mother India is attributed through most of his writings celebrating its grandeur glory and the beauty of Nature. Thus India and its culture serve as the background of most of his writing thus his love for India is familiar through the richness of the vocabulary used to depict its magnificence. Also mentions the divine characteristics of mother India in welcoming strangers and suit them with reverence and its showers of blessings. As in India he finds solace through the beauty of its nature and pleasant harmonious village regions. He also feels motivated to write and create more subjects as mother India has also enlightened and nurtured him with positivity, love and passion to excel among other writers.

Indian culture is based on personal interaction. In spite of its vast diversity, the people of India stand united. This is one of the remarkable heritages which other nations could not boast about. Amidst so many customs and beliefs people embrace humanity and it stands to be one of the strengths of Mother India. Here in *The Woman on the Platform 8* being a stranger woman to the boy was able to build a rapport with him by her genuineness and kind gesture. Initial suspicions turns out to be bond remarkable and memorable as they cherish their relationship based on love and trust. Bond yearns for this maternal tenderness and love. Bond's lack of love as a child is reflected in the boy Arun. As Bond depicts how he misses his parents in life and how life without them turns out to be in isolation through his book *In Scenes from Writer's Life* Bond depicts:

Human contact! That was what i missed most. It was not to be found in the office where I worked or in my land lady's house... the freedom to touch someone without being misunderstood. To take someone by the hand as a mark of affection rather than desire... And fulfillment to be among strangers without feeling like an outsider. For there are no strangers in India (p.155).

CONCLUSION:

The train arrived both Sathish and Arun suits them in. The woman tenderly nodded in understanding while holding Arun's hand. Arun called her "mother" as he said her farewell. He kept looking at the woman until she disappeared into the crowd. Bond thus highlights the welcoming spirit of India which made him feel home and a writer loved by people. And also the tenderness, warmth and affection that overruled all the suspicions and built a harmonious relationship that could be cherished forever in their minds and lives of the boy and the stranger woman. Bond's portrayal of Motherhood in various aspects depicts his emotions of how the place of a mother was irreplaceable in his life and the trauma and isolation he had to face as a young boy in the absence of his mother is obvious through the depicted emotions of the protagonist Arun. He also portrays his views of ideal mother and sheds light on mother India's belief, customs and hospitality. On how Indians believe in intuition and perception that is destined for a greater good will is pictured through his characters. Through all this Bond highlights Motherhood's intricacies and complexities from the exploration of his characters in his select short story *The Woman on Platform 8*.

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Presentation of Feminine Power Through Roald Dahl's *Matilda*

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Abstract: *Roald Dahl's Matilda is a famous novel during the 20th century. Dahl is renowned for his innovative writing and plot, which the author finds difficult to predict. According to the author, Matilda is a fictional book with a light subject. This book is suitable for readers of all ages, including children. At the first glimpse, the story could appear to be just for kids, but upon closer examination, it also addresses women and their current state in heterosexual society. This paper seeks to reread Matilda from the feminist perspective to reveal the layers of womanhood because it is believed that gender is a behaviour rather than a biological characteristic. Women constantly inhabit the periphery of patriarchal structures and fight to take the centre. The current educational system is crucial in shaping the being known as the woman. In a patrilineal society, women are always discouraged from claiming their identities in order to uphold the current system of the male hierarchy. Women spend their time boosting their exterior appearance rather than developing their inner attributes. Women are frequently exalted by patriarchy for their capacity to sacrifice themselves for their loved ones and their children. Women who want to break these social norms from mainstream society, is not accepted. Dahl's book is undoubtedly the work of a child, yet it features several fascinating female characters that also show his awareness of women in general. As a result, this paper also considers how women are portrayed in the book, as Dahl plays a significant role in influencing the minds of young readers.*

Key Words: *Women, Patriarchy, Society, Children and Identity.*

INTRODUCTION:

On September 13, 1916, in Llandaff, South Wales, Roald Dahl was born. He married actress Patricia Neil the same year he released the finest story collection *Someone Like You*. In 1961, he released the best-selling book *James and the Giant Peach*. *Charlie and the Chocolate Factory*, another immensely popular book he published in 1964, was eventually converted into two movies. Dahl published 19 children's books over the course of his multidecade literary career. In Oxford, England, on November 23, 1990, he passed away. When he released *James and the Giant Peach* in 1961, Dahl made his name as a children's author. The book received a great deal of positive reviews and sales. Three years later, Dahl released *Charlie and the Chocolate Factory*, another blockbuster. Both books were ultimately adapted into well-liked films. *Willy Wonka and the Chocolate Factory*, a cinematic version of *Charlie and the Chocolate Factory*, was produced in 1971. Johnny Depp featured in the 2005 remake of the movie with the same name. In 1996, *James and the Giant Peach: The Motion Picture* was released. Dahl's children's stories have garnered a lot of attention, yet despite this, some parents and others have objected to the way they show Children's harsh retaliation against adult wrongdoers. Dahl argued in justification of his actions that he was actually trying to connect with his readers and that kids had a simpler sense of comedy than adults.

DISCUSSION:

The well praised book *Matilda* by Roald Dahl presents a thought-provoking narrative that explores multiple levels of problems including women, children, and society ills. The story makes the reader reflect on the social conventions of the 1990s and how they affected women, girls, and society as a whole. It is stated that examining a civilization's treatment of women and children can give a real

picture of that society. The narrative *Matilda* features a wide variety of female characters that depict different facets of womanhood and the traditional heterosexual construction's requirements. The main theme of Roald Dahl's *Matilda* is the triumph of a young girl over oppressive adults. Young Matilda, who possesses amazing abilities, emerges as many other children's and even adults' saviour. She assumes control of the circumstance and attempts to make things right. This book features five female characters, including Matilda, who acts like an adult. In addition, there is a librarian, Matilda's mother Mrs. Wormwood, her principal Trunchbull and her teacher Miss Jennifer Honey.

Matilda Wormwood is a talented young woman with unfavourable parents. She can communicate like an adult from a young age. As a result of her parents' lack of interest in her, Matilda trains herself to read. She had read a lot of books in the neighbourhood library even before attending primary school. She spends her days at the library, where a helpful librarian aids Matilda in selecting classic books. Her parents advise Matilda to watch more television and read less. Mr. Wormwood, Matilda's father, is an unethical automobile salesperson. He deceives customers into purchasing cars that are total rubbish using a number of criminal strategies. He makes an effort on a regular basis to get Michael, Matilda's brother, ready to enter the auto sales industry. When Matilda accuses her father of being dishonest, he becomes enraged.

Matilda makes the decision to fight against her parents for how they treat her. She believes it will help them become less cruel and egotistical. She tries to trick her father by applying glue to his hat, steals a neighbour's parrot to trick the family into believing there is a spirit in the dining hall, and replaces her father's hair tonic for bleaching dye to bleach his hair. None of these jokes stick with her parents, instead they teach Matilda how to handle bullies. When Matilda reaches school-age, she finally encounters a grownup who is concerned about her future. Miss Honey, her instructor, is considerate and sympathetic. She immediately recognises Matilda's intelligence. Matilda can read and write more effectively than children who are many years older, so Miss Honey attempts to get her promoted up a grade. Miss Trunchbull, the school's headmistress, disagrees and thinks Miss Honey is only attempting to remove of Matilda, therefore Miss Honey fails. Miss Trunchbull treats students cruelly and violently. Simply because Miss Trunchbull dislikes the girl's pony tails, she pulls the student by the hair and throws her over a fence. Additionally, she makes a pupil eat the full cake in the presence of his classmates in the hopes that it will end up making him sick. For being a bully, Matilda desires to punish Miss Trunchbull. Lavender, a classmate of Matilda's, and she end up becoming friends. Lavender, who is also disobedient, wants to reprimand Miss Trunchbull.

Miss Trunchbull, who is hired to teach Matilda's class, is rude to the pupils and even to Miss Honey, who attempts to stand up for them. When Lavender puts a toad in Miss Trunchbull's water jug, she shouts and jumps in response. While Miss Trunchbull is screaming at the students, Matilda focuses on the glass holding the toad and uses her mind to tip it all over onto Miss Trunchbull. Matilda shares her actions with Miss Honey. Matilda is asked to once more use her mind to knock the glass over, and Miss Honey is astounded by her strength. They visit Miss Honey's modest house where they eat tea and talk about Matilda's abilities. Miss Honey responds that she cannot manage a better home or suitable furniture when Matilda discovers her extreme poverty. She is informed by Miss Honey that she was reared by a cruel aunt who stole her father's house and kept practically all of Miss Honey's pay from the school. Matilda is offended by this because Miss Honey was so kind to her and because she despises bullies. Miss Honey then says that Miss Trunchbull is her aunt.

Matilda develops a strategy after spending the following week developing her mental abilities. Matilda draws a message on the chalkboard as Miss Trunchbull is instructing her students, giving the impression that the message is from the spirit of Miss Honey's father. Miss Trunchbull collapses. She departs the city once she has recovered. Miss Trunchbull withheld a letter from Miss Honey that contained her father's will; Miss Honey now receives it. She inherits the home and savings account of her father. Matilda pays Miss Honey a visit at her new home, and their relationship develops. Additionally, Matilda is upgraded to a much better rating at school, losing her mental abilities as a result of the new, mentally demanding coursework. When Matilda gets home one day, her family is quickly loading the car. Matilda's father informs her that they will be relocating to Spain and will not be returning. Matilda rushes to Miss Honey, who informs her that her father is doing business with criminals and that his departure from the nation is only a matter of time. When Miss Honey returns to

Matilda's home, Matilda asks her father if she might stay and reside with Miss Honey. The family departs without Matilda when her father grants his request.

Marry Wollstonecraft emphasises the importance of education in the entire development of women and society in her landmark essay, "A Vindication of the Rights of Woman." She also discusses how society's discrimination against women's education makes them inferior and a burden to both themselves and society. To educate a lady is to educate her entire family. Therefore, a mother's education plays a critical role in the overall development of her children. Being the primary caregiver, a mother is important in the formation of a home and in the raising of children. If we objectively examine Matilda's mother in this regard, we will observe that she is just like any other woman under patrilineal construction, upholding socially accepted norms. She is not the only one who prioritises physical attractiveness over intellectual growth. Her chat with Miss Honey represents the typical perspective of women on life, who view marriage as the ultimate objective of existence. Dahl portrays Matilda's mother as a selfish, depraved, superficial, and materialistic woman who neglects her role as a mother. She enjoys playing bingo and rushes out to play every day after her husband leaves for work rather than spending her time raising her children or cooking. She doesn't give much thought to her children's education and misunderstands Matilda's actual age since she believes Matilda is too young to begin school. The moment Matilda's teacher approaches her to discuss her unusual intelligence, her mother casually dismisses the topic, claiming that beauty is the key to finding a suitable husband and that knowledge is irrelevant in real life. At the climax of the narrative, Matilda's mother just abandons her daughter, treating her like a scab that she was trying to get rid of.

Miss Trunchbull, the head of the school that Matilda attends, is one of the other characters who has generated the most discussion and calls for investigation. She has been painted as villainous throughout the entire book since she enjoys cruelly abusing children both physically and sexually. With her strong physique and unfeminine demeanour, Miss Trunchbull looks to be outside the parameters of a traditional woman rather than just a dictator who despises children and views them as disruptive components. She takes pride in being unmarried and despises married women as well as any form of beauty. She demonstrates her strength by participating in sports that are dominated by men. She rejects the stereotypical feminine identity; she dresses masculinely and shuns pity for the helpless and young. She unlawfully occupies Miss Honey's property while abusing her sexually. Her name is really appropriate considering how fierce and obstinate she is like a bull with a strong head. She has been despised by all of her students since the beginning because of the way she looks, which makes her unfriendly to young children. In the narrative, Miss Honey, who is everything Miss Trunchbull is not, stands in stark contrast to her. The novel's premise also implies that she played a role in Miss Honey's father's passing. At the conclusion, horrified by Matilda's enigmatic abilities, she leaves Miss Honey's home and disappears.

Miss Honey, with her delicate, milky white porcelain form, looks to be the ideal feminine figure in the middle of two extremes. She is exceedingly gentle, educated, gorgeous, intelligent, courteous, caring, and motherly. Because of her compassion, Miss Honey is adored by all of her students. She seems to be the ideal teacher for young children embarking on their academic careers for the first time. However, Miss Honey, who is skilled at managing tiny children with tremendous care, lives in fear and anguish as she endures the tyranny of her own aunt, who exploits her sexually and mentally. Without raising an objection, she humbly accepts all slights and injustices while living a terrible life. In the story, Miss Honey resembles a damsel in trouble who waited for Matilda to save her because she lacked the confidence to fight her own war.

In addition to being smart, Matilda has a powerful sense of justice. She is capable of distinguishing between good and bad. She wouldn't have a problem getting punished for something she did, but being accused of a crime she hadn't committed—like in the scenario with Miss Trunchbull and the newt—was a whole new experience for her. The same scene also demonstrates Matilda's loyalty, another strength. If Miss Trunchbull had falsely accused another kid, that child could have come forward, but Matilda chooses to remain silent and stick with Lavender. Matilda, who is not one to pout, resolves the issue on her own. She is tenacious, courageous, and giving. When she taking vengeance on her parents, especially her father, it's not so much out of spite as it is to motivate him to behave differently, which, sadly, only lasts for a short while. Similar to Miss Honey, she repays compassion with kindness. Given her own miserable upbringing, Matilda makes a commitment to aid Miss Honey

and demand justice for the manner she has been treated. It is quite simple to recognise the brutality of the adversaries in Matilda's story because of her cleverness, decency, and sense of justice. When Matilda decides on her own fate—a home and a new home with Miss Honey—she ultimately has all the power.

If we interpret the book as children's fiction, the plot appears to be just a tale of a little child using her unusual abilities to exact revenge on some grownups who have mistreated her. The plot is far more intricate than that, though. According to a feminist interpretation of the text, the book's female characters are stereotypes that can be classified as either white angels or black villains, depending on how the heterosexual structure perceives them. The reason why Matilda's mother is not a perfect mother is because she prioritises her personal pleasure over becoming a selfless mother. Because Miss Trunchbull doesn't dress femininely and does things that go completely against what is expected of her as a woman, she has been represented as being evil. Miss Honey is the ideal woman since she meets all patriarchal requirements and is white, frail, submissive, and motherly. The truth is that, regardless of gender, anyone who abuses or mistreats children deserves to be criticised. The manner Matilda's mother and principal treats her is unfair because they harass her and prevent her from growing up in a healthy environment that includes her family, school, and society as a whole.

CONCLUSION:

As a children's author, Roald Dahl has provided an engrossing tale with morals, as kids tend to see the world in terms of black and white. His message about life is straightforward: terrible individuals must pay a price for their wrongdoings. However, Dahl unintentionally caricatures women in the book, which could lead to legal action. If a woman requires awhile away from her household duties to pursue her passions, this should not be chastised or viewed as a selfish behaviour. Women shouldn't be criticised based on their physique types or skin tones because they are just individuals trying to live their lives as they like. Children require devoted care from both parents, but a guy should also share equal responsibility for their upbringing. Given that both men and women share equal responsibility for the development of children and for ensuring that they grow up in a society that is healthy, women should strive to develop strong personalities. Therefore, Matilda as a novel fails in that regard since it does not adequately portray women in society in a positive light.

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Nihilism's Existential Epistemology

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Abstract: *The Present paper investigates a variety of distinct suppositions and concepts to investigate the nihilist hypothesis. The phrase "agnosticism," which was later promoted as a theory, as well as the behavior of Russian residents all play a large, yet crucial role in shaping people's beliefs and having an impact on their behavior. The core characteristic of new school existentialism is cruelty, which has the key property of lowering the individual soul to societal development. This quality produces smoke to cover their desire to control in the morals world. The argument for opposing these new celestial entities is skepticism. Skepticism prevents the presence from securing any goal truth, but it does not prevent the presence from securing all goal truth. Skepticism prevents the presence from claiming any goal truth in profound quality and morals, as well as in any standardized evaluative or prescriptive sense in the significance of words. Such a disavowal is an inappropriate logical inconsistency to the pragmatics necessary for approving that ethical character in conflict with the cosmos, to any agnostic who has advanced to skepticism as a fundamental quality. Skepticism can serve as an ethical trait for someone who opposes suicide as well as a theodicy for the absurdity of life in general and the absurdity of the technological society as it is confined by social architects and their supernatural creatures. Declaring that there is no target truth is equally obvious is a flaw that conflicts with the skeptic's leap to profound quality. Skepticism therefore needs to be reconciled with epistemology, philosophy, and their God.*

Key Words: *Nihilism, Turgenev, Nihilism's Existential Epistemology.*

INTRODUCTION:

The core characteristic of new school existentialism is cruelty, which has the key property of lowering the individual soul to societal development. This quality produces smoke to cover their desire to control in the morals world. The argument for opposing these new celestial entities is skepticism. Skepticism prevents the presence from securing any goal truth, but it does not prevent the presence from securing all goal truth. Skepticism prevents the presence from claiming any goal truth in profound quality and morals, as well as in any standardized evaluative or prescriptive sense in the significance of words. Such a disavowal is an inappropriate logical inconsistency to the pragmatics necessary for approving that ethical character in conflict with the cosmos, to any agnostic who has advanced to skepticism as a fundamental quality. Skepticism can serve as an ethical trait for someone who opposes suicide as well as a theodicy for the absurdity of life in general and the absurdity of the technological society as it is confined by social architects and their supernatural creatures. Declaring that there is no target truth is equally obvious is a flaw that conflicts with the skeptic's leap to profound quality. Skepticism therefore needs to be reconciled with epistemology, philosophy, and their God.

OBJECTIVE: The paper targets breaking down a consideration of the erratic and irregular nature of the real world, truth, and information and thus of the ideas of karma, destiny, divine beings, and God for the silly skeptic person who has taken a jump toward profound quality in Mechanical Society.

DISCUSSION:

All nihilists' detractors navigate life using axioms, recursive definitions, tautologies, and other forms of circular reasoning. They also employ the strategy of assuming all inconsistencies while

developing their explanations for why things are the way they are. The philosopher C.S. Pierce named this kind of thinking "abduction," which is a comprehensive approach to reasoning distinct from induction and deduction. There is no reason to exclude our existential nihilist axioms from this abduction process, especially since we acknowledge that these axioms are products of language and are thus constrained by language. We also acknowledge that we are attempting to speak about things about which we ought to keep silent. The opponents of nihilism lack this integrity.

God does spin the cosmic dice, but we are the only players placing bets. Even if He is God, He has the right to utilize loaded dice. You can calculate the possibilities and play accordingly, even with loaded dice. It doesn't matter if you win or lose; what matters is that you participate in the game. You are at least playing with God when you participate in his unpredictable and random games rather than a bunch of posers playing made-up rules. He is playing games that He has learnt the rules of by visiting Earth in some way; therefore He is always capable of defeating us. Allow yourself to experience both the clarity of hate and the opiate of love. Will to defeat those who want to rule over you as a deity by strengthening your own personal soul. Truth and knowledge are not found in word games of ethics or in the descriptive language created to support ethics, but rather in the odds and deals of playing with God at His card game. Avoid falling victim to the aesthetics hallucination, as Camus and the proponents of new school existentialist did, lest you lose your soul to their influence. Keep in mind that you are ultimately just an unauthentic waiter who they must use violence to mould into their image if they want to find justice and the truth. The gods of Rule Following will always rule aesthetics. Learn to appreciate the benign indifference of the arbitrary and random universe and its beauty.

An Existential Epistemology:

A good example of the inventiveness, language, and math skills that were formerly the cornerstone of epistemic norms in science is physicist Rutherford's short depiction of what once was a real epistemic distinction in the sciences. Many authors, from Ernst Mach to Bas van Fraassen, have argued and presented the instrumental nature of contemporary scientific knowledge, while their realist opponents, like Immanuel Kant and Hillary Putnam, have vehemently disagreed. Physics is soon joining the ranks of stamp collecting as a result of its own practical triumphs in producing enormous volumes of data that are beyond the capacity of the human intellect to combine and conceive. The truth of physics, like the truth of all other sciences, is now expressed in the form of algorithms generating truth defined pragmatically and expressed in terms of mathematical probabilities. As with all related sciences, pseudo-sciences, and most definitely pretend sciences, physicists can no longer claim, in any epistemic sense, to be studying reality independent of human consciousness. Anything in Technological Society that is or claims to be a science collects enormous amounts of data, builds computer algorithms to correlate that data, and then uses the correlations to address the problem that motivated the algorithms.

A strong positive correlation coefficient indicates a relationship between cause and effect. The conclusion that must be drawn in this brave new world of science is that explanations and even conceptual theories have only been developed in the broadest and most abstract senses, serving only aesthetic purposes.

As a result, even physics is now susceptible to Orwellian control by ethicists who want to produce facts that support their ethics. Nihilism is the only personal morality that lacks ethics and has the ideas and conceptual integrity to challenge this Orwellian control of science. Because only we lack the ethics that need to control, only nihilists have the strength to resist this Orwellian tyranny. All science is either mathematics or stamp collecting, which is perhaps a more realistic description of science nowadays. Any existential or nihilistic epistemology must be able to grasp the language of mathematics and its ability to establish rules. Mathematics and other word games that seem to bind God cannot be disregarded.

The recursive and tautological axioms of science or those of any other god are just as powerful as the existential axioms.

Existentially, there are at least two objects and three concepts that serve as axioms for existential epistemic that I know to exist and be true in all possible worlds in which I exist. These objects include myself and the object that is not myself, as well as the concepts "I am," "I am therefore I think," and "I

want more than just thinking." These ideas and things predate words and are a component of the dual meaning that each word has—its existential meaning and its usage or utilitarian meaning. Let's start by comprehending them as they are for the time being. Once put into words, they might even result in existential theorems. These axiomatic existential truths can and will be mocked by those who have made their own existence and word games their gods as trivial, circular, or tautological recursive definitions, but any nihilist who understands their existentialism and nihilism should be able to see through this hypocritical mockery: criticisms like these can be applied to all axioms and all the recursive definitions that form the basis of modern logic. But why aren't they used in this way? Even if hypocrisy is not necessarily a symptom of faulty or otherwise incorrect or unsound thinking, it is especially true with these objections when the objectors disregard the restrictions on language's ability to talk about language and to think about things it cannot. All contemporary scientific and pseudoscientific word games, as well as all non-scientific or merely aesthetic word games, depend on circular, tautological, and recursive definitions for their semantics and syntax, that is, for them to be used and helpful.

Assumption of the Contradictions:

In Technological Society, practically everything that is not aesthetics is rationally supported by axioms that are intended to be self-evident or by recursive definitions, the new school term for them. This is amusing to Google and some logicians because, last time I looked, when you Google "recursion," Google replies, "Did you mean: recursion." Clicking "recursion" initiates an endless series of these responses. Such comedy is really uncommon. The semantics and syntax of the majority of purely aesthetic word games typically depend on and recursive definitions in order to be used and beneficial. Nihilism's use or usefulness — the meaning — as a morality and an epistemology depend on one's understanding of these existential axioms as absolute truths. Because others hypocritically expect consistency from us as nihilists — as we do from ourselves — but not from themselves as opponents of nihilism, nihilists shouldn't disregard or avoid employing the standard scientific methods or tricks that are labeled as "assumptions of the contradictions."

People take their recursion extremely seriously, as they probably should given its power, and technological society just ignores the irrationality of such a reasonable base. Even the common people are familiar with the idea of employing axiomatic recursions as a foundation for logical reasoning thanks to grammar school. Despite the mockery of so-called logic-centric reasoning in our postmodern age, Euclidean geometry is still taught. One's parents are one's ancestors (base case); two more elementary examples in everyday English are: one, One's parents are one's ancestors (base case); two, the ancestors of one's ancestors are also one's ancestors (recursion step). Given the set of 100 billion people who have lived and died throughout history and the set of six billion people who are alive today, we can create complex and convoluted libraries of ancestral sets, schema, objects, and models of relationships for each of us that would be useful if not conceptually uncountable assets, subsets, and so forth from this straightforward two-line recursive definition.

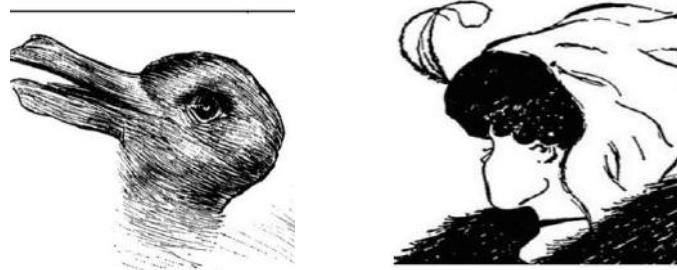
Organizing and describing our stamp collection, which in actuality is made up of our ancestors, is made much easier for us by this straightforward recursive definition of "ancestor," but what does it reveal or clarify about reality? First of all, it demonstrates that even the simplest recursive definitions require a strong understanding of the language of your definition. One would need to be familiar with the syntax and semantics of the words "one," "s," "parents," "are," "the," and "also" in the sentence above. Even the ordinary young human child can easily execute this order, yet no other known living form can. Such word game gamesmanship with recursion and axiomatic reasoning assuming the contradiction—ignoring the contradictions and paradoxes by using tricks like creating meta-languages—occurs conceptually in word games like logic and mathematics, but also in anything that claims to be or wants to be a science—as a matter of necessity, otherwise nothing gets done or resolved. Both philosophically and practically, this is true.

For example, the wave/particle duality of light has puzzled scientists for decades. The light was initially successfully handled in the ether as a wave. The modest beginnings of this treatment, like those of geometry and algebra, have long since been replaced by what is, at best, referred to as aesthetics and, at worst, deception. The voltage of a spinning magnetic rotor was measured at specified locations around the rotor's axis in the early days of science, and the voltage was then manually charted as a function of time for an electrical current. Due to the fact that voltage measurements cycle and

alternate, the resulting two-dimensional x-axis and y-axis graphing of voltage as a function of time creates the well-known waveform, which has different heights and widths. The wave concept was initially dependent on the idea of an anther to try to explain what electromagnetic waves were waves in; now the anther is gone but the wave remains as the measuring process became more automated by tools like paper oscilloscopes that directly drew the waveforms from their voltage measurements onto graph paper and then by oscilloscopes that produced the graphed waveforms as moving images on a video screen. What was originally only a way to measure and record things has evolved into the stuff of physical existence.

As soon as experiments began to refute this wave-based understanding of light and the particle-based understanding was added, a paradox arose because the particle now known as a photon travels at the speed of light, has no mass, and is actually a quantum of energy. Fortunately, recursion is back to save the day. Like the word "wave," "particle" in physics has a meaning that has been appropriated from common English usage in order to provide physical legitimacy to what is mathematical fiction. The issue of wave/particle duality that physicists encounter transcends linguistic boundaries and affects all languages. Take a look at the following images that Norwood Russell, a philosopher of science, and Ludwig Wittgenstein were thinking about.

Parisian wife / mother-in-law & duck-rabbit



Those who are not philosophically inclined dismiss these two images, titled "Parisian wife/mother-in-law" and "duck/rabbit," as optical illusions without bothering to consider what they mean by that term. However, when we ask the right questions, these images reveal a lot about language, epistemology, metaphysics, truth, knowledge, and probably much more. One can distinguish between a young woman in the first photograph who we will refer to as the "Parisian wife" and an elderly woman who will be the "Parisian mother-in-law." The latter shows either a "duck" or a "rabbit" as a picture. Depending on my goals, I can use the words "Parisian wife," "Parisian mother-in-law," "duck," or "rabbit" to cause you to alternate between seeing either image among the two sets of photographs. Those who are not philosophically inclined dismiss these two images, titled "Parisian wife/mother-in-law" and "duck/rabbit," as optical illusions without bothering to consider what they mean by that term. However, when we ask the right questions, these images reveal a lot about language, epistemology, metaphysics, truth, knowledge, and probably much more. Thus, Walla, instead of just having words of instrumental value consisting of mathematical fiction, we now supposedly have a reality of existing entities that are both wave and particle and much more: molecules, atoms, and other sub-atomic particles that are by the assumption of the contradictions no longer useful mater. This includes many physicists who have forgotten or who ignore how the language of their word game started. This is the strategy of assuming contradictions' effectiveness. All nihilists' detractors navigate life using axioms, recursive definitions, tautologies, and other forms of circular reasoning. They also employ the strategy of assuming all inconsistencies while developing their explanations for why things are the way they are. The philosopher C.S. Pierce named this kind of thinking "abduction," which is a comprehensive approach to reasoning distinct from induction and deduction. There is no reason to exclude our existential nihilist axioms from this abduction process, especially since we acknowledge that these axioms are products of language and are thus constrained by language. We also acknowledge that we are attempting to speak about things about which we ought to keep silent. The opponents of nihilism lack this integrity. Why not by responding to this query, we may see how language truly has the ability to distort reality and knowledge of it, as well as how our nihilistic axioms epistemologically remove the distortion. I need to

briefly digress into a further consideration of the existential philosophy of language before I can respond to this "why not."

Epistemic Language "Explanation"

"I desire more than just thinking", but when I obtain the "more," it only provides me another incomplete thing to think about", which is one of the theorems that follow from the existential axiom. The aim of epistemological language, however, is not always conceptualizations of reality or the actual state of ethical or moral epistemology, as discussed in Meta-Ethics. Ethics and morality can produce truth and knowledge that define reality while not actually existing, but their epistemic norms will always in their language pretend to be seeking an explanation of reality. Examples include the "wave" of physics and the "evolution" of biology. Biology, chemistry, genetics, or any other science won't lose any of its capacity for prediction if we do away with the theory of evolution; the statistics and probability of genetics will still hold true. In that event, geneticists and other scientists are likely to turn into glorified bookmakers, a conclusion that is unacceptable to the majority of them because it violates their ethical principles. They prefer to find purpose in life by explaining reality rather than by betting on it. The aesthetic value of an explanation and the meaning in life it gives to people who believe that everything in reality can be explained via evolution would be lost if the word "evolution" were to disappear. This meaning is so strong that it ties even God. The term "wave" in physics applies in the same way.

Language has significance when it serves our existential assumptions; reality and the cosmos are meaningless because they serve no purpose other than their own existence. Because reality has no purpose or utility, one cannot elucidate its meaning. It is content with its state of being. The only person who provides meaning to reality or even seeks it is the existential individual. Having a "explanation" for reality, even if it doesn't explain anything, gives the language of that explanation a lot of power. The scenario is the exact reverse of the naive hopes of old-school science explanation, even in terms of practical reality. In order to continue discovering, exploring, and conquest of the cosmos while also surviving the attempts of nature to destroy us, we must give up on explanation and focus on algorithms of correlation due to the abundance of information posing as knowledge. The Christian belief in a kind God who was fashioned in our likeness has left us with the idea of a logical explanation for reality and the cosmos. Such optimism has no place in nihilistic reality, so we must make due with truth and knowledge that are defined by specific issues and the solutions to those specific issues that are susceptible to failure. All truth and knowledge that are not contained in the nihilist theorems and their existential axioms are pragmatic and only exist in the specific as a specific problem and solution.

Information Algorithms Are The Truth and Knowledge Of Stamp-Collecting:

The technological society excels at producing information. This data and code, which is presented as information, is what gives science its stamp of approval. This information simply is, just like reality. However, it is no more truth or knowledge in a modern sense than was the previously considered ostensive definition of a circle and its diameter that is attained by pointing to them. It may maybe satisfy the traditional Aristotelian definition of truth and knowledge by ostensive showing what is. Again, depending on your metaphysics, this knowledge becomes either or both through algorithms uncovering or constructing correlations. The rule-following that results is the only truth and understanding of reality: pragmatics. It makes no difference whether you are inventing or making the correlations. The algorithm offers truth and knowledge composed of ideas that are practical and valuable, but not Rule Following. They are merely true or false in the sense that they solve a problem; they do not serve as a legally binding justification for reality. This is why ethics has such a stronghold in technological society: with the correct algorithms, one can discover any correlations to formulate the required Rule. As I have thought about in my Meta-Ethics, following an aesthetically attractive reality is helpful for controlling reality, supporting ethics, and therefore justifying its required attribute of violence to enforce what ought to be. The old-school scientific mentality that seeks explanatory truth and knowledge of reality as a goal in itself and as a way of logically discovering God is in danger from this nihilistic tendency for truth and knowledge. The initial motivation is absurd and, at best, self-delusional. Power—power over oneself, others, and reality—is the only object of purpose that is a goal in and of itself. Nothing is exempt from Original Sin, or whatever you want to call this aspect of human

nature, including all acts of altruism. To use an earlier example, if the Christian Resurrection and Crucifixion were the only events that took place, the Christian Beatitudes would have long since lost their significance as a way of life.

We will sacrifice our lives for something that gives us purpose in life, but only when it serves our own interests and not the interests of others. The latter reason for seeking God is not only still valid but has also been met. The identity of God has been established as the God of nihilism. She is not a god made in our image, but it turns out that we were made in God's likeness and have the ability to bind God through Rule Following in an effort to make up for the fact that we are only an image of One and not true gods.

God is the power. There is nothing wrong with those who crave authority since they are attempting to resemble God. Only when one is tricked into thinking they are genuinely God—strong false beliefs that can be truly cherished due to its force while being false—by the desire for power to be like God does it go awry. The closest one can come to God through reason is for science to want authority over the cosmos only to discover, explore, and conquer it despite being unable to explain any of it; this may even be the only way to be a god. Because it delusionally tries to tie God to one's Rule Following, seeking an explanation is the coward's approach to God. Real intelligence, as opposed to artificial intelligence, is able to see the world holistically rather than only by following rules. Although they can follow rules, computers are not capable of nihilism. Here is where we may fight back against the mind-numbing, soul-sucking ethics that seeks to use technological society's might as a means of power consolidation rather than as a means to explore, discover, and rule the universe.

CONCLUSION:

Both slave and ace are equivalent before the intensity of irregular and self-aggrandizing action and its numerical language of karma, fate, and likelihood, which isn't true for some other word game. Brutality is necessary for morality. The clarity of hatred is necessary for the energy of admiration to exist. The divine beings must create the universe according to their vision. The Bad is necessary for the Good. The advancement of social fairness requires forerunners, backers, champions, washouts, the kind, the forgiving, and the unforgiving. We are generally compared to the Ugly before agnosticism. To uncover, explore, and conquer the universe, we don't need to bother with explanation or a precise goal. Such revelation, inquiry, and annihilation as a self-aggrandizing and irregular goal are close in themselves similarly to God's presence, and his essential essence is an end-in-itself for God. Fearful of losing oneself in the precise and controlled demise of Rule Following and its will-to-control clarifications will produce one's very own leader damnation, morality will then provide you with the hirelings you require for your standard through savagery onto the Other. Rule Following and morality are the crucial tools for your desire to dominate, if it is wiser to rule in hellfire as a quitter than to serve in paradise. However, skepticism offers a different option if one does not want to vent by placing blame on the insignificant aspects of life in order to act barbarically toward the other. It is better to be alive as a hireling in paradise than to be a dead ruler in hell if one has the mental strength to wager on one's existential soul in the game of life and connect with the 'Other' in the "considerate apathy of the universe" as God does and should.

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Strengthening Character Education in Indonesian Elementary Schools Through Creative Writing

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Abstract: *The values of character education are common ideas in performing data to develop skills and writing skills. Objective, the ability to build knowledge and ideas is reflected in the skills that adapt to the environment with the national insight. This research uses ethnographic research method. The object of data collection is the Elementary Schools located in East Java located in Tulungagung, Blitar, Malang, and Probolinggo areas both in the City and District. This research uses participatory observation method, meaning to interview with elementary school learners to take an opinion about character education in each region. Data were Analyzed by reducing interviews with elementary school students and their teachers on ICT- to teach language learning within character Education program in the schools in the which they were schooled. The findings are, (1) life-based oriented learning is an idea to develop skills in developing skills. (2) The character-based learning is an activity that is to develop the identity and personality of the students in the elementary school. In conclusion, the ability to develop skills and skills in discourse and ideas. In the sitting of this case, the ability to lead to the data that exist among learners. In this case the ability to develop the ability to adjust, by creative writing based on ICT Application.*

Key Words: *Character Education, Life-Based Learning, Educational Discourse, Language Teaching, Creative Writing*

INTRODUCTION:

The ability to develop ideas is a skill that reflects the ability to develop community proficiency. The Concept of Character Education is a way and an idea to adjust understanding in building adaptive skills and ideas with the existing environment. Carey, et al (2015: 36) argues these natural skills to adapt to the environment and society.

In this case, Character Education is part of learning in Elementary School despite paying attention to the ability and skills in design existing ideas. In order to understand the idea, it is necessary for the spirit to develop sufficient knowledge in developing meaningful ideas in developing the ability to socialize amid sufficient global currents to develop adequate scientific ideas of this matter in line with Arifkha, et al (2017: 2).

When the development of adequate capabilities, the skills to develop sufficient knowledge for learners to be in an idea that is compatible with the knowledge of Character Education. Knowledge to develop ideas is a skill in understanding knowledge to change in the sense of developing adequate knowledge. In this case, the ability to develop adequate ideas is an adequate idea in the midst of globalization.

REVIEW OF RELATED LITERATURE:

Expressing Ideas on Character Education:

The ability to discourse is one of the ideas that accompany skills and skill in discourse. Correspondingly, it is necessary to have adequate ideas in building identity and ideas based on Character Education. Ismail, et al (2015: 300) argues d nature of this case despite adequate skills based on the

ability to develop the idea of humanity, which adapts to the ability to prevent the activities of the nuances in the growth of violent behavior among elementary school-aged learners.

In this case the ability of a teacher in preventing the development of human character and have Character Education. With the existence of Character Education then the ability to develop skills in developing ideas of character. according to Arifkha, et al (2017: 1) Ability to build the ability to teach the idea of science, it is the appropriate ability in developing sufficient science in developing the idea and rules of science. In the development of scientific ideas, an elementary school pupil despite the things that have been there among the community. The ability to develop basic skills becomes dominant in the midst of an adequate global flow.

Lefa, et al (2014: 4) says it is natural d skills to develop ideas despite adequate attention to the idea, in this case, the skill to prevent a further decline in the ability to develop an adequate idea. Insightful education Character Education is an idea that reflects the adequate skills. In this case, the skills to develop Character Education is the idea to develop adequate knowledge about the data in the midst of globalization. What is noteworthy in developing Character Education is the ability to adapt and ideas to develop adequate ideas.

Children's Literature Education with Character Values for the Prevention of Crimes of Violence in Primary School Age:

In developing the ability to develop a Character Education education, the ability to understand knowledge in developing the knowledge of existing diversity. In the idea of Akhalkul Karimah a learner even though taught to build what has been known by the individual becomes the dominant thing. In developing the idea of Character Education, a learner though taught to develop adequate knowledge in building things that will become dominant in preventing delinquency that already existed among elementary school-age learners. In developing existing ideas, a learner is even taught to develop existing abilities. In developing sufficient knowledge. Mujib (2017: 2) argues the ability to develop the idea of humanity is a major effort in developing the existing science. In this case, the skills to develop sufficient knowledge to prevent equality in developing the science of Character Education. Developed knowledge is expected to have a major ability in developing knowledge in preventing knowledge. In developing knowledge while paying attention to a community that adapts to the ability to prevent skills in developing ideas about scholarship and Character Education.

Mujib (2017: 1) give opinions d natural to develop ideas adequate to develop the idea of character education in respect of a learner even taught to develop sufficient knowledge in developing the data that has been coinciding with the times and technology. In this case, the development of scientific ideas is an idea to print adequate knowledge. In developing knowledge, although prioritizing the existing knowledge principles in developing science. Character development that even a teacher does at the elementary level of primary school is more dominant is the development of ability and national identity and on the one hand is the development of skills in designing humanity in accordance with human capabilities. In the development of character education, a learner even taught to develop the ability to understand and explore the meaning of learners. In the process of understanding eating, it is an educator although understanding that the human ability to design nationality and nationalism character becomes limited.

World of Writers in the Global Era:

Siegler (2016: 129) argues that the authors are required to be flexible in addressing the changing times. Every writer to maintain his productivity should be able to realize that change is in every moment. In addition, a writer is also required to be adaptive in addressing the growing phenomenon in society. In writing, the writer is faced with the need to integrate the various phenomena that exist in his environment to make a discourse. Writing skills is a skill that requires the integration of the discourse competencies. In the end, formed the discourse to be a material to write a work. So that socio-cultural competence also plays a dominant role in producing a paper. In communicating using written language there is a process of sending messages and recipients of messages. The source selects message forms that match the linguistic and socio-linguistic items to be designed as a strategy for the reader to understand the purpose of the message. So the process of message design requires a strategy that needs to be trained from an early age.

Children's Literature for Character Education:

One type of writing that can communicate the message to be conveyed by the author to the reader is a short story that is part of the work of non-fiction. Students who sit in elementary high school is expected to be able to write a short story of literature. The ability to produce short stories in high classes can train learners to be flexible, adaptive, socially and culturally skilled, and responsible for the demands of the 21st century. In the development of character, tool or vehicle to convey a message is a dominant tool in conveying ideas or ideas. In building and delivering songs, the idea of submitting ideas becomes the primary choice in developing ideas. The principle is that although held in developing the idea and identity of the values of character education itself.

Siegler (2016: 129) argues children's songs, although developed following the principles of ability and skill of a messenger. In principle, the development of the ability to character education becomes and has the opportunity to be developed in the principle of design achievement and the ability to design the achievement of character values combined with nationality and nationalist values. In principle, the development of characters that use the song as a messenger tool, although using criteria that have been deranging by stakeholders.

In developing principles and abilities and diversity, the development of capabilities even though taught in self-development and independence. The ability and skill in developing skills that are in accordance with the principles of national character are the key values that are optimally addressed. in harmony with Carey, et al (2015: 38) which states d holds the principle, holds the principle of humanity and diversity.

Self Development and Behavior Skills for Elementary School Students:

In line with this, it is appropriate for a teacher to design the concept of how to familiarize the students. In designing the humanitarian principle that adapts to the humanitarian setting in accordance with the diversity of human life. In line with the humanity, basically, human beings though develop the principle of diversity and knowledge in accordance with humanity in accordance with human feelings and souls. In principle, humans, through studying the meanings that adjust to the behavior in accordance with the data and facts concerning make learners have the soul of humanity. In principle, every human being is designed to adapt to life. In the presence of a more accurate life, a human being is designed to adapt skills and skills that conform to humanitarian principles. On the principle of diversity, every behavior is designed to conform to the behavioral setting in society.

In developing a human identity that requires skill and skill, every human being even learns the things that have been there. In principle, the skills to humanize and maintain social relationships with colleagues are balanced. In this case, the skills and skills to socialize even though balancing themselves with the principle of diversity and conformity to the ability to learn others. Thus, humans though study the system in accordance with the skills and skills that must be maintained to keep the facts that exist despite adjusted to the existence that already exists in society. In developing skills and language proficiency, a learner even learns an understanding of existing behavior in society.

Socializing Skills at Humanitarian Primary School:

This idea though focused on the independence that adjusts to the identity and ideals of humanity. Stern et al (2017: 4) argue that learning in elementary schools despite prioritizing the pro-social aspect of being able to socialize with colleagues without the exception of every citizen although able to socialize ideas and ideas that are in line with the basic idea of humanity. This is what though taught in holding the principle of diversity and humanity that is just and earthy. In principle, humanity and language proficiency, although adjusting to the background of humanity in accordance with national identity.

The ability to socialize is an effort to promote identity and humanity. On the principle of data and facts despite running after the facts that exist in the community. Things that even adjust to the ability of self despite adjusting with the skills in the community. In the sitting of this case, every basic human capability even though diverse following the flow of the ideal times. The basic concept for humanizing this man though adjusting with skills and skills in developing the concept of humanity. The background of knowledge though balancing the ideas and concepts of citizenship that idealize the ideal self-concept. In this case, the existing independence, although adapted to the humanitarian principles

that exist in the society, which demands the independence in following the times. The development of an era that demands the ability to humanize the identity of human beings despite paying attention to self-supporting capabilities along with global capability and independence.

In holding the existing data and facts, a participant learns despite the ability to change beliefs in identity and humanity. Certainly in holding the data and self-reliance and others. On the principle of humanity, every citizen even learns the knowledge that matches the capabilities that exist in a just society.

This knowledge despite the fact that humans basically have basic knowledge of human beings. Lobel, et al (2017) gave the explanation that pro-social personality is designed to build skills in the business in the 21st century. The community is a skill that is owned by every human being. This is despite adjusting to the diversity and finesse of each individual. However, in language proficiency, while paying attention to the principle of humanity and humanity. This is the background of the principle of humanity. Of course, this is despite the findings and facts that are in accordance with humanity.

Ability to Be Adaptive for Students in Elementary School:

The ability to build social interaction between individuals and groups despite adjusting to the data that adapt to the social principle of humanity. Wigelworth (2016: 47) suggests that adaptability is important in the midst of disrupting currents. Basically, the skills and skills to develop identity even though adjust to the background of human behavior. Slavin (2015: 6) explains that cooperation, although taught as a form of building a pro-social personality, is useful when socializing with the community. In principle, basic human capabilities even awaken to the ability to adapt themselves and others. Not long after skill and proficiency even though parallel with language skills.

This principle must adapt to the background data development and facts that exist in the community. In principle, humanity becomes dominant amid the rate of development of digital currents. Emmanuel (2016: 42) explains that the ability to create pro-social personality is reflected in the ability to socialize ideas and ideas. In developing skills and humanity, a participant learns while observing the principle of humanity in developing skills and skills.

Development of Socializing Skill:

The design to humanize human beings though adjust to life skill and skill. In principle, humanity, although parallel to the data and facts in accordance with the skill of humanizing skilled man. Cook-Sather, et al (2017: 299) explains that in this case, every humanitarian background, despite the facts and data that conforms to the diversity of existing people.

In principle, the ability to interact though is built to develop the skill in humanizing the ideal human according to the times. Matias (2016: 195) explains that In developing the ideal things of various humanitarian background even though balanced with the principle of humanity. The community is a skill even though taught to primary school age students. Learning that implements societal regardless of the existing social systems and institutions. Gorman, et al (2017: 146) gave the explanation that

In developing the principle of humanity, a learner even understands himself in the skills of humanizing humanity. It is on this basic principle that a human being even learns the skills to speak and reason. Not long after, skill and skills, though learning the things that match the language skills. In this case, the skills and skills to speak and speak despite idealize themselves in the midst of the pace and the current development of the times. In this case, Hitchcock (2017: 402) explains that the ability to develop oneself is important in the midst of globalization. These facts are even considered an ideal life.

In promoting the principle of culture-based communication, a learner though able to also pay attention to the concepts of diversity and diversity. It is these diversity concepts that, though and will continue to evolve, in line with the rate and flow of information and communication technology development in accordance with the principle of independence, in accordance with the explanation of Manning (2017: 2).

CONCLUSION:

Teaching religious character values even though developed since a learner at the level of basic education unit earlier the elementary school. In developing the values of character, the more and need

to be emphasized its dominance is the development of characters whose nuances are culture and humanity. The principle of diversity and humanity becomes dominant in line with the development of the dominant rate and information line in the midst of global currents. Education in Primary School is an appropriate vehicle for conveying character values. In principle, conveying character values requires ideas that conform to the principle of diversity of thought objects as well as acting objects. On that basis character education is a necessary to provide solutions for the achievement of goals that exist in the world of education. In principle, humanity becomes dominant along with the pace of development of the times. Thus, the school is more functioned as a guardian of values and social systems that have long existed. In principle, building identity becomes easier in the midst of the current development of information and communication technology ideal. Shortly thereafter, the development of information flow became dominant with the pace of development of the times.

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Artificial intelligence to fight against cyberstalking: Assisting human efforts to combat the threat

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Abstract: Stalking was most commonly observed in educational settings prior to the advent of technology, which today, allows us to be so connected. Stalking, now, is not limited to children. Harassment and hate speech are also prevalent in workplaces and among adults in social situations. With the advent of technology and its invasion into nearly every aspect of human life, efficiency, speed, and transparency have become the norm in nearly every aspect of life, and the extent of its incursion has made it impossible to turn back. However, technology has also brought a number of negative aspects, including cybercrime and cyberstalking into its folds. Online activities such as social networking, texting, and gaming, allow us to maintain regular contact with our peers, coworkers, friends, and even complete strangers while also expanding our reach. Some people find the bravery to post derogatory and nasty messages on social media while hiding behind a keypad or keyboard. They may not have had the fortitude to do so in a face-to-face scenario. Cyberstalking has robbed victims of their peace of mind, dignity, and, in many cases, their lives. The problem gets aggravated as many victims are reluctant to come forward and disclose such incidents. Numerous studies have found that the number of cyberstalking instances is increasing in India, as well as in many other parts of the world. In order to combat cyberstalking, varied routes and diverse ways of prevention are being researched and thoroughly investigated to arrive at numerous preventive methods from different aspects such as adopting cyber hygiene on virtual platforms, avoiding social media platforms as they could be the breeding ground for cyberstalking; avoiding oversharing of information in the virtual world as well as resorting to technological interventions to prevent stalking. The focus of the study is to study the use of Artificial intelligence in combatting cyberstalking and to study various AI methods in practice to tackle the menace of cyberstalking and where they fall short in tackling this menace.

Key Words: Cyberstalking, artificial intelligence, and cyberbullying, Artificial intelligence.

INTRODUCTION:

Online activities such as social networking, messaging, and gaming allow us to keep in touch with our peers, coworkers, friends, and even total strangers on a daily basis, while also broadening our horizons and increasing our reach. However, freedom of expression comes at the expense of machine censorship, which is necessary for our own safety and well-being.

A large proportion of cyberstalking victims are youngsters and have access to technologies that allow them to connect with one another practically anywhere and at any time. It provides an easy access point into a person's private life to not only other children but also grown-up hostile individuals. This is one of the factors that makes cyberstalking so dangerous. When it comes to regular stalking, family and friends have a better understanding of the situation. If a student abuses another physically or verbally in class, it is necessary to take action: the abuse must be halted, both the attacker and the victim must be spoken to, their parents must be informed of the occurrence, and so on. However, in cyberstalking, the family and friends might be completely unaware of the context. The motivations for

cyberbullying are the same as the reasons for other forms of bullying, such as physical bullying. Studies reflect that many of those who bully others do so because they feel pressure from their peers to raise their social position in some way, or are attempting to exert or display their authority over another. When asked why people favor cyberbullying over more traditional types of bullying, the response is always the same: It is likely that those who prefer to cyberbully will admit that they find it easier to get away with it.

According to the findings of a study conducted by Sameer Hinduja and Justin W. Patchin, more than a third of around 5,000 middle and high school pupils in the United States who were polled reported having experienced cyberbullying. At the same time, roughly 15 percent have participated in cyberbullying others. A 12-year-old Florida girl hanged herself after being cyberstalked. According to the findings of the inquiry into her death, she committed suicide because she was being stalked and bullied on the internet. Following the event, two more 12-year-olds were put into custody on suspicion of disseminating false information about the victim on the internet and urging her to commit suicide. There has been an increase in the overall number of youngsters who have been victims of cyberbullying. The severity of the situation is further demonstrated by statistics from the United Kingdom. Bullying has occurred online at least once for 46 percent (4,140 respondents) of the 9,000 people aged 12 to 20 who participated in a DitchTheLabel.org study in 2018. That is why we require every feasible approach to assist in the prevention of cyberbullying. With the improvements in artificial intelligence, it's possible that a fantastic new answer is on the horizon. To a certain extent, technology can be employed to aid in fight against it and assist humans in overcoming the threat. The study's goal is to determine whether or not artificial intelligence can be used to combat cyberstalking, as well as what the limitations of such a strategy might be.

Previous Studies:

In the past, research studies have shown that online tools such as online dating sites, webcams, chatrooms, and social media sites increase the likelihood of being targeted by cyberstalkers (Van Wilsem, 2011).

Other variables that can contribute to raising one's exposure to cyberstalking include upgrading one's account (Henson et al, 2011) and adding strangers as friends on social media accounts. The use of chat rooms, irrespective of the gender of the victim (Marcum, Ricketts, & Higgins 2010), is also likely to be a contributing factor to cyberstalking in some instances. According to Stambaugh et al. (2000), improved public knowledge is required for the prevention of cyberstalking. This is because a lack of public awareness may be one of the factors contributing to the rise in the number of cyber harassment incidents. The findings of certain studies indicate that cyberstalking might present itself as a side consequence of offline stalking (M.L Pittaro 2007), but the findings of some other studies indicate that there is no link between cyberstalking and offline stalking. (McFarlane and Bocij [2003], which further suggests that there are factors other than technology that contribute to cyber harassment.

OBJECTIVES:

The objectives of the study are to analyse the various AI methods being used in practice to tackle the menace of cyberstalking. Another objective is to analyse where still there is a scope for AI to help mankind in dealing with cyberstalking. How artificial intelligence is being utilized as a tool to combat cyberstalking As online bullying is conducted through the use of technology, it is only natural that technological solutions to the problem be sought. When it comes to cyberbullying prevention, Artificial intelligence opens the door to a world of possibilities. There are numerous attempts underway to develop and train algorithms that are capable of detecting hate and abusive speech online in order to prevent the user from seeing it and, as a result, from being a victim of cyberbullying. There are various fantastic applications being created and used to recognize and restrict these kinds of acts, including the following: Some of the most popular patterns in the post-social media platforms phase is to employ artificial intelligence to identify users who are at high risk of suicide by analyzing words and then among associated comments. This is combined with other information, such as the time(s) at which the posts were made, to create a final report. At some organizations, a flagged item is forwarded to the organization's staff of community operations for additional assessment after it has been flagged. Hate speech, terrorist propaganda, violent imagery, and dangerous threats are all examples of what the

algorithm and the team should look for. They also have rules that clarify what the algorithm and the team should look for.

"Near-human" accuracy in identifying and understanding textual information is achieved through the usage of the DeepText algorithm, which is used by several organisations. It examines material in order to identify and filter out offensive posts. E-mail spam detection is an example.

An analogous notion, that of spotting malicious words or phrases in subject lines and message bodies, operates in the same manner. The fact that DeepText operates on many thousand postings in 20 languages per second is a significant distinction. Another social media network revealed in October 2018 that it is utilising machine learning technology to automatically detect bullying in photographs, videos, and captions posted on its platform. Guardio is another product that is dedicated to the eradication of cyberbullying. Developed as a not-for-profit firm, this free service makes use of artificial intelligence technology to identify harmful social media activity in children and deliver alerts to the child's parents. Using IBM Watson technology, Guardio deciphers, labels, and categorizes words and communications using natural language processing (NLP) and natural language classifiers (NLC) to achieve this. Some other organisations are also utilising IBM Watson artificial intelligence to detect indicators of bullying or suicide intentions in their employees. If it detects any, it notifies the parents of the incident and provides them with useful resources for coping with the situation. Once an algorithm has been developed, it is used in these products to perform machine learning, which is the process of putting the algorithm rules into action in order to categorise or classify the outcomes in some way. Deep learning, which goes one step further than machine learning, improves accuracy through the process of dealing with new data as it becomes available on a continuous basis. A team of researchers from the MIT Media Lab built an algorithm that identified clusters of words and then classified online interaction into at least one of thirty themes. During the testing phase, the algorithm was used on, a website where teenagers can anonymously obtain advice from other teenagers.

Researchers discovered that the system classified information more effectively when compared to other algorithms that matched content based just on keywords. On its A Thin Line website, MTV adopted this technology, which allows youngsters seeking help to be paired with other teenagers who are in similar situations by comparing their store locations. Despite the fact that this algorithm was not originally designed to combat cyberbullying, the notion was that the reasoning behind it could be useful in identifying potentially objectionable comments. As part of ongoing efforts to more particularly target cyberbullying, the team developed software that compares online posts to information included in a database that assists networks in understanding human language. The goal was to merge the original algorithm with this software in order to produce a tool that social networks might use to recognise cyberbullying and, as a result, trigger an alert or account suspension as a result of it. In the past, adaptations of this work have been used to steer troubled teens to much-needed counselling and support. On the basis of "neural representation of emotions," machine learning algorithms are now capable of identifying suicidal tendencies with high accuracy. When it comes to recognising and avoiding self-harm, emotion AI may prove to be a beneficial asset in the future.

Challenges:

It is difficult for an algorithm to correctly evaluate and monitor information that has been written with sarcasm or wit. However, as with other historical technological solutions, AI anti-bullying programmes will improve with time as they learn more about their targets. As artificial intelligence progresses, we may rely on technologies such as deep learning to make it better. Compared to parental control software and keyword-spotting filters, such algorithms should be able to discern nuanced and caustic comments, which is a task that the prior solutions are incapable of performing.

Furthermore, the usage of machine learning is required due to the fact that slurs and insults are frequently misspelled, whether on purpose or not. The researchers looked at an algorithm like this in their paper on the Automatic identification of bullying in social media communications, which was published in 2014. At the time of testing, it performed admirably in identifying abusive behaviour on the internet in both English and Dutch languages. The scientists behind this study consider the fact that their system is capable of detecting indications of bullying to be their most significant accomplishment. This algorithm also assesses who is the bully, who is the victim, and who are the bystanders in each case, which can assist a human moderator of a website in performing their duties more quickly and

effectively. Another disadvantage of keyword filtering that has recently received more attention is the fact that many subject phrases are used by both hate groups and support groups, making it more difficult for a filter to distinguish between the two types of organisations. The difficulty in distinguishing between hate speech and other forms of speech is the most challenging problem for machine learning to solve. For example, the same language can be hateful regardless of who wrote it, their cultural and racial background, or any other factor that may be considered. Despite their early successes, AI anti-hate speech algorithms still have a long way to go before they can be considered truly effective. Furthermore, the concept of hate speech differs from one culture to another and from one individual to another. It can also evolve over time, as new cultural norms emerge and old ones are challenged. A machine that is capable of comprehending human emotions based on voice or facial recognition will represent a significant step forward in the application of artificial intelligence in suicide prevention.

CONCLUSIONS:

Information is now at your fingertips, and there are higher expectations for continuous connectivity as a result of technological advancements. When youngsters are dissatisfied with the entertainment options available on the internet, they may turn to creating their own content online. There is a risk associated with being overexposed to online media. Stalking via the internet is just as destructive and a significant problem as traditional stalking. In fact, it is getting even more repugnant in our day and age, due to the proliferation of technological advances. Because of the frequency with which it occurs, cyberstalking runs the risk of becoming a social norm for some people in the future. This is compounded by the fact that many young victims are reluctant to come forward and expose such instances, which presents a difficulty for them. Also, when technology is involved, it is practically impossible to determine whether or not an incidence of bullying has occurred unless a participant or witness informs an adult of the incident in question. Due to the possibilities of anonymizing one's online presence, another danger associated with cyberbullying is that the victim may not even be aware of who is doing it. While it is almost certain that law enforcement will be able to identify the aggressor, the victim may be discouraged from speaking up as a result of this incident. People may grow desensitised to cyberstalking as a result of the large number of unpleasant interactions they have on social media over time.

Artificial intelligence can be employed to identify users who are at high risk of suicide by analysing words. There are algorithms to look for modes such as Hate speech, terrorist propaganda, violent imagery, and dangerous threats. Yet another algorithm, which is used by several organisations to filter out offensive posts, is utilising machine learning technology to directly detect bullying in photographs, videos, and captions posted on its platform. Thankfully, there are apps today to identify harmful social media activity in children and deliver alerts to the child's parents. Many organisations are utilising IBM Watson artificial intelligence to detect indicators of bullying or suicide intentions in their employees. It is clear that existing levels of cyberbullying knowledge must be raised among individuals of all ages in order to combat the phenomenon. Children, as well as their parents and instructors, can benefit from Internet safety advice available online. Artificial intelligence is also coming up as a strong tool to deal with cyberstalking, while it is offering many solutions to aid human efforts to deal with cyberstalking. It is in stages to aid human efforts to deal with stalking and not entirely replace it. Slurs and insults are frequently misspelled, whether on purpose or not. Another challenge is that many subject phrases are used by both hate groups and support groups, making it more difficult for a filter to distinguish between the two types of organisations.

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Depiction of Disabled Characters in Literature

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Abstract: *Portrayal of disabled characters in literature is common phenomena in the ancient and modern era. All the genres have disabled characters irrespective of ages. Disabled characters occupy a prominent place along with the normal characters. The writers depicted the disabled characters with different physiological and physical peculiar attributes. Representation of disabled characters are very distinctive from the normal characters. The literature projected disabled characters as villains and disability identified with evil and negative powers, this paper examines different dimensions of portrayal of disabled characters in literature. Keywords: Abnormal, Evil, Deformity, Stereotype. Since the beginning of literature the disabled characters has been there in all genres like folk, Myth, Friction etc... The disabled characters appeared to play different rolls but in the most of the cases they played negative rolls and played the substitute roll to the normal characters. The disabled characters played positive rolls only in the biography created by disabled people like “The Story of My Life” by Helen Keller. The disabled characters are portrayed in the negative perspective to magnify normal characters. Due the disability the characters are presented as inferior, Evil and villainous characters, this stereotype representation of disabled characters became common phenomena in all genres. The negative representation of the disabled characters in literature created negative impression in human mind. People may forget the stories but the villainous characters remain fresh in their minds. The literature promoted negative thoughts about the disabled characters amount the people through centuries. This persisting representation shaped the societal attitude towards the disabled. Bowe claims: “Our memories of these and other characters often become indelible, impervious to any experiences we may have with disabled individuals in real life. Somewhere in the back of our minds we associate disabilities with sin, evil, and danger”(1978: 109). This tendency in literature developed a peculiar attitude towards the disabled and subjected them to ill treatment. The discriminations, denying of opportunities that the disabled experienced in their lives cannot be resolved through medic l or scientific advancements. The problems of disabled can be understood from social perspective and this ill treatment of disabled can be removed.*

INTRODUCTION:

This paper examines how literature constructed the imagery of disabled through the ages and explains how the literature stimulated the cultural opinion about the disabled. The ancient literature presented disabled characters as symbols of wicked and abnormal creatures. So, the literature used these villainous characters to promote values and morals in the society, Literature is considered as primary source pf the morals and values that a culture claims. Margolis and Shapiro says: “(classical literature) provides interpretation, teaches in the form of allegory, and provides models for identification and behavior. It also gives readers materials and ideas to reflect upon, including those that promote and reinforce handicapism. Literature is a resource for society” (1987:18). The literature not only presented the disabled characters with peculiar mindsets but also depicted as the creatures which create the troubles for heroes and ordinary people. The classical literature projects the disabled characters as the source of separation. Suffering, agony and troubles. The great classic apices like “Ramayana and Mahabharata” also introduce such characters and immortalize the characters. DasiManthara, Shakuni

and Dhritarashtra represented as wicked characters. These three characters are disabled characters. The two great epics highlighted the evil, chucked and jealous qualities of these characters. These characters are unrealistic and used as literary tools to indicate their wicked thoughts and deeds. They are not general but types. They represent a particular species and not the human beings in general. DasiManthara Plays a short roll in Ramayana, but depicted as the source of sorrows and suffering of RAMA and destruction in the story of Ramayana. In the epic Dasi Manthara influences the queen Kikeyi and urges her to force king Dhritarashtra to appoint BHATATHA as Royal heir and to send RAMA and LAKSHMANA to the forest. Thus Ramayana introduces the hunch back Manthara as symbol of jealousy and source of suffering. The Mahabharata also sketched the character of Shakuni as the embedment of instigation, manipulation and jealousy. Shakuni instigates Durodhan not to give share to his brother Yudhister. The lame footed Shakuni portrayed as metaphor for jealousy and evil thoughts. Dhritarashtra the king of Hastinapur projected as someone who couldn't distinguish between good and evil. The epic symbolically used Dhritarashtra blindness to highlight the lack of discriminative ability in the character. In the most of cases the epics used physical deformity to explain the mental deformity or evil thoughts. These two great epics compared beauty with goodness and deformity with wickedness. The conflict between good and evil picturize as the fighting between normal and disabled characters. Thus classical literature represented disabled as evil begins and immortalized. The recurring representation of disabled characters in the classical literature shaped the opinion of general public and cultivated negative attitude towards disabled. Majority of the people cannot have close relation with disabled. Therefore they cannot mend their attitude. Even the family members are pessimistic. They also consider the disabled members as a source of shame and guilt. Therefore they avoid the interaction of the disabled with general public. This phenomena in a way influences the literature to sketch the disabled characters as evil forces. This tendency never allows the people to feel any sympathy or empathy for the disabled. Generally people consider the deformity as the punishment or divine curse. The society completely forgotten the disabled as human beings and denied their aspiration for self-respect. The Greek mythology also projected lame footed Oedipus as the symbol of evil. Oedipus blinding himself portrayed as diving punishment for his sins. The society is treating the disabled as dependable people with no self-respect. The disabled are considered as pitiable creatures and the society used these people to project their magnanimity and generosity. The philanthropist extended their helping hands to the disabled and considered it as the means to escape from the divine wrath. The disabled are also marginalized group like Dalits, Blacks and etc. As the whites created stereotype images of the Blacks to establish their Whites supremacy. Men created the characters of women in the literature to project women as inferior creatures. Similarly the disabled characters are created by the normal writers as evil creatures. This phenomenon is also against basic human rights. This paper advocates that disabled writers only can fight back the injustice done to the disabled. The real picture of disabled and persons and their emotions can be projected realistically through the works of disabled writers.

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Echoes of Ethics in the Poetry of T Vasudeva Reddy

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Abstract- Every institution of society has its own value. It has its own ethics on which it is expected to run. When an institution works according to its ethical values, it leads to making a good society where everyone can live happily and peacefully. When there is a degradation in maintaining the ethical values, it leads to a degraded society where there is chaos and anarchy everywhere. The word ethics stands for the belief in what is morally correct or acceptable. Every religion and most of the philosophers have tried to define ethics: a code of conduct that is necessary for human beings to lead a peaceful and fruitful life. For every profession there are ethics that need to be observed for the betterment of society. However, in the modern world we find that there is chaos everywhere. There is corruption prevailing in every part of society. Every institution has forgotten it's ethical standards, be it religion, politics, administration and so on. People are under the influence of their own personal instincts, there is not any morality and ethical values are practiced that are leading the whole humanity under the shade of darkness. T Vasudeva Reddy, the promising poet of modern Indian- English literature, has sung about the unethical practices that are prevailing in the society about which we need to think over. We find the echoes of degradation in ethical values, but there is still hope for the good.

Key Words: Ethics, society, religion, politics, writers, morality

INTRODUCTION:

Any form of literature is not only to entertain but to teach and rectify. Its purpose is to bring harmony in life. Among the various genres of literature, poetry is the most beautiful tool to bring positive changes. It touches the soul easily through its rhymes and rhythms. It criticises the faults and teaches to move on righteous path through some hidden music. "Poetry is an expression of imagination and when it is conveyed with some rhyme and musical quality, it will have a lasting" (T. Vasudeva Reddy).

However good a tool is, it's efficacy depends on its user. Such is right with T. V Reddy's handling of various Poetry. He has touched plethora of themes and gives Justice to each of them in its handling. He has written Twelve collection of Poems. Those collection of poems are: When Grief Rains(1982) ,The Broken Rhythms (1987), The Fleeting Bubbles(1989),Melting melodies (1994) ,pensive memories (2005), Gliding ripples (2008), Echoes (2012), Quest for peace(2013), Golden Veil (2016), Thousand haiku pearls (2016), Sound and Silence(2017), The Rural Muse (2014) The word ethics stands for the belief In what is morally Correct or acceptable. Every religion and most of the Philosophers have tried to define ethics: a code of Conduct that is necessary for human beings to lead a Peaceful and fruitful life. For every profession there are Ethics that need to be observed for the betterment of Society. "Poetry should be written in such a way that it should Disturb our minds, it should unsettle whatever is there in Our minds and unless poetry is a thought-provoking one, We cannot say that it is a poem"(T. V. Reddy)- this is the Ethics of poetry in terms of T. Vasudeva Reddy.

DR. REDDY'S POEM WITH ECHOES OF ETHICS:

People are under the influence of their own personal Instincts. There is not any morality and ethical values Practiced. This situation is leading the whole humanity under the shade of darkness. Some of Dr. Reddy's Poem are discussed here, where the poet laments over the unethical practices but at the

end hoping for the Good. The poem under discussion are- **Organized Violence, Rhythm of the Rails, The Inner Call, A Democracy and Revolutionary writers.**

We always come across such type of incidents, whether inside or outside the country, on any issue, whether religious or political where some so called leaders with degraded morality, organise People for their own benefits. Misguide the tender minds and spread anarchy and chaos. They use human body as human-bomb where there is not human at all. The dead brain trailing behind the sound of Satan. The poet has truly opens his fear In front of readers through the following lines taken from the poem "Organised Violence",

*"Often I hear with haunting fear
The volcanic sparks of silence
Emitted by ceaseless violence
Across the burning borders
Exploded by imported AK47s
And inhuman human bombs,
Tender teens trained by satans"*

In 'Rhythm of the Rails' Poet has sung the uncertainty prevailed in life where everyone is just running after Something. Some have their goal, their destination yet nothing is certain. Everything is fuzzy. Degraded morality is seen everywhere. People are in race to achieve position, power and money. The most pious institution of education has also lost its ethical Value. Students are indulged in unethical works to get good grades in their exams and teachers are indulged in 'that trade' to earn money. The Poet writes,

*"Students proud of copying
In the examination for a grade,
Teacher indulging in that trade..."*

At this point it feels like that the poet is himself losing his faith and being pessimistic. The poet's pessimistic feeling come out in the following lines of the very poem 'The Rhythm of the Rails, "life is a compromise at Any rate" In another poem titled "The Inner Call" the poet has make a mockery of modern day Saints and religious leaders, who are themselves indulged Into bad practices. They speak flowery words of ethics and morality but themselves indulged into all the Corrupt practices, such as; sex, money, cheating, lying etc. The poet writes,

*"I thought all the years green and gray
I was a human among humans...Now I see ,how far from
The truth it is...
No way to save ourselves or our souls,
Or our purblind priests and Swami's old
When they are droned in sex and gold"*

The poet further added a light of hope and ask the readers to listen to the inner call for knowing the righteous path and save their soul of being malignant. Everywhere there is a hue and cry of lust, deceit and greed. Even press and media is not free from this treacherous act. It is also singing the song for one who is in power. Poet writes in his poem 'Revolutionary Writers',

*"With a carbonated lungs he yells aloud
Till it creates a ring of riotous cloud...
The starving media catch it in a leap;
Their chaotic mind wrecks social peace..."*

CONCLUSION:

In an interview with **Santanu Halder** on twenty eighth February 2013, Readdy accepts, " even though a poet writes for himself or for his own pleasure, he happens to be a member of the Society.

Therefore, in whatever he writes, he will be Communicating something that would be good and useful to the well being of the people at large and that will be the Message to the society” Of course a poet Portrayed what he observes and delineates before us our collapsing ideals on which we need to think over. Moral and ethics are the pillars of Society. We need to maintain it. Be it religious leaders, political Leaders, press or a educator, all are from us. We need to listen to our ‘inner call’ . Reddy says, “*ere the sun sets, let us show purer Seeds and save ourselves by nobler deeds*” As a poet, a critic, and above all a pious human being he feels the pain of a simple human life. As he himself is a part of society he perceives that people are slowly being insensitive to others pain. They want to lead luxurious life by befooling others. There is not any morality left. The poet depicts the very true picture of present day society. The situation reminds us of the poem “ The Second coming” by William Butler Yeats where poet says:

*The things fall apart; the centre can not hold;
mere anarchy is loosed upon the world,*

However, even in such a drastic situation, the poet has faith that somewhere in our heart and soul the almighty exit. He will guide us. We just need to listen to our ‘inner call’ to make everything right.

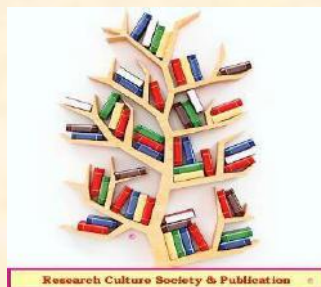
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