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ON
LITERATURE, SOCIETY &
THE GLOBAL MEDIA**

(ICLSGM – 2020)

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(Research Culture Society & Publication – IJRCS)

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**Agra College, Agra, Uttar Pradesh, India.
Sabaragamuwa University of Sri Lanka, Sri Lanka and
'Research Culture Society'.**

International Conference
On
Literature, Society & the Global Media

26 & 27 September, 2020

(Conference Proceedings – Special Issue)

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About the organizing Institutions:

Agra College is affiliated to Dr.B. R. Ambedkar University, UP, India. The college has been consistently and successfully providing education since 1823. It is the oldest and biggest educational institute of northern India.

Sabaragamuwa University of Sri Lanka, from its inception in 1996, has for more than one and a half decades dedicated its mission towards nurturing scholars who could contribute to society, by broadening knowledge paradigms and imparting it to new generations of students.

‘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.

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.



डॉ.रेखा पतसरिया
प्राचार्य एवं सचिव प्रबंध समिति,
आगरा कॉलेज, आगरा

संदेश



आगरा कॉलेज, आगरा, सबरगामूवा यूनिवर्सिटी ऑफ श्रीलंका तथा रिसर्च कल्चर सोसायटी द्वारा 'साहित्य, समाज और संस्कृति' विषय पर आयोजित द्विदिवसीय अंतरराष्ट्रीय संगोष्ठी का संदेश लिखते हुए मुझे गौरव की अनुभूति हो रही है, इस संगोष्ठी में उद्घाटन तथा समापन सत्र के अतिरिक्त चार तकनीकी सत्र आयोजित किए गए थे, जिनमें मुख्य अतिथि, मुख्य वक्ता, अतिथि वक्ता एवं सत्र अध्यक्ष के रूप में विषय विशेषज्ञों ने अपने वक्तव्यों से संगोष्ठी की शोभा बढ़ाई। इस संगोष्ठी में देश के विभिन्न प्रदेशों के विश्वविद्यालयों एवं महाविद्यालयों के शिक्षकों तथा विभिन्न देशों के प्रतिभागियों ने भाग लिया, इस अर्थ में संगोष्ठी निश्चित रूप से सफल कही जा सकती है कि तकनीकी सत्र में प्रस्तुत पत्रों में पर्याप्त विषय वैविध्य था एवं प्रतिभागियों ने सामयिक प्रश्नों को गंभीरता से उठाया एवं चर्चा की। संगोष्ठी अकादमिक के साथ-साथ तकनीकी रूप से भी अत्याधिक सफल रही, इसके लिए मैं रिसर्च कल्चर सोसायटी को प्रभावी ऑनलाइन संचालन हेतु साधुवाद देती हूँ।

इस आयोजन में हमारे साथ जुड़ने के लिए मैं सबरगामूवा यूनिवर्सिटी ऑफ श्रीलंका का हृदय से आभार व्यक्त करती हूँ और आशा करती हूँ कि भविष्य में भी सबरगामूवा यूनिवर्सिटी ऑफ श्रीलंका, रिसर्च कल्चर सोसायटी तथा आगरा कॉलेज, आगरा एक मंच पर इस प्रकार के अकादमिक आयोजनों में मिलकर काम करेंगे। मैं सभी अतिथि वक्ताओं, सत्र अध्यक्षों एवं संचालकों की आभारी हूँ जिनकी उपस्थिति ने इस आयोजन को सफल बनाया।

डॉ.रेखा पतसरिया

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आगरा कॉलेज, आगरा



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Message from Dr. Sangeeth Rathnayake

It is an honour and a great pleasure for me to extend greetings and warm welcome to everyone attending the International Conference on 'Literature, Society and the Global Media.' organized by the Research Culture Society in collaboration with the Sabaragamuwa University of Sri Lanka and Agra Collage, Agra Uttar Pradesh India.

I would like to thank Dr. C.M. Patel, Director, Research Culture Society for inviting the Sabaragamuwa University of Sri Lanka to work hands in hand in this prestigious virtual conference even in this challenging year of 2020 when the whole world is suffering from the COVID-19 global pandemic. This conference will provide some valuable opportunities for the innovative researches related to the Literature, Society and the Global Media. Looking forward to excellent meetings and exposition with great researchers, again I would like to extend my warmest wishes to the success of the conference.

Sangeeth Rathnayake

Head

Department of Languages

Sabaragamuwa University of Sri Lanka

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Female existence and achievements in Contemporary literature

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Abstract: *It was not so easy for the female to survive once open a time but things are not the same now. Female achievement is something which is drastic and awesome. There was a time when we were forced to keep mum and we just stood as spectators for our own crucial times. Now we know what is the magic happens with women power. We never let any field untouched right from the moon to bottom of the sea, how the women power penetrates and reacts accordingly. We prove ourselves in all fields and made the men to accept the fact that we are not only made for handling kitchen and kids.*

Those were the days when females were in the mercy of males and no doubt the male, they just walked upon us crushing us down. As kids we were deprived of schools, and then we were forced many violence physically and mentally just because we were females and not males. Not from kids even before that before, our birth itself yes if the child in the womb is found that it's a girl and not a boy then the life which is formed and even before it's birth it was killed, it was not allowed to see the world just because it's a girl and not a boy. If at all the baby that is the girl baby if it is lucky enough to see the world and if at all it is born poor soul it will be forced to see many evils and dangers which will be a threaten to its survival. Yes, there were many hurdles and difficulties for the survival and existence of the females. The threats were like child marriage, early pregnancy, the child widowhood and there were times when some women were burnt alive in the name of sati. But those were the days and now in the present scenario the things had changed.

Keywords: *Female writers, fiction, norm, taboos, bold, society community , changes, influence , media, success, bold, modern.*

1. Introduction:

Females achievement in the present day's world is something a broad subject, we can find the woman achiever in all fields right from cab driver to reaching the space ship there is no stone left unturned by females. Females' achievement is there in not many but all fields. Here the topic has something to do with literature and it will be apt in discussing about the existence and achievement of women in the field of literature. In the field of literature we have many women literature personalities worthwhile of mentioning and discussing about. Here it will be apt to discuss about the Indian writers in English ,who had grabbed not only the country's attention but the worldwide attention too.

2. Research Value:

The evolutionary changes in the existence of women's existence and the achievement is very drastic and notable in the history and in the field of literature and the study and discussion of the topic will be valuable to the student community and society too.

3. Textual Resource:

The achievement of the female writers in the field of literature is notable and how it was possible that we know very well .In our Indian society , it's not so easy . But it happened and this is happening. They made it

possible. This is not possible without the influence of the society and the influence of the society will bring a breathtaking change. For example in one family they will be very much particular in not allowing or permitting a certain thing to happen but an incident occurring in the same society will have its influence and impact on this particular family and thus it will bring the changes in the family and slowly and gradually the family will let the thing happen in its place too this is what is called the influence of the society in which we live. Earlier during the time of great writers like Rabindranath Tagore there were not much influence of medias and telecommunication but still Tagore was much influenced with modern thoughts and he was bold enough to come forward with his bold ideas and this was just because of the influence of the society, he observed and studied what was happening around him and the things what he had observed and noticed took important place in his works and what he hated gave him innovative ideas and thoughts and this was most liked and welcomed by his readers. Though decades ago he stood as the pioneer of modern thoughts. In his work 'steer patra' how he portrayed the feelings of a woman, in this work of his, a wife writes a letter to her husband and in this work of his, he has poured a widow's feeling. 'Punishment' is his other work in which he nicely brought out the feelings of a woman who is not been treated properly by her husband, her husband letting her down just to save his brother's life and so she chooses to be away from him willingly. Being a male, he become one with feelings of women. This is possible only with the influence of society. Even after so many years we found same thing happening with Girish Karnad too. He spent his childhood with his parents in a small town in Karnataka where they had no electricity even, but still at a very young age he found himself to be a writer who was enriching his works with full of innovative and modern thoughts for women. In his work 'Yayati' he spoke about a selfish king and about a very bold character Sharmistha, this bold women character plays a very important role in the play thus we see that Karnad gives importance to the women character's in his plays and he also gives importance to the feelings and emotions of his women character's. Though he started his writing career in the days where there were not much influence of medias but he was there till the recent past so, of course there were influence of medias in his works the best example for this among his work is 'wedding album'. This play of his is a still debated one with innovative modern thoughts he portrays his women characters so bold. We can see how modern and bold the character Vidula is portrayed by him and thus we can accept and agree that there were influence of media and the influence of society too. In this play Karnad so bold to discuss about many issues happening in the society.

There are many literary personalities who with their bold thoughts and writings made it possible to bring many innovative and modern changes in the field of literature. Without these bold writers it would not have been possible for the women in those time to be modern in their thoughts and deeds and to do things boldly and more courageously and with their contribution to the field of literature they all have made it possible for the female personalities existence and survival not only in their works as bold character's but in the society too. They with their bold and innovative thoughts sowed the seeds and then there a lots and lots of seedlings with the modern and innovative thoughts. Famous modern female writer arose with full of modern thoughts in their literary works which beautifully portrays and tell us how through their character's in their works tries to establish the ideas and thinking.

There are many writers not only female but also the male writers who were and are bold enough to portray their female character's boldly. Vikram Seth is one among those writers who broke the original stereotype of writings and he was bold enough to bring the controversial topics and ideas in his work least bothering about the society and his reputation. There are many female writers fought and still fighting for the existence and survival of womanhood through their writings. Kamaladas is one among the sowers who sowed the seeds of modernism in the field of literature through her writings. Such a bold person she was. Despite of her demise it's almost a decade ago. Through her short stories and poems she did marvels and wonders in the field of literature. Our Indian society which has lots and lots of traditional cultural taboos, specifically for women. Seeing this women and her work people went crazy. She boldly spoke about body's carnal desires, she explored human body, love and so on. We can feel her boldness when we read her works like 'Sanatan Chowdhary's wife', a doll for the child prostitute and so on. When she wrote 'Entakatha' that is preface to my story people felt absolute honesty. She never hesitated to reveal everything about her in that literary piece which made her own relatives to oppose the publication she went to the extreme of asking 'why one husband?' In one of her article. This of course happened with the influence of society and of course with the media too.

In the present day's scenario we find many changes in the society earlier the writers had to struggle a lot with the society to establish or to bring out their ideas they had to take the risk of knowing not much about the society's way of thinking they were not much sure about their recognition and they were not knowing whether

their work will be accepted or not. But still they took the risk and carried forward their ideas in their work. But now in the present scenario we find that things had changed let it be the society or the literate personality themselves and the character what they portray in their work everything has changed, the writers they need not worry about the reaching of their work to the society because it will be so easy for them with the help of the media and they need not worry about whether the subject or the character what they had portrayed or presented will be accepted by the society or not because there the society helps them understand what is their likeness or dislike accordingly they can choose or select the topic or theme of their work. Most probably the present day's literature personalities they are least bothered about the norms and taboos of the society not only the female even the male writers and such bold writing or idea is accepted and welcomed by people, if not the whole community or the society or a part of it if for example when Rushdie forwarded his midnight children to the society it was liked by them might be because of the idea and theme of secularism and it won the Booker prize at the same time when he published his satanic verses it was banned in India and it had a great opposition from Muslims for hurting their feelings though he was forced to go in self-hideout still he was bold enough to say that why shouldn't we argue, debate and challenge on religious text. We are so surprised to see that critics hailed our famous fiction writer Arunthathi Roy as female Rushdie this is for her boldness and this is because of interrelationships of society and because of the media too. This in the modern days the media and literature plays a very important role in day today scenario. Arunthathi Roy, very boldly in her works portrayed the characters. In her Booker prize award winning novel 'God of small things', she very boldly discusses about love, sex and other things and in her other famous fiction 'ministry of utmost happiness' she very boldly discusses about the corruption of the society. Here we can see how the writers are bold with the feelings and thoughts without hesitating and least bothering about the society this is what the female achievements in the present era. The female writers they boldly write about the subjects which is hesitated to discuss in person even. This is how they present their character's in their works too, least bothering about the resemblance of the writer themselves. Many writers they Express themselves in the characters what they present. For instance we can feel this very well when we read Jumba Lahari, American writer. she very elegantly presents the characters in her fictions representing herself and expressing her own feelings this she even openly revealed in her interviews. When she was discussing about the fiction 'Namesake' she says that being the daughter of Indian immigrant she experienced a lot of difficulties and she was torn between two cultures and this she expresses through the character and she always concentrates on the minute relationships and emotions. So, these writers they don't leave anything untouched let it be about the emotions or it might be about love or sex. they very boldly discuss. about all these things. This is because of the impact of media on the writers the incidents and matters which occurs in the society makes them decide what they should blend in their creation and it should be presented to the society. the characters in the writers creation will be bold in their decisions and actions which is very well accepted by the readers. The writer very well know about the tastes of the readers they even know that they won't be liking the same sort of things they need something different, complex and complicated themes and ideas. In the present scenario in the society though we have many norms to be followed and there are many taboos too and we know very well if we want ourselves to be accepted in the society then we should follow the taboos and norms so it is not possible to break these taboos followed by society but there will be some sort of urge to break these things but this can't be done so easily, so the society when it is presented with these types of literature works and when they have the opportunity to have to have works of writers like this surely they will enjoy.

4. Conclusion:

When one author and his work is shown opposition the same sort of thing is being repeated by the other person too. How and why this is happening? Might be because of the fame what they receive through media. They don't bother about the opposition what they receive from the society but they might be thrilled with the fame what they receive through the media. Thus the media plays a very important role in creating the fame of a person. In the field of literature there are many female literature personalities who are there in the peak of the fame this the achievement of females in this field. No doubt they make nice economical benefit out of this and so this is their achievement. women writers competing with the men writers they prove themselves and this is a long way to reach this pinnacle of success. In the present scenario, having the society in the mind in which they are the characters what they present to the society is a great challenge for them and by doing this they see to that they exist in the heart and minds of the people of the society and that is how they can be a real successful literature personalities. This is how the female achievement and existence becomes possible in the field of literature.

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The Problems Of Freedom Of Expression: Legal Perspectives

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Abstract: *Freedom of speech and expression is very essential in a democracy. It is a sine qua non, that people have a right to know. This freedom is no less important in the growth and development of an individual. An individual has a right to live, this right is not, a right of mere existence, but a right to life with all the faculties that life has to offer, this includes development of personality, development of the finer faculties, including literature, art, music, sculpture and all the varied facets that go with the spiritual development. Freedom of expression, includes all the varied forms of expression known to man, in India, this right is guaranteed as fundamental by the Constitution, to all its citizens. However this right is not absolute, it can be curtailed by the State. In curtailing these rights, the State has to follow the constitutional mandate, which specifically provides, when and how they may be curtailed. The Constitution lays down various grounds for curtailing freedom of expression, they include, security of the Country, prohibition of defamation and decency and morality. Various literary and artistic works, have been banned on these grounds, leaving the author, creator, artist with no option, but to knock on the doors of the Court. The approach of the Court has been varied, for a long time, the Court has been applying the test laid down in the old English case of R v. Hicklin, where the Court, decides that a work is obscene, if it arouses lascivious thoughts in the mind of the audience.*

This paper will explain the fundamental right to freedom of speech and expression, and the restrictions as laid down by the Constitution of India. It will also analyse few of the relevant judgments of the Supreme Court concerning Literature, Society and the Global Media.

Key words : *fundamental rights – freedom of speech and expression – literature – society – global media.*

Introduction:

“If liberty means anything at all, it means the right to tell people what they do not want to hear.”
- George Orwell

Democracy means a wide variety of things to different people, and defining it is a difficult task.ⁱ According to Abraham Lincoln, democracy is government of the people, by the people and for the people. But who are these people, mentioned in this definition? Democracy now usually means, government of the majority, this does not mean that the minority is to be ignored, subjugated and coerced by the perception of the majority. An important facet of democracy is recognized as the ‘right to know’, this includes the right to communicate and disseminate information, in order to exercise an informed choice.

The Constitution of India, enshrines a variety of fundamental rights and protects them from the vagaries of the government of the day. Some of these rights are guaranteed to all persons, including the rights to life and equality, whereas others, are guaranteed to citizens only. The freedom of speech and expression is one such right guaranteed to citizens by the Constitution.ⁱⁱ

Literature Review:

Freedom of expression is complex and many layered and involves an interplay of a variety of rights.ⁱⁱⁱ It is well recognized that in a viable democracy fundamental rights must be protected, and the freedom of expression cannot be used to attack the same.^{iv} Wellington states that, freedom of expression deserves extensive

governmental immunity but at the same time there should be a balance between individual autonomy, expression and the political process.^v

Art is long recognized as a good in itself and ought to be 'irresponsible' however as it mirrors life and society, restrictions on it have always been imposed.^{vi}

Cohen opines that the philosophy behind various restrictions on freedom of expression is to protect various groups from harassment and psychological injury.^{vii}

The fear of disciplinary action often curtails the freedom of speech and expression even in case of scientists, leading to dangerous repercussions.^{viii} Freedom of expression includes the right to examine and criticize any narrative, and thus ought not to be curtailed by the limitation of 'contempt of court.'^{ix}

The existing literature recognizes the importance of literature, art and other creative works to development of the human psyche. The limitations and problems associated with freedom of expression are recognized. The necessity of imposing curbs is also felt.

Freedom of Speech and Expression:

"I disapprove of what you say, but I will defend to the death your right to say it."

— S.G. Tallentyre, The Friends of Voltaire

The freedom of speech and expression is guaranteed by the Constitution of India, as a fundamental right, to all its citizens. This provision, "enumerates certain freedoms under the caption "right to freedom" and deals with those great and basic rights which are recognised and guaranteed as the natural rights inherent in the status of a citizen of a free country."^x This right is so important and basic, that it is also recognized in international law and enshrined in most of the international conventions.^{xi}

Restrictions on Freedom of Speech and Expression:

"If freedom of speech is taken away, then dumb and silent we may be led, like sheep to the slaughter."

— George Washington

The Constitution puts various restrictions of the freedom of speech and expression, these restrictions may be imposed by a law, in "the interests of the sovereignty and integrity of India, the security of the State, friendly relations with foreign States, public order, decency or morality or in relation to contempt of court, defamation or incitement to an offence"^{xii} No other ground for restriction is permitted by the Constitution. Another requirement is that the law imposing such restriction, be 'reasonable'. "The phrase "reasonable restriction" connotes that the limitation imposed on a person in enjoyment of the right should not be arbitrary or of an excessive nature, beyond what is required in the interests of the public. The word "reasonable" implies intelligent care and deliberation, that is, the choice of a course which reason dictates."^{xiii}

Judicial Perspective

"Censorship is to art as lynching is to justice."

— Henry Louis Gates Jr

Press

The Constitution does not expressly mention media or press, but a plethora of decisions have made it abundantly clear, that this right extends to it also. "The freedom of speech and expression guaranteed by Art. 19(1) (a) included the freedom of the press. For propagating his ideas a citizen had the right to publish them, to disseminate them and to circulate them, either by word of mouth or by writing."^{xiv}

Commercial Advertisement

Commercial advertisement is protected under the Constitution in certain cases, "Generalizing, society also may have a strong interest in the free flow of commercial information. Even an individual advertisement, though entirely "commercial," may be of general public interest."^{xv} But an advertisement which is misleading is not so protected.^{xvi}

Cinema

Films are an important and effective means of communication and expression. They are subjected to pre censorship and may have certain restrictions.^{xvii} George Washington, expressed his thoughts on cinema as an art, wrote:

"Cinema is an artistic expression of ideas, stories and often opinions, sometimes inspired by reality occasionally set to music, designed to enthrall, enchant, or simply to entertain. There are hardly any other mediums of expression that can actually claim for levels of insidious influence and presence in our daily lives.

It has been one of the most potent tools of expression since its inception years back. It has been seen as a medium through which a larger picture of the society is depicted on the screen. It has been a source of introspection where in it has brought or tended to bring a positive change in the society."

K. A. Abbas, "made a documentary film called "A Tale of Four Cities" which attempted to portray the contrast between the life of the rich and the poor in the four principal cities of the country. The film included certain shots of the red light district in Bombay. He applied to the Board of Film Censors for a 'U' Certificate for unrestricted exhibition of the film, he was granted a certificate only for exhibition restricted to adults. On an appeal made to it by the petitioner, the Central Government issued a direction on July 3, 1969 that a 'u' Certificate may be granted provided certain specified cuts were made in the film."^{xviii} The Court upheld the pre censorship, "Censorship of films including prior restraint is justified under the Constitution. It has been almost universally recognised that the treatment of motion pictures must be different from that of other forms of art and expression. This arises from the instant appeal of the motion picture, its versatility, realism (often surrealism), and its coordination of the visual and aural senses. The art of the cameraman, with trick photography, vistavision and three dimensional representation, has made the cinema picture more true to life than even the theatre or indeed any other form of representative art. The motion picture is able to stir up emotions more deeply than any other product of art. Its effect particularly on children and adolescents is very great since their immaturity makes them more willingly suspend their disbelief than mature men and women. They also remember the action in the picture and try to emulate or/ imitate what they have seen. Therefore, classification of films into two categories of 'U' films and 'A' films is a reasonable classification. It is also for this reason that motion pictures must be regarded differently from other forms of speech and expression. A person reading a book or other writing or bearing a speech or viewing a painting or sculpture is not so deeply stirred as by seeing a motion picture."^{xix}

During shooting of film Padmavat, a claim was made, "shooting of a film on 'Maharani Padmavati' while twisting and distorting the historical facts and events and thereby, they allegedly hurt the feelings and sentiments of a section of the society to which the complainant belongs. It was further alleged that 'Maharani Padmavati' was a pious historical icon whose courageous act of 'Jauhar' was registered in the glorious annals of history of Rajasthan as well as the entire country, and thus by depicting the iconic character in songs, love scenes, etc. of the movie, the reputation and honour of 'Maharani Padmavati' was maligned and resultantly, feelings and sentiments of the 'Rajput Samaj' and the entire Hindu community were hurt because of such portrayal." The Court held, "The creative content is an inseparable aspect of Article 19(1) of the Constitution. Needless to emphasise, this right is not absolute. There can be regulatory measures." These regulatory measures are as provided by the Cinematograph Act.^{xx}

Literature:

One of the most glorious means of expression is literature in books. The wisdom, thoughts and philosophies of the ages is passed down through books. Narratives form a viable link between the spirits of past, present, and future. Soul communes with soul through medium of books. While good literature is uplifting, taking the human spirit to hitherto unknown realms, words may also be used to deprave and corrupt. The problem arises, in deciding whether the work is literature or a mere sordid collection of words.

"A bookseller, sold a copy of the unexpurgated edition of "Lady Chatterley's Lover". He was convicted under s. 292, Indian Penal Code^{xxi}. The Court observed that the section embodies a reasonable restriction upon the freedom of speech and expression guaranteed by Art. 19 and does not fall outside the limits of restriction permitted by cl. (2) of the Article. The section seeks no more than the promotion of public decency and morality which are the words of that clause."^{xxii} The Court in order to determine the concept of obscenity

quoted with approval the test laid down in *Regina v. Hicklin* (1868), “to deprave and corrupt those whose minds are open to such immoral influences and into whose hands a publication of this sort may fall.”

It is well known that great literature is the creative expression of the author and may not find any bearing in reality or facts. The Court has recognized this concept: "As far as the words "poetic licence", are concerned, it can never remotely mean a licence as used or understood in the language of law. There is no authority who gives a licence to a poet. These are words from the realm of literature. The poet assumes his own freedom which is allowed to him by the fundamental concept of poetry. He is free to depart from reality; fly away from grammar; walk in glory by not following systematic metres; coin words at his own will; use archaic words to convey thoughts or attribute meanings; hide ideas beyond myths which can be absolutely unrealistic; totally pave a path where neither rhyme nor rhythm prevail; can put serious ideas in satires, ifferisms, notorious repartees; take aid of analogies, metaphors, similes in his own style, compare like "life with sandwiches that is consumed everyday" or "life is like peeling of an onion", or "society is like a stew"; define ideas that can balloon into the sky never to come down; cause violence to logic at his own fancy; escape to the sphere of figurative truism; get engrossed in the "universal eye for resemblance", and one can do nothing except writing a critical appreciation in his own manner and according to his understanding. When a poet says "I saw eternity yesterday night", no reader would understand the term "eternity" in its prosaic sense. The Hamletian question has many a layer; each is free to confer a meaning; be it traditional or modern or individualistic. No one can stop a dramatist or a poet or a writer to write freely expressing his thoughts, and similarly none can stop the critics to give their comments whatever its worth. One may concentrate on Classical facets and one may think at a metaphysical level or concentrate on Romanticism as is understood in the poems of Keats, Byron or Shelley or one may dwell on Nature and write poems like William Wordsworth whose poems, say some, are didactic. One may also venture to compose like Alexander Pope or Dryden or get into individual modernism like Ezra Pound, T.S. Eliot or Pablo Neruda. That is fundamentally what is meant by poetic licence." ^{xxiii}

The Court has recognized that the artist has the freedom to express himself, but has also ruled that the limitation may be imposed on such expression by law

"Be it noted, a film or a drama or a novel or a book is a creation of art. An artist has his own freedom to express himself in a manner which is not prohibited in law and such prohibitions are not read by implication to crucify the rights of expressive mind. The human history records that there are many authors who express their thoughts according to the choice of their words, phrases, expressions and also create characters who may look absolutely different than an ordinary man would conceive of. A thought provoking film should never mean that it has to be didactic or in any way puritanical. It can be expressive and provoking the conscious or the sub-conscious thoughts of the viewer. If there has to be any limitation, that has to be as per the prescription in law." ^{xxiv}

Arundhati Roy, published an article entitled "The Greater Common Good" which was published in Outlook Magazine and in some portion of a book written by her. Two judges of Supreme Court, part of a three-judge Bench opined that the comments made by her were, prima facie, a misrepresentation of the proceedings of the court. It was observed that judicial process and institution cannot be permitted to be scandalised or subjected to contumacious violation in such a blatant manner, it had been done by her. She was held guilty of contempt of Court and punished for same with imprisonment and fine. ^{xxv}

The Court has revisited the limitations imposed on expression by the Contempt provisions, and reiterated that “the object of contempt proceedings is not to afford protection to judges personally from imputations to which they may be exposed as individuals. It has been held, that it is intended to be a protection to the public whose interests would be very much affected if by the act or conduct of any party, the authority of the court is lowered and the sense of confidence which people have in the administration of justice by it is weakened.” Thus any act or publication which does the same is punishable. ^{xxvi}

In another incident, a case of sedition was filed against writer Arundhati Roy, charges of giving “anti-India” speeches at a convention on Kashmir, “Azadi: The Only Way” ^{xxvii} However, later the charges were dropped.

Suggestions:

“Be "Yourself" enough to have an opinion,

Be "Wise" enough to recognise a difference of opinion,

Be "Mature" enough to find a way for co-existence.”

— Wordions^{xxviii}

A delicate balance is to be maintained between society and constitutional morality. There is no doubt that freedom of expression can never be unrestrained, but the restraints can be only as imposed by law, and only on the grounds provided in the Constitution.

Law is viewed as a solution or panacea to all evils, but some evils need to be cured from the root. In order to do this, what is required is education, in order to promote a more tolerant society, open to different points of view, diversity and heterogeneity should be encouraged. School curriculum should include the fine arts, children should be exposed to literature, art and culture, should learn to appreciate, that every one is entitled to different points of view. We may not agree with something, but a true democracy requires, that we need to understand the duty to at least tolerate, if not accept it.

It should be recognized that some domains of civil society, including, art, culture, and literature should merit minimum interference from the three organs of State, be it legislature, executive or judiciary. A self imposed restraint should be the norm with regard to interference and standard laying in these matters. The poetic licence should be encouraged.

Conclusion:

“Artists, by their free expressions, encourage others to be free. This is the quality that makes works of art enduring.”

— Marty Rubin

A democratic country, India, has the power to censor and ban various literary and other works on grounds^{xxix} including, sedition,^{xxx} Promoting enmity between different groups on grounds of religion, race, place of birth, residence, language, etc., and doing acts prejudicial to maintenance of harmony,^{xxxi} Imputations, assertions prejudicial to national-integration,^{xxxii} obscenity,^{xxxiii} specially with reference to young persons,^{xxxiv} or deliberately outrage religious sentiments.^{xxxv}

It is abundantly and manifestly clear, that the restrictions on freedom of expression are not to be imposed by self styled vigilantes of civil society but by law. Such law cannot be any arbitrary law, but one which is just fair and reasonable, and such restriction should be clearly in tune with the object and purpose of the legislation.

State action and legislations are always subject to judicial review.^{xxxvi} To conclude, in the words of Rajiv Dhawan, “While I agree with his observations that the state has a bounden duty to preserve law and order in such situations to protect free speech, I am wary of one judicial suggestion that the government should constitute an expert committee to form a definitive opinion on art, literature and the like. Oh, no! Please, no!”^{xxxvii}

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ⁱⁱ Article 19 in The Constitution Of India 1949

19. Protection of certain rights regarding freedom of speech etc

(1) All citizens shall have the right

(a) to freedom of speech and expression;

ⁱⁱⁱ BARAK, A. (1990). FREEDOM OF EXPRESSION AND ITS LIMITATIONS. *Kesher / םֶשֶׁר*, (8), 4e-11e. Retrieved August 21, 2020, from <http://www.jstor.org/stable/23902900>

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^x *The State Of West Bengal v. Subodh Gopal Bose* 1954 AIR 92

^{xi} Freedom of opinion and expression is recognized in all universal and regional instruments on human rights as a fundamental right of the human person. Art. 19 Universal Declaration of Human Rights (1948) ('UDHR'), Art. 13 Convention on the Rights of the Child, Art. 19 International Covenant on Civil and Political Rights (1966) ('ICCPR'), Art. 10 European Convention for the Protection of Human Rights and Fundamental Freedoms (1950) ('ECHR'), Art. 4 American Declaration of the Rights and Duties of Man (1948), Art. 13 American Convention on Human Rights (1969).

^{xii} Article 19(2) in *The Constitution Of India 1949*

(2) Nothing in sub clause (a) of clause (1) shall affect the operation of any existing law, or prevent the State from making any law, in so far as such law imposes reasonable restrictions on the exercise of the right conferred by the said sub clause in the interests of the sovereignty and integrity of India, the security of the State, friendly relations with foreign States, public order, decency or morality or in relation to contempt of court, defamation or incitement to an offence

^{xiii} *Chintaman Rao v. The State Of Madhya Pradesh* 1951 AIR 118

^{xiv} *Sakal Papers (P) Ltd v. The Union Of India* 1962 AIR 305

^{xv} *Tata Press Limited v. Mahanagar Telephone-Nigam* 1995 AIR 2438

^{xvi} *Hamdard Dawakhana (WAKF) Lal Kuan, Delhi v Union of India* SCR 1960 (2) 671

^{xvii} *Cinematograph Act, 1952,*

^{xviii} *K. A. Abbas v. The Union Of India* 1971 AIR 481

^{xix} *ibid*

^{xx} *Sanjay Leela Bhansali v. State of Rajasthan Criminal Misc (Pet.) No. 737 / 2017*

^{xxi} Section 292 in *The Indian Penal Code*

292. Sale, etc., of obscene books, etc.—

(1) For the purposes of sub-section (2), a book, pamphlet, paper, writing, drawing, painting, representation, figure or any other object, shall be deemed to be obscene if it is lascivious or appeals to the pruri-ent interest or if its effect, or (where it comprises two or more distinct items) the effect of any one of its items, is, if taken as a whole, such as to tend to deprave and corrupt person, who are likely, having regard to all relevant circumstances, to read, see or hear the matter contained or embodied in it.

(2) Whoever—

(a) sells, lets to hire, distributes, publicly exhibits or in any manner puts into circulation, or for purposes of sale, hire, distribution, public exhibition or circulation, makes, produces or has in his possession any obscene book, pamphlet, paper, drawing, painting, representation or figure or any other obscene object whatsoever, or

(b) imports, exports or conveys any obscene object for any of the purposes aforesaid, or knowing or having reason to believe that such object will be sold, let to hire, distributed or publicly exhibited or in any manner put into circulation, or

(c) takes part in or receives profits from any business in the course of which he knows or has reason to believe that any such obscene objects are for any of the purposes aforesaid, made, produced, purchased, kept, imported, exported, conveyed, publicly exhibited or in any manner put into circulation, or

(d) advertises or makes known by any means whatsoever that any person is engaged or is ready to engage in any act which is an offence under this section, or that any such obscene object can be procured from or through any person, or

(e) offers or attempts to do any act which is an offence under this section, shall be punished 263 [on first conviction with imprisonment of either description for a term which may extend to two years, and with fine which may extend to two thousand rupees, and, in the event of a second or subsequent conviction, with imprisonment of either description for a term which may extend to five years, and also with fine which may extend to five thousand rupees].

(Exception) —This section does not extend to—

(a) any book, pamphlet, paper, writing, drawing, painting, representation or figure— (i) the publication of which is proved to be justified as being for the public good on the ground that such book, pamphlet, paper, writing, drawing, painting, representation or figure is in the interest of science, literature, art or learning or other objects of general concern, or (ii) which is kept or used bona fide for religious purposes;

(b) any representation sculptured, engraved, painted or otherwise represented on or in— (i) any ancient monument within the meaning of the Ancient Monuments and Archaeological Sites and Remains Act, 1958 (24 of 1958), or (ii) any temple, or on any car used for the conveyance of idols, or kept or used for any religious purpose.

^{xxii} *Ranjit D. Udeshi v. State Of Maharashtra* 1965 AIR 881

^{xxiii} *Devidas Ramachandra Tuljapurkar v. State of Maharashtra* (2015) 6 SCC 1

^{xxiv} *Nachiketa Walhekar v. Central Board of Film Certification W.P.(C) No.1119/2017:*

^{xxv} *In Re:Arundhati Roy Contempt Petition (crl.) 10 of 2001*

^{xxvi} *In Re Prashant Bhushan v. Court That A Notice Was Issued To ... on 14 August, 2020, Suo Motu Contempt Petition (CRL.) NO.1 OF 2020*

^{xxvii} Case registered against Arundhati, Geelani, *The Hindu*, 29 November 2010 available at <https://www.thehindu.com/news/national/Case-registered-against-Arundhati-Geelani/article15720947.ece> accessed on 21 August 2020

^{xxviii} Difference Of Opinion Quotes, Good Reads, available at <https://www.goodreads.com/quotes/tag/difference-of-opinion#:~:text=%E2%80%9CBe%20%22Yourself%22%20enough%20to,way%20for%20co%2Dexistence.%E2%80%9D&text=%E2%80%9CSome%20people%20make%20a%20difference,some%20people%20make%20you%20different.%E2%80%9D> accessed on 23 August 2020

^{xxix} Section 95 in The Code Of Criminal Procedure, 1973

95. Power to declare certain publications forfeited and to issue search warrants for the same. Where-

(a) any newspaper, or book, or

(b) any document, wherever printed, appears to the State Government to contain any matter the publication of which is punishable under section 124A or section 153A or section 153B or section 292 or section 293 or section 295A of the Indian Penal Code (45 of 1860), the State Government may, by notification, stating the grounds of its opinion, declare every copy of the issue of the newspaper containing such matter, and every copy of such book or other document to be forfeited to Government, and thereupon any police officer may seize the same wherever found in India and any Magistrate may by warrant authorise any police officer not below the rank of sub- inspector to enter upon and search for the same in any premises where any copy of such issue or any such book or other document may be or may be reasonably suspected to be.

(2) In this section and in section 96,-

(a) " newspaper" and" book" have the same meaning as in the Press and Registration of Books Act, 1867 (25 of 1867);

(b) " document" includes any painting, drawing or photograph, or other visible representation.

(3) No order passed or action taken under this section shall be called in question in any Court otherwise than in accordance with the provisions of section 96.

^{xxx} Section 124A in The Indian Penal Code

101 [124A. Sedition.—Whoever, by words, either spoken or written, or by signs, or by visible representation, or otherwise, brings or attempts to bring into hatred or contempt, or excites or attempts to excite disaffection towards, 102 [***] the Government established by law in 103 [India], [***] shall be punished with 104 [imprisonment for life], to which fine may be added, or with imprisonment which may extend to three years, to which fine may be added, or with fine. Explanation 1.—The expression “disaffection” includes disloyalty and all feelings of enmity. Explanation 2.—Comments expressing disapprobation of the measures of the Government with a view to obtain their alteration by lawful means, without exciting or attempting to excite hatred, contempt or disaffection, do not constitute an offence under this section. Explanation 3.—Comments expressing disapprobation of the administrative or other action of the Government without exciting or attempting to excite hatred, contempt or disaffection, do not constitute an offence under this section.]

^{xxxi} Section 153A in The Indian Penal Code

157 [153A. Promoting enmity between different groups on grounds of religion, race, place of birth, residence, language, etc., and doing acts prejudicial to maintenance of harmony.—

(1) Whoever—

(a) by words, either spoken or written, or by signs or by visible representations or otherwise, promotes or attempts to promote, on grounds of religion, race, place of birth, residence, language, caste or community or any other ground whatsoever, disharmony or feelings of enmity, hatred or ill-will between different religious, racial, language or regional groups or castes or communities, or

(b) commits any act which is prejudicial to the maintenance of harmony between different religious, racial, language or regional groups or castes or communities, and which disturbs or is likely to disturb the public tranquillity, 2[or] 2[(c) organizes any exercise, movement, drill or other similar activity intending that the participants in such activity shall use or be trained to use criminal force or violence or knowing it to be likely that the participants in such activity will use or be trained to use criminal force or violence, or participates in such activity intending to use or be trained to use criminal force or violence or knowing it to be likely that the participants in such activity will use or be trained to use criminal force or violence, against any religious, racial, language or regional group or caste or community and such activity for any reason whatsoever causes or is likely to cause fear or alarm or a feeling of insecurity amongst members of such religious, racial, language or regional group or caste or community,] shall be punished with imprisonment which may extend to three years, or with fine, or with both. Offence committed in place of worship, etc.—(2) Whoever commits an offence specified in sub-section (1) in any place of worship or in any assembly engaged in the performance of religious worship or religious ceremonies, shall be punished with imprisonment which may extend to five years and shall also be liable to fine.]

^{xxxii} Section 153B in The Indian Penal Code

160 [153B. Imputations, assertions prejudicial to national-integration.—

(1) Whoever, by words either spoken or written or by signs or by visible representations or otherwise,—

(a) makes or publishes any imputation that any class of persons cannot, by reason of their being members of any religious, racial, language or regional group or caste or community, bear true faith and allegiance to the Constitution of India as by law established or uphold the sovereignty and integrity of India, or

(b) asserts, counsels, advises, propagates or publishes that any class of persons shall, by reason of their being members of any religious, racial, language or regional group or caste or community, be denied or deprived of their rights as citizens of India, or

(c) makes or publishes any assertion, counsel, plea or appeal concerning the obligation of any class of persons, by reason of their being members of any religious, racial, language or regional group or caste or community, and such assertion

counsel, plea or appeal causes or is likely to cause disharmony or feelings of enmity or hatred or ill-will between such members and other persons, shall be punished with imprisonment which may extend to three years, or with fine, or with both.

(2) Whoever commits an offence specified in sub-section (1), in any place of worship or in any assembly engaged in the performance of religious worship or religious ceremonies, shall be punished with imprisonment which may extend to five years and shall also be liable to fine.]

^{xxxiii} Section 292 in The Indian Penal Code

260 [292. Sale, etc., of obscene books, etc.— 261 [

(1) For the purposes of sub-section (2), a book, pamphlet, paper, writing, drawing, painting, representation, figure or any other object, shall be deemed to be obscene if it is lascivious or appeals to the prurient interest or if its effect, or (where it comprises two or more distinct items) the effect of any one of its items, is, if taken as a whole, such as to tend to deprave and corrupt person, who are likely, having regard to all relevant circumstances, to read, see or hear the matter contained or embodied in it.]

262 [(2)] Whoever—

(a) sells, lets to hire, distributes, publicly exhibits or in any manner puts into circulation, or for purposes of sale, hire, distribution, public exhibition or circulation, makes, produces or has in his possession any obscene book, pamphlet, paper, drawing, painting, representation or figure or any other obscene object whatsoever, or

(b) imports, exports or conveys any obscene object for any of the purposes aforesaid, or knowing or having reason to believe that such object will be sold, let to hire, distributed or publicly exhibited or in any manner put into circulation, or

(c) takes part in or receives profits from any business in the course of which he knows or has reason to believe that any such obscene objects are for any of the purposes aforesaid, made, produced, purchased, kept, imported, exported, conveyed, publicly exhibited or in any manner put into circulation, or

(d) advertises or makes known by any means whatsoever that any person is engaged or is ready to engage in any act which is an offence under this section, or that any such obscene object can be procured from or through any person, or

(e) offers or attempts to do any act which is an offence under this section, shall be punished 263 [on first conviction with imprisonment of either description for a term which may extend to two years, and with fine which may extend to two thousand rupees, and, in the event of a second or subsequent conviction, with imprisonment of either description for a term which may extend to five years, and also with fine which may extend to five thousand rupees].

264 [(Exception) —This section does not extend to—

(a) any book, pamphlet, paper, writing, drawing, painting, representation or figure— (i) the publication of which is proved to be justified as being for the public good on the ground that such book, pamphlet, paper, writing, drawing, painting, representation or figure is in the interest of science, literature, art or learning or other objects of general concern, or (ii) which is kept or used bona fide for religious purposes;

(b) any representation sculptured, engraved, painted or otherwise represented on or in— (i) any ancient monument within the meaning of the Ancient Monuments and Archaeological Sites and Remains Act, 1958 (24 of 1958), or (ii) any temple, or on any car used for the conveyance of idols, or kept or used for any religious purpose.]]

^{xxxiv} Section 293 in The Indian Penal Code

265 [293. Sale, etc., of obscene objects to young person.—Whoever sells, lets to hire, distributes, exhibits or circulates to any person under the age of twenty years any such obscene object as is referred to in the last preceding section, or offers or attempts so to do, shall be punished 2[on first conviction with imprisonment of either description for a term which may extend to three years, and with fine which may extend to two thousand rupees, and, in the event of a second or subsequent conviction, with imprisonment of either description for a term which may extend to seven years, and also with fine which may extend to five thousand rupees].]

^{xxxv} Section 295A in The Indian Penal Code

272 [295A. Deliberate and malicious acts, intended to outrage religious feelings of any class by insulting its religion or religious beliefs.—Whoever, with deliberate and malicious intention of outraging the religious feelings of any class of 273 [citizens of India], 274 [by words, either spoken or written, or by signs or by visible representations or otherwise], insults or attempts to insult the religion or the religious beliefs of that class, shall be punished with imprisonment of either description for a term which may extend to 4[three years], or with fine, or with both.

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^{xxxvii} Rajiv Dhavan, How to ban a book in India, Daily O, 25 July 2016, available at <https://www.dailyo.in/politics/how-to-ban-a-book-in-india-perumal-murugan-free-speech-mf-husain/story/1/1975.html> accessed on 21 August 2020

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**Female Existence And Achievements From African Cultural
Viewpoint, With Special Reference to Flora Nwapa's *Efuru*
and Buchie Emencheta's *The Joys Of Motherhood*.**

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Abstract: From the existence of the human species on this Earth there are two sex's of them: Men and Women, but it is seen that in a society men are given more preference than women, they are suppressed in a man dominated society. So women found their own way to prove their existence in society and to show their achievements, in other words they want to create their own identity. If we see in the European world, woman came up with their achievements in literature, when society didn't allow them to publish their works, woman's like Mary Ane Evans changed their name to a male one George Eliot, to show the society that, women achievements are equal to the males. In African society a woman's identity is based in her achievement of motherhood only, their duty is to serve their husband and childrens. In this paper we will discuss about two African womans from two different texts, one who broke all the cultural rules and wanted to create her own identity with her achievements; another woman who followed the cultural rules and tried to attain her identity through motherhood, now we are to see that among these two women who actually created her own identity in the society.

Key words: Achievements, Motherhood, Patriarchy, Polygamy, Society, Women.

Introduction:

A society consists of both men and women, but men are always in the sight, woman's work is set by the society as home worker, their only work is to produce children serve them till the end of their life, before going into the life of the African women in their Ibo African culture, we discuss about the roles the women played in their European society; there are several ages in the development of the English Literature and all periods were ruled by men, women were not given a chance to show their achievements they were suppressed by the men; William Shakespeare was a great writer, but it is believed that during his period if Shakespeare's sister was given a chance to show her achievements, then in that age along with Shakespeare one more name would have added in the list. Later on in the Romantic Age there evolve many woman writers such as Mary Wollstonecraft, Frances Burney, Mary Shelly and of course Jane Austen who with their writings, showed their remarkable female achievements. Clara Reeve in her *An Argument in Favour of the Natural Equality of Both the Sexes* in which she shows how a talented woman sees her role in the society:

“ Those talents, that were once my pride,
I find it requisite to hide;
For what in man is most pride,
In woman's form shall be rejected.”

The Bronte sisters, not only contributed much to the growth of the novel, but also to the position of women at that time. They did much to alter the way in which women were viewed. During colonial period European whites consider themselves as the superior, they believe their women most developed and sound, and African blacks are illiterate and uncivilized, but African texts and African female writers proved it wrong.

Discussion:

Before going to the main theme of the paper, first of all let us discuss about the African culture, how it is designed and how it sees a woman in her role in society and her achievements, through the woman character from Chinua Achebe's *Things Fall Apart*. Okonkwo the main protagonist of the story, as a strong competitive wrestler he believes his as if man as the superior human creature, he considered woman as a wear. Much of the traditional Ibo life presented in this novel revolves around structured gender roles. Essentially all of Igbo life is gendered, from the crops that men and woman grow, to characterization of the crimes they commit. In Igbo culture, women are the weaker sex, but are also endowed with quality that make them worthy of worship, like the ability to bear children. The dominant role for woman is:

- To make a pure bride for an honorable man,
- To be a submissive wife,
- To bear as many as children.

A man's status and success is judged from number of wives he bears, but since Okonkwo's father believes in gender equality, he doesn't have many wives, due to which he was considered by society a failed man. Due to which his son also didn't respect him. "he has no patience with unsuccessful men. He has no patience with his father".

Society sees a woman's achievement as mother, not as a successful trade woman. In Indian patriarchal society also women are only given importance in their role of mother. In *Things Fall Apart* and *Efuru* there portrayed a goddess which symbolizes the society's views on woman. "UHAMIRI" (in *Things Fall Apart*) is the goddess like "MAMMI WATA" (the river goddess in *Efuru*) represents either as a mermaid or a very beautiful woman. She is worshipped by woman. She brings health and well being to her followers, but if often comes with a prize. To women who seek her, she will bring fertility or beauty and wealth but not both. African Ibo society also believes the same, either a woman will be a beautiful and fertile mother or a trade woman, but not both, and a woman's achievement will only be counted in her motherhood, a woman who is not a mother, according to the society she is an unsuccessful woman. Now we will analyse who an independent woman Efuru from Flore Nwapa's *Efuru* attained her own identity by stepping out of the society norms; and also a woman protagonist Nnu Ego from Buchie Emencheta's *The Joys of Motherhood* attained her identity by following the social norms.

In actual sense which woman proved her existence and achieved something for her own; Efuru, who didn't attain motherhood, or Nnu Ego who attained motherhood according to the social norms ?

Efuru :

Most often local belief system in Africa have little or no place for the woman participation in commercial development. For ex: in some cases the woman is literary an unspoken subject in matters affecting her choice of husband. Any attempt by a woman to act in defiance to this position is considered an aberration and an attempt to usurp the exclusive authority of the men. The further put the woman in position of gender inequality, the man weaves such superstitious components around "tradition" and "culture" as to perpetually exercise certain authority over her without a protest.

Efuru as a female character is well developed to meet the challenging inherent in men-dominated society. She is an epitome of courage and symbol of change. A leading light, as it were, to women who are satisfied with the responsibilities of minding the homes, procreation and farming. Efuru, as a character has shown that men are after all not the bosses that "culture" and "tradition" bequeathed on them. From Adizua to Enebere and Nwosu, the major male characters, it is observed all failed in performing even the natural responsibility of husbanding and farming. Their wives in most cases become the "bosses" as a way of playing down on the negative notion that the woman is weak. They emerge in farming; trading and they like to keep the home going. Efuru is so enterprising and resourceful that she even paid her own bride price. In African

society man opt their bride and the woman has to stay with her husband, but Efuru showed modern woman view, she elope with her love, her husband was poor, so she use to run the house; when she was not happy with her husband, she left him and married for the second time, same happened with the second one also, she left and married for the third time. This was against tradition and culture of the society; she lived independently as a strong woman. She lived like a boss.

Chinweizu in his well-articulated text, *Anatomy of female power* asserts:

“Because every man has as boss a wife or his mother or some other woman in his life, men may rule the world, but women rule the men that rule the world. Thus contrary to appearances, woman is boss, the overall boss.....”

Nnulum in the article, *The image of woman in Nigerian literature*, asserts:

“Nigerian male writers rarely paint uplifting picture of the women in their fiction. If they are not depicted as docile wives whose identities are recognized through their husbands, they gain identities through motherhood”

The character of Efuru is a deliberate, well-developed and well-articulated one to counter the stereotypic image of the woman by the male writers as “weak and docile”. Efuru marries whenever and whoever she wishes to marry and leaves the marriage whenever it is no longer going in her favour. Eventually she returns eventually returns to her fathers house to prove that she her life to live and to dedicate for herself and that she is not the weak being as painted by the male chauvinists. Ordinarily it is an aberration in African tradition for a married woman to return to her father’s house, especially when the author has gone through two unsuccessful marriages. Efuru proves the view of men on women wrong that, woman are “an object of pleasure or an object of use”. Unitarianism approach to the concept of woman. This is seen to be “severely limiting the dignity of the woman and the need for her to grow to her full potential as a human being with intellect and free will”. Efuru proves beyond every act of doubt that she possess full potential of what could make her stand out as a being with “intellect and free will”.

African society give a woman the credit of her achievements after she attains motherhood, a woman’s identity lies in her attaining of motherhood. Efuru remains an unhappy character for the sole purpose that she does not fulfill the requirement demanded of her by the culture and tradition. She is childless, as a highly revered institution in traditional Africa, the purpose for marriage has been for procreation and companionship, as well as for one to be accorded respect in the society as a responsible individual. To this end, certain rites are performed in order for marriage to be binding such as wine-carrying, wealth-price payment, among others. Above all for any marriage to be successful in African context, it must be blessed with children, especially males, else it is doomed.

With this view of motherhood to attain identity and existence for woman, we will move farther and go through Buchie Emencheta’s *The Joys of Motherhood* to analyze who in actual sense attained her existence in society through her achievements.

The Joys of Motherhood:

We learn very quickly in the novel that a woman’s role in traditional African society is to produce children, and in particular, to produce male children. Her value as a woman is dependent on her fertility. Nnu Ego the main female protagonist of the novel has absorbed these values, and her life’s greatest wish is to be an honored woman. Nnu Ego from her childhood itself learned the traditional and cultural values from Agbadi, her father. She wanted to attain honor and identity in her society, which according to her leanings from her childhood; she would only attain it through motherhood.

From this her struggle to attain motherhood started. She was married for the first to Amatokwu with an expectation of attaining motherhood with him but “Nnu Ego and her new husband Amatokwu were very happy; yet Nnu Ego was surprised that, as the months passed, she was failing everybody. There was no child.” Due to which she was started to be hated by the society as for the society motherhood is everything, “My father is beginning to look at me in a strange way, how can I face my father and tell him that I have failed” she started considering herself a failure. Society didn’t consider her a perfect woman “pity me please. I feel that my husband’s people are already looking for a new wife for him. They cannot wait for me forever.” Her husband started rejecting her, she started feeling identity less in her own family, she became a slave for the

family “you will go and work with me on the farm today. Your young mate may be having my child any time now. She will stay at home with my mother”. She became so desperate to be a mother that she started breast feed her mate’s child. She for attaining motherhood married for the second time to Nnaife. By marrying for two times she only became the unpaid slave of her husband, but the masters are changing, first it was Amatokwu and later if changed to Nnaife. “She would rather die in this town called Lagos then go back home and say Father, I just don’t like the man you chosen for me. Another thought run our mind: suppose this man made her pregnant, would that not be an untold joy to her people?” for attaining motherhood she sacrificed her desires and stayed with that ugly man. “The other women taught her how to start her own business so that she would not have only one outfit to wear. They let her borrow five shillings from the woman’s fund and advised her to buy tins of cigarettes and packets of matches. She then sold the tins and in each tin she made a profit of a shilling”. She started her business, but not for her own, Nnaife was a poor husband, she started business so that with that extra money they can run their house properly. In Lagos a wife would not have time. She had to work. She provide the food from her husband’s meager housekeeping money, but finding the money for clothes, for some kind of comforts, in some cases for the children’s school fees, was on her shoulder. Nnu Ego soon attained labour and had a baby boy, she invited her people to show her achievement “Nnu Ego spent all her meager savings the day baby was named”. But then one morning when she woke up she found the baby stiff dead, she was so affected with the sight that “she did not scream; she did not call her husband. She simply left the room, walked gingerly backward, until she whirled round like a fierce hurricane and ran”, she discovered herself as an unsuccessful woman, so she tried to suicide “she was trying to jump into the lagoon!” she declared herself a woman with no achievements “I am not a woman anymore! I am not a mother any more”.

After some time and struggle for motherhood, she finally gave birth to a healthy baby boy, from this Nnu Ego’s struggle after motherhood started. She had reminded herself of the old saying of African society that money and child don’t go together: if you spent all your time in making money and getting rich, the gods wouldn’t give you any children; if you want children, you had to forget money, and be content to be poor, gods play an eminent role in African society. Nnu Ego left her job for the child, and also her desire to get herself new outfits “I can’t afford another outfit, because I am nursing him, so you see I can’t go anywhere to sell anything” and she left her job and accept poverty with the belief: “Never mind, the child will grow soon and clothe you and farm for you, so that your old age will be sweet”. Nnu Ego in the family was reminded by Nnaife again and again about her only job in life, which is to serve her husband and children “I am not like your father, I am not like your former husband, I know all about that. But, woman, you have to look after your husband, your children. That at least is a woman’s job”. Soon Nnu Ego had one more boy Adim, a twin’s girl and many more. Nnu Ego was scolded by her childrens also for not doing her work properly, of serving her childrens, “Oshia screamed with all power in his lungs, ‘Mother!’ He yelled again and again. How dare she forgets her only job and leaves him by himself on such night?” she after attaining motherhood realized once again that she became a slave of her own idea of motherhood, it occurred to Nnu Ego that she was a prisoner, imprisoned by her love for her children, imprisoned in her role as the senior wife. She was not even expected to demand more money for her family; that was considered below that standard expected of a woman in her position. “it was not fair, she felt, the way men cleverly used a woman’s sense of responsibility to actually enslave her. They knew that a traditional wife like herself would never dream of leaving her children”. Adaku was Nnaife’s another wife who left him and became a prostitute to earn her own money and live her own life, Ego realizes that although Adaku may be socially snubbed, she is better off than Nnu Ego, who is respectable, Adaku was unacceptable by society but she was free. Nnu Ego was left with dying hopes and demanding childrens, Oshia (the first son of Ego) demanded to go to school and take higher studies “but mom I love school. All my friends are there.” Ego somehow manages Oshia’s school, but there was no peace “Oshia came up with the idea that he was going to the grammer school for hiher studies”, by listening to Oshia, Adimalso started demanding the same. “I shall go to a Secondary School. I shall go further than that,” “ Her love and duty for her children were like her chain of slavery” but still she reasoned, children become people. They would one day grow and may help their mother.

But at last when she was unable to bear the demand her children’s demands, they started blaming her and regarded their father the hero, they forgot all the sacrifices Ego did for them. During her service as mother she lost her all beauty, she started looking like a woman in her seventies. During her mid age she became a woman who with many children also faced loneliness. She repents for her earlier idea of attaining motherhood, she told herself that she would have been better off had time to cultivate those women who had offered her hands of friendship; but she never had time. With worrying over the child, pregnancy and the lack of money, coupled with the fact that she never had adequate outfits to wear to visit her friends, she had shirred away from friendship, telling herself she did not need any friends, she had enough in her family. The society, for whose

identity she accepted motherhood, those people only blamed her for bringing up her children badly. There was Oshia in America, not caring at all and though Adim was keen on having footstool in Nigeria Nnu Ego suspected that he too would prefer to leave his family and go abroad. She still had three younger ones on her hand with no money at all. Society branded her a bad woman, she had to live in isolation. Once Nnu Ego laid down by the roadside, she died there quietly, with no child to hold her hands and no friends to talk to her. She had never really made many friends, so busy had she been building up her joys of a mother.

Conclusion:

After analyzing both the works and their female protagonist we can come into the conclusion that Nnu Ego, going through the traditional and cultural norms to prove her existence and achievement in the society could not gain success, in result she only possessed slavery for her. The truth is that society and tradition is a game stimulated by male, and in the game of male a female cannot attain her existence by following their game rule, Nnu Ego also at the end learned that a society demands children from a woman, if the child is good it belongs to father and if the child is bad, the blame will go to mother; so one to attain her existence in this game she needs to break the rules like Efuru, who blurred the society rules and freely in life and end up creating her own identity; Nnu Ego also became a successful trade woman, but she did this with the identity of a slave of her husband. She in order to earn her existence in society ended up dying as a socially discarded woman. She died in loneliness after having seven childrens, which is the result of her participation in the game of male, society.

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**ENVIRONMENTAL CONSERVATION IN TERMS OF
CONTRIBUTION FROM WOMEN**

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ABSTRACT: *Industrialization and various anthropological activities has led to the depletion of many natural resources and brought changes in environment, which are unfavourable, not only to the human beings but to all flora, fauna and existence of whole earth.*

Women has taken part in conservation of environment and sustainable development. Rural women take up several hard work and engaged in agriculture. They take care of various agricultural work like weeding, crop cutting and collection, storage, work related to live stocks and so many allied activities. They perform each work keeping the sustainability factor intact. Thus they play important role in developing the economy of the villages. But, they face constraints in accessing land, credit, and other opportunities. Mostly they work as labourers.

There have been many schemes for women of rural origin, to empower them, but still much is to be done. Regarding skills and their contribution to the society and environment women are much ahead.

In this paper, role of women for conservation of environment, the constraints they face and policies for the improvement are being discussed.

KEYWORDS: *Women, environment, resources, agriculture, sustainable development,*

INTRODUCTION:

There are many incidences and examples where we see that man made changes has caused many changes in the environment. Although humans work for their 'progress and development', but actually if we see, Industrialization and various anthropological activities has led to the depletion of many natural resources and brought changes in environment, which are unfavourable, not only to the human beings but to all flora, fauna and existence of whole earth. Pollution of water, air and soil are the results. Women has taken part in conservation of environment and sustainable development. Rural women take up several hard work and engaged in agriculture. They take care of various agricultural works like weeding, crop cutting and collection, storage, work related to live stocks and so many allied activities. They perform each work keeping the sustainability factor intact.

Thus, women plays an important role in developing the economy of the villages. But, they face constraints in accessing land, credit, and other opportunities. Mostly they work as labourers. It is the capability of women who does multitasking, they use the resources in sustainable manner too, as they are home makers. This quality of women has helped 'sustainable use' of the environment.

There have been many schemes for women of rural origin, to empower them, but still much is to be done. Regarding skills and their contribution to the society and environment women are much ahead. There is great role of women for conservation of environment.

OBSERVATION, DESCRIPTION AND DISCUSSION

Many times government improves its policies to remove gender inequalities and safeguard of the environment to remove the constraints women face and frame policies for their improvement.

But, despite of the efforts, the imparity remains there and women have less role in decision making. Women are considered weaker sex since ages. They are considered mainly responsible for the house hold work only. There are violence against women. Economic disparity lies as they are considered unequal. Their workload is

more than men which is still not recognized. Therefore, they have barriers to execute their plans to conserve the environment. [1, 2]

Chipko movement:

In India, the famous 'Chipko movement' was one of the strongest movements or *andolan* to protect trees and forests. It was started in Himalayas Uttarakhand during 1970s. It was inspired by 'ahimsa' and it was a nonviolent movement. Several women took part in this movement and it gained success. Names of Suraksha Devi, Viruksha Devi, Gaura Devi, Sudesha Devi are there. Many more women were the part of this movement, these are only few names. If we see the history, we come across many such examples. [2, 3].

Beijing platform:

Internationally, there was a 'Beijing platform' for the action, which encouraged the sustainable development of environment and involving women into it. The motive of this platform has been to reduce the gender discrimination and encouraging women. They brought women in decision making. This platform also strengthened their role nationally as well as internationally. It built international commitments, e.g. Dublin statement regarding water reservation and sustainable development.

Agenda 21

-In 1992, Agenda 21 includes specific actions by women for the conservation of environment. It included Rio declaration along with the principles of forest management and conservation. Convention on biological diversity was in 1996 and Meeting for desertification problems in 1996 took decisions to improve the environment. [5]

In 2002 United Nations commission for women status took up the decisions on the policies for enhancing power of women to improve gender equality in time of **natural disasters**. World summit in Johannesburg held in 2002 was on sustainable development and efforts by women to attain it. The land rights of women were recognized. [4, 5]

There was Convention in 2004 for organic pollutants that were persistent. Women as voice for environment (WAVE) was established in United States in 2004, for the involvement of women in the stream of environmental conservation. It was recognized by United Nations Environmental Programme (UNEP).

The UNEP governing body considered environmental policies to bring government and UNEP together for making environmental policies to improve gender inequalities in 2005.

Women plays very important role in management of resources and their conservation by their sustainable roles, they have power to 'create'. They remain close to nature and continuously give their contribution for its improvement. [3, 4, 5, 6].

Conclusions and steps to be taken:

Gender biases should be curbed.

Women should get a secure environment for their movement in forests and natural places.

They should be promoted with incentives for the work done for the environment.

Power of women should be increased especially rural women. Women organizations should come forward for their improvement.

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Techno English Language – Instructed With Multimedia

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***Abstract:** Firstly, this paper presents a brief introduction about multimedia and its related elements in connection to language instruction. Multimedia technology and its use in English language teaching play a significant role in present days. It is also critically presented that the selection and use of various media in teaching and learning English. The sounds that used thoughtfully provide a good stimulus to imagination in a learner or else it becomes an obstruction which disturbs the learner's concentration. This paper also presents various educational concerns with multimedia in connection to language learning along with some of the prerequisites for using multimedia technology in English language instruction. Further, the use of interactive multimedia is discussed along with various advantages and disadvantages of using multimedia in English language teaching and learning. Finally the conclusions are drawn by means of the review of literature mentioned.*

Introduction: Multimedia technology is a combination of various technological elements such as audio, video, graphics, animation and text. The enormous use of multimedia technologies in language education in recent years growing so much and it will continue in the coming years too. The multimedia technology is easy to use because all of its elements have existed even before these new technologies. Therefore multimedia technology combines all elements into a potential new educational tool, particularly in the hands of teachers as well as students too. In the interactive multimedia the combination of the five basic kinds of media into the combination of the five basic kinds of media into the learning environment, they are text, video, sound, graphics and animation. As the mode of learning is interactive but not linear, a learner or instructor can select what to do next.

It is essential to know in the part of teacher and students that what element of multimedia is more effective than others. The language teacher must able to choose appropriate media for his teaching and the students in their learning as the interactive multimedia is more similar to building a web in which one idea connected to another and allowing various choices in the process of learning. Text has the most impact on the quality of the multimedia interaction than of the multimedia elements. Basically, text provides the important information and it has a role to play in connecting all the other multimedia elements together whereas sound is generally used to highlight a change from one idea or one page to another. Mostly, sound synchronized to screen display, enables language teachers to present lots of information at a time.

The sounds that used thoughtfully provide a good stimulus to imagination in a learner or else it becomes an obstruction which disturbs the learner's concentration. It is obvious that the presentation of teaching and learning material by using the visualization capabilities of vide can be immediate and powerful. Animations are used to display changes in position over time and to present language content slowly to students so that they can have enough time to understand it in tiny parts. The use of graphics provides the most creative possibilities for a learning a language. The graphics can be photos, drawings, pictures from a CD, graphs from a excel spreadsheet or something taken from online sources.

Educational Concerns with Multimedia : The combination of various types of media in this digital and modern educational system captures the ethos of the new multimedia technological era. As multimedia combines video, text, still images and sound, it provides an effective teaching and learning sources. Though some say that mere installation of the technologies into education institutes will get improvement in learning, but it is refused in reality as all these costly technologies which give a little result unless the educational institutions provide necessary professional training, technical support, supply of adequate and appropriate

software, able class room management, and an effective curriculum. Thus, the full scope of using multimedia technologies for language learning in secondary and higher education can be witnessed only after there has been some re-constructing of the way learning experiences are offered in the traditional colleges and universities. It is very essential for a language teacher to know about multimedia technologies in order to use them effectively within the language curriculum.

Prerequisites for using multimedia in English language learning: English language learning needs of using multimedia technology into a practical context is undoubtedly advantages, but it is a complex as well as a challenging activity. All of the multimedia formats available such as text, sound, video, animation and graphics, already exist in one form or another in most modern libraries. The language students can explore an almost abundant variety of information. All the latest technological advancements in education are certainly useful in promoting quality of teaching and learning and there should be proper utilization of these technologies, otherwise it is meaningless just as 'the knowledge gained soon becomes the knowledge forgotten'. It is a teacher's responsibility to provide language students a chance to prepare multimedia material of their own which certainly leads to many educational benefits. Students can work with multimedia material in many directions:

- (a) as researcher, language students should able to find and choose the multimedia for understanding of a particular language element.
- (b) As authors they should able to know the purpose of using the multimedia and to get intended educational benefits.
- (c) As designers, must able to choose the suitable multimedia to share the language related concepts chosen.
- (d) As writers, the students should able to find a way to fit the information to the container including the manner of linking the multimedia information for other to retrieve for further usage.

It is very important to know the audience and the technical specification of users' machines while choosing the suitable medium for usage. There may be technical reasons for choosing which multimedia element will best communicate certain concepts.

It is necessary to follow certain principles in using the multimedia technologies in teaching as well as learning of a language. The medium we choose should be congruent, pertinent as well as need to be consistent with other multimedia elements presented for being more effective. Moreover it is necessary to apply the latest technology and instructional designs. For instance, enough care should be taken while using visuals for aesthetic reasons. There is a danger that the misuse of any one visual element can cause misrepresentation of multimedia and it will become a great barrier to instructional content and obstructs the process of learning, even if the multimedia application overall may, in all other respects, follow the essential principles of instructional design so far. It is also essential to remember the nature of the audience, especially their age group and cultural aspects etc.

Advantages of Interactivity through Multimedia usage : It is obviously that a computer based multimedia technology requires a minimum amount of interactivity as a school exercise book has to remain reliable as a teaching and learning material. Many educationists had already showed that certain ways of learning becomes easier and long lasting one with the participation of a learner in some way or the other with learning material. In fact, an aspect of interactivity in multimedia or its creation is actually the duty of the multimedia expert or application designer. The interactivity in multimedia technology depends on the capability of the network with dual way communication in connection to the ability to deliver a moving picture or a sound quickly for to enable learner's participation in two-way mode, for instance online video conferencing.

A Typical Multimedia supported Language Classroom and its Resources : The multimedia technology supported classroom teaching has increased in complexity. It is the past scenario that a language classroom needed some seats for the students, a black board, and a table for the language teacher. Now a days, the advent of new educational technology, many multimedia aspects and other TLM such as overhead projector (OHP), interactive whiteboard (IWB), a television with a video player, the computer with required networking functionalities. This kind of multimedia technology in language classroom demands some costly equipment with good maintenance. Using these technologies, an English instructor can telecast a live lecture digitally to many remote learning sites. So it is very helpful in getting education even from home by joining a live learning sessions. The ways in which students or learners in multimedia sessions access multimedia or

connect with others have important consequences for the storage and transmission systems. The demands on a connecting network are very different in each access mode. Students learn to make use of multimedia as an aid to retrieving information from many sources such as digital libraries and multimedia servers that could support computer assisted learning environments in language learning. A typical multimedia provides the lecturer various benefits including: Assisting in meeting educational objectives, promoting students understanding, demonstrating language events, showing content related material, conducting examinations which would otherwise be challenging. The use of multimedia technology and its outputs should be done carefully so that it will not disturb other learners working in the same classroom. A number of students can perform similar activities at the same time on a network and the lecturer must decide whether to control the activities via the media of the multimedia technology.

Advantages and Disadvantages of using Multimedia in English Language Class : Due to the availability of various multimedia aspects such as audio, video, animation, graphics and text, there is a great scope for an English teacher to include all these technologies in the teaching process at various stages such as planning, practicing and evaluating the language related issues. The instructional multimedia can provide great opportunities both in teaching and learning of the language. Some of the most important advantages as well as disadvantages can be listed as follows:

Advantages :

- Promotes motivation for English Learning.
- Provides opportunity to improve students' communication abilities.
- Gives scope to enhance the cultural values of the English.
- Plays a great role in developing efficiency of a language teacher.
- Promotes classroom interaction between and among the students and teacher.
- Creates a learner-friendly environment
- Provides learning opportunities within and outside language classrooms.
- Provides flexibility in terms of course-content and time.

Disadvantages :

- Lays too much emphasis on auxiliary elements of teaching
- Neglects real-time classroom instruction
- Expensive to conduct multimedia supported classrooms
- Demands some necessary technical skills
- Changes the role of conventional teacher
- Threat of becoming techno-slaves.

CONCLUSION: Hence, from this study one can conclude that the implementation of multimedia technology in English language teaching and learning is highly beneficial as it provides opportunities for students to learn practice and retain their knowledge creatively exploring their five senses. The disadvantages of using multimedia technologies in language can be efficiently tackled with proper technical knowledge and careful designing of teaching and learning material. With the expansion of technology in present times, multimedia technology is becoming cost-efficient and so this education technology will have a great future.

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Globalisation & Imperialism in Black Africa

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Abstract: *The result of globalisation in Africa is basically a competition between the Developed World and the slums of the African villages where a preponderant majority of the people daily sink deeper into poverty and misery. Not only African countries but Asian countries too have to take into account the ever-expanding interconnection of socio-cultural issues and economies in the management of their national affairs. The states are losing their capacity to govern and to regulate in an increasingly borderless world with an increasing homogenization and domination of traditional cultures. African societies, for instance are forced into accepting uniform moral principle of what is right and wrong within the global cultures. Scholars and writers often focus attention on economic aspect of globalization, while ignoring the cultural aspects. This present paper seeks to examine an article Impact of Globalization on the Traditional African Cultures by Kabiru Ibrahim in a bid to understand what exactly is globalization, and how we can conceptualize this phenomenon ; its impacts on the development of African cultural norms and values.*

Keywords: *globalisation, uniform moral principle, interconnection, domination, developed world.*

Introduction:

According to many scholars, the dominant idea of contemporary bourgeois thinking is that increasing international integration of economic activity, or “globalisation” will lead to prosperity and peace for all. But globalisation is not a concept that is positive; it is an ideological construct used to trumpet capitalist victory – to conceal the crisis-ridden nature of the system and its perpetual failure to meet the needs of the world’s working class. The article entitled « Impact of Globalization on the Traditional African Cultures » by Kabiru Ibrahim gives a wholesome picture of how African polity and culture are impacted by this globalizing trend. To quote him “Globalization is a critical tool for cultural homogeneity and end to cultural diversity in the world.” He states further that technology helped in its advancement through the creation of Satellite Internet network. According to Kaiburu Ibrahim “Globalization is a critical tool for cultural homogeneity and end to cultural diversity in the world.”

Development:

Contrary to popular usage by the media and various political and economic commentators, 'Globalisation' is not an objective or neutral term which simply describes the contemporary world economy. It is closely linked to the ideology of neo-liberalism. The two concepts share a chemistry. While globalisation asserts the inevitable victory of market forces over everything that stands in their way, neo-liberalism extolls its beneficial effects.

Globalisation is quite a slippery notion – more of a buzzword than an explanatory concept. John Ralston Saul underscores the trends predicted from the theory of globalisation: ‘Increasing international integration of economic activity’ is the central tenet of the Globalisers, whatever else they believe. But as we know capitalism cannot achieve an integrated, balanced development that can eventually lift everyone out of poverty and deliver prosperity for all. In that sense the globalisation prospectus is a fraud.

Lenin argued that the competitive capitalism of Marx’s time had been replaced by an economy dominated by monopolies. Likewise the era of free trade described by Marx had been replaced by the erection of tariff walls. One way to vault over tariff walls was to invest in other countries to produce goods there rather than exporting the commodities into that country. So, the export of capital supplemented the export of goods. Those tariff walls were erected to defend hostile national capital blocs arrayed against each other. The

imperialist powers divided the rest of the world among themselves as colonies and spheres of influence. The paper seeks to review « Impact of Globalization on the Traditional African Cultures » by Kabiru Ibrahim. The important deliberations made in the article are worth taken into considerations.

A number of scholars (Mbiti, 1969; Gusau, 1981; Oke, 1982; Tahzib 1983) have shown that Africa had its own system of health care before the advent of colonialism and the introduction of western medicine. Mbiti (1969) observed that “every village in Africa has a medicine-man within reach, and he is the friend of the community. He is accessible to everybody and at almost all times, and comes into the picture at many points in individuals and community life.” In other words the various cultures had developed their medical system in line with their needs. There were various categories of practitioners of the art within these cultures. These traditional practitioners maintained the health needs of the population and included specialists like bone-setters, herbalists, midwives, diviners, magician-healers, oracle men (Mbiti, 1969; Oke, 1982; Tahzib, 1983.) these practitioners were traditionally compatible with their client (patient). For instance, Gusau (1981) noted that Hausa/Fulani people of Nigeria share the belief that traditional bone setting is generally believed to be better than the one done in hospitals. While Mbiti (1969) observed that Azande is an ethnic group in the East Africa, what ever the nature of disease, illness, misfortunes, the Azande attribute the cause to witchcraft while requires a witch doctor for its care. These observations support the fact that the traditional practitioners were highly ubiquitous and the services rendered were in consonance with the socio-economic conditions of the African as it is with other parts of the developing world.

Conclusion:

In conclusion, we would like to argue that globalization of culture in Africa is nothing but cultural imperialism manifesting through the domination of the indigenous culture both in the materials and non materials modes by the foreign cultures. The paper also shows how cultural imperialism adversely affected the indigenous family structure, traditional diagnostic and therapeutic system of care in Africa and how African pre-colonial economies were destroyed or incapacitated by the forces of globalization. Though western civilization has many good things to appreciate, overemphasis on it at the detriment of our cultures is not good for our development derive, to neglect our cultural heritage is to abandon a good chunk of the criteria that determine our wholeness and originally. Therefore, there is need for proper education on the African cultural heritage in the continent. To be educated is to be intellectually, morally, physically, psychologically, socially, spiritually as well as culturally balanced.

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Language for Manipulating Purpose

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Abstract: *Language is so powerful that it plays a significant role in every aspect of life. It prepares, accompanies and influences our social life. It also stands for identity and power for a nation as well. Language helps the community to become aware of the issue that may have escaped. People will be in a position to choose what to believe and what not to believe, what is doubtful or questionable. This paper aims to give a brief introduction of language as power. It will highlight the oppressed and downtrodden of a society through a research on "Arson Attacks in the political unrest" in Bangladesh. It will include the problem statement, methodology, findings, text explanation and the data used for the research. It is not unlikely that different media agencies driven by imperialistic temperament, will try to manipulate the commoners for their own interest. Henceforth, it's worth investigating the manipulation practices of the media agencies and more specially the print media for the study to expose their real intentions, considering the theme of the conference "Literature, Society & the Global Media". In newspapers there are many articles and sometimes there are issues that are not apparent. Most of the time the newspapers want to sensationalize the news for their own interest and sometimes for the sake of the government or some particular party. In the news based in my mini research the victims and culprits are tried to be shown to the general public. Victims are apparent but culprits are not clearly identified. The visuals which are published are very sensational. It makes people sympathetic towards the victims. The visuals and the verbal news are combined to draw the attention of local and global people. Based on the political view of this region the culprit is always the opposition. The intended of this study might address the academics, researchers, media agencies and the commoners of the society.*

Introduction:

Language is a powerful tool. It prepares, accompanies and influences our social life. It also stands for identity and power for a nation as well. Language helps the community to become aware of the issue that may have escaped. People will be in a position to choose what to believe and what not to believe, what is doubtful or questionable. Media agencies driven by imperialistic temperament always try to manipulate the commoners for their own interest. In newspapers there are many articles and sometimes there are issues that are not apparent. Most of the time the newspapers want to sensationalize the news for their own interest and sometimes for the sake of the government or some particular party. In the news the victims and culprits are tried to be shown to the general public. Victims are apparent but culprits are not clearly identified. The visuals which are published are very sensational. It makes people sympathetic towards the victims. The visuals and the verbal news are combined to draw the attention of local and global people. Based on the political view of this region the culprit is always the opposition.

ARSON ATTACKS IN THE RECENT POLITICAL UNREST: A CASE STUDY ON MEDIA MANIPULATION FOR OPINION SHAPING

Problem Statement:

Critical Discourse Analysis (CDA) critically analyses social discourse, enabling us to better understand the issues and agendas embedded in contemporary society. Empowering us with the sort of knowledge that we

lacked previously, CDA enables us to make informed and conscious choices by expanding our rational faculty (M.S, 2008). It is the process, system or method for critically analyzing instances of discourses in order to unveil or expose hidden agendas embedded in society. (Haque, 2008:483)

In newspapers there are many articles. In the articles there are many issues that are not apparent. Most of the time newspapers want to sensationalize the news for selling their newspaper and sometimes in favor of the government or some other parties. In the recent arson incidents there were clearly identifiable victims and the culprits. But in newspapers, victims are apparent but culprits are not clear. The reports and the visuals which are published are very sensational. The visual and the verbal news are combined to draw the attention and are also published internationally. Point remains that the presumed image of culprits in this region are always at opposition. That's why research of this nature should be done through CDA prospective.

Methodology:

Fairclough (1995 a) believes that his framework is appropriate for drawing socio-cultural changes in the sense that it foregrounds links between social practice and language, and for the systematic investigation of connections between the nature of social process and properties of language texts. His model for CDA consists of three interrelated processes of analysis which are tied to three interrelated dimensions of discourse. They are:

1. The object of analysis (including verbal, visual or verbal and visual texts);
2. The processes by which the object is produced and received by human subjects;
3. The socio-historical conditions that govern these processes

Fairclough's (1995 a: 97) dimensions requires a different kind of analysis:

1. Description – deals with the linguistic property of the text.
2. Interpretation – deals with the relationship between the discursive process of production and interpretation and the text.
3. Explanation – deals with the relationship between the processes (production and interpretation) and the social conditioning.

In order to analyze the text, Fairclough's three dimensional approach has been used. The data used here are collected from the new paper "The Daily Star". The articles are published from 15 January to 2 February 2014.

Analysis & Findings:

1.Blockade turning way too costly for people: 21 Jan, 2015

Victim and family	Dialogue	Time & Area	How much burnt & Where treated	Accused	Received help
A) Fazlur Rahman, a rickshaw-puller, with a family of four members	1) "I don't know what my fault was" 2) "I didn't know driving rickshaws is prohibited during the blockade". 3) " My younger sister is an SSC examinee. I don't know how to manage the cost of her study and the cost of my father's treatment" (son).	10:30 pm in Colonel Haat area	35% burns in his body. Treated at (CMCH) The wound covered his wrists and legs from below the waist	Such stories have been produced all most every day, since Jan-06, when BNP-led a country wide blockade	The family has received financially assistance from C.M.P and AZM Nasir Uddin (G.S) of Chittagong City Unite of A.L

B) Tajul Islam, a truck driver, family of five members	1) " I don't understand politics. I am the only earning member. I have three daughters, two of whom a going to school". 2) " I have to pay 5000/-every alternative day". (wife)	8:30 pm in Comilla Kotbari	20% burnt, entire face, left leg & hands (CMCH)	----	---
C) Munni Dhar and her family (son, husband), bus passenger	1) "She is lucky enough that her eye balls were not hurt". (doctor) 2) " Ghost tried to kill us" (son)	8:30 pm at AJ Chowdhury College Bazaar	He eyes were operated in (CMCH). He son had five stitched in his forehead	----	---

2. Innocents the main victim of Violence: 21 Jan, 2015

Victim and family	Dialogue	Time & Area	How much burnt & Where treated	Accused	Received help
D) Monowara Begum, (35) bus passenger		At Rangpur on Jan 14	Died, suffer 63% burns, at CMH, Dhaka	BNP-led 20 party alliance Attack allegedly by Jamat Shbir man	---
E) Ambia Begum (48) bus passenger	" I had no idea that I would have to take her to our son as a patient"(husband)	Chapainabanganj	Injuries on face, throat and hands		---
F) Jinnat Ali (40) Police Constable	-----	In Chuadanga at 8:45 pm	Chuadanga Sadar Hospital		---
G) Mannan, Rickshaw puller	-----	Doyel Chatter 7:15 pm	DMCH		---
H) Helal Uddin Shoe Trader	-----	Siddique Bazar 7:15 pm	DMCH		---

3. Bomb attacks on Police van: (18 Jan 2015)

Victim and family	Dialogue	Time & Area	How much burnt & Where treated	Accused	Received help
I) Five policemen	-----	at night at capitals Matsay Bahabon intersection	DMCH	Action Battalion arrested 3 Jamat Shibir man Police and witnesses said 20 party men gathered in the area	----- -----

				for a meeting, a crude bomb was blushed after the left	
J) Sultana Diva (23) M.A Student Bus passenger	-----	Rayerbagh area Dhaka around 9:45 am	received primary treatment at Dhaka National Medical College & Hospital		----- -----
K) Fazlur Rahman (52)	-----	Chittagong	Admitted to (CHCH) burns on hand and lower part on the body		----- -----

4. Arson Victim dies, 3 cops hurt in attack: (2 Feb, 2015)

Victim and family	Dialogue	Time & Area	How much burnt & Where treated	Accused	Received help
L) 3 police was injured	-----	in Shirajganj on 1st Feb		Jamat activists hurled a crude a bomb Law enforcement arrested more than 100 BNP Jamat men for their alleged links with violence	----- -----
M) Nur-E-Alam a contractor	" We tried our best to save his life but failed" . (brother-in-law)	At Jatrabari around 1 pm on 23 Jan	died, 48% Burnt		----- -----
N) Sabbir (12) was injured	-----	in Lalbagh	Left leg was injured		
O) Officer in Charge, Tajul Huda					

5. burnt to Death: (15 Jan, 2015)

Victim and family	Dialogue	Time & Area	How much burnt & Where treated	Accused	Received help
P) Five people	-----	At Jaagirhat in Rangpur early on 14 Jan	Burnt to death (a victim was burnt	A case was filed against 120 Jamat Shibir men for their	

including a child			beyond recognition	alleged involvement in the arson attack . In Feni Jubo League man was beaten to death by Pro-blockade pickets . Poloce detained 19 BNP & Shabir men from different Upazilas in Chittagong	-----
Q) 15 People were injured. Among them 5 were burnt and one of them was in critical condition (bus passenger)	-----	Rangpur Dhaka highway	Treated at Rangpur Medical College & Hospital		-----
R) Tasiran Bewa (bus passenger)	"Every one tried to get out through windows" bus passenger	Jaigirhat are in Mithapukur around 2:00 am	Brought to DMCH, Doctors declared dead around 11.00 pm		-----
S) 5 Injured	-----	at Khilkhet around 10:45 pm			-----
T) Ovi (19) Student & Jibon shop employee	-----	at Bangabazar around 8.00 pm	Ovi's face blown by cocktail hit treatment under DMCH		-----

In the articles, the name of the victims, their profession and detail particulars of their of their families are published. The time and area of the attacks are mentioned. The most important thing is that – How much of the body is burnt is also mentioned clearly. Almost in every article it is mentioned that the incidents are happening since Jan, 6 when BNP-led a countrywide blockade. The dialogues as- "(i) I don't know what my fault was, (ii) I don't understand politics", (iii) " I had no idea that", (iv) We tried our best to sea....." are used to sensationalize the public . The percentage of burning and the body parts are mentioned (face, leg, arms). By mentioning the time and area it is depicted that the incidents are happening all

over the country. The visual of the victims are with every article. Their visuals are used to show how inhuman actives are happening all around the country.

Text Interpretation:

After analyzing the 5 articles on arson attack of "The Daily Star" it is clear that death toll in violence rises and numerous vehicles were torched. As the two major political rivals stick to their guns violence rages on killing and injuring mostly the innocent people. Common people who are not linked to politics directly are the victims. Businessmen were counting loss and farmers were helpless with their crops rotting away. Common people want an end of the crisis. Only handful of long route buses operated and train schedules went disoriented. According to "The Daily Star", during the blockade violence 2015 (Jan 05-20) 26 people died, 800 or more are injured and around 250 vehicles are torched. Police and law enforcers are arresting BNP & Jamat Shibir men from all over the country accusing them of the violence. Cases is filed for their alleged involvement in the arson attacks. Fire service officials and the Doctors of the hospitals are trying their best to fight with the situations across the country. Public awareness is increasing by the help of the visuals (photo) but there is no such evidence that these people are getting any help from the government.

Text Explanation:

From the interpretation of the text (the articles) it is evident that the opposition are accused for all the misdeeds. It is shown; the media (T.V and newspaper) accused BNP and Shibir for all the arson attacks. But the social media tried to depict some reality. For this reason the social media (internet, face-book) was blocked for a certain time. The owners of the T.V channels were given order not to produce any news without any supervision. The news papers were also been restricted to publish news only after proper supervision. The verbal and visuals in the new-paper are used combined to arise sensation. Whatever the new papers are publishing and whatever said by the police and law enforcers are directly accusing the opposition. But in reality common people cannot raise their voice but they don't believe everything about the news paper. They think that for all the attacks BNP or Shibir are not always responsible. Because sometimes the people of the ruling party are also caught for the misdeeds and also caught for the misdeeds and making the petrol bombs which are used for the arson attacks. And some of the pickets were just hired for throwing the petrol bombs in the vehicles. When captured, they admitted that they were hired for the purpose but they don't know the people who paid them for the work. So, it is clear that the victim of arson attacks were made clear but the culprits were not clearly apparent.

Conclusion:

To conclude, it may be said that there is a vast gap between the really and the news of the articles. Whatever is depicted is true but partially. One side of the coin is pictured but the other side is hidden. The new papers were working for their own benefit selling the stories of the victims but the victims are not benefited through this effort to a meaningful extent. The victims are clear but the culprits are anonymous. Though the new papers were accusing the opposition and their allies for all the attacks but there is a clear fiction between the articles and the reality.

Source:

1. Star Report. (2015, Jan 15). 5 burnt to death. The Daily Star. P.1
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**An empirical study on Positive & Negative Impact of Social Media on
Society – w.r.t Google, You Tube and WhatsApp**

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1. INTRODUCTION

Society and Media are interrelated. The extensive impact of media on society can be easily observed these days. Technology is playing a vital role, paving way for the media to expand its domain and in enhancing the thoughts and ideas of people. Our society welcomed every advancement in the technology, right from yester year's printing press to today's data analytics and also ready to accept the artificial intelligence in the coming era. Media is also transforming from traditional approach to modern approach. Today information is available to the public at their fingertips through smart phones or tabs. Media is making use of digital platforms such as Google, YouTube, Whatsapp, Facebook, Twitter, MySpace and these platforms opened the doors of society's thoughts, ideas and enhanced the imagination, expectation and creativity.

Social Media is becoming more popular among both urban and rural areas. Radio played a vital role in rural areas by bringing awareness on many programmes and educating the rural people on health, savings, marital relations, importance of education, and prominence to girl child and so on. Radio brought in imagination among the people and created thoughts in the mind through various programmes. Next is Television, which has shown much impact on the society as a T.V. can bring incidents in front of the people and make them to watch. This shifts people from imagination to reality.

The beginning of millennium changed the approach of T.V. from Government Channels such as Doordarshan to Cable operations (private). This increased the domain of programmes, which were limited from Doordarshan. This paved way for much impact on the viewers i.e., society, in turn. It has both positive and negative repercussions.

Till 2010, the media platforms were limited at the disposal of public. Mobile phones were serving with limited facilities till recent past. The advent of smart phones with internet connectivity has entirely changed the face of mobile usage with the users. Today the entire world can be seen in a mobile. The media platforms such as Google, You tube and Whatsapp is creating a new world to the users, taking them away from reality most of the times.

The usage of whatsapp has become most common irrespective of age group and necessity. The personal relation of the persons is less in percentage, when compared to whatsapp relation now a days. This is one of the most observed trend among the people in the present era.

In addition to Google, usage of other media platforms such as Youtube and Whatsapp is increased in our daily lives. Hence, there is a need to focus on the positive and negative impact of these platforms and for the purpose of the study, the literature review will give insights to elevate the study and attain the purpose of study.

2. REVIEW OF LITERATURE

S No.	Author (s)	Year	Conclusion from literature review
-------	------------	------	-----------------------------------

1	Vidyashri et al,	2017	The authors opined that the majority of the youth are attracted towards the technology associated with the media platforms such as whatsapp, twitter, etc., in downloading music, games, videos and movies.
2.	Shabnoor Siddiqui and Tajinder Singh	2016	From the literature it is opined that the usage of technology has become a routine feature and the social media has become a part of life, along with other works. The focus is more towards the information in whatsapp, which is sometimes leading to system failure.
3.	Annapoorna Shetty and Sawad Hyder	2015	The authors focussed on the trust with the information provided by the media to the public and the repercussions of such information, when they believe and put into action, which may have either positive or negative impact.
4.	Nia Crawford and Loebig	2015	The researchers opined that the affect of social media on youth is like a coin which has useful and harmful impact. It helps the youngsters to flourish, at the same time grab downward, hence youth should take care of using social media in their lives.
5.	Dr.Pooja Deshmukh and Prof.Sayali Deshmukh	2014	It is emphasized on the awareness levels on the usage of social media by the users and their understanding levels and also stressed on the issues discussed over social networking sites.

From the above review of literature, it is opined that the usage of social media has become a routine in their lives, sometimes the information leading to system failure, the trustworthiness of the information matter, as it may lead to good or bad repercussions on youth which may elevate them or grab them downward. The awareness and understanding of social media is the need of the hour today.

3. RESEARCH GAP

The above literature review emphasized on the usage of social media, awareness and understanding the social media platforms by the youth and the trustworthiness of the information provided. The focus was more given to technology advancement and its resulted in development of social media platforms. Hence, this study emphasizes on the impact of social media – both positive and negative w.r.t. usage of Google, Youtube and Whatsapp.

4. STATEMENT OF THE PROBLEM

The study takes into consideration the impact of social media on youth focussing on select platforms such as Google, Youtube and Whatsapp. The positive and negative impact is studied as a coin has both sides. This gives us a better understanding of the situation prevailing among the users of social media.

5. OBJECTIVES OF THE STUDY

Based on the research gap and the statement of problem, the following objectives are laid down for the purpose of the study.

- To study various social media platforms available in the society and its frequency of usage.
- To analyse the impact of social media on public w.r.t Google, Youtube and Whatsapp.

6. RESEARCH METHODOLOGY

Nature of Research	Descriptive and Analytical
Data Collection	Primary & Secondary
Sample Size	184
Sampling Method	Convenience Sampling
Statistical Tools	Descriptive : Mean & S.D.
	Analytical : ANOVA (ONE WAY)

Procedure of Testing

Framing Hypothesis and Testing the hypothesis by applying analytical tools

7. HYPOTHESIS

H01: Social media is showing impact in a positive way on employees, businessmen and others (students & home makers) .

H02: Among the social media users, youth occupy a major space.

H03: The social media platforms often attract and mislead the users with fake information.

H04: Google is serving the all groups of society.by making information available 24/7.

H05: Google, Youtube and Watspp are influencing our lives more than our people around us.

H06: Youtube is facilitating with more information in cooking, astrology, celebrities news, education information, climatic conditions and so on.

H07: Awareness among the public on the usage of social media its application in a right way brings benefits to the economy as a whole.

H08: The big data analytics and artificial intelligence era may bring tremendous changes in the application of smart phones and the social media platforms.

H09: Human relations are often getting affected by the users of social media with the essence of messages and information posted or forwarded to others.

H010: The impact of advertisements, messages and clippings of social media is more on the children of age between 5 to 15 years.

8. SCOPE OF THE STUDY

The scope of the study is confined to the select social media platforms such as Google, Youtube and Watsapp. The impact is studied only taking into consideration only select parameters. Further, the study is confined to respondents of Hyderabad only.

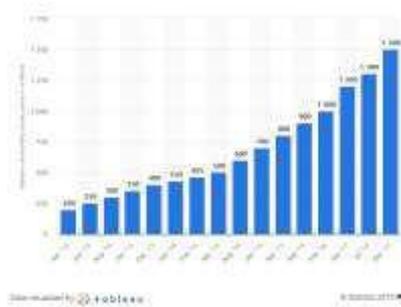
9. USAGE OF SOCIAL MEDIA SITES

- **GOOGLE:** In 2019, Internet penetration in India accelerated, like never before as per the annual reports released by “ Year In Search – India Report. The report also stated that, there are 350 million users connected to internet and using Google and they are consuming on an average of 8 GB mobile data per month. Spurred by affordable data and smart phones, India is coming online at an unprecedented pace. It is estimated that by the end of 2020, more than 650 million people in India will be connected to internet and use Google.
- **YOUTUBE:** Google-owned Youtube, during 2019 announced that India was its largest and fastest growing audience in the world with more than 265 million monthly active users. Youtube today has become the first choice for users to consume content, whether it is of information or entertainment.

Fig 1.0 YOU TUBE VIEWERS IN INDIA (YEAR-WISE)

Year	Youtube viewers (in millions)	% of Digital Video Viewers
2020	308.7	93.4
2019	271.9	93.5
2018	229.2	93.5

Source: Secondary Data



From the above figure, it is observed that the viewers of Youtube is certainly increased in 2020, when compared to 2019 and 2018 while the digital video viewers are 93.5 each in 2019 and 2018 and only reduced by 0.01 ie., 93.4% in 2020. This shows that there is very minute change in the digital video viewers.

- **WATSAPP:** The usage of Whatsapp started with multi-media message later in the same year released on Android and from that point Whatsapp marched to ubiquitous status. By the end of 2019, there are 350 million users of Whatsapp.

10. Data Analysis

I. Demographic Profile

- Gender

Table No.1

Gender	No.of respondents	Percentage
Male	98	53.20
Female	86	46.80
Total	184	100.00

Source: Primary

- Age Group

Table No.2

Age Group	No. of respondents	Percentage
15-25	87	47.28
25-35	58	31.52
35-45	19	10.33
45 & Above	20	10.87
Total	184	100.00

Source: Primary

- Occupation

Table No.3

Occupation	No. of respondents	Percentage
Employment	61	33.15
Business	49	26.63
Others	74	40.22
Total	184	100.00

Source: Primary

II. Respondents views (184)

- Social media is showing impact in a positive way on employees, businessmen and others (students & home makers) .

Occupation	S.A.	A	N	DA	SDA	Total
Employment	25	20	10	6	5	86
Business	34	18	05	12	7	76
Others	40	6	3	2	1	22
Total	89	44	18	20	13	184

Source: Primary Data

- Among the social media users, youth occupy a major space.

Age Group	S.A.	A	N	DA	SDA	Total
15-25	39	19	5	5	8	76
25-35	20	11	6	3	4	44
35-45	12	13	4	2	1	32
45 & Above	7	16	6	1	2	32
Total	78	59	21	11	15	184

Source: Primary Data

- The social media platforms often attract and mislead the users with fake information.

Occupation	S.A.	A	N	DA	SDA	Total
Employment	28	18	12	8	4	70
Business	24	9	10	4	3	60
Others	39	6	4	4	1	54
Total	91	33	36	16	8	184

Source: Primary Data

- Google is serving the all groups of society.by making information available 24/7.

Age Group	S.A.	A	N	DA	SDA	Total
15-25	45	32	5	4	2	88
25-35	31	12	2	3	3	51
35-45	12	7	3	4	1	27
45 & Above	9	5	1	2	1	18
Total	97	56	11	13	7	184

Source: Primary Data

- Google, YouTube and Watsapp are influencing our lives more than our people around us.

Occupation	S.A.	A	N	DA	SDA	Total
Employment	76	27	8	2	2	115
Business	21	10	9	2	1	43
Others	15	5	4	1	1	26
Total	112	42	21	5	4	184

Source: Primary Data

- Youtube is facilitating with more information in cooking, astrology, celebrities news, education information, climatic conditions, and politics.

Age Group	S.A.	A	N	DA	SDA	Total
15-25	28	36	11	3	1	79
25-35	21	21	9	2	2	55

35-45	11	12	4	1	1	29
45 & Above	8	5	5	1	2	21
Total	68	74	29	7	6	184

Source: Primary Data

- Awareness among the public on the usage of social media its application in a right way brings benefits to the economy as a whole.

Occupation	S.A.	A	N	DA	SDA	Total
Employment	21	19	29	11	6	86
Business	27	14	17	2	5	65
Others	8	8	5	8	4	33
Total	56	41	51	21	15	184

Source: Primary Data

11. The big data analytics and artificial intelligence era may bring tremendous changes in the application of smart phones and the social media platforms.

Occupation	S.A.	A	N	DA	SDA	Total
Employment	26	31	21	2	1	81
Business	27	12	27	1	1	68
Others	11	11	10	2	1	35
Total	64	54	58	5	3	184

Source: Primary Data

12. Human relations are often getting affected by the users of social media with the essence of messages and information posted or forwarded to others.

Gender	S.A.	A	N	DA	SDA	Total
Male	59	17	15	9	9	109
Female	37	21	6	8	3	75
Total	96	38	21	17	12	184

Source: Primary Data

13. The impact of advertisements, messages and clippings of social media is more on the children of age between 5 to 15 years.

Age Group	S.A.	A	N	DA	SDA	Total
15-25	47	20	8	6	4	85
25-35	20	12	6	4	3	45
35-45	12	6	3	3	2	26
45 & Above	14	2	2	7	3	28
Total	93	40	19	20	12	184

Source: Primary Data

11. Key Findings of the study

Based on the data analysis, the followings findings constitute the study.

- Of 184 respondents, Male are 53.2% and Female are 46.8%.
- Of 184 respondents, it is observed that, respondents of age group 15-25 are 47.28% followed by age group 25-35 are 31.52%. The remaining age group respondents are around 10.33% and 10.34%..
- Based on occupation, of 184 respondents, Others (Students, Home makers) occupy 40.22% which is higher than Employees 33.15%, followed by Businessmen only 26.63%.

ANOVA – (One Way Classification is applied to analyse the views of 184 respondents based on their gender, age and occupation in relation to their views on Social Media platforms such as Google, You Tube and Whatsapp).

S No.	Hypothesis	Calculated 'F' value	Critical Value @ d.f.4	Accept/Reject Criterion
4.	Social media is showing impact in a positive way on employees, businessmen and others (students & home makers)	2.78	3.478	Accept the null Hypothesis
5.	Among the social media users, youth occupy a major space.	3.97	3.055	Reject the null Hypothesis
6.	The social media platforms often attract and mislead the users with fake information.	2.68	3.068	Accept the null Hypothesis
7.	Google is serving the all groups of society.by making information available 24/7.	2.96	3.048	Accept the null Hypothesis
8.	Google, YouTube and Watspp are influencing our lives more than our people around us	3.41	4.025	Accept the null Hypothesis
9.	YouTube is facilitating with more information in cooking, astrology, celebrities news, education information, climatic conditions, and politics.	2.56	3.055	Accept the null Hypothesis
10.	Awareness among the public on the usage of social media its application in a right way brings benefits to the economy as a whole.	3.28	3.478	Reject the null Hypothesis
11.	The big data analytics and artificial intelligence era may bring tremendous changes in the application of smart phones and the social media platforms.	5.78	3.562	Reject the null Hypothesis
12.	Human relations are often getting affected by the users of social media with the essence of messages and information posted or forwarded to others.	3.01	3.478	Accept the null Hypothesis
13.	The impact of advertisements, messages and clippings of social media is more on the children of age between 5 to 15 years.	2.96	3.055	Accept the null Hypothesis

12.0 CONCLUSION

Based on the findings, the following conclusion are drawn

On par with technology, the social media platforms are also getting updated with features which are making us to visit the entire world. The information availability has become most common feature among our lives and making easier to know the unknown. The impact of social media has to be analysed from both positive and negative aspects.

The positive impact of social media platforms are as follows:

1. Google platform is doing a best job in imparting information irrespective of the age group and occupation of the people in society. It continuously serving with lot of information to the needy whenever we approach at its rescue. Google can be called as “Mother” because it never gets impatient in serving to its people, as a mother serves its children whole life.
2. You Tube is offering the best services by providing information on a wide range covering education, politics, recipes of various dishes (both veg-non-veg), astrological suggestions by the experts in the respective field, lectures on natural therapy, diseases and other health issues and so on.

In one way, You Tube is acting as a teacher to the people all over the world, as it imparting information on the unknown problems and bringing knowledge on the known issues/problems.

3. Whatsapp has become our family member in the recent years. In fact, it is more than a family member, say, a VIP. Since morning, rising from the bed, again till we go to bed, it will be with us only, serving our information needs, like a soul mate. No doubt, Whatsapp is bringing many people together, sometimes our school friends, childhood friends and many. Wishing on birthdays, marriage anniversaries, condolences and any other information which shows impact on our lives, Whatsapp is providing. It keeps us engaged all the times and serves as a best time-pass element when we are alone.

The negative impact of social media platforms are as follows:

- All the information provided by the Google cannot be taken as official/genuine data, particularly when we need authenticated figures/information.
- Sometimes, YouTube provides fake information which misleads the users to take wrong decisions or come to wrong conclusions and may pass on this information to others.
- The information provided by YouTube cannot be taken for granted in all situations, mostly in the cases viz., political news, flash news and news on celebrities and alike.
- Whatsapp is a big threat, particularly in case of making and meeting online friends. There are many instances, where people ended their lives with online friendship with the strangers.
- Whatsapp is widening the distance between human relations, as many of us will be chatting on Whatsapp, keeping aside our own family members or friends physically.
- Today’s generation is giving much prominence to virtual relations rather than real relations with their family or friends.

As it is observed from the above mentioned positive and negative impact of social media on society, it can be further concluded that, the usage of any platform should be based on the need and requirement, but not making it mandatory for every purpose.

13. SUGGESTIONS

- A social media platform should be used for the purpose of seeking information for the benefit of individuals, groups or institutions.
- Awareness should be created among the youth on usage and application of social media platforms, which should lead to enhance their knowledge on productive aspects, rather than unproductive, unethical and anti-social aspects.
- Subscribers of YouTube should subscribe only for those programmes which has some usage, message and moral. This is the only way to minimize fake videos and lectures.
- Usage of Whatsapp should be minimized among all the age groups among the families.
- Awareness should be created to both genders and to all age groups about various social media platforms, its usage and its application to the society.
- Last, but not least, Social media platforms should depend on us for its usage in a proper way, but we should not depend on them for the survival of our lives.

14. SCOPE FOR FURTHER RESEARCH:

Information availability has become a continuous phenomenon with the advent of technology and its advancement on marathon race. This is paving way for the development of social media platforms and showing

a great impact on the society irrespective of gender, age and occupation. Research scholars are not exception to this trend. Hence, there is a much scope for the research scholars to pursue research on the impact of social media on society in various ways such as “SWOT Analysis of Social Media Platforms”, “Issues and Challenges from Big Data to Social Media” and “Transformation of Social Media role with the advent of Artificial Intelligence” and so on.

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Male Identity Catastrophe in the Select Novels of Shashideshpande

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Abstract: *Shashi Deshpande is one of the noted Indian feminist writers who have shown their serious Concern within the depiction of women in literature and have expressed restlessness with the traditional positioning of women. Shashi Deshpande while fighting for the self-identity of women never failed to depict the insecurity faced by men secretly, because of the over expectation from them. When they can't meet the expectations of the society they feel inferior and frustrated. This paper presents the portrayal of men who react to such situation in their own way.*

Key words: *Frustration, Expectation, Inferior, Gender equality, Charity, Masculinity.*

Introduction:

Men are considered as the masters of the universe. In a country like India, continuous negative portrayal of men has caused frustration and confusion in males. If a mother is proud of her daughter she says she is the boy in our family whereas she never proudly says her son as the girl of the family. In India there are many social taboos as 'men should not cry', 'he should earn well to take care of the family', 'he should protect and take care of the women in the family' and so on. He should take the role of the guardian angel or the protector either willingly or unwillingly. Men are constantly implored to prove their masculinity which truly injures up a deep mess of confusion. According to Sigmund Freud men are defined by their pursuit of women which makes them feel highly dejected when they are rejected by women. Generally the male struggle is overwhelmingly personnel and cannot be discussed in public and it's mostly hidden in the name of masculinity. Gender equality cannot be just women's issue. Both men and women should share equal rights, responsibilities and opportunities. When feminism says that women are dominated and suppressed because of the male domination, men are also depressed because of excessive expectation and social taboos about men. When men cannot meet out the expectation of the society, they get entrapped in male identity crisis.

Mohan in Shashideshpande's '*That Long Silence*' tries to improve his position in the society by adopting all possible means. His main aim in his life is to keep his family with all the comforts. He tries to maintain his male identity through achieving this. He gets involved in a shady deal and consequently faces enquiry into charges of corruption. If the enquiry is carried on he will stand every possibility of losing his well – paid job which will mean terrible insecurity. In the Indian context it is important to understand why Mohan has resorted to the means of making money in a shady way. Mohan is not an exception from the stereotyped egoistic Indian husband who tries his best to prove his masculinity by all means.

He has been a dutiful son, in spite of the inhuman treatment meted out to his by his father and by extension he is a dutiful husband too. He regularly sends money to his family and makes it a point

to attend the death anniversary of his father every year and even bears the expenditure of it. While working at Lohnagar as an engineer he makes himself a scapegoat in the corrupt deals of the CE for securing spacious twin quarters for his family. And after moving to Bombay encouraged by his colleague Agarwal, he accepts illegal gratification, so that his family might live in comfortable house and his children might attend good school. He says 'It was for you and the children that I did this. I wanted you to have a good life; I wanted the children to have all these things I never had.'(6)TLS

This male identity crisis and ego causes Mohan losing his job, his subsequent disappearance coupled with the running away of his son who has been vacationing with their family friends Rupa and Ashok, comes as a terrifying prospect to him. The carefully built sparrow house appears to be cracked and the insiders cruelly exposed. It was like a house collapsed during monsoon when there was something desolating about the ease with which that had seemed almost contemptuously leaving behind an embarking nakedness.

From his boyhood Mohan desires to escape from the impoverishment of his youth through his own education as well as through the acquisition of a privileged language. The desperate poverty that resulted in his Brahminical family having to accept charity from the community, the ignominy from a Brahmins perspective of his mother's having to take work as a cook; and his father's heavy drinking and physical abuse of his wife and children. Mohan's desperation to transcend this background proves greater than his shame at receiving charity in only one area of his life. Seeing education as his only way out of poverty, he accepts school tuitions from a stranger; a wealthy old man takes special interest in him. Mohan's desire to marry Jaya is mainly because of her fluency in English. He wants to prove his identity in the society by marrying a convent educated girl and to have rich relations.

Even after marriage Mohan's identity process continues. He wants to earn more money and give his family all the comforts by all means, very often he boasts of his achievements to his wife Jaya. He talks about his friends and colleagues who are struggling to make both ends meet while he is well off and happy. Very often Mohan feels hopelessly insecure. Seeing my wife and children squatting on the bane ground, without having even master newspapers below them, in strike against the arrest of their husbands on charges of spying he says, 'Those women were sitting on the bane ground...like beggars. Imagine Jaya, people like us in the situation...how those men could have done such a thing. Imagine putting your family in such a situation. It seems totally irresponsible to me.'(5). Being risen from a very low position, the fear inherent in him haunts him every now and then.

Even in the case of his wife Jaya, Mohan is so proud that his wife is a writer. He proudly says that my wife is a writer. But he strongly objects to her themes which he suspects to have strong autobiographical over tones on a particular occasion he says

'They will all know now, all those people who need this and know us, they will know that these two persons are us they will think I am this kind of man, they will think I am this man. How can I look any one in the face again? And you, how could you write these things.' (143)

Manohar's identity crisis in the '*Dark Holds No Terror*' (Year) is more complex and crucial than Mohan's. Manu has had a special aura of his own as a promising poet and the dream boy of many of the college girls of his period. He used to take the girls by storm as a macho figure. Saru was enticed in his presence. Saru's admiration of his talents as a poet, the director of drama and the secretary of the literary association gives him the necessary confidence. When Saru wins Manu's love she sees it as her victory over the glamorous Padmini. But when they begin their life together it becomes a power race of two egoistic individuals. And in the race, Saru overtakes him effortlessly as a successful doctor. It does not take a long time to make her realize that Manu is not an equal partner to her. Her respect for him wanes when she recognises him to be a failure. Her profession gives her an indispensable respect in the society which makes her important and powerful over her husband.

The dream of total submission to a 'superior, superhuman male' working with him, for him and being his subordinate is only a transcend stage in the emotional growth of Saru's personality. The disparity of achievements between Saru and Manu leaves him completely insecure. Saru happily accepts the fact and says,

'...When we walked out of our room there were nods and smiles, murmured greetings and Namaste's. But they were all for me. There was nothing for him. He was almost totally ignored... and so the esteem with which I was surrounded made me inches taller, and I his bride. But now I was the lady doctor and he was my husband. $a+b$ they told us mathematics is equal to $b+a$. but here $a+b$ was not, definitely not equal to $b+a$. It became a monstrously, unbalanced equation top sided, unequal, impossible (Citation, 36 – 37).

It is this inequality which tortures and hurts Manu's male ego. Manu is not a male chauvinist by nature. He definitely has no reservations about treating his wife as an equal and as an individual. But unfortunately when her success as a doctor begin to highlight his failure as an under paid lecturer he degrades. Saru never tries to dominate Manu but in her, self-centred march to progress she nullifies Manu's existence and totally ignores him. During Saru's interview for a special issue on career women brought out by a woman's magazine the interviewer casually asks Manu – 'How does it feel when your wife earns not only the butter but most of the bread as well? (Citation, 182) Manu's total confidence gets shattered. His sense of insecurity starts with the explosion in the nearby factory. The loving husband in him dies when the neighbours wake up to the fact that Saru is not an ordinary housewife but an important doctor. But it reaches the point of culmination with the interviewer's query and a friend suggesting that a holiday could be possible if one had a doctor wife.

Saru's profession is exactly Manu's problem. But he shudders at the suggestion of his wife giving up the job. He cannot dream of going back to the shabby middle class way of life. Unable to accept the fact that he is a failure and Saru a remarkable success in her career, Manu lets his wounded male pride manifest itself in the form of sexual sadism. Sex is the only way through which he can assert his male power over her. Manu becomes a loath some, mean fellow when he enjoys the glory of his wife's success by day and tortures her at night. The economical superiority of Saru creates a terrible negative impact on Manu. It makes him feel like an impotent. He believes that sexual assault is the only way he can regain that potency and masculinity which gives assertion of his manhood. This makes him a perverse abnormal person. He behaves like a cheerful normal human being and a loving husband during day and turns into a cruel rapist at night. Manu's ego is hurt and he loses his confidence and becomes insecure if his wife's intellect, her career her achievements, her ambition supersedes that of her husband.

Feeling inferior, and incapable Manu did not even question Saru about her relationship with Boozie, when it reaches stage where Boozie helps her with enough money to set up a practice in a decent locality. She manages to fulfil her desire of attaining higher education and also better quality of life which otherwise may not be possible for a common girl. Saru, herself has contempt for Manu for not questioning her as to why Boozie has given her so much money for opening a new consulting room. She becomes more and more resentful of her husband, who deliberately closes his eyes to Boozie displaying his affection towards her in public, at the inauguration in her consulting room.

'I could feel the stares. Everyone's except Manu who would not look at us. And I should hated him then...no Manu, for he had done nothing then for which I could hate him, but this attractive, ravish masculine man who was doing this deliberately. Attracting attention to the two of us. But, funnily, enough, it was not him I hated. It was Manu for doing nothing. This man...no could not hate him knowing what I did about him. that behind the façade of aggressive, vesicle masculinity there was nothing at all' (citation, 94).

Manu actually feels more and more jealous and inferior but he never deliberately expresses his inner mind which makes him behave like a psychopath and impart physical torture upon Saru during night. But he behaves like a normal loving and caring husband in the morning. He never apologises for his rude behaviour; he even questions her how she hurt herself. Against the back drop of the society where it was believed as Saru says,

‘a wife must always be a few steps behind her husband. If he’s an MA, you should be a BA. If he’s 5’4 tall, you should not be more than 5’3 tall. If he is earning five hundred rupees, you should never earn more than four hundred and ninety-nine rupees. That’s the only rule of follow if you want a happy marriage. Don’t ever try to reverse the doctor – nurse, executive, secretary, principal teacher role. It can be traumatic; disastrous ...no partnership can ever be equal. It will always be unequal’. (Citation, 124)

Conclusion:

As basically a male dominated society, the Indian society does not allow tolerance for a better woman even within a marriage. It’s a common concept in Indian society that success in marriage means manipulating, sacrificing, adjustment and silently manoeuvring her relationship with her husband according to the socially accepted norms. Not only Mohan and Manohar the entire male society struggle hard to prove its supremacy. Women today are not what they used to be. They get educated, go to job, earn money and play important role both as a bread winner and family care taker. Having understood the pivotal role played by women, men must give up their ego and must treat women as their equal partners otherwise they have to face the identity crisis and struggle to survive with confidence.

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**LITERATURE AND MEDIA- INTERDEPENDENT OR
INDEPENDENT?**

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Abstract: *The humankind has covered numerous milestones of progress since the time of its inception on earth. After taking care of the immediate needs of food and safety, man turned to fulfilling his psychosocial necessities. And thus oral followed by pictorially represented words were invented. It is in fact the only characteristic property, innate as well as acquired which makes us unique in this living world. This quality gradually equipped humans with powerful tools of communication such as –newspaper, magazines, T.V, radio, books and so on. All these various modes of 'expression', come under the rubric of 'media'. It has enabled us to reach out, exchange ideas, integrate, convey, interact and connect with our fellow beings. Under this broad umbrella term of media, literature occupies a distinct place as one of its subsets.*

While the digital media (like T.V, radio, internet, video games) have almost instantaneous effect upon the viewers, the print media (like magazines, books, journals, newspaper) aim for a long term sway on its readers. This demonstrates that they have independent entities. The former seems to be similar to fast food, which satiates one's palate within seconds; while the latter is identical to a carefully cooked cuisine which takes longer to get assimilated into the system. However it is observed that their areas of operation are not water tight; each one overlapping with the other in the public sphere, thus making them interdependent.

This paper aims to explore and discuss this ambiguous relationship between these two modes of communication and their consequent impression on the communities in general.

Keywords:- *Interdependence, Mass media, Poetries, Epics.*

INTRODUCTION:

The advent of media to the human society has been synonymous with the notion of progress and advancement. The term media includes enumerable subjects within its fold, viz.- print media (books, magazines, newspaper), visual media(T.V, movies), video games, radio communication, telecommunication, theatre, internet and so on. Historically speaking, one of the most primordial modes is the oral form of communication. With the development of reading and writing skills, the literal medium came into being, thus expanding the arena of communication to limitless prospects. The advancements made in the field of science and technology arising out of the need to communicate well on a large scale as well as to disseminate knowledge and information has led to the origination of an avalanche of various modes of transmission. The setting up of printing press dating back to 15th century, brought a revolution in the field of literature or what we term as the 'print media'. Starting with pamphlets, leaflets and circulars, literature has come a long way to having been progressed into books, newspapers ,magazines and so on. All these opened up boundless channels of knowledge dissipation, thus driving human imagination to use its full potential in a never before manner.

Human beings are known to stop at nothing. The various scientific inventions kicked up a storm in the human mind giving birth to visual and broadcasting media. This added yet another dimension to the progress of human civilization, setting up its pace to the top notch. Now we have myriad kinds of social media platforms(facebook, twitter , instagram) which have cropped up in the recent years, all coming under the rubric of media. The headway made in the field of telecommunication led to the incoming of 3rd, 4th and eventually 5th Generation Spectrum. This spearheaded a frenzied growth in the internet enabled forms of communication or

mass media as well as in the telecom world. All this has allowed men to not only to set foot on the moon decades ago, but also dream of inhabiting the Mars.

OBJECTIVES:

- To study and analyse the relationship between the literature and media.
- To find out the degree of interdependence between them.
- To examine the extent to which they are independent of each other.

DISCUSSION-

From the above it may seem that the digital and literary media are miles apart in their conduct and influence on the society. The digital media seems to be similar to fast food served and gobbled up instantly whereas literary media is more like a cuisine cooked slowly and laboriously which demands patient ‘chewing’ on the part of the receivers in order to derive maximum benefits. According to an old adage, ‘Books are our constant companions’. However in today’s fast changing world, the above quote may not hold true any longer. Though there are still an appreciable number of ‘book lovers’ who swear by the aroma of freshly printed pages or by the nostalgic smell of the yellow leaves of an old piece of literature, but a sizeable part of population has drifted towards the digital media. Moreover, almost all kinds of books, be it the great Indian epics, fiction, biographies, novels, poetry collection etc have been digitized. They can be accessed from any part of the world. Unlike the paperback form, they are indestructible making them almost immortal! It seems that the book lovers are glued to the old times while the others have moved on to a more novel and venturesome spot. This transformation in the preferred choice of the general public can be attributed to the need to keep up pace with the ever changing socio-economic scenario. Some may regard this amelioration from written form to the digital mode as a justified change; very similar to the evolution from oral mode to the written form long ago.

Nowadays Media shoulders the responsibility of informing and reaching out the people in no time, thus realization of the saying –‘Time is money’. It has been doing commendable job of educating the citizens in field of health and hygiene, making them aware of rights and duties, uniting them in moments of grief and joy and so on. Another exemplary role of media is its great alacrity in dealing with disaster management issues like earthquakes, flood, landslides, accidents etc. Under all such circumstances, the media serves the role of disseminating information almost instantaneously to a large population, thus its influence is felt widespread. But sometimes insidious and even unverified messages are transmitted through the various sources of media, thus disturbing the tranquillity of the society.

Literature mirrors the contemporary society and also serves to provide lessons for posterity. It stirs up one’s imagination and fantasy. It makes people more sensitive towards the feelings of their fellow citizens, thus making them better humans. The lessons learnt from the books act as a guiding light throughout the life of the individual. A healthy and nourishing dose of books broadens one’s perspective, strengthens morality, develops scientific temper, hones up one’s skill and brings bountiful contentment to its readers. The seminal role of literature in arousing people to stand up for their rights or oppose despotism has been well recorded in the world history. But the harsh truth is that books are fast becoming a world of hieroglyphics with more and more people satiating themselves being spoon fed by the visual media. This has proved detrimental to the person’s creativity and imagination. Furthermore the fate of poetries has turned all the more darker. Poems are the first casualty in this fast paced world. They have relegated to mere limericks or vulgar rhyming of couplets being displayed in the form of tweets and messages.

CONCLUSION:

Marshal Mc. Luhan, father of media studies declared, ‘The medium is the message’, i.e. the form of message (print, visual or musical) determines the ways in which it will be perceived. A very reputed media channel frequently propagates-‘What you see, will what you become’. This line indeed sums up the influence of media on our minds and personalities. The books we read, the scenes we see and the words we hear have a definite effect on our physical as well as spiritual being. The preposterous practise of serving vulgar content or sensationalized and exaggerated news pieces have calamitous effect on the morality of the audience. Unfortunately, it is often seen that some media channels continue to present such shows on the pretext of their popularity.

In the field of literature too, some authors try to propagandize highly opinionated works, often aimed at distorting historical facts and spreading rumours in order to influence and sway the public behaviour and conduct. It has been observed that the books promoting unscrupulous and unethical behaviour have an inimical effect on the psyche of the reader.

It is no denying of the fact that both literature and media play important roles in shaping up as well as influencing the society. Both of them assume the task of developing integrity in people and promoting peace and progress in the society given the commonality of their areas of operation. After carefully considering their pros and cons, it can be concluded that both media and literature possess positive as well as negative facets. In order to weed out the drawbacks and harness their advantages, there is a need to make them work in tandem with each other. Their areas of operation can be intersecting but should never be opposing. The Media and Literature should assume the roles which are suitable for them depending upon their viability in a particular sector. All these deliberation drive home the point that literature and media have dual association, being interdependent as well as independent of each other.

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The Interrelationship of Society, Literature and Media

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Abstract: *The tripartite reciprocal unity of purpose between Society, literature and media is the main focus of this paper. Literature and media are multidimensional tools of communication, serving the purpose of well-being of humanity and society. On one hand, literature presents a complex web of various ideologies, dialogues, narratives and perspectives, thus, establishing as well as questioning the way society and human life function. On other hand, media (digital, print, electronic), is not only used to convey information or news objectively, but also to fabricate or promote propagandist views to influence people's perspective. However, media is more accessible to people irrespective of age, class and other socioeconomic boundaries.*

So, this study based on their reciprocity attempts to edify the virtues and point out the vices of their influence on society and people living in society. This following paper will contemplate their interconnected essence in the development of an individual within the fixed parameter of societal structure. Further, it will analyse the way of motivation of literature and media to society through an individual and vice-versa. In this way the tripartite reciprocal unity and the way of presentation would be discussed.

Key words: Reciprocity, Society, Media, Literature, Interrelationship

1. Introduction:

Society, literature and media share an unbreakable interconnected relationship. Literature and media have their roots to society. According to a Sanskrit sukti (proverb), "सहितहितमसाहित्यम्" to mean literature is a reflection of society. Also, Media is considered the fourth pillar of society. By complementing to each other, their attention concerns with a single objective that is to lead society towards liberation. The achievement of liberation can be actualized with knowledge and education as said in Sanskrit sukti (proverb) "सा विद्या या विमुक्तये" meaning knowledge is that which provides liberation. Through which we can get freedom from slavery of disease, bereavement, malice, sin, lowliness, poverty, unemployment, ignorance, bad luck, malpractices, etc., is education. The collective influence of literature and media avails society of the guidance to rectify and nurture society and its civilisation. Both of these interactive tools are essential for teaching humans to make their life meaningful because without knowledge/ learning human are like animal, as Bhadrachari says "विद्याविहीनःपशुः". Literature and media are the representatives of society; they reflect the multi-dimensions of society and lead the path towards spirituality and morality. As in Sanskrit literature, special emphasis has been laid on 'purusarth' considering Sheel as the best human value. As the

coordination among gunas or, pulses or, elements facilitates the development of human life, healthy body or the success of actualising any task, the reciprocity of society, literature and media is inevitable for the progress and evolution of human civilisation and its surroundings.

2. Literature:

Literature as described by Oxford Advance Learner's Dictionary, denotes "pieces of writing that are valued as works of art, especially novels, plays and poems (in contrast to technical books and newspapers, magazines, etc.) or pieces of writing or printed information on a particular subject" (Hornby, 2010, p. 901). This definition dissects literature more on the basis of various existing genres and styles, concentrating to the structural aspect. Side by side, the comparison with technical writing, literature emerges as creative writing that functions to communicate also where the writer and the reader engage themselves for encoding and decoding the meaning/message. So, the above definition limits literature as a communicative tool to its structural periphery.

However, to define literature and its purpose refuses to be recapitulated in a few words as its concept seems to be evolving with the progress of time and generation. As Dr. Karnik, Baharti Sheikh and Showkat Ahmad have observed in their paper, "The Role of English Literature in Re-construction Society":

the quest to discover a definition for literature is a road that much travelled, though the point of arrival, if ever reached, is satisfactory. In fact, the only thing that is certain about defining literature is that the definition will change. Concepts of literature change over time as well. (2015, p. 1)

Therefore, the present paper devotes its attention to several aspects of literature to understand the way literature functions in connection to society and humanity.

3. Its Function:

The centre of literature primarily constitutes with human life and actions, and the incidents taking place in society. From the very time of epic poem, the pictures of human civilisation, culture, human lifestyle in the then society were captured. The epics such as *the Mahabharata*, *the Iliad* and *Odyssey* delineated the struggle of human life, socio-political scenario of nation, and the way people used to lead their lives. Taking inspiration from the incidents taking place in society, literature successfully manages to channelise both collective and individual essences. It dissects the anatomy of human mind and that of society from various perspectives, and provides insightful glimpse into individual/collective psychology as well as society. So, it holds a profound significance more than just having structural parts.

The association between society and literature can be viewed as a kind of unbreakable relationship, complementary to each other. Literature not only appreciates and highlights the positive, bright side of society but also exposes the dark, taboo sides of the human civilization. For example, the literature produced from the inspiration of the movement of Realism in arts in Europe during the mid-nineteenth century, upholds the unexplored, dark, condemned subjects related to human life, and explores unabashedly the themes of sexuality, ugliness, poverty etc. with lots of care and sympathy.

However, to reduce literature only to a mimetic art or as a reflection or mirror of society would be problematic as the influence between literature and society is not one sided, rather mutual or reciprocal. Literature not only collects its material from social and human life, but also attempts to criticise the loopholes as well as vices restrictive to the progress of society, compels the readers to contemplate over the matters, or provides possible suggestions for rectifying and reforming those negative aspects. Along with cultural stimulation, it can influence the policy of government (Moledina, *Does Literature Change Anything?*, 2018). As for instance, the attention can be drawn to the play *Justice* by Galsworthy. Criticising "the inhuman system that exists between the crime and

punishment”, the play had an instrumental role in the reformation of the British system of Justice and solitary confinement in prison (Shah, *John Galsworthy’s Justice*, n.d., para. 3). The impact of that play was so strong that Winston Churchill as the home secretary rectified the penal policy: “the improvement of prison conditions; the exclusion of petty offenders from goal; and the reform of sentencing policy” (Shah, para. 5). *The Jungle* (1906) by Sinclair created a commotion by “depicting the strife faced by immigrants to America in the early 20th Century” actively influencing “federal regulation of the meatpacking industry in the US during the progressive Era, including in the passing of the 1906 Pure Food and Drug Act and 1906 Meat Inspection Act under Theodore Roosevelt” (Moledina, para. 3). Therefore, as Dr. Aharwal has observed in the Introduction of *Social Values in Sanskrit Literature* that literature keeps the vivacity and continuation alive of the culture and civilisation of a nation ((2019).

Multidimensionality of literature qualifies its accumulation of diverse fields of philosophy, psychology, sociology, history, and even touching some corners of science also. This assimilation of several strands of subjects nourishes literature to produce multiple ideologies, narrative-counter narratives. The discursive nature of literature unearths the social, political, religious, cultural and other systems that shapes and reshapes both literature and society. According to Michael Mack, more than being a mimetic art, literature inherits a disruptive force that can be potent enough to break the stereotype fictions surrounding the society where we reside or the way society has been represented. To quote him,

Literature not only represents to us our world but it also shows us ways in which we can change the world or adapt to changes which have already taken place without our realization. Literature’s cognitive dimension helps us cope with the current as well as future challenges by changing the way we think about ourselves, our society and those...excluded from or marginalized within our society.... literature changes the way we think about the demographic challenges our society increasingly faces (*How Literature Changes the Way We Think*, 2012, p. 11)

The multidimensionality enables literature to deconstruct the established ideas, and delve deep into the consolidated “societal constructs” like race, gender, class, caste etc. The idea of re-conceptualisation of thought through literature is evident in literary treatment of the concept of reality, time, age etc. where the previous notions are challenged by literature. Modern novels like *Mrs. Dalloway*, *To the Lighthouse* by V. Woolf, *Ulysses* by James Joyce throw light on the unconscious part of human mind, capture the stream of consciousness, and subvert the physical sense of time and external reality by portraying the mental time and internal reality of the characters thus, upholding the insightful life of common people.

A thorough review of the history of literature would reveal the transcendental power of literature surpassing the restricted territories of language, geographical locations and above all, time. The impact of German literature played a role in the development of the English Romantic Revival. Similarly, French and Russian modernism influenced the growth of modern literature in England as well as in India. The significance of Shakespearean drama is still relevant in our contemporary time due to its unique, insightful treatment of human nature and psyche.

With the importance of literature in emerges the matter of responsibility of the writers for creating the works. However, the responsibility on the part of writer hardly implies the maintenance of the accuracy of fact or information used in the work; rather, it suggests the overall impression the work succeed to exert at the final outcome. The controversial novel *Lady Chatterley’s Lover* by D.H. Lawrence, condemned for its pornographic elements, hardly complies to the stereotypical norms or rules of ethics in society and captured the writer’s understanding of human feelings and raw emotions as vital nutrients against the horror, mechanical strain of the twentieth century. Urdu writer, Ismaat Chughtai’s short story *Lihaf* faced harsh criticism and reprimand for harping on taboo homosexual relationship in Indian society; however, the portrayal of solitary, distressed life Begum Jaan exposed

the hypocrisy on the part of society to women. Nigerian novelist and critic, Chinua Achebe, the writer of *Things Fall Apart*, and *The Novelist as Teacher* illustrates the way of a deeper sense of commitment of a writer to educate and re-educate the people. He clarified in *the Novelist as Teacher*:

...the writer cannot be excused from the task of re-education and re-generation that must be done. In fact, he must march right to front. For after all, like Ezekiel Mphahlele puts in his African Image-the sensitive point in his community- perhaps what I write is applied art, as distinct from pure. But who cares? Art is important, but so is education of the kind I have in mind.”
(Achebe, 1965, p. 162)

So, in sum, literature has the capacity to impact the human experience actively by providing the consciousness of the several parts of morality, rethinking the established ideas, inculcating the ethical sense and tolerance as well as acceptance of diversity, thus imparting a possible liberal attitude on the part of humanity and society (Moledina).

4. Media:

Media, a powerful tool of communication and conveying news, information and data (mainly factual elements), encompasses traditional media like print, digital, broadcasting as well as advertising. The primary objective of media is to objectify the news and to give informative facts, reformative thoughts, what ought to be in society and how to formulate the narrative of current situation to the citizen of the country.

The successes and fame of media depends upon consistency of the information, and how swiftly news being serving news to a diverse public, irrespective of class, caste, gender, and other social markers. Media should help the consumers by providing hints of upcoming future. The effective critical prediction can turn a paper or channel popular, for example, taking as the papers published by Addison and Steel did during the eighteenth century. Media's popularity objectifies the role of anchors, reporters and the audience how much they are responsible for their duty. Media is a powerful medium to reform society easily. The relevance of media has always been and will remain so in the future. In the selection of news reporters' certain qualities are checked primarily: educational qualification, proficiency in language, accommodated with vast knowledge of surroundings, analytical and critical bent of mind to delivers the news. Without biasness to present news by placing it in historical tradition by connecting their analogy and its present relevance qualifies as immensely critical and responsible task to perform.

5. Function:

In the context of media functioning, certain pros and cons (benefits and drawbacks) can be identified because of their impactful effect. During the age of globalization, benefitted from the technological advance and affordability as well as availability of internet, the access to media, particularly social media provides a platform of communication to the mass advocating the idea of freedom of expression. It also materialises the possibility to overcome social, cultural, gender barriers/ obstacles. The accessibility to social media or digital media helps in bridging the developed and the developing countries, enlarging the scope of learning (Willinsky, *The Access Principle: The Case for Open Access to Research and Scholarship* 2006). As for its influential role, “the media can manipulate, influence, persuade and pressurize society, along with even controlling the world at times in both positive and negative ways; mentally, physically and emotionally” (Neale, *The Media's Influence on Society*, 2014, para. 1).

Nevertheless, as the by-product of freedom expression, and diminishing of the socio-cultural, geographical barriers, there has arisen “polarized pluralism” suggesting the abundance of “information and programming” whereas the catered users divided into groups access mostly the selective piece of material as per the consumer preference (2018, p. 19), according to *World Trends*

in *Freedom of Expression and Media Developed: Global Report 2017/2018* of UNESCO. Thus, “The polarization of public life...highlights the need for independent and professional journalism that is able to provide verifiable information as a common context currency to serve effective and open public debates” (p. 15); although on other hand, the independence of media at stake for various reasons: “(M)edia independence is under increased pressure, due to complex interconnections between political power and regulatory authorities attempts to influence or delegitimize media & journalists, and shrinking budgets in new organization” where the editorial independence is being curbed (p. 15). Media, particularly traditional media, functions for filtering the informative news; nevertheless, it is caught into the debate of protecting public interest or particular interest hampering the ethical & professional values (p. 25). As stated in the above mentioned book of UNESCO,

...across large part of Africa, Asia the Pacific, and Latin America and the Caribbean licensing of broadcast operators lacks transparency and continues to be driven by political and commercial rather than public interest...however, in addition to the difficulty of establishing and maintaining independence in a sustainable way, press councils have faced digital-era challenges, such as the moderation of user generate comments. (2018, p.16)

Due to the influence of political power or particular community or association, yellow journalism appeared defying the objective of objectivity of media. It toys with the public reliance on media who put their faith on its news. The suppression or fabrication of facts along with biased presentation serves the propagandist view of influencing the public perspective. In the twenty first century, for the accumulation of authority pressure, accessibility of media, and the abuse of freedom of expression, the rapid spread of fake news, hate speech through intermediaries like Facebook, WhatsApp poses a serious threat to society with a growing incidents of mob lynching or attacking on the basis of particular community. Side by side in the jungle of news, verification or crosschecking of the authenticity of the publication is quite less. Therefore, negative criticism, hate speech, misinformation evokes intolerance, provocation of public wrath, and this negative impact on people and society demands to be taken as a matter of concern at present.

In brief, media as communication instrument contributes to shape and structuralise society, and simultaneously plays important role to expand the “cultural knowledge and artistic works around the globe” (Poepsel, *Media, Society, Culture and You*, para. 13, n.d.). Therefore, considering its supreme potent and influence, media needs to be responsible enough “for the possible repercussions of the news they produce” (para. 36), and producing unbiased news as far as possible.

6. Analysis of their Impact:

To compare literature and media and their influence on society draws several points. Literature and media both serve the principal purposes of informing, educating, and entertaining people. Their primary aim is to serve for the betterment of society leading it to the path of prosperity, progress, and humanity. Nevertheless, they both represent a system carrying ideologies and can project propagandist views as both are dealing with narrative, and their interrelationship can be used in “maintaining prevalent power-structure and power-relations of the world we live in” (Literature and Mass Media, para. 12, n.d.). Literature and media, despite sharing some qualities differ on the ground of presentation of information, its overall outcome, and ethical responsibility. Both serve society as per its capacity in different manner. While media is supposed to provide facts or information maintaining authenticity, accuracy and objectivity to people, literature functions to bring out an insightful truth, usually subtle in manner. Both hold some social ethical responsibility also. For media, the ethical responsibility lies in objective presentation of the news without fabricating or falsifying it where there is a clear demarcation of right and wrong. On other hand, literature presents its work amalgamating fact and imagination, and on the integrity and overall impression of the work, depend its responsibility. However, media due to its easy access can influence people more directly and quickly.

7. Conclusion:

In brief, since literature and media are interconnected with the common point, society, this paper has made a modest attempt to discuss the interrelation between them. Through them, the present scenario of a society in connection with its past and present can be evaluated. However, due to their powerful impact on people, literature and media should be utilised with the concern of the betterment of humanity; otherwise, the interrelationship may influence society towards a different direction other than reformation and progress.

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**MEDIA PLAYS PIVOTAL ROLE IN SHAPING SOCIO-
CULTURAL DEVELOPMENT IN SOCIETY**

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Abstract: *Media is playing a leading role in modern society. Media is bringing changes and improvising social situation as its influencing our social, civil, cultural, political and economical life. Modernization has converted media into an important feature of human activity. The impact of mass media can include a wide range of behaviors that deviate from social norms or cultural values. This paper examines the impact of media for shaping the socio-cultural development in the society. The researcher found that how media shape the socio-cultural development in society. Knowingly or unknowingly, people are often influenced by mass media, such as persuading the media to use a particular product or indirectly inclined to support a particular political ideology or political party. Mass media has created a new culture that wants the public to adjust to the culture. Adjustment of public attitudes toward popular culture caused a social change in all extent of public life and public demands for change from traditional society to the society with a modern lifestyle.*

Keywords: *Media, society, modernization, development, socio-cultural.*

INTRODUCTION:

Mass media has an important role to play in modern society. Media can have a great impact in the society as it influences the socio-cultural, political, economic and artistic outlook. Social awareness means that what society wants from you and what is accepted by all and you should perform in that manner . Modernization has given a bigger platform to media to act for the socio-cultural development in the society. Media uses its forum in regards with age, education, economic condition, personal needs, availability of proper mechanism to take decision the quantum and frequency of media use. It is true that most of the Medias Head Quarters in the Urban areas and most of the users or consumers are revolves around the urban areas and cities. We often confront issues on scientific facet on daily basis through the media. If the idea of scientific literacy is to have importance for situations where students encounter science, it has to include the ability to engage usefully in socio-scientific issues in examining a variety of real world issues and grounding scientific knowledge in such realities. In today's world, such issues might include the impact on society of global warming, genetic engineering, animal testing, deforestation practices, nuclear testing and environmental legislations. And in other lines today India is facing massive problems. In Andhra Pradesh, Maharashtra, Odisha , Punjab etc. farmers and weavers are committing suicide regularly. Prices of essential commodities are sky rocketing. Unemployment has become massive and chronic; the educated youth can see only darkness in their lives. Water and electricity shortage is widespread. Corruption and fraud are seen everywhere, even in the highest places. Medicines and medical treatment have become prohibitively expensive for the general people. Housing is inadequate. The educational system has gone haywire. Law and order has collapsed in many parts of the country where criminals and mafia are calling the shots. The above situations really means that the objective situation

is ready for thinkers, artists, writers, reporters and other genuinely patriotic people to come forward to help the country. In this situation the role of art, literature and the media in India has become of great importance. An attempt has therefore been made to analyze the situation and act accordingly. As our constitution has given media a place and called it as the fourth pillar of the society, it is high time for media to act properly with purity for the upliftment of the society to give a proper socio-cultural development of the society.

The impact of literature in modern society is undeniable. Literature acts as a form of expression for each individual author. Some books works like mirror in the society and allow us to better understand the world we live in. However, literature also reiterates the need to understand modern day issues like human conflict. In an era of modern media, such as television and movies, people are misled into thinking that every question or problem has its quick corrections or solutions. However, literature confirms the real complexity of human conflict and media also plays a pivotal role to educate people to understand different social issues. Literature is a reflection of humanity and a way for us to understand each other. I believe that literature is important because of its purpose and in a society, which is becoming increasing detached from human interaction, novels create a conversation. Media plays a mediating role between people at large and culture and literature. People able to learn many think about literature through mass media, it may be print or electronic media and now a days a little bit from social media also.

The influence of media on society has been growing fast in the community. Renewal of the insubstantial changes nothing and there is negative toward the positive direction. Media influence is related to other aspects such as the nature of a communicator, the content or information from the media itself, as well as responses from the community. Knowingly or un Knowingly, people are often influenced by mass media, such as persuading the media to use a particular product or indirectly persuaded to support a particular political ideology or political party.

LITERATURE REVIEW

Orochovska.L &Abysova.M (2020) study entitled “Cultural studies approach to mass-media as a factor of mankind’s socio-cultural development”. The main of this study to identify the impact of media on the socio-cultural development of society. The researcher found that the mass media is the principal way of giving people information about culture ,culture values and media role in the evolution of world civilizations and forming specific socio-cultural system.

Showkat.N (2017) study entitled “Media &culture: A theoretical perspective of the inter-relationship”. The main aim of this study is to identify the main role of media in social system.The process of diffusion and acculturation bring some kind of cultural changes or shift in the culture.The study assed various ways of effect of mass media on culture like cognitive,attitudinal, behavioural and psychological.

Ravi.K.B (2012) study entitled “New media,culture and society”.The main aim of this paper to initiates with mankind, globalization and the contemporary related to mass media .The paper attempts to probe into prevalent communication order, their acceptance or failures among nations worldwide and responsible media practices. Contradiction arising between such a divide and that of the dream of global village is established in this paper.

Happer . C & Philoa (2013) study entitled “The role of the media in the construction of public belief and social change”. The main aim of this paper to examine the impact the media has in the construction of public belief and attitudes and its relationship to social change. The researcher found that the way in which media coverage can operate to limit understanding of possibilities of social change.

OBJECTIVES OF THE STUDY

- To identify the role of media in shaping socio-cultural development in society
- To know the factors influenced by media for socio-cultural development in society

- To know about the orientation of mass media that effects the masses in socio-cultural development in society

ROLE OF MEDIA IN SHAPING SOCIO-CULTURAL DEVELOPMENT IN SOCIETY

Knowingly or un knowingly the mass media has become an important part of community life. Through media we can learn many things that can be made a lesson. We can know news about the events that occurred abroad and domestic to know quickly and easily through the mass media. This is because the mass media have the ability to deliver information effectively. The roles of mass media can be divided in several parts.

Firstly, the media can expand the horizons of thought. Most people who live in traditional societies consider the media have supernatural powers when you first knew him because the media can make a person see and know the places that have never visited and know people who have never met. The media has helped people recognize the developing countries of other people's lives so that they gain a new outlook in life. The mass media can be a bridge between traditional societies transition toward a modern society.

Secondly, the mass media to focus attention. Traditional society moving toward a modern little by little began to hang up his knowledge on the mass media so that the things about what's important, which is dangerous, what is interesting and forth from the media. As a result, over time people began to leave the customs or culture and assume that culture as something ancient and modern. Therefore, the mass media should be able to decide exactly what information that will be delivered because the media can influence in public mindset and raise people's aspirations.

Thirdly, able to raise the aspirations of the mass media. Indirectly growing community aspirations through broadcasts or information delivered media. Many new things are delivered by media, for example of the style of dress or hairstyle that makes people compelled to make or use the same things as their views through the media. The important thing to realize and note that sometimes excessive aspirations will take the risk and bad things will not be considered as a fault.

THE FUNCTION OF THE MASS MEDIA AS A GUARANTOR OF SOCIAL CHANGES:

First, as a carrier of information- In this case the function of information delivery can be done alone by the media. Without the media, it is unlikely the information can be delivered accurately and quickly. So media plays an important role to give information to the society.

Second, as decision-making- In this case the mass media play a role as a support which requires discussion groups that will take a decision, besides that it expected a change in attitudes, beliefs and social norms. This means that mass media play a role in delivering information as a discussion, to convey the message of community leaders and clarify the issues that it conveys. Media influences the decisions in the society. It has a great impact on the people to decide their turn.

Third, the media serve as an educators- In this case, the media can increase the level of public knowledge. Rapid development of information and communication technologies such as mass media, causing rapid changes occur everywhere. The mass media gradually bringing in community into a new cultural patterns and begin to determine the cultural mindset and people's behavior. Now a days not only mass media, social media is also playing a vital role in shaping communities behavior towards culture.

INFLUENCE OF MEDIA ON DIFFERENT PERSONS IN DIFFERENT WAY

The Theory of Individual Differences: One theory says, there is a new trend in the formation of a person's character through the learning process from society through the impact of mass media. The big difference in mindset and motivation based on the experience of learning. The influence of media on individuals will vary from one another. Individual view point differs due to Surroundings differences resulting in different views in the face of things..

The Theory of Social classification: Social classification is based on income level, sex, education, residence or religion. This theory says that people who have certain character that lean together will

form the same attitudes in the face of certain stimuli. This equation affects their responses to receive the messages conveyed in the mass media. Ideally they cannot differentiate the view the media shared in the society by individually, they all think and take it in one way.

The Theory of Social Relations: According to this theory most of the people receiving the messages conveyed in the media many obtained through relationships or contacts with others rather than accept direct from the mass media. In this case, inter-personal relationships have a strong influence on the delivery of information by the media. In this category one accept the view points of other who is related to him about the messages that conveyed by mass media to the social forum. What his relations learned and belief to be right is right for him.

The Theory of Cultural Norms: This theory assumes that the information conveyed by the mass media in certain ways can lead to different interpretations by the public in accordance with the culture. This implies that the media influence individual attitudes. There are several ways by the mass media in influencing cultural norms. **First**, the information conveyed to strengthen the cultural patterns prevailing and convinces people that culture is still valid and must be obeyed. **Second**, the mass media to create a new culture that can complement or improve the old culture that is not contradictory. **Third**, the mass media can change the cultural norms that already exist and are valid for a long time and the changing attitudes of society itself. Mass media can influences largely on the social order to accept the changing trend of culture in society.

IMPACT OF MASS MEDIA ON CULTURE

Media also help the individuals on information, personal identity, integration and social interaction. It is within the family that tastes about media products and notions of proper behaviour with media are formed. Already, families communicate more via **Email** and **SMS** than they do in person. **Tweets** and **blogs** are now the official mode of conversation and debate. The number of **Facebook** users in India has risen from 0.7 million in 2008 to 3 million in 2009 and 13 million today. With Facebook and Twitter and the like the traditional relationship between political authority and popular will has been upended, making it easier for the powerless to work together, co-ordinate and give voice to their concerns. In this way the media play a role of political accountability and checks-and-balances, keeping an eye on public officials and institutions and constantly challenging them via reports, interviews and debates.

Mass media has increasingly influenced the development of a community. Communities are branded according to their cultural identity. In media language we refer to this aspect of cultural identity as our situated culture. In other words culture is an oral one ,it is passed on and formed largely by intimate word-of mouth communication. The press, film and cinema, television and radio and more recently, the Internet, have developed to supply larger scale means of public communication. The introduction of the term 'global village' in the recent years illustrates how much our world has changed and the change is due almost entirely to the development of mass communications and media. Culture can be defined as the beliefs, values, or other frameworks of situation by which we make sense of our experiences. It also concerns how we communicate these values and ideas. Mass media are centrally involved in the production of modern culture. What is produced is influenced by cultural values; how the texts are formed and represented is influenced in the same way and the readings of the texts are also subject to both abstract and particular cultural viewpoints.

THE ORIENTATION OF THE MASS MEDIA

Social changes is a process of social life. One cannot denied social changes, it is permanent and applicab le in all years to come. Social change is an indication of the changing social structure and cultural patterns within a society and is a general experience that happens all the time in every society. In establishing the orientation of a change process, there are several factors that give strength to the orientation of these changes, among others, are as follows: (1) approach, in this case both the scale and the scale of groups of individuals who are able to appreciate the works of others, without being seen from the large-scale or small labor productivity itself, (2) The ability to tolerate some

deviation from the forms or elements of routine, because in fact one of the drivers of change in the individuals who deviate from the routine things, creatures who like to deviate of the elements of routines, (3) Establish a habit or a mental approach, which could give an award (reward) to other parties (individuals, groups) who shine in innovation, both in the field of social, economic, and science and technology, (4) Availability of facilities and education and training services that have the specifications and qualifications progressive, democratic, and open to all parties who need them. A process of social change is not always oriented to the advancement alone. A setback and the degradation, not only in one direction or orientation changes linearly, but also had the residual effect of the success of a change process.

EFFECT OF MASS MEDIA ON SOCIAL CHANGE

Fast development of information and communication technologies such as mass media, causing rapid changes occur everywhere. The mass media gradually bringing in community into a new cultural patterns and begin to determine the cultural mindset and people's behavior. Without realizing the mass media have helped set the schedule of our lives and create a number of needs. Existence of mass media in presenting the information tends to trigger a change and an impact on determining the pattern of community life. Various information presented is considered to give a substantial influence positive and negative. Slowly but effectively, the media shape public views on how a person sees his own and how one should relate to the everyday world. The media shows the public how the standard of living precious of a human being, thus indirectly causing the community to assess whether their environment is viable or whether it has met these standards and this figure is heavily influenced from what's seen, heard and read from the media. Message or information conveyed by the media can be a helpful to community for the better, making people feel good about themselves. The shift pattern of behavior that resulted from the mass media can occur in a family environment, school, and in social life. Usually someone will imitate everything connected with her idol was both in terms of dress, look, cut her hair or the way of speaking that reflects his idol . The above tends to be more influential on the younger generation. The socio-psychological, information flows that continue to hit our lives will cause various effects on mental development, especially for children and adolescents. The pattern of their behavior, little by little influenced by what they receive that may deviate from the stage of mental development as well as the norms and regulations. This can happen when watching or information that should be consumed by adults was watched by children .The impact of mass media can include a wide range of behaviors that deviate from social norms or cultural values. In modern times the public generally assumes it is not something that violates the norm, but considered part of a mass trend now. In addition, the development of mass media is very fast and can be enjoyed easily because people tend to think practically. With the development of mass media especially with the arrival of electronic mass media (the current mass media) to make people more or less constantly overwhelmed felt not satisfied and life-style instant-paced lifestyle like this without any conscious will kill the creativity that is in us in the future.

CONCLUSION:

The mass media is a means to deliver information from a source of information (communicator) to the recipient information (communicants).The access of information by the mass media impact social change in society. Information thus has the power both to build and destroy. This means that the mass media in this double-faced. Information that until society can be taken differently by each individual depending on their interests and depend of society's ability in using information coming proportionally. The most contrasting impact is felt among the community is changing lifestyles and patterns of behavior which society requires to be versatile instant, causing a shift of cultural values in public life. Mass media presence is felt more influence on the younger generation who are in the stage of self. The information received from the media is affecting the social and cultural life of a society both in the perception of his attitude and behavior. Mass media has created a new culture that wants the public to adjust to the culture. Adjustment of public attitudes toward

popular culture caused a social change in all dimensions of public life and public demands for change from traditional society to the society with a modern lifestyle.

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Role of Literature and Media in Presenting Dalit Issues

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Abstract: - *The paper aims at exposing caste-ridden face of some non-dalit writers and media in projecting and presenting dalit issues. It also throws light on empowerment of dalits on account of social media which has given them vent to articulate their feelings and thoughts. The paper also highlights brutal killings of dalits by the upper castes and how media is manipulated to report distorted stories about dalits. It also shows us how Indian media institutions be influenced by caste system. Literature and media are two important pillars of society. Literature holds mirror to society whereas media is supposed to present true event. But these two pillars seem to be manipulated and influenced by hegemonic power structure in dealing with Dalit issues. Caste system is one of the institutions that affects the social life of man and we find its influence on literature and media. As a result there is no Dalit representative in media. In centuries past Dalit had no power of expression, if they tried to express their views on social or religious issues, they would be thrashed or killed. As education grew awareness in them, they began to write and speak out their thoughts. With the advancement of science and technology and rapidly spread of internet social media has become powerful and popular form of expression. All over the world social media has given voice to the voiceless and empowered country's most oppressed group, Dalit to express their minds without fear of punishment. Dalits are not only discriminated against socially and excluded from media but also the issues related to them are ignored and distorted by the media. On account of social media oppressed people can give vent to their feelings and thoughts and freely express their views on varied subject matters without any hesitation and sense of fear of punishment.*

Keywords: - *Literature, media, social media, dalit.*

Introduction:- Literature and media are two important pillars of society. Literature holds mirror to society whereas media is supposed to present true event. But these two pillars seem to be manipulated and influenced by hegemonic power structure in dealing with Dalit issues. Indian society is based on Varna system in which Dalit is placed at the lowest rung. Caste system is one of the striking characteristics of Indian society, which is the root cause of the suffering of Dalit. Caste-discrimination is deeply seated in Indian psyche which caused to make miserable condition of Dalit. Caste system is one of the institutions that affects the social life of man. We find its influence on literature and media. As a result there is no Dalit representative in media. In the literary works of some non-dalit writers, though they dealt with the dalit issues, they did not present truth rather they distorted the fact and presented it in their creative ways. They projected Dalit characters as criminals, thieves, rebellions, defeated, submissive, slaves etc. They dealt with the problems of Dalit out of sympathy but they never experienced the miserable life of Dalit. Let's look at the works of some non-dalit writers dealing with dalit issues. In **Untouchable** Mulkraj Anand portrayed the character of Bhaka as defeated who never tried to protest against injustice and exploitation and finally adopted Christianity as an escape

from the blot of untouchability. Arundhati Roy's **God of Small Things** projected the character of Velutha in the similar way. Velutha develops his love with a upper-caste woman but does not marry her, and accepts his defeat. On the other hand we do not find such projection of characters in Dalit writings. Protagonist, Balaram Halwai in **The White Tiger** by Arvind Adiga revolts against the established order and succeeds in bringing change in it. In **Such A Long Journey** Rohinton Mistri presents miserable condition of dalit but they do not fall victims of caste system. They educate their sons and struggle for self- respected lives.

Media is a powerful medium of communication that can bring change in society. That is why Dalit leaders like Dr. Ambedkar and Kanshiram realized its power and started periodicals. Dr. Ambedkar launched the periodicals entitled Muknayak Janata Samta, and Bahishkrut Bharat to give voice to oppression and injustice of Dalit. Kansiram who followed Dr. Ambedkar, brought out the news paper Bahujan Nayak to articulate sufferings and subjugation of Dalit. The media is considered as the fifth pillar of democracy as it throws light on truth and gives space to the views of every group. But almost all media institutions in India seem to be prejudice in presenting Dalit issues because these institutions distort the facts and present unreal and untrue stories. There are many incidents that have exposed the caste-ridden face of media. For examples, media coverage about massacre of a Dalit family (Bothmange) at Khairlangji has exposed caste-ridden characteristic of media. Four members in Bothmange family were mercilessly killed by the upper caste people because they could not digest educational progress of a Dalit girl, Priyanka. But media reported the incident as the girl was not raped by the upper castes and presented the distorted facts by hiding facts. Whenever Dalit issues crop up in media, it ignores if it hardly shows willingness, it presents distorted or unreal facts. In another case a young man of Dalit community was brutally killed by the upper castes as he was accused of loving an upper caste girl. But the fact was that he helped her in learning. The media brought to the fore that the young man forced her to accept his love and tried to molest her. Apart from these issues coverage, there are lots of other issues which were reported in the mode of manipulation displayed the caste-ridden face of media. Another incident that took place in Begusarai (Bihar) where in two dalits girls were raped and hanged to a tree by the upper castes. But media displayed the news as a suicide committed by them due to poverty. There are many incidents that expose bias approach of media in projecting dalits issues such as protest against injustice, movement for rights or demand for justice etc.

In centuries past dalit had no power of expression, if they tried to express their views on social or religious issues, they would be thrashed or killed. As education grew awareness in them, they began to write and speak out their thoughts. With the advancement of science and technology and rapidly spread of internet social media has become powerful and popular form of expression. All over the world social media has given voice to the voiceless and empowered country's most oppressed group, Dalit to express their minds without fear of punishment. The means of social media like what's up, telegram, blogs, face book, twitter, websites, you tube etc have made oppressed people able to articulate their thoughts smashing the long silence that was imposed upon them by the upper castes. Dalits are not only discriminated against socially and excluded from media but also the issues related to them are ignored and distorted by the media. On account of social media oppressed people can give vent to their feelings and thoughts and freely express their views on varied subject matters without any hesitation and sense of fear of punishment. Now dalit can either participate or organize online debate or quickly react to any sight or act of discrimination. Columnist Chandrabhan Prasad expresses his views on mobility of dalit on social media. He states, "they used to say Dalits can't write, they are not creative, they can't argue, they are not clever. But now they see dalit writing about wild life and technology, writing poetry, debating foreign policy...it's showing the upper castes that dalits are not so different from them after all." Social media plays an important role in bringing dalit issues into light. Now dalits are aware of their problems and they raise their issues on social media.

Conclusion:- Literature and media are two important pillars of society. But these two pillars seem to be manipulated and influenced by hegemonic power structure in dealing with dalit issues. Caste system is one of the institutions that affects the social life of man and we find its influence on literature and media. Due to this caste system dalit's voice was suppressed but invention of social media dalits feel free to express their thoughts, raise their issues in public and protest against injustice, All over the world social media has given voice to the voiceless and empowered country's most oppressed group, dalit to express their minds without fear of punishment. Social media has enabled dalits to collapse the social control that the upper castes exercised over them for centuries. To dalits social media is what the trains were for the world.

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Motherhood and Identity Crisis in P. Sivakami's *The Taming of Women*

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Abstract: *The paper analyses the aspects of motherhood and its impact on the protagonist Anandhayi. The novel The Taming of Women by P. Sivakami is translated from Tamil by Pritham K. Chakravarthy. P. Sivakami is a Dalit- feminist writer, former IAS officer and activist predominantly writing in Tamil. The novel begins with Anandhayi giving birth to her fifth child and abusing her husband's mistress. Anandhayi is able to grab her position in the family only by giving birth to her children. Periyannan, her husband, loved his mistress Lakshmi. Lakshmi was a widower with no children. Lakshmi's inability to bear children forced her in-laws to leave her husband's village. Anandhayi could remain in the family only because she could bear six children for her husband. Even though she could not win her husband's heart she was able to produce an heir for the family. She was abused by her husband physically and emotionally. Anandhayi is limited to the threshold of the family as she is giving birth to children and taking care of them. Her ultimate responsibility is to take care of her children and husband. Her only virtue that has been considered is her fertility. The study aims to critically look into the aspect of valuing the presence of women in the household only if she could be a mother.*

Keywords: *motherhood, identity crisis, fertility, family, women.*

1. Introduction:

The novel *The Taming of Women* (citation) portrays the life of Anandhayi set around in her household. The gender roles associated with women is very evident from the beginning of the novel. Anandhayi sees her husband's mistress Lakshmi as a rival. She curses Anandhayi and also abuses her for her misdoing. The culprit of the same is Periyannan, her husband. The discourse of women in the novel showcases subjugation by patriarchal society. The wife should only expect her husband to feed the family and provide basic amenities. Adultery of the husband should not be the concern of the wife. Anandhayi is seen as a woman who is the embodiment of female qualities like patience and forgiveness. She finds fault with her 'rival' not her husband. She thinks that bearing children for her husband can get her respect in the society as it is pointed out by her mother in law in many instances.

2. Motherhood and Identity Crisis:

Lakshmi is barren and that itself is taken as an ill omen in her village. She tried to escape the room with all her vigor. She managed to get away from Periyannan and hid in her sister's home. She was brought back by Periyannan with all his political and financial power. She addressed herself as 'caged

parrot' (complete citation: 132). She also lamented, "...feeding it with milk and honey, that doesn't mean it will forget to fly." (Sivakami year of publication, 132) The rivalry between women in the family was a common talk of the village. Everyone knew Periyannan was bewitched by the beauty of Lakshmi. She was kept as a prisoner upstairs disliked by his family. She is seen as a home wrecker who goes with a married man with six children. Periyannan's mother also abuses her.

Anandhayi even after bearing children for Periyannan is looked upon as a mundane person. Periyannan abuses her by calling, "Get up, you bitch, bloody pimp!" (Sivakami, Year, 83) But she has the power of answering back her husband in the same tone. "He is the one who sluts all over the town and he dares to call me a pimp!" (Ibid, 83).

Periyannan even hits his mother Vellaiyamma who supports Anandhayi. The patriarchal notion of silencing women using physical power is evident in this novel too. Sivakami tries to give a realistic image of a family who is headed by the antagonist Periyannan.

Lakshmi was dishonored by her family and this made her sad. Her sister was married and could bear children. Even if she had a child and that had died in infancy would not have been a problem to her. Then she would have been accepted at least by her in-laws. The rage inside her fumed and she just wanted to escape the village so that she could opt for a happy life. But nobody was ready to accept a barren woman. The only alliance she was approached for was being a mistress.

Anandhayi follows the rules of society and is respected by the villagers as she is the wife of the government contractor. She intellectualizes her suffering as divine and says she never cries like a baby.

"I bore six children for him. If I step out, my children will lose their respect. I cannot count the number of blows I have received. But I am bearing all this pain only for my children. Otherwise, the world will spit on me." (Ibid, 216).

3. CONCLUSION:

The study tries to put forward the discrimination society exercises upon women. The rules are different for different women based on their fertility. She gets respect if she can follow the structures set in the society. The conflicting thought process can put women in emotional trauma and its effect can be long lasting. Lakshmi had to end her life to get away the pain inflicted by Periyannan. She could not cut loose her ties with him and could not escape the prison set by him. She was abandoned by her family because she cannot bear children. Anandhayi through her hard times was given support by her family and children because she could be a good mother. She forgave Periyannan for all his infidelity. Periyannan settled down the life with Lakshmi after her suicide. The arrogant nature of his led him to old age where he was caressed by her wife. The paper tries to look into the novel with a female perspective where producing heir for the family decides the fate of the woman. The status of women is condemned by society when she is barren. The identity could be created and destroyed depending on the fertility of the woman. Anandhayi builds up her female persona and status in the society while Lakshmi loses the same.

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Impact assessment of social media intervention in higher education sector

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Abstract: *The utilization of social media is growing in education sector in India, today Being growing intervention and significance of social media in educational sector, it is utilized as a major tool by the learners (students) for their academic achievement. This study focused on the positive and negative impact of social media intervention, particularly in higher education sector in India. Through the study an attempt has been made to understand the learner's attitude (positive negative) to wards social media in education sector.*

Key Words: *Social media, Higher Education, Positive/Negative impact, attitude of learners.*

1. Introduction – The social media playing an important role in education sector today. The intervention of social media in this sector is evident now-a-days by the number of computer labs, libraries TV sets, etc. that have become part of syllabus in most of the educational institutions. There are different forms of social media like - Facebook, WhatsApp, Twitter, You Tube, classroom 2.0 etc. The social media provides a new dimension for academic achievements among the students. In the era of transformation in the social networking, social media play a crucial role for growth and development of higher education sector and explosion of information and transition from point to electronic have impacted on the student's academic performance. The social media not only help to the learners to connect with their class room fellows, or friends to communicate with each other, but also develop global relationship. Social media incessantly impacted on the lives of the young generation. Apart from entertainment and informational purposes, social media in higher education have penetrated in several areas of educational activities and processes. This study tries to highlight the positive and negative impact of social media in higher education sector in India.

2. Literature Review –

K. S. Devi (2019), has discussed on the positive & negative impacts of social networking /media on the educational performance of the students. Through the study author has focused on the association of social media and education, and the role of social media in the higher education process. Author has also disused on the advanced communication tools for educational purposes. This study also focused on the teacher's role in the social media. Author has conduced that, the utilization of social media in higher education can be useful in blended learning.

P. Datta and Chandan Adhikari, (2017) have explored the positive and negative impacts of social media on the education sector and student's life. Through the study authors have focused on the history of social media and its meaning, features, forms etc. Through the study authors have discussed

on the major activities done by the students on social media. From this study it is evident that social media has good and bad effects on education sector and student's life.

R. Faizi (2019), has investigated the potential benefits of using social media in higher education. Through the study author has observed that, social media can improve communication among students and teachers. Awarding to the author, social media can also be used to promote student's engagement. Author has also observed that, the one-line social tools have many educational benefits. Author has recommended that, students and teachers use social media. Whether they are working in fully online, blended or face to face learning contexts.

E. Mukhaini and Ali-Badi (2014), have explored the requirement to change the traditional method of teaching and learning. Through the study authors have also focused on the problems faced by the students for using social media and electronic devices for using social networking. Authors have highlighted the advantages of using social media as a tool for developing a new style of learning and teaching.

3. Importance of the study – The results of the present study are considered to be important, because results of the study are intended to help the higher educational institutions in developing the strategies to create positive attitude among students towards social media usage in their academic career, so as to improve the academic achievement of the students in higher education.

4. Scope of the study – The scope of the present study is confined to take a review of positive and negative impact of social media on the higher education. Students and to know their perspectives on the social media inter venation in education; and the reasons for using social media for academic purpose. The present study is pertaining to the higher education students staying in pune city only.

5. Objectives of the study –

- 1) To know the student's opinion about the social media intervention in education sector
- 2) To focus on the positive impact of social media intervention in education sector
- 3) To focus on the negative impact of social media intervention in education sector.
- 4) To focus on the negative impact of social media intervention in education sector.

6. Technique of Sampling – Convenient sampling method has applied for the selection of higher education students.

7. Size of the sample population – The sample population consisted of 120 higher education students learning in various streams such as commerce, science, Arts Management etc. The population of 120 students have been selected from 12 colleges and other educational institutions situated in pune city. (12 colleges / Educational Institutions x 10 students =120 students) 10 students have been selected from each college educational institutions.

8. Research Methodology – Descriptive research methodology has been adopted for the study purpose. Primary information were collected from the selected students through the interview schedule. The collected primary information were analysed through simple percentage method Necessary secondary information were collected through the study papers, articles, published in various national and international journals. The information available on Internet also referred for the study purpose.

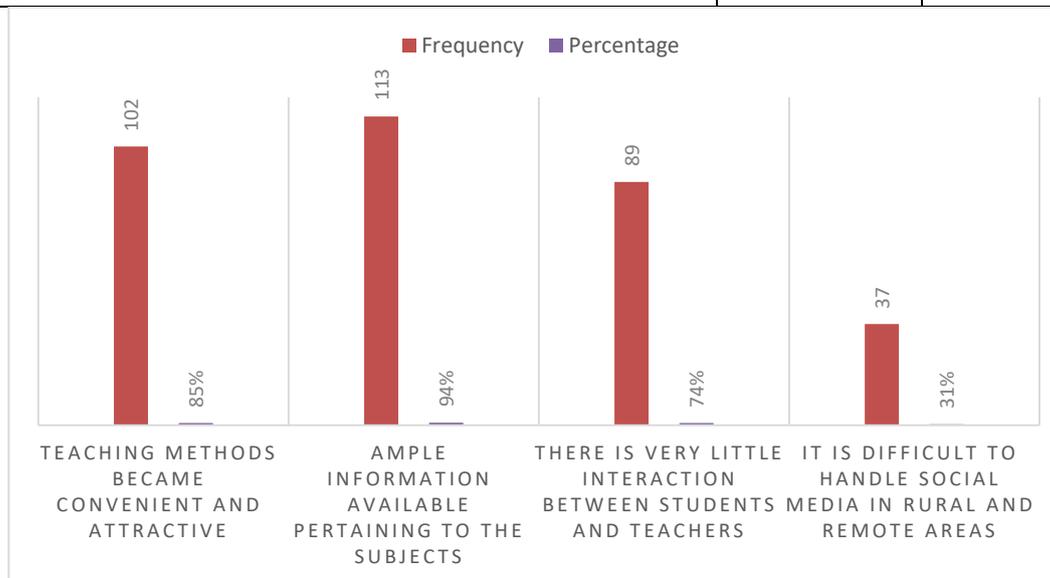
9. Results and Discussion –

The following tables focused on the student's perspectives about the intervention of social media in education sector.

Table No.1

Student's perspectives about social media intervention in education sector (multiple responses)

Particulars	Frequency	Percentage
Teaching methods became convenient and attractive	102	85%
Ample Information available pertaining to the subjects	113	94%
There is very little interaction between students and teachers	89	74%
It is difficult to handle social media in rural and remote areas	37	31%



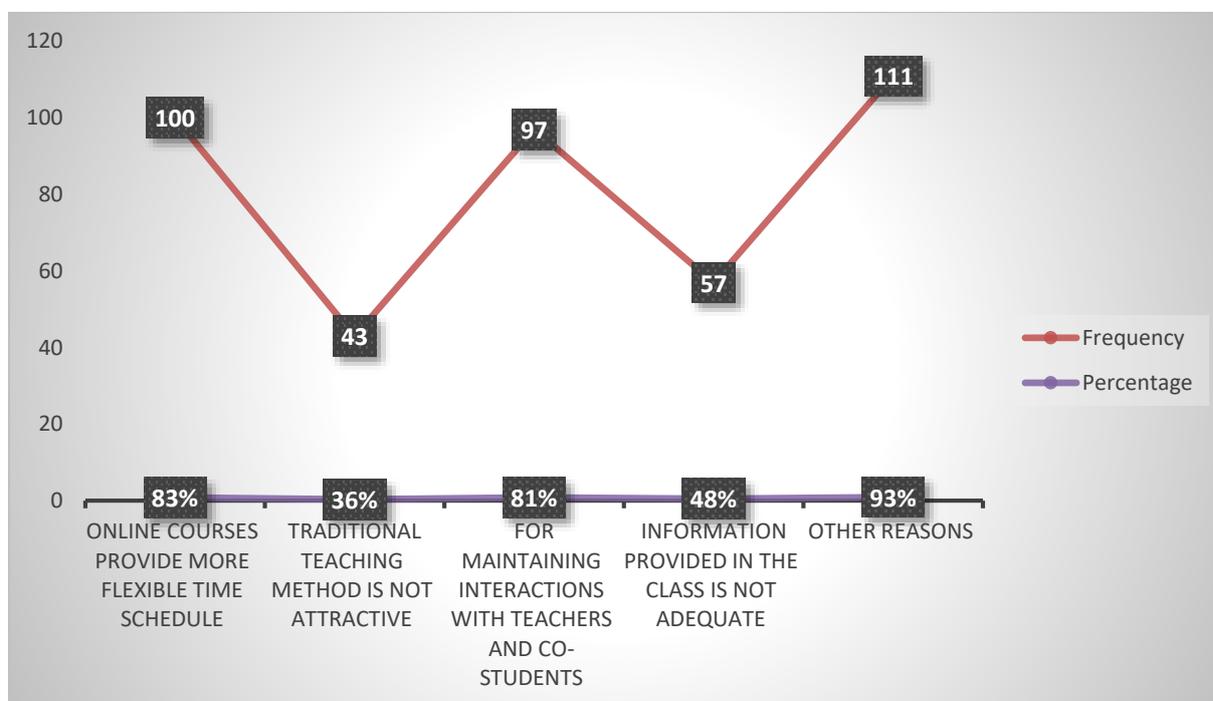
In the perspectives of 85% respondents (students) due to intervention of social media in the education sector there is tremendous transformation in the teaching methods. Traditional teaching methods have been replaced by modern teaching methods, and these methods are very attractive and proved useful for the students. 94% respondents have opined that, there is ample and adequate information available to the students pertaining to their subjects. This information is very useful for them to achieve higher score in a particular subject. In the opinion of these respondents, social media provide wide background regarding a particular topic or subject which able to them to study any topic or subject deeply and from various angles and dimensions. Though the intervention of social media in education proved as a useful for all the stake holders in education sector there are some drawbacks also. Some respondents pointed out some drawbacks of social media. In this regard 74% respondents have pointed out that, there is very little interaction between students and teachers; so that majority of the students can not solve their doubts immediately. Only 31% respondents have stated that, they faced some difficulties in handling electronic devises due to lack of proper knowledge. Apart from this, education through social media is not useful for those students who are staying in rural classes or online academic courses.

A question has been asked to the students with a view to understand the various reasons for using social media in their academic career. The following table shows the faults in this regard.

Table No.2
Reasons for using social media in academic career (Multiple responses)

Particulars	Frequency	Percentage
Online courses provide more flexible time schedule	100	83%
Traditional teaching method is not attractive	43	36%

For maintaining interactions with teachers and co-students	97	81%
Information provided in the class is not adequate	57	48%
Other reasons	111	93%

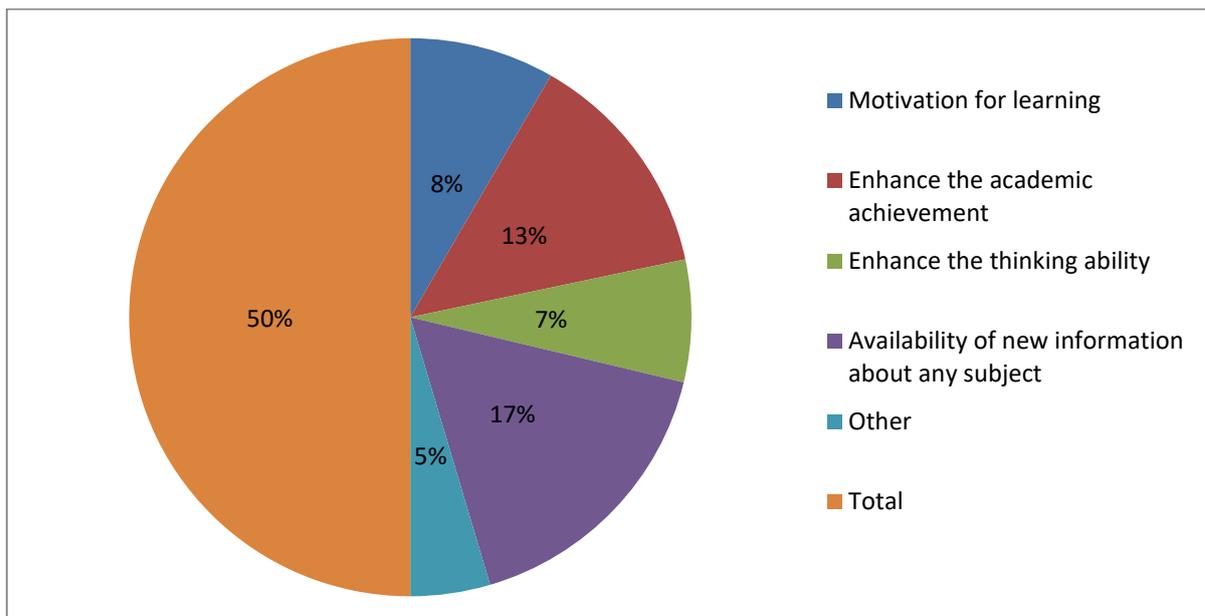


Majority of the respondents (93%) tend to use social media for e-mail checking, chatting, downloading study materials reading e-books, studying etc. 83% respondents tend to use social media to attend online course, which provide them flexible time schedule and comfortable way of learning. 48% respondents have stated that, in the traditional teaching method they are not getting adequate information pertaining to the specific topic, which forces them to resort to social networking in order to compensate for this. 36% respondents have stated that the traditional teaching method does not attract them because it is a poor, obsolete way of presenting course material. However, 8% respondents have stated that, they are using social media for maintaining interactions with their teachers and co-students for sharing ideas or beliefs pertaining to the specific subject or topic; so that they are able to improve their communication skill and increase knowledge about particular subject.

Table No.3

Positive impact of social media intervention in education sector

Particulars	Frequency	Percentage
Motivation for learning	20	17%
Enhance the academic achievement	32	27%
Enhance the thinking ability	17	14%
Availability of new information about any subject	40	33%
Other	11	9%
Total	120	100%

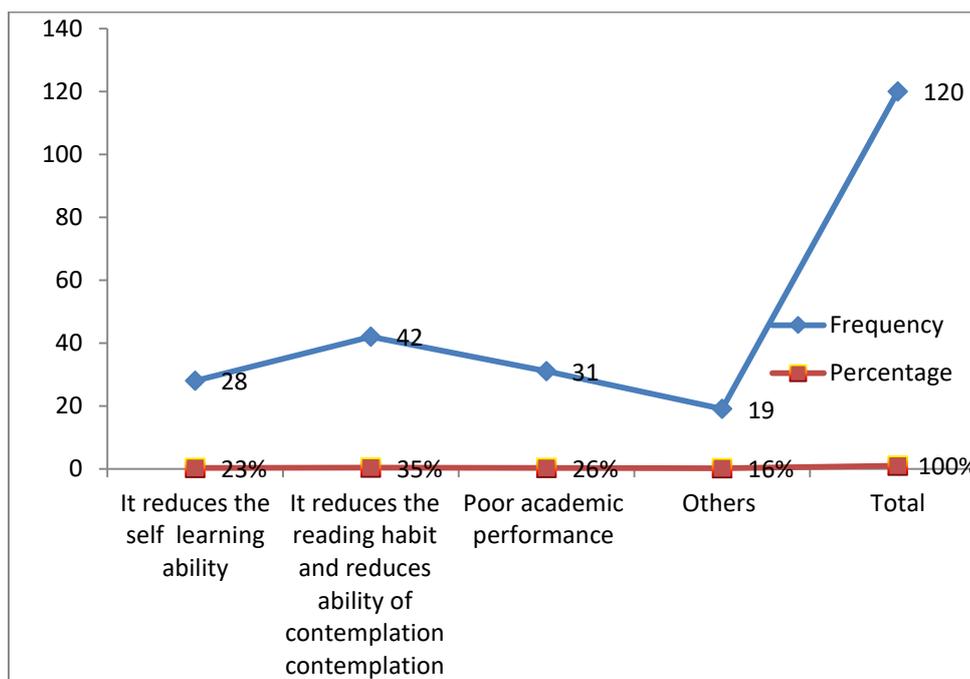


In the opinion of 17% respondents, student's motivation towards learning increased due to social media intervention in education sector. It allows the students to exchange the ideas and learn with motivation new thing, improve knowledge etc. The more they motivate the more they learn. In the opinion of 27% respondents, social media enhanced the academic achievement of the academically poor or backward students. Through social media, they are able to improve their knowledge about particular topic or subjects. In the opinion of 14% respondents, social media are becoming the most important tools for enhancing the critical thinking ability of the students. According to these respondents, due to intervention of social media in education, every student can share and exchange their views, ideas, about the topic and critically thinks on the topic which enhances their critical thinking ability. In the opinion of 33% respondents, increasingly widespread use of social media there is a availability of ample information about any subject, which help to the students to improve their knowledge about the subject. Awarding to these respondents, social media facilitate participative learning module for the students. In the opinion of 9% respondents using of social media created a new learning skills among the students, and provide quality education. Awarding to these respondents using of social media enhanced the creativity among the students.

Table No.4

Negative impact of social media intervention in education sector

Particulars	Frequency	Percentage
It reduces the self learning ability	28	23%
It reduces the reading habit and reduces ability of contemplation contemplation	42	35%
Poor academic performance	31	26%
Others	19	16%
Total	120	100%



In the opinion of 23% respondents, due to intervention of social media in education, the self learning ability of the students has reduced. According to these respondents this is the major negative impact of social media on education. According to 35% respondents, social media has reduced the reading habit and reduced the contemplation ability of the student because every information on any subject readily available on the social media 26% respondents have opined that, mere relying on the social media results in poor academic performance. Majority of the students are not study deeply or thoroughly therefore their academic achievement is not satisfactory. In the opinion of 16% respondents, using of social media resulted in the creation of lax attitude among the students towards proper spellings and grammar, and it has reduced the students ability to effectively write without relying on a computer spell check feature, and due to over utilization of social media, there is a problem of privacy maintenance. According to these respondents, some time it may happen that, there had been many in suitable records posted which may also lead the students to the incorrect side.

i) Major findings –

- 1) Through the study it is found that, the students are having positive and negative perspective towards the intervention of social media in the education sector; but majority of the students are having positive perspectives towards the social media intervention
- 2) In is observed that there are various for using social media for the academic purpose. Attending online course class, maintaining interactions with teachers and co-students, downloading study material chatting etc. Are some of the major reasons for using social media for academic purpose?
- 3) Through the study it is found that due to social media intervention there has increased motivation for learning among the students, enhancement in academic achievement and critical thinking ability of the students, availability of new information about any subject, learning skills improved, provide of quality education etc. are some of the positive impact on the education.
- 4) Through the study it is found that due to social media intervention there is reduction in the self learning ability of the students, reduction in reading habit, reduction in contemplation ability; which has resulted in poor academic performance of the students.

10. Conclusion – According the collected information social media has affected positively and negatively on the education sector. On the basis of collected information from the students, it is

conducted that, students can get the quality of education, they acquire new skills, and they can improve their knowledge by using social media in their academic process. But at the same time, due to intervention of social media in the education sector there is some negative impact also, but these are marginal. Majority of the students are using social media for their educational purposes because it helps them to improve their critical thinking ability, ability of self study, ability to contemplate on any particular subject etc. Therefore, it is cockaded that, the social media play an increasingly important role in the education sector along with positive results. And positive impact on the academic performance of the students.

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Harriet Jacobs: The Crusader of the New Woman

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Abstract: *At the outset Black Writings including Black autobiographical writings by men and women have emerged as the literature of social protest and human enlightenment. Black Writings have never been the consequence of a black person's expression of his inspiration, or, the desire to tell **History** or for that matter **Herstory** in an attempt of self-glorification. Black writings have emerged from the Black peoples condition of oppression and the condition of their race and its struggle. In this sense Black writings and especially black autobiographical writing have always been mission-conscious, goal driven and intention oriented.*

The domain of Black literature in the United States has been conventionally considered as the domain of Black men's literature. However, black women too have been writing about their experiences of oppression - at the hands of the white men and white women, and also at the hands of black men - throughout the Depression years and into the 1960's when the Black Power, Black Revolution and Black Arts Movement came into existence.

Black American writing as well as the Black Revolution led to the eradication of slavery and emaciation of the blacks in America after the civil war. On the other hand Black Women's literature, besides contributing to the emancipation from racial oppression, also contributed to a gradual gender sensitization in the society by giving voice to the gender oppression prevalent in White and Black Patriarchal society. This "Sisterhood" of black women writers has also broken certain stereotypes of womanhood. This paper looks at the work of Harriet Jacobs' (autobiographical) slave narrative **Incidents in the Life of a Slave Girl** written in 1861 and explores how Linda Brent - the slave girl in the narrative who represents the 'I' of Harriet Jacobs the writer, has broken the stereotype of "true womanhood" and charted out a new ideal of morality for women.

Harriet Jacobs and many others like her, belonged to the "black sisterhood" of writers writing before the 1960's and who were the precursors writing "from within the cage of their womanhood and Blackness" (Fox-genovese: 177). Harriet Jacobs (1813 - 1897) has used the allegorical form and a fictitious name in her autobiography to voice the story of her self. She was forced to use this technique of hiding her identity to prevent herself from being victimized by the black and white society in which she lived. From behind the façade of her fictionalized story and through the character of Linda Brent - her namesake - she has presented the horrific reality of her life that she could not tell the world because of the moral judgement that the world would pass on her behavior.

The most important dimensions of womanhood that she has provided through "Linda Brent" are the fostering of a group identity to fight for the rights, generating the ability to struggle for survival in a world infested with double oppression - that of gender and race, nurturing a sense of self and identity, and most importantly of all breaking the stereotypes of motherhood, womanhood and morality. It is

this last dimension of subversion of “womanhood” as it runs through the narrative of Harriet Jacobs aka “Linda Brent” that this paper discusses.

In fact Harriet Jacobs’ (Linda Brent’s) slave narrative **Incidents in the Life of a Slave Girl** (1861) sphere headed the Black Women’s autobiographical tradition. The book questions the relationship between power, sex and **morality** within the slave system. In fact the literary historian, and critic Jean Fagan Yellin had to prove that Harriet Jacobs, a slave, wrote her own story through the fictitious character of Linda Brent. Yellin has explained that she did this for self-protection because she feared that she would be shunned by contemporary society as her womanhood and motherhood would be judged as per the code of conduct that contemporary society attributed to these concepts. The façade of Linda Brent allowed Jacobs the liberty to reinterpret and reconstruct the story of her own life as a woman and as a mother.

Linda Brent in “Incidents” works as a slave for Mr. and Mrs. Flint. She makes all attempts to resist sexual violation at the hands of her master Mr. Flint. In order to protect herself from Mr. Flint, she decides to become the mistress of a White man Mr. Sands knowing fully well that a mistress’ status is never regarded as virtuous and thus her morality would also be questionable. She does this in a calculative move knowing fully well that Mr. Sands will buy her children from Mr. Flint if he has fathered them and her children’s freedom will ultimately lead to her own freedom. She becomes Mrs. Sand’s mistress with full awareness that as per the prevailing code of conduct she would be labelled as a depraved woman.

“It seemed less degrading to give one’s self, than to submit to compulsion. There is something akin to freedom in having a lover who has no control over you except that which he gains by kindness and attachment” (Incidents, 55).

Linda is thus the torchbearer for the modern woman of today who lives by her own choices. She lends dignity to her condition of being “a mistress by choice” rather than “a mistress by compulsion”, which she would have been, had she succumbed to Mr. Flint’s advances. The traditional qualities of a woman like coyness, submission and passive acceptance are replaced by so called masculine traits like firm determination, decisive choice and active resistance. Although Flint had “power and law on his side”, she “had a determined will”, and “there was might in each”. Her strength and resourcefulness to resist came from her “woman’s pride, and a mother’s love for children” (87).

The slave girl Linda Brent decided to survive and wrest her freedom by an act that was considered immoral as per the traditional standards. According to the stereotype of true womanhood prevalent in those days, a woman’s purity was sacrosanct, and death was preferable to a loss of innocence out of wedlock. However, Linda Brent subverted this stereotype and carved out a new liberated self, a self that was unafraid to make choices for her own survival and that of her children. She also took responsibility for the choice she made, knowing well that she would be labelled as an “impure” woman.

“Incidents” is unique and path breaking in its subversion of a major conversation about true womanhood. The narrative that death is preferable to loss of purity was for the first time replaced by a new narrative about an immoral choice that brings liberty is better than forced sexual exploitation and confinement to slavery.

The “immoral” alliance between Linda Brent and Mr. Sands resulted in her becoming an unmarried mother. This, according to social norms, was her badge of shame, but in reality this was her only path to emancipation. In this sense, as Hazel Carby puts it, “the narrative that Jacobs wrote was aggressively gender-specific and resonated against the dominant norms of the male slave narrative”. (Carby, 1993:75) During this time, in American society, only men were allowed to make such liberal choices. Women, black as well as white, were never allowed to make such “immoral” choices not even when their freedom was at stake. Sexual alliances out of wedlock were looked down upon as

strictly for white women as they were for their not so fair sisters. This was the unwritten norm for black and white patriarchy.

After the birth of her children she realized the necessity of struggling for the liberation of her children even more than for herself. In order to save them she had to leave them, and this she did. She willingly took this step knowing fully well that she would further tumble down the moral ladder of womanhood as a tarnished and selfish mother who deserted them and ran away.

As per her scheme, she deserted her children, ran away and hid herself. When the children were left motherless, Mr. Flint had no option but to sell them and Mr. Sands, their father, bought them, as Linda had anticipated. The children were bought and were brought to their great grandmother's house where Linda was hiding and the mother was reunited with her children. However Linda's dream for her children's freedom was short lived. It crumbled when her daughter Ellen was "given" as a waiting maid to her father's relatives in New York. After years in hiding, Linda went to New York, found employment and was finally able to free Ellen.

This subverted concept of womanhood and motherhood that Jacobs shaped was never exonerated by the society in which she lived. But her own daughter Ellen accepted her mother without being judgemental and understood well the sacrifices she had made for the sake of her children. Thus Ellen's total acceptance of her mother gave validation to Linda's "choice" made earlier and made societal validation of her behavior totally unnecessary and unimportant. In the eyes of her children Linda was exonerated. They understood the real reason behind Linda's choices.

Hazel Carby points out: "factors bound the meaning and interpretation of her womanhood and motherhood to the internal structure of the text, making external validation unnecessary and unwarranted". (Carby, 1993:76)

Since times immemorial, the ideology of "true womanhood" had been characterized by 3 virtues - purity (submission only to husband), submissiveness (to the patriarchal society) and domesticity (placing the family before the self and losing one's identity for the family). However the black slave woman did not fit into the ideology of true womanhood on any of these premises. Her world was very different from that of the white woman. The concept of purity - being a one man woman and that too after wed lock - was a dream that could hardly become a reality. In most cases she was unable to dodge the white master's predatory sexual overtures thereby soiling her character as per societal standards of virtue in spite of her resistance. Or, as in Linda's case, she was considered less than pure for giving herself voluntarily to the white man without any justification for the reason.

So far as submissiveness is concerned, Linda Brent's (and Harriet's) fierce purposefulness to escape from her bondage contrasted starkly with the submissiveness of "true womanhood" that was expected of her as a woman and as a slave in a white patriarchal society.

When it comes to domesticity and putting the family before herself, her act of running away and hiding herself was regarded as a shameless act of deserting her children and placing herself before the family and its needs. Jacobs' anguish comes through her situation in Incidents when she voices: "Slavery is terrible for men; but it is far more terrible for women. Superadded to the burden common to all, they have wrongs and sufferings, and mortifications peculiarly their own" (77).

According to the concept and code of conduct of "true womanhood" Jacobs should have a husband and a home to take care of. But Jacobs was an unmarried mother, she had no husband and no home of her own.

Thus the ideological definition of womanhood and motherhood were subverted by Linda Brent's (Harriet Jacob's) story and the choices she made. Her story defies the existing norms and proclaims her unique womanhood and remarkable motherhood thereby changing the very essence of these words and their implied meaning. She thus inscribes 'Herstory'. According to Yellin "Jacobs'

narrator dramatizes the failure of her efforts to adhere to the sexual patterns she had been taught to endorse.... And tentatively reaches towards an alternative moral code” (Yellin, 1985: 270-71)

This concept is implied in Shiela Rowbotham’s theory of “women’s alienation” and “new consciousness”. According to Rowbotham “The stereotypical representations of women based on culture and society lead to the gradual alienation of women from these prescribed gender stereotypes to a new consciousness” (Rowbotham, 1973: 26-46).

Thus the alternative discourse of “true womanhood” and “motherhood” that was set rolling by Harriet Jacobs has made Black women (writers, readers, slave women and free women) believe that through female bonding and learning from “Herstory” (those of women who smashed the stereotypes) they can collectively develop an alternative way of seeing themselves by creating a group identity based on their experiences.

Black women in the United States have exhibited their strong inclination to this new delineation of black womanhood and motherhood and this concept of the “New Woman” has reverberated throughout the world.

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**Advertisement: The Capitalist Weapon Creating Social
Awareness in the Time of Pandemic.**

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Abstract: *The language of advertisement, though meant for communicating the advertiser's message to the consumers with the aim of persuading them, is able to take on any form from the available linguistic continuum in order to suit the changing times and social scenario. Literally speaking, when it is peace the language of advertisement is for peace and when it is war the language is for war. Covid- 19 outbreak has had a very bad impact on the sale of products in the market. During these testing times, the advertisers of goods have to be very conscious while advertising because a bad note can turn people hostile towards their product but a good word can earn undying loyalty of people.*

Key Words: *consumers, advertisements, Covid-19, social messages.*

Introduction:

Language is the most potent means of communication and it has a terrific influence on the behaviour of people. "Language can never be ignored as it has the ability to ceaselessly reinvent new forms, create different shapes and trigger curiosity and surprise in its listeners/ readers" (Shalini, 2020). This linguistic power is used and modulated by the advertisers with great efficacy for their own benefit. Though we recognize advertisements as a very familiar discourse yet we fail to appreciate the effect of advertisements on the human psyche. Apparently a display of colours and vibrant words with attractive models, the language of advertisement is a register in its own right with a very typical functional style to satiate the consumerist ideology on the one hand and to perform social functions on the other hand.

Advertisers utilize every tactic to attract consumer towards their goods, the main aim being to accrue profit. Dictionary.com defines advertisement as "The act or practice of calling public attention to one's product, service, need, etc., especially by paid announcements in newspapers and magazines, over radio or television, on billboards, etc." Advertising is a social practice which does not work in vacuum; it interlinks many things together like person and object, symbol, symbolism and power, and communication and satisfaction (Jhally, 1987). Cook (1992) characterises advertisements as a discourse type and states that advertisements can amuse, inform, misinform, worry or warn. Patpong defines advertisements as one of the text types "located in the non specialized realm. They are classified as a written monologic text type. Their social purposes are concerned with recommending. They involve action rather than reflection." (Patpong 634-635). Dyer defines advertising in its simplest sense as "drawing attention to something or notifying somebody of something" (2).

So we can safely define advertising as a kind of socio cultural activity with a persuasive message about goods or services which attempts to influence the buying behavior of consumers. The main goal of advertising is to attract potential customers by reaching out to them with an effective campaign causing a deep impact on their buying behavior and creating a demand where there is none. The language of advertising has certainly become a register in its own right and advertisements have become a great platform to provide the audience with short and crisp social messages, along with the promotion of the product or service.

Literature review:

Different writers have studied different aspects of advertisements. Pavel Skorupai, and Tatjana Duboviciene in their article “Linguistic Characteristics of Commercial and Social Advertising Slogans” analyse advertisements and find that advertisement producers use figurative language as one of the means of making advertising messages memorable and emotionally coloured. Angela Goddard in her book *The language of Advertising* discusses how advertisements are short lived, but their effects are longstanding and cumulative. Shalini Goyal in her paper, “Enthralling World of Advertisements: A Linguistic Analysis of Slogans of Television Advertisements” highlights the fact that language in advertisements is utilised for its connotative function to influence and charm the consumers. All these studies highlight one or the other aspect of advertisements but very few studies have stressed on the social messages conveyed by commercial advertisements. This paper is an attempt to highlight the social messages conveyed by the commercial advertisements during the time of pandemic with a dual aim: to allay people’s fear and teaching them the new norms and at the same time advertising their products.

Methodology:

This paper deals with 6 advertisements picked from random sources: T.V, newspaper and social media platform and applies the methodology of content analysis to qualitatively analyse and adjudge the social message contained in them.

Data Analysis and discussion:

The whole world, at present, is passing through a very testing time as we are facing the outbreak of corona in the form of pandemic. The entire life of people throughout the wide world has undergone a transformation with new norms replacing the old, established norms. While the economy of every country in general and India in particular is staggering back towards normalcy, the advertisers have picked up the times to spread social awareness through their adverts. Content is the king in the modern times. When crisis strikes them down, great brands take the responsibility of telling great stories and they get a hearing public too. During these exceedingly testing times, the producers of the advertisements, while advertising, have to be conscious that their brands should not be seen as taking advantage of a situation or force fitting something. Sometimes a word or deed out of place can push sentiments against a product whereas a sensitive line can touch hearts evoking a great response and winning unshakeable loyalty from the people.

The ideal way to be a part of Covid-19 is to follow three norms social distancing, Hand hygiene, and wearing mask. To this is added a fourth one that is boosting your immunity by eating right things. The advertisers are playing a dual role in the testing times of corona by essaying a social purpose and at the same time adopting the policy of attracting consumers towards their goods. Sensing the palpable fear of pandemic among people, personal hygiene products have actively started promoting precautionary tips. Not just the personal hygiene products, but a variety of brands across different categories have started creating digital as well as print ads to create awareness about the disease by adopting public service messaging campaigns. This paper divides these consumer goods advertisements essaying social messages into two groups: advertisements highlighting social distancing and advertisements promoting hand hygiene for protection against corona.

Advertisements highlighting social distancing

Pidlite’s Fevicol:

Fevicol upped its digital presence by starting a dialogue on unbreakable bonds with its audience using trending themes. It has made its new advertisement time apt to the new norm with its superb message highlighting social distancing. This latest social distancing commercial shows two elephants pulling away from each other with the line **Kal ke mazboot jod ke liye, aaj thodi doori maintain karona.** (For future bonding, maintain some distance today).



This apparently is a social message which tells the importance of social distancing in the new Corona effected times. The words have been placed in a rhyming mode with karo na sounding like Corona. The message is

loud and clear that the bonds made by fevicol are unbreakable like our bonds with our loved ones. But for the maintenance of lifelong bonds, we have to maintain distance for today. So the intelligent advertisers first convey the message of social distancing and the same time advertise their product in an implicit manner.

Brooke Bond Red Label:

Brooke Bond Red Label has launched a new advertisement emphasising the importance of compassion during the tough ongoing time of corona. The brand's on-going campaign 'Taste of Togetherness', has been extended in this new advert to touch upon the mentality of ostracizing people who have corona. Corona scares people and forces them to maintain passive hostility towards those who are infected with it. We often observe this feeling prevailing in the society, during this difficult time when we ward off people who are undergoing the torture of this disease. The campaign attempts to shatter the stigma through a simple message: Being told to 'stay alone' is not the same as being 'left alone'... the advert captures this aspect through an overtly cautious husband warning his wife against any contact with their neighbour who has just returned from the hospital. To this the wife smiling makes a good cup of tea and keeps outside for their neighbor with the slogan,

“Stay alone does not mean to be left alone.”

Keep distance but don't leave people alone in times of crisis. Let's be together by maintaining safety and distance, is the message conveyed by this advert with the product advertisement in the background. Now this advert will immediately endear itself to the people who have faced the social out casting during the infection and will also go a long way in educating people.



Advertisements Promoting Hand Hygiene

Lifebuoy:

As the coronavirus pandemic has grown, washing hands with soap has gained even more importance and critical focus. Hindustan Unilever Limited first released a public service print ad urging people to wash hands frequently using soap and use alcohol based sanitisers, tissues and masks if feeling unwell. It was applauded for its message because instead of criticizing its opponents, as adverts generally do, Hindustan Unilever Limited mentioned its key competitors such as Lux, Dettol, Santoor and Godrej No 1 in the campaign and asked people to buy any soap they had access to. They stressed mainly on washing hands to kill germs, the soap might be of any company. Now this campaign increases the prestige of HUL many times because instead of highlighting its brand, it is ensuring the safety of people which can be gained by washing hands with a soap of any company. The company claims that consumers' hygiene needs are of utmost priority for them. To cater to this, they have redoubled their efforts to educate consumers about proper hygiene habits. At the same time, they announce their products by saying that they have given people access to the products that keep them safe such as Lifebuoy soap, hand sanitisers and home care products like Domex which kill disease-causing germs.



Dettol:

Doctors, leading health experts and medical associations all over the world are stressing on the need for hand hygiene. In order to convey the importance of personal hygiene to prevent spread of Covid 19, germ protection brand Dettol has launched a new advertisement where it uses simple illustrative graphics on how washing hands with soap keeps germs away. In this advertisement, a small child is taught the effect of soap on germs by a graphic presentation where germs are dispersed by putting hands in soapy water. Though the advert might not be showing the true effect of soapy water on germs, but it duly affects the psyche of unassuming Indians who see soaps as fighters against germs. The advertisement also talks about taking precautions like maintaining social distancing which can prevent the spread of disease. After the moralizing and depicting the child in the ad washing hands with dettol, the advert ends with a social message, wash hands with any soap for at least 20 seconds to kill germs.



This advertisement is issued in public interest. Now this ‘public interest’ and ‘any soap’ are the magic words which endear dettol soap to people who find dettol soap as the panacea to the corona virus.

Zomato:

Zomato, an online delivery system of food has a put up a notification on its app that in order to maintain social distancing, it had a provision for the delivery person to leave the packet at the door via special instructions. It has also been running social media campaigns through its simple yet meaningful ads. It uses a red backdrop with a simple text in extremely small size against it. Users have to zoom in to read the message which states



‘Germs are tiny. So tiny you can’t see them with your eyes. In fact, there might be millions of them on your fingertips that you see to zoom in to read this. Please wash your hands before eating.’

This simple advert carries a very meaningful message of hand hygiene which even the toughest of people can’t resist. This social message is conveyed in a very effective manner which unnerves people who realize that they really can’t see germs which might be on any surface. Messaging hand hygiene on one hand, Zomato proves its concern for people and hence its suitability as a food supplier to people with safety and hygiene.

Amul: the taste of India:

There are certain brand categories which are not being directly involved in the prevention of the disease but they are also taking steps to spread awareness through their advertisements. Dairy brand Amul, for instance, did a topical ad featuring its brand mascot the Amul girl washing hands as the advert reads

‘Better saaf than sorry’.



It is a clever wordplay which obviously attracts people towards the social message as well as the product. The ad appeared in print as well as brand's social media handles on Twitter, Facebook and Instagram attracting lots of people.

Conclusion

Advertisements are always made to fit the needs of people in different cultures and ideologies. Every culture has a set of beliefs and priorities and advertisers squeeze themselves to fit into those priorities. Advertisements are a booster of economy and there is no best approach to reach consumers than advertisements. Every advert plies in its own manner to attract the consumers. The above discussion about advertisements highlight the belief of the creators of these ads that even the best scientists in the world won't be able to find a treatment or targeted vaccine for Covid-19 overnight. The ideal way to be a part of Covid-19 is to follow three norms social distancing, Hand hygiene, and wearing mask. To this is added a fourth one that is boosting your immunity by eating right things. The advertisers have customized the advertisements to fit the requirement in current times. So the capitalist weapon of advertisement has added additional ammunition of social welfare to its armory. The advertisers have put their best foot forward by gaining applause for their socially motivated adverts and making money by the sale of products advertised.

Advertising has been evolving to fit different needs in different cultures and ideologies, and these changes have increased with the emergence of new technologies.

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**'Green' Ethic and Ecological Concerns: Literature, Media and
the Ecological Quagmire**

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Abstract: *The present essay is a humble endeavor to assess the role of literature and media in handling the ecological problems. Firstly, I would analyze the role literature plays, in awakening ecological consciousness. Literature, that engages with the complexities of the ecological issues and their repercussion on human life has proven to be valuable and really indispensable in executing environmental action. I shall discuss the ecological leanings in the works of Amitav Ghosh, Kiran Desai, Arundhati Roy, R. K. Narayan and Ruskin Bond. Current research suggests that the media plays an important part in informing and engaging citizens in environmental issues. Secondly, I would also examine how Media offers an extensive coverage of the environmental issues of both global and regional importance.*

Key Words: *Ecological, conundrum, quandary, earth centric, disaster*

1. INTRODUCTION:

Literature and Nature have always shared an intimate relationship as is seen in the works of poets and other writers down the ages in almost all cultures of the world. In this context, two terms wield immense significance today – ecology and ecocriticism. Ecology has enlightened us that intense human population densities and human manipulation of the physical environment disrupt significant ecological systems that are only sustainable in the presence of important biodiversity. While literature has always dealt with nature and the environment from a creative and aesthetic perspective, ecocriticism urges for a close critical look at nature and the environment. In his book, *The Environmental Imagination* (1995) Lawrence Buell talks about the exploration of “literature’s capacity for articulating the non-human environment”,¹ which would compel us to rethink our assumptions regarding the representation of Nature.

Ecocriticism has been glossed as “the study of the relationship between literature and the physical environment” and has been hailed as a recent branch of literary studies that takes “an earth-centered approach to the study of texts.”² It can be defined as “the field of enquiry that analyzes and promotes works of art which raise moral questions about human interactions with nature, while also motivating audiences to live within a limit that will be binding over generations”³. Cheryll Glotfelty's working definition in **The Ecocriticism Reader** is that "ecocriticism is the study of the relationship between literature and the physical environment". Ecocriticism aims to show how the work of writers concerned about the environment can play some part in solving real and pressing ecological concerns.

2. Research value:

Ecocritical Literary studies aim to show how the work of writers concerned about the environment can play some part in solving real and pressing ecological concerns.

3. Textual Resources :

If we fleet through the history of Indian literature, we can see several important authors, contributing towards this upcoming field of Ecocriticism. Indian literature in English, and postcolonial literature in general, has always displayed its interest with the natural environment in the construction of their narratives, with nature forming the main backdrop, where characters set their relationships with each other and with the place which denotes their true identity. Many writers have composed their works from an ecocritical perspective. Authors like Amitav Ghosh, Kiran Desai, Arundhati Roy and R. K. Narayan and Ruskin Bond, want to speak for the natural world in literature. Many of them attempted to depict what man has done to despoil nature but few also contribute suggestions as to how we can overcome or reverse the damage that has been done. Thus, literature has become a vehicle of expression concerning environment and its importance in human life and universe.

Kiran Desai's Man Booker prize winning novel, **The Inheritance of Loss** focused on the issues of environment, sketched glistening landscapes and unveiled a varied ecological wealth of flora and fauna. Her approach is considerably eco-centric. Her novel starts with the beautiful delineation of the natural beauty of mount Kanchenjunga - the beautiful mountain, its changing seasons- "A crumbling isolated house at the foot of Mount Kanchenjunga lives an Embittered judge. He wants to live in peaceful atmosphere by isolating Himself from the messy world."⁵ Desai describes the house of the retired Judge which is situated at blissful and beautiful atmosphere where the wonderful bounty of nature can be easily enjoyed. "The rooms were spacious in the old manner of wealth, windows placed for snow views."⁶ A vintage house and it stands in true testimony of contemporary ecofriendly architect where one can experience abundance of nature's blessings. Sai, the judge and Mutt like to sit in the verandah because "inside the house, it was still colder, the dark, the freeze, contained by stone walls several feet deep."⁷ Sai feels human like presence of nature: "The caress of the mist through her hair seemed human and when she held her fingers out, the vapors took them gently into its mouth."⁸ In contrast to the tranquil and composed atmosphere, the novelist has also depicted the efforts of those who intentionally desire to sever the delightful bonds which unite man and nature. Their only desire is to install their mastery by disturbing its peace. "They had come through the forest on foot in leather jackets from Kathmandu black market..."⁹ They are the young boys who have been asking for an independent Gorkhaland. but actually present as an entity which affects us, and which we can affect, perhaps fatally, if we mistreat it.¹⁰ The love story of Sai and Gyan, her mathematics teacher gets renewed time to time by the delicate touches of nature. Both of them enjoy the blessings of nature and feel delighted in its lap.

Thus, Kiran Desai's book, *The Inheritance of Loss* is a novel imbued with new awareness about today's demand for ecological sanctity. Nature has been aesthetically intermingled with the text and makes the readers feel a persistent presence guiding, motivating, inspiring and enlightening those who go through the book.

Amitav Ghosh projects **The Hungry Tide** as the ecological witness in the region of west Bengal after 2004, which is completely surrounded by the mangrove forest. Each aspect of nature has been beautifully captured - such as crocodile, tiger, and various other animals. Ghosh's *The Hungry Tide* presents an ecological vision and describes how the views of the educated mass and people placed at important places have altered regarding the ancient ways of living in harmony with nature. At various junctures in the novel, the novelist has depicted scenes highlighting the ecological changes that had taken place in the Sundarbans. While the refugees were settling in Morichjhapi and were opting for ancient ways of living, Ghosh speaks out in Kusum's words, "No human being could think this a crime unless they have forgotten that this is how humans have always lived- by fishing, by clearing lands and by planting the soil."¹¹ In this novel, through Nirmal Bose' diary, Ghosh the Morichjhapi episode. Nirmal nostalgically remarks that years back when he with his wife Nilima had, come to Lusibari, the environment of Lusibari was different and ecologically superior. The birds

which used to cover the sky at sunset were no longer visible. In the beginning, he thought that their exit was temporary but they never returned. Nirmal wrote in his note-book; "I remembered how when I first came to Lusibari, the sky would be darkened by birds at sunset. Many years had passed since I'd seen such flights of birds. When I first noticed their absence, I thought they would soon come back but they had not."¹² The life of the poor people of the Sundarbans, their daily struggle for survival, everything has been realistically portrayed in the novel. Every day the dwellers have to fight against nature for their own survival. Their life is dependent on the sea which gives life to the Sundarbans and takes life away from it as well. The place of man in nature and the man's place in man's world both are consummately described in the novel. From an ecocritical perspective, R.K Narayan's novel, **The Guide**, exemplifies a great kinship between mankind and the environment. Nature looms large from the very beginning "The branches of the trees canopying the river course rustled and trembled with the agitation of birds and monkeys setting down for the night. Upstream beyond the hills, the sun was setting."¹³ The opening of the novel reveals how the objects of nature throb with life and feelings. The unadulterated environment, uncorrupted by human activities provides Raju, the guide a sanctuary. Interestingly, man is not the master of the non-human universe but an ally. While narrating his childhood to Velan, Raju lets us know how he loved to spend time in the company of nature: "With that I was off to the shade of a tamarind tree across the road. It was an ancient spreading tree, dense with leaves, amidst which monkeys and birds lived, bred and chattered incessantly, feeding on the tender leaves and fruits. Pigs and piglets came from somewhere and nosed about the ground, thick with fallen leaves, and I played there all day".¹⁴ Raju bonded easily with nature ever since his childhood. When his conversation with Raju got over, Velan went back home, leaving the 'sadhu' all alone in the darkness of the night. Raju had no option but to pass the time interacting with nature: "He sat there for a long time, watching the river flow into the night; the rustle of the peepul and banyan trees around was sometimes loud and frightening. The sky was clear. Having nothing else to do, he started counting the stars".¹⁵ Narayan beautifully describes the relationship between Man and Nature : "He started the count from above a fringe of Palmyra trees on his left hand side ... he suddenly realized that if he looked deeper a new cluster of stars came into view ... He felt exhausted. He stretched himself on the stone slab and fell asleep under the open sky".¹⁶ The novelist goes on signaling Raju's companionship with nature: "Raju sat on the step and watched the river dazzling in the morning sun. the air was cool, and he wished he were alone".¹⁷ The novel concludes with the message that, if the human beings, continue to annihilate physical environment, Nature shall definitely avenge herself through calamities like drought, flood etc. In a word, this novel urges the human beings to stop their inhuman activities towards nature.

Arundhati Roy's **The God of Small Things** vividly presents how nature is being exploited by human beings in order to be modernized. She gives expression to her thought that nature is being made the silent victim of human greed and insensitivity and these, in turn, have reflexive effects on human life. The story, which is a series of flashbacks and flashforwards, functions as a helping tool for the author to tell the readers how certain places were in the past and how they are at present. She opens the novel with the picturesque description of the month of May in Ayemenem, the place where the incidents in the story happen. The colors and smells of the season are painted in a wordy picture at the outset. She writes, "The river shrinks and black crows gorge on bright mangoes in still, dust green trees. Red bananas ripen. Jackfruits burst. Dissolute bluebottles hum vacuously in the fruity air."¹⁸ Roy explains the kind of climatic conditions that prevail in Ayemenem. She narrates how people lead planned lives which go hand-in-hand with the changing seasons. River Meenachal River was the source that made early men changes their lifestyle by making them settle in river banks, there by ending their nomadic life. River is the chief source of water, which is one of the life sustaining elements in this planet. Meenachal is the river of Ayemenam. When Rahel and Estha, along with their family members, went to receive Margaret, Chacko's former wife, and Sophie Mol, his daughter, they stayed at a hotel and that night, they dreamt of "their river", Meenachal.¹⁹ Thereby, the author says how the river was once. River Meenachal "was warm, Grey green.... With fish in it. With the sky and trees in it. And at night, the broken yellow moon in it."²⁰ The river was rich with fishes. The river

was so pristine that the sky and the trees were reflected in it. But the present condition of the river is presented by the author with great remorse and she writes, “Years later, when Rahel returned to the river, it greeted her with a ghastly skull’s smile, with holes where teeth had been, and a limp hand rose from a hospital bed”. The river has a sick appearance now. And she adds, “It had shrunk.”²¹ Even the rains cannot bring back the original depth and width of the river. She says: Despite the fact that it was June, and raining, the river was no more than a swollen drain now. A thin ribbon of thick water that lapped wearily at the mud banks on either side, sequined with the occasional silver slant of a dead fish. It was choked with a succulent weed, whose furred brown roots waved like thin tentacles under water. Bronze-winged lily-trotters walked across it. Splay-footed, cautious.²² The river, which “had had the power to evoke fear”, is now “a slow, sludging green ribbon lawn that ferried fetid garbage to the sea”. She adds, “Bright plastic bags blew across its viscous, weedy surface like subtropical flying-flowers.”²³ And this is the condition of most of the rivers in the country. The horrifying effect of pollution is again stressed by the author, when she writes that Estha finds “the banks of the river... smelled of shit, and pesticides bought with World Bank loans. Most of the fish had died. The ones that survived suffered from fin-rot and had broken out in boils.”²⁴ The pollutants spoil the quality of the water and kill the living organisms in it. In addition to this kind of pollution, people pollute the river and the river banks by open defecation. The river loses its purity not on its own, but because of the careless attitude and activities of the people of the locality, especially those who live very close to the river. If a river, the life-giving source, is polluted, the whole area will be affected. The author, with a sense of shame, writes, “On warm days the smell of shit lifted off the river and hovered over Ayemenem like a hat.”²⁵ Such matters are not exclusive for the river Meenachal and Ayemenem, instead, these are problems prevailing all through the country.

A living legend who has been depicting life and experiences fused with environmental concern in his stories, **Ruskin Bond**’s creative oeuvre is a vivid celebration of the environment in which he lives, chiefly the hills and the mountains. For him, the natural environment is a pure bubbling life force, which activates every object and creature to act, to respond and to grow. Nature charges and refreshes his creative vigour. Bond’s response to nature is instinctive. The person who enticed him to this lasting relationship was his father. Bond summarizes those planting excursions by the slopes of Dehra in many of his stories when father introduced him to the beauties of nature. Bond who has Wordsworthian sense of belief in nature has accurately depicted such views in his short stories, “*Birds Life in the City*”, “*The Leopard*” and “*My Father’s Tree in Dehra*” which are the parts of his collected anthology *Delhi Is Not Far: The Best of Ruskin Bond*. Bond who has explored the beauty of nature and the destruction of nature unequivocally in these short stories has an enormous effect on the ecological study. He has good romantic sense for nature which is revealed in his writings cannot be denied. He has vividly depicted the environmental issues through the natural scenic hills of Dehradun and Mussoorie as he has seen and experienced them from very close.

Environmental crisis, largely caused by human activity, has produced the greatest challenge of our times. Current research suggests that the media plays an important part in informing and engaging citizens in environmental issues. Media is here to stay- it has shrunk the world into what the Canadian thinker, Marshall McLuhan, called the ‘global village’. Media is like a bullet which reaches home in a short while, with total impact. It is undeniable that media does set the agenda: what we read in newspapers and magazines, hear on the radio or watch on television, becomes the basis for what we think, feel and act upon. On the other hand, media has the responsibility of reflecting what people think and feel. It does not simply represent environmental crisis; it plays a pivotal role in shaping attitudes to the environment and motivating them for constructing a sustainable future. Issues of climate warming, sustainability, disaster management and habitat degradation continue to be produced, imagined, stabilized, problematized and mobilized by media forms. Media acts as a catalyst in enlightening the masses on issues like global warming, green peace movement, depletion of ozone layer, climate change, greenhouse gases effect, acid rain etc. It was seen that most of these problems are caused by the random destruction of nature and its resources, created by the irresponsible lifestyle of human beings. In our routine humdrum life, most of us are not aware of instances of environmental disturbance, leading to man’s inadequate awareness of environmental

issues is one of the seminal causes of human apathy and negligence in this matter. Until an environmental disaster directly affects us, we are unable to perceive any ecological calamities. Environmental journalism is one of the best ways to regulate the ecological system. It entails extensive coverage of environmental issues of both global and regional importance.

4. CONCLUSION:

Thus, in this essay, we see that whereas on the one hand, it is clear that large media bodies have a great role to play in the creation of social awareness of environmental issues, on the other hand, literature too plays a major role in awakening ecological consciousness amongst the insensitive humans. For instance, we see that the ecological problems might have emerged in alarming proportions in the past few years but it was apprehended much earlier in William Wordsworth's poem, "The World is Too Much with us," – an indictment of the society and lamentation on the withering connection between Mankind and Nature-the separation of man from nature in his quest for greater material wealth:

The world is too much with us; late and soon,
Getting and Spending, we lay waste our powers Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
The sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune.

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Literature and Media the mirror of our society

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INTRODUCTION:

Literature and media play a very important role in our society. The influence of Literature and media is tremendous on people irrespective of age, gender or race. Hence it's very important to practice responsible research before portraying a character or discussing an issue as it may have diverse effects on people. This research paper deals with the misrepresentation of specially abled people in literature and media. Using a cross section analysis the research analyzes the way characters that are disabled are portrayed in literature, in movies, in sitcoms or advertising and the impact it has on them. It was found that media and literature play a very vital role in representing characters that are disabled and should do the same more positively so that the concept of 'Inclusion' should relate to 'belonging'. People with disability should be portrayed in a way to connect to the world rather than segregate them. Diversity in disability should be depicted through Literature and Media to spread awareness among people so that they don't just sympathies but empathies with people of various disabilities.

Objectives:

- Responsible and positive representation of people with disability in the media.
- To represent the disabled people for their human rights and not for charity.
- The semiotics used for disabled people
- Inspirational Porn
- Employment of people with disability
- Carication of people with disability
- Diversity in disability
- Social and the Medical model of Disability
- Social Media and Technology

Keywords: Inspirational Porn, Semiotics, Carication.

Carication of disability in Literature and Media

The crazy, the stupid, the innocent, the scary-these are the roles and character representation of the people who are disabled and this misrepresentation creates a wrong notion in the minds of the people. Captain Ahab in Moby Dick, Clara in Heidi, Captain Hook in Peter Pan etc. Hence, these representations of disabled people portray them in an "Saccharine sentimentality or incarnate evil"(Pollard 264). Disability is not a costume and the portrayal of characters in movies and Daily or weekly programmes are stereotypical in nature. Disability in Forest Grump was portrayed as too cute to be taken seriously. Disabled characters are pictured only in the background of the scene or are given small roles and are forgotten by the end of the movie or series. Disability is portrayed as a freak show or in Horror and Science Fiction as revengeful characters (Dr. Strange). They are also portrayed as comic relief characters or pitiable characters (The Upside and The Intouchables).

Inspirational Porn

As Late Stella Young (Australian Disabled Activist) coined the term Inspirational Porn which refers to the objectifying of one group for the benefit of others she explains that the existence of Disabled people is

not to motivate or inspire the abled body people. People with Disability help to strengthen each other with endurance and hope to use their bodies to their best of their abilities. They do not do anything extra ordinary but learn to accept their bodies and celebrate their differences. The way media depicts disabled children or adults as heroes for doing simple things is actually making them feel insecure and indifferent. The narration of stories should be done in such a way such that people with disability feel connected rather than segregated from others.

The Charity Facade

The disabled people are used in posters, thus playing on the emotions of people. The pity Factor is used so that they can get money by depicting disabled people as helpless and needy. Even the narration of stories of any incidents that happen pertaining with people who are disabled, the abled body people are always depicted as heroes while portraying the disabled people as helpless. The employee of a disabled person is praised for his/her act as if it's a great work of charity, the restaurant server is praised for helping piece out food of an disabled person, the doctors or helpers are praised for trying to cure and assist disabled people. Awards are given to people who help the disabled people but what about the stories of the disabled people. Helping each other is just humanity why does it need an award? In movies the other actors around the disabled people are portrayed as heroes showing how they are being patient and putting up with them or asking them on a prom date. However no one ever is trying to capture the story of the disabled people from their point of view or even ask permission to click a picture or publish these posters or stories with their consent. People must treat each other with empathy and not pity.

Nothing about us without us

It has been observed that all the roles of disabled characters are played by abled bodied actors who are taking away the employment opportunity of the disabled people. Who can play a character of a disabled character better than that of a disabled person? As the disabled person is living in the circumstances every day of his /her life; they would portray the character better with true emotions. The government should implement laws to employ people with disabilities so that they are given opportunities to work and earn for themselves than just to provide them with funds that would only last for a little time. Start up by disabled people should be encouraged so that they are motivated to be independent. Companies and firms should employ people with disabilities which would raise awareness among people and value them for the person they are and not to just look at the disability.

Diversity in disability

Media and Literature should portray the diversity in disability. The pictures and narrations of people with disabilities are only focused on certain types. Eg: Visually or physically impaired. Stories on Intellectual Disabilities or non visible disabilities should also be narrated so that awareness is spread among people to understand each other and their special abilities.

Disabilities also comes with its own discrimination. It has been noticed that often only the white people are portrayed in these characters. Very few black or Asian characters are portrayed which is a misconception as Disability is not only for a certain race. Very few women are portrayed as disabled, which again subjugates women to discrimination. Hence, Equality in representation of disabled people is called for irrespective of race, gender or sexual preference (LGBTQ).

Social Media and Technology

Social Media has mostly empowered the people with disability to access and share their story and their opinion on range of issues. Social media gives broader access to people to connect and also for disabled people to connect all over the world. People with disability are using video blogging sharing their insights and views on different issues. Ted Talks are given by people of disability to narrate their opinions and also show their numerous talents. Media has given a platform for people to show themselves as just people minus the disabilities.

Technology has been developed to help out people with disability to use various applications such as voice recognition or face recognition technology. The awareness and use of different types of technologies need to be adapted by people all over the world to help connect and relate to each other. Hence, Technology bridges disability to the world around.

Conclusion:

This paper throws light on how the Media and Literature could be more responsible and portray people with Disability in more Humane representation working towards the concept of 'Inclusion' and 'Belonging'.

Equal job opportunities and a right to earn with respect should be given to the Disabled People. The narration must be from the point of view of the disabled people. The consent of the Disabled people should be taken before a story is narrated or a disabled character is depicted.

Including the above factors into Literature and Media would lead to better understanding of people of Disability as not as a Medical Issue that needs to be healed or corrected but of that for treating each other as a human first.

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Colonial Remnants: A Study of Baldwin's *What the Body Remembers*

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Abstract: *The different diasporic groups have recognized the Neo-colonial tendencies of the imperialist nations as they were directly exposed to their systemic oppression. Since imperialism initially operates through economic negotiations with its subjects, globalization feeds its spread as it basically frees trade across nations. Historically, imperialism used similar schemes to penetrate several economies and then turned towards a socio-political ascendancy upon the colonized State. Shauna Singh Baldwin scintillated a massive readership through the popularization of her first novel, What the Body Remembers. Gender as a phenomenon appears to be in a constant state of negotiation with body, language as well as with embodiment. Throughout the extensive course of history, gendered constructions have been depicted amidst literature against certain cultural constructions. As every literary text is produced out of crucial cultural conditions, the notion stands purely true in the case of gender studies. The binary which runs between the masculine and the feminine and its various nuances hereby contribute in problematizing the literary field. Various texts lay out similar concerns of depicting the internalization of certain codes. The very term "code" becomes a key issue whilst engaging with gender studies as it is imperative in any study of gender. The idea of masculinity and femininity is more or less a construction and replication of certain codes of behavior. Such codes can be recognized in conduct, dressing, language, embodiment etc. Essentially, they are a critical feature of a relatively defined coded system. The codes along with a few other latent features, combine together in order to problematize the male-female essentialist ideologies besides concealing their constructed quality. Thus, it becomes critical to identify the gendered identities as not natural givens but a notion which is artificially constructed. Only, it is so endlessly ritualized, internalized and replicated, that after a certain period their constructed quality precedes any interrogation. In other words, their construction is consumed inarguably. However, upon placing it under scrutinization, an entire series of questions arise to surface. For instance, one begins to think to what extent is gender biologically determined and to what extent it is culturally determined. This in turn, leads one onto contemplating if there is a cultural component to gender or is it entirely a cultural construction or a balancing point between the two. The present paper attempts to examine such differences from a trans-nationalist perspective where these identities become more complex as the racial, sexual and class identities also conflate with gendered antithesis along the lines of globalization and imperialism.*

Keywords: *Globalization, imperialism, colonial legacies, gender, diaspora.*

1. INTRODUCTION:

Capitalism is predominantly a money-using system where a large part of wealth is held either in the form of money or as money-denominated assets, namely financial assets. For the system to work, it is essential that the value of money should not keep declining against commodities; otherwise people would move away from holding money, and it would cease to be not just a form of wealth, but even a medium of circulation. Hence, capitalism seeks to ensure the stability of the value of money in a number of ways. One is the maintenance of a vast reserve army of labour, not just within the metropolis but also in the third world. This "distant" reserve army keeps down not only local money wages, and hence the prices of raw materials produced there, but also the money wages of workers in the metropolis, who are threatened with unemployment through capital

outflows to the third world, if they insist on higher wages. These reserve armies in both centre and periphery, however, are not enough. Even if there were no autonomous increase in raw material prices and money wages due to the existence of these reserve armies, certain scarce commodities would still experience a price rise as capital accumulation increases the demand for them. The threat this poses to the value of money has also to be warded off, which is done by restricting the demand for such commodities outside the core capitalist sector, through a squeeze on mass purchasing power by imposing an “income deflation”.

Historically, two typical instruments of such income deflation have been the siphoning off without any quid pro quo of the surplus produced in the periphery (Indian anti-colonial economists called this the “drain of wealth”), along with the destruction of petty production there through imports from the capitalist metropolis (which the same writers labelled de-industrialization)—a process that created the “distant” reserve army in the first place. This entire arrangement, encompassing the world outside of capitalism proper, constitutes “imperialism.” It does not end with colonialism; on the contrary, its importance increases with financialization when stability of the value of money becomes a matter of even greater overriding concern.

Imperialism as an arrangement nonetheless has remained largely invisible to the discipline of economics, even to its best practitioners and even in the colonial period. John Maynard Keynes, in his classic work *The Economic Consequences of the Peace*, talked about the “economic Eldorado” that pre-war Europe represented, but failed to mention that this Eldorado rested upon an elaborate framework of imperialism. Europe’s accessing of food from the “new world,” an important aspect of this Eldorado, would not have been possible if this food had not been paid for, through an intricate arrangement, by Britain’s appropriation *gratis* of a part of the surplus of its colonies and semi-colonies (drain of wealth), and by its export of manufactured goods to its colonies and semi-colonies at the expense of their local producers. Imperialism, however, is not just some phenomenon limited to history. The present paper attempts to underline global capitalism in all its epochs, including the current era of globalization along with the contribution of Diaspora in foregrounding an anti-racist critique against the forces of colonialism.

2. Research value:

The different diasporic groups have recognized the Neo-colonial tendencies of the imperialist nations as they were directly exposed to their systemic oppression. Since imperialism initially operates through economic negotiations with its subjects, globalization feeds its spread as it basically frees trade across nations. Historically, imperialism used similar schemes to penetrate several economies and then turned towards a socio-political ascendancy upon the colonized State.

3. Textual Resources :

Shauna Singh Baldwin scintillated a massive readership through the popularization of her first novel, *What the Body Remembers*. Since its publication in 1999, it has been translated into fourteen different languages which speaks for its thematic appeal. The text acquired international recognition after receiving the 2000 Commonwealth Writer’s prize for the Canada-Caribbean region besides being long-listed for the prestigious Orange Prize in fiction. It has characterized several nuanced characters including Sardarji’s, which reflected the sheer force of penetration of imperialist influence as it adulterated the very psyche of Indian men. Through him, Baldwin puts forth the character of an affluent England return engineer, an opulent “jagirdar” of Rawalpindi during pre-Partition India, unfortunately suffering the burden of a fractured and divided identity which keeps gnawing at his sanity. Since, he has been portrayed as an employee of an imperialist administration which ensures his influential standing, he rejects any contingency which threatens a change in bureaucracy. Sardarji favours the imperialist reign over the liberation of his country as an alteration in the administrative system forces an alteration upon his own economic position. Meanwhile, his character turns even more nuanced as the author reveals the presence of a split in his personality. The years he spent in London while he was pursuing his higher studies, he came in contact with the Western culture which turned him into an adulatory preacher of their culture. His character portrayed several ‘English’ characteristics both physical and psychological. His gestures and behaviours imitated those of the imperialists and their ideals. His very conscience yearned to mimic the British so much so that one day he might become one. Such a yearning and the Western influence worked hand in hand to generate an abstract element of his conscience which he refers to as Cunningham. The allusion traces its origin back to the achievements of Alexander Cunningham who was a popular British engineer during the mid-nineteenth century and Sardarji was influenced by his intellectual philosophies. The narrator defines Cunningham as Sardarji’s “own personal English-gentleman-inside” (Baldwin 132). Through the depiction of Cunningham, the author comments at the strong influence of the

Western culture and notions upon an already colonized mind. The cultural shock which he endured as an emigrant in an imperialist nation, created a fissure in his psyche which established as a perpetual breach within his intellect that continued to bother him even after he returned back home. The narrator mentions:

Cunningham still saddles Sardarji's mind, hoary phantom remnant of his years in England. And now Sardarji cannot remember how he thought before he learned to think with Cunningham. Cunningham grafted so long ago, does the watching now and argues less and less as long as Sardarji asks only the questions Cunningham approves of, walks and talks the way Cunningham has taught. (Baldwin 133)

Such an aberration renders Sardarji a constant slave to Cunningham, adulating his British masters. Cunningham drives his instinct and influences his decisions. Thus, the coercion of the imperialist drive, rendered Sardarji as a potential enslaved victim through their hegemonic cultural regimes. Therefore, his abysmal condition becomes exemplary in comprehending the geopolitics of cultural imperialism. Through such an illustration, the present global scenario driven by the forces of colonial legacies, the Neo-colonial regimes empowered by globalization, can be realized as the emigrants seeking settlement in the First-World still confront are still confronted with several capitalistic norms. Moreover, the fascination of the Third-World with the Western culture still results in its imitation as underlined by Homi Bhabha in his influential text, *Location of Culture*.

However, Sardarji's character brings out another critical trait which seeks analytical attention. Sardarji violated Satya's affection through engaging in bigamy and afterwards terrorized Roop into giving up her child so that he could "satisfy" Satya. The sheer force of the portrayal of the dominance of his 'toxic masculinity' engulfed Roop and rendered her defenceless. However, the sharp contrast amidst his conduct towards Roop before the birth of their child and afterwards has been laced with sanctimony. The moment he learnt about the girl child, he turned acrimonious. His apathy and indifference at the arrival of a daughter recount for the loathing which was associated with the birth of a girl child during the period. In her essay, "Sexuality and Sexual Politics", Evelyne Accad mentions:

The meaning and importance given to a military weapon and to the sexual weapon are equal. Man uses his penis in the same way he uses his gun: to conquer, control, and possess. The whole macho society must be unveiled and condemned because in the present system one tries to obtain material goods and territory, not in order to enjoy them, not out of need, but only to enlarge one's domain and authority. Similarly, sexual relations are not built on pleasure, tenderness, or love, but on reproduction, the preservation of girls' virginity (so-called "honour" of the family), the confinement and control of women for the increase in male prestige, and the overestimation of the penis. (Accad 246)

4. CONCLUSION:

Therefore, Sardarji's character has been explicitly depicted an absolute adherent of a similar approach exemplifying toxic masculinity. His actions held the ruthlessness of absolutist dominance which symbolized the totalitarian patriarchal strategies implemented upon Indian women during the British reign. On one hand, Cunningham pricked at his conscience to act as a British gentleman and on the other, his gender provided him with an entirely separate sense of supremacy over the "second sex". Baldwin has artfully crafted such a nuanced and round character so that the dominance of the imperialists during the colonial history and the relative capitalist tendencies of the colonial legacies could be realized. The novel becomes relevant to comprehend that the colonial encounter not only conquered geopolitics through 'divide and rule' policy, but also drove the colonial psyche by dividing their psychology into two as depicted by Shauna Singh Baldwin through Sardarji's character. The novel portrayed the contemporary condition of several Third-World countries which still have been struggling with the ordeals of the 'colonial hangover' as globalization somewhere threatens the successive strategies of colonial legacies which remain hidden beneath the surface to crawl their way back in.

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Cultural Identity and Diaspora in Kazuo Ishiguro's

“A Pale View of Hills”

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Abstract: Kazuo Ishiguro's debut novel 'A Pale View of Hills' is a tale of a Japanese woman who forsakes the country to go with her second husband. She narrates her life and struggle in London. The novel revolves around the female immigrant namely Etsuko of Japanese descent. Her sole intention of life was to have a comfortable and happy life in a country other than Japan because of the dreadful impact of the Second World War. The narrator cum protagonist and her English husband travel from Japan to English to lead a new life along with her daughter Keiko.

The discussion includes the critical comments of eminent critics like Stuart Hall, Benedict Anderson and many others in elaborating 'Cultural Identity' and 'Diaspora' with reference to the novel. The paper critically analyses the concepts of Cultural Identity and Diaspora with reference to the novel.

Among four immigrant women, Etsuko is the narrator who leads her life as an outsider in England. In addition, the paper critically analyses the intentions and reasons for them to migrate from Japan to America in the quest of finding solace. The female immigrants of the novel are Etsuko and her daughter Keiko who endeavour to cope with a strange lifestyle in their migrant place.

Keywords: Nostalgia, Expatriates, Exodus, Cultural Identity, Diaspora.

1. Introduction:

Kazuo Ishiguro is a Japanese origin-British author who is an internationally acclaimed novelist. He has won highly reputed literary awards such as Booker prize and Nobel Prize award in 1989 and 2017 respectively. 'A Pale View of Hills' (1982) is his debut novel which prominently focused on the plight of the immigrant women of Japan set in post Second World War.

The novel has the historical background of the Second World War in which Japan was one of its main victims. The twin cities of Japan - Nagasaki and Hiroshima were partially destroyed due to the nuclear bomb attack by the American air forces in 1945. The author of the novel hails from Nagasaki and was immigrated to London when he was a five year old child. In this regard, the author's life incidents could have been influenced him to sketch the life of Etsuko in his debut novel itself as the author and the protagonist actually belonged to Japan who had migrated to London later.

2. Research Value:

The paper aims to focus on the cultural identity of immigrant Japanese women who face a state of isolation in terms of ethnic and historical aspects from the native people in foreign countries.

3. Textual Resources:

In the novel, Keiko and Mariko are the daughters of Etsuko and Sachiko respectively and all of them leave Japan to foreign countries with the hope of leading a joyful life. As a narrator, Etsuko spills the beans on her stern determination and specifies Sachiko as the main reason of her foreign stay. Sachiko was a fellow Japanese woman who entices the narrator to follow her footsteps and insists successfully to migrate to a new place other than their home country. Even before the Etsuko's departure, Sachiko relinquished Japan with a notion of finding a better life in America with her American husband. Her exit convinces Etsuko to be firm in her decision of migrating to London along with her second husband and a daughter from her first husband.

In a foreign land, immigrants' solitude, persona and traditional behaviour make them stand outside the compass of the English society in London. The main objective of the immigrants was to lead a secured life but it was never fulfilled. Their migration to foreign countries invited a series of problems which eventually led them to lose interest in their normal life. After the Second World War, Japan's condition was pathetic and dreadful which ultimately made many native people to forsake their country. Generally, it can be termed as 'Diaspora' from literary point of view.

"The term 'Diaspora' describes a forced or voluntary movement of people from their homelands into a new place". (Nayar, 2015, p. 48). According to 'Oxford dictionary', migration means the movement of people to a new country or area in order to find work or better living conditions. These statements show the proximity of the two literary terms – 'Diaspora' and 'Migration' in framing a similar meaning.

"Diaspora and migration are now treated, especially in the light of extensive anthropological and migration studies, as a key feature of almost the entire human race, and as the casual factor" (Ashcroft, 2015, p.81). The term migration is pragmatically applicable to immigrants' permanent or temporary stay at non-native places with an intention of finding better living conditions. It is due to the scarcity of amenities and other sufficient requirements in their home country. When the natives' demands are not met in their own country then they might show inclination towards any other suitable place with the hope of fulfilment of their needs and requirements.

The main purport of Etsuko's migration was to have a better living conditions and to be a financially secured person. As a divorcee and duty bound mother, she had the responsibility of the daughter from her previous marriage. This made her to completely rely upon her second husband, Sheringham. Albeit she began her new life with the second husband in the latter's home country, she was not complacent with the condition and lifestyle of the English society. Eventually, she finds it difficult to be in the middle of the English society and suffers from mental trauma because of her daughter's untimely death which haunted her a lot. She had full of desires and dreams about her future in London. After many years, she tries to adjust with the English culture and tradition.

In contrary to her expectation, the English society in London seems to be strange to her due to the cultural difference between the English and the Japanese society. The Cultural difference occurs when immigrants shift their residential area from one place to another. As a result, they can't find any resemblance in a distant place. This can be termed as 'Cultural Diversity'.

"Homi bhabha, in the essay *The Commitment to Theory* (1988), employs the terms as oppositions to draw a distinction between two ways of representing culture. Bhabha argues that it is sufficient to record signifiers of cultural diversity which merely acknowledge a range of separate and distinct systems of behaviour, attitudes and values". (Ashcroft, 2017, p.70)

Aforementioned opinion of Bhabha explicitly elaborates on cultural diversity and its existence which are connected with the behaviour, attitudes and values of a particular community. The term 'Cultural diversity' plays a vital role in the specification of any particular community which depends upon the place as it impacts the native people in many ways. In addition, atmospheric and geographical areas

contribute in shaping up the 'Cultural diversity' as it is directly corresponding to the lifestyle of the native people. Apart from this, natives after migration may aspire to continue with their archaic culture and tradition even at the migrated places. But the native people don't entertain the migrated people in celebrating their customs and practices in the migrated place due to the cultural diversity and the ethnic background of the non-native people. "Migrating people have become disembedded from their indigenous homelands and relocated elsewhere" (Waugh, 2006, p. 364). This shows the plight of migrated people who find it difficult in recognizing their own cultural identity in non native place. Etsuko and her first daughter faced this type of cultural differences in England where there was no regard to any sort of Japanese traditional culture and practices. This factor created a rift between the Japanese and the English cultural in their social bonding.

Even the familial relationship inside the house was also not satisfactory. Both Keiko and her mother Etsuko had nostalgic feelings as they were segregated completely from their Japanese culture. Thus, Cultural diversity had profoundly affected them. As a young Japanese girl, Keiko finds it difficult to get adjusted with the English lifestyle in London. She always wanted to stay away from others to be alone all the time at her house. This strange behaviour eventually turns into depression, forcing her to kill herself. In her narration, Etsuko recollects the past of Keiko and reveals the concealed fact behind her suicide as the latter had inhibition in finding her identity in England with the Japanese culture.

"Keiko, unlike Niki, was pure Japanese, and more than one newspaper was quick to pick up on this fact. The English are fond of their idea that our race has an instinct for suicide, as if further explanations are unnecessary; for that was all they reported, that she was Japanese and threat she had hung herself in her room" (Ishiguro, 1982, p. 50)

Throughout the novel, Etsuko never wants to depict herself as the direct reason for Keiko's suicide. She claims that Keiko was happy to be in London in the initial days of her arrival than her later days. "Keiko was happy that day" (Ibid, p.45). In spite of her daughter's pathetic death, Etsuko defends herself for coming to London and emphatically argues that the decision was taken in the interest of Keiko. "My motives for leaving Japan were justifiable and I know I always kept Keiko's interest very much at heart. There is nothing to be gained in going over such matters again". (Ibid, p.48)

In his famous essay 'Cultural Identity and Diaspora', Stuart Hall analyses the nuances and relation between 'identity' and 'cultural practices' which have a mutual connection with each other and the writer regarded it as 'Cultural Identity'.

"Identity is not as transparent or unproblematic as we think. Perhaps instead of thinking of identity as an already accomplished fact, which the new cultural perspectives then represent, we should think instead, of identity as a 'production', which is never complete, always in process, and always constituted within, not outside, representation. This view problematizes the very authority and authenticity to which the term, 'Cultural Identity', lays claim" (Hall, 1990, p.222).

Etsuko was unwary who intended to be an English by remaining as one among them in the British society. She assumes herself as an English and survives in England. Even she tries to forget and ignore the Japanese culture in order to remain as a native person in London. In 'Imagined Communities', Benedict Anderson argues that "Communities are distinguished, not by their falsity/genuineness, but by the style in which are imagined" (Anderson, 2006, p.6). Being an outsider, Etsuko determined to portray herself as a native English by veiling her Japanese identity. Her endeavour to find 'oneness' with the amalgamation of the Japanese and the English culture was futile due to the 'cultural identity'.

"The first position defines 'cultural identity' in terms of one shared culture, a sort of collective 'one true self', hiding inside the many other, more superficial or artificially imposed 'selves', which people with a shared history and ancestry hold in common". (Hall, 1990, p.223)

Hall opines that the true identity of a person depends upon his birthplace which influences and reflects on his persona; when an expatriate endeavours to be like a native person then his actions will be artificial rather than natural. In this regard, 'Cultural Identity' and 'Ethnicity' have crucial importance in recognizing the citizenship and nativism of a person. For instance, Etsuko specifies her daughter's reluctance about the English society and implies 'Ethnicity' as the main cause for her daughter's suicide.

In this manner, the narrator wants to portray herself as a caring mother with a sole purpose of daughter's well-being. Moreover, she made it clear that her daughter was happy when she came to London for the first time. In this case, 'Ethnicity' plays a pivotal role in determining the comfort zone of a person in a non-native place. As a Japanese by birth, Keiko seemed to be an external person not only to herself but also to the native people of London.

"Ethnicity is a term that has been used to increasingly since the 1960s to account for human variation in terms of culture, tradition, language, social patterns and ancestry, rather than the discredited generalizations of race with its assumption of a humanity divided into genetically determined biological types". (Ashcroft, 2017, p.98)

Obviously, 'Human variation' was the main reason for the sudden demise of Keiko who struggles because of her cultural and sociological identity in London. Her solitude and uneasiness in having any sort of relationship with others precisely delineate the 'identity crisis' and her pathological aversion towards the English society. Her persona seemed to have no equation with the native people due to her ethnicity and cultural diversity.

Niki, the second daughter of Etsuko, shows her curiosity to know the death mystery of her elder sister, Keiko. Niki was born to Sheringham, an Englishman who was the second husband of Etsuko. She was well acquainted with the English society, culture and tradition. She was never ready to acknowledge it as a fact despite the fact that Etsuko was the major reason for Keiko's suicide. As mother, she reasonably fails to empathize with her elder daughter who had completely lost her interest in the European lifestyle.

Nevertheless, Etsuko manages to convince Niki that she had no part of involvement in connection with the Keiko's death. Finally, Niki said her mother, 'You did everything you could for her. You're the last person anyone could blame' (Ishiguro, 1982, p.176).

As a matter of fact, Sachiko was the one who had urged Etsuko to go abroad long back. She did the same thing which was followed by Etsuko. As a result, two young women – Mariko and Keiko were exploited by their mothers – Sachiko and Etsuko respectively. Alike Keiko, Mariko also suffers from her 'Bicultural Identity' in a foreign place like America. She wanted to find her origin in America as a Japanese person in which she never succeeds.

Aforementioned four female immigrants suffer a lot in the non-native places like England and America. All of them were Japanese but they had been to European countries with great expectations. Keiko and Sachiko seclude themselves in their respected places and they have fallen prey to their mothers' ventures. In spite of their daughters' woes, their mothers fail to realize their homesickness and emotional connection with their mother country.

A Few years after the birth of Niki, Etsuko's second husband Sheringham, a native Englishman dies which made her inconsolable. Even Sachiko also gets segregated from her American husband who had promised to be with her for lifetime. But he deserts her after getting all the money from her which she had. In this way, Etsuko and Sachiko lose their husbands in the foreign countries unexpectedly. In the meantime, Etsuko faces economical crisis and determines to be the pillar of her family in the absence of her English husband. After the death of Sheringham, she had no person with her in England except her second daughter, Niki. In this scenario, leading an easy life was difficult to both mother and daughter in all aspects.

“Michael Barrett's ‘Women’s Oppression Today’ (1980) attempted to formulate a materialistic aesthetics and insisted on integrating Marxist class analysis with feminism in analysing and influencing gender representation”. (Habib, 2005, p.671)

Barrett, in his opinion, makes it clear that gender representation influences the mode of work and comparatively, females could not get that much of preference as males get. As a female immigrant and the backbone of her family, Etsuko leads her life as a second class citizen in England along with her second daughter. Throughout her lifetime, she had left with no option except to work incessantly to cater the needs of her underprivileged family. Overall, the author has portrayed the characters with a different shade which can make a reader to get acquainted with the cultural views of two different countries.

When the Expatriates’ identity is taken into consideration, they face ‘identity crisis’ because of the dual nature of cultures from a native and a foreign land. This clearly shows that the influence of identity crisis on Keiko who hangs herself. Moreover, Etsuko and Sachiko had a misinterpretation of their respected migrated places prior to their visit. In reality, there was no such thing as their high expectation was merely an assumption. In this case, Rudyard Kipling's ‘Kim’ can be illustrated that deals with the indigenous people and a non-native little boy. It explicitly discloses the cultural distance between them which implies the racial superiority and discrimination.

“The Complexities can be seen in a text such as Rudyard Kipling's ‘Kim’ where Kim, an Indian born English boy, is clearly distinguished from the native born Indians in a discourse of racial superiority even though the text claims that his indigenous status gives him a special and superior insight into the culture and attitudes of Indians”. (Ashcroft, 2017, p.174).

In this aspect, the variation of culture and attitudes differs from one person to another person and this point makes migrated persons remain as second class citizens in the foreign places.

Prominently, Etsuko unveils the trauma in her narration about the nuclear bomb attack on Nagasaki in 1945 which was the main cause for the exodus of the native people of Nagasaki. She elucidates in her narration about the condition of Nagasaki, her hometown in Japan which was serene before the war. “American soldiers were as numerous as ever for there was fighting in Korea but in Nagasaki after what had gone before, those were days of calm and belief”. (Ishiguro, 1982, p.45)

It distinctly hints that her immigration was due to the insecure condition of Nagasaki where more than two lakh people lost their life in the bomb explosion. This was one of the major reasons for leaving Japan which she shares in her narration. In her entire narration, Etsuko specifies her first husband Jiro rarely to whom with she had a daughter namely Keiko. She hesitates to disclose the logical reason behind the rift in their marital relationship. Later she divorced him for unspecified reasons and literally averts to divulge further information about herself with her second daughter.

“What is obfuscated in Etsuko's remembrance is the reason as to why she divorces her first husband Jiro and settles in England with her second husband Sheringham. She mentions neither how she meets Sheringham, a journalist posted in Japan then, nor why Jiro agrees to give up Keiko’s custody. She mentions Sheringham only twice throughout the narrative, giving sketchy portraits of an Englishman whose understanding of Japan is superficial”. (Ishiguro, 1982, p.90)

Etsuko adroitly manages to veil her aspiration of marrying for the second time even before her arrival to England. It has not been made it clear whether she had been in love with Sheringham or had bitter feelings of hatred towards her first husband. As proof, Jiro didn’t consent to have her daughter with him and it increased the Etsuko’s responsibility in taking care of her first daughter. Furthermore, Etsuko alleges in the narration that Jiro was not a duty-bound father who abjectly denies to take the guardianship of her single daughter after the divorce.

4. Conclusion

'*A Pale View of Hills*' is one of the eminent literary works in the field of 'Diasporic Studies' and the plot covers the life and challenges of an immigrant woman who faces 'Identity crisis' in a non-native place. Many similarities of expatriates can be found in the author's life which are reflected in the novel.

Diasporic features can be mainly observed throughout the novel as the narrator of the novel expresses her conditions in order to prove herself as a naive expatriate. Meanwhile, Etsuko refuses to mourn the death of her daughter and gradually she tries to find solace in having an English identity rather than the Japanese. She conveys it to her second daughter, Niki while narrating. On the whole, the entire novel is a revelation of an immigrant woman who manages to alter his cultural identity in her migrated place.

In her narrative, Etsuko narrates her initial phase of life and her failed marriage with a Japanese person. Later, her second marriage with an English Journalist made her quit Japan permanently. In the end, she leads her life as a widow and her lonely daughter settles in London. Overall, the narrator fails to find comfort in every stage of her life and she remains alone in England without anyone's communication. The paradigm of the immigrant woman sketched by the author is quite idiosyncratic and his empathy for the Japanese origin characters could be found. In brief, the author's life incidents are partially reflected in the narrator of the novel. In this aspect, Identity and Diaspora are the main kernel of the novel.

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**Changing Dimensions of Literature and Ideologies: A
Reading of Mahasweta Devi's *Mother of 1084***

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Abstract:

The present article is an attempt to map the prevailing social tendency to radically categorize the human identity in terms of religion, community, gender and civilization. Mahasweta Devi's play *Mother of 1084*, like her other plays of political polarization, focuses on how the hegemonic voyage of extreme contrasts has the cogent pertinent in our patriarchal society. By dealing with the issue of 'open resistance' with the corresponding amount of gendered space, *Mother of 1084* offers a disturbing bridge of organic solidarity that disrupts the received notion of stable relationship and the powerful bond of humanity. Against the backdrop of patriarchal ideologies, Mahasweta's *Mother of 1084* projects a daunting sense of the changing dimensions of literature.

Key Words: Identity, Ideology, Polarization, Classification, Division, Connection, Involvement, Relationship

In the writings of many modern social theorists, the process of divisional distinction has often been described to have nurtured the changing dimensions of literature and ideologies. Vis-à-vis such thematic pattern of exclusiveness Paul Brian writes: "South Asian literature is a colorful kaleidoscope of fragmented views, colored by the perceptions of its authors, reflecting myriad realities – and fantasies." (6) Classificatory theory, working on the different identical levels of social networks, has its terrible effect in the "impasse situation" of Mahasweta Devi's writings because her "creative universe repeatedly dwells upon the impasse situation in which postcolonial Indian subaltern existence is stuck" (Chakravorty 332). Most of the disturbing drastic dramas written by her for example, *Mother of 1084*, *Bayen*, *Water*, *Aajir* and *Urvashi O'Johnny*, by casting a possibility of negotiation between socio-political, socio-economic, socio-psychological aura, portray the "articulation of class, caste and gender in the specific situations she depicts" (Sasie and Lalitha 235). Against the backdrop of patriarchal ideologies, Mahasweta's *Mother of 1084* projects a daunting sense of the changing dimensions of literature.

Reviewers of this drama have always focused on how the hegemonic voyage of extreme contrasts has the cogent pertinent in our morally functional society. From this perspective, Dharwadker's reading of the play to have "an intimately human quality to the Naxalite movement in Bengal" does not sound an overstatement (279). The drama incidentally begins with the telephonic relatedness between police station and domestic dynamics and with subsequent organic

separateness between parents and son. The voice ordered Sujata “to identify Brati” (683). Identification, be it social or individual, is a buzz word in the study of social interaction. Similarly, ‘Cut off’ of ‘connection’ (683) is the marker of sudden separateness, not between the speaker and listener, but between parents and child. The use of the word ‘understand’ (683) does have a Sassurean sign of individual as well as social fabrication and Sujata’s inability to ‘understand’ is a clear obstacle to such interaction. Hence Sujata is isolated: “I am all alone” (684). Jyoti and Dibya may have “a clear understanding of what had happened” (683) but Sujata, as Tuli accuses, “won’t understand” (687). In fact, the characters of this play lack proper acceptance of understanding. Since there is ‘a relation’ of Jyoti’s “mother in law’s in the police” (684), the process to connect the police station becomes easier for them. To connect has an immense ideological implication in the characters’ pedagogic principle and influential imposition. Yet another feature of Mahasweta Devi’s writing is that she projects women as symbols of resilience and love. May be it is being a woman that enables her to recognize this power that emerges even when a woman is isolated, victimized or oppressed. In *Mother of 1084* in spite of her despair and emotional isolation from the rest of her family Sujata reveals a sensitivity and compassion which ironically only her “social outcast” son Brati recognized and appreciated. (Thjankamma 87) Administrative figures like Soraj Pal legitimizes the identity games by putting proclamation of affective bonding of “Brati’s character’s relationship” (683) with others.

‘Impersonal’ (684) approach of the ‘officer-in-charge’ (685) and the description of the Dome as “one of the untouchables” (685) makes blurred the social gulf of superior and inferior, a haunted tale of social drifters. Even the crying voice laments for the disjointed fragmentation of this world and that world: “Bring him back to me. Let me hold him close to my breast for once, and I’ll weep no more. My Somu” (685). By triggering mass and class, possession and obsession, separateness makes large the meaning of relatedness. Extra-ordinary interpolation of “inter-collegiate raffle-shooting” (703) is one such case of rigorous relatedness. Even much planned engagement is a referral to the upcoming bond of relationship, though on showy level. “Tuli’s engagement” (686), through its continuous slippage and spillage of connection and disconnection, is a clear case of mixing relatedness with separateness. But surprisingly enough, when Tuli is going to enter into the brand new relationship through the sacrosanct custom of marriage, she is also negating the prenatal connection with her parent because she “didn’t ask” (686) her mother Sujata on the day of their designed engagement. And this Tuli can easily put a cavil that “Nobody cares to come down for tea on time” (687). She even describes Bini’s prayer as “All sham!” (687). She is spiritually isolated and devotionally rootless that Bini is not because even after bringing up in Britain she can “offer flowers and water to the gods in her prayer room” (687). On the contrary, Tuli has the contingent web of belief in her “future mother in law’s guru” (687). Obeying the ‘Swami’s decision’ (685), Tuli, through her own inflated sensitivity and deflated connectivity, can arrange her ancillary engagement on that day that is the dead Brati’s birthday. It is very natural that through different lens an altogether different direction will be revealed. As Tuli is busy with her own engagement she “does not feel” (688) the emotional engagement of her mother for her son who is also her own brother. Tuli, in this drama of ruthless discrimination, even accuses Sujata’s nexus of being “too possessive about Brati” (689) and projects Sujata to be belonging to Brati’s ‘camp’ (689). Concomitant reflection of adherence brings an evocative zone of eschatology where Brati, even not being ‘a drunkard’ or a ‘hardened fraud’ (689) can easily be bracketed as an out and out guilty persona because of his, to use Steele’s phrase, “vacuous alliance” (2) in the Naxalite movement which so-called ‘civilized’ people did not and does not support. Sujata may belong to the ‘opposite camp’ (689) but her inner humanism wishes: “Tuli, you’ll be happy in life” (689) because the true essence of humanism, in a general sense, is connected to the dignity of man as rational being.

In the revulsion against revolution, forces of separateness and relatedness have been controlled by the terror stricken manipulation of different *contrarium* ideologies: “There’s no disturbance any more, no terror, no sirens, no gunshots, no screaming young men – no!” (689).

Young men like Somu and Brati ‘gifted’ their ‘life away’ (690) and people like Soraj Pal ironically enough played the “heroic role in the suppression” (688) of their revolt. It is nothing but the altercation of ideologies, a monolithic polarization of opposites to construct the living sense of repressive ideologies. Rigorous refutation is a mere attempt to control sheer activities. Such mendacious politicization of ethics cannot ameliorate the social sufferings. Does the authoritative dimension of Soraj Pal has the right of ‘authority’? Oppressively dominant Soraj Pal may attain a partial and temporary triumph; his tantalizing logic in a terroristic abyss may bring a disciplinary debate regarding the manipulation of power through Ideological State Apparatus. Naxalite movement by the young men was an attempt to resist the suppression made by the government; and young men like Somu, Laltu and Brati “died for it” (691) because they never considered civilization as an escaping mask. But ‘civilized’ society paid a least attention to this dedicated revolt. Brati, even being from ‘a rich home’ (691), was part of this so called complex process of interpellation.

As Sujata has a sympathetic inference to the activities of Somu, Laltu and Brati, other members of her family “bully” (692) her a lot. Activities like “playing a game of ludo” (692), discussing about ‘birthday’ and a proposed promise of making “a little *payesh*” (693) on the birthday – all are emphasizing the bond of maternal transmission. Brati’s desperate jump to grab the telephone captures his determined dedication in the movement [“He is obviously agitated” (693)]. Agile agitation is the marker of the gulf between success and determination in the subterranean duality of activity and passivity. *A la* Bakhtin, language is the marker of separateness. Brati can be separated from the others for his use of standard language. As far as linguistic identity is concerned he is the outsiders to the locality of Somu. Preferentiality of unity during the threat from outside is a sure confirmation of what Shelley believed ‘to quicken a new birth’. Somu’s father had ‘faith’ (696) in the police department but he could not understand that it is state-sponsored violence that only can cast demonic force and corrosive power. For Nandini, there can’t be any ‘end of history’; to her, history always meant struggle and it will always remain so. The statement reflects the verbal composition in a darkly conscious state of mind when she says:

Failings, mistakes, deviations. I still wonder how we could afford not to know that with all that has happened since 1947, all human loyalties has dissolved by 1970. I wonder how we could be unaware that they could betray us to kill us ... But some day there will be people who’ll say that behind all our apparent hatred lay a craving to love and to revere. (699)

Mortification, though a menace to men, cannot touch the mounting sense of revolutionary zeal.

For certain people, trick turns into treat. Lazy, hazy, crazy days of delight are ‘dead forever’ because Nandini is ‘not the same person’ (700); she is no longer living in the days of ‘delight’ (700). She is now dwelling in the dialectic display of ‘forth world’⁸ and consequently suffering from what Asish Nandy terms ‘isomorphic oppression’ (31). Nandini cannot believe in the ‘end of history’ but eventually her own statement is a powerful presage of ‘end of history’: “No. No. No. No. it was never quite, nothing’s quite. Nothings changed ... Torture continues with greater sophistication and more secrecy, and yet you’d say it’s all quite? All quite?” (705) In such interrogatory stance of illocutionary force, struggle seems to be anachronism in the present society; shedding a globule of blood in this globe seems to be old wives’ tale. Possibly, there is no prospect through the retrospect. Great men have always talked about their emotional, sympathetic rapport with the abasement and debasement in Bangladesh, but have always remained mute about the red rampage in West Bengal. Leading journals and periodicals have always apparently tried to glorify the problem of the movement makers, but in reality their intention was something other. As the political parties have always played their games by using the young movement makers as their toy, it “has come close to criminality in many parts of India and violence has become endemic to public life.” Naturally, the Naxalite message through the members’ “range of vocabulary” (704) is diminished. Thus the play dramatizes to the engrossing fact of changing dimension of literature through the author’s imposed ideologies.

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**Interdisciplinary Changes of Conceptual Flow: New
Empowerment of Female Existence and Achievement in
Literature and Media**

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Abstract: *This paper considers the figure of the hypothetical and realised work formation on female existence and their gradual achievements both in literature and media (spec. film/movie) through cultural studies. It consists of seeking two perspectives: one is the interdisciplinary changes of general conceptual flow regarding gender inequality and other one is to pursue how these interdisciplinary changes propel towards new empowerment of female existence through masculine achievement which creates a new direction to social status quo. This paper continues to uphold from the point of view of its three configurations. The first part contains the conceptual flow of the English Renaissance stereotypes of female perspective and its gradual movement towards interdisciplinary changes through achievement of new female roles imported by Shakespeare in his works by questioning, emulating and modifying the stereotypical female existence. The second part articulates the new empowerment of female achievement in the Victorian period (both from the aspect of female writers and their creations of a new female role in literature by breaking off the monopoly of male perspective). The last part delineates about the interdisciplinary changes of conceptual female role in the Media (Hollywood, Bollywood female roles and female Disney characters) and as a repercussion of which flow there is a new global formation of female existence and achievement.*

Key Words: *Literature, Media, Interdisciplinary, Conceptual Flow, Empowerment, Existence, Achievement, Stereotype.*

1. INTRODUCTION:

The interdisciplinary role of female and male through history has been discussed innumerable times and the manifestation and hegemony one above the other is a controversial topic that many scholars and experts have kept in mind. The representation of female and male roles and prevalent gender identities throughout literature offered us acumens into how relations in society existed. Both in literature and media female existence of past were deemed as a weaker race as female was expected to maintain passivity throughout her life, marrying early and supporting her husband when situation demands, bearing children and living a rewarding social life. Indeed, society constructs considerable feminine traits as emotional, nurturing, collaborative, caring, humble, passive, secondary receiver and role player in the general conceptual flow of gender notion.

The socially constructed notion of female presentation propel towards the interdisciplinary changes with the passage of time, as both classic literature and media often has hegemonic masculinity involving the subordination of women. However, with time's progression, the character of the strong, independent women appears to become more popular of which instances we started to

get from the employment of female roles at some perspectives in Shakespeare's works, Victorian novelists' new projection of female characters and most importantly the present era's new achievement of leading female roles in media. As a repercussion of this changing conceptual flow we got the emergence of new empowerment of female existence and their remarkable achievements both in literature and media. In this respective issue Anju Malhotra significantly points out that women's empowerment refers to "women's ability to make strategic life choices where that ability had been previously denied them." (*Malhotra et al., 2009*)

2. LITERARY OVERVIEW:

The tradition of female writing, existence and achievement in literary past moments has been much ignored due to the inferior position women have held in male dominated societies. Although Shakespeare contemplates and at times clinches the English Renaissance stereotypes of women and men as well as their various roles and liabilities in society, he is also a writer who questions, emulates and modifies those representations. His stories are relevant even today which afford advantages not only to comprehend Renaissance culture better but also to confront the present generalizations about gender, especially the new empowerment of female existence (past and present) and their gradual achievements.

Shakespeare rises above the stereotypical prospects of Renaissance society as he portrays women more than passive vessels. For example the love of Romeo and Juliet in his tragedy *Romeo and Juliet* is an upright experience of interdisciplinary change for conceptual flow of stereotypical society. Each assumes responsibilities for making their relationship work. The character of Lady Macbeth in Shakespeare's tragedy *Macbeth* surpasses Juliet's collaborative nature and bears new empowerment of female masculinity of her relationship with Macbeth. When Macbeth transmits his wife a letter concerning his encounter with strange things and prophecies, he calls his wife "my dearest partner of greatness". Most probably she sees herself not merely as a female existence but more 'manly' than her husband, for she dreads his kindness and passivity, calling Macbeth to her "Hie thee hither." We get introduction of a new female achievement through wonderful heroines of Shakespeare in his romantic comedies --- Rosalind in *As You Like It*, Beatrice in *Much Ado About Nothing* and Viola in *Twelfth Night*. All these female heroines reflect the new blending empowerment of feminine and masculine attitudes and behaviors which create a new platform for their existence. As "strong female" they demonstrate more self-cognitions than the male ones; they appear with a new female existence of activity by using their reasons, they talk, they are impetuous, often found in the out of conceptual flow rather than inside their father's or husband's house. They express their new empowerment by controlling the action. Portia for example, controls the ultimate scene of Shakespeare's *The Merchant of Venice* by inducing the degeneration of Shylock through her conciliation of justice with mercy and by regulating the forces which propel towards the achievement of living happily ever after with Bassanio. Viola in *Twelfth Night* also gether achievement through marriage with the man of her own liking by acting literally as both female and male and prudently manipulating the Duke's relationship with Olivia. Rosalind in *As You Like It* also dominates the action like Portia. She is coherent, rational and strong enough to make the interdisciplinary change of stereotype conceptual flow. She can make other realises of her own firm existence and elicits her female empowerment by defending herself when untruly accused of treason. Indeed, Shakespeare infixes his garland of unprecedented female characters in a new empowering thread which is strong enough to expose the female existence firmly as well as their various achievements in all aspects. This opens up the platform of new empowerment of female existence and achievement which is relevant even today.

The precedence of male over female, in an age even ruled by a female Queen Victoria, was incorporated from classical literature and religion. It was the Industrial Revolution which performed an unavoidable role in shaping and changing the gender roles of both male and female and certainly paves the way for new existence of changing philosophy of private and public spheres where female characters and selves no longer stay as 'Angel of House'.

Women novelists like George Eliot, the Bronte Sisters and most notably Jane Austen arrayed the concepts of femininity and masculinity as they were in practised in the Victorian Era. Women writers through their writings open up a platform of new female entity which is potential enough to provoke interdisciplinary changes by empowering the female existence throughout their masterpieces. Charlotte Bronte and Jane Austen have affirmed their place by breaking off the monopoly of male writers and the male leading characters in literature. So the formation of new femininity started to sprout with new gender roles than those stereotyped roles given to women in the Victorian Period. The heroines of *Jane Eyre*, *Villette*, *Pride and Prejudice* and *Emma* are looking for a new feminine identity through interdisciplinary changes of conceptual flow. Most importantly Jane Austen creates a world in which the sexes must coexist in order to function, and male and female characters serve to facilitate each other's development and achievement. Austen's female characters are never passive observers. They not only impersonate the men, but also sensibly construct and adapt to the male gaze. Young women in the Regency period were traditionally viewed as property of their fathers, and when married off, they were deemed the possession of their husband and should have to maintain loyalty forever to the men in their lives. But Austen's feisty heroine Elizabeth Bennet in *Pride and Prejudice* challenges this conceptual flow of expectation by being an independent feminine entity and maintaining her new empowerment in a time of feminine weakness, being told in the novel, "you speak your opinion very decidedly for a woman of your age." The opening sentence of the novel --- "It is a truth universally acknowledged that a single man in possession of a good fortune must be in want of a wife" reveals a poignant statement of the social standards, class and gender expectations of the time. This implicates that gentry's women were anticipated to marry propertied men in order to become reasonably self-sufficient and eulogize social status. In her first marriage proposal from queer Mr. Collins, Elizabeth shows her new female empowerment rather than marrying for wealth, she refuses his proposal which seems unprecedented for the female of that time. The fact that Elizabeth can both desire and be desired challenges the traditional gender roles of the eighteenth and nineteenth centuries because it grants her a level of equality with Mr. F. Darcy and the fact that he never challenges her sexualisation ascribe the creation of new female existence and achievement in literary genre. Infact, Elizabeth's gaze necessitates equality between the sexes that Mary Wollstonecraft idealizes in her work – *A Vindication of the Rights of Women* (1792) which paves the way for new female empowerment. Similarly the other female character Mrs. Bennet certainly does not conform to the traditional roles of typical women by pursuing the thread of conceptual stereotypical flow. The novel *Pride and Prejudice* foreshadows the theme of female authority throughout the text and in a time of oppression within a relationship as Mrs. Bennet challenges the conventional role of the Regency era's housewife. Indeed, by possessing an interdisciplinary change of so called feminine traits Mrs. Bennet conveys her new firm existence and achievement over her husband Mr. Bennet. Through strong characters such as Elizabeth and Mrs. Bennet women, women were given the leading roles to aspire a new feminine empowerment and through the representation of submissive male characters of Mr. Bennet and Darcy there is the assertion of new female existence and achievement.

3. MEDIA OVERVIEW:

Media has been a popular cultural apparatus for many centuries. All over the world almost everyone and every places has consumed the media products effectively in the flow of their lives --- be it television, social media, websites, magazines or movies. From all of these media products, movies become one of the media's striking forms to play a prominent role in our daily lives on the basis of its prolific communication medium. Alzahrani asserts that movies are an effective form of communication media in proclaiming important ideas and concept, and able to influence people in seeing things in general (*Alzahrani, 2016*). The representation of female characters and their existence that showed in movie is the outcome of social construction. This prevailing form of the media is strong enough to delineate about the interdisciplinary changes of conceptual female roles through its minute delegations in Bollywood, Hollywood and Disney female characters.

As for instances from Bollywood, the movies which are worth mentioning for executing the interdisciplinary changes of conceptual stereotypical flow and symbolizes the new empowerment of female existence and achievement are --- *Manikarnika*, *Padmavat*, *Saand Ki Aankh*, *Baahubali* and many more. The movie *Manikarnika: The Queen of Jhansi* (2019) directed by Radha Krishna Jagarlamudi & Kangana Ranaut seems as historically accurate as Mel Gibson's 'Brave heart' notion which is to say its prizes the valorous myth and takes 'creative liberties' to show new empowerment of female achievement, seems congruent with present female existence. Although this film is based on the historical Queen of Jhansi whose full name was Manikarnika Tambe, undoubtedly it's relevant also with the new female existence despite the representation of mere historical incidents. Throughout the film *Manikarnika* wears a dazzling smile like a cloak of confidence and slices down opponent soldiers with an utmost fury and undaunted mind which are reasonable enough to convey the interdisciplinary changes of conceptual flow. In the movie the leading female character (Queen of Jhansi) has been represented as --- a mother, a wife, and a leader which is also a consequential matter for present female existence and achievement.

In both the movies *Baahubali: The Beginning* (2015) and *Baahubali: The Conclusion* (2017), directed by S.S. Rajamouli, there are three important female characters throughout the whole plots -- Devasana, Sivagami and Avantika. Although they are overshadowed by hypermasculinity, they are also strong and determined in their feminine existence. The introduction scene of Devasana is identical to Avantika. She and her companions are attacked by many armed men. But she fights them all back courageously. She is feminine but not docile. She is humble, caring but at the same time powerful as she protects her people from being attacked. Sivagami is the most powerful character whose word is the ultimate law and men obey what she says. She obtained her power with her intelligence and charisma. She has the final word in terms of choosing the king and retains her space as the 'Rajya Matha' (mother of the state). Sivagami makes many mistakes but never lags behind to realise it at last, thereby leading to the trenchant and ironic scene when she holds Amarendra Baahubali's son rising above the water with her hand to save him. This implicates that the new female empowerment is not unerring all in all, but simultaneously it also not lags behind to realise its mistakes and attempts to mend it by conveying its existence and achievement.

As for instances on the same flow from Hollywood, there are movies like--- *Captain Marvel*, *Wonder Woman*, *The Hunger Games: Catching Fire* (2013)/ *Mockingjay* (2014) and many more. *Captain Marvel* (2019) is an American superhero film based on the Marvel comics character Carol Danvers, directed by Anna Boden and Ryan Fleck. It's Marvel Studios' first female led superhero movie. Indeed, in long bygone society was accustomed to see the male masculinity as only superhero. But with time's progression there appear a new look of existence and achievement of female masculinity as superhero. Even in the film *Avengers: Endgame*, Captain Marvel assisted the Avengers (both male & female) during their fight against Thanos' forces and get ultimate victory. *Wonder Woman* (2017), is an American superhero film directed by Patty Jenkins, symbolises a breakthrough from all the masculine superhero franchises at the time of her conceptual flow and signifies propaganda for the new empowerment of female existence and achievement during the Second Wave Feminism. The leading female character Diana is a warrior princess of the Amazon who possesses courage, bravery and selflessness. She challenges the conceptual stereotypical flow of gender. *Wonder Woman* eliminates any doubt harboured by her male counterparts throughout the movie by elucidating her strength and fearlessness. In one of the most memorable scenes of the movie, *Wonder Woman* rises from the Allied trench and blusters into no man's land alone as she deflects a rain of bullets from the German forces in the adverse trench. This act of heroism is significant for interdisciplinary changes in the superhero genre in which a female character embodies the stereotypical male role as the superhero and paves the way to structure a new female existence and achievement.

The Disney movies like -- *Frozen*, *Tangled* have been able to break the stereotypical conceptual flow, like rushed marriage and love at first sight. The movie *Frozen* (2013) centers around the dangers and difficulties of an emotional female character Elsa. The movie *Tangled* (2010) is also centers around the main female role Rapunzel. Indeed, both the female characters Elsa and Rapunzel gain a new existence and ultimate

achievement by flowing throughout various hardships of their lives. As instances of interdisciplinary changes there are not only female heroines but also the strong female villains like --- Ursula, Maleficent and the Evil Queen from *Snow White* in classic Disney movies. These are specimens of some of the new female empowerment in Disney movies that hold a role or creates a new existence in global media other than the silent Mother/Queen throughout their interdisciplinary changes.

4. CONCLUSION:

The representation of female and male roles and prevalent gender identities throughout literature and media offered us insights into how relations in society existed. This presentation has altered with the progression of time as classic literature and media often have hegemonic masculinity involving the subjugation of female characters. However, with the flowing of the time's wheels the characters of the strong, independent, valorise females grapple their new existence with various achievements in all aspects. It is time for society to realise that masculinity and femininity are not only traits of association with depending on gender, but instead relies on the character. To make this realisation stand and give it a new existence various feminist movements advanced throughout the literary field and cultural studies. For paradigms, Mary Wollstonecraft's "*A Vindication of the Rights of Women*" (1792) is a landmark treatise that paved the way for many women to engage in the overall critical discourse surrounding the issue of female characters in literature. Virginia Woolf's "*A Room of One's Own*" (1929) is mostly considered as a driving force behind the new empowerment of female existence. *Second Wave Feminism* in the '70s and '80s forging a place for the works of women and opens a gate to the female for new achievement. Indeed, all these feminist movements ameliorate the conceptual flow of female existence through interdisciplinary changes (creating some new platform by thinking across boundaries) both in literature and global media which culminates into a new sort of female achievement.

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**Study of relation between Culture & Religion by including Caste,
Race in India.**

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Abstract: Religion and culture remain together since the primitive age, aesthetics and religion; worshipping, devotedness & customs of any country jointly creates a culture. Both religion and culture have a great relation to each other. In this study I would like to explain the all the aspects of both; religion and culture, with the following arguments: (1) Culture is worldwide, it can't be limited in a territory, (2) Dominance of a group over the religious customs & duties (3) the cultural ill practices due to custodian of religion identity marker. All these points will grant a direction to the study of religion and culture.

Keywords: Religion, Culture, Dominance of groups, and Religious Identities.

Introduction:

While discussing terms and processes in the study of religions, culture, religion, customs (good/bad) constantly appear as important concepts. The study of religions requires studying entire culture. To consider the issue, a more appropriate question might be helpful: What are the harbor of the inclusiveness of religion and culture for the process of reconciliation in a India? If this is our focus, we must recognize the relevance and meaning of related concepts. Culture, religion, it's ill practice, lack of equality, practicing untouchability on caste basis and reconciliation become central issues related to the conversation.

- In studying religion, the relevance of ethnicity and culture will be built around three main points: Cultural world wideness; Dominance on religion as cultural identity marker; and the cultural practices. It will, however, be important to first of all discuss the ways in which religion, ethnicity and culture relate.

Problem in the study country like India & Pakistan:

- ❖ Can a Dalit be a Hindu without being labelled an untouchable?
- ❖ Is it possible to separate religion and culture from the myths?
- ❖ Can you still practice Hindu & Muslim religion belong to the Western culture, now?
- ❖ Can the pressure groups like: Vishav Hindu Parishad, RSS, etc. active in India be understood essential without labelled oppressors to the lower cast communities?
- ❖ Can you be Hindus (use for a land/place) without being labelled as antiquated and engaged to slaughtering the cows and doing the cast based imposed works according to Varnas?
- ❖ Has religion become a cultural identity marker in India context, demarcating the borders between people?

In this regard, it is being considered by a group of other community that belonging to a particular religion implies belonging to a particular culture. From this position follows a crude generalisation that to belong to a particular culture implies belonging to a particular religion, here also both things parallelly goes, it is clear that religion and culture cannot be separated, however, maintains that Hindu for one, must be viewed as a culture the essence may not be religious, as people of a particular nation/country but according to word genesis it can be gathered that this word 'Hindu' is Persian which was born from the word Sindhu, in that

language S is spoken as H and being the nation near Sindhu River they called it Sindhu-Hindu. And in case of Islam, must not be viewed as a culture. On the other hand the essence of Islam is religious. Many adherents of different religions will agree to this when applied to their own religious convictions. However, it is a matter of fact that religion is a cultural expression & culture and religion must be viewed as relatives. This has implications on how to study religion. If religion is seen as a segment of culture, studying religion becomes an anthropological and ethnographic exercise.

The relation between culture and religion is an old and a never-ending debate. From the thousands of year Hindus (a group of upper castes who claims themselves Hindu) took over this notion of *Manusmriti* to label all lower castes as 'uncivilised', Untouchable & *Shudras* The reality can be classified resulted in nations and people being hierarchically categorized. This classification was based on perceived natural mental, ill practices/customs & abilities. The result was that 'group identity was essentially defined in terms of caste. The attitude towards these lower caste people upto the 20th century as being 'less than human' & 'untouchable'. This remained the dominant discourse between cultures and different castes in India.

In a post-colonial, India, a reconfiguration of social structures is taking place. The hierarchical structure of Enlightenment arrangements of cultures, caste and religions needs to be reconsidered. This reconfiguration includes the consideration of how cultures, castes and people with different religious affiliations relate to one another. This process may be labelled reconciliation, but in fact refers to a process of seeking identity. A survey of the religious landscape of India includes taking cognisance of the immanent caste based and cultural relations. Only then, a responsible reconfiguration (or reconciliation) of relations between castes, religions and cultures is possible. Dr. B.R. Ambedkar identify the groups of people living in these conditions, people belonging to different cultures and religions labelled as untouchable, Shudras, were not allowed to enter public places, sit with upper caste people, for granting them the constitutional rights of equality and stop the atrocity against them.

➤ **Interrelated concepts of Caste System and Religion**

When religion is studied as being part of the Cultural Sciences, and inclusively with caste discrimination: 1 where culture refers to the totality of human existence in the world, 2 it can easily happen that the concept of religion is absorbed in the concept of culture, but separated in terms of Dalits, the difficulty of indicating togetherness between religion and Dalits because of the fact that religion and caste discrimination share in many social and cultural theories. According to the Hindu's it is a misunderstanding that we have four main castes (*varnas: Brahmin, Kshatriya, Vaishya and Shudra*) considered 'supercastes', but in reality these are more than 5,000. In India, castes are considered regional, main base of division of castes is 'Profession' is a minor part of the division and hereditary is main, based on different traditions and social status, and on level of *untouchability*. It is an other matter of fact that in the Vedas the "untouchable castes" are not mentioned and always remains the main victims of this system of oppression. The Scheduled Castes or *Dalits*, recognized as the fifth Varna by the Government, kept out of the system. A most controversial claim was made in the book named; *Annihilation of Caste* written by Dr. B.R. Ambedkar is that the religion Hinduism in itself has no meaning without "collection of castes". He called Hinduism defined as a Religion and Culture "a collection of castes" only after the Islamic culture came to India due to the foreign invaders. This idea was so acrimonious that contemporary intellectuals banned this book. If you think that caste is restricted to Hindus is an even bigger folly another example is also from the life of that great thinker, when Dr. B.R. Ambedkar & thousands of his followers, who were *Dalit*, converted to Buddhism, before this they approached Islam and Christianity, world's two biggest religions, but in the Indian subcontinent, Muslims and Christians religions have the caste system among them and it was told that his followers would not receive equal treatment in these religions also. And if they still converted these *Dalit* would become *Dalit-Muslims* or *Dalit-Christians*. In this way caste & *untouchability* are cultural artifacts and social realities that would superceded the religion. It is a religious myth which is enforced by the Hindu idea of Karma, by stating that for your fate today, your karmas is responsible, what you have done in your past life and your present actions of this life will affect your birth in the next. And being a *Dalit* or *Shudra*, if you rebel or misbehave in this life, you will defiantly be born in a lower caste in your next life.

❖ **Indian religions have shaped Indian culture.**

India is a large country & an origin of the religions; Hinduism, Jainism, Buddhism, and Sikhism, all of which are based on the concept of dharma and karma, since the ancient time, following the philosophy of nonviolence, is an important aspect of India, whose well known precedent is Mahatma Gandhi who by the act

of civil disobedience gathered the people of India together against the British Empire & by the presence of the Foreign-origins' religions, like; Judaism, Islam & Christianity found shelter in India over the centuries.

As mentioned above, being a large country India has 29 states having different culture & the second most populated country, after China in the world. A great thing is that the Indian culture, always labeled as a fusion of various different cultures, this subcontinent influenced by a spans across and a history that is several thousand years old and shaped accordingly. Throughout the history of this country, its culture has been highly influenced by Dharma means it since ancient time remain *Dharam* centric. And all these played a big role in shaping the philosophy, literature, architecture, art and music of India. Historical extent of Indian culture was beyond the Indian subcontinent, by the way of spreading of Buddhism, Hinduism, our architecture, administration & system of writing to other parts of Asia through the Silk Road by the travelers and traders during the early centuries of the 18th century. There has been a significant fusion between the cultures of Buddhists, Hindus, Muslims, Jains, Sikhs and various tribal populations in India, over the centuries.

It is matter of Pride that India is the birthplace of Buddhism, Jainism, Sikhism, Hinduism and other religions all these are known as Indian religions. Today, Buddhism is the world's third largest religion, with over possibly as many as 2.5 or 2.6 billion followers all over the worlds and the followers of Hinduism, Sikhism, Jainism and Buddhists make up around 80–82% population of India.

Problem 1

❖ Can a Dalit be a Hindu without being labelled an untouchable?

The answer of this question may be astonishing for anyone, but it is No, as caste discrimination affects approximately more than 260 million people worldwide, a majority, who is living in the territory of South Asia. This kind of discrimination involves reckless violations of rights of men like; political, civil, social, economic, & cultural rights. The so called, Caste systems divide the equal people into unequal and hierarchical social groups. And in the country like India, it divided the people in Golden & Untouchables, further in case of the untouchable upto the lower than animals and those at the bottom are considered completely 'impure' and 'polluting' to the society. They are called 'untouchable' and subjected to '*untouchability practices*' in both public and private spheres, as per laws laid down in *Manusamriti*. In South Asia, the Untouchables are known as *Dalits*, who are forcefully assigned the dirtiest work of manual scavenging & hazardous jobs, apart from this some are forced to be bonded labour. But the matter of fact is that the progress which has been made is a consequence of the tireless work of *Dalit* society groups in India.

The division of a society on the basis of various castes is not only practised within any particular society, religion it is a global phenomenon, which is practised within worldwide. This caste discrimination, especially in India, is initially rooted in the Hindu religion; according to this system, *Dalits* are being considered 'outcasts' even in now a day. However, caste systems and the ensuing discrimination have spread & found in Christian, Muslim and Sikh communities as well. In our country, India a lower case people may get a higher/highest post by his or her study & hard work but the monster of caste systems, exist here divide the people in social groups in higher and lower castes, where assignments of jobs & rights are unequal and hierarchical, determined by birth or as per the fixed and hereditary.

❖ Religious diversity& Religious Conflicts in India

Our country, India has more ethnic and religious groups than other countries of the world, there are eight "major" religions, population of all these major religions in India is shown in Table-A, below:-

Table-A

Population Percentage								
Sr No.	Religious group	1951	1961	1971	1981	1991	2001	2011
1	Hinduism	84.1%	83.45%	82.73%	82.30%	81.53%	80.46%	79.80%
2	Islam	9.8%	10.69%	11.21%	11.75%	12.61%	13.43%	14.23%
3	Christianity	2.3%	2.44%	2.60%	2.44%	2.32%	2.34%	2.30%
4	Sikhism	1.79%	1.79%	1.89%	1.92%	1.94%	1.87%	1.72%
5	Buddhism	0.74%	0.74%	0.70%	0.70%	0.77%	0.77%	0.70%

Population Percentage								
Sr No.	Religious group	1951	1961	1971	1981	1991	2001	2011
6	Jainism	0.46%	0.46%	0.48%	0.47%	0.40%	0.41%	0.37%
7	Zoroastrianism	0.13%	0.09%	0.09%	0.09%	0.08%	0.06%	NA
8	Adivasi	0.8%	0.8%	0.41%	0.42%	0.44%	0.8%	0.9%

Of all the religious and ethnic issues in contemporary India, history has cast its deepest shadow on Hindu-Muslim relations. The most critical contemporary phase of this history was the partition of India-Pakistan that was happened in 1947. A Muslim sovereign state Pakistan was born by a big communal violence but as many Muslims as were there in the newly constituted Pakistan, stayed in India, for various reasons. This partition did not solve even single Hindu-Muslim problems. The Muslims were blamed for the division of a great country & their leaders had left and their power was weakened by the removal of all Muslim-majority from India. But, the conflict of India and Pakistan kept the roots of the communal tension perpetually alive and pushed Muslims into the unfortunate situation of defending their loyalty to India, having a particular religious identity. Even after passing so many decades, after independence, no one overcome this; Hindi-Muslim riots. Discrimination also exists at some other levels in other parts of the country like; decline the status of a language in north India, which is used by the Muslims i.e. Urdu, use of Hindu symbols in school textbooks and controversy over the traditional educational institution of Muslims, the Aligarh University & Jamia Milia Islamia University, have done much to provoke Muslim fears. Whereas, the fact is that the police and local administrative, its machinery in recent riots have sided with violent Hindus has further deepened widespread feelings of discrimination.

Problem 2

❖ Is it possible to separate religion and culture from the myths?

It is also No, because the Hindu religion is based on the Mythical stories like Ramayana, Mhabharta and in every epic Hindu religion has number of incarnation have been taken places like Rama, Krishna & so on. Any every act done by these lords have become their culture like ram killed Ravana it is celebrated as Dasehra, Rama came back to home after 14 years' exile it is celebrated as Diwali, Krishna picked up the dung of cow it is celebrated as Goverdhan Pooja & when Holika is set on fire for the killing of Prahlad this day is celebrated as Holi and now these myths have become our culture and also have the religious approval, so these can't be separated.

❖ Can the pressure groups like: Vishav Hindu Parishad, RSS, etc. active in India be understood essential without labelled oppressors to the lower cast communities?

By seeing above discussion, it is cleared these are responsible for caste discrimination, for lapsing the representation of Dalits & also now the times are responsible for deleting the reservation clause from the Great Constitution of India. From this analysis, the constant production and consumption of culture are emphasised. When religion forms a segment of culture under the third stage described by Minnema, religion becomes a commodity prepared for utility and consumption. A problem, however, arises when people with a Stage 1 or 2 understanding of culture encounter a community where a Stage 3 understanding of culture is prevalent. If culture is perceived as a given, there can be no negotiation as to integration or accommodation. The different stages of cultural development must be taken into account when studying inter-cultural contact.

To understand group identity, the circumstances of ethnic groups may then be studied to determine which circumstantial elements can contribute to formation of identity. Studying the boundaries between ethnic groups may, however, prove to be more revealing. It is the ethnic boundary that defines a group and not the cultural content it encloses. It is especially at the boundaries that the identity stands out sharper. Studying ethnic communities at the boundaries of identity will highlight the decisions made in reaction to circumstantial elements determining identity. For example, how ethnic groups make a decision on what clothes to wear or music to listen to will be based on ethical convictions that differ from another ethnic community. These ethical convictions function at the border between ethnic groups. There may be ethics that two groups may agree on.

These convictions would rather stand at the centre of each group than at the periphery of identity. Studying the boundaries may prove important in understanding ethnic differences, and it may contribute to reconciling differences.

➤ **Necessity of studying: Religion, Culture & Caste discrimination:**

Can one study religion without studying caste discrimination and culture? One can only understand the nature of religion when one understands its connectedness to these ill practices. The interrelatedness and interaction of people from different cultures, castes and races belonging to different religions are our focus here. This endeavour becomes even more urgent when considering current world events. Globalization, post-colonialism and growing multi-cultural societies necessitate an understanding of the relatedness of culture, ethnicity and religion. Studying religion requires more emphasis on a study of culture, castes, customs, Myths etc. The goal is to suggest and argue the importance of studying culture and ethnicity to understand religious diversity especially in India. Understanding ethnicity can contribute to enhanced inter-religious dialogue and provide possible guidelines as to inter-cultural reconciliation in India.

Now that the interrelatedness of the concepts has been discussed, now three arguments why studying has become important in understanding religion are being presented & these are: Cultural migrations necessitate the studying of cultures; religion as cultural identity marker must be considered and the relocating of religion to culture needs to be taken into account.

A problem arises when multiple cultures co-exist in close proximity and even more so in the same country. What and who determines cultural identity then? One can maintain one's cultural identity and still belong to a particular nation sharing another culture. It is then possible to belong to several cultures simultaneously. Interestingly, sees cultural exchange as more normal than maintaining cultural identity.

➤ **Implications in this regard:**

If the argument is that to study religion a clear cognisance of culture and ethnicity is necessary, what are the implications? There are two implications mentioned here: In the light of the above arguments, studying religion requires a new methodology and a new attitude towards reconciliation, namely making peace with diversity and adversity.

➤ **Methodology**

- When studying the boundaries between cultures helps to identify those elements that constitute cultural identity, whether they are ethics, religion or aesthetics or a combination of some sort. In some cases, cultures might meet where the Primordialist understanding of ethnicity determines a cultural group's understanding of its identity. Then, it is most unlikely that there will be change as to how such a group understands its own identity. Where a group with a recount understanding of ethnicity is encountered, there does exist a possibility of integration and changed identity. The ideal would be to convince cultures to adhere to a Constructivist understanding, incorporating a fixed identity with a flexible identity.
- It becomes clear that a new focus in studying religion should also be to search how cultural groups assign meaning to behaviour. Studying religion should include studying action and meaning and discern the criteria relevant to each ethnic community how to determine meaning. Meaning is determined by values. Studying religion entails studying underlying values in cultures.
- Study of the religion by emphasizing on cultural and ethnic interconnectedness requires a positive distinction between religion as one's belief and religion as his identity marker. Than it can be a difficult task, in India understanding determined by Enlightenment thought, such segmentation can be possible. Within other cultural orientations, such a differentiation seems unlikely. And if we are talking about the country like; India, it is clear in every field that religion and its functions are as identity marker, there are number of traditions and myths feeding various claims of caste/religion superiority. Study of any religion requires a deep understanding of the ideological determination of identity influenced by the cultural. Now, is it necessary to study the myths behind the claims as to racial superiority? Yes. As the traditions of any society or culture from the past determine its social behaviour. Studying myths and traditions that contribute to caste based and religion based bias is most important in order to understand the Other. It can be understand in a well manner by an example of a recent incident, which was happened in the Bengaluru, where some youths of Muslim community protected a Hindu Temple by making human chain. In the month of August, 2020, a person namely

Mohammed Khaleed, working in a private company & residing near that area, where the temple is situated, observed that some boys came in that area near the temple, they seemed to be pelted the stone on the Hanuman temple, and this act would create the further violence in both the communities; Hindu & Muslim, so he and some other youth of his community stopped that rioters at that time, but some local elders were feared that they would attack again & Mohammed Khaleed & his companion made a human chain, around the temple from 11:30 PM to 1:00 AM to protect it. It is an act of praise, but as this was done by a targeted community, which is considered the root of all violence in now a day, everywhere people, mainly of Hindu religion are saying it a drama or misplaced helping hand and further said that it would be better, if they protected the Police station instead of temple, where the policemen were wandering for shelter. Some other people of Hindu religion raised another kind of question on this act and that is; *why did not they made a human chain before the police station?* Creating doubtful situation by saying, *“Muslim protecting temple from Muslims, it seems wonder how did they appear there on exact time?”*

From this, it becomes clear that the insights from several disciplines are necessary in order to understand the phenomenon of religion and the interaction, encounters & intrigues between religions.

➤ **Analysis of Discussion:**

Is it possible to be a Hindu & Muslim and belong to Western culture, can one be white and not be labelled a Christian colonizer, or be a lower case (Dalit) and not be labelled Untouchable? The answer is, however, 'No!' Cultural and religious identity overlap based on circumstantial conditions. Identity is not only internally constructed. Identity is also externally assigned based on behaviour and the experience of the behaviour by others as well as the meaning assigned to such behaviour. This may lead to cultural and religious bias and generalizations and the creation of stereotypes. One must, however, recognize the circumstantial process that contributed to the formation of identity and perceptions of the other.

➤ **Conclusion**

- Studying religion cannot go without studying culture & Studying culture cannot go without studying religion.
- It is the inner fact of Cast discrimination that found in customs of Indian religions.
- The relation between religion and culture seems to be similar to the uneasy relationship between two arguing relatives who cannot deny their connectedness, but wished it otherwise.
- Communal violence is treated as a base of the balance of the religions in India and if any community tries to protect the ritual, culture or heritage of other community, then it is considered a planned act or a kind of drama, as considered in the incident of Bengluru.

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The role of literature & media in Dalit discourses

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Abstract: *India is one of the fastest growing countries in the world. Yet it is notorious for its rigid caste system." Dalit literature is the literary depiction of injustice, grief, pain, oppression & suffering with sympathetic perceptiveness." Literature, apart from many other things, has always been used by writers as armour against the established socio-political norms, long drawn out traditions, dull & dreary customs & hypocrisy. The role of literature and media in Dalit discourses brought drastic changes in the society. As society is changing the role of literature and expression must be changed accordingly. In the words of SK Kaul, "Today, the Dalits in the country had reached a stage where they are no longer willing to fight their cause with weapons. Now they are fighting through books. Media is opening a new avenue for Dalit discourses & connecting the youth in new ways. Protests which in the past remained restricted to a few urban pockets, can now swiftly reach multiple cities. At times, as safe spaces, these platforms allow Dalits to express opinions & strengthening a national Dalit consciousness & Internet has become a tool for Dalit discourses. Dalit discourses is now increasingly web-based regularly updated websites such as www.amdedkar.org & battles against entrenched upper-caste hegemony in India. Thus media creates a platform for the disenfranchised to communicate & to negotiate with the global capitalist regime.*

Key words: *Dalit, notorious, oppression, hypocrisy, discourses, consciousness, disenfranchised.*

1. INTRODUCTION:

India is one of the fastest growing countries in the world. Yet it is notorious for its rigid caste system. The origin of caste is from the Chaturvarna system. The four fold divisions of society. Chaturvarna is not only supported but established by these religious scriptures, some of these Scriptures are Manusmriti, Ramayana, Mahabharata, Geeta, etc. and many of them like Manusmriti and Arthashastra inform us how to systematically exploit Shudras. Though much of this literature is not supported, neither by history nor by any scientific evidence. These are presented and accepted for the centuries and became a part of our tradition and culture. These are accepted without any question. Moreover these are considered infallible. Without any prejudice these must be discussed in detail in light of history and science. The flaws must be pointed out & critically discussed.

2. ROLE OF LITERATURE IN DALIT DISCOURSES

Dalit Literature is mainly considered as the post-independence literary phenomenon. The emergence of Dalit Literature is mainly associated with the causes & effect of the very long struggle & oppression. Dalit literature can be defined as "one which acquaints people with the caste system &

untouchability. Dalit literature is the literary depiction of injustice, grief, pain, oppression and suffering with sympathetic perceptiveness.

This paper shows the role of literature in Dalit discourses. The Dalit literature has spread today across the nation and it is now growing in almost all Indian languages. Dalit literature takes man as its center. It participates in man's joys and sorrows and leads him to a just revolution. It teaches equality to the mass of humanity, that is society. It considers man noble. Dalit literature does not spread hatred among men but love. There is a drastic change in dalit consciousness in last decades we can witness their presence in every field to contribute society. In the words of SK.Kaul, "Today, the Dalits in the country had reached a stage where they are no longer willing to fight for their cause with weapons. Now they are fighting through books." So our literature must encompass the changing role of dalits. In this present paper we propose the role of literature in Dalit discourses which has brought a changed way of expression in the current & emerging socio-political milieu. This is required to differentiate it with the previous approach.

This paper attempts a retrospection of Dalit literature in India and highlights its salient features. The Dalit literature has spread today across the nation and it is now growing in almost all Indian languages. Mulkraj Anand's novel 'untouchable' may be cited as an example. However, its beginning took place in Marathi language in Maharashtra. The credit for the upliftment of the dalits and fostering in them a sense of self-respect goes in the first place to Dr. Babasaheb Ambedkar who was from Maharashtra and the dalit masses there supported him loyally and unflinchingly. The literary manifestation of this social awareness is Dalit literature. Anna Bhau Sathe, Shankarrao Kharat, Namdeo Dhasal, Raja Dhale, Daya Pawar, Waman Nimbalkar, Arjun Dangale, Yogiraj Wagmare are some of the exponents of Dalit literature who gave an impetus to it in Maharashtra. The Dalit Panthers scandalized the world of Marathi Literature. Bama creates a stir in Tamil writings Sri Sri in Telugu and this continues to go on. It is only with hindsight that many of these writers were accorded the place they demanded in literature, but today they inspire a generation of writers with their work. The reason is that the education would have made them revolt against injustice. The ignorance of the exploited is the bliss for the exploiters. The abject humility among the untouchables is the result of the sense of inferiority complex and docile acceptance of the laws of fate. They do not blame the high caste ones for their exploitation neither do they hate them. In 'Coolie' through the life of Munoo, Anand describes the suffering of entire Dalit people. Coolies have been exploited in many ways. There should be a change in social structure. Education can bring such change. By educating more number of people, it is possible to form a new social structure which equal rights exist for every human being.

Empowerment through education then struggle for human identity and human dignity becomes the part of Dalit culture in 21st century culture is a changing social phenomenon. Earlier dalits were the silent sufferers. After getting an education, settled down in their life, they raise their voice against injustice to get their human identity. Their struggle is not for creating violence or anarchy, but it is the struggle for their acceptance as human beings with human dignity in democratic India. The role Dalit community focused through Dalit literature, especially by autobiographies and then self-stories. Due to strong Dalit movements & their literature the laws were amended in Indian Constitution for the safety of this community and social equality. Scheduled Castes & Scheduled Tribes (Prevention of Atrocities) Act 1989 including reservation policies in education & employment formed. The study of Dalits & their literature is now an established field of research within South Asian studies and many significant publications have arisen from across disciplines. Mahatma Jyotiba Phule was the trailblazer revolutionary to use the word Dalit in the context of caste system. Dr. Ambedkar ran the heritage forward and brought the miseries of Dalits to the foreground by dint of his writings. His works inspired a number of Dalit writers in several Indian languages.

3. ROLE OF MEDIA IN DALIT DISCOURSES

Media is opening a new avenue for Dalit discourses and connecting the youth in new ways. Protests which in the past remained restricted to a few urban pockets, can now swiftly reach multiple

cities. At times, as safe spaces there platforms allow Dalits to express opinions and strengthening a national Dalit consciousness.

Media has been under severe criticism from Dalit reformers for being Manuwadi or casteist. Kanshi Ram, the founder Bahujan Samaj Party (BSP) reiterated not to trust the upper caste media and encouraged for a voice for Dalits in the media. Ever since the evolution of mass communication be it print or audio- visual media, Dalits tried to run their own media on a par with the rest of the media industry. But, owing to many factors they could not survive. The Hindu, a daily English newspaper, celebrated its 125th anniversary on September 2003. ‘ Parayan’, a Dalit magazine, which was started by the Dalit scholar Rettaimalai Srinivasan in the same year as that of the The Hindu does not find its existence today. Similarly many magazines were started by Dalit activists, but they could not withstand with politics. Furthermore, economic conditions and caste supremacy did not allow them to sustain in the competitive media market. Most of the Indian broadcast media are owned by business houses who hail from uppercaste. So it is not surprising to note that they gave least preference to Dalit issues or recruited Dalits as journalists in their media. Thus, radio, television, cinema and newspapers were completely inaccessible media for Dalits as there were no Dalits to represent their issues. In India, nearly 25 percent of the population makes up of Scheduled Castes and Scheduled Tribe, but we find news about them hardly appearing in the mainstream media. Though international media have picked up the discrimination issues and started talking about them. Through these openings a small but vigorous group of Dalits are using information technologies to transcend barriers of caste in ways not possible before, and thus to take advantage of democratic opportunities that can lead to breaking through caste and ritual walls to share understandings and interests with each other and from those who have previously been beyond their reach.

Among other factors such as shelter, economic livelihood, basic education, and unemployment; lack of knowledge in English prevents Dalits to access internet. Only a fraction of this vast socially disenfranchised urban and rural community has little presence in the public sphere. They are composed of almost exclusively of college-educated men with government job. As most of the Dalits speak only local language, this small segment of Dalits has taken up the English language for the discourse over internet. Thus internet creates a platform for for the disenfranchised to communicate with the people in the world and to have negotiation with the global capitalist regime. We find Dalit websites though few, have been very powerful in defending the rights of Dalits and articulating the discriminatory practices based on caste. Most of these sites are either run by Dalit activists or Dalit organizations. Dalit community has begun to expand beyond the confine of neighbourhood, city, and the state. Exposed to online Dalit discourses from different parts of the country, youths have begun to imagine themselves as part of larger community across language and cultural divides.

The protests sparked by Rohith vemula's suicide in 2016 on the campus of Hyderabad University reflected this pattern. His suicide note viral and the outpouring of anger in response to his death led to nationwide protests across university campuses. Recent Dalit protest movements led by Jignesh Mevani and Chandrashekar Azad in Gujarat and Uttarpradesh, respectively instead of remaining confined to their states of origin, attained national prominence and widespread following because of pictures and videos released by organizers on online platforms. It is quite common to see an article circulated through Facebook, on blog and websites together with an analysis that highlights the bias within that piece or offers an alternate reading. In that sense Dalit blogs and sites act as a sort of counter-public. With proliferation of new media technologies and the increasing embourgeoisment of newly educated Dalit-beneficiaries of post independence affirmative action policies of successive government – Dalit activism is now increasingly web-based regularly updated websites such as www.ambedkar.org and others keep the world informed of the success and vicissitudes of the many Dalit battles against entrenched uppercaste hegemony in south Asia. Among number of Dalit websites www.roundtableindia.co.in is a news and information portal championing for Dalits.

4. CONCLUSION

In India more than quarter of the population comprises of Dalits. In the past, Dalits have been neglected and discriminated everywhere. The role of literature and media in Dalit discourses has brought drastic changes in the society. At times, as safe spaces, these platforms allow Dalits to express opinions that they are otherwise reluctant to share directly with higher-caste. Dalit discourses in India and abroad are building their own public sphere to exchange ideas, share information, and present a perspective on issues from their vantage points. Round Table India, Dalit and Adivasi Student's Portal, Ambedkar.org, and savari have emerged as some of the prominent Dalit websites. Dalit camera is You Tube channel devoted to the coverage of community issues. There are also a number of Facebook groups as well as Twitter accounts that share commentary and news on Dalits, commemorate histories and leaders, discuss Dalit literature and cultural material, and mobilize their opinions in India and abroad. Across India, numerous Dalits have joined WhatsApp groups to discuss their social and political concerns.

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**Identifying the 'Other': A Comparative Study of Mahasweta Devi's
Mother of 1084 and Neel Mukherjee's *The Lives of Others***

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Abstract: *The paper makes a comparative study of Mahasweta Devi's novel 'Mother of 1084' and Neel Mukherjee's Booker nominated novel 'The Lives of Others'. In 'Mother of 1084', we find how the protagonist Sujata becomes an 'other' in her own social space. She cannot identify herself with the values of the middle class to which she belongs. Sujata undergoes a process of self-awakening and finds herself drawn to the ideals of her dead son Brati who was killed by the police for being a Naxalite. The novel shows the marginalisation of Sujata on a micro level as she fights patriarchy as well as her transition to the macro level where she finds herself in affinity with the goals of the Naxalites who, according to the novelist, are fighting for the rights of the poor and the landless. On the other hand, in 'The Lives of Others', we find Supratik, the protagonist in the novel, becoming a marginalised person, an 'other', both within his family as well as within the organisation of the Naxalites which he has joined. Supratik cannot identify himself with the bourgeois mentality of his family. He can neither claim to be a farmer or a member of the working class and so, finds himself in an existential crisis even after he has joined the ranks of the Naxalites and promised to fight for a fairer society. The paper compares the authorial stances of Mahasweta Devi and Neel Mukherjee and finds out how both the novelists have dealt with the emotional landscapes of the protagonists who have been directly or indirectly influenced by the Naxalite movement that claims to advocate justice for the poor and promises an egalitarian society.*

Key words: Naxalites, Marginalised, Crisis, Class, Revolution.

Introduction:

The paper explores Mahasweta Devi's *Mother of 1084* and Neel Mukherjee's *The Lives of Others*. Both the novels focus on events set against the backdrop of the Naxalite movement that had gripped Bengal in the 1960s and 70s. However, it is interesting to note that both the authors have different perceptions of the Naxalites. The present research aims to find out how the characters are influenced and how they evolve during the course of the narrative when they are embroiled in the Naxalite movement in some way or the other.

Mother of 1084: Mahasweta Devi, born in 1926, was a Bengali writer of fiction. She was also a social activist who was much concerned about the plight of the tribal communities. She wrote some seminal novels that included *Hajar Churashir Maa (Mother of 1084)*, *Bitter Soil* and *Imaginary Maps*. For her contribution to Bengali literature, she was awarded the Jnanpith, Sahitya Akademi, Padma Shri, Padma Vibhushan and Ramon Magsaysay award.

Mahasweta Devi has always been keen to get involved with the subalterns in the contemporary society. She has been sympathetic to the downtrodden and the marginalized through her writings and never misses an opportunity to expose the caste-ridden, gender biased society that thrives on oppressing the marginalized. Mahasweta Devi was a prolific writer and wrote over 100 novels. Her most famous work *Hajar Churashir Ma* or *Mother of 1084* is a heartbreaking story of a loving mother named Sujata who is suddenly informed of her grown-up son's death. Brati, now identified only as corpse no. 1084, has ceased to exist as a living individual. *Mother of 1084* is a critique of the police atrocities that happened in Bengal in the second half of the last century. The state sponsored pogrom has been exposed by Mahasweta Devi in her work. After her son's death,

Sujata decides to know more about Brati's involvement with the revolution. Thus, she meets some of Brati's fellow revolutionaries to get a firsthand account of the life that her dead son had lived before his death. *Mother of 1084* is a telling commentary on the atrocities committed by the state machinery on the peasants in Bengal during 1970s and its rippling effect on the revolutionaries' families. *Mother of 1084* displays Mahasweta Devi's literary maturity that empowered her to experiment with compressed plot and narrative technique. The plot of the novel is a psychological sketch of a mourning mother, who instead of drowning her son's memory in tears, keeps his ideal alive. The plot revolves around Sujata, the mother of corpse number 1084.

Sujata feels at ease in the company of her younger son, Brati who, unlike her other children, is full of ideals. Sujata comes to know of the facts behind Brati's sacrifice exactly two years after her favorite son's death that coincided with his birthday. The death of Brati instigates the learning process of Sujata that continues till the end of the novel involving her in a series of meetings and encounters with the people whose cause Brati had campaigned. Through the character of Sujata, Mahasweta Devi passes a scathing rebuke on the persecution of the hapless and innocent in the name of governance. At the end of the novel, Sujata discovers herself drifting towards a kinship with her son's ideology. Carlotta Beretta believes that the character of Sujata undergoes a process of self-realizations. She moves from a micro to a macro plane. In fact, "Sujata, the mother of Brati Chatterjee represents the anguish of all mothers who bear the pain of seeing their children suffer in the hands of the state" (Beretta, 2019).

In a way, Sujata's meeting the persons after her son's death is a kind of a confrontation. Her visits facilitate her understanding of Brati and she undergoes a process of self-realization. After her process of self-realization is over, Sujata is in conflict with the world around her. So far, she had been forced to adjust herself to the patriarchal social codes and conducts. She had inadvertently surrendered to them as they had gone deep inside her psyche. Through her struggle to understand Brati's revolutionary commitment as a Naxalite, Sujata recognizes her own alienation as an individual from the complacent, hypocritical and corrupt feudal society her son had so fiercely rebelled against.

Critics like Iina Sen believe "Mahasweta Devi's writings on tribal life are intimate and clearly identify the state and its agents as violent oppressors of the people" (Sen, 2017). Mahasweta Devi is a hardcore feminist and her feminism is born out of her experiences and encounters with the prevailing patriarchy of the contemporary social space. Some other critics like Urmil Talwar believe that Mahasweta Devi's "oeuvre subverts the grand narratives of colonialism, patriarchy, caste system and class division. She depicts the fate of women who are twice colonized and victimized in the Indian social system but resists the term feminism as she proficiently displays the exploitation of the lower class and tribal men as her emphasis is on class and not on gender" (Talwar, 2012). It is to be noted that *Mother of 1084* was written from a middle class perspective. Both Brati and Sujata come from middle class families. Hence, it does not come as a surprise to the reader that the pretensions and affectations of middle class morality are embedded in characters like Dibyanath Chatterjee, the head of the family. Dibyanath controls the "beautifully organized household" (Devi, 2018) like a boss. Dibyanath believes that the focus of the family should be "respectability, comfort and security" (Devi, 2018). Therefore, when Brati joins the Naxalites, the other family members frown upon his decision. Dibyanath even bribes the police so that the media does not get an inkling of Brati's death. Dibyanath does this to avoid any kind of association with the revolutionaries because he firmly believes that the revolutionaries are misguided youths who will repent sooner or later. When Brati is killed by the police, his memory is soon erased and he is relegated to a position of non-entity. Other than Brati, the only exception is Sujata who cannot feel one with the middle class bourgeois ideology of the other family members. Sujata undergoes a process of self-understanding after her son's death. She starts visiting her son's comrades and their families. When she visits the family of Somu who was Brati's comrade and was killed on the same night, she comes face to face with the different kinds of hardships that families face. When Sujata meets Somu's mother, she realizes that Somu's death has caused immense hardships to the family because Somu was the sole breadwinner of the family. Although, on one hand Sujata shares the same grief as that of Somu's mother, the former realizes the divisions that come out of different classes. This anxiety and alienation from the rest of the characters ultimately compel Sujata to lose her faith in the middle-class space that she shares with her other family members. On a micro level, Sujata realizes that her husband has not always been loyal towards her. This realization slowly percolates to the development of her psyche when she builds a thought process that remains hostile to the codes of conduct of the middle class people. With this alienation, she also starts developing a close affinity with Brati's former comrades who gave their everything to nourish a society that comprised of fake people and their pretentious

demeanors.

Mother of 1084 completely sympathizes with the Naxalite cause unlike other novels on the same movement such as *Magic Seeds* and *The Lives of Others*. While Naipaul's novel criticizes the Naxalites mercilessly for their lack of ideological commitments, Neel Mukherjee raises doubts on the sincerity and intentions of the rebels. There are some similarities between *The Lives of Others* and *Mother of 1084* though. Both the novels reflect a typical middle class morality that denounces the rebellion and champions social security. Adinath, the father of Supratik, the protagonist of *The Lives of Others* fails to notice the subalterns and their downtrodden lives. Supratik, like Brati, on the other hand rebels against his own family and joins the Naxalites guided by his conviction to the cause of the poor. However, Neel Mukherjee, unlike Mahasweta Devi, paints his protagonist in a shade of grey. Thus, we find authorial doubts creeping into the plot when the Naxalite movement is described in *The Lives of Others*.

Mother of 1084 unanimously reflects the Naxalites in a positive manner and the novelist categorically chastises the society for being prejudiced and biased towards certain classes. Mahasweta Devi sincerely believed that the Naxalite movement failed because traitors had penetrated the rebellion and were acting at the behest of the state machinery. Mahasweta Devi also believed that the contemporary intellectuals were reluctant to get involved and as a result, the movement soon lost its momentum. The masses of the contemporary society could not identify themselves with the lofty goals of the movement and soon, the movement lost its ability to grow and spread. Through the character of Sujata, Mahasweta Devi wants to present a transition from personal to political. Indeed, Sujata discovers her political calling after her son Brati dies in police custody.

Uma Parameswaran believes, "In her gradual comprehension, we see one mother's grief reaching out to so many other mothers' grief, and we see the human aspect of a chapter of Indian history, regardless of which side one might be on" (Parameswaran, 1998). Out of the void in her personal life, comes out a new political awakening that is filled with possibilities at the end of the novel. Thus, the legacy that is left by Brati is ultimately taken by his mother Sujata who gets involved with the rebels' cause. Through this, Mahasweta Devi actually portrays a rebellion of a woman who, all along her life, was confined to the four walls but who is now emancipated. She transcends the personal shackles and aspires for a greater political good for the society – the same dream that Brati had before his death. Thus, Brati's death becomes a kind of metaphor, imbued with endless possibilities of a new beginning.

The Lives of Others: Neel Mukherjee is an Indian English writer based in London. He is the author of a few novels that have won rave reviews from across the world. His first novel *A Life Apart* is set in India and England. It was published in the UK in 2010. This novel was previously published as *Past Continuous* in 2008 in India. *Past Continuous* won the Vodafone-Crossword award. His next novel *The Lives of Others* was shortlisted for the Man Booker Prize in the year 2014.

The Lives of Others, set in Kolkata in 1967, narrates the story of Supratik who has become an active member of the Naxalite Party. Supratik's family is a typically middle class one. His family belongs to the class against which Supratik protests. Like some other novels of Jhumpa Lahiri and Rohinton Mistry, *The Lives of Others* combines the nuances of family relationships set against a turbulent political atmosphere. The three generations of the Ghosh family which is depicted in the novel demonstrate varying belief systems and can be said to be a reflection of the Bengali cultural space on a micro level. The novel certainly shows how the Bengal society of the 1960s was deeply caste ridden. The characters have their own eccentricities and they unknowingly provide the readers a picture of the middle class society of Bengal that was averse to any kind of change. In fact, the protagonist Supratik breaks himself free from this shackle and joins the ranks of the Naxals. Thus, Supratik's actions act as a foil to the other characters of the novel. However, the novelist does not paint the character of Supratik in plain black and white. In fact, through the characters of Supratik, the novelist shows the functioning of the Naxalites and how the movement had a devastating impact on the family structure of the Bengali society. In this manner, Neel Mukherjee is very similar to Mahasweta Devi and Jhumpa Lahiri. Both Devi and Lahiri have shown in their respective novels, *Mother of 1084* and *The Lowland* how family relationships suffered because of the Naxal revolution that had hit Bengal in the 1960s and 70s. *The Lives of Others* shows how the poor peasants of Bengal are rarely given a voice. The contradictions and contrasts within the Bengali middle class society are amply reflected in the novel. In fact, it can be said that *The Lives of Others* offers a bourgeois perception of a revolution that was initiated by the landless peasants of Naxalbari.

The noted social scientist Ranajit Guha once remarked that “the history of agrarian disturbances in the subcontinent was endemic in nature and was as old as colonialism itself” (Beretta, 2019). Guha believes that the Naxalite revolution was unique in the sense that it aimed to unify the landless farmers, the unemployed youths and members of the Bengali middle class. This implied that the revolution was characterised by the different dialectics of the society that was prevalent in Bengal during the time. Although the movement started as an agrarian revolt, it slowly acquired a politically Marxist colour and started focusing on annihilation of the class enemy. Interestingly, there were several agendas at play. As aforementioned, the revolt started on an agrarian note because it highlighted the sufferings of the landless farmers and their protests against the landlords of Bengal. Slowly, it spread to the cities and towns of Bengal and influenced the youths who were aggrieved at state policies that were largely believed to be responsible for unemployment. Therefore, this shift from the landless farmers to the unemployed youths is something that makes the Naxalite revolt one of its kind. This variation in the agenda was also responsible for the dilemmas and dichotomies that often affected the cadres of the revolution. A case in point is Supratik Ghosh who fights against his own family which owns land and can be typically identified as bourgeoisie. Supratik, on the one hand, cannot identify himself to be belonging to the farming class. On the other hand, he identifies himself to be associated with the Naxal Party because somewhere, he suffers from the anguish of unemployment and identity crisis that was a result of faulty state policies and rules.

It can be said that Neel Mukherjee has redefined the word ‘subaltern’ in the novel *The Lives of Others*. The novel reflects both the sufferings of the farmers and striking workers of factories in Kolkata. Hence, Mukherjee successfully chronicles the growing purview of the movement that threatens to engulf the entire Bengali social space. The servants, porters, workers, farmers all come under one roof. In fact, Supratik Ghosh, himself a member of the Ghosh family is neither a farmer nor a worker. Yet, he too becomes a subaltern because he cannot identify himself with the belief systems propagated by the Ghosh family. Thus, ‘subaltern’ has acquired a new dimension in the novel.

The Ghosh family suffers from the ill effects of the governmental policies that were in practice during the time. Thanks to the economic recession, the paper mill business of the Ghosh family suffers and the family’s fortunes start to decline. This worsens matters within the family since there is always a fight regarding wealth, the family traditions, prestige, reputation, etc. The older generation tries to retain the grandeur of the family but they very well know the economic downturn that had affected almost every Bengali household of the time. Younger generations of the family like Supratik know that the exploitative nature of the capitalist families like the Ghoshes’ is responsible for the decline. Furthermore, the class and caste division of Bengal during the time was a matter of great concern. The different storeys of the Ghosh mansion in Kolkata reflected the hierarchy of castes of Bengal albeit on a micro scale.

A patriarch like Prafullanath dictates the order in the Ghosh household and everyone is supposed to follow that. In fact, the rooms are allotted according to the social standing of the different members of the Ghosh household. It appears as if Prafullanath is a metaphorical representation of the government and the social masters of the time. It is because of these policies that harmony suffers and there is growing animosity among the different family members – similar to the Bengali social space that was ridden with conflicting interests of the different classes of people.

One of the characters Somnath is a rapist who is often caught by the police on immoral grounds. Another character Adinath is an alcoholic while his son Suranjan is a drug addict. Other characters in the family have criminal tendencies as well. It is against these traits that Supratik revolts. The moral decay that has set in within the Ghosh family is part of the larger social, political crisis that had gripped Bengal in the 1960s and 70s. The charged political atmosphere that had gripped Bengal during this period is reflected by incidents like that of the running over of some workers of the paper mill who had gheraoed Prafullanath’s car.

The middle class was in the grip of a crisis and *The Lives of Others* is a commentary on that. It could no longer sustain the social fabric and there was an increasing amount of tension between the middle and the lower classes which was represented by the factory workers and farmers.

Ironically, Supratik finds it very difficult to adjust physically to the demands of the Naxalite movement. Since he was raised as a middle class kid, he enjoyed all the comforts of the bourgeoisie. However, when he joins the students’ union at Presidency College and subsequently, becomes a member of the Naxalite party, things turn upside down for Supratik. He realises that the gap between the poor and the middle class is difficult to bridge and it actually represents the deep sense of distrust that had set in between the two classes in Bengal. In this aspect, the character of Supratik is similar to the character of Willie Chandran in Naipaul’s *Magic Seeds*. Chandran too realised that the gap between his beliefs and that of the rebels was too wide to be bridged. Thus, Willie started feeling an existential crisis, the moment he joined the ranks of the revolutionaries. It might a

little difficult to understand the meaning of 'others' in the title *The Lives of Others* because the 'other' can refer to Supratik Ghosh, an alienated individual who could never identify himself with the beliefs of the Ghosh family. The 'other' can also refer to the marginalised workers and farmers who were deprived of justice in Bengal because of the erroneous policies of the state.

Carlotta Beretta believes that unlike Supratik in *The Lives of Others*, Brati in *Mother of 1084* by Mahasweta Devi could easily familiarise and identify himself with the Naxalite although both the young men were members of the middle class of Bengal. Both the novels are approximately set within the same time frame although Mahasweta Devi happens to be much senior to Neel Mukherjee (Beretta, 2019). The interesting part is that Brati's mother Sujata experiences a kind of alienation similar to that of Supratik's. In *Mother of 1084*, Sujata gradually separates herself from her husband after discovering his philandering ways. She also finds that ideologically she has drifted from the other members of the family. The same happens with Supratik who finds himself all alone although, family wise he is a part of the wealthy Ghosh household. However, there are differences as well. On the one hand, Mahasweta Devi believes the Naxalite movement failed largely because the intellectuals never took part actively in the movement. She however, was of the belief that the Naxalites were really concerned about the conditions of the poor and the state was largely responsible for the brutal subjugation and at times, deaths of the young revolutionaries. Neel Mukherjee, on the other hand, points out the ambiguities present in the ideals of the Naxal revolutionaries.

There was also an element of generational difference that can be seen in both the novels of *Mother of 1084* and *The Lives of Others*. Both the characters of Dibyanath and Adinath seem to uphold the importance of maintaining their image and appearance, at times, even at the cost of honesty, integrity and transparency. Dibyanath, in *Mother of 1084*, is too concerned lest his name figures in the public space because his son is a known Naxalite. Adinath too admonishes Supratik for being callous and apathetic to the middle class upbringing that he has been subjected to.

As already mentioned, Neel Mukherjee has incorporated an element of ambiguity in the novel that compels the reader to cast doubt on the integrity of the Naxalites. Towards the end of the novel, Supratik steals some jewels from the Ghosh household. As a result of Supratik's act, the blame falls on Madan, a servant of the Ghosh family. It appears as if Supratik did this deliberately because it is much more convincing to pin the blame on a servant because, as already stated before, there was a deep sense of mistrust running between the middle class and the servant class or the proletariat. The novelist himself comments,

Did he... did he go down that route because of reasons of class, because a servant stealing is so much more credible, so much more natural, than a member of the family? Was it to make the theft believable to the police that he had framed Madan-da, or was it because it had cost less to betray a servant than one's own kind? (Mukherjee, 2014)

There are other instances in the novel where the Naxalites have proved that their integrity is not always up to the mark. After Supratik's death, there is the description of Supratik's comrades trying to construct a bomb that will be used to derail a passenger train. In fact, this incident is a direct reference to the Gnaneswari Express tragedy that occurred in Bengal in 2010. It was alleged that Maoist cadres were behind the accident of the train that claimed hundreds of lives. The novelist seems to suggest that it was the only legacy that Supratik had left for the future members of the organisation after his death. There is also a metaphor at play here. The derailment of the train because of the bomb attack symbolises the derailment of the Naxal movement. Therefore, it can be told beyond doubt that the novelist wanted to draw the reader's attention to the vices that had crept inside the Naxalite Party. This advocacy of destruction seems to be the root cause of all evils. Neel Mukherjee appears to emphasise that the Naxalite movement failed because of a social divide both within the social space and the family space. The increasing rift between the ideological spaces of the different classes worsened matters. The subalterns are not really given a platform to vent their anger in *The Lives of Others*. Instead, the novel provides an insight into the anguish of Supratik who becomes an 'other' in the Ghosh household. To sum up, it can be said that Neel Mukherjee excels in highlighting conflicts and contradictions that characterise a particular social space.

Thus, to conclude, we can see that both Mahasweta Devi and Neel Mukherjee look at the Naxalite movement in different ways. Mahasweta Devi is more supportive of the objectives of the Naxalites and considers the state as oppressive while Mukherjee considers the Naxalites to be confused about their goals. Nevertheless, both the novels chronicle the contemporary time and present before us the characteristics of the Bengali middle class. We also get to know the dynamics of class divisions and how that give rise to a society that is insensitive towards the marginalised and subaltern sections of the community.

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**A Study on the Impact of Social Media on Education among the
University Students in South Goa**

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Abstract: *Social media is become a fundamental part for most of the individuals in their lifestyle. It is rapidly changing the communication setting in today's social world. Social media has accelerated at a greater pace for collaborations from college students. The emergence of social media has immensely influenced the academic life of students. Institutions and academicians are continuously trying out with social media technologies in hoping to excite the critical thinking skills, collaborations, and knowledge construction for the students. Today social media has been accepted by higher institutions making it as a platform wherein students connect with their instructors, fellow students and other higher authorities across the board. This therefore seeks the need for the study to explore and examine how social media has impacted the student's academic life particularly in South Goa. Today, the main aim and full focus of the students should be on their education and their future career. However, many students rely on the accessibility of information on social media and other sites but at times it is turned out to be inappropriate or false information provided. Social media is a means to reduced focus on learning and retaining information which are the important aspects in learning a particular subject or skill. Simple statistical tools have been used for the purpose of data analysis. Most importantly the study attempts to take necessary measures to overcome our next generation to make a proper plan in both cases if the usage of social media is good or bad.*

Keywords: *Social Media, Education, Communication, Students, Collaboration.*

Introduction:

Internet is become a very essential part of our lifestyle from online shopping to electronic mails and education and most of all it has gained more of value in this pandemic Covid – 19time going on. In the modern era, and during this Covid - 19 pandemic time's social media and social networks drastically influence the student community, and such technology is progressively becoming a necessity in the lifestyle now days. Social Media is an interactive computer based technology which on the web gives individuals ample of opportunity to create either a public or semi-public or private profile within a bounded system, add a list of others to with they share a connection and view and transvers their list of connections and help to share and connect. The internet offers diverse kinds of communication tools. Trillions of individuals use facilities like search engines, e-mails, e-journals, e- newspapers, internet banking, conferencing, multi-media sharing, social networking etc. India is the second largest country in terms of internet users in the world, with a high social audience. It has a very large community base which is using internet for pure education purpose only but unfortunately we also have a very huge number of people wherein the youth are the majority stakeholders using Internet for social network which causes unhealthy addiction, via apps such as Facebook, WhatsApp and Twitter. But with good ways of using social media for educational purpose like the universities and other education providers have responded to the increased use of social media marketing to showcase their courses and attract students. There are some lecturers who are starting to tap into the possible benefits of social media in education. The fact that 75% of students admit to being on Twitter "all the time" (Source: TopUniversities.com) and are using the micro-blogging site as a forum to share content, encourage debate and answer queries, with some even setting up hashtags for individual courses to create online discussion communities for their students but with it has caused a lot of destruction also. Social networking sites like

Facebook, Twitter, WhatsApp, Instagram, etc. are diverting students from their studies. Students spend more than the needed time or are being addicted to social media than they spending time for doing their studies. This research will detailed the impact of using social networking sites on student's academic performance basically education. Therefore, the research also ascertains the relationship between the social media and students' study efficiency.

Research Value:

Objectives of the study

The objectives of the study are as follows:

1. To determine how social networking websites works and affects the student's academic performance.
2. To find out the impact and consequences of social networking sites on education system.

Research Methodology

The methodology used for obtaining data for this study is convenient sampling method. A structured questionnaire was distributed to the sample population of 150 respondents which were selected in South Goa, as per the author(s) convenience.

Data Sources:

Primary Data:

A sample of total 150 respondents was selected using convenience sampling method. Data was collected through a structured questionnaire which was prepared through an extensive review of literature. The questionnaire consisted of items related to different factors influencing the study along with the necessary demographic information.

Respondents were asked give their valuable suggestions by giving them one open handed question.

Secondary data: has been collected through research articles, e-journals and websites

Textual Resources

C. John Samuel and IIS. Shamili in their study named "A study on Impact of Social Media on Education, Business and Society" focuses on the particular field like business, education, society and youth showing how these social media sites will affect society in a broad way. It also tells there should be controlled usage of sites and a guardian should track the usage and these sites should not control them.

In their study "The Impact of Social Media on students Academic Performance - A Case of Malaysia Tertiary Institution" by **O kyeadie Mensah, S., ET Nizam, D. I.** states that the six variables used in this research, time appropriateness and health addiction has a stronger significant influence on students' academic performance. This is because time management plays an essential role in determining the success or failure of an individual. Thus students who lack time management can easily fall prey to the negative impact which social media platforms present to its uses.

Preeti Srivastava in her study "Social Networking & Its Impact on Education-System in Contemporary Era" reveals that teachers and students are now pushing learning beyond the borders of the classroom through social networking, including the fact that many schools block access to such sites within their walls. School Authorities must questions surrounding privacy issues, proper management, and cyber security when they use social-networking sites

Positive effects of social media on Education

Social media teaches and provides a platform for students to get skills they'll need to survive in the business world and which are the best sources to gain knowledge from or to know who are the providers. It is an integral part of developing a career or building a business by being able to create and maintain connections to many people in many industries which has also fastened the rate and quality of collaboration done for students. They are better able to communicate with each other and even the faculty concern teaching the subject, share information quickly, which can increase productivity and help them learn how to work well in groups. By spending lots of time working with new technologies, students develop more familiarity with computers and other devices which makes them more tech savvy in this modern era. With the increased and full focus on the budding new technology in education and business, this will help students build up and gain skills that will aid them throughout their lives and build their career bright . The ease and speed with which

the youth are fully active on various platforms on which they can upload pictures, videos or stories has resulted in a greater amount of sharing of creative works. They are able to get instant and quick feedback and reviews from friends and family and other users on the platform who can see their work on their creative outlets helps students refine, showcase their talents over a broad network and develop their artistic abilities which makes them more creative which makes them think bigger and can provide much needed or also boost confidence or help them decide the career path they want to join in .

Negative effects of social media on Education

Today students rely on the wide accessibility of information on social media specifically and the web in general to provide them with answers, this can reduce their focus on learning and retaining information instead of learning from verified sources and referring to e - books and e- content available to them in the form of course materials and students also prefer using the information for their assignments by just cut copy pasting them instead of cultivating a habit of reading more and write what you gain or understand from them. Most of the Students, who attempt to multi-task, checking social media sites while studying during online classes as well as during their home study show reduced academic performance cause their ability to concentrate on the task at hand is significantly reduced by the distractions that are brought about and flashed on their screen by YouTube, Facebook or Twitter etc. It has been seen that there is a lack of control over the inappropriate content and advertisements produced and also the students rely and build up contacts on Social Media for all contacts. The extent to which private information is available online and the anonymity the internet seems to be providing the students has made them forget the need to filter the information they post. Many colleges and potential employers from industry base have started to investigate an applicant’s social networking profiles before granting acceptance for the jobs or interviews. Most students don’t actually constantly evaluate and understand the content that they’re using and publishing online on social network sites which can bring about negative consequences months or years down.

Data Interpretation

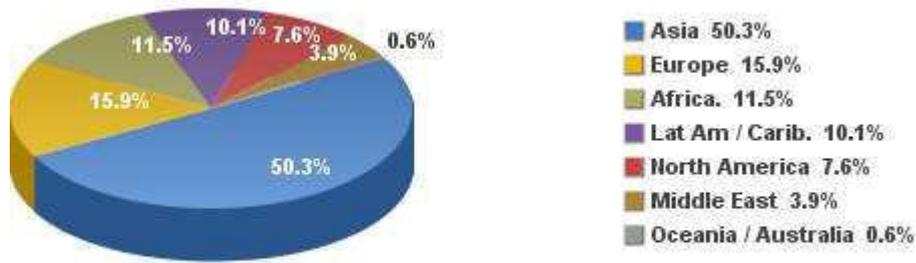
Table No 01: Demographic Profile of the Sample Respondents in the Study.

Variable Name	Categories	Frequency
Gender	Male	67
	Female	83
Age	Below 19 years	26
	20-21 years	72
	22-24 years	46
	Above 25 years	6
Educational Qualification	Under - Graduate	88
	Graduate	36
	Post – Graduate	26
Stream	Science	42
	Commerce	58
	Arts	38
	Vocational	12
Religion	Hindu	34
	Muslim	48
	Christian	62
	Others	6
Marital Status	Single	110
	Married	37
	Divorced	3

Source : Primary Data

It is inferred from the above table that there are 67 number of males and 83 number of females. (45% and 55%).Majority of the respondents are Christians , 48 % of the respondents are in the age group of 20 – 21 years , A total of 74% of the respondents marital status is Single and more than half of the respondents are Under-Graduates (59%). Majority of the respondents are from the Commerce Stream (34%)

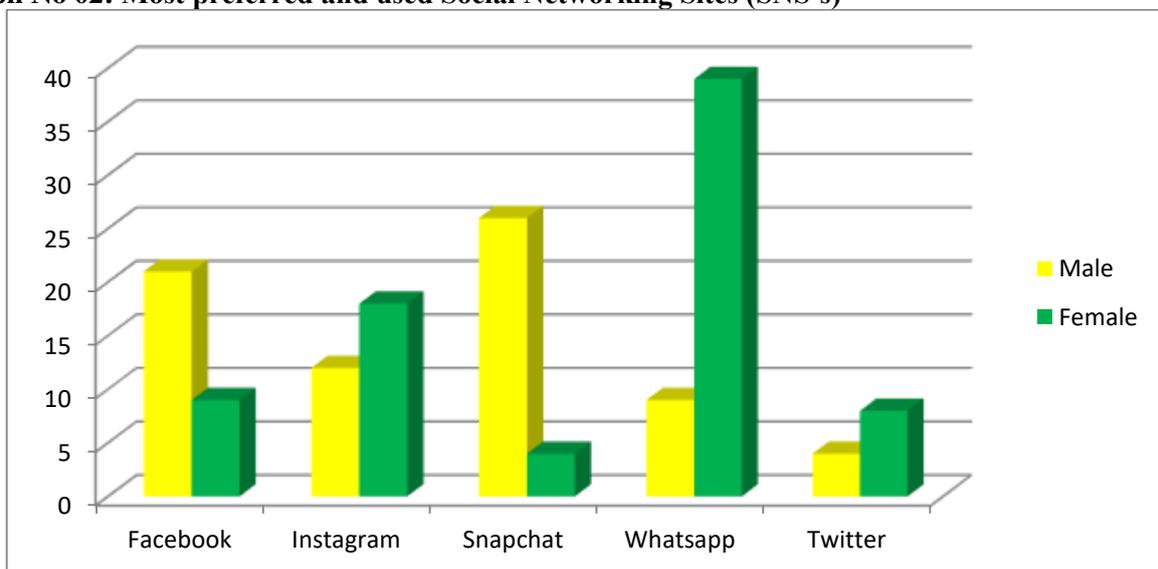
Graph No 01 : Internet Users Distribution in the World 2020



Source: Internet World Stats - www.internetworldstats.com/stats.htm

The above diagram shows the internet users base distribution in the world according to the geographical location where in about 50.3% users are from Asia. And the least users are in the location of Oceania /Australia which just consists of 0.6%.

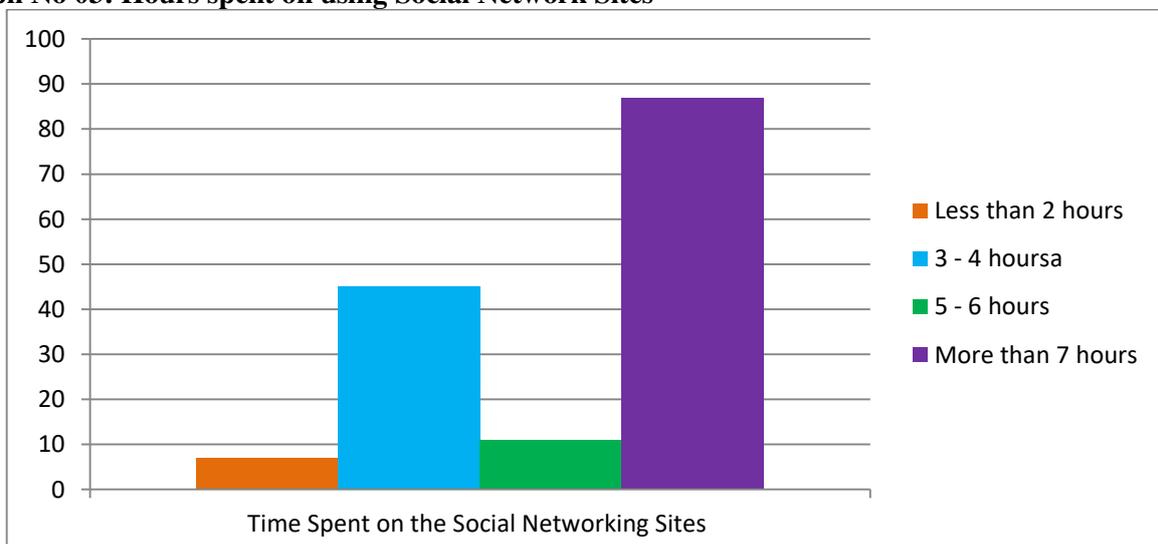
Graph No 02: Most preferred and used Social Networking Sites (SNS's)



Source: Primary Data

The total proportion which consists of 45% of males and 55% of females respondents from which the usage of social media network sites is 26% of the respondents use WhatsApp more and 3% of the respondents use very less Twitter and Snapchat.

Graph No 03: Hours spent on using Social Network Sites



Source: Primary Data

Out of the total 150 respondents 58% of them scroll through or are very much active for more than 7 hours which shows how much time has been wasted as well as less concentration is given to studies by the students and only 5% of the respondents use the social networking sites for less than 2 hours which partially makes them that they have concerns towards building a bright future and career ahead.

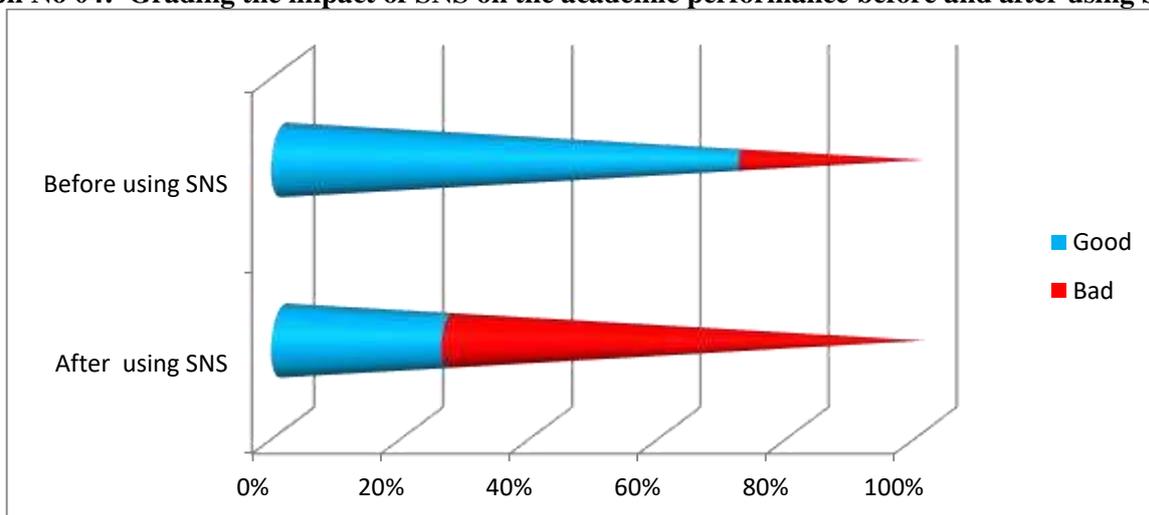
Table No 02: Usage of SNS impacted on the academic performance, sports, and other extra-curricular activities

	POSITIVE	NEGATIVE
Academic Performance	19	36
Sports	10	29
Other extracurricular activities	48	8

Source: Primary Data

The above table reflects the impact of usage of social media networks on the academic performance, sports and other extra-curricular activities where in there negative impact on the academic performance of the students, sports also a negative effect while coming to usage of the social network sites and other extra-curricular activities have positive effect on the student.

Graph No 04: Grading the impact of SNS on the academic performance before and after using SNS



Source: Primary Data.

The above figure represents the respondents grading the impact of use of Social Networking Sites on the academic performance before and after using Social Networking Sites where we can see the highest proportion of respondents have good impact before using the social networking sites and the least proportion of the respondents have a good impact after using the social networking sites.

Limitations of the study

The study was conducted with 150 respondents living in the South Goa which is in the Goa, the smallest state in India using convenience sampling method. Therefore the sample may or may not be truly representative of the population. Hence, it will not be appropriate to generalise the findings of this study to entire Goa as it is culturally and linguistically a very diverse state.

Further the study is considered and restricted to Goa only due to time constraints further it can be done in various states of India also or whole India. Therefore further studies can be conducted by including more factors.

The present study was conducted in the districts only and has not been classified in detail like rural and urban areas, similarly study may be conducted on rural and urban areas with specific emphasizes on the different demographic profile.

Conclusion:

In the final analysis, through the weaknesses and strengths of this issue, we analyse that it has become routine for every person and with these students are getting addicted with the technology. Social Media has affected the education system in positive and negative aspects. This research shows that students can get the best quality of education, acquire new skills but at the same time he/she may get distracted and addicted by excessive use of social media. Social media has provided assistance in developing awareness, develop social skills, but has also made violence normal, made everything commercial and hyper and also many teenagers are not able to score good in their exams and suicidal cases are also reported. Therefore social media has turned out to be good for Industries in many ways by publicising, promoting and marketing information on websites, emails, social networking etc.; it has benefitted networks to build in using many helpful and beneficial tools and provided access that made learning a beautiful process. It is found that students are very fond of using Facebook and WhatsApp paying less attention to their academic progress and they become very weak in spellings. However, students are now pushing learning beyond the borders of the classroom through social networking which is causing a lot of menace. Which also comes with difficulties, with the known fact that many colleges block access to such sites? Therefore the policy makers should make wise decisions benefitting the future ahead. Most of the information put on the social media is fake, unreal, or half-truth. And not a universal truth, one should be cautious when using new technologies. Therefore Social media can create an increased tendency for youth to multitask, to rely on a digital juggling of daily activities and commitments towards studies. The students will lack in time management and also health issues, students who are engrossed and obsessed with social media end up skipping their meals or junk eating or ready to cook meals eating habits which has an impact on their health. There's unrestricted, use, no time duration and security/privacy problems have minimal or no significant influence on students' academic performance which also should be given utter importance. The parents of the students also keep a check on the activities of their wards within the social networking sites. Most of all students should engage in productive things like acquiring new skills online and making best use resources online.

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**Philosophy goes to the Movies: Empiricism and the Bollywood
film Ankhon Dekhi**

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Abstract: *The philosophy of 'Empiricism' is the branch of epistemology which upholds the view that all sort of knowledge gained by human being comes in the form of 'sense experience'. It negates the knowledge which we derive with our intuition or perception. It is a modern philosophy which opposes the philosophy of 'Rationalism' which holds that the main source of knowledge is reasoning and analytic thinking. So it's a philosophical thinking to gain knowledge. The philosophy of empiricism is as old as the philosophy itself, but it caught special attention in the late seventeenth and eighteenth century and became prominent with the works of John Locke, George Berkely, and David Hume. In the history of English literature it first got its popularity with the work of John Lock's essay "An Essay Concerning Human Understanding" (1690). The objective of my research paper is to depict the study of empiricism in the light of 2014 bollywood film "Ankhon Dekhi" and how its protagonist Sanjay Mishra who plays the role of empiricist known by the name 'Raje Baiya' in the film who doesn't believe on others saying and argues that only knowledge human must have is 'posteriori' means based on our experience not based on others saying.*

Key Words: *Empiricism, Epistemology, Sense Experience, Tabula rasa, and Posteriori.*

1. INTRODUCTION:

Since the dawn of the civilization, it has always been the curiosity of man to know about more and more things which are directly or indirectly the part of his life. And the philosophy itself is as old as the life of human being. Different philosophers have given various philosophies as source for acquiring knowledge. With the passage of time these philosophies became the part of human life. The philosophy of empiricism is one of them to acquire knowledge. The English term empirical derived from the ancient Greek word "empeiria" which in Latin means experiential, from which the English words experience and experiment are derived. In the earlier stage of English literature in seventeenth century the term was first used for Francis Bacon whose philosophy of nature was heavily derived from the works of Italian philosopher Bernardino Telesio and the Swiss physician Paracelus." Thomas Hobbes and Baruch Spinoza, in the later stage are often described as empiricist and a rationalist respectively. John Locke, George Berkely, and David Hume are the main figures in empiricism in the 18th century Enlightenment. The philosophy influenced literature and later to movies also where we see that characters are empiricist types like in the short hindi movie "Ankhon Dekhi" came in 2014, in which the main protagonist always believe on those things which he experienced with his own eyes not others saying.

2. Research value

The present research will help the future researcher to know and understand that how the philosophy Empiricism influenced Hindi film "Ankhon Dekhi".

3. Findings:

In English literature Locke is called the founder of empiricism who wrote an essay "An Essay Concerning Human Understanding" (1690) in response to 17th century continental 'Rationalism'. In his essay Locke firmly believes that knowledge humans can have posteriori, means should be based on experience. Lock argues that "we are born knowing nothing and instead, all of our knowledge comes to us through sense data". Literature

is always influenced by people and vice versa. Many books have been written on the basis of Empiricism, even in movies and dramas we can see the characters of empiricist kind. Lock used the proposition that human mind is tabula Rasa, a blank tablet in Locke's words "white paper", on which the experiences derived from sense impressions as a person's life proceeds are written". Before the publication of "An Essay concerning human understanding" the book by Francis Bacon "New Atlantis (1627), which has Utopian concept, where he talks about the King Salom Island where a traveler visits and when he comes back to England tells the public about the Island of Salom where the king has donated his own palace to be used as modern library. Because king supports science and gives lots of funds and everyone is free to make experiments and experience the things on their own way and they simply follow the empiricist philosophy.

Even in our daily life we observe that some people believe only on those things which they experienced with their sensory organs and become skeptic on others saying. They challenge things which are based on rationalism or based on perception. Such kind of philosophical thinking can be categorized under the philosophy of empiricism. Broadly it means that all the knowledge we have, should be based on our own experience which we gain through our sensory organs i.e. with the help of five senses; sight, hearing, taste, touch, smell. It rejects the knowledge which we get with the help of our innate ideas or which is based on our perception or reason. The philosophy believes on the concept of tabula rasa, which was developed in the 11th century by the Persian philosopher Avicenna, who believed that when the child is born his mind is a blank slate and with the time he gains knowledge with the help of sensory organs. Later this concept of Tabula Rasa in seventeenth century developed by British philosopher John Lock in his book "An Essay concerning human understanding" published in 1690 says that mind is a Tabula Rasa in which experiences leave their marks and he denied the knowledge which is based on innate ideas with some exception like he says that knowledge of God's existence can only be gained with the help of intuition and reasoning alone. The objective of my research paper is to depict that how the philosophy paves the way in movies with special reference to the philosophy of empiricism in the light of Indian Hindi language drama film Ankhon Dekhi (trans. through my own eyes) is based on this empiricist philosophy where the protagonist Sanjay Mishra playing the role of father is called Babuji and publically known as 'Raje Baiya' in late 50s gets suddenly changed and one day he decided that now on he would believe on only those things which he would experience with his own eyes and ears and would not believe on others. So empiricism is the philosophy which believes that every concept originates in experience. Means that only those ideas and concepts are applicable and acceptable which are based on experience. They say that only those concepts and ideas are authentic and reliable which we can experience with our sensory organs. They reject all rational and supernatural thoughts and beliefs. They challenge the old scriptures and thoughts which have no experimental base or which we cannot experience with our eyes or ears. Italian famous painter Leonardo de Vinci argues that "if you find from your own experience that something is a fact and it contradicts what some authority has written down, then you must abandon the authority and base your reasoning on your own findings" that's what the protagonist of the movie Ankhon Dekhi, believes, he is totally empiricist in nature. As the name of the movie suggest, the protagonist Raja Baiya (Sanjay Mishra) is a man in his late fifties living in a small house with extended family known as Babuji. As Babuji narrating his dream where he sees himself flying like a bird free from all worries and worldly affairs. There is tension created in the family because of Rita's relation with a willful boy. Rita is a college going girl and in love with a boy Aju who is having not a good reputation in the society so after the exposition of their relationship she is locked in the house and the boy is badly beaten by Rishi Chacha and forbidden to meet again with Rita. But when Babuji sees the boy he doesn't find anything bad in him and considers him a good person. This incident changed his life completely because he doesn't find anything bad in boy as other say. At home while talking, Babuji realized one thing and tells Rita that "I have understood one something that we have been deceived. That we have been told so many lies, so many times... and we believed it all with our eyes wide shut!!" So now what he believes that we should only believe on those things which our eyes see not on those things which others saying. When he sees someone reading newspaper he snatched newspaper and says, "This is not news. News is what your eyes see....what your ears hear- rest of it is rubbish!" and later he says that you can't believe on anything which you have not experienced, which you haven't seen. "That is merely hearsay....don't believe what others tell you. Not even what I am telling you because this is my truth you must seek yours...." he added that "I have resolved I have decided! My truth will be the truth of my experience. From today....I will refuse to believe anything....that I have not seen myself from now on ill question everything. I will see everything anew, hear it anew, and know it again....and will re-evaluate it through my eyes. Nothing that I have not lived... I won't speak about it".

Being empiricist in nature here the new journey begins in his life with a new principle. With this new way of living he becomes the butt of jokes for others in the society. His family is not happy with him except

his daughter because he supports her in everything and urged her to marry with her boyfriend because he says that people are saying many bad things about the boy but he doesn't believe on others saying and he has personally met the boy one day, he is a very good boy 'he is a lamb' means very gentle. He gives up everything which he can't see or which he can't experience. He left offering prayer because he says 'I can't do' because he has never seen God and if he has not seen God how he can worship Him. As one day when he meets Panditji, "one doesn't see you nowadays... You don't need God anymore? Or have you lost your faith? He replied "it's not that I have decided ...the truth I can't verify myself, I won't accept it, and it's my decision." He doesn't accept things as others do, even when he is asked mockingly that Dr. Manmohan singh is prime minister of India he says May be! because he has never seen him. He works as a travel agent and one day when he gets call to book ticket, in conversation with client "flight to Amsterdam, but... what do you mean by but? But I can't be too sure, because I have never been there. So how can I say as to how many hours? It will take or how's the weather. I am not aware of it so why should...I say anything and deceive. Are you Mr. Raje? Yes, it is me, Raje! Without the slightest doubt, I don't have the slightest doubt about that. What happened? Don't you recognize me? I am Sharma from Pahadgang. You do sound like Sharma, but... but my eyes don't give me that proof, just my ears when I say I am speaking it's me. No, it's just your say so; there is no proof, isn't it? Bauji, are you insane? Indeed! Some people call me mad these days but because of what you are saying, I cannot believe it, but it's their speculation. There is no proof of that either....." when his boss comes to know about all this and when he is enquired by his boss about the matter he says that he doesn't understand because he has never gone to Amsterdam so how could he be sure about all what the passenger was asking. But his boss says that your job is to book tickets, you don't have to go there. But the day he left the job by saying his colleague that "this is not for me. Not my kind of thing" and by giving his resign he shocked everyone. At home he doesn't tell anyone for few days but when his wife comes to know and asks him the reason, he says, "Listen how I can work at a place where I have to lie every minute." So by having different perspective he starts living his life, people first call him mad but later with the passage of time start admiring his logical reasoning. So in this way Raje Bayia, becomes the epitome of empiricism in the movie "Ankhon Dekhi".

4. CONCLUSION:

While summing up we can say that literature is the depiction of life and every written material in literature doesn't matter in which genre it's been written it presents life of human being and about its related things. And at the same time we know that every human being is having different taste in terms of their thinking and living. Some people or too rational some or too practical and some others could be too dogmatic and some could be the amalgamation of all. In the same way empiricist always believe on knowledge which we experienced with our senses, not on what others are saying as in the movie Ankhon Dekhi the title suggests that we should believe only on those things which we see with our own eyes. And that's what the protagonist Raje Bayia does in the film after the day when suddenly he finds himself completely changed. He now never believes on others saying. He left everything which is based on without being eye witness and start exploring everything practically with his own eyes. So in such a way he becomes a great empiricist and through his character we can clearly view the philosophy of empiricism.

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Journalism, Indian Nationalism and Freedom Movement: An Appraisal of Historical Perspectives

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***Abstract:** The role of journalism in India during the freedom movement represents a shining chapter in the history of the totality of our national movement. The journals have been inextricably linked with the spread of education and the general awakening of national pride and socio-political consciousness among different segments of the people. The impulses released and the intellectual and emotional ferment created by the journals have been greatly responsible for the awakening the Freedom Movement in its various phases. The media in India have a long history, even longer than the history of modern representative democracy in India, spanning from the colonial past in the second half of the 18th century to the present one as 'the largest functioning democracy in the 21st century. The history of the press in India coincided with early reformation and liberation struggle of modern times. The print media came to India during the period of British East India Company's rule. The Indian Press has been a private, commercial enterprise from the days of its pioneers. Today, individuals, media organizations, joint stock companies, many industrial and commercial ventures, constitute the rest. About two and quarter centuries ago, from small beginning, newspapers in India have come a long way.*

Keywords: Journalism, Media, Mass Movement, Nationalism, Press & Freedom etc.

Introduction:

The introduction of printing press in India was an event of revolutionary significance in the life of Indian people. The awakening and growth of national consciousness among them gave rise to the nationalist press. Indian press began to spread its roots in the 1870s. During 1870 to 1918 powerful newspapers emerged during these years under distinguished and fearless journalists. The Press was the chief instrument for carrying out the main political tasks, political propaganda, education, and formation and propagation of nationalist ideology to arouse, train, mobilize and consolidate nationalist public opinion. Both the English and Vernacular press started by prominent Indian leaders acted as catalysts to the freedom struggle. The Indian language press has played a historic and memorable role in the struggle for independent movement. Through newspapers Indian people kept themselves informed of all the activities going on in the country.

The history of Mass communication is relatively short in the scope of world history. Although news-sheets appear as early as 100 BC, most forms of communication reaching large numbers of people have developed only in the last 500 years. As nation moved from agrarian to industrial-based societies, tremendous social changes influenced the development of mass media. In ideal democratic systems media organs that all scales from national to local take part in a central location in the formation of public opinion and ensuring the flow of information. In the liberal pluralist paradigm media has been describe as a fourth power and which appeal to the eyes of masses is an essential point. Organizations operating in the mass media, especially at the local level media is a capillary of society. It takes a mission such as flow of information from the environment to centre. Together with the spread of new communication Technologies local media improved. People reach the news and information's faster and more efficiently. At the same time local media organs worked a public body. In this study, we argued vital missions of local media in context of democratic with current examples. This study is based on scientific observations and researched on the literature of local media outlets.

The Press was an effective weapon in the hands of social reform groups to expose social evils such as caste fetters, child marriage, and ban on remarriage of widows, social, legal and other inequalities from which women suffered and others. It also helped them to organize propaganda against such inhuman institutions as untouchability. It became a weapon in their hands to proclaim to the masses, principles, programmes, and methods of democratic reconstruction of the Indian society. Raja Ram Mohan Roy was the founder of the nationalist press in India. His *Sambad- Kaumudi* in Bengali published in 1821, and *Mirat- Ul- Akbar* in Persian published in 1822, was the first publication in with a distinct nationalist and democratic progressive orientation. Raja Ram Mohan Roy, considered as the father of liberalism in India as well as founder of modern India. A multi-lingual, social and religious reformer and champion of civil rights and freedom of press, he himself started many newspapers as the carrier of liberal and rational ideas. It was in order to counter the attacks on Indian religions which some of the journals carried and to assert national self-respect that the first truly Indian newspapers were established by Raja Ram Mohan Roy, the initiator of India's renaissance in the modern period. Raghavan considers him as the father of the Indian press. He was the first to advocate many of the reforms which were to be demanded in subsequent decades by leaders of the nationalist movement, such as equality before the law and separation of the judiciary from the executive and the freedom of the press along with many other civil liberties

Media and Growth of Nationalism:

Nationalism is a modern phenomenon. The roots of nationalism can be traced from the French Revolution of 1789. According to G.P. Gooch, "Nationalism is a child of the French Revolution". After this revolution nationalism began to play an important role in the evolution of mankind. Since it is a historical phenomenon, the nature of nationalism differs from country to country due to the different political thoughts and social structures. Nationalism is the sense of unity that exists among people. This may emerge due to a common religion, race, language, history etc. A nation is group of people with a feeling of solidarity among themselves or a sense of unity that exists in a group of men for some common purpose. It can also be said to be a sense of separation from other people i.e. Foreigners. Nationalism demands political independence. If political independence is not present, it tends to develop a new sovereign state. Nationalism demands a nation-state and the creation of nation-state strengthens nationalism. Nationalism, as a form of group consciousness, is one of the most powerful emotions of all civilised people. The journals reflected the emotions of all civilised people.

The growth of Indian nationalism cannot be attributed to only one section of the people. From the rich landlords to the poor peasants all had joined the country's efforts to regain Independence to evolve a modern state. There is an organic growth of Indian nationalism. The Press while criticizing official policies, on the one hand, urged the people to unite, on the other it also helped spread modern ideas of self-government, democracy, civil rights and industrialization. The newspapers, journals, pamphlets and nationalist literature helped in the exchange of political ideas among nationalist leaders from different regions. The seed of Indian nationalism were sown during the colonial rule, when the feudal order was replaced by the foreign power unleashing new forces within the Indian society. The western educated middle classes supported by the new assertive business groups promoted Indian nationalism, that too in a complex society suffering caste and religious biases. In spite of these handicaps, the Indian masses revolted against the colonial regime, which led to the birth of a modern democratic India despite social, educational and financial inadequacies.

Since the Press was a powerful weapon of the nationalist struggles, the Indian nationalists staunchly fought for its freedom throughout the Indian nationalist movement. In fact, many of the tallest leaders of the freedom movement themselves turned journalists too, and used the press to propagate their ideas to the masses. Such was the role of the Press in the building up of an increasingly strong national sentiment and consciousness among the Indian people. In the development and consolidation of their growing nationalist movement, in the creation of national and provincial literatures and cultures, and in the forging of bonds of fraternity with other progressive peoples and classes in the outer worlds they sacrificed themselves.

Journalism and Mass Movement:

Mass movement refers to the concept which is supported by a large segment of population especially one which doesn't involve much of the elite section. In India itself, we have witnessed many movements beginning from the struggle for independence to the current Anna Hazare's Anti Corruption Movement. Media's inevitable role in success of a campaign is well established and plays a vital role to make any campaign a success. The definition of media in today's world has changed and it has turned into an integrated platform that deals with different modes of communication to make it more effective. Mass communication serves public messages quickly to a large number of people who are far away from the source of information. Media

has become an integral part of our time gradually. The possibility of mass communication is very all-encompassing and it deals with a multiplicity of purposes in our society and day to day lifespan also. Mass media attempts to create public opinion by providing their audiences with a realistic picture of the world, activities of the leaders, governmental policies rules and regulations. Mass media also tries to build public opinion through special articles, editorials, and commentaries.

Journalism in India was nurtured by some of the greatest men that the country has produced freedom fighters, social reformers, intellectuals and men of letters gave their best to its development and growth. The history of journalism has, therefore, been inextricably linked with the growth of national consciousness and the progress of freedom movement. The role of journalism in India during the freedom movement represents a shining chapter in the history of the totality of our national movement. The journals have been inextricably linked with the spread of education and the general awakening of national pride and socio-political consciousness among different segments of the people. The impulses released and the intellectual and emotional ferment created by the journals have been greatly responsible for the awakening the Freedom Movement in its various phases.

The people who rule the country and society through using the state mechanism can get the information about which country and society they are ruling only through a pluralistic media. When they fail in accessing such information, they can't be aware of social needs and thus, they can't establish democratic administrations. It is only possible to determine what the best is and the most correct for a society through a press that functions as a media (environment) for an open discussion. Without a pluralistic media, it is impossible to conduct a pluralistic discussion. The three powers of the democracy (executive, legislative and judicial powers) are the places where the relationships between the society and the state are determined. However, three of them function on behalf of the state and they always favor the state as a conclusion of their nature unless there is a pressure upon them. The media is the power of the society which inspects those three powers of the state and for that reason; it is the fourth power. Thus, media is an institution which informs the society, notify them, enables an individual participate public on public matters and inspects the management on behalf of public.

Press and Freedom Movement:

India got independence from the British rule after a long struggle. Uncountable Indians lost their life and there was destruction of property also to a great extent, in the struggle of freedom movement. The press has its origins in the ancient spy and communication systems. Prior to the invention of ink and paper the importance of News was clearly understood. The ancient rulers curious about gathering news as it were essential for administration and for the people it was a means of obtaining information. The early Hindu rulers use to maintain an elaborate espionage system for the collection and transmission of news for state purposes. They used to collect information for administration and political importance not only within the kingdom but also from neighbouring kingdoms. The Indian print media (newspapers, journals and books) started after the 1860s played a very powerful role in educating, convincing and mobilizing people in terms of spreading the nationalist and patriotic ideas. The Press is an indispensable instrument for exchange of Views, Information and Opinions in a Democratic Country. The Press is usually identified with Newspapers when we speak of the Role of Press. According to the general concept a Newspaper means any printed periodical work catering public news or comments or public views. It may relate to any subject for the information of the general readers such as political, scientific, social, moral, religious or other matter of public interest local or foreign. Moreover, it is published and issued at equal intervals of time.

James Augustus Hickey made the history by starting the Bengal Gazette on Calcutta General Advisor. The first newspaper was published in India on Jan 29, 1780. The Vernacular Press Act of 1878, against Indian language newspapers, was passed at a single sitting of the Imperial Legislative Council. The Act ordered the confiscation of the printing press, paper and other materials of a newspaper if the government believed that it was publishing instigative materials and had flouted any warning from the government. Nationalist public bodies and the Press campaigned against this Act. Eventually, it had to be repealed in 1881 by Lord Ripon. Till 1908, the Indian Press enjoyed considerable freedom. However, due to the phenomenal growth of the nationalist movement, the Newspaper Act was passed in 1908 and the Indian Press Act in 1910. The Indian Press enjoyed relative freedom till 1930. However, the Press Law of 1932 and Foreign Relations Act of 1932 diminished the freedom of the Indian Press.

The popular and powerful newspapers arose after the 1960s which served as public fora for propagating the nationalist political agenda e.g. *The Tribune* (1878), *Sudharak*, *Kesari*, *Mahrata*, *Navjeevan*, *Akbar-i-Aam*, *The Hindu*, *Swadesh Mitran* etc With the enactment of the Indian Council Act of 1861, both Indian and non-Indian Press expanded. The Times of India which supported the policy of the British

Government in India was founded in Bombay in 1861. The Pioneer which supported the landowning and mercantile interests was in Allahabad in 1865 The Madras Mail which represented the interests of the European commercial community was founded in 1868. The Statesman which criticized the government as well as the nationalist groups was founded in Calcutta in 1875. The Civil and Military Gazette which was distinctly an organ of conservative opinion was founded in Lahore in 1878.

Conclusion:

The media in India had a clear cut role to play in the nation's struggle for freedom. The impulse of national awaking generated by Ram Mohan Roy in Bengal soon spread to other parts of India. It resulted, by the mid 19th century, in the formation of British Indian Associations by educated Indians in the presidency cities of Calcutta, Bombay and Madras as well as citizens 'forums in some other large towns like Midnapore in Bengal and Poona in Maharashtra. These associations urged step towards representative government and sent petitions to the British parliament for a less expensive and more responsive administration in India. As nationalism evolved so did the idea that the freedom of the Press was a basic right to be cherished and fought for. Indian industrialists started their own newspapers with a clear anti-colonial stance. Most nationalist leaders were involved in activist, campaigning journalism, none more than Mahatma Gandhi, who realised the importance of the written word and used Gujarati, his mother tongue, as well as English, to spread the message of freedom. The history of freedom of the press before India's independence shows that the swing from freedom of the press to control of the press depends largely on the personality and values of the Governor Generals and the Viceroys in power at that time. Whenever those in powers were liberal, there was a relaxation of restrictions on the press and when those in power were authoritarian, restrictions were imposed on freedom of the press.

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Social Media and Arab Spring – The Politics of Dissent

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Abstract: *The Arab spring refers to a series of civil protests that took place in Egypt and in the countries around the Persian Gulf from 2010-2012. The self-immolation of a common man named Mohammed Bouazizi in Tunisia against the oppressive regime sparked a public outrage against the government. These sentiments were echoed in many other neighboring countries of the region like Algeria, Libya, Egypt, Bahrain, Yemen, Syria etc. What made these civil protests different was that the modus operandi of the protestors. Earlier, when protests took days and weeks to materialize, a single call for freedom and protest found resonance with many civilians of the region. Ten years since, the paper intends to explore the impact of Arab Spring on the world and evaluate how far was these protests able to achieve the goals. Can the social media and online activism make a substantial change in the lives on common citizens?*

Key Words: *Arab Spring, social media, civil protests, Persian Gulf, online activism.*

1. INTRODUCTION

The world is connected like never before. Internet connectivity together with social media platforms have made it possible for even an average citizen to express and as well as dissent and make his voice heard like never before. Social media a subset of New Media has resulted in the facilitation and creation of information. Unlike the old media like television, newspaper and radio, the Social media platforms allows for a two way interaction; between the information sender and receiver. Technology has also allowed for a faster dissemination of information. This connection mediated by the internet has given to many social media groups which played significant role in civil protests that shook the Arab regimes in North Africa and the Persian Gulf and also other foreign nations. But how far can these social media groups bring changes in the political scenario is a serious question.

2. Research Value

As more and more people interact and socialize online giving rise numerous online communities. The paper intends to explore the efficiency of these communities in translating these ideas into actuality.

3. Textual Resources:

The Arab Spring refers to the series of 'sudden' civil uprisings and protests that started in the late December 2010 in northern Africa and countries around the Persian Gulf. The uprisings were catalyzed by the self-immolation of 26 year old Tunisian street vendor named Mohammed Bouazizi on December 17, 2010 as a sign of protest against the government authorities who confiscated his wares and farm produce and then went on to further humiliate and torment him. His act of self-defiance sparked a budding national outrage against the government machinery and bureaucracy which for long was oblivious to many issues like high percentage of unemployment among youth, corruption, poor living conditions, need for political reforms etc. . It saw oust of President Zine El Abidine Ben Ali who held the office for almost twenty three years. The spark ignited by Bouazizi soon spread to Algeria, Egypt, Libya, Yemen and Syria. The waves of the protests was also felt in Morocco, Oman, Kuwait and even Saudi Arabia.

What made the event unprecedented in history was that none of the Arab countries were spared and how quickly it spread. Technology played a decisive role in the event. It allowed the people to socialize, disseminate information, mobilize and organize the people for protest. The immediate success of these uprisings were the expulsion of despots in Tunisia, Egypt, Libya and Yemen. The impact of the social media was so profound that the Arab Spring was labeled 'Facebook Revolution'. The old media like television, the news agencies are scrutinized for their loyalties, political agendas, financial backing. The social networking sites on the other hand were free of such constraints. Platforms like twitter, YouTube, Facebook played decisive role in the control, mobilization, coordination of people. The uprisings were therefore leaderless which saw mass participation by citizens.

Internet was introduced into the Arab world in the early 90s (Howard & Hussain, 2013). Though they weren't many users at that point of time. However in this twentieth century, like any part of the globe, the youth in the Middle East has is very much familiar with the social media. This initiated change from the traditional modes of enlightenment associated with television and radio; the old media. The 21st century saw a gradual shift towards online communities. Also the countries many of which are traditional and patriarchal, the interaction between sexes outside the family was usually frowned upon. The social media gave them a space to freely interact and share thoughts.

Unlike the traditional media, all the online communities gave its users complete anonymity which was highly crucial in many of these authoritarian regimes. Give the anonymity and space there was a free flow of and exchange of ideas which further mooted for a change in their corrupt contemporary political scenario. This led the people to realise that that their life was no different from others and a change in the current social and political system was much needed. This therefore led to formation of core group of activists who then transferred these ideas to others especially those who cannot avail an internet connection. The social media hence was able to bring consensus among the masses in short span of time. It also created an image of pan Arab and pan Islamist image to the outside world. The uprisings were purely indigenous and did have any foreign help.

A decade later, when more and more campaigns and protests groups emerge, it is necessary to evaluate the success of Arab Spring. It has been observed that social media only acted as a tool to bring together people from various strata of the society. Social media could bring any other constructive changes. Ten years since, little had been achieved in the line of democratic reforms (Hempel; 2017). The governments except in Tunisia has been replaced by regimes more totalitarian than the ones they replaced. In Tunisia, a democratically elected president and PM took office in 2011.

In Egypt, initially, the Mubarak's government used repressive measures to crackdown the demonstrations. Later, the army refused to use of repressive measures against the citizens. Hosni Mubarak bereft of military had to relinquish his office on Feb 11, 2011; 30 years after occupying the office. In the period that followed, the new military regime enjoyed much public support, because of its decisive role in Mubarak's oust. However, things went bad as the military became hesitant in the full transfer of powers to the elected government. In Bahrain protests demanding political and economic reforms were brutally suppressed by the Bahraini regime with support forces from Saudi Arabia and UAE which led to the capture, arrest and brutal torture of many protestors. An independent enquiry later conducted by the government revealed that extreme torture was used by the government forces. The government then promised to act based on recommendation for reforms included in the report. In Libya, the protests against the regime led to an armed revolt. The government used repressive measures to quell the protest. As the protestors were ceding defeat, an international coalition led by NATO launched a campaign for air strikes targeting Qaddafi's forces. This led to a shift in the power balance for the rebel forces. This led to the defeat of Qaddafi and who was later killed by a group of armed rebels. After the fall of the regime, Libya saw the formation of Transitional National Council (TNC) – an internationally recognised provisional government. However, the TNC failed to solve the economic problems of the country and maintain autonomy over the rebel tribal groups. The civil unrest that followed in many countries like Egypt, Libya, Yemen and Syria continues even today. These countries are affected my severe economic meltdown. The severe economic meltdown added with the power vacuum created by the expelled autocrats has led the regions become breeding ground of militant organisations like ISIS. There is no clear cut strategy for economic revival and these religious militant group had taken over the political scenario.

The call for change in the political system was not uniform in these regions. In some countries like Tunisia, Egypt, Yemen, Libya etc. demanded the overthrow of the existing political regime. As mentioned earlier, little success is seen in regions like Egypt, Yemen Libya and Syria. Countries like Bahrain and Saudi Arabia the protests were limited only to improvement in the living conditions and some reforms in the bureaucracy leaving the political system untouched.

Post the Arab Spring, there was little room for consensus among various social groups mainly because there was no charismatic leader who could lead the people through the chaos that ensued. Arab Spring did show that it was possible to remove dictators within no time, if movement rises from the grassroots level. In the chaos that followed, public opinion was volatile, it proved to be shallow and divisive. This led to the absence of a smooth transfer of power creating a wide chasm of power between left liberals and religious fundamentalists. The major bone of contention is between them is the the role Islam should play in future democratic society. This has further confused and alienated the people from the movement. It was intensified the age old sectarian politics, especially between Shias and Sunnis. In Bahrain it was between the ruling Sunnis and majority Shi'ites who were the working class. The Shi'ites demanded for a greater political and social reforms. The multi-religious society of Syria is in chaos as the religious minority of Alawites sided with president Bashan al-Assad which caused resentment among Sunnis as he belonged to the latter community.

In the days prior to Arab spring, the governments of these regions were not so much into the social media. They were unable to decipher its full potential (Hempel, 2017). Post the Arab spring, these governments are now fully exploring the social media platforms and are putting forward their side of the story, thereby using social media platforms as a government propaganda tool. The social media also have a potential to create an alternative narrative, thereby selling fabricated misinformation among the masses. The spread of false unregulated is a major concern as it can not only confuse the citizens but can hinder the security and stability of a nation.

There is a widening economic disparity in these countries, where internet is still a luxury. The access to internet and knowledge on how to use to is severely limited to the educated upper class youth of the region. Therefore it is possible of the regimes to control the dissemination of information by closing down internet connectivity and increasing the surveillance which has increased post the Arab Spring. This also ensures that uprisings are not spread to remote villages and towns.

4. CONCLUSION:

The outcome of Arab Spring is still fragmented. It is still in its nascent stage. The movement proved even despots cannot take its citizens for granted. The governments were forced to acknowledge the corruption, incompetence of its bureaucracy and oppression of its citizens.

The Arab Spring has therefore revealed shortcomings of Online activism. The online communities, unlike the traditional methods of protests are unable to forge real and lasting connections between the people which is vital for making productive changes in the society. Therefore, traditional forms of protests which take months and years organising doesn't easily burnout like social media mediated protests. It has been revealed that it is difficult to alter political and social policies from thoughts and ideas abuzz in social idea.

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Disabled Individuals in American Literature

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***Abstract:** In American literature, disabled characters are often portrayed as “that other” and used to generate fear, pathos, and hatred. This affects how various-abled individuals are perceived and accepted by society. While writers are being more inclusive and broadening their inventory of characters, many characters are simply a negative plot tool. The manner in which disabled individuals have been portrayed in modern and contemporary American literature has, for the most part, shown disabled women and men, girls and boys as feared, reviled, misunderstood, or pitied. Disabled characters have been used primarily, if not only, to elicit pathos, fear, or hatred, with the disability eliciting the feeling as much as the character.*

***Key Words:** literature, superstition, evil, stereotypes, disabled, cultural.*

1. Introduction

The manner in which disabled individuals have been portrayed in modern and contemporary American literature has, for the most part, shown disabled women and men, girls and boys as feared, reviled, misunderstood, or pitied. Disabled characters have been used primarily, if not only, to elicit pathos, fear, or hatred, with the disability eliciting the feeling as much as the character. Literature affects, not just reflects, society and its views of disabled individuals; so how were disabled characters portrayed, what did they say, do, or become? What was reality-based and what was simple plot-driven necessity? During the later part of the 20th century and certainly into the 21st, especially with the passage of the Americans with Disabilities Act, through the efforts of the Head Injury Foundation and other people with disabled rights-centered organizations, how disabled people are seen has been changing. The dominant feelings held by nondisabled persons toward disabled persons are so very often sympathy, fear, or distaste; these reactions are often accompanied by avoidance or patronization. These terms also describe how disabled people are treated in American literature—that is, the subject of disability is avoided or the individuals are generally presented in a stereotypical, and often negative, manner. Disabled people are portrayed as helpless, super-abled (pure and good), or evil monsters. While these portrayals may seem unimportant—after all, literature isn't “real life”—research has shown time and again that portrayals are extraordinarily important and influence culture(s) for decades and beyond.

2. Disabled Literature

The attitudes towards disabled individuals are as diverse as people are diverse. Some of those attitudes, however, can be grouped together: attitudes of fear, attitudes of revulsion, and attitudes of pity are just three of the more horrific ones. These attitudes have not only been displayed by people, they have also been imposed upon people—often disabled people. Historically, these attitudes resulted in practices of exclusion and confinement and defined whole people as wholly ill. Sterilization, especially of people with cognitive disabilities, was common in the United States and Europe at one time. Segregation denied people a wider voice, and their experiences, thoughts, and insights were ignored (Pirofski, n.d.). In the contemporary United States, mainstreaming in schools, physical access to public sites, and technology have all improved access. Access, in turn, made people with disabilities visible and allowed more participation in society and in decision making. Those publicly seeking rights for disabled individuals have been active since the 1940s and have become particularly effective since the 1960s.

3. Self-Awareness

There is another aspect to the appearance of disabled people in literature: to allow nondisabled people to deal with their own fears and become more aware of their own prejudices.

Murphy explains:

“The kind of culture the handicapped American must face is just as much a part of the environs of his disability as his wheelchair. It hardly needs saying that the disabled individually and as a group, contravene all the values of youth, virility, activity, and physical beauty that Americans cherish however little most individuals may embody them. Most handicapped people, myself included, sense that others resent them for this reason: we are the subverters of an American ideal, we become ugly and repulsive to the able-bodied. We represent a fearsome possibility” (1995, p. 143).

Among other things, reading about disabled people reveals to us disquieting truths about our response to traditionally stigmatized segments of the population, making clear that, beneath the benign tolerance that the more “enlightened” among us profess to feel, primal terrors beset us even as they do the least “enlightened.” Reading novels, poems, and plays will not, let us be clear, exorcise those terrors, but by raising the issues to the level of full consciousness, these works can deliver us from hypocrisy and make us aware of how little is altered by mere verbal changes: that superficial re-labeling of which we tend to be so foolishly proud (Murphy, 1995).

Literature as a Mirror of Culture

Literature tells us who we are as a culture; it mirrors our beliefs or challenges them; it helps sell a lifestyle. Literature has been used deliberately to normalize groups of individuals and create social change. For example, one of the effects of *Uncle Tom’s Cabin* (Stowe, 1998) was to make people aware of the negative issues in slavery. *The Bone Collector* (Deaver, 1997) was written not only as a thriller mystery, but also a statement against mercy killing. In *To Kill a Mockingbird*, Harper Lee (1960) masterfully used this fear and distrust of those who are different, in this case the developmentally disabled, to communicate the ignorance this attitude embodies. She uses narrow-minded townspeople to connect with what may be the reader’s own narrow views of developmentally disabled individuals. The character, Boo, is presented as dangerous by seeing him only from the townspeople’s parochial viewpoint. In the end he is revealed as both compassionate and brave. Literature reflects our realities and our dreams. It tells us what is good and bad and what does not fit into the cultural ideal.

4. Portraits of Evil

Until recently, the primary societal attitude was that disabled people were less-than- human, evil, or even monsters. During the Victorian period, teratology—the study of abnormalities of physiological development —was represented in cabinets of human curiosities. These displays often included deformed skulls or bones of those who had been disabled in life, and unusual items of clothing for those who had been born as conjoined twins. These displays were eventually commercialized in the form of sideshows popular in the late 19th and early 20th century (Bogdan, 1988)

This cultural background was reflected across literature from children’s stories to adult novels and plays until very recently.¹ Any impairment usually made a character into a villain or a monster. Traditional children’s tales often feature Cyclops, giants, evil one-armed captains, and those who can be identified as evil simply because they are physically very different from the beautiful “good” people (Goldman, 1990).

Probably because people understand most easily that which is most obvious, or has physical form, physical characteristics have always been used to set evil people apart from good people (Reese, 1998). For example, it is easy to see that Captain Hook is evil—he has the talk and most definitely the walk. The hook hand makes him even more menacing. The reason for the use of image to convey an idea goes back to the basic developmental patterns of childhood. Children’s language development begins with nouns—the concrete objects which they can see, touch and easily understand (Reese, 1998). Feelings of guilt sometimes led to the rationalization that disabled persons hated the nondisabled and were jealous of them (D. King, 2007). That supposed resentment and hate towards the able-bodied alone has been enough reason to portray a character as evil. Crime fiction such as *Doctor No*, *Doctor Strangelove*, and *Hookman* commonly include revenge as a motivation for some acts by the disabled character. Disabled villains, raging against their fate and hating those who have escaped affliction, often seek to retaliate against those who are not disabled. In *Hookman*, the main character is a double-amputee sniper who lost both hands in a foiled bank robbery. He pledged to avenge his maiming by killing a police detective.

Another Hookman is a monster in the book *Elfwood*. He becomes a “monster” because he undergoes physical changes and grows a hook instead of his normal hand. Even when disabled people were not actually evil, they were, and often are, to be feared or treated as less than human, as reflected by a caregiver in the 1970s who worked in a facility for the mentally disabled and is quoted as saying, “I’ve always said that what we need here is a vet, not a psychiatrist” (Shearer, 1981, p. 82). A classroom textbook used during the mid-1960s at California state hospitals warned nursing students “do not to refer to your charges as vegetables, no matter how you feel about the patient” (Abel, 1960, p. ii). The Otherness of disabled people was seen as dangerous; one dealt with them at one’s own peril.

5. Linguistics

American writing is, of necessity, based on the culture and language of the arbiters of the nation and its education. Linguistic theory says that it is difficult to have an idea, let alone express it, without the vocabulary to think about the idea. Limited vocabulary languages often give us great poets, but not as many scientists, who must have a large pool of precise words to communicate their results. T. Eagleton (1983) said, “The meaning of language is a social matter; there is a real sense in which language belongs to my society before it belongs to me” (p. 71).

Superstition Plays a Part

The fight against stereotypes has been, and will continue to be, a difficult battle. One reason is that it is easier to stereotype a group of people than to have to deal with them individually. The people with disabilities are not alone in this. However, the stereotypes of disabled people go back into the history of our culture and much of that history portrays the disabled as monsters (Stiker, 1999).

6. Disability as a Tool

The shelves of bookstores and libraries are lined with copies of *Midnight Cowboy*, *One Flew Over the Cuckoo’s Nest*, *Flowers for Algernon*, *Rain Man* (Johnson & Levinson, 1988) and dozens of other books that use the disabled to frighten, amuse, or sadden readers. Rare indeed is a novel’s central character disabled unless there is an overriding purpose for that disability, a purpose that drives the story, a purpose that tugs at the heart, educates, frightens, or provokes laughter (Nelson, 2003). The Russian author Anton Chekhov established the idea that every element in a play or story must be necessary to the story: if there is a gun hanging on the wall in the first act, it will fire in the third act. In the case of a disabled character, it seems the handicap must be either necessary to the story, or at least a prop that must be used. For example, author Jean Jenkins said that she chose a disabled young man as a primary character in a young adult novel because:

“I needed somebody who was appealing but vulnerable. And also its part of the crux of the whole story that the main character, whose name was Dee Dee sees this really ‘hot’ guy in a really ‘hot’ car. She falls for him. She’s seen him around town and everything, but doesn’t find out until the first day of school when she encounters him in the hallway that he’s disabled. So it becomes an issue at that point” (interview, 2002).

American Literature: Driven by Emotion and Character

The physically or mentally impaired person has consistently been used as the “other”: the person to who other characters react, emphasizing that someone else is good or evil, or as an excuse for the creation of their own inner world. In many contemporary novels, characterization is often based on reaction and disabilities help create the matrix for that reaction (Thomson, 1997). Reaction is usually emotion-driven, whether it is on stage or within the pages of a novel, and disabled characters, or the disabilities themselves, can help a writer evoke emotion. American literature is distinguished from English literature in part because it is the norm to seek reader identification with the protagonist in a story and seek or emphasize emotional reaction against a villain. As Mason (1988) said:

“Novel, poem or short story, even the briefest of forms in modern American literature there is an immediate appeal to the senses and evocative descriptions: ‘To the red country and part of the gray country of Oklahoma, the last rains came gently, and they did not cut the scarred earth. White-maned, wide-throated, the heavy-shouldered children of the wind leap at the sea-cliff (Jeffers, 1). These descriptions are the introduction to the works in question. They are part and parcel of the emotionality of American literature.... Besides the sensual, American literature is also driven by the characters themselves more often than plot. We are asked to identify with the protagonists and respond to the

antagonists in ways British literature seldom does. As a result, the characters are often more broadly drawn in American literature” (pp. 12–13).

7. Instant Villains: The Easy Way Out

Disability has often been used as a melodramatic device to create the emotionality Dr. Mason discusses above. Among the most persistent is the association of disability with evil and wrongdoing (Thomson, 1997). As noted earlier, deformity of body symbolizes deformity of soul. Physical handicaps are made the emblems of evil. P. Longmore (1987), himself disabled, provides categorizations of disabled representation in media based upon symbolism, characterizations, and stereotypical narratives—a number of which echo the themes discussed here:

- disability as an emblem of evil
- the disabled as ‘monsters’
- disability as the loss of one’s humanity
- disability as total dependency and lack of self-determination
- the disabled as being maladjusted
- disability as a compensation for some other special gift/power
- disability leading to courageousness or achievement
- the disabled as sexual menace

Even psychiatrists, in their earnestness to try to educate using literature as a medium, can be guilty of the perpetration of the disabled-as-evil stereotype. Charles Atkins (1998), a psychiatrist, wrote the mystery novel *The Portrait* in order to educate people about mental illnesses. His protagonist is a painter with bipolar disorder who must untangle a mystery while working to control his own disorder. Unfortunately, the villain is mentally ill as well, and presented in stereotypical fashion. Likewise, another Atkins (1999) novel, *Risk Factor*, explored youth violence by connecting that violence with mental illness. Carroll (1990) said that monsters are horror made visible. Carroll, among other attributes, said that monsters have the following attributes:

- Monsters are deformed and ugly,
- Monsters are unnatural according to a culture’s conceptual scheme of nature.
- Monsters violate the scheme of nature.
- Monsters challenge a culture’s way of thinking.

While Carroll was writing about non-human monsters such as Godzilla or werewolves, one can easily see how all of these attributes apply to many depictions of people with disabled in literature. The most obvious feature of monster characterizations is their extremism. The physical disabilities portrayed in literature typically involve disfigurement of the face and head and/or gross deformity of the body. As with the criminal characterization, these visible traits express disfigurement of personality and deformity of soul. Once again, disability may be represented as the cause of evil-doing, punishment for it, or both. According to P. Longmore (1987):

“The depiction of the disabled person as “monster” and the criminal characterization both express to varying degrees the notion that disability involves the loss of an essential part of one’s humanity. Depending on the extent of the disability, the individual is perceived as more or less subhuman” (p. 135).

Such depictions also exemplify the “spread effect” of prejudice. The spread effect assumes that an individual’s disability negatively affects other senses, abilities, or personality traits, or that the total person is impaired

8. Being Ignored is not Necessarily the Problem

In discussing the portrayal of disabled people in American literature, one can almost be tempted to ask, “What portrayal?” Yet that would be the wrong question to pose because, indeed, disabled people have been included. Books have had a disabled central character or the hero, such as Steven King’s (2001) *Dreamcatcher*, Susanna Kaysen’s (1993) *Girl Interrupted*, and of course, *Forrest Gump*, by Winston Groom (1986). Indeed, literally hundreds of disabled characters appear in literature.

9. Opening the Door

To be successful, the writer must allow readers to in some way identify with their characters. In ever-greater numbers, people of different races, colors, heritages, and cultural and religious backgrounds are able to walk into a bookstore, pick up a novel, and find a more personal connection than previously. Unhappily, a person with a disability can rarely read about a sexy spy, a rich business person, a tortured yet sought-after actor, a rock and roll singer, or a working cop in a wheelchair, on a respirator, with short-term memory deficit, right or left hemisphere paralysis, or with any of a hundred other problems that leave them disabled. Where is their identification with a character beyond self? Moreover, where is the nondisabled person going to see persons with disabilities as whole people with complete lives? Instead of portraying disabled individuals in the many roles they actually play in our world, literature tends to stereotype their roles. Dr. Robert J. Jackson says:

“I think that the disabled are often portrayed as isolated, secluded although in many cases I see that they might have someone who takes care of them. They don’t live alone. They portray them as dependant, maybe they had money, or they weren’t always disabled. But now they’re disabled, recluses. They are portrayed as bright, especially the blind. They tend to think of the blind as insightful and wise, right? That’s the wise group. I’ve noticed that with the wheelchair, they tend to portray those guys as alcoholics, angry, rebellious. Then in many of the books I’ve read they convert them once they’ve been given something meaningful to do by the main character. They’re never the main character. So wheelchair is strong and angry, rebellious, but they make it. They turn it around. . . .

10. Conclusion:

With the slow beginning evident in modern literature, through the hesitant steps in the early 1940s, the portrayal of disabled people seems to be evolving gently into the mainstream. That is not to say that its arrival is complete, but with works like *The Stand*, *A Dangerous Woman*, *The Heart is a Lonely Hunter*, *One Flew Over the Cuckoo’s Nest*, *Midnight Cowboy*, and *Rain Man* we are seeing greater public acceptance of the previously side-lined and disenfranchised mentally and physically disabled person as well as greater risks taken by authors who choose these individuals as central characters. Raymond Babbitt, the central character in *Rain Man*, is not necessarily a sympathetic character, regardless of whatever awe his mathematical abilities may invoke in the reader. As his mannerisms become annoying, the reader can understand his family’s impatience, and is disturbed by the inconsistency of his abilities/disabilities.

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**A Study of Media and Women Empowerment: Pre-Independence to
Modern India**

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Abstract: *Media has become an integral part of human existence. Internet connectivity has converted the world in a global village. The question arises as to what extent both prints and electronic media projects women and their issues. Media has played a very important role in the progression of women and exercises enormous influence. The beginning of Indian press was distinctly a part of national freedom struggle however, along with this one major subject also pioneered through the medium of print media and that was the issues concern with women and their rights. Pre-Independence print media highlighted two major aspects of women's struggle, their up-gradation from the present pathetic state of affairs and education. The passage from pre to post Independence is marked by a major shift in focus and objectives. With the advent of globalization and growing importance of consumerism media shifted the focus from basic agenda of social cause to earning more profits from advertisements. Women became an object of beauty and sexuality. Globalisation and consumerism has created a new popular culture which is leading women to a path which has no definite ends. The need of the hour is that media need to adopt certain self regulating system and try to follow a set of principles to adhere to and balance the demands of commerce and work ethics.*

Keywords: *Media, Women, Social reforms, Globalisation*

Introduction:

The most recurring phenomena of the present world is that human life is media driven and controlled psychologically, politically and economically by the various forms in which media manifest itself. The economical reforms and open market in 1990s enhanced capitalistic thinking and had a profound impact on the mindset of consumers and has drastically changed the human perspective of looking and understanding of life. The effects of globalisation and new economic reforms are very much evident in India through the rapidly increasing web of media platforms. The field of journalism also has undergone a radical change in its approach towards the very basic principals it adhered to in the past. The increasing involvement of corporates and MNC investment in world media has changed the perspective of every aspect and component of Indian culture. Today media is commerce driven. The Report of the 1st Conference of the Council of Europe Network of National Focal Points on Gender Equality states that, "Over the past 20 years, the media have become powerful and central actors in constructing and making sense of local and global social affairs. As institutions, they shape cultural and social attitudes, impact on politics and public policy, and even influence journalism" (5)

Media has become an integral part of human existence. We carry media literally in our hand through mobile phones. Internet connectivity has converted this world in a global village. One doesn't need the television for media exposure. Media lives and exists with us in every moment of our life. Media moulds encourage and direct an individual's profession, choices and objectives of life. The impact of what's up, face book and other end number of social media is threefold. The present study analyses the role of media in empowerment of women in the Indian context.

Methodology: This study is based on Primary and Secondary sources. Published research papers in various

journals, articles of newspapers, magazines and books are used as secondary sources. A comprehensive analysis of the available literature was undertaken by using both printed and internet sources.

Media and women

The question arises as to what extent both prints and electronic media projects women and their issues. Any issue is best understood when we analyse it's past and try to figure out the possible future implications as D. Mishra says, "It has been widely recognized that media can play a substantial role in promoting and disseminating information and key players in the social and economical development of women"(Volume 3.) Media has played a very important role in the progression of women and exercises enormous influence in a democratic system. It has always contributed towards women- related issues and the depiction of women as G.N. Ray significantly points out that:

"Communication is extremely important for women's development and mass media play significant role. It is to be noted that growth of women's education and their entry into employment has contributed to the growth of media. In all spheres of life whether for controlling population growth, spread of literacy or improving quality of life for vast masses, women have crucial role to play.... In today's world, print and electronic media play a vital role in effectively conveying message that needs to be conveyed."(3)

Pre-Independence Print Media

During the British rule, Indian newspaper came into existence and played an important role in the national freedom struggle. Balgangadhar Tilak, the first national leader in India's freedom struggle started two newspapers: *Kesari* in Marathi, and *Mahratta* in English with the help of Gopal Agarkar and Vishnushastri Chiplunkar. These newspaper and weekly were published at the national and regional level and contributed immensely in the freedom movement. A. Shekhawat rightly points out that:

"The prime motives to start the Newspapers in Indian languages were to promote the feeling of patriotism and to encourage social reforms also because the society was occupied with lots of prejudices, orthodoxies and social evils like sati pratha, child marriage, caste discrimination, idol worship, animal sacrifice and other narrow beliefs."(1)

If we look at the history of media before independence then we see that it was only in the form of print media. The history and advent of Indian press in India also initiated a social platform for a shared social order. The beginning of Indian press was markedly a part of national freedom movement, wherein a number of freedom political leaders started voicing their views and demands of freedom through written expression. However along with this one major subject also pioneered through the medium of print media and that was the issues concern with women and their rights. The initial print media advocated women as an ideal wife and glorified the motherhood. If we go through the pages of some print media of pre-independence era then one striking reality can be marked that the issues of women were presented with up teem seriousness. Raja Rammohan Roy; one of the pioneers in revolutionizing the cause of women's' freedom established Brhamosamaj for the up-liftmen of women and also published a magazine for women as Shekhawat A. points out:

"Raja Rammohan Roy, who is considered the founder of revolutionary Indian press, recognized the power of newspaper and used it as a vehicle for propagating his liberal ideas and eradicating the social evils prevailing in the Indian society. He introduced Sambad Kaumudini in Bengali in 1821 and published articles promoting woman education, social betterment and awakening and development of scientific outlook."(1)

Bhartendu Harishchandra in 1874 started the first women's magazine named '*Balabodhi*'. '*Grihalaksmi*' edited by Gopala Devi was another magazine for women. *Streedarpan* was edited by Rameswari Nehru which advocated education, equality and nationalism. This magazine also discussed the crucial issues of women education, child marriage and equality and profoundly created an impact on the women's mindset as Kamlesh Mohan points out:

"with the emergence of women as rudimentary intelligentsia, in the early twentieth century there was a qualitative change in approach to the ongoing search for new women – Brahmo, Arya, Sikh and Muslim with special focus on the refashioning of their self image and world-view in keeping with the demands of the colonial milieu and the material need of urban middle class and the initiative was started by magazines like *Streedarpan* and nineteenth century reformist."(762-770)

The Women's Indian Association was founded at Adayar, Madras, in 1917 by Annie Besant to liberate women from the deplorable condition women suffered in socio-economic and political matters during the 19th and the early 20th century. The Association later developed into a potent force to fight against illiteracy, child marriage, the Devadasi system and other, social ill. They published a magazine named *Streedharma* and

encouraged women to participate in national movement and also highlighted the other issues of women as Pande Rekha in a special issue on Indian Feminism points out:

“All the social reformers shared the belief common to many parts of the world in the nineteenth century that no society could progress if its women were backward. To the reformers, the position of Indian women, as it was in the nineteenth century abysmally low and hence their efforts were directed at an overall improvement in the status of women through legislation, political action and propagation of education.”(6)

During this period a number of social organizations and societies emerged on the scene with a motive of national as well as social reforms: Bramha samaj, Arya Samaj, Ramkrishna Mission and Theosophical society. Prominent political leaders like Mahatma Gandhi, Balgangadhar Tilak, Arbindo Ghosh and Lala Lajpat Rai realized the strength of press and utilized it in the cause of national freedom struggle as well as social reforms. It is strikingly evident that the role of print media in national and social reforms is intermingled and progressed collaboratively. *Indian Opinion, Young India, Harijan, Navjivan, Satyagraha* was the medium of print media that Mahatma Gandhi utilized to eradicate social evils from Indian society along with the national cause of freedom struggle. Women played a major role in India's freedom struggle. Political leaders in freedom struggle highlighted that national freedom is impossible if women are not free in India. Freedom was unachievable without support of women. Children of uneducated women will never strive for freedom and unfortunately will remain in the darkness of slavery.

The movement of women's freedom started with the notion to educate them in order to make them better homemakers but later on it was associated with the national freedom struggle. The thought was put forward in a number of print media of the time that if women are educated then they will have a better sense of right and wrong and in order will pass this on to the children and future citizens of India who will bear the torch of freedom struggle.

The issues related to women in India were considered very crucial and thinkers and writers of the time wrote about it with dignity and seriousness. It was through the print media the demand was raised for the freedom of women not only for their sake but for the freedom of whole society. It is evident that freedom struggle of women progressed with the national freedom struggle.

Pre-Independence print media highlighted two major aspects of women's struggle, their up-gradation from the present pathetic state of affairs and equal freedom and education were the major issues discussed in print media. Bhartendu in *Balabodhi* highlighted the issue of women's education. He noticeably pleaded for equal rights of education for women not only for the national cause but also for a congenial relationship between husband and wife. Articles written on women's issues definitely provided potency to the movement of women in pre-independent India through media. In Maharashtra Jyotiba and Savitibai Fule pioneered the women's struggle for identity and started the first school for girls in Poona. It was a revolutionary move and created a stir in the imagination and thinking process of the men and women of the era and prompted a number of literary expressions in contemporary magazines and newspapers.

In 1918 *Streedarpan* published an article written by Satybhakt in four issues from January to April. The title of the article was, “Prachin Bharat Mein Streeyonke Adhikar”. This article created a swirl in the present conservative Indian society and in a way worked as a torch bearer to women's struggle of freedom. The magazines *Maryada* and *Saraswati* wrote about women's right to education and also published a notice asking for lady teachers in 1917 whereas the October issue of 1918 of *Streedarpan* wrote about the history of women's suffragette. The journey of the print media in pre-independent India exhibits how these magazines discussed about the issues of dowry, child marriage and widow marriage. They raised the voice of the most suppressed section of the Indian society and gradually moved towards the global status and achievements of women. A major part of contributors in these magazines were women who found a platform to express their thoughts, feelings and emotions and created a foundation for women writers in India.

Post Independence Media

The passage from pre to post Independence is marked by a major shift in focus and objectives. After independence till 1970's, the print media transfer their focus from independence struggle to nurturing and protecting democratic values of the new born nation. New exposure to education and new values initiated a thinking process in the minds of women but at the same time they were also struggling against the traditional orthodox prejudices. The print media continued to highlight various issues related to women like education, self-dependence, freedom and equality. Print media till then had realized the importance of the half population of the nation. Even major newspapers also kept a special page secured and dedicated to women. The issues of women empowerment, awareness, and freedom along with their difficulties were discussed in the print media.

Women started working and issues regarding workplace, domestic pressure, and stress all were being discussed prominently. These reforms in the life of women also initiated a variety of literature expression in the form of fiction, biography and stories in regional and national languages. A few examples are: Mahadevi Varma, Krishna Sobati, Amrita Pritam and a host of others. Real life stories of women achievers, their stories and interviews were printed on full pages. News about women achievers ignited a desire to freedom and to excel in young girls and homemakers. 1975 to 1985 was United Nation's international women's decade. The focus of this initiative was to highlight the issues that influence women and their life status and it reflected in the Indian media of the time.

During 1990's the focus of print media shifted from gender issues to exploitation of women. The society started witnessing more discrimination towards women. Maya Tyagi rape case, Shabano case, Rupkuwar sati case are a few examples. Press created a social movement while projecting these cases. Somehow the focus of media shifted toward reporting crimes against women which no doubt sensationalized the crimes but also, "...in a very subtle manner it also perpetuated the stereotyped image of woman as a householder and an inconsequential entity in the traditional value system." (Ray G.N. 6) Aarushi murder case in Delhi is an example of how media sensationalises the cases. What is expected from media is a positive and sensitive approach while projecting issues about women.

Globalisation and Indian Media

Till mid 90's Indian media precariously highlighted the issues of women. However, with the advent of globalization in India and the commercialization and growing importance of consumerism shifted the focus of media from basic agenda of social cause to earning more profits from advertisements. N. Ram in suggests, "There is a strong sense that 'the news industry is no longer in control of its own future' (Rosenstiel & Mitchell 2011) and that it is technology companies like Google and the social media that lead the way and look set to hegemonize the public space that once belonged to the news media." (10-13) Globalisation severely affected the functioning of print media. Commerce and explosion of open economy initiated a commercial model of media which work only to earn profit and advertisements of multinational. Today media is consumer driven. Women are no longer human entities but consumers. The multinationals dictate the terms of not only their advertisements but also other print material that will enhance their marketing strategies and company's profit.

It has been widely recognized that media can play a substantial role in promoting and disseminating information and are key players in the social and economic development of women. The commercial model of print is sailing the beauty and sexuality of women like a product. The consumer based culture of multinational media has entered our national media. The materialistic approach has shattered Indian traditional cultural notions. Here women is projected mostly on physical level and has pushed towards an extreme idealistic perfection of beauty which has severely created an impact on the mindset of women as well as male consumers as Media and the image of women Council of Europe in November 2013 issue points out that, "Media's treatment of women and their reproduction of female stereotypes are linked to violence against women in everyday life. Stereotypes and sexist representation affect women as citizens and violate their human rights." (3)

Media creates a psychological impact on the mindset of women. The stress to look young and beautiful even at the age of 50 promotes women to spend and hence create new opportunities of growth for consumer market. G.N. Ray rightly points out that, "This portrayal of women in media has led the National Commission for Women to recommend amendment in the Indecent Representation of Women (Prohibition Act), 1986. The NCW wants to include new technologies like MMS and the electronic media and some which were left outside the ambit of the Act like posters and TV serials which perpetuate stereotypes of women." (9)

Conclusion

The pre-independent media was more influential and observed ethics and adhered to the social cause they were devoted to and contributed substantially in the reformation movement of Indian women. The modern woman owes a lot to the initiatives taken by pre-independence print media in providing them a status of an equal human being, opportunities of education and political rights. The capitalistic target of loss and profit is very demanding emotionally, physically and economically for a woman. The media has totally changed the very social outlook of women. The young generation leads a virtual life wherein a woman is projected only as an object of entertainment and pleasure. This has severely affected the safety of women as we witness an increase in crime against women. Globalisation and consumerism has created a new popular culture which will adversely destroy our tradition and culture and is leading women to a path which has no definite ends. The

need of the hour is that media need to adopt certain self regulating system and try to follow a set of principles to adhere to and balance the demands of commerce and work ethics.

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**African-American Folktales: The Architecture and Talisman for
Black People**

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Abstract : According to Frederick Douglass: "The limits of tyrants are prescribed by the endurance of those whom they oppress". This is a short, precise, and aphoristic article about the brutal pasts of African Americans which was once executed and orchestrated by White Americans. Folktales are not human beings and yet they are alive for they contain the most unforgettable memories, emotions, and feelings of mankind. Through this paper, I have also tried to observe the psychological insights of African-Americans with the help of African American folktales of Zora Neale Hurston. She is one of the most gifted authors of twentieth-century Afro-American Literature who represents the folk voice of black people in her literary works. With the help of African-American folktale authors, black people started recognizing the value of their culture and tradition which resulted as a therapeutic means for them. The best thing about Hurston's literary works is that she allows her readers to visualize and investigate the true meaning of their individuality and personality. According to me, she was like a true preacher who taught us better to play with the words than with emotions and feelings. While investigating Hurston's Afro-American folktales, I have assumed that they are the transformation of real incidents into hallucinated ideas or thoughts which was earlier presented orally by a group of people, and later on, it occupied a place as an important literary genre.

Key words : Afro-American Folktales, Cognitive Psychology, Cultural Conflicts, Zora Neale Hurston, Racial Discrimination, Slavery.

INTRODUCTION :

Once Mayo Angelou said: I've learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel, such kind of glimpses can be seen in the African American folktales. It incorporates all the scars they got from White people. In today's world, it is very important to know about cultural diversity but to respect them as they are, is an example of true knowledge. Black people were brutally treated by white people because their skin was dark and thus white people treated them like animals. Racial discrimination and slavery were the two main obstacles in the life of black folks. So, through this paper, I have tried to convince the readers not to judge any race based on their culture, tradition, color, language, and skin. According to me, the term Folktales is a bittersweet memory for it entertain and sometimes can make people cry by forming an emotional connection with two different communities and sometimes with their haunting pasts. It is an important sub-division of prose narratives which constitutes the major area of folklore. Generally, the term 'folktale' refers to all kinds of traditional and oldest narratives that were told orally from generation to generation. They are the literary creations of a society that connects the people and may be taken as the customary property shared by each individual. It is a record that folktales are one of the important assets of mankind. Sometimes, it is with the help of folktales that we come across so many interesting facts. People and society are the two main basic ingredients of folktales that plays a crucial role in making the folktales more entertaining and amusing. It was a sense of relief for those Black folks who were once taken as the illiterate and rustic people. Long ago when people had no written language, folktales were the only medium to know about traditions, cultures and brought two peoples and communities more closely without any poking and prying in their personal life. Folktales contain the culture's belief system and fundamental human truths which were passed down orally through generations and centuries. Through this

paper, I would also like to bring my opinions and points about folktales when its aura of power in the literary world created a milestone for numerous unknown people and answered back to many unanswered questions in the past.

Feed a man corn, he eats for a day. Teach a man to grow corn, he kills you and steals your land. Exactly what the white Americans did with African-Americans. This paper is an attempt to prioritize and focus on several social contemporary problems that created hindrances in the development and welfare of African-Americans. Cultural belief systems and racial discrimination were the two main obstacles that exploited them. For this topic I have chosen African-American folktales by Zora Neale Hurston and also I have tried to study these folktales through cognitive psychology because it will help me to know better about the psyche of African Americans. In her literary works, she has Projected the conflicts and other internal conditions that gave rise to pain and anxiety in African-Americans. Zora Neale Hurston, also known as Queen of the Niggeratti was one of the revolutionary figures during the Harlem Renaissance who wrote about contemporary racial struggles of the black community and how black arts were underrated and made insignificant. She was uniquely associated with the explorations of critical possibilities of marginality and hyphenated people through her literary works. Her works were unrecognized in the literary world but later on, it was acknowledged by the most famous female African American author Toni Morrison in her article, *In Search of Zora Neale Hurston*. Most of Hurston's literary pieces are autobiographical because it is based on her personal experiences she faced in her life. She too was a great sufferer and was discriminated against based on her race, color, and, gender by the White supremacy. Thus, she writes in her famous essay *Every Tongue Got To Confess* (2001):

"I do not always feel colored, Even now I often achieve the unconscious Zora of Eatonville before the Hegira. I feel most colored when I am thrown against a sharp white background". (pp – 20).

The above line shows that she was very fond of her birthplace Eatonville, an all-black town, and most of her works are based on this place. White people forced African Americans to forget about their birthplace, culture, tradition, and self-identity. But for African Americans, it was very hard to do so. It seemed as if their life was revolving around the orders and instructions given by white people. Although she began her writing career much before when slavery and racial discrimination were still practiced but slowly and gradually these practices became less and they stood up for their rights because of Civil Rights Movement (1954-1968), Harlem Renaissance (1920), and Civil War (1861-1865). She was raised in a cruel and brutal world orchestrated by white people. For them, it was very easy to mock on them because of their dark skin but ironically the same thing was a matter of pride for Zora Neale Hurston. Their nightmare finally ended when black arts and culture were popularized in the form of African-American folktales. White supremacy was like moral monsters say James Baldwin as they were humans but thought African Americans as non-humans. At its heart, it is quite clear that they were pessimistic because of the pain and personal traumas they faced in their lives made them cold. But there came a time when they trusted the world and it was only possible because of some African-American intellectuals. Earlier there was no good reason to go on living, but African-American folktales made them trust their life. It was like a bundle of joys that were full of hopes, aspirations, and desires. Slowly and gradually they were on the right platform of truth and progress. They knew the fact that they are responsible for their happiness, success, and a beautiful future because they all have witnessed history. According to me, African American folktales are the architecture of black people's character, self-identity, self-discovery, rituals, and cultures. Although, the pain and traumas were not easy to bear and it was also not easy to forget but they only knew the one they think that whatever has happened with them that must be changed and that was for a better chance.

In her short story, *How it feels to be colored Me* (1928), Hurston gives an autobiographical account of her race and color. Thus she says the very day that she became colored and uses it as a medium to describe the expressions of her self-discovery. She had a deep interest in arts, humanity, and folktales and many of her works have the glimpses of African American folktales and Negro characterization that were so true to reality, which made her an excellent anthropologist. In her writings, she investigates the true meaning of individuality and personality, through anecdotes, imagery, tone, and figurative language. Writing about her community was so mind relaxing for her as it was the only way to acknowledge her culture and arts. In one of his essays appeared in *The New Masses* in October of 1937 (*Between Laughter and Tears*), Richard Wright remarks that: Miss Hurston can write, but her literary works are concealed with facile sensuality that has changed the meaning of Negro expression since the days of Phillis Wheatley, the first African-American woman to publish a book of poetry. Her dialogue manages to catch the psychological movements of the Negro folk-mind in their pure simplicity, but that's as far as it goes. While investigating African-American folktales of Zora Neale Hurston scientifically, I have assumed that they are flashbacks of real incidents into a hallucinated ideas or thoughts which was earlier presented orally by the group of people and later entered into the literary world.

She had the potential to read people's minds, deal with the mental processes, and heal pains. Most of her literary works act as a panacea for the Black people and they had helped them in resolving their problems and make them believe as an autonomous body. It seems as if Hurston was the counselor for not only the black community but also for those who were discriminated against and abandoned their rights by the ruling class people. She became one of the gallant African American authors through her vibrant, vivid, and sharp statements. Thus, she says:-

"I have the nerve to walk my own way, however hard, in my search for reality, rather than climb upon the rattling wagon of wishful illusions". (Hurston).

While studying Hurston, I can say that her literary works deal with cognitive psychology and acts as a pedagogy to break the stereotypical barriers of cultural and racial differences based on the following pieces of evidence:-

Folktales, she used in her literary works involve intense, anxious, and fearful feelings connected to the past of an individual.

Through her Folktales, she tries to acknowledge the ethnic and cultural diversity of the African-American community.

Her folktales form a relationship between one's internal (psychic) and external (physical) worlds.

They act as a drug for the overburdened brain. It possesses the power of healing and relaxing properties.

Her works involve that African-Americans were not white man's burden rather they were half devil and half child.

The above points are the shreds of evidence of her vibrant and vivid style which instructs us that language of fiction must never become inert. In this article, an attempt has been made to outline the study of cognitive psychology in the folktales. of Zora Neale Hurston and to assess how far her autobiography emphasizes the economical and political exploitation of African American artists and her constant anxiety about future achievements, her role in racial politics of autobiography, the tension existing between the need to further racial equality and a fear of alienating the white audiences and the drive to celebrate African American aesthetic practice. In her novels, Zora Neale Hurston conveys the message that when you fight for your rights, your freedom, or even for your acceptance in the society there are passive ways in which you can present your arguments and there are much stronger and better ways. She was able to use both techniques throughout her time to bring changes against racial inequality. Hurston was an inspiration and also a successful representative member of several movements that were meant for the goodwill of black people. Harlem Renaissance was one such movement. It was a cultural and artistic movement that gave voice to African Americans by supporting their arts and culture. Since the beginning of her career as a successful writer, Hurston has tried to make the oral quality of folklore compatible with her literary works. In most of her literary works, she investigates the true meaning of individuality and personality, through the usage of anecdotes, imagery, tone, and figurative language. Hurston's writings allow the readers to understand the personal expression to the arena of public discourse without losing the ties to their home cultures and languages. Robert Hemenway defines the talent of Zora Neale Hurston as an autonomous imagination which means that Hurston lived as she pleased. More importantly, it means that she focused on a way by questioning that would satisfy her need to be both a folktale writer and creative artist. She succeeded magnificently and her literary works truly show that she loved her black culture. When Langston Hughes urged to young black writers of the Harlem Renaissance to create a truly racial art based on the rich cultural heritage of black people and to stop trying to Caucasians and artists, in all probability, he did not realize how wonderfully he spoke about Hurston:

The common folks provide a wealth of colorful, exceptional characteristics in an artist because they still hold their individuality in the face of American standardizations. And perhaps these folks will give to the world its truly great negro artist, the one who is not afraid to be himself." She believed wholeheartedly in the beauty of black cultures and traditions and the psychological wholeness of black life. With little to guide her, except believing her own experiences, she incorporated the survival of love, loyalty, joy, humor, and affirmation, as well as tragedy, in black life. We should be grateful for the works she did and we should be grateful for her survival. The acceptance of African-American folktales in the late twentieth century was not a cakewalk for the African-Americans. It was a challenging task for African Americans to pen down their own stories on a piece of paper. As we all know that, the life which they were living in the past years was full of chaos and traumas. They were recognized as a "White man's burden" which is also one of the titles of a poem by Rudyard Kipling. African-Americans were pushed back by white people who thought them as less prestigious human beings due to their dark color. I wanted to make shapes or set up situations that are kind of

open... My work has a lot to do with a kind of fluidity, a movement back and forth, not objecting to the specific or essential way of being.

Thus, writes Renee Green, the African-American artist: She reflects on the need to understand cultural differences as the production of minority identities which is scattered into multiculturalism. There was a sense of disorientation among them as Homi K. Bhabha points out in his book, *The Location of Culture* (1994). He says that it is the recurrent theme of our times to locate the question of culture in the kingdom of world that is beyond and beyond is neither a new horizon nor a past that is leaving behind. Such was the case with African Americans. At the time of enslavement, they were forced by white peoples to forget their cultures and traditions. They were left homeless and without family. They fought against the harsh bigotry, racism, and barbarity of white people. With the rise of African-American folktales we can easily see and feel such conflicts. It also leaves a lot of impact on the readers and provides opportunities for the researchers to study more about their cultural diversity.

To study the psychological insights and psyche of an individual I think folktales is the most appropriate way because it explores individual behaviors and personal struggles. Even though the folktales contain certain fictitious situations that do not resemble the psychological facts. But African American folktales have something to be studied deeply and psychologically because they have truly faced difficulties in their life. We can rely upon this when we will go through their history and history never lies. African American folktales in the words of Raymond Mar and Keith Oatley were:- empathic growth and transmission of social knowledge. As I have stated above, my paper will mainly deal with the minds and cultural belief system of African-Americans. For the proper understanding of a society and people's mind cognitive and psychoanalytical study of folktales may be considered essential. Cognitive psychology involves the study of internal mental processes including perception, thinking, memory, attention, language, problem-solving, and learning. There are numerous facts associated with cognitive psychology in the folktales of Zora Neale Hurston such as healing with racial issues, identity crisis, increasing self-assessment, and finding ways to recover from mental disorders. The research on her literary works was the product of personality structure and developing brains. While studying Afro-American folktales of Zora Neale Hurston deeply, I have found that it is completely associated with the unconscious mind which needs to be treated well and to be understood properly. It was only due to the reason that they were deprived and restricted of their basic rights such as education, identity-crisis, and several racial issues. Such restrictions and deprivations included a rebel nature in African-Americans which resulted in fighting for their basic rights. They had to fight against so many battles such as racism and sexism. Many African-American authors have mentioned that folktales deal with the unconscious needs and demands of the people's minds which they cannot achieve in their real life. Thus, the unexpressed thoughts which they were carrying in their mind were a burden for them. Afro-American folktales were the product of external and internal conflicts that people used to carry in their unconscious mind with a hope that one day they will be allowed to be heard, appreciated, and empowered. Consequently, many writers have sought the means through which they gave voice to their unique experiences by making them more developed, autonomous, competent, and creative selves. The goal of writing this paper is to develop a multidimensional way of thinking for educational purposes. Cognitive psychology in the literary works of Hurston affirms that the self develops through the cognitive study of people's minds.

Zora Neale Hurston once said the game of keeping what one has in their heart and mind is never so exciting as the game of revealing. In her article entitled, *How It Feels to be Colored Me*, Hurston argues that her skin color never caused any obstacles in her life. She took it as an opportunity to succeed in her life. No doubt, African Americans were experts in storytelling and their history has a reservoir of folktales. It was a challenging task for African Americans to find their own identity and freedom in a society that was ruled by the most elite classes or White Americans. As Charles Darwin says in his most famous book on the origin of species that only the strongest and the smartest survive in the world and African Americans are one such example. It was used as a medium to deal with psychological and social change as a cathartic and therapeutic effect. With my deep study, I have found that the main purpose of African-American authors was not to take revenge from White people but to show them that all art is universal and we must respect God's creativity rather than making them feel so belittle and discouraging. It enabled them to find their own identity and stand like a penetrating force for all those who were not showing concern in the development of their cultures and traditions. As we all know that "Rome was not built in a day" such was the situation with African-Americans. For several years, they had buried their unexpressed emotions and as Sigmund Freud remarks unexpressed emotions never die. They are buried alive and sometimes come in the uglier ways, but for them, it was in a beautiful way and for good reason. During the 18th and 19th century when Africans were enslaved by the

White Americans and they were brought to America, Africans had no freedom of living their life according to their own choice neither had their written language. The only thing that was left for them was communication. They used to sit together, gather together, and talked delightfully because that was the only option for them. During those days people were very enthusiastic about sharing and talking about their personal life, dreams, aspirations, and what was going in society. Now, when we talk about communication the very first thing that is important for it is a common language in which two people can understand each other. Language acts as a very powerful tool to sustain in society. Thus, African-American folktales are the total sum of love, appreciation, aspirations, courage, emotions, gratitude, awareness, apology. It can be said as a faithful mirror to human life because it enabled people to think critically, express axioms, and views about what was happening in their life. It made them realize that they were not born to enslave and serve the white people and it was only going to stop when they could discover their self-worth and it was realized because of those opinionated] and subjective epistemologist authors who raised their voice and Zora Neale Hurston is one such example. Her literary works are the voices of African-Americans against racism, sexism, classism, or what Clenora Hudson-Weems defines as the tripartite form of oppression against which African-American women define themselves. Zora Neale Hurston's most powerful contribution in the field of African American folktales could be her most courageous steps which act as a spy-glass, revealing the struggle for power that took place in the past between the African-Americans and White Americans. Hurston's folktales are like a kaleidoscope for the African-Americans. Thus, she says: "If you don't speak about your pain, they'll make you weak and say you enjoyed it". Therefore, sometimes you have to behave like a lively spirit instead of thinking yourself as a coward and a fool. For them, the reality of life was based on now or never, and finally, they took action by coming forward and talking about their problems. Zora Neale Hurston's literary works are the true examples of bildungsroman or the coming-of-age kind of novels that focuses on the psychological and moral growth of its protagonist. They depict the sensible human beings who have been quenching for years to answer their questions back. The journey of their life is more often a psychological, emotional, and spiritual journey and through this way, they had discovered their self-identity which was once overshadowed and orchestrated by White peoples. I have analyzed that the theme of the subsequent journey towards freedom plays an important role in the literary works of her. Hurston's short story Sweat has been analyzed as a quest narrative in which its main heroine, Delia discovers herself while battling against her brutal and dominating husband named Sykes after long years of silencing and submission. Here I would like to underline my opinion that it is the story of finding a female identity in the male dominating society where they were treated as the weaker section and their main job was to look after the household chores, giving birth to the child, and please her husband. In the beginning, Delia used to forgive her husband but as time passes she came to realize that she was tolerating the wrong things in her life. Ultimately, she took a stand and raised her voice against her evil husband without any regret. Zora Neale Hurston's Sweat is a disturbing tale of human struggle related to an African-American woman. From the opening lines, one can easily identify the emotionally charged tone and the marital conflicts between the protagonist Delia Jones and the antagonist, her husband named Sykes. Through the female characters of her literary works, she achieves her desired purpose of demonstrating the multi-layered oppressions and personal traumas. Through her characters, she expresses the patriarchal society that feminism is a part of human rights and the problem was not that they were human, but they were female and thus they must be excluded. She has also emphasized the motif of women's rights and their freedom. This could be best explained with the help of poetic lines by Maya Angelou:

Pretty women wonder where my secret lies.
I'm not cute or built to suit a fashion model's size
But when I start to tell them,
They think I'm telling lies.
I'm a woman
Phenomenally.
Phenomenal woman,
That's me.

CONCLUSION :

From the above statement, we can say that this paper is a step by step metamorphosis about the length and breadth of African-Americans Folktales which enlightens the development of cultural and traditional values of African-Americans. It is like a boon for them as it provides them both the knowledge of humanity and wisdom that are morally good for their life. It is a significant development for them to set a new paradigm and discourse. The journey of slavery and racial segregation to reconstruct a new meaning of life through

African American folktales was a great achievement for them. Writing about the Afro-American folktales was like a bizarre rational thought. For African-American writers, it was very difficult to convince their pain which they carried in their heart and soul. African-American folktales are colossal in their style for it provides a plethora of cultures and traditions. As a great folktale writer, Hurston's writing skills had the power to touch the nerves of readers by acknowledging them with the truth of life. To quote Richard Wright, he says that:-

Hurston's own will and potential continue in her literary works and this tradition was forced upon the Negro in the theatre, that is, the minstrel technique that makes the white folks laugh. Her characters eat, laugh, cry, work, and kill; they swing like a pendulum eternally in that safe and narrow orbit in which America likes to see the Negro live. From Darwin' Turner's early and scathing criticisms of her work to Hemenway's balanced praise and Alice Walker's enthusiasm, Zora Neale Hurston has been the subject of intense critical attention since her rediscovery in the late sixties. The most prolific African-American woman author of her time or earlier, the power of her imagery and the richness of the culture which she brings to life through her writings have found her enthusiastic new audiences in recent years. African American Folktales offer researchers an invaluable framework for insight into the history and worldview of African Americans. The cultural and social world of Afro-Americans is the two faces of the same coin which gives the plethora of emotions and feelings about African Americans, who went through so many hardships in their life. It answers the whys, what's and how's of silenced and horrifying pasts of African-Americans. African-American folktales had overpowered the gloomy and apocalyptic vision of the Caucasians who discouraged the talents of Afro-Americans. Having said that much I would like to conclude this paper with an apt remark that, if the traditions and cultures are the skeletons of civilization then of course Folktales are their souls.

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**IMPACT OF SOCIAL AND ELECTRONIC MEDIA
ON EDUCATION**

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Abstract: *This research paper proposes to discuss the concept of how social media platform & electronic media has impact on education system. Education plays an important role in shaping the society. Social media is said to be the fourth pillar of the administration. Social media is defined as "a group of internet based applications "interactive platforms" that build on the ideological and technological foundations that allows the creation and exchanges of user generated content."(Kaplan and Haenlein, 2008,in: Ralph and Ralph, 2013) Social media include Facebook, Twitter, Wikipedia, WhatsApp,You Tube, Instagram & Telegram which are part of Web 2.0 technology "Social connections affects so many aspects of our lives that our argument that they can also be applied to education and learning should be no surprise" (King and Sen,2013,p.622). Electronic media is one of the best, fastest effective methods by which one can disseminate information within seconds. So in the present pandemic situation we can know the number of covid cases in our village, state, country & the world within second. In this pandemic many schools have started the online classes by using various platforms like Google meet, WebEx, zoom meeting to reach out to the teachers, parents & students. Educational institutes,colleges,universities are organising webinars, national & international conferences & workshops for capacity building, training & imparting new knowledge to the research scholars, academicians professors, Teachers supervisors & so on. Ministry of Education, Government of India through National Mahatma Gandhi rural development organisation have already started making all the national educational institute aware about our NEP2020 through capacity building at various levels, this policy is taken from grassroots level to the top level by reaching out to all the stakeholders, policy makers & heads of the institutes & general public through electronic & mass media. We can say electronic media is blessings in disguise as parents & teachers are able to teach their children by using virtual platform. Social media is a common tool that students are using in this twenty first century in their day todays life. It is noticed that students while surfing the different topics in their subjects get distracted with other irrelevant & unsocial sites rather than reading and studying required concepts. The use of Social media among students is alarming and has now become source of concern all over the world that has attracted several researches.Social media enhances the learning among the students in general & learning various curricular subjects in particular. Students are also able to learn the F-learning (Facebook learning) & W-Learning what's up learning. This pandemic has turned out to be boon to the IT industry as the whole education system is working on virtual platform .Many ICT based companies are now tying up with educational institutes for cloud based school management solutions with various modules with mobile apps for students & teachers. Artificial intelligence is playing major role in higher education curriculum. With new educational policy 2020(NEP20) to be implemented from 2021accademic year integration of*

vocational education with mainstream Education, work education & blended learning incorporating ICT would certainly bring positive results in our education system. Social media has played a significant role in education through distance learning or by correspondence as online education has given a communication platform to the distant & remote students to be in touch with the mentors & teachers in the institute. Degrees, diplomas & higher education is brought to door step due to introduction of distance learning. In order to yield the expected educational benefits the social media in particular have to be accompanied with a sound pedagogical approach hence blended learning is the need of the hour. This is the reason why we must be on our guard and ensure that our children do not get addicted to the various forms of electronic media from television to androids. We all need to carefully monitor our children so we can be sure that they are watching the right programs, right curricular content & right games in this new virtual era. The paper tries to highlight how social media influenced our population there is a need to know for the good and bad impacts of the social media on our education sector as well as on our next generation and make a proper plan in both cases if the usage of social media is good or bad.

Key words: *Social media, Electronic media, blended learning, work education.*

Introduction:

Education is the backbone of the society. It lays the foundation for a progressive society. Educational institutions require the support of mass media which is called the fourth pillar to spread the knowledge to students as well as to general public in society in an effective way. Electronic and mass media can be used as a channels to disseminate a variety of educational programmes in a meaningful and cost effective way. Mass media is defined as the channels of communication through which information is communicated to a large number of people simultaneously.

The main aim of the this research is to highlight the positive and the negative influence mass media and electronic media on the Indian education system and how this system struggled to come back on track in the process by taking the opportunity in the midst of difficulty. India is the second largest country in population, and to reach out to such a large number of people mass media plays a very important role. Mass media helps the education sector to reach out not only to the students with required knowledge but also parents and general public with explosive information that is emerging in this techno savvy era. In today's world although it has not taken over the role of educator but it has made such an impact on education sector that it has its own identity. With rapid growth of IT sector during this decade, the technology has touched every sphere of life.

National education policy gave importance to the use of educational technology for the improvement of education in terms of quality & quantity. Educational policy stated that modern educational technology must be made available to the distant & far flung areas of the society. Teachers use various components of mass media via apps such as, Google meet, Whatsapp, Facebook, Twitter Teleconferencing, and internet so that the difficult & complex concepts are easily explained to students utilizing their all the senses and hence they can retain the concepts for long period of time. Where as radio, Television, Newspapers, magazines, books, educational films, multimedia, CD's and DVD's are now considered as old educational tools.

India is world's second largest market after china with more than 600 million active internet user and close to 900 million people without internet connectivity. There are thousands of students in the interior villages without any internet connection or even smartphone whereas maximum numbers of students in the cities have smart phones & internet connections. Students in the city are able to attend the regular online classes whereas the village students are not able to get this opportunity creating a great digital divide between urban and rural students. This has created loss of interest in studies & curricular activities among these poor children in the Indian villages.

Methodology:

The methodology involved in the study was collection of secondary sources of data from various sources like internet, journals, and websites of various institutes like MHRD, UNICEF, and UNESCO.

Positive and Negative Influence of Social & Electronic media on Education:

Now a days Students use social media sites for many reason such as for Research, study, for entertainment purpose as it gives them any data which they want very easily and quickly within a fraction of seconds. The positive or the negative influence of social media depends upon how the person is using it and for what purpose. In this COVID pandemic Social Media and electronic media was a game changer for the IT sector however, it has brought distractions among students, as the whole school system started working on online classes. 21st century techno savvy children are active in using mass media as a part of their socialization process. It is rightly said the school is the mirror image of society. Whatever good or evils seen in the society is reflected in the schools. Now that the school are closed down and work from home is new mantra during COVID pandemic and homes have taken the places of schools and Due to easy access of electronic media all the issues & problems of society are brought into our homes which is a challenge to the parents and the teachers.

Working mother is most affected by this pandemic as in addition to going to work she has to look after the additional Teachers job. Some parents had to leave the job or lost their jobs making the family life more stressful. Students are seen on laptops, computers and costly android mobiles throughout the day creating health issues like headaches, eye irritation, ear pains, backaches & getting up late in the morning has affected on the overall performance of students. It is taking them away from the benefits of reading books and limiting the potential of their creative and artistic minds. Slowly they are moving away from newspaper reading, writing, physical exercise, outdoor games, yoga and meditations. Hence the present system is befitting the main role of education of all round development of child which include physical, social, psychological and moral & spiritual development of child. Excessive use of social media is distorting the communication skills among the children, they fail to frame grammatically correct sentences while communicating however they are very good at use of what sup language on mobiles & PC. Their ability to focus on one task at hand is significantly reduced by the distractions that are brought about by electronic media.

Many of them especially adolescents are seen extremely busy for long hours in accessing number of sites other than educational sites which create a very negative impact on their mind at such a tender age as well as creating slit in the family. Parental control and mediation play very important role at this juncture. Cyber wellness is positive well-being of internet users. It involves protecting ourselves as a student in cyberspace. It is about helping students to become responsible digital learners. While navigating students should respect for themselves & others & practice the responsible use of internet. It advocates positive use of technology for betterment of community. It works on three principles VIZ Respect for self & others, Safe & responsible use & Positive peer influence. schools. Parents and students need to come together on a platform for the betterment of students in particular and parents ,Teachers, society as a whole so that the we all can take the best from social media.

According to a study on Mass Media and Moral development too much of attachment to the mass media by the adolescents is highly detrimental to the moral development of the child. Increase in violence in child nowadays is due to the viewing of pictures, games and serials which show aggressive behavior and reduced social interaction. Social Media have become thoroughly rooted in our modern culture so much so that it has become part & parcel of our life.

Government of India's Initiative:

Government of India took various initiative through MHRD some of these include introduction NEP2020, Digital Education 2020, Diksha platform, MOOCS courses, and SWAYAM & SWAYAM

PRABHA TV channels. Online classes, online portals and educational channels through Direct to Home TV, are being held for students to continue learning. Manodarpan an initiative under the 'Atmanirbhar Bharat Abhiyan' to provide psychosocial support for mental wellbeing of the students during pandemic. Ministry of Education organized various webinars, workshops and conferences to stakeholders, Heads of institutes, Policy makers, Teachers through Google meet, WebEx, Zoom free conference call on Reimagining Vocational Education under Shikshak Parv Initiative with a focus on the process of implementation of New Education Policy 2020 that envisages introducing vocational education in the early stage of education - taking up fun courses in Classes 6–8, and giving opportunities to students.

Conclusion:

Open-source digital learning solutions and Learning Management Software should be adopted for the teachers across country so that they too can conduct online teaching programme. The DIKSHA platform, could be utilised to reach across all states in India. The pandemic should be considered as an opportunity to introduce innovative teaching methods and e-learning platforms that can reach every child of the country, which will further make the education system of India more resilient. Blended learning should become part of every school, where schools will try blending different teaching models, Teachers will be trained and will become more tech-savvy and most important is that the students are able to enjoy their school life. Social media wellness (Ana Homayoun,2017) the concept of managing social media by students, parents & teachers through practical suggestions & solutions decodes the new language of social media to provide pragmatic solutions to students so that they become organized & productive by managing distractions & focusing on what they need to prioritize.

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Media Marketing of the Godman in Michael Petroni's Messiah

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Abstract : *Godmen are charismatic individuals with an aura of mystique. They amass local cult followings and rise to global fame thanks to the machinery of the media. This paper seeks to analyze the marketing of the figure of al-Masih in Michael Petroni's Messiah. It will utilize the framing theory and Leon Festinger's concept of cognitive dissonance in order to discuss how an individual and his actions, when cast in a particular context, create a personality. His simultaneous conformity and nonconformity to a master ideological narrative will be discussed as part of the cognitive dissonance problematic.*

Keywords: *celebrity creation, cognitive dissonance, godmen, framing theory, Michael Petroni.*

Godman is an Indianism that refers to a spiritual leader who, by virtue of his charisma, inspires a cult following. Godmen are noteworthy for their ability to attract media attention. They spur polarized opinions about their authenticity; while some are ardently convicted of their sanctity, others dismiss them as charlatans and conmen. In this paper, we will examine the figure of al-Masih from Michael Petroni's Netflix series *Messiah* and the creation of his persona on media (news and social).

Messiah follows the journey of a mysterious, undocumented man in the Middle East who appears during a time of political unrest and sermonizes to a crowd. He comes to the attention of the CIA and the Mossad. Their investigation is occasionally aided or compromised by news reporters and overexcited common people with social media accounts.

Both news and social media use the framing theory. Developed by Goffman, this theory holds that "how something is presented to the audience (called "the frame") influences the choices people make about how to process that information" ("Framing Theory"). Before al-Masih stepped onto the scene, Syria was experiencing political turmoil. A news reporter said, "Nothing but the hand of God can stop the city from falling to the caliphate" (Petroni). When a sandstorm occurs, it is described as "a sandstorm of biblical proportions". The residual effect of this diction is felt upon the emergence of al-Masih.

Al-Masih's eccentric, almost Christlike appearance, elusiveness and self-possession establish him as a figure of interest. However, he is not solely responsible for his reputation. His followers give him his title and follow him into the desert, chanting boisterously. Video footage emerges and it is said that al-Masih "claims he defeated ISIL" although he did not explicitly do anything of the sort (Petroni).

Eva Geller, a CIA agent, asserts that "apocalyptic propaganda" is not unheard of among members of indoctrinated groups. While she suspects al-Masih of wanting to "lead [people] to their deaths", the people embrace him as an "Imam" and a savior of sorts.

He inexplicably lands in the US and his arrival coincides with a tornado in Dilley, a remote city in Texas. When he saves the local pastor's rebellious teenage daughter, the community experiences

a renewal of faith. The pastor endorses him as a savior and tells a reporter, “He saved my church and he saved my daughter’s life” (Petroni). By this time, al-Masih is embroiled in a high-profile court case that causes the President’s immigration policy to fall under scrutiny. The news says, “You’re deporting the Messiah? We’ve got King Herod for President.” During the trial, he gives vague answers and when asked for his nationality, he says, “I walk with all men.” The media catches on to this statement and makes it ubiquitous. Al-Masih scarcely speaks, but when he does, he uses artful rhetoric that draws attention away from him as a person and to him as a persona. He operates on the awareness that the media will do its job.

When he leads the Syrian refugees to the Israeli border, he is described as a “refugee leader” and is made to sound like a biblical patriarch. He is then called the “Pied Piper of the Masses”. As the news media draws upon various frames of reference with a common theme / motif, the persona of al-Masih assumes sensational proportions. After his appearance in Texas, a news outlet calls him a “miracle man from Temple Mount” and goes on to state that the only surviving structure was the local church. What is probably a stroke of luck is amplified into the will of God.

Dilley eventually turns into a hub for people seeking faith or a miracle. The visitors post on social media. Rebecca, the pastor’s daughter, is especially relentless with social media updates. These updates have very little to do with what al-Masih says or does. Still, they foster what Walter Benjamin would call his “cult value”.

After his trial, there is a news debate where he is variously described as a “prophet”, “terrorist”, “religious fanatic”, “charlatan” and “ideologue”. These conflicting views about him along with his anachronistic character and heterodoxy cause cognitive dissonance. There are those who believe he could be the devil but also a prophet, a conman but also a godman.

When Mossad agent Aviram Dahan asks him who he is, he says, “The Word” (Petroni). This answer is rife with possibilities. Does he mean that he represents the mind and will of god? Or is he alluding to the power of rhetoric—his own and that of the media? This shows that when a person or an event is cast into (or framed in) a particular context, the signs and motifs within that context begin to behave in a certain way and eventually produce meaning.

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Cultural Values & Humanity

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Abstract:- Culture has a unique significance in human life. Each society has its own customs and traditions. Today's man has got material comforts but he seems to be lagging behind in taking credit. Today's society is losing its spontaneity and naturalness. And pride, hypocrisy and whimsy have increased in life.

Culture is changeable. The relationship between human and culture is inseparable. The values of culture change. But some values are eternal. They are irreversible. There must be a sense of action to understand culture. Man cannot be civilized without samskaras. Therefore, knowledge of culture is essential for the development of human society.

The word Sanskrit is defined in the Indian Culture Dictionary as follows - "Culture is a community of qualities that enrich and refine a personality." Cultural values, life and nature are all universal beauties. Culture is creative. Culture through emotional and contemplative balance is an important role and important value of development in life.

Cultural values are the values by which a person goes beyond material needs and inclines towards contemplation. Cultural values are considered essential for a person's emotional and ideological progress. Because culture is the standard of social behavior that sets values that make life sophisticated and idealistic. These are the cultural values within which the values of protection, guidance, physical, social, religious, moral, etc. derive their direction and belief.

Where there are values, there is culture, and where culture smells, values also live. Where values and cultures meet, a perfect, capable and talented personality is born. The perfect personality with a sense of service to humanity.

The right to cultural values is enshrined in the Constitution. Culture is the identity of a person. The credit for making a man human goes to the cultural values through which he lives his life. It is these cultural values that lead human beings to higher and higher development. The close relationship of culture with high values is the ideal of spiritual, moral, material, social, cultural values. Culture is the awareness of the basic values of a society. Accordingly, that society wants to shape its life. Culture changes along with human life. Cultural values seek to elevate these human values. Cultural values like humanity, harmony, faith, patriotism, celebration, hospitality, culture, equality, brotherhood etc. brighten the future of culture in human life. So that cultural values are constantly evolving.

Key words: Culture, values, cultural values, elements of culture, humans.

Introduction:-

Technological race, physical proximity to the world, globalization, rapid contact of different cultures, dissemination interactions and struggles, the belief of some observers that advanced science-technology will make the world happy, disintegration of family, lack of humanity. Social, moral, cultural and spiritual, values are rapidly declining. Corruption, black marketing, barbarism,

oppression of women, violence, etc. are seen to be increasing rapidly. Overall social life is moving towards darkness instead of joy. Even so, owning one is still beyond the reach of the average person. Again, value education is the only solution if this society has to become a 'human society.' Human beings are endowed with intellect and imagination. As a result, humans have a different kind of relationship with their land, the terrestrial environment and the life on earth than any other animal. This relationship is not limited to human settlements. It is connected to the whole earth, the whole world. We call all the natural and living things around human beings nature. Two types of human relationships have been established with nature. To survive, he has to adapt to nature. He lives by accepting what he naturally gets from nature and adapting his needs to the things given by nature. His life is in harmony with nature.

On the other hand, where nature is not conducive to human survival, man tries to adapt to the hostile nature. The basic framework directly controls the life of that human group. Human beings create a system in us to control and regulate the way of life inherited from nature. We call a group of people with such a system 'society'. We call this system the 'culture' of that human group. The interrelationships of individuals and individuals, men and women, all individuals in family, individuals and subgroups of society, individuals and whole society, two subgroups, subgroups and whole society are established in this system. The culture of the division of labour, the system of production and distribution of essential commodities, the political and defense system for the security of the individual and the society, as well as the man-made system for the smooth running of the individual and the society as a whole. This system which is essential for survival, is a part of the cultural values of the human community. As human faith in the institutional and systems.

Culture Concept:-

The word culture is used for conversation. The word culture is used in different places. For ex.- cultural groups, cultural values, cultural education, etc. The culture of each country is different. In the same way, this culture is found to be like religion. For ex.- Hindu culture, Christian culture, Parsi culture, Muslim culture, etc.

Meaning of culture:-

Culture is the word for the overall nature of qualities in a society. It is inherent in the form of thinking and acting of the society. The original state of nature is called culture. The word culture is derived from the Latin word 'cultus', which means to plow, develop or refine, worship. The semantics of culture is better or improved. Human beings are progressive creatures by nature. It constantly improves and enhances the natural conditions around it with the use of intellects. Every such way of life, customs, way of life, ethics, new research and invention which raises the status of human animals and becomes civilized. Civilization is an integral part of culture. Culture indicates the progress of the human mental field. Physical advancement can fulfill physical needs.

But in spite of this, the development and advancement that man makes to satisfy his mind and soul is called "culture". While searching for human beauty, he advanced many arts like music, literature, craft, painting and reality. Thus an indicator of advancement in the mental realm, every proper action of a human becomes a part of culture. Thus culture belongs to the man-made mental environment in which all intangible products are passed down from one generation to another. There is a general consensus among sociologists that culture encompasses all the internal and external behaviors acquired by man. Culture is the subtle rites of a society, through which people communicate with each other, think, and direct their attitudes and knowledge about life. Culture is the expression of our inner nature in our way of living and thinking. Culture in society changes from one society to another and from one country to another. The development of culture is based on historical and knowledge related processes and progress in a social or national context. People of any country are identified only by their specific cultural traditions.

Cultural Elements:-

There are different views of scholars in terms of cultural elements. H. N. Johnson has put this element of culture in this way.

- 1) Cognitive elements
- 2) Beliefs
- 3) Values and norms
- 4) Signs

These are the four main elements of culture. In general, man expresses his words through three kinds of signs.

- 1) Oral medium.
- 2) Written medium
- 3) Symbol and sign medium.

Values:-

The concept of value is very broad. In general, it can be said that what is good, what is fundamental, what is attainable is value. Also, values like virtue, value means rationality, value means freedom and debt can be given different meanings. Value Although there are different shades of this concept, meaning, any value is ultimately human value. Everyone needs this value addition. The fulfillment of values elevates human life. Lack of values creates inferiority in human life. Values permeate both human life and social life. Therefore, values must be considered by both the individual and society. There are several types of values that can be categorized. Economic value, social value, moral value, aesthetic value, religious value, intellectual value, spiritual value, physical value, entertainment value, etc. The ancient Greek philosopher Plato stated three values in reference to the ultimate truth. That is, the values of "*Satyam, Shivam and Sundaram*" are considered to be the basic and eternal values of human life. The following principles are said to determine the value of an object.

1. Hedonistic approach - Happiness is achieved by meeting the needs of the person, so the object gets value.
2. Usefulness theory- What is useful, what is used in life is called value.
3. Perfection Theory - The value that helps one to move towards the perfection of life.

Cultural Values:-

Where there are values, there is culture and where culture resides, values are also alive and well. Where values and culture meet, a complete, competent and talented personality is born. A personality who has a sense of service to humanity and can even humble himself to protect his values. Which values conscience over inanimate and lifeless traditions and establishes things that are appropriate and in line with the demands of the age instead of unreasonable and irrelevant values. Such a personality does not disrespect the elder by disrespecting him, but makes him useful and useful in the present time by giving him proper respect. He combines novelty with antiquity. Wherever he is superior, he adopts it and molds and forges his life accordingly.

A person who adopts cultural values is certainly worthy, efficient, prudent, thoughtful, emotional and virtuous. Participates in worldly competitions with as much interest as in serving, helping and cooperating with others. Such a personality develops both thoughts and feelings equally. The right to cultural values is provided by the Constitution. Culture is what identifies an individual. The credit for making a human being human goes to the cultural values through which he spends his life. It is these values that lead him from higher to higher development.

Conclusion:-

- 1) A healthy society can be created only if brotherhood and self-respect are maintained in the human heart.

- 2) Awareness of the society and the individual within the society can only come through the promotion of cultural values.
- 3) There is a correlation between cultural values and humanity.
- 4) Human values can be created through cultural values, moral development, cooperative life, sowing of democratic principles, cultural development, social harmony, broad vision, self-revelation and self-realization.
- 5) Values are formed through the interaction of a person and an object or another person.
- 6) The elements of the interior that identify the culture are interdependent.
- 7) There are many attached systems of values, norms, beliefs, prohibitions that are compatible with and complementary to human systems.
- 8) No culture is perfect, flawless, and final at any of its stages.
- 9) Awareness of the traditions of the culture and the effort to maintain it is resistant to the speed of the culture.
- 10) The present form of the culture of the human race is a part and parcel of the tradition of that culture.
- 11) Culture is made up of the overall personality of a human being, the human reality around him, his perception of natural reality, meaning, value.

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**Empirical Ratiocination of Patriarchal Dominance: Shashi
Deshpande's in-depth Study for Women in *That Long Silence***

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Abstract: *This manuscript emphasizes the research study from novels of Shashi Deshpande on the role of woman in a male dominated society. Women are regarded as an epitome of cultural norms rather than a creation of nature. The stereotype ideals of the society mainly dominated the spirit of the women to look beyond their predefined roles. Jaya, the central character of a highly appreciated novel of Shashi Deshpande, "That Long Silence" is in no way different from others. Through Jaya and other female characters portrayed by Deshpande a thorough analysis is done to find out the real status of women with in a patriarchal society. A deep insight into the role of women exposes their aspirations and expectations within the purview of their fixed social and moral commitments. While we are evaluating a work, we are going back to the social practices and other dominant factors around society which are responsible for the evolution of such characters in that work. They are reflecting the quality and mind prevailing at that time. In this novel almost all the women characters adapted themselves to the suppressed atmosphere of their family. Each and every aspect of the compulsion of all the women characters are keenly analysed in this paper. It defines how starting from Jaya to her maid servant Jeeja are the victims of ingrained patriarchal values. They all at last realized that if anyone has to survive, she has to be within the family and a flexible approach towards life is necessary.*

Keywords: *Shashi Deshpande, Dominance, patriarchal.*

1. Introduction:

Literature is the reflection that showcased an account of human thought and feelings in an inspiring and refreshing means to generate ripple at a mental and emotional level. The content and narration of the content embodied with feelings should take the reader to a world of its own where he or she should find himself or herself as a character. Literature always plays the role of moral awakener in the social order may be through revolution, suggestion or spreading awareness.

As an integral part of literature, Novel emerges as a dominant medium to present any age in a vivid and analytical manner. The influence of an era on any writer or artist seems to be natural.

Every man, according to Goethe's statement, is the citizen of his age as well as of his country. Further Renan remarked: One belongs to one's century and race, even when one reacts against one's century and race. Thus,

literature always expresses the thoughts and sentiments of human mind which are closely associated with and habituated by the age. (Sangeeta Vatsa, 2016)

In the modern Indian Literary context, Indian women writers in English always strive to showcase the true picture of Indian society. They also proved themselves as the only representatives to bring to the forefront the core socio- cultural problems of India. All their important and precious literary pieces have enjoyed immense academic attention throughout the world and also at the same time invited and formed a great volume of literary criticism in the field of and context of feminism.

Shashi Deshpande, a well-known personality in the field of Indian women writings, had written nine novels and her first novel "The Dark Holds No Terror" received worldwide recognition in 1980. She is the recipient of Sahitya Academy Award for her novel "That Long Silence" in 1990. She also gets the credit of receiving Padma Shri in 2009. Many of her writings are translated into Various Indian and foreign languages. She mainly writes about the everyday life of common Indians. As it is in Indian framework readers easily accepted her writings. Basically, she concentrated on writing about the condition of women in India.

2. Women from Feministic Perspective:

Various form of human relation based on gender always a subject with many complexities and the most sensitive one is the position of women in society by virtue of certain retrograde practices. To be more specific the scope of expression of a woman is slender. Writing seems to be the most effective tool to express their disapproval to accept each and everything designed by the male dominated society without evaluating the merit.

As a social revolution, feminism acted as a great force on restraining or eliminating gender inequality and encouraging women's rights, and concentrating on their welfare and sorting out their problems in society. The sudden growth and advancement in the concept of women's studies includes numerous complications of women and that generates consciousness, the main highlighting concern is in search of individuality and independence which has become the dominant part in literature. The basic theme also includes the idea of non-equality between men and women, subsequently leads to dissatisfaction, destruction and uncomfortableness. The development of Women writer basically due to the theme which they tried to bring to the limelight is the complex structure of human relationships resulting in multifaceted mode of communication in relations.

As the study is basically on Shashi Deshpande's presentation on female characters, her description of women needs to be studied from a feminist but judicious angle. They are trapped under the procedure of reviving their defined characters, position and relationship within their social domain. The surfacing of feminism in literary studies in last few decades reflects the concern for women characters and ensured its integration in the mainstream literature. The complete literary approach echoed the altering status and role of women in the society with time.

The writings mainly present the women who strives to overcome orthodox restrictions and biases so both men and women are having equal opportunity of securing benefits and contributing towards the overall arenas of social, political, cultural and economic growths within society. When men and women will relish the sweetness of equality, the direct consequence is a stable life which makes life easier to lead.

Alex Comfort rightly pointed out that in order to have the ideology of the whole human being the inclusion of female experience with equal importance is a must. (Chitaranjan Kazhungil , 2012)

Men irrespective of their socio-economic status need re-orientation. There is the need for gender education. But this need for gender education, enlightenment, awareness and consciousness raising among men must target all civilizations irrespective of any social class. Re-orientation of men's mind set via gender education could greatly enhanced women empowerment. (Abidemi R. A., 2005)

Indian feminists believe in social transformation on culture-specific issues within India's patriarchal society. Like other feminist centric personalities all over the world, other activists with the same attitude in India also hunt for gender equality: the basic right to work for equal earnings, the right to equal acceptance to health and education and equivalent position for getting political rights. But on the contrary, Feminism is a matter of criticism of the predominant social norms which have excluded women from the suppressing male culture.

“A psychoanalytic feminist finds the root of women’s oppression embedded deep in her psyche, as a result of socialization and the internalization of asymmetrical power structures.” (Loreen Maseno, 2011)

The title *That Long Silence* itself suggests about the critical situation of the protagonist Jaya that she has to remain silent and could not speak against the male domination. Jaya is deprived of any recognition despite performing her duties religiously and like many mythological female characters she instinctively surrendered everything to her husband. In this context similar is the condition of other female characters in the novel like Aiji, Mohan’s mother, Vanitamami, Nayana and Jeeja who has to face the cruelty of male authority and unfairness done to them in their lives and surprisingly they accepted it as an ordinary way to live life and follow their culture and tradition of taking male as superior being and took it as a virtue. Jaya and her other female relations like Kusum, Manda, her mother-in-law Vimala in the novel has to tolerate the same discernment and they are hurt seriously, as a result they are always holding the neglected position within the family.

In this context referring to his mother, as per the attitude of Mohan a woman waiting for her husband by sitting very silently in front of fire is a matter of great strength. But Jaya is having an exceptional view point:

” Jaya being a woman sees it differently, despair “So great that it could not voice itself. I saw a struggle so bitter that silence was the only- weapon”. (Deshpande Shashi, 1989)

All these views are may be acceptable for an illiterate woman without any conflict and disagreement like Jeeja, Jaya’s maid who is bound to tolerate the tortures of her husband. She has nothing to say even when her husband married another woman as she made him deprive of giving a child.

Tara, Jeeja’s grand-daughter is married off at a tender age because her parents wanted to get rid of their responsibility to get their daughter married, not bothered to collect information about the boy. Vimala, Mohan’s sister, case is no exception when she was detected with ovarian tumor she was ignored by her husband and due to such negligence, she exploits herself and ready to face death in silence.

3. Women: A Balanced Personality:

In the complex Indian society because of the suppression of patriarchal society women had undergone transformations because of modernization. (Prasanna Sree, 2003)

As observed in the literature, the word “patriarchy” was around before the current resurgence of the women’s movement and women’s studies courses, the concept has been recreated in the past two decades to analyse the origins and conditions of men’s oppression of women (Kamarae, 1992). Originally used to describe the power of the father as head of household, the term ‘patriarchy’ has been used within post 1960s feminism to refer to the systematic organization of male supremacy and female subordination (Kamarae, 1992; Stacey, 1993; Aina, 1998; etc.).

Generally a woman’s identity is defined only in terms of her relationship with her husband and it means virtually a woman does not have any identity of her own. (Sheetal Bajaj, 2005)

Shashi Deshpande focused on freedom which is not the complete freedom. For the sake of getting liberty any person cannot act as per his likes and dislikes; he or she should keep in his mind the obligations and responsibilities as a priority towards society in general and towards family in particular.

If the perception on women has to change then it will come only if women themselves recognize and manage the desire and necessity for bringing change towards themselves.

This is a prevailing custom in Indian society that a woman has to sacrifice first for her family, children and husband. It doesn’t matter how much educated and efficient the woman is. Deshpande tries to represent this through Jaya.

By inference of the character of Jaya, Deshpande characterizes the modern woman's loneliness. Jaya’s aunt Vanitamami is a strong believer of that concept and tried to teach the same in Jaya that “*husband is like a sheltering tree. Without the tree you are dangerously unprotected, so you have to keep the tree alive.*” (TLS 32)

As in our society, the decision of parents is of prime importance, the grand-daughter of Jeeja, Tara get married off very early decided by her parents. They considered the boy as like every normal man and without any verification of the character they decided for the marriage.

As per normal humanity ground the husband also should take care of the wife but that is not in reference of Vimala, Mohan's sister. She severely faced bleeding due to ovarian cancer but due to lack of care and attention by her husband she died very pathetically.

Sapatagiri Ajji emphasizes the old-style concept of passive, quiet and surrendered wives. Kusum and her mother, even other characters like Venu and Mohan's mother and sister are also depicted as real projection of the exploited womanhood. They are ready to face hurts, disgraces and hostility with a deep tolerance and never dare to protest against any injustice. Vanitamami tried to console Jaya that if her husband has an illegal relationship, then she should overlook it. She says:

"If your husband has a mistress or two, ignore it; take up a happy instead - cats, may be, or your sister's children."(TLS 31)

These women are the source of representation of images of fearful, frail and sacrificing women. In a different picture in contrast to these women are Jeeja and Nayana, who have also happily faced the domination, and continue their life for the sake of tradition and do not think of expressing any anger against it. Jeeja had no bitterness behind her hostile life. She accepts the physical torture from her husband, shows no reaction for his drinking tortures and his second marriage, as she knows very well that she could not give a child. So she continue on living with her loneliness.

"Patriarchal beliefs and practices de-power women. Women feel powerless when they believe they are unable to cope with the physical and social demands of the environment." (Preeti S. Rawat, 2014)

This is the story in every woman's life. She has the responsibility of looking after everyone but she should not expect anything form others. They are the victims of ingrained patriarchal values. But the same situation for highly educated woman is very tough. For Jaya it is very difficult to suppress her literary creativity but she reconciles to the situation.

While presenting her bio-data for the publication of her first story she has nothing to mention in her profile. She therefore says:

"I was born. My father died when I was fifteen, I got married to Mohan. I have two children and I did not let a third one live" (TLS 2)

Every girl is tutored by her family members to perform rituals and direct their prayers to get a suitable husband. After marriage she is expected to obey her husband and to give birth to a male child. Brought up with the same attitude Jaya feels if she has been provided an option for choosing family and asserting her individuality she would go for family.

4. CONCLUSION:

Patriarchy and scriptures both are responsible for depriving woman of her natural human rights. The Indian shastras have assigned the same status to woman that they have done to the untouchables, in some ways. This attitude perhaps never changes with time.

In our male-controlled society, women are always placed at secondary list. Surprisingly it is taken as a normal condition. But now the scenario has changed the New Women are very much aware of their rights, feel free to express themselves, wanted to be financially self-dependent, and to fight against any odds.

In this context, Jaya is a befitting character. Jaya in her attempt to find her own individuality, her within herself, decided to act as a rebellion but as a guard of tradition and culture, within the predefined rules of the society. Jaya came out as a triumphant, a new awakened woman who has found out the way to revolt against domination and finally used her authoritative skills not only for accomplishing her personal desires but also to help create alertness among the woman category to give strength to their views freely and break their silence.

If our goal is greater equality between women and men, we must move towards a less patriarchal culture, one which does a better job of meeting women's needs and valuing feminine traits that are valuable as well as

meeting the needs and valuing the traits of other non-dominant groups. Each of us can challenge patriarchy in our own lives and relationships on a daily level. But we also need systemic change. (Mary Becker, 1999)

Jaya took a vow to shoulder the prime responsibility in breaking that long silence and striving towards creating a harmonious relationship between her inner sense and her husband.

In the novel, Jaya at last accepted that a flexible approach towards life is of prime importance. She even thought that one has to fight for her life and should feel responsible for her condition.

As per a strong view of Jaya:

“We don’t change overnight. It is possible that we may not change even over long periods of time. But we can always hope. Without that, life would be impossible.” (TLS 193)

Thus, Shashi Deshpande has been given credit for showcasing strong women protagonists who not ready to get crumpled under the heaviness of their personal tragedies, and feel empowered to face the challenges of their life with great courage and strength. They can easily claim their position and identity by maintaining all the norms of society.

For a harmonious existence a smooth relationship between all the relationships within the totality of their individual roles is quite important.

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Changing trends of Censorship in the age of Social Media

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Abstract: *Since the early 2000s there was an advent of social media as one of the most popular aspect of the Internet. Networking sites started out as a way of connecting with people, undeterred and unconstrained by geographical locations. There has been a shift in perspective in the way netizens use social media, from it being a platform to showcase your individuality in a public forum and sharing of ideas, to now it being about putting forth your opinions either for or against a 'trending' topic. With the nation and its emerging youth becoming more digitally-inclined, the arena of public discourse has started percolating through TV newsroom, newspaper opinion pieces, books and magazines to social media. As the influence of the social media content grows globally, there arises instances of censorship imposed by governments and also other agencies. In a world beset with geopolitical conflict the digital space has also become a new tool for nation states to score tactical points over one another. This paper will try to examine the tenuous balance between Internet freedom and Internet governance by exploring how censorship affects social media content and its users. It will also try to look at how authority tries to restrain the ever-evolving and expanding Internet to fit into its own censoring policies.*

Keywords: *censorship, social media, government, public discourse, Internet governance, freedom of expression, filtering*

Introduction:

From the inception of internet and its intrusion into most households, the basic idea behind it has been gathering and sharing of data to all corners of the world. Digitization of data has fundamentally changed the way information is produced, shared and consumed. What makes these internet media services unique is they are driven mostly by user-created content whereby every participant can be a 'creator/author'. Varied range of opinions and views inform social media platform and based on recent trends and popularity anyone's opinion can be 'viewed' and 'liked' by millions of people in a matter of hours. Voices and views get amplified drastically on the internet with the help of social media and the emergence of nomenclature like 'viral', 'trending' attest to its global outreach.

Expansion of Social Networking Sites:

The meteoric rise of a handful technological giants like Twitter, Facebook, Google, YouTube as dominant players in a digital information ecosystem has allowed for unprecedented outreach of news into an ever-consuming global audience. As Internet was emerging as a major shareholder in dissemination of information, it, kind of, became imperative for all organisations and businesses, big or small to gain a stake-hold in it by creating websites to promote themselves on the internet. Similarly media houses that earlier were the sole proprietor of international, national and local news also put

up their websites online because of the simple fact that online users and subscribers were in greater numbers.

Facebook's policy of constant innovation and revamping of its platform made sure it did not remain as a website to only connect with friends and family but provide newer ways for commercial businesses to engage with potential buyers through 'targeted' advertisements. Facebook model became so popular that it crossed billions of users and as a result media houses, government agencies, businesses started promoting and posting their content on these social networking sites instead of maintaining individual websites. With social networking becoming part and parcel of daily life, it became a cultural phenomenon and social movement in a technologically-abled society.

Scope of public discourse:

The Internet can be credited with leading the movement for democratization of knowledge. Not only has it facilitated easier access to all kinds of information but has provided social media users an equal pitch for putting forth their opinions. Previously there was a reliance on television stations, newspapers, national newscast on both TV and radio like DD National and *Akashvani* (All India Radio) for news and functional information across the nation; with all media houses now having an online presence, more people have turned to social networking sites for accessing news item.

In a 2020 report issued by *Reuters Institute for the Study of Journalism at Oxford University*, Facebook has about 36% of its consumers using the social media giant for consuming news, YouTube had 21% of its users looking at news in its site while WhatsApp had 16% of consumers in that group and Twitter 12%. The report also states that two-thirds of people under 25 years of age use Instagram for gathering news information; the same age group also reported that they were two times more likely to look at news on social media apps¹.

Additionally social media allows instant engagement with trending news and events by allowing users to 'comment', 'share', 'subscribe' to the post and even share their 'reaction' with emoticons (digital representation of emotion). This range of features offered are deliberate consideration on the part of social media companies to make users believe they have a stake in the ongoing public discourse and are more than just consumers of information but rather creators of information.

Discourse as postulated by Michel Foucault is about how knowledge system is produced/re-produced through defining the limits of what is allowed to be said and what is prohibited under common norms of community (citation missing). Knowledge is controlled by those who have power and as such only the privileged has the agency to sanction and legitimize knowledge. Traditional media acted as platform of promulgation of public discourse before the coming of Internet. Television debates, newspaper opinion pages, books, magazine articles were in the domain of the highly educated and highly positioned in society; a common citizen had very limited scope of entering this bubble of knowledge structure. With the advent of social media spaces for open debate and discussion, the arena of public discourse transitioned from being limited to exclusive intellectual circles to a more democratic virtual space; in the process making information more accessible and widespread.

Censorship:

There will always be a lack of consensus on whether any state has the right to censorship over social communication channels or whether any individual creator/author has the right to unconditional freedom of expression. In the social media landscape the internet has emerged as important social and political communication medium as varied range of opinions, content, posts, information is shared and viewed every second. Users have quickly realised how social media can be an effective tool in gathering momentum for a particular cause or movement as anyone can have access to thousands of people and ability to mobilize hundreds not only online but on the streets as well. Thus, online platforms like Facebook, Twitter, Instagram have become sites for inventive ways of social and political engagement and consequently contributed to rise in social media activism and online movement building.

With increasing online activism, governments across the world have stepped up its Internet Governance policies in an effort to check or quell dissenting voices. A social media test conducted by Freedom of Access to Information and Freedom of Expression (FAIFE) Advisory Committee that essentially monitors the state of intellectual freedom within the library community world-wide; traced democratic as well as authoritarian nations response to rise of political activism on the internet. It was able to infer from its report that even established democracies that champion values of expressive freedom like Australia, Finland, the UK and the USA are not less vulnerable to internet censorship than authoritarian regimes. They may be more vulnerable since they have much at stake, and because the globalisation of threats like terrorism, climate change, economic crisis, migrant issue and global pandemic have elicited the kinds of actions that are stripping away some layers of media freedom (Dick, Oyieke & Bothma, 2012).²

Why governments censor:

A common rationale invoked by government for increased online scrutiny and restriction is the fight against terrorism and risk of radicalisation online. Privacy debates have long focussed on how overzealous government internet policing have led to infringement of basic privacy guidelines that protect users of social media and instant messaging apps. For example the 2016 FBI-Apple encryption dispute³ and Indian government-BlackBerry encryption keys error⁴. Encryption of data has become a salient feature of most internet messaging forums as well as businesses and companies who rely and conduct most of their work online usually in order to protect them against cyber attacks and hacking but gradually protection of privacy has emerged as its main driving force.

In a world fraught with geopolitical conflicts, the internet and its adjacent services are equally affected by intra-regional and inter-regional political dynamics. Nation states increasingly ban content originating from nations that are their political adversaries. The most recent case being banning of 59 Chinese mobile applications, including popular social media platforms such as TikTok, WeChat and Helo by the Indian government as an after-effect of heightened tension due to border skirmishes between soldiers of the two neighbouring nations.⁵ At technological level, censorship includes

- targeted censorship - or blocking of specific web servers or search terms
- broader censorship - blanket cutting off of internet and communication services of a particular region with the outside world

Governments worldwide have to continuously deal with transnational violence brought on by dealings with race, culture, ethnicity and religion. A precarious balance needs to be maintained between freedom of expression and security in a multicultural liberal democracy like India. It is also hard to counter censorship on grounds like national security as it seems to trump all other concerns like privacy or freedom of expression and is effectively used by authority to suppress dissenting opinion. According to the Software Freedom Law Centre, which tracks internet shutdowns in India, a majority of the shutdowns targeted mobile internet services as it used by majority of the populace.⁶ In the period between 2012-2020 there has been a total of 436 internet shutdowns in various states of India with the longest running shutdown accounting to 213 days in Jammu and Kashmir state.⁷

State Internet censorship tools are also being utilized to maintain societal and cultural norms. Societal expectations varies from country to country according to what is considered socially accepted behaviour in their respective cultures. Accordingly a range of content available on the internet run afoul of government social filtering policies including pornography, gambling, alcohol, drugs and are thereby restricted in their region. Singapore imposes such restraints on internet sites with political, religious or pornographic content.⁸

Impact of censorship on public discourse:

Social media has offered an equal platform for common citizens to direct public debate by putting out posts, videos, photos and participate in public discourse but censorship can greatly diminish the

civil liberties afforded by this expansive, free and democratic digital domain. As long as free press has existed in civil society, some form of censorship has also persisted to contain the written word. Although art, books or any creative endeavour is unrelenting and stronger than the censorship imposed over them but the artist/writer/creator is vulnerable to censoring and policing forces.

In the words of Ai Weiwei, an activist and cultural icon who has faced relentless censorship his entire life because of his critical stance against the Chinese government "the harm of a censorship system is not just that it impoverishes intellectual life; it also fundamentally distorts the rational order... (it) relies on robbing a person of the self-perception that one needs in order to maintain an independent existence."⁹ Selective censoring includes targeting of individuals due to their posting of online content that challenges the narrative of those in power. In the realm of cyberspace earlier 'anonymity' of the user was a given feature but with recent software surveillance capabilities of governments it has become a privilege. Tracking of data, online surveillance, information retention and their subsequent analysis are some trappings used to target creators or users and intimidate them. The penultimate form of censorship is always state coercion of the creator/author by being arrested and charged under internet regulating legislatures and being forced to delete their content on the internet platform.

Filtering and blocking mechanisms under censorship

The internet is not constrained by geographical and political boundaries and proves more elusive than traditional media or press to censoring tactics by the authorities. Countries have brought in legislative and regulatory framework to limit the vast domain of information available on the internet. Content hosted on domestic servers are usually censored through such legislative means and if the authorities have control of domain main servers that is hosting restricted content they can simply deregister a domain. Restricted content hosted by foreign servers are not under a country's legislative reach and are dealt with vast arrays of technical filtering and blocking tools like IP blocking, blocking domain names and URLs, DNS tampering through ISPs (Internet Service Providers). For more widespread form of censorship on the internet, governments employ mechanisms like crowd monitoring system, surveillance system and internet jamming capabilities. Keyword blocking is a relatively new technique of blocking access to websites based on the blacklisted words or terms found in URLs. Social media giants like Facebook, Twitter, YouTube have increasingly taken to self censorship in order to avoid such legal or technical locking tripwires. In 2019 Indian government ordered social media platforms to take down 3,433 URLs under the Information Technology Act which was passed in the year 2000 for content removal on the internet found objectionable by the government.¹⁰

Conclusion:

Political repression as well as resistance to authoritarian powers have moved from pamphlets and streets to laptops and mobile screens. Online activism has also shifted from individual websites to social media platforms and instant messaging apps like WhatsApp, SnapChat and Telegram. There are some organizations that raise awareness about Internet censorship by provide information about the ways countries allow or deny citizens access to information like the OpenNet Initiative, Reporters Without Borders, Peacefire.org, Global Voices Online, Censorware Project among others.

Facebook, Twitter, Instagram, YouTube are hosts to huge consolidation of data and information put out there by its users and have become too large a platform to be banned in most countries on account of its clout through widespread usage not only by individual users but by big brands and companies. Many countries are also trying to break this monopoly of internet influence by either promoting or allowing only home-grown state approved companies, websites and apps to operate in their internet domain. As internet content has taken over television and newspaper content, similarly coding and algorithms have replaced the human editor as information gatekeepers in social media with the vested interest of successful targeted advertising to its users. The users or content creators have to keep up with the original intent of the internet as a free space for expression,

communication and sharing for the benefit of all who participate through entrepreneurial initiative and innovative spirit.

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Impact of Electronic Media on Education: A Review

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Abstract: *Electronic media have become a part of our day to day life. It has entered every field and has shown how it is a boon to us, especially leaving the educational field in awe. Electronic media plays a crucial role in the new normal. Regardless of being a bane at certain situations electronic media has definitely proved how it can improve communication especially during pandemic times. Electronic media helps a person in many ways one can never imagine. It also changes the society by providing different ideas through various programs. This paper reviews the merits, demerits, impact on students and how it has changed the field of education. Even though electronic media and education cannot be particularly called as allies, but when used properly and effectively they could be more than allies.*

Keywords: *Electronic media, education, merits, demerits, new normal.*

Introduction:

To know how electronic media impacts education, one must know what actually electronic media is. It is the media that uses electronics and electronic devices to communicate information. Information can be shared to the viewing audience on any electronic devices. It is used to communicate with a larger community. Some examples of electronic media are television, radio, computers, internet, mobile phones and interactive electronic games. It can be used in multiple ways to incorporate different teaching methodologies that can be adapted to various learning patterns. It makes communication simple by bringing in people from various parts together on various platforms. It is universal in nature and thus acts as a classroom that doesn't have four walls.

Merits:

One important and vital feature of electronic media is that distance isn't an obstacle. Wherever and whenever people are welcomed to connect and learn through the various electronic devices in multiple platforms. Especially during the pandemic times, when one can not physically access information and knowledge, electronic media and electronic devices act as the bridge between the people and the information and knowledge to be acquired. The internet is a blessing for those who has a thirst for knowledge but have limited and restricted access to it. It reduces travel time and costs and gives an opportunity to learn from the global experts. It gives students versatility to access one's need at their convenience and enables adaptation to subjects and material needs.

Television plays an important and crucial role as it relates to auditory and visual senses. In today's world one can not imagine a life without television. Researches and studies show that watching educational services can help in child's cognitive thinking and improves intelligence. Studies show that children who watch educational programs tend to be knowledgeable and do well in academics. It can make one think differently and creatively. Radio being the theatre of the mind helps one to showcase the strength and power of the spoken word and the capacity of audio alone to produce

strong and vivid images in the mind of the listener. It also changes the society for the better by implementing various thoughts in the minds of the people through multiple platforms and programs.

Demerits:

One important demerit of using electronic devices and electronic media is that one can get easily addicted. Addiction to television, computer, internet and electronic games if left unattended can become a serious fatigue. If left undetected plagiarism can be a really serious issue to deal with. Downloading other people's work from the internet portraying as one's own can drastically increase if serious measures aren't taken. Internet is a double-edged sword. When used effectively it can be a boon but one tiny error can cause more harm than good if not used properly. We move forward towards the motive Go Green but fail to notice that electronic wastes can not be recycled effectively like paper and it thus end up polluting and harming environment more than it can do good to it.

One mustn't fail to notice that spending time on the electronic devices can lead to individualism. Which in turn affects the sociability between the person and friends, family and society. Electronic media is fast and can be accessed instantly but it can also provide false information and the information it provides can lack depth. At a young age, children are exposed to contents that are sometimes inappropriate to them. The use of electronic devices can induce serious health problems like myopia, brain seizure, depression, disruptive sleeping patterns, obesity and other fatigues if left unnoticed.

Impact on student lives:

Electronic media has become one with the lives of the students and has impacted them numerous ways. While making their lives easier in this century it has also made it complex. By indulging themselves in electronic devices they fail to know of what is happening around them. Instead of acquiring knowledge and making the society a better place, students become more and more self-centered. Watching programs that can cause serious damage and again can affect them physically, mentally and in regards of behaviour on an insurmountable measure.

Not to deny the fact that education through electronic media has become a powerful weapon as to which they use to change the world. Their thirst for knowledge and wisdom has been continuously satisfied and can be obtained in a better and wider range without any hinderances and obstacles. By connecting people from different places, electronic media has made the world rather a small place where students can choose to connect at their leisure and learn. Different platforms and various programs help students to bring out their talents and help them discover who they are. One can come to a conclusion that electronic media is a boon to students when used in the correct measure.

Electronic media changing the field of education:

Electronic education serves as an instrument that can clearly state that education is a two-way process. It has proved that the teacher is not only the vessel of knowledge that pours into the other vessels but also emphasizes that a student can be a vessel of knowledge who can pour one's content to others irrespective of them being a student or a teacher. Changing the whole concept of chalk and talk method and proving that electronic media in education is much more suitable in the new normal and the present days, electronic media continues to break many stereotypes of the teaching methodologies.

Since electronic devices have become an essential part of our day to day life, education via electronic devices is simple irresistible. Therefore, it plays a crucial role in the contemporary education. Even though it has changed the field of education in ways one can not possibly think and for the better. Researches and studies endow that there are concerns in using electronic media in the field of education and thus it is becoming a major issue in the contemporary education.

Conclusion:

Electronic media is a boon as well as a bane. To the thousand of benefits we get form it, there are equal disadvantages of electronic media. But one cannot deny its impact on education. It has created

a way for thinkers and learners to acquire knowledge as well as build connection with like minded people all across the globe. To prevent damage and negative usage one can be educated as to how to use and when to use electronic media. Ultimately the way we use it, it becomes a bane or a boon to us.

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Changing concept of nationalism in Hindi films

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Abstract: *In Hindi Cinema, the idea of nationalism is not new. Earlier, there were films about the freedom struggle and Nehruvian socialism. Later on, the focus shifted to the Indianness amidst the Western cultural values. In the last few years, the portrayal of nationalism assures commercial success and support of the masses. In recent historical films, the glorification of particular cast or community has taken centre stage. Sometimes historical facts are distorted leading to various types of controversies. The objective of this paper is to analyse how recent films like Padmaavat, Tanhaji, etc. portray the idea of Nationalism in Hindi films. In this study, content analysis of two films is performed to examine how the concept of Nationalism is embedded in the film to suit the current socio-political condition in the country where citizenship rules are undergoing a change and how this kind of portrayal helped in the success of the film. Many rulers have attacked or invaded other countries to expand their empires, but now filmmakers are twisting or hiding the historical facts and emphasizing more on visuals which have both nationalist and religious connotations for commercial gains.*

Key Words: *Nationalism, Historical Hindi films, Socialism, Patriotism.*

Introduction:

In the past few years portrayal of nationalism has become a vehicle to gain success and get the support of the masses. This portrayal of neo-nationalism is different from the Nehruvian socialism or what we have seen in the post-Nehru and Indira Gandhi era. Recent films like *Padmaavat*, *Bajirao Mastani*, *Panipat: The Great Betrayal*, *Tanhaji: The Unsung Hero*, *Manikarnika*, *Uri-The Surgical Strike*, *Parmanu-The Story of Pokhran*, *Mission Mangal*, *Thackrey*, *Batla House*, etc have presented the idea of nationalism differently. Now the idea of Hinduism, the glorification of particular cast or community has taken centre stage. Sometimes to achieve this, historical facts are distorted in the name of creative liberty triggering various types of controversies. This paper will try to analyse how the genre of historical films have portrayed the concept of nationalism in the films and how this kind of portrayal has helped in the popularity of the film. Cinema is considered as a reflection of society. The contemporary events percolate in the films in one way or the other. Even if we are dealing with the historical dramas the narrative techniques are often influenced by the current power structures present in the society. The filmmakers exploit these opportunities to get support from the people and in turn paving way for others to imitate these actions in future. In an article written by Pranav Kohli and Prannv Dhawan refer to Prof. M. Madhava Prasad (from the English and Foreign Languages University, Hyderabad) who 'termed the cinematic apparatus (including the image and the audience) as a "microcosm of the future nation-state". He explains the political and contextual compulsions of film-makers to use the screen as a medium to further the state's political narratives' (Kohli & Dhawan, 2020). They write that when Indian state, its identity and citizenship rules are undergoing through transformation it is significant to deconstruct the role of cinema in the cultural transformation of public life. According to them, a film can be associated with the articulation of ideologies in a passive voice when it projects a fixed meaning to the audience instead of involving them in critical dialogue. There are numerous Hindi movies with this passive and discursive tone. (Dutta, n.d.)

The earliest films during the pre-Independence era used to make few references to the idea but they hardly indulged in it fearing the censorship imposed by the colonizers. Priyadarshi Dutta opines that well-known poet and songwriter Ramchandra Narayanji Dwivedi aka Kavi Pradeep was served with an arrest warrant for writing a song in support of Quit India movement for the film *Kismet* (1943). The song was *Aaj*

Himalay ki choti se phir humne lalkara hai/Door hato aye duniya walon Hindustan Hamara hai (Ganti, 2004) Various films also focused on communal harmony. Later, *Samadhi* (1950), *Anand Math* (1952), *Haqueeqat* (1964), *Prem Pujari* (1970), *Purab aur Paschim* (1970), etc released showing the ideals of nationalism. During 50s and 60s films showed ideals of Nehruvian Socialism and development centric. However, the war with China and Pakistan changed the portrayal of nationalism further. After emergency period this concept of nationalism further undergoes a change where issues of the corruption in the system was questioned and portrayed on screen. Post liberalization we see a change again as the films also started to cater to the NRI audience living abroad. Various films like *1942 A Love Story* (1994), *Dilwale Dulhania le jayenge* (1995), *Pardes* (1997), *Gadar: Ek Prem Katha* (2001) blended romance with the idea of nationalism and patriotism.

Tejaswini Ganti in her book *Bollywood: A Guidebook to Popular Hindi Cinema* writes,

“Earlier Hindi films used stereotypes about the West as immoral, individualistic, materialistic, and lacking in culture to contrast with the moral, cultural, and spiritual superiority of India. Past villains were either Europeans or westernized Indians, but since the mid-1990s the definitive villainous figure is the terrorist” (Menon, 2019)

Different Genres :

In the past few decades, various genres of films emerged depicting nationalist sentiments. For instance, we can see spy or secret agent films (like *Raazi*, *RAW – Romeo Akbar Walter*, *Baby*, *Holiday*, *Madras Café*), Patriotic films based on social issues (like *Rang de Basanti*, *A Wednesday*, *Nayak*, *Swadesh*, *Padman*, *Toilet-Ek Prem Katha*), Films depicting freedom struggle (like *The Legend of Bhagat Singh*, *Mangal Pandey- The Rising*, *Manikarnika - The Queen of Jhansi*, *Netaji Subhash Chandra Bose -Forgotten Hero*, *Chittagong*, *Panipat*), sports (like *Mary Kom*, *Bhaag Milkha Bhaag*, *Lagaan*, *Dangal*, *Gold*), science (like *Mission Mangal*, *Parmanu – The Story of Pokhran*), etc.

The Idea of Hindu Nationalism:

In recent years, several films portrayed nationalism on screen but rather than a balanced approach the films have started focusing on Hindu Nationalism more. As elaborated earlier films during pre-Independence and Nehruvian era had a balanced approach towards nationalism. Most of them used to depict and support communal harmony on screen. However, in recent years focus has shifted towards the glorification of Hindu kings and rulers as in *Padmaavat*, *Bajirao Mastani*, etc.

The objective of this paper is to analyse how recent films *Padmaavat*, *Tanhaji*, etc. portray the idea of Nationalism in Hindi films. Historical films as a genre is popular among the audience. However, the portrayal of Hindu nationalism has become a tool for selling a film. We will also analyse how religious references are made in a film and what kind of audio-visual signs and symbols are used.

Content Analysis:

A content analysis of two films namely *Padmaavat* and *Tanhaji: The Unsung Warrior*, was performed to study how these films glorified Hinduism and projected as if the battle is between two religions instead of ruler’s expansionist policies.

Sanjay Leela Bhansali’s film *Padmaavat* created a lot of controversies even before its release. Despite being a visual grandeur, the film is problematic as it portrays Khilji in a savage manner and glorification of *Jauhar*. Aditya Menon in his article titled, *Padmavat vs Bajirao Movie: Bollywood needs to get over its ‘Hindu Vs Muslim’ obsession* says, “More important are a series of period dramas, mostly set in medieval India, that push the narrative of Hindu nationalism”(Menon, 2019).

If we look at the portrayal of Khilji in the film, he is shown with the dark coloured background with scars on his face. The scars depict him as an ugly and dark character. Though the film refers to the battle he fought with Mongols, his military tactics, fighting, strategic and leadership skills are ignored in the film which is otherwise proved in history. It is suggested in the film that he won these battles through cruelty and his face symbolizes cruelty. As per historians, he foiled the Mangolian attempt to invade India several times but in the film, this fact is downplayed and referred to casually. In the film, Khilji instructs Amir Khusrau to write whatever he asks him to. He is depicted as an insane character when he was sleeping in a tent and his army was set on fire by Rajputs but he keeps on sleeping ignoring the attack. He is also shown to be lustful and there

are various scenes in the film which show him to lust for women. During Khilji's wedding scene he is shown to be indulging in sex with some other women. It is projected in the film that he attacked the fort of Chittor to fulfil his lust rather than the expansion of his empire.

At the beginning of the film, Padmaavati's excellent strategic and warrior skills are shown where she first meets Ratan Singh for the first time. When Ratan Singh was captured by Khilji, she tactfully makes Khilji kill Raghav Chetan for his betrayal to the Rajputs without even going to Khilji's place. She emphatically gives orders to the Rajput Generals in the absence of the King and takes the army in Khilji's fort in disguise to set Ratan Singh free. Despite all these skills, in the end, she embraces death by committing *Jauhar* without even trying to fight. Although she emphasizes Rajput honour and customs in a speech given before committing *Jauhar*. Padmaavati along with the other characters in the film puts stress on Rajput honour several times. She says, "*Rajputi kangan mein utni hi takat hai jitni Rajputi talvar mein*" (Rajput women are just as much warriors as their men). On the other occasion Ratan Singh says, "*Chinta ko talvaar ki nok pe rakhe woh Rajput, woh jo angaron pe chale, phir bhi muchon ko tav de, woh Rajput, ret ki nav leke samunder se shart lagaye woh Rajput.*" (One who braves any situation, is Rajput. One who dares to walk on burning embers, is a Rajput. One who accepts all challenges and emerges victorious, is a Rajput.)

Like in *Padmaavat*, the main antagonist of the movie Tanhaji Udaybhan Singh is also depicted in dark coloured dress and portrayed as insane and ruthless.

According to Aditya Menon, "The poster itself shows Tanaji, played by Devgn, looking visibly Hindu with a *tilak*, while Udaybhan, played by Saif Ali Khan, is made to almost look like a Muslim, with a beard and no religious markers. This, despite the fact that the both of them were Hindu... In the poster and throughout the trailer, the Maratha side is depicted with hues of yellow and saffron while the Mughal side is projected as dark and eerie. The Marathas are shown wearing white or saffron, while the Mughals are invariably in black or green, clearly in line with the "Good vs Evil" and "Hindu vs Muslim" theme." (Athale, 2020)

Muslims are depicted in green and black colours. Green is mostly associated with Islamic culture. But in the film, it is mostly shown with dark green shades or black to visually symbolize them as evil people.

According to Colonel Anil A Athale (retd), "Tanhaji Malusare was never an unsung hero. Every child of my generation (educated in a Marathi medium school) knew of his bravery and sacrifice. And the oral history was literally a sung history, in the form of *powadas*. So it was disappointing that even well known facts about the battle of Sinhagad were distorted in the movie". Similarly, he was shown without whiskers in the film. (*Tanhaji: Ajay Devgn Deletes the Word 'Om' from Maratha Flag after Historians Point out the Discrepancy: Bollywood News - Bollywood Hungama*, 2019)

In a scene, Udaybhan is made to walk on the saffron-coloured Indian map and he stops on Kondhana. Like Khilji's character in *Padmaavat* Udaybhan is also shown to be insane, mad with an obsession for somebody else's wife. To show him evil in the film Udaybhan is made to kill a guard when he doesn't respond during the night while guarding the fort. The film also shows 'Om' written on Maratha flag which according to historians is not factually correct and removed in the final edit of the film by Ajay Devgan (*Tanhaji: The Unsung Warrior -Thrilling Action Flick Marred by Twisted Agenda*, n.d.) There are repeated references to 'bhagwa' (saffron) which has dualistic meaning. In the past, it might be taken as a symbol for extreme courage and self-sacrifice but in today's context, it has been associated with religious connotations. In addition to this, all the references to Udaybhan's character being a Rajput are downplayed but in the film, it is clear that he is a Rajput. The film also narrates the background story of Udaybhan who left *Rajputana* and later on joined Mughals. It is also shown that he was rejected in love by Kamal who was a princess because he was not of a royal lineage. This changed him into an insane and cruel character. His dressing style indicates that he is much more Mughalised character than a native person.

The film also glorifies a particular caste or community. In Savitribai, the character played by Kajol says, "*Jab Shivaji Raje ki talvaar chalti hai, tab aurto ka ghoonghat aur Brahmano ka janeu salamat rehta hai*" (When Shivaji draws his sword, it safeguards and supports the honour of women and sacred thread of a Brahmin).

In both *Padmaavat* and *Tanhaji*, the antagonist has peculiar eating habits. The film *Padmaavat* shows a scene where Khilji's camp is set to fire by Rajputs. Next day he is seen gorging on food whereas a soldier informs him that food and other things are burnt down and appeals to him to boost the morale of the army.

This is ironical. On another occasion when he is invited to Ratan Singh's palace he again plays with the plate. Similarly, in *Tanhaji* Udaybhaan is shown chewing and barbecuing a crocodile. Both the films show the antagonists as animals.

Suparna Sharma describes *Tanhaji* as a 'flick marred by twisted agenda'. She writes in her article, "in a scene where he is goading a group of men to stop being *gaddar*, *Tanhaji* says that under the Mughals "*Brahmin puja nahin kar sakte*", Hindus can't chant "*Jai Shri Ram*" and yet, in the very next scene, in Udaybhaan's durbar, he sings and dances to *Shankara Re Shankara...* wearing many shades of saffron." Regarding the portrayal of sati in the film she opines that the act of saving a widow from her husband's funeral pyre is shown as an evil act. (*Tanhaji: The Unsung Warrior -Thrilling Action Flick Marred by Twisted Agenda*, n.d.)

Conclusion:

As we all know that most of the rulers in history invaded other countries to expand their empires. However, the films in recent years have focused more on the religious aspect rather than the facts. Even if we consider that filmmakers are taking creative liberties here, in the present socio-political situation emphasis and glorification of Hinduism has become a vehicle to success for the films. The film *Padmaavat* was caught in a controversy which also helped in the film's success. On the other hand, *Tanhaji* over-emphasized the concept of Hindu Nation, Maratha pride and glory. Both the films emphasize on machoism. In one film the act of *sati* is glorified and in the other saving the widow is shown as evil. This is such a sensitive issue which could have handled more maturely but the makers choose to go with the depiction of ages-old traditional mindset whereas taking creative liberty in other aspects of historical facts.

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**Patriarchal Reflections in the Literary and Visual
Representations of the Mahabharata Women**

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Abstract: *The Mahabharata is one of the greatest epics of mankind. The epic is remarkable for its range of themes, characters, issues, polyphonic voices and ideological dissensions. The text is embedded with meanings of diverse fields such as religion, mythology legend, philosophy, law sociology, anthropology, ethnicity and human rights. The question of rights and entitlements is deeply rooted in the dichotomies between the privileged and the marginalized, the knowers and the doers, the good and the evil, the ruling class and the masses, the male and the female and the other sexes, the ideas of caste, class, race, creed thus making these concerns the pivotal points of discussion. The present paper attempts to re-visit and reorganize female subjectivity of historically underrepresented women, silenced by the patriarchal forces or misrepresented due to androcentric, heteronormative biases.*

Keywords: *Epics, gender, rights, entitlements, patriarchy, literary presentation, visual presentation, canonical male writings, female subjectivity, androcentric, heteronormative, biases prejudices.*

Introduction:

The epic *Mahabharata* with the stature of a cultural and a religious text continues to reign the minds and imaginations of the people. Its characters are symbolic presentations of all the goodness and evil in the world. The *Mahabhabharata* with its polyphonic voices and hermeneutic potential has inspired writers/artists in every generation. The myths of the great Aakhyan have been questioned and subverted for subliminal voices. The myths are presently being re-visited and re-interpreted to give voice to the disempowered, the marginal and the oppressed. Unlike the western world which adopted and proclaimed Human rights as inherent and requisite for dignified human existence only in the year 1948, the Indian epic *Mahabharata* dating 400 BC and 400 CE makes ample references to the question of individual rights versus duties early on. Being narrated to Arjun's grandson, Janmejaya, the narrative ascertains the true meaning of victory and the meaning of true Dharma. *Mahabharata*, a transhistorical narrative or metanarrative is deeply embedded in the Hindu culture and plays a seminal role in establishing the identity, values and norms for individuals on the basis of their gender, race, varna. This epic has been influential in constructing socially conservative meanings for individuals thus hampering their prospects of equal treatment or recognition. The text evidently dwells on the concept of Dharma and the war that is fought in the name of Dharma is a just war and is aptly described as Dharma Yuddha and the battlefield a Dharma kshetra or a field for the war of righteousness. The text ponders upon the multifaceted and elusive nature of Dharma and is also a seminal treatise on *Dharman*, which implies the maintenance of social and cosmic order, by performing Vedic rituals and sacrifices. The text is a synthesis of religious, political and philosophical systems of thoughts pertaining to Ancient India.

The text has inspired a multitude of people and there are numerous poems, plays, stories, folktales, critical works, screen adaptations, televised series, critical works, retellings and questionings from numerous perspectives. Ramdhari Singh Dinkar's *Rashmi Rathi*, Iravati Kurve's *Yuganta*, Pratibha Roy's *Draupadi*, Dharmveer Bharti's *Andha Yug*, Chitra Banerjee Divakaruni's *The Palace of Illusions*, Devdutt Pattanaik's *Jaya*, Girish Karnad's *Yayati*, Shivaji Sawant's *Mrutunjay*, Anand Neelkantan's *Ajaya: Epic of the Kaurav Clan*, M.T. Vasudevan Nair's *Bhima: Lone Warrior, The Great Indian Novel* by Shashi Tharoor, *Yajnaseni*

by Pratibha Ray, *The Difficulty of Being Good* by Gurcharan Das, *Draupadi* by Mahashweta Dewi, *Karna's Wife: The Outcast Queen* by Kavita Kane, Peter Brook's stage adaptation to Mahabharata, 1981 Hindi film *Kalyug* by Shyam Benegal, *18 Days* by Comic artist Grant Morrison, *Katha Amrito Saman* and *Nathabati Anathbat* by Saonli Mitra and the very famous 53 episodes of *Bharat Ek Khoj* produced by Shyam Benegal, besides Kathakali and other folk forms of dance and theatre showcasing *Mahabharata* episodes. Saonli Mitra's *Nathabati Anathbat* is a portrayal of the existential angst of Draupadi, who was wedded to five husbands yet remained husband-less after the dice game. The epic was telecast on Indian television in 94 episodes from 2 October 1998 to 24 June 1990 on Doordarshan. Produced by B.R. Chopra and Ravi Chopra, the epic retelling took the nation by storm. The script was written by Pandit Narendra Sharma and the plot was taken from various sources keeping in mind entertainment as the prime objective.

I

Vyasa's Women: Goddesses/Demonesses

Looking at the problematic representation of women in age-old classics, it is imperative that we question the ideology behind these enjoyable tales. We need to raise questions at the thoughtless reverence of the classics that have always placed men at the Centre of action: its mostly their aspirations, ambitions, jealousy and enmities that are at full play in the plot. Rituperna Sengupta in her article "7 Times in Mahabharata the women got their Due" writes: "May we never be held hostage by old narratives." Many male as well as female writers have tried to locate the historically oppressed women characters from the pages of the epics to draw attention to the life and predicament of women in those war-torn times.

Women in canonical male writings have often been presented in antithetical terms e.g. as Goddesses or demoness. They are either presented as heroic beings or as helpless distressed beings. Most of the female characters fulfill the 'Stri dharma' by conforming to the ideals of being a good mother, wife, daughter in law. Women showing resistance to patriarchal values and modes of life are often censored and reprimanded for their pugnacity. Examples are Amba, Draupadi and Kunti. The patriarchal system in India denies equality to women and clearly defies basic human rights in practice as well as in principle. In the Indian context, historically speaking, the predicament of Indian women needs to be traced from the perspective of their subordination since ages. Since times immemorial, their rights related to liberty, equality and dignity have been violated. The cultural oppression or the disempowerment of women through tradition, religion, ritual, customs has been responsible for their underrepresentation or near erasure from the history of human civilization. Madhu Kishwar demonstrates that "the subordination of Indian women is not by the factor of economic deprivation alone, but also the factors like culture, religion and custom."¹ The commercial cinema, the folk theatre, the television adaptations have given an immortal stature to the ageless classics thus leaving permanent imprints on our minds and imagination. Proverbs and sayings have emerged from the dialectics e.g. (Ghar ka bhedi Lanka Dhaye with reference to Vibhishan's role in the *Ramayana*) Even riddles, jokes and sarcastic references emerged from the various episodes of these epics . For example, look at the verbal jugglery achieved by Kavi Bhushan at the cost of Draupadi's honour lost in molestation, in the following remark:

सारी बीच नारी है कि नारी बीच सारी है।
सारी ही की नारी है कि नारी की ही सारी है।

Son of Arjuna and Soma, known as mighty Varchas, Abhimanyu is known to have entered, an advanced battle formation known as Chakravayuh. Similarly, other male characters from the text are known to be possessing superhuman prowess and through their functioning, the text covers discourses on kingship, statecraft, administration, interstate and foreign relations with experts like Yudhisthira, Karna, Vidura Drona, Kripacharya and most importantly Krishna at the helm of affairs, cleverly manipulating situations in his favour, a dubious embodiment of diplomacy. While the plot unravels male characters attaining all the glory and eminence through their involvement with the great war, women characters Gandhari, Kunti, Draupadi, Uttara and all the wives of the princes are subjected to immense grief . So the love for one's kith and kins is deeply internalized in them and hence the great loss. The text blatantly espouses issues of woman's chastity, virtuosity, sexuality, depravity and frailty in contrast with the privileged status of its men.

¹ Kishwar and Ruth 1985

II

The Mahabharata

The *Mahabharata* continues to inspire, quiz, intrigue, amaze, educate us despite its archaic status. We are quite aware that it belonged to several generations ago, yet we talk, discern, venerate, justify and reproach others in terms of numerous references from the *Mahabharata*. Our points of reference in our day to day conversations often involve direct and indirect reference to various episodes of the great epic. It is widely known that what is not in the *Mahabharata*, is not to be found anywhere else (Yannehasti na Tadkvacit). With almost 75,000 verses, the long narrative poem is seen as the most influential text in the formation of gender roles and social norms. The impact of the text is so deeply entrenched in the imagination of the people that the characters often become the positive and the negative role models for them.

In an attempt to 're-read' or 're-encounter'² the great book, one realizes that new meanings emerge with every new interpretation. Indians, blessed with a mythopoeic sensibility try to understand the various aspects of culture by imposing a pattern on their experiences which enables them in seeing resemblances or finding correlatives through the heterogeneity of human culture. As a classic, *Mahabharata* appears new, fresh and astonishing with every re-reading. Epics encompass tales of human valour, courage, wisdom and the accounts of kingship imbued with questions of honour and justice. Epics give us a journey through the length and the breadth of a nation comprising all the geographical details and its various inhabitants, their culture with vivid alacrity. The timeless mythological characters are a source of wonder and delight and at the same time make us question the realities of the time. The mythological stories with their 'covert' meanings surprise us, puzzle us, also make us question and re-situate their underpinnings. Presently, epics are re-visited in search of unheard voices or the inherent 'conflict'. While the claim to ubiquitous meaning is quashed in favour of the new 'insights,' a text like *Mahabhrata* can deconstruct the orthodoxical presentations and provide useful interventions in understanding the life and position of women in earlier days. As a postmodernist reading strategy, a text is seen as an endless sequence of signifiers which can have no definite meaning. Getting to the textual subconscious, an astute reader can find deeper meanings and significance thus adding to the polyvalence of the text. Hence, there cannot be a uni-vocal meaning of any literary text. The present paper journeys through the role of epics in cultural 'objectification' of women which is a violation of their rights to life and dignity. Since times immemorial, women have been accorded secondary roles in opposition to men who are represented as dominating and defining 'subject' relegating woman as merely the negative object or 'other' to man. The point of view of women is totally missing from the canonical writings by men and the women characters in these timeless tales seem to be contending for their space or descriptions of self-realisation, self definition and self assertion. With the discussions around human rights for all, it is important to question the images of women that have been promulgated by writers and further popularized by folk culture and traditions. These images of women have become steady foundations for various stereotypes, superstitions, biases, prejudices and cultural specificities. Hence to combat their pernicious impact it is imperative to question the authority and coherence of the great epics. The representation of women in literature has always been the most important form of 'socialization' since it provided role models to young girls and the acceptable versions of the feminine with legitimate feminine goals and aspirations. The idea behind a re-reading of classics is to dismantle the exploitative ideology of the dominant class, caste and gender in society. In order to re-construct the lost or repressed records of female experience, we need to pay attention to the re-writings on the classics for example, Chitra Banerjee Divakaruni's *The Palace of Illusions*. The *Mahabharata* myths have been extremely popular with all walks of life and have often been deployed as instruments of education and reform. However, the *Mahabharata* text is not a closed text as it has received numerous re-visions and interpretations from several ideological perspectives. The revisions have often imparted a central position to marginalized characters like Draupadi, Kunti, Gandhari, Eklavya, Uttara, Hidimba, Hiranyawati, Satyaki, Satyawati, Madhavi, Vishakha, Sharmishtha, Devyani, Uruvi, Adhirath, Damyanti, Amba, Ambika and Ambalika - characters who in their primary roles are women (married, widowed, adulteress, demons) co-wives, disciples, subaltern tribes who suffer through the crisis of identity, exclusion from the mainstream society, the vicious custom of bride price, stigma of unwed mothers, legitimacy of birth, oppressive institution of marriage, dubious politics of swayamvar, exchange, kidnapping of women of any caste and class by men of any order, rank and file, ethical questions and the propriety of Niyoga which is the convenient view of paternity where women's agency and consent is forbidden, bringing out the unjust impositions by patriarchy.

² Italian fantasist, Italo Calvino emphasizes that the Classics are better understood when they are re-read. He also said that reading a classic is akin to encountering the world for the first time.

The tumultuous world of the *Mahabharata* abounded in demonic desires, full-blooded jealousy, anger, pent-up rivalries, incest, molestation, rape culture where women and the lower castes were kept to the periphery and where the good as well as the evil was made to suffer and die.

How often we have admired Draupadi for her resilience, ready wisdom, presence of mind or problem-solving abilities. How many of us have perceived the prudence and rationality behind Kunti's decisions? The traditional versions of the text bring out the helplessness, insolence, arrogance and emotional demeanour of Draupadi whereas in a re-reading exercise she is to be identified as active, rational, tolerant, ambitious and creative. Shashi Tharoor has very pertinently contested the totalitarian regime and its ideological underpinnings through his insightful re-vision of the text for contemporary India. His Yudhisthira speaks to all those who have faith in pluralistic, democratic, egalitarian nation:

“Derive your standards from the world around you and not from a heritage whose relevance must be constantly tested. Reject equally the sterility of ideologies and the passionate prescriptions of those who think themselves infallible. Uphold decency, worship humanity, affirm the basic values of our people- those which do not change- leave the rest alone. Admit that there is more than one Truth, more than one right, more than one Dharma.”³

III Overview

The paper examines the representation of female characters across literary and visual re-workings of the master text over the years for their treatment to the popular characters for the masses. This exercise towards the establishment of a female tradition by re-visiting 'classic' women characters and reconstructing their canonical status. These women are engaged and suffocated in the patterns of patrilineal cultures and their desires and inherent talents are crushed under the severe demands of patriarchy. Vyasa's *Mahabharata*, with its host of female characters, provides an excellent opportunity to study the position of women in ancient India. Their wish to perform is taken over by the exigency to conform. In the case of Kunti, Gandhari and Draupadi, it's quite evident that their administrative capabilities are undermined and they are not valued as per their capabilities or core competence. They are entrapped in the roles of mother and wife and are systematically kept aside from participation in socio-political, economic or intellectual spheres of life. Women's passivity and submersion in the traditional roles of wife and mother results in their self-diminishment. They are denied 'aesthetic space,' whereby they are deprived of a voice, an opinion and a position in society. Women in India continue to suffer due to structural inequalities between man and woman and the cultural rationalization of the same is brought by the scriptures or age-old narratives like *The Ramayana* and the *Mahabharata*. It is only through a re-reading exercise that we can deconstruct the idea of 'Indian Women' commonly associated with a sacrificing, non-assertive, non-demanding satisfied being and trace her positioning in a system of 'difference.' In spite of the general improvement in the status of women in society, we realize that the cultural production of 'femininity' is largely enforced by religious texts and grand narratives. Elaine Showalter dwells on the cultural production of femininity 'Women like men are shaped by the country they inhabit, by their nation's language, history, literary canons, cultural mythologies, ideologies and ideals.' (Showalter:87) Religious and cultural prescriptions continue to influence societal and individual approaches to the status of women, both within and outside the household. In India women are socialized according to the Sita Savitri syndrome, which stresses on self-giving, asceticism, obedience and selfless devotion to their husbands. The Sati dimension of femininity tends to represent a woman dependent on man for her existence and identity. The alternative form or contrary concept to feminine i.e. 'Shakti' the power of the woman has practically vanished from the imagination of people in India. *Manusmriti* too has distinctly defined the role of woman as a wife, mother and daughter, she is always secondary to man. A woman who conforms to the norm is loved and protected; in opposite cases, notions of female disobedience are related with social degeneration and contribute to silencing any ideas of disobedience. (Smriti:39). Within the ambit of one lakh verses, it is not difficult to scout out riveting accounts of the marginalized who have been side lined by the dominant discourse i.e. the feud between brothers for kingship and empire. Karna's ambivalent status as sutaputra, Eklavya's guru dakshina to Dronacharya, the heart wrenching details of the burning of the Khandavaprastha thereby resulting in the annihilation of local tribes and the animal world with the destruction of biodiversity, the sacrifice of Ghatotkacha during the battle of Kurukshetra, the disrobing of Draupadi. The enforced motherhood on Gandhari and Kunti and many more instances.

³ Shashi Tharoor. *The Great Indian Novel*. India:Penguin, 1989, p.418.

The classical writings of ancient India clearly explain how Indian culture, tradition and religion determine and construct 'womanhood' or outline the concept of an 'Indian Woman'. Kumkum Sangari and Sudesh Vaid have aptly observed in their book *Recasting Women* that womanhood is often part of an asserted or desired, not an actual, cultural continuity. "Femaleness is not an essential quality. It is constantly made, and redistributed, one has to be able to see the formation of femaleness in each and every form at a given moment or in later interpretations, and see what it is composed of, what its social correlates are, what its ideological potentials are, what its freedom may be."

Kevin Mc Grath studies some of the woman heroes of the Mahabharata and observes: "Women in epic Mahabharata, more than male heroes, speak what is considered to be social truth: what is right for Ksatriyas and what constitutes good behaviour. They are satyavani, 'speakers of truth' or dharmakarini, one whose conduct is dharmic'. (Mc grath 187) while women enjoyed and cherished respect as wife, daughter, mother and daughter in law, their prime position was due to their capacity to produce male heirs for the kingdom. Although women like Kunti, Gandhari and Draupadi are admired for their speech and expression in for being well articulated with the law and the policy matters , yet their freedom to express should be seen as an aberration as an exceptional right given only to high caste Hindu women, but even among the high caste more particularly kshatriyas, this right is accessible only to those in high rank or senior in age. The rank and social prestige of women is again determined by the social position of their husbands, fathers and sons. Women in their limited rights could not command or instruct on ritual procedures. Brahmins received highest reverence from the different sections of society, highest from the Kshatriyas. Sa 2002:155, in his study of the twentieth century Drama, observes, that "Draupadi and Kunti safeguard caste honour, an exaggerated concern...Kali/Draupadi and Kunti , like the women who play their parts , are good Kshatriya women."

The text also mentions the exchange of women and slaves during conquests and peacemaking settlements. During the Rajsuya yagna performed by Yudhisthira, Duryodhan was in charge of the duty of receiving presents from the assembled kings and enviously describes the wealth of Pandavas :

"The sudras of Bharukaccha brought as their full tribute a hundred thousand slave girls from Karpasika, dark, slender, and long-haired decked with golden ornaments." And also how Yajnasena presented fourteen thousand serving girls and ten thousand male slaves with wives to Parthas for the sacrifice. The women characters in the narrative are remarkable for being the creative force for their families, clan, dynasty, who bring the positive and the negative together, who bind the good and the evil despite unbridled contestations.

All the women characters in the *Mahabharata* are marked by a powerful and destructive sense of defiance. The perils of self-enchancement, violence and aggressive self-hood find their culmination in Gandhari's curse to Krishna and the overall destruction of his legacy. The narrative clearly portrays in a metaphorical way how women bear the brunt of militarized concept of security. Women have always been the spoils of war; they are widowed, raped, trafficked, murdered, sold as slaves and displaced at the end of wars.

The narratives give a peep into the women's world in the war-torn times.

Contrary to patriarchal admonitions, women character subvert the gender roles and challenge the diktats of patriarchy by refusing to stay within the enclosures. These characters are the embodiments of "historically victimized woman subject" who recognize the exploitation and oppression by patriarchy and struggle to break this oppressive system. Thus, the various women characters of the *Mahabharata* break the ideological conditionings and feel empowered by using their intellectual faculties, incorporating the perspective of the marginalized in a duty bound manner and also by claiming their individual rights.

XII

The airing of Mahabharata on the television was a historically important moment as the Indian political scene too was caught in feuds at this time and the Indian masses could relate to the factions fighting for dominance with mythological presentations. There were Dronacharya, Kripacharya, Bhishma Pitamah, Arjun, Yudhisthira, Dhritrashtra, Duryodhan and Krishna in Indian political system too and the masses felt gratified to meet their heroes through their screen avatars. The gaudy sets, the unrealistic character portrayal, the rough costumes, the extreme dramatization of certain episodes resulted in responses that varied from comic to awe inspiring to repulsion and detachment too. The emotional and psychological impact of the mythical retelling was deep in the psyche of the people. The screening brought people of all walks of life together. While the streets of cities, villages, towns bore a deserted look during the telecast, people warmly hosted their friends, relatives and neighbors for a public viewing of the great epic. The B R Chopra version inspired many retellings on television but none could match with the success of the predecessor. Hence the expectation was renewed

with every retelling. Two versions by Sun Networks and by Star have tried to fill the gap with better technical effects and modern casting. But the treatment of the subject has been stereotypical with all the screen adaptations. Most of the resisting women are invisible or merely hinted at. It's mostly the world of heroes who are joined by faceless heroines. Except some scintillating scenes such as swayamvara scenes, Draupadi's disrobing, Gandhari's wailing, women's role and speeches don't carry much weight. The visual representations abide in showing violence, hatred, animosity among ruling kings, demons, supernatural creatures, and dysfunctional relationships. Despite the misrepresentation of the original, the mythological screenings on televisions have regaled millions. Bad visual effects, bad actors, inappropriate handling is not so much of a problem as the dishonest portrayal of women characters but that is largely due to the orthodox readings or common representations. It is, therefore, important to look at the lives of the marginalized characters for screen adaptations to give a fair treatment to the mythical characters.

Conclusion:

Literature is a mirror of society and, in every age, writers, artists are endowed with a mission to protect and preserve the interest of the largest number of people. They are looked upon as 'conscience keepers' who can vociferously speak in favour of equality, justice and freedom bringing respite from slavish, biased and sponsored doctrines. The canonical mythological texts have done a lot of harm to women in society by creating role models in antithetical terms on Devi/ Danavi model. It is, therefore, imperative to locate the 'historically suppressed' women from the subconscious of the male canonical writings and give them enough respect and recognition for their capabilities and intellectual worth. It is therefore, required of readers of mythology to consciously challenge the stereotypical images of women promulgated by Metanarratives. It is by giving space to the long-suppressed voices of women and the other suppressed characters by looking beyond the original narrative in the form of re-workings, adaptations, visual presentations that the status quo can be challenged. It is only through the rewriting of epics that we can counter the covert sexual biases written in a magnum opus like *The Mahabharata*. *The Mahabharata* should be read not for the eulogistic accounts of male exploits, but to counter the androcentric, monologic discourse under patriarchy and hierarchical dominance and to attain inclusivity for the subaltern tribes, women, and other peripheral elements.

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**Khah Language and its Documentation:
An Ancient Language Spoken in Jammu and Kashmir**

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Abstract : *This article is intended to explore the history of an ancient language Khasha or Kashaili or modern Khah. Presently this language is spoken across the Chenab Valley and in other districts of the Union Territory of Jammu and Kashmir. The historical records of the people (Khasas) who speak Khasha or modern Khah language can be traced from some ancient books. It is understood that this language was spoken along with Indian ancient languages like Sanskrit, Prakrit and Persian. The history of the people is the history of their language so the history of the Khasha or Khasas people is an ancient story mentioned in the Mahabharata, Puranas and in other historical books. The documentary evolution on the Khasha or modern Khah starts from the mid of the twentieth century and in twentieth first century. There are some documentary proofs written by local writers and few non local writers about this language. Linguists like Bailey, George Grierson, Bright Bill, Turner, Iqbal Naik, and Nazir Dhar have contributed to this language. Today it is found that local writers, scholars, and poets have started working on it. The expansion of the Khasha or modern Khah language is vast and it has more than two lakh speakers.*

Keywords: *Khasha, Language, History, Document, Linguists, Expansion, People.*

Introduction :

“The Chenab valley is consisted of three districts like Doda, Kishtwar, and Ramban. The Chenab valley is one of the hilly and prone area of Jammu and Kashmir state.” (Sohil Muzamil, Khah as Rural., PP 190) The territory of Jammu and Kashmir is multilingual and multicultural and it is one of the most unique regions in respect of history, language and culture. The Khasas tribe or Khasha people were living in the Peer Panchyal areas of the Himalayan range. Today it is much explored that Khasha or modern Khah language is an ancient language used by Rajputs. Historically it has been mentioned in the *Rajatarangini*, *Puranas*, *Epics*, and in most historical books that Khasha tribe had ruled from Nepal to Kashmir Valley and particularly the areas like Doda, Kistawar, Ramban, Rajouri from the Chenab Valley to the Kashmir Valley.

History :

Sometime in the 3rd millennium BC, peoples known as the Aryans began migrating from Central Asia into India, and eventually spread across all of North India from Pakistan to Bengal. One Aryan group called the Khasha settled in the mountain region between Kashmir and Nepal. (Brightbill & Turner, Year of publication, PP 7)

The history of the Khasas is an ancient history and they are also known as an Aryan group who came from Central Asia to India and were nomads. Their literature is called Rig Veda, and they

worshipped supreme God and small Goddess. This tribe is also known as Aryans who expanded their empire and captured the valleys of Ganges and the Jamuna and later to include the whole of Northern India. History is the store house of facts about people, their language culture, traditional custom, and values. The history of Khasas tribe is mentioned in *Mahabharata* in the English version by Roy on page number 22 and 253 as warriors and had fought Kurukshetra war with Cauranas defeated Koles. In the *Puranas* the Khasas tribe is mentioned on page 479 in the eleventh Puranas. Sharma Megha in her article *The Region of Kashmir in Ancient Literature with Special Mention to Tribes* describes that the Khahsa tribe is an ancient tribe whose kingdom was spread over Asian Continent in ancient India.

Geographical Expansion of Khasha or Khasas People

Khah speaking people have also settled in Mumbai, Delhi, Bhopal, Chandigarh and Uttar Pardesh. Besides Khah speaking people have migrated to Saudi Arabia, Pakistan, England and USA also [...] The main town of Banihal, Ramsoo, Khari, Ukherhal and Ramban are permanently inhabited by Khah speaking families [...] The whole of Pir-Panchal range from Tunnel Top to Patni Top and even beyond this is inhabited by Khah speaking people [...] (Sohil Shakeel, *The History of Panchali (Poguli/Khah) Language and Its Areas*, PP 475)

Khasha tribe was considered as warriors and they had ruled the vast geographical expanse of Himalayan range. It is mentioned in *Rajataragini* written by Khalana during 11th century, it is also mentioned in different historical books that the Khasha tribe had ruled from Nepal to Kashmir (citation needed). The geographical expansion of Khasha tribe was expanded across the Chenab Valley and in some districts of the territory. Today people are mainly living in district Ramban, Doda, Kishtawar, Rajouri, Reasi, Udhampure and Anantnag. Khasha people have migrated from district Ramban erstwhile of district Doda to different districts of the Union Territory of Jammu and Kashmir. Migrant people are living in Srinagar, Kulgam, Anantnag, Jammu, Udhampure, Reasi, and in other parts of the country like Delhi and Mumbai.

Language

“Some of these commonalities may come from the Khasha language, which was spoken by the earlier inhabitants of the region. Other shared features are due to the influence of the Rajputs.” (Grierson 1906, P 373). This language belongs to the Indo Aryan group of languages interpreted and analyzed by the most of the historian, linguists, and scholars in this context. Grierson in his survey in 1906 stated that Khasha language is spoken by the Khasha tribe the early inhabitants of this region. This language has many commonalities with the Pahari languages of today. He describes that the habitants were Rajputs whose language was Khasha whose common features have been found in other Pahari languages of this region. “[...] The Khashas spoke an Old Indo-Aryan language related to Sanskrit.” (Britbill & Turner, 2007, P 7) Khasha or Modern Khah is an ancient language spoken in Chenab Valley since Khasha or Khasas tribe inhabited this region. There are various forms of literature available in Khasha or Khah language like we have books on phonetics, books on history, poetry, prose, short stories, folksongs, folklores, and some work is also found on the grammar. Linguists Brightbill and Turner in their book titled *A Sociolinguistic Survey of the Dogri Language, Jammu and Kashmir* published in 2007 describes that some of the common features of Khasha modern Khah language are found in all Pahari languages spoken in the territory of Jammu and Kashmir. “In all these areas Khah is used as main language and the interesting fact is that the speakers of other languages are using this language too.” (Sohil, Khah 2016, P 190) According to Sohil Muzamil (citation) in a research paper titled *Khah as a Rural Dialect Spoken in Chenab Valley*, that Khah language is mainly spoken in Ramban, Kistawar, erstwhile of Doda district and it is an ancient language of these people. Sohil Shakeel (citation) in his article “*The History of Panchali (Poguli/Khah) Language and its Areas*” states that this language is spoken in the vast geographical expanse of the territory of Jammu and Kashmir. Sohil Muzamil (citation: page number) in another

article discusses that this language is “the most frequent language spoken by the people of this area is Khah which is the mother tongue of the people of tehsil Banihal, tehsil Khari and tehsil Ukerhal”. It is obvious that this language is spoken across the Chenab Valley and in many parts of the territory of Jammu and Kashmir.

Documentation of the Khasha or Modern Khah

- Linguists
- Writers
- Scholars
- Poets and Singers
- Prose Writers
- Folksongs and Folklores
- Translation Works

The evolutionary phase of writing on Khasha or modern Khah starts in twentieth century by some foreign linguists Bailey and George Grierson and some local writers have started contributing this language since 1970 and afterwards. It is also examined that some foreign and native scholars have worked and are working on this language. We have some contributions highlighted in the followings.

❖ Contribution by Linguists and Local Authors

We have some research works done by the linguists and by some scholars on Khah language. There are some linguistic surveys conducted by institutions and by some linguists on Khasha or modern Khah language and some books have been written on Grammar and on its phonetics system. Which are mentioned in the followings:

- *The Languages of the Northern Himalayas: Being Studies in the Grammar of Twenty Six Himalayan dialects.* By Grahame Bailey, 1908.
- *Survey of Indian Languages* by G.A Grierson 1906. It is called *Linguistic survey of India.* Mention in which specific volume the data related with Khah language is presented?
- *The Linguistic Classification of Kashmiri.* By?
- *The Dialects of Khasali Group* by Varma Siddheshwar, 1938.
- *Pahari and Other Tribal Dialects of Jammu* by Koul PK, 2006.
- *Linguistic Survey on Kashmiri Dialects Part 11,* 2012.
- *Himalayan Languages and Linguistics: Studies in Phonology, Semantics, Morphology and Syntax.*
- *A Note on Khah Morphological,* by Nazir Ahmed Dhar, 2013.
- *Aspects of Kashmiri Linguistics* by Omkarnath Koul.
- *A Sociolinguistic Survey of the Dogri Language, Jammu and Kashmir.*
- *Mallo Nakwoon Tanqeed Te Tehqeek* by Prof Shad.
- *Phulhaar* by Naik Hussain, 2017.
- *Phonetic System of Language (Pogali Zubaan Ka Sutiyaati Nizaam)* by Mohd Iqbal Naik 2005.
- *Phulwan Goosh* by Masror Ghalum Abass, 2008.

Provide complete references of all the books and also mention brief literature review of the same.

Research Articles by Mohd Muzamil Sohil

- ✓ *Usage of Verb in Khah Dialect,* 2016.
- ✓ *Original and Inherent Name of Kashmiri Dialect,* 2017.
- ✓ *Khah as a Rural Dialect Spoken in Chenab Valley,* 2017.
- ✓ *Case Study on Khah Language,* 2020.

- ✓ *English and Khah Language: Philological Study across Chenab Valley Jammu and Kashmir*, 2020.

Provide complete references of all the articles and also mention brief literature review of the same.

Research Articles by Shakeel Ahmed Sohil

- ✓ *The History of Panchali (Poguli/Khah) Language and Its Areas*, 2017.
- ✓ Influence of Persian on Panchali (Poguli/Khah) Language, 2017.
- ✓ *Phonological Study of the Panchali (Poguli/Khah) Language*, 2017.
- ✓ *Sanskrit Elements in Panchali (Poguli/Khah) Language*, 2017.
- ✓ *Rasmul Khaat* (The Alphabets of Khah Language) 2018.

Provide complete references of all the articles and also mention brief literature review of the same.

❖ Poetic Works and Singers in Khah Language

It is found that in Khasha or modern Khah language, there are poets and some young emerging poets have contributed rich literature to this language. We have some poets and their beautiful poems mentioned below: Some poems by Hussain Naik published in 2017 in a book titled *Phulhaar*. i, Khah Zubaan, ii. Anul Haq, and iii, Moen Watan. Masrar Ghalum Abass, his poem have been published in *Pholwan Gosh* in 2008, a, Jigar Jaan. b, Bewafa. c, Yadaak. d, Bajwal. Some poems by Iqbal Naik (a linguist and a poet) in Khah language are: a, Ihna Mazar. b, Dard Mohabat. c, Lokzan. d, Saqi Nama. Some poems written in Khah language by Mohd Sharief Malik are: a, Corona Virus, b, Jordros Jord. c, Duniya thi Tarani Doo Bye Ho. Ghalum Mohammad Bali a poet has written several poems like a, Ramban Zela Seon Puraon Naam. b, Ajaok Nawjawaan Zindigi. c, Khari Seon Pore Naam. d, Khah Zubaan thi Aseye Zindigi. M M Sohil is scholar and poet of Khah language, he has written some poems and a beautiful satire in Khah language. His poems are Raey Gamat Mohabat and Dostan Tanaz. Hashmatullah is a young poet who has written some beautiful poems like: Madhari Zubaan and Kerri Haq Ada. Ghalum Mohd Sohil, Naik, Farooq Nadim, Bulbul, Abdul Latief, Bulbul his book *Gulistan Neel* in which Bulbul Latief has published number of poems and songs.

What's the significance of these poems? Where are they published? Dates?

Apart from above discussed documentation works in Khah language we have some folklores, prose works, and folksongs. We have poets and singers like Ameen Banihal - singer and poet, and Abdul Majeed - poet and singer, some young new generation poets are Nazir Bali Neel, Ameen Madnihally, Mushtaq Neelvi, Sharief Sheria, Rahi Shakeel, Ghalam Nabi Bulbul from Khari, Hamraz Shahbaz, Raja Hussain Sohil, Yousef Khari, Ahmed Aijaz Naik, etc. There are other forms of literature available in Khah language which is required to collect and explore. We have Khah folksongs, Khah folklores, Khah stories, and Khah myths, since the tribe migrated from Asian.

❖ Prose and Translation works

In the twenty-first century some writers have contributed towards the prose literature in Khah language. We have some prose works by writers in the Khah language. Purdah, Moen Watan, Gulistan Neel, 40 Hadiths, Teprari, Kut Karam, Armaan, Shaaman, all these prose works have been published in a book titled *Pholwaan Gosh* by Masrar Ghalum Abass in 2008 Kohistan Bazme Adab. In Khasha or modern Khah language we have writers and translators likewise, Madni Nazir Ahmed who has deliver lectures in Khah language which are available on YouTube Channel "The Khah World" created and run by Idrees Ahmed. It is examined that there are other writers who translate Urdu, Arabi and Khah languages into English and English Urdu into Khah language are: Naik Mohd Iqbal Urdu, who translates, Khah, and Urdu into English and English and Urdu into Khah, Madni Nazir Ahmed an Islamic scholar who translates Arabic language into Khah and Urdu language, Sohil Mohd Muzamil a scholar and a poet, who translates Urdu and Khah languages into English language, and Sohil Skakeel a scholar and a poet who translates Urdu, Persian, Khah into English, Urdu, and Khah languages.

Methodology

In this research article descriptive and analytical method of research is applied to find out the facts regarding the history and documentation of Khasha or modern Khah language. Books, research papers, and linguistic articles written on Khah language have been collected in order to verify the history and documentation of this language spoken in the Territory of Jammu and Kashmir.

Conclusion :

It is understood that the people living across Chenab Valley and in the territory of Jammu and Kashmir have different languages and dialects but the Khasha or modern Khah language is an old language of Khasha people. The history of Khasas or Khasha or modern Khah tribe and their language is as old as the Indian civilization in Himalayan hilly areas. This research article is taken to give insights to the readers about the Khah language, Khasas or Khasha tribe which find the mention in the great Vedas, Epics, Puranas, and other famous historical books like *Nilamata Purana* and *Rajataragini* etc. It is concluded that research work is in progress on the Khah language and on its documentation. This study analyzes that Khah language is spoken along with the ancient Indian languages like Sanskrit, Prakrit, Hindustani (Hindi), and Persian. This documentary work on Khah language explores that this language needs intensive research work and fresh experimental approach to find out discovering facts regarding origin, root, history, and to progress and preserve the Khah language.

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Society'.

**Role and Impact of Media on the Present Society with Regard to Health, Education,
Economy, and Employment**

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Abstract: Media, be broadcasting, print, or social, aim to disseminate information of political interest, sports, entertainment, environment, wildlife, or education, targeting general or a specific audience to make them aware of the current events or happenings. Media may play a significant role in the construction or destruction of a society, affecting people's life positively or negatively. The present study tries to focus on the role, ethics, expectations, and accountability of media. Besides, it also attempts to give an account of the impact of media on the present society with regard to health, education, economy, and employment of the nation.

Keywords: Role and impact of media; health, education, economy, employment.

1. Introduction:

The term Media has been derived from Latin Plural of Medium, and in practice, it is treated as a collective noun for TV and Radio (*Oxford Lexico*). Media is referred to as multiple communication channels, disseminating information relating to education, politics, entertainment, fashion, technology, sports, wildlife, and environment to a specific or a general audience. When the message is dispersed to a large audience, mass media employs one of the multiples media methods or technologies such as broadcasting, print, and social (internet).

Media, on one hand, being considered as the fourth pillar of the state after the legislature, executive, and judiciary, can play a significant role in the development of the society when it abides by the ethics of journalism, where it has some specific roles and accountability for the society of a nation. On the other hand, if it fails to do so, it may negatively affect not only the society of a nation, but the nation as a whole suffers, concerning health, education, employment, and economy. In other words, the positive role of media brings prosperity to the nation, be it in the sector of health, education, economy, and employment.

2. Objectives of the Study

The objectives of the study are as follows:

- To intend to talk about the role, ethics, expectations, and accountability of media in the society, causing the overall development of the nation.
- To give an account of the impact of media on the present society with respect to health, education, employment, and economy.

3. Types of Mass Media:

According to Andrew Mark (citation), there are five types of media which are as follows:

- Broadcasting media: It delivers messages like audios, videos, recorded content, film, music, news of politics, entertainment, environment, education, and wildlife, using Radio, and TV.
- Print media: Newspapers, comics, magazines, books, and articles are part of print media
- Movies: Movies are watched in theatres, cinema halls, and at home using TV

- Internet: It is the fastest source of media, which can deliver messages quickly across the world, using social websites. This has become a means, through which one can easily get connected with the world.
- Games: They are forms of media, and presented through game apps, which can easily be downloaded on mobiles (Mark. Andre).
- Digital media: It transmits information such as emails, chats, audio-videos, via mobiles, projectors, LCDs on social websites, using an Internet connection.

4. Ethics of Media

Principles of media ethics play a vital role in disseminating information unbiased and transparent. Ethical Journalism Network (EJN, citation) describes five significant principles of media ethics which are as follows:

- **Truth and Accuracy:** Striving for accuracy and truth are the important key elements, making the information accurate and true, which can only be achieved by presenting the relevant facts and been investigating them well.
- **Independence:** Journalism should strictly be taken as free voices with zero influence. Journalists must not formally or informally seek favor of any groups, be it political, cultural, regional, religious, corporate, and national.
- **Fairness and Impartiality:** Authentic news possesses a fair, unbiased, neutral, and balanced story with a particular context.
- **Humanity:** News should be presented with carefully chosen words without hurting anyone's sentiments even the news is hurtful.
- **Accountability:** A journalist must be considered as accountable for what he/she is delivering. Being mistaken, he/she must take accountability, correcting back the information sincerely and not cynically.

5. Media's Impact on the National Development with Respect to Health, Education, Economy, and Employment

Media plays an important role in the construction of the nation with regard to health, education, employment, and economy. A brief account on the role and impact of media in the health system of the nation is given below:

a. Role and Impact of Media on the Health of a Society

Although electronic media has been assumed playing a positive role in disseminating information via Radio, television (TV), mobile phones, video games, computers, tabs, and LCDs, helping children entertain, educate them, and develop their cognitive skills, it could also demonstrate negative impact on the social behavior and cognition of children. Also, social media particularly have some serious effects on the minds of children, distracting them from their studies and pushing them in reading and watching inappropriate component available online, which cause a great influence on children's health like to drug addiction, smoking, change in sexual behavior, and loose temperament, leading them in fights. Especially, in the Covid19 Pandemic conditions, students are expected to take education online, which might have an adverse impact on children's health.

However, the media may play a profound role in the betterment of the health of the society by broadcasting health-related awareness programs on a priority level like it does spread the news of politics, business, entertainment, sports, and others on a daily basis. Gary Schwitzer (2004, Page Nu.?) says, "Journalists have a special responsibility in covering health and medical news." Journalists must be considered accountable for analyzing the public health care system of the government with respect to whether health care is covering all the people regardless of their income, religion, and region and whether the services covered in the system are fulfilling the needs of the people.

b. Role and Impact of Media on the Education of a Society

As an integral part of society, education teaches people how to behave and act in particular circumstances. Digital media proved to be effective and fruitful for children for getting an online education, replacing papers, books, and pens by presenting knowledge through TV, Radio, tabs, computers, mobiles, and LCDs, using the internet. In the present Covid-19 pandemic condition, educational institutions have been closed and students are stopped to take classes physically. Hence, students have been encouraged to attend classes online, complete their homework, submit their assignments, and take tests on the portal of their institutes. This system, on one hand, brought easiness and comfort for teachers and learners. On the other hand,

it also gave some negative impacts on them, affecting health of children because of using technology in imparting knowledge.

c. Role of Media in Creating Employment and Developing Economy of the Nation

Free and fair media have a considerable impact on developing the national economy, creating employment in every public and private sector like it happened in Hungary and Poland. Whereas, impartial broadcasting led to negatively affect the national development of Ukraine (Coyne, Christopher J. and Leeson, Peter T. full citation). Media can relatively form a good relationship between industrial and commercial performances by maintaining transparency in reporting and coverage of the news. Fair journalism leads to the construction of the state, which is likely in a position to study, investigate, and report any story with no discrimination at any level be it sociopolitical, regional, and religious. World Bank reports, "The media can expose corruption. They can keep a check on public policy by throwing a spotlight on government action. They let people voice diverse opinions on governance and reform, and help build public consensus to bring about change" (World Bank, 2002, Page nu). Such journalism leads to the economic development of the nation, increasing employment and creating abundant job opportunities for the national graduates and laborers.

6. Conclusion

The present study intends to give an account to the media, be it print, broadcasting, digital games, movies, websites, their ethics, accountability, and their role and impact on the development of the nation with regard to public health, education, economy, and employment. Using digital media, information communication technologies (ICTs) on one hand, it positively helped millions of students in imparting education online across the globe, particularly in the Covid-19 pandemic condition, on the other hand, it also affected children's health.

Free, impartial, and fair journalism, where a reporter is privileged to work on a report independently and honestly with having no influence of the government or any corporate, regional, religious, and political parties, can only demonstrate sustainable growth and development of the state which leads People in the society get benefitted with good health care system, secure jobs, and feel prosperous.

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**Impact of Social Media and Electronic Media on Education in India
(Special references in Haveri)**

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Abstract: *The present studies explore the impact of social media and E-media on education, a 21st century platform and a tool to help nation and it's easy to create, exchange idea and information. Today's situation a social media and E-media, it is difficult to determine the impact of social and E-media on the student academic achievement. But it is essential to study how new technologies aid for the teaching and students education, the objective of this research is to identify the how social media and E-media impact on education or to student academic achievement. Technology is carrying rapidly from year to year, as a result of this growing interest, various research studies are available concerning the impact of social media use on student learning and engagement. Kinds of social media, such as Twitter, Instagram, Zoom, google meet and Flickr, have become an integral part of daily life of people. This paper is a review of what? Using a systematic approach and study to social media and electronic media how much helps on education in India. The Questionnaires were distributed through Facebook and E-mails, to find out whether social media impact students education or not. The findings indicate that there is no relationship between social media and student education.*

Keywords: *Student education, Social media, Education, Academic achievement and Development.*

INTRODUCTION:

There are many definitions for social media and E-media. Cambridge dictionary defines social media as "forms of media that allow people to communicate and share information using the internet or mobile phones." As we know, the name indicates E-means electronic devices a computer –based technology that facilitates to share the ideas, information and the making networks and communicate. Social and E-media make easy to communication between people very interesting such as text, video, photos and conferences etc. Student and teacher engage with social media via tab, Phone and computer via software or application (Zoom, Go to Meeting, Google meet, cisco, YouTube etc.) Therefore, they must be well educated to be able to impact this world and make India a better country on the international roadmap. Therefore, this research has conducted about the different areas they must be exposed to use better education. This research aims to identify the frequency of student's social media and electronic media usage, and whether it has any impact or effect on their educational achievement.

When the words of social media are bring up immediately think of interference and negative though but actually ICT is helps to education system while there are several benefits of using the teaching and learning methods. Now-a-days in the era of globalization, students' lives are more and more influenced by the electronic media. How and why it is important.

LITERATURE REVIEW:

Nia Crawford, Loebig in their research on “How Does Social Media Effect Youth?” (2015) stated that social media like a coin have valuable and harmful impact on the youth. It helps youngsters to flourish and grab downward, hence youth has to be careful. Youth connect with many people and promote themselves in their career. Social media helps youngsters to share their opinions with others.

Paul Kirschner and Aryn Karpinski (2010) define Facebook and other social network sites as an online directory that allows people to find their friends, family and colleagues through looking them up on social network sites Curtis (2013) states that teens all over the world are starting to lose interest in the use of Facebook and are using Snapchat, Twitter and Instagram.

Victoria Rideout states that, among the younger generation, the time they spend on social media, what she calls ‘entertainment media’ is “more than twice the average amount of time spent in school each year.” (Rideout, 2012, p. 5) She also adds that an American child spends on average seven and a half hours a day just for having fun on the media, not only that, but they multi-task, between all the different media they use. For example, they can be listening to music, sending a tweet and also posting on Facebook. Rideout says, that since social media is seven days a week, unlike school or having a full-time job, over the years the amount of time one could spend over the internet “has exploded” (Rideout, 2012, p. 5).

Kuan-Yu Lin and His-Peng Lu (2011) applied network externalities and motivation theory to understand the usage of Social Networking Sites among college students. After conducting an empirical research involving 402 samples, using Structural Equation Modelling (SEM) Approach, Lin and Lu (2011) found that “Enjoyment” was the most influential factor for the increasing usage of Social Networking Sites among the college students.

OBJECTIVES:

- To study the purpose of using social media
- To check the impact of social and E-media towards education
- To find out level of trust over the information received from different social networking sites
- To find out the various types of social problems that is discussed over many other social networking sites
- To offer suggestions on educational use of social media in the right way

RESEARCH METHODOLOGY:

Researcher have used structured questionnaire and a four point balanced likert scale for measuring Impact of Social Media and Electronic Media on Education in India. Primary data was collected from respondents of Haveri through a questionnaire designed for a sample of 300 respondents by using the survey method. Random sampling method was adopted by the researcher and selected the samples. The data collected from the respondents are coded, tabulated and percentage analyzed.

Secondary data was collected from the available literature, journals and web search wherever necessary. The Questionnaire method was chosen for its versatility speed and cost benefits. Due to shortage of time the researcher has used only descriptive statistical and percentage to arrive at findings and conclusions.

ANALYSIS :

1. Presentation of Demographic Data

Table 1: Distribution of respondents according to Faculty

Faculty	Frequency	Percent (%)
Arts	70	23
Education	51	17
Social Sciences (Commerce)	64	22

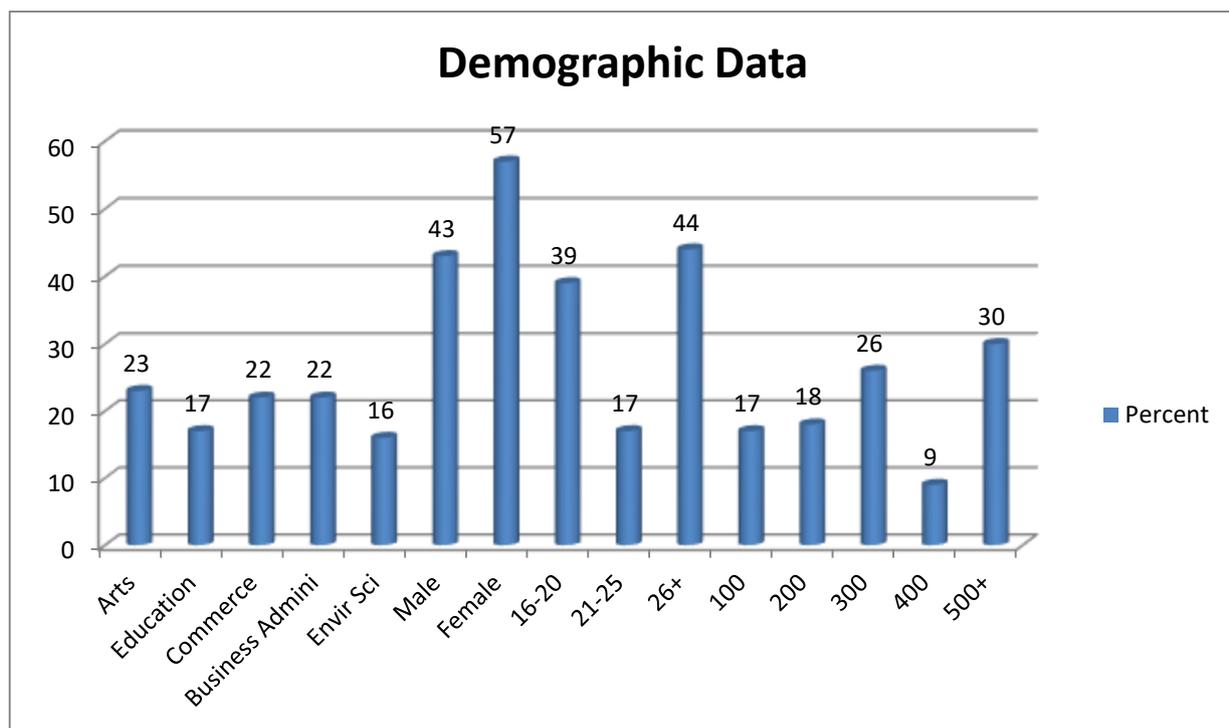
Business Administration	67	22
Environmental science	48	16
Total	300	100.00

The table shows the distribution of students from the selected faculties as follows: Arts 23 %, Education 17%, Social Sciences 22%, Business Administration 22% and Environmental science 16%.

Table 2: Presentation of Demographic Data.

Sex		Frequency	Percent %
	Male	130	43
Female	170	57	
Age	16-20	117	39
	21-25	51	17
	26 above	132	44
Level	100	51	17
	200	54	18
	300	78	26
	400	27	9
	500+	90	30

The table shows the demographic data of the participants: 43% of the respondents were Male and representing 57% were Female; 39% of the respondents were between 16-20years, 17% represents were between 21-25years, and 44% represents were between 26years and above; 17%of the respondents are from 100 level, 18% from 200 level, 26% from 300 level, 9% from 400 level and 30% are from 500 level



Analysis of Research Questions

Research Question 1: To what extent would student addictiveness to social network influence their academic performance?

Sl.No	Statement	SA	A	D	SD	Mean	SD
1	Addiction to online social networks is a problematic issue that affects my academic life	191	80	21	08	75	348.9962
2	Online social networks distract me from my studies	135	95	70	-	100	202.5051
3	Hours spent online can never be compared to the number of hours I spend reading	168	69	52	11	75	293.4627
4	There is no improvement in my grades since I became engaged into these social networking sites.	65	50	86	99	75	67.19313

The majority of the participants' response Strongly Agree that Students' addictiveness to social network has a significant influence on their academic performance.

Table 4: Does the check the impact social and E-media towards education that the students are more exposed to influence their academic performance?

Sl. No	Statement	SA	A	D	SD	Mean	SD
1	Usually have unlimited access to Facebook and this has affected my academic performance negatively.	75	203	12	10	75	282.3973
2	Engage in academic discussions on twitter and this has improved my academic performance.	167	53	49	31	75	290.7381
3	Make use of whatsapp to disseminate knowledge to my class mate.	80	140	75	05	75	183.5472
4	Solely rely on information gotten from Wikipedia to do my assignments without consulting other sources.	224	41	12	23	75	422.2799

The table clearly shows that Wikipedia is impact social and E-media towards education that the students are more exposed to influence their academic performance

Table 5: Use of Social Media and Students' Academic Performance

Sl.No	Statement	SA	A	D	SD	Mean	SD
1	The usage of Wikipedia for research has helped improve my grades.	85	171	33	11	75	235.9526
2	Engaging in academic forums on yahoo reduces my rate of understanding.	20	11	187	82	75	156.1503
3	Use materials gotten from blogging Sites to complement what I have been Taught in class.	167	51	25	57	75	294.4407
4	Will not perform well in my academics even if I stop using social media.	64	40	101	95	75	74.2355

The most of the response Strongly Agree that Use of social media has significantly influence on the academic performance of the students.

Table 7: To find out level of trust over the information received from different social networking Age Usage of Social Media

Sl.No	Statement	SA	A	D	SD	Mean	SD
1	Age has impact on the use of social media.	128	99	16	57	81	225.850245
2	Social media become boring has I grow older.	17	252	21	10	81	358.784987

3	Social media is not relevant to people of older generation.	32	29	97	142	81	44.1691823
4	The younger generation are the most active users of social media	203	72	25	-	108	400.711035

The response strongly accepted that there is a significant difference between student's usage of social media network by age and their academic performance.

DISCUSSION:

This study presents new empirical findings regarding Impact of Social Media and Electronic Media on Education in India, and it aimed to examine the effects of social media on students' learning behavior and social change.

The aim of this study is supported by the prior literature, impact of social media and E-media on education in India has become a vital element of education, and it has become increasingly important in both course delivery and evaluation.

The work of Stathopoulou et al. (2019) revealed that incorporating social media in education has a positive impact on students' deep learning experience. Social media is a supporting tool for students during the learning process, and it is helpful for educators as well. However, teachers and parents have been advised to maintain a healthy balance when allowing the use of social media, as excessive use may result in adverse effects on students

CONCLUSION:

The questionnaire developed in this study can help improve the measurement of students' social and E-media networking access in today's unstable and changing environments. India note a remarkable and rapid increase in Information Communication Technology and students engage in online sources closely.

The objective of this research was to find out the impact of social media and E-media on education very usage today's impact for the student educational achievement. Based on research findings, it is clear that social media and E-media does not significantly impact school student's studies, because they not properly awareness about social and E-media. The student spent fewer hours on social media had excellent scores on the examination when there are utilizes properly. Now a day's social media are very easy and access for higher education.

LIMITATIONS:

The limitation in this research is the small number of the sample used, and it is limited to Haveri city. Therefore, we are unable to apply the result to the entire country. Also, there is no research conducted in this area in the country.

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Autobiography as *Testimonio*: A Reading of *Akkermashi: The outcaste* by Sarankumar Limbale

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Abstract: *Sharmila Rege in her introduction to the Writing caste/Writing Gender notes that Dalit self narratives are in fact testimonios. She observes that they are an individual's retrieval of traumatic memories and it has become a mode of resisting the injustices of the present. She observes that retrieving the memory is a therapeutic function both for the individual and the community as that allow them to reinvent themselves and define their individual and collective selves and also to make an assertion of them. The forgotten lives of the victims of Casteism has brought back their memories to the collective imagination of a nation for reinventing their self. The paper examines how Sarankumar Limbale, the renowned Dalit writer in India and a Dalit ideologue, in his autobiography titled as Akkermashi: The outcaste, used the bedrock of past events, experiences and memories for the construction of the present, that means, for making a better comprehension of the socio-political factors which kept them under perpetual subjugation and victimisation. The paper also examines how Limbale has reconstructed a better sense of the self, which was either fragmented or eroded by the hierarchical social order, and how the act of writing the self narrative provided him a new mode of political expression and expression of the self which ultimately paved the way for the liberation of the self. Thus the paper makes an attempt to substantiate the point that the act of writing has done a tremendous role in changing the destiny of Dalits in India.*

Key Words: *Self Narrative, Social Hierarchy, Self Assertion, Testimonio, Resistance.*

Introduction:

Writing life narrative, for Dalits and other marginalized sections of the society, is a strong act of resistance. By narrating the self, they are mobilizing resistance to fight against all forms of hegemonic oppression. Their narratives are a potential counter hegemonic narrative. They, through their writing, are rebelling against the unhealthy practices and institutions of castiesm which brought them under perpetual subordination. These anti-Brahmanical and anti-hegemonic counter narratives have acted as a central role in the awakening of Dalit conscience in India. Dalit self narratives are both a record of understanding the self and understanding the complex social system that propagate inequality and the oppression of the marginalized. For them, narrating the self is an act of constructing the self. By making use of the bedrock of memories and traumatic events of the past, the writers of the Dalit self narratives are giving a coherence and consistency to a fragmented sense of the self. Their sense of the self and the process of individuation are badly affected by the violence of casteism which they had experienced in the formative years of their life. They were kept as voiceless people by hegemonic discourses. Thus their articulation of their painful experiences becomes the deliberate construction or a new mode of narration and signification that questions and problematizes the codes of the construction of the subjectivities in our society. Narrating the self, for

Dalits, is a technology of the self and the technology for the construction of their selfhood. This mode of articulating and defining the self is analogous with the project of building the nationhood on the bedrock of past, tradition, myths, folk tales and histories. After the process of decolonization, when the nations began to construct themselves by using history, myths and folk and oral literature, there was a deliberate attempt to construct a hegemonic discourse by keeping Dalits and other subalterns away from the dominant discourses. So writers of Dalit self narratives question the nationalistic discourses of integration and homogeneity and other exclusivist claims and construct a carnivalesque space in their narratives. This space has the potential to interrogate the paradigm of forced and exclusivist claims of nation formation.

For Dalits, 'nation' is a contested space. It is elitist in character and exclusivist in nature. Similarly the narrative of 'home', which is also analogous with the nation, is also interrogated. As the marginalized lot, fringe spaces of the society like the graveyard, the outskirts of the village and such unfit spaces of human habitation are invoked in these narratives. French sociologist Louis Dumont has studied the caste system in India in connection with the religiously governed principle of 'purity' and 'pollution' that render a hierarchical social structure in India. In his *Homo Hierarchicus* (1980), Dumont defines caste system as an extreme form of social stratification. He observed that religious motives play an important role in creating and maintaining the system. Gail Omvedt has also studied caste system as a 'central ordering religious values'. In India, the upper-class Brahmanical society has manipulated casteism as a hierarchical hegemonic social apparatus to keep the society divided. Dalit literature, especially Dalit self narratives undertook the project of negotiating the very factors caused their marginalization in society.

Dalit self narratives are marked with the uninterrupted and stable narrative of pain and suffering undergone by Dalits in a society which is deeply polarized by Casteism. They are often been called as 'narratives of pain' by writers as well as critics. They point to the authenticity of experience as the most important characteristic feature of their writing. These narratives are to be understood as representative life stories or community narratives. The excruciating pain and suffering undergone by the authors bind the individual authors to their respective communities of fellow sufferers. Here both the protagonist and the community are inextricably linked together in a complex structure of meaning redefining their subjectivity and selfhood. The narrative is a strong political act of assertion and resistance. This political conscience decides their narrative agenda. The narrative progresses, from a stable uninterrupted narrative of pain and humiliation suffered by them, towards an assertion of their selfhood that is being bound with their collective identity. This linear movement from a stable uninterrupted narration of pain explicating the social and political factors which defined their subjugated position in the society to a positive assertion of their selfhood through the success story at an individual level are the two distinctive phases in the narrative agenda of Dalit self narratives.

Dalit self narratives deliberately put the cast body at the centre problematizing the individual and the society. The primacy of the body is made tangible through the depiction of hunger, deprivation, poverty, discrimination, and cast violence. The truthful and frank narrative of the physical abuse and oppression make body a prime concern for them. They are presenting their self as a victim of their own bodies. Cast oppression in India has gained legitimacy through the strategy of othering and classification of Dalit bodies. Their body was used as a contested space for negotiating the power structures of the society. It was manipulated by the elite castes for subordinating them in the social hierarchy. Dalits conceive of their self in more real and tangible terms because their sense of the self is mediated through the physical and material realities primarily related with survival. Sharmila Rege in her Introduction to the *Writing caste/Writing Gender* notes that Dalit self narratives are in fact *testimonios*. She observes that they are an individual's retrieval of traumatic memories and it has become a mode of resisting the injustices of the present. She observes that retrieving the memory is a therapeutic function both for the individual and the community as that allow them to reinvent themselves and define their individual and collective selves and also to make an assertion of them. The forgotten lives of the victims of casteism have brought back their memories

to the collective imagination of a nation for reinventing their self (Rege 2006, 14). A confessional mode of narrative is widely prevalent in Dalit literature. This too is a deliberate act to expose the dynamics of the caste based social structure.

Construction of the Self and Limbale's *Akkermashi or the Outcaste*

Sharankumar Limbale's *The Outcaste: Akkermashi* (Year of publication) is a poignant description of the bitter and painful experiences undergone by the author from his formative years of his life to the adulthood. As a typical Dalit self narrative, it presents the trauma and agony suffered by the author for being a *sudra* in the Indian society. The authors of Dalit self narratives, generally follow the pattern of recording the first phase of their life, that of passive suffering and the second phase of active interventions. Limbale also follows this general pattern of narrative in *Akkermashi*. In the first phase of his narrative, Limbale gives a detailed account of, the bitter life of a bastard, his mixed origin, he as an outsider from his own community, the agony of starvation and hunger and of how he has been brought up by the Muslim Dada and so on. Limbale records the bitter experiences he suffered while he was a little boy of that age. The school he studied itself was structurally and symbolically divided into different sections to conform to the social divisions. He writes:

“Our schools where the pupils came from high castes like Wani and Brahmin, was run in the temple of Ithoba. The girls sat in a separate section. Further down the temple hall sat boys and girls from the cobbler community, and then at the entrance sat we, the Mahar boys and girls.” (Ibid, p. 4).

This kind of a division underlines the very structure of a society in which, Dalits were left on the very margins of it by the upper caste Brahmanical people.

The author had a very low self-esteem even when he was a little boy. Social deprivations and wretchedness of their existence had made them think like ‘children are the flowers of God’s abode but not us. We are the garbage the village throws out’ (Ibid, 5). Heaps of garbage and dirt were some of the realities they had to live with. The author uses them in his narrative as a strong metaphor to indicate the sub-human kind of existence of Mahar people.

The most acute forms of their suffering were in the form of hunger and starvation. This painful reality always made the lower caste people casting off their veils of self-dignity and sense of honour. Limbale writes that ‘God had made a mistake by endowing man with a stomach’ (Ibid, 8). At the face of the gnawing hunger, they even forgot their very existence as human beings. In *Akkermashi*, Limbale gives many instances in which how hunger has made the lives of these people equal to those of the sub-human beings. They survived by eating the leftover food, by collecting *Jowar* grains from the resting places of the dead bodies and by eating the meat of the dead animals. In his narrative, Limbale uses the term ‘left over’ as a powerful symbol to indicate the marginalized existence of the Dalit people in India. The term ‘left over’ attains different connotations in the context of the Dalit self-narratives. The agonizing descriptions of starvation and hunger make the Dalit self-narratives unique and it becomes the narratives of hunger and pain. All Dalits realize the intensity of this suffering in their lives. This realization gives them a deeper penetrative insight into the other realities of human lives. He writes:

Hunger is bigger than man. Hunger is more vast than the seven circles of hell. Man is only as big as a Bhakari, and only as big as his hunger. Hunger is more powerful than man. A single stomach is like the whole earth. Hunger seems no bigger than your open palm, but it can swallow the whole world and let out a belch. There would have been no wars if there was no hunger. What about stealing and fighting? If there was no hunger what would have happened to sin and virtue, heaven and hell, this creation of God? If there was no hunger how a country, its borders, citizens could, parliament, constitution come into being? The world is born from one stomach, so also is the link between mother and father, sister and brother (Ibid, 51).

This philosophic understanding of hunger and other kinds of sufferings that Limbale faced at an early stage of his life shaped his psyche and thus, the author is endowed with a matured vision of the realities. The descriptions of the abject poverty and hunger make the narrative a representational narrative of the whole community that the author is belonging to. Transcending the boundaries of the personal, Limbale was able to make himself connected with the community through these sufferings. All Dalit writers have a greater sense of their community and they have amply recorded the strength and confidence that they were able to elicit out of this bindings. In *Akkermashi*, there are many instances in which the author finds himself deeply connected to the Mahar caste to which he is belonging to. This deep sense of community makes the narrative a sociological treatise and a historical and political record.

Akkermashi is a record of the growth of the author as an outcaste and as a fatherless child, and of how he was brought up by a Muslim Dada. Being a bastard, he began to raise some fundamental questions regarding his identity and existence.

Why did my mother say yes to the rape which brought me into the world? Why did she put up with the fruit of this illegitimate intercourse for nine months and nine days and allow me to grow in the foetus? Why did she allow this bitter embryo to grow? How many eyes must have humiliated her because they considered her a whore? Did anyone distribute sweets to celebrate my birth? Did anyone admire me affectionately? Did anyone celebrate my naming ceremony? Which family would claim me as its descendant? Whose son am I, really? (Ibid, 37).

This deep aversion towards his own birth and lineage at the earlier stages of his life made Limbale later transform them into strengths and he used them to mobilize his community and awakening the conscience of his people. Even in the formative years of his life, the author began to despise his wretched life and ask himself these basic questions regarding his identity. He asks, "I am like Jarasandh. Half of me belong to the village, whereas the other half is excommunicated. Who am I? To whom is my umbilical cord connected?" (Ibid, 39).

Though he was belonging to the Mahar community, he was marginalized from his community for being an outcaste or as a child with an illegitimate origin. This ill treatment from his own people causes for the double marginalization of the author, first as a Dalit from the whole village and then, as an outcaste from his own community.

There are many instances in the narrative which shows how the tyranny of sex was used as a weapon and as a strategy by both Mahar and upper caste men. Adultery and loose sexual life were common in Dalit communities. Women belonging to the lower castes were sexually owed to the upper caste men. The upper caste men, as it is their right, used the Mahar women to satisfy their lust. This created a sexual anarchy in the village and a feeling of being rootless among the lower caste people as well as it destabilized their family structure too. His own mother was a victim of this sexual anarchy that was leading to his birth as an illegitimate child. Limbale gives the account of another incident in which some Dalit men were sentenced for one year's punishment. By the time they returned after serving their term, every man's wife had had a baby. The Dalit women had been raped when their husbands were in prison. This shows how the village acts atrociously against the Dalits. Dalit women were married off as third or fourth wives of some elders. As many of these girls were illegitimate children, the possibility of getting married was a distant dream.

By criticizing his own community for their inhuman practices, the author makes a self-criticism and provides a picture of the wretched state of affairs and evil practices followed by his own community. Limbale realizes the need of starting the civilizing mission from his own community itself.

Akkermashi is a record of the trials, tribulations and successes of an individual and of a community. It is an evocative narrative of the success story of an individual who started his journey

from garbage and dirt, from the world of hunger and sexual tyranny. It's the story of how Limbale, belonging to the Mahar community, grew up as boy with a sense of honesty and later developed a sense of pride and self-esteem. This linear movement of the narrative from the account of passive and agonizing experiences to the active and successful interventions is a common pattern of all Dalit self-narratives. In the second phase of the narrative in *Akkermashi*, Limbale gives us the graphic account of the story of how he developed a sense of pride, honour and high self-esteem by using the education he received. Education gave him wings to fly up from the dirt of castiesm. Limbale writes about the days he spent in the Dayanand College and how he and his friends got inspired by the ideals of Ambedkar. Ambedkar instilled in them a passion for fighting against the injustices of castiesm. They began to get impatient at the news of the atrocities committed against the Dalits. There was a strong urge to rebel against the humiliations and injustices of thousands of years which began to cram up in Limbale and this awakening of his conscience was the result of his education. Limbale and the other Dalits began to conduct organized struggles to challenge the Dalit oppression.

Limbale's awareness of the plights and predicaments of the Dalit communities in India make him putting their harrowing experiences in a historical perspective. He realizes that the injustices against Dalits are thousands of years old and this agony is equal to that of the agony of Lord Budha. This historical perspective later helped Limbale to structure his intellectual mission in the context of the age old system of Brahmanical oppression and provided him a pattern and well defined strategy to wage an intellectual battle against the oppression of lower caste communities as well as formulating an aesthetic principle for Dalit literature.

Conclusion:

A Dalit self-narrative performs multiple functions. *Akkermashi*, by Sharan Kumar Limbale, is a poignant and graphic description of the author's assertion of his self. While retrieving the traumatic memories of the past, the author reinvents and redefines their individual and collective selves. The author also records the growth of the author as a Dalit, from the fringe spaces of the society to its mainstream. Here, writing becomes a strong act of asserting the self and binding the self with the community. It is also a strong act of resistance against all forms of hegemonic oppression in the society. In this narrative, Limbale makes a deliberate attempt to interrogate the caste based social hierarchy and problematises the codes and practices that perpetuate the caste structure in the society.

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Ecofeminism in Literature: An exemplary pathway to a better ecology.

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Abstract: *Joining the terms ecology and feminism , the word Ecofeminism embraces the idea that the subjugation of women and the destruction of nature are closely connected . As an academic discipline , it results from an intersection of a variety feminist and environmental studies. Nowadays the world faces enormous global problems related to threatening environmental issues like species extinction, loss of habitat, climate change global warming and depletion of natural resources. Many literary scholars , poets , critics , novelists have recognized this ecological crisis and are aware that it is important to preserve this environmental sustainability and have turned towards the ecofeminist pathway , aiming for a better nature-human equation. The goal of this piece of work is to give a general overview of Ecofeminism , which is based solely on primary literary reviews.*

Keywords : *ecofeminism, women, nature, literature, environment.*

1. Introduction :

All living things on earth have an equal share and right for existence but for the game called survival, humans are seen destroying other beings , both living and nonliving for their own benefit. Since humanity is inseparable from nature, it is mandatory to live in harmony to save the human race as well as the world from damage and destruction. Demanding the need for co-existence, the theory of Ecofeminism emphasizes on the interconnectedness between women and nature , thus defining the relationship between ecology and feminism and also extrapolates on how women can contribute for the betterment of the ecology.

2. Research value :

The subject of Ecofeminism, its historical evolution, theories in literature, its future scope is of intrinsic value to those interested ,especially students in this field .

3. Emergence and evolution of Ecofeminism:

Bell stated that, " When we start messing around with Mother Nature, Bad things happen." The new term Ecofeminism has cropped out of different social movements- the feminist, peace and ecology movements. Elizabeth Gould Davis writes about the closeness between the women and nature in her book, —*The First Sex* (1971):

"Man is the enemy of nature: to kill, to root up to level off, to pollute, to destroy are his instinctive reactions.....Woman ... is the ally of nature, and her instinct is to tend, to nurture, to encourage healthy growth, and to preserve ecological balance. She is the natural leader of society and of civilization, and the usurpation of her primeval authority by man has resulted in uncoordinated chaos." (Elizabeth p.335)

The term Ecofeminism was first coined by the French author Françoise d'Eaubonne in her book *Le Féminisme ou la Mort* (1974). In her book, d'Eaubonne says that ,

“Women...have been reduced to the status of a minority by a male-dominated society, although their importance in terms of numbers, and even more significantly in terms of reproduction, should have permitted them a dominant role... [And] women must act to save themselves and the earth simultaneously. The two needs are intimately linked.” (Gates p.15-22)

Ecofeminist hypothesis contends that a feminist perspective of ecology doesn't leave ladies in a dominant position of power, it rather calls for a libertarian, collaborative society where there's no one dominant group. Today, there are a few kinds of ecofeminism, with changing methodologies and approaches, including liberal ecofeminism, spiritual/cultural ecofeminism, and social/socialist ecofeminism (or material ecofeminism). Different understandings of ecofeminism and the manner in which it'd be applied to social idea incorporate ecofeminist workmanship, social equity and political way of thinking in religion, contemporary feminism and verse.

As per Françoise d'Eaubonne in her book *Le Féminisme ou la Mort* (1974), ecofeminism relates to the persecution and control of all underestimated beings (ladies, minorities, kids, poor people) leading to the mistreatment and mastery of nature (creatures, land, water, air, and so on) Inside the book, the writer contends that mistreatment, control, misuse, and colonization from the Western patriarchal culture has legitimately caused irreversible natural damage. Françoise d'Eaubonne was an activist, and her compositions empowered the annihilation of all social injustice, not just against women and nature.

Even though the expression "ecofeminism" appears to have been published for the first time in 1974 by Françoise d'Eaubonne, however her principles have already been expressed in 1962 by Rachel Carson , in her “Silent spring” (Silent spring) which, by its impact added to the prohibition of the use of DDT inside the USA .

The postcolonial nations like Africa, South Asia, particularly India, have the historical backdrop of environmental revolutions even before ecofeminism showed up as an expression. The rousing developments like the Chipko Movement in India, Anti-Militarist Movement in Europe and US, Movement against unloading of unsafe waste in US, and Green Belt development in Kenya are devoted to the survival of mankind on earth.

During the 1970s, Indian townspeople had established the Chipko development, a dissent against deforestation, a copy of an ecofeminist activity before the letter. Another significant date is that of a conference named "Ecofeminism and Life on Earth" inside the USA in March 1980 after the Three Mile Island Nuclear Accident in 1979. Those present had received a report manifesto between the ecological movements and subsequently the women's movements, claiming a connection between the decimation of nature, militarism to the oppression and discrimination gone through by women. Ecofeminism since its advent into the 21st century got aware of the critics reactions, and accordingly ecofeminists with a realist focal point started doing research and renaming the subject, including broader ideas like, queer ecologies, global feminist environmental justice, gender and the environment. Beginning in the late twentieth century, women worked in various endeavors to monitor wildlife, food, air and water. These endeavors relied to a great extent upon new advancements inside the natural development from powerful writers, similar to Henry David Thoreau, Aldo Leopold, John Muir, and Carson .Major examples of women's endeavors in the twentieth century are the books “Silent Spring” by Rachel Carson and “Refuge” by Terry Tempest Williams. These works genuinely made Americans fully aware of the ecological mischief they were propagating, and made a stage for change.

4. The Ecofeminist theory -Its framework.

One interpretation of ecofeminist theory states that capitalism reflects only paternalistic and patriarchal values. This means that capitalism has not brought any advantage to women. .

In the 1970s, early ecofeminists discussed that the split can only be healed by the

female instinct for nurturing and a holistic knowledge of nature's processes. Several feminists make the deduction that it's not because women are female or "feminine" that they relate to nature, but due to their similar states of oppression by the same male dominant forces. Some discourses link women specifically to the environment because of their traditional social role as a nurturer and caregiver. Ecofeminists following this line of thought believe that these connections are illustrated through the coherence of socially-labeled values related to 'femininity' like nurturing, which are present both among women and in nature.

Vandana Shiva says that women have a special connection to the environment through their daily interactions and this connection has been ignored. According to Shiva, "women in subsistence economies who produce wealth in partnership with nature, are experts in their title of holistic and ecological knowledge of nature's processes". According to Shiva, patriarchy has labeled women, nature, and other groups not growing the economy as "unproductive".

In the 1993 essay entitled "Ecofeminism: Toward Global Justice and Planetary Health" authors Greta Gaard and Lori Gruen outline what they call the "ecofeminist framework". The essay provides a wealth of knowledge and statistics additionally to outlining the theoretical aspects of the ecofeminist critique. The framework described is intended to establish ways of viewing and understanding our current global situations so that we are better understand how we arrived at this point and what may be done to eradicate the ills.

Gaard and Gruen argue that there are four sides to this framework:

1. The mechanistic materialist model of the universe that resulted from the scientific revolution and the subsequent reduction of all things into mere resources to be optimized, dead inert matter to be used.
2. The rise of patriarchal religions and their establishment of gender hierarchies along with their denial of immanent divinity.
3. Self and other dualisms and the inherent power and domination ethic .
4. Capitalism and its claimed intrinsic need for the exploitation, destruction of animals, earth and people for the sole purpose of creating wealth.

They hold that these four factors have brought us to what ecofeminists see as a "separation between nature and culture" that is for them the root source of our planetary problems.

5. Conclusion :

Ecofeminism is a way of thinking, an ethic and a development conceived of the combination and association of feminist and ecological flows of thought. As indicated by this development, prominently advocated by Vandana Shiva, who established a safe-haven of wild and agro-biodiversity in India, there are likenesses and normal reasons for domination and women's mistreatment and non-regard of nature, which add to ecological devastation. The Green Belt and Chipko Movements and Love Canal movements all being led by the leadership of determined women.

Going forward, ecofeminism is increasingly more present today's public arena. In Greta Thunberg's "Climate Change marches" numerous little youngsters have stepped up and put a women's activist touch on their placards. When giving away a part of her "Freedom to Care grant", Greta Thunberg distinguishes the relationship as supporting "the ladies and girls in the global South face the impacts of rising temperatures and environmental change".

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**Representing the Dalit Woman: Reification of Caste and Gender
Stereotypes in Popular Hindi Cinema**

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Abstract: *Cinema as we know is an art of moving images, which creates stimuli of one form or other in its intended audiences. Indian Cinema however, is more dependent on the response generated by the mass spectators and is predominantly run by the various business modules. An industry which caters majorly to the rich, educated, upper class/caste audiences hardly dwells in showcasing the 'reality' of the society that we live in. It is more of a medium to escape rather than to challenge the 'normal' day-to-day lives. Dalit representation in this regard has remained 'untouched' with very few exceptions made over the past years in mainstream Indian Cinema. The following paper focuses on the marginal representation of the already marginalized Dalit characters in Indian movies. I also intend to magnify my attention on Dalit women characters, who are thrice marginalized either by their caste, class or gender. Cinema as an important tool in building, shaping and reinforcing public opinions, it would also be crucial to note the patterns of changes, if any, availability of various opportunities for Dalit artists and the setbacks that they face in making their dream come true, their voices heard, and their works seen on the big screens.*

Key Words: *Caste, Representation, Indian cinema, Dalit woman, Marginal, Reinforcing, Gender, Stereotypes*

1. INTRODUCTION:

Sharankumar Limbale defined the term 'Dalit' as, "All the untouchable communities living outside the boundary of the village, as well as Adivasis, landless farm-laborers, worker, the suffering masses, nomadic and criminal tribes." (Limbale 2004: 30)

The word 'Dalit' comes from the sacred language Sanskrit, meaning "broken or scattered". The language Sanskrit was predominantly used in the scriptures where Dalits were described as untouchables. The Indian caste system was also the product of these sacred texts which were collectively called as *Dharmashastras*. Dalits were excluded from the four-fold varna system which remain unchallenged until few decades ago. According to the census of India 2011, Dalits comprise nearly 16.6% of India's population. B.R. Ambedkar (1891-1956) popularized the use of this term Dalit which included oppressed people from all the castes.

In the four-fold Varna system of Hinduism, Dalits were excluded and were categorized into a fifth Varna, called *Panchama* or *Avarna*. Those who belong to one of the four assigned *Varnas* or classes are termed as *Savarna*. (Yagnik 2005: 260) The notion of purity was upheld against Dalits in confining them to their untouchable status. Zelliott (2010) argued that untouchable castes were developed by the fifth century. One important note to consider here is the violent subjugation of Dalits. They were forced to fall in the pre-ordained categories. The caste-based hierarchy system placed Dalits at the lowest strata. They were literally left with no choice but to reside in the periphery,

margins of the Hindu settlements. The enforcement confined them to various forms of violent disciplining. The only task assigned to them involve removing dead animals, leather tanning and handling of human excrement. The long list of assigned duties falls into the sacred order of purity. The Dalits in the process became the impure 'other' who were essential in enabling the purity of upper-caste society (Limbale 2004: 3). It is interesting to know how the task that they did was used against them in justifying their prohibition from using various natural resources like food, land and water.

The popular Hindi Cinema portrayed Dalits in the same discriminating lights; they were presented in stereotypical characters roles who lacked confidence, are less ambitious and are always ready to follow the orders of their masters. Cinema in a way naturalized the dominant culture in line with the Hindu sensibilities.

This paper explores the representation of Dalits, especially Dalit women who are thrice marginalized namely by their caste, class and gender in popular Hindi Cinema. Using films as cultural texts the study will explore critical textual analysis in a way to probe further the connections between representation and power structures.

2. READING DALIT REPRESENTATION:

Sujata (1959) is one of the earliest films to be made on highlighting the issues of caste-based discrimination and untouchability. Based on a short story by Subodh Ghose titled Sujata, the movie revolves around the central character Sujata's tryst with her Dalit identity. The poster of the film itself is a clear exhibition of what the film is going to be about. Nutan who is playing the title role of Sujata is presented as a dark complexioned, docile woman with a deep downward gaze. After discovering her Dalit roots, Sujata is taken back to an extent where she even decides to end her life. The portrayal is stereotypical in the ways that she accepts her fate, fate of an untouchable who doesn't deserve to lead a happy life. In spite of the rising atrocities against the Dalits at that time, the movie safely deviates from showing the 'True reflection' of the world and rather dwells in continuing the tradition of caste discrimination.

In a similar manner Souten (1983) a film revolving around the story of marital discord between Shyam (Rajesh Khanna) and his modern but caste-biased wife Rukmini (Tina Munim) stems from the wife's inability and disgustment to accept her husband's friendship with his Dalit employee Gopal (Dr Sriram Lagoo). Gopal is portrayed as man who is continuously apologizing for his existence and justifying the caste-based hierarchies. Even is a scene where he is humiliated by his perpetrators he is shown as a man with low self-esteem.

By discussing the above two movies one can clearly state the underlying discrimination prevalent in them. The Dalit characters are in accordance with the social structures of the time. They are not voicing their demands for a just future but are accepting their fate as it is. The construction is in line with the propagation of the caste system. It is done with the desire to maintain the hegemony and power equations. Change is not welcome, nor it is shown as a possibility in these two movies.

Cinema along with other socio-cultural mediums have been used to disseminate the stereotypes as a strategy to assert the socio-cultural hegemony by forging a forced consent since the dominant group enjoys historically privileged positions in the world of production (Gramsci 192-3). Media systems alongside schools, clubs, and other socio-cultural spaces work in tandem to disseminate a dominant ideology, which further tends to translate in an apparent semblance of co-existence (Althusser 133).

3. CONCLUSION:

History of Dalit struggle and resistance against the caste discrimination rarely becomes the part of popular Hindi films. Dalit protests and resistance are deliberately ignored to present a superficial semblance in the social rubric, on the one hand, and on the other, it 'interpellate' biased caste Hindu sensibilities through stereotypical representation in Althusserian sense. Hindi film industry acts as an 'ideological state apparatus' (Althusser 141-4) that performs in tandem with the

caste Hindu ideology to establish the cultural hegemony. It stereotypes Dalits in accordance to the caste Hindu imagination where they accept and justify caste discrimination but rarely speak against them. Thus, to conclude one can note the reification of stereotypical representation especially done with the Dalit female characters. The solution of which seems to be the ultimate infiltration of Dalit artists into the mainstream Movie business. Unless it is the Dalit man who represents himself on the big screen, the portrayal otherwise would always be problematic.

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**Hindutva Nationalism and the (Re) writing of History in
Contemporary Movies**

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Abstract: *Cinema is often seen as a tool for shaping the popular culture and influencing the formation of ideas and stereotypes. In India, specifically, Hindi cinema and media houses play an important role in determining the contemporary trends and discourses. Situating cinema in these lines, the paper explores contemporary Hindi movies such as Abhishek Verma's Kalank (2019), and Ajay Devgan's Tanhaji (2020), to emphasize on the failure of these movies to (re)imagine the post colonial nation as a secular entity with reference to the representation of various historical events from the Hindutva nationalistic perspective.*

Analyzing these movies in terms of character portrayal, songs, themes and plot lines, this paper shall argue how fictionalized narratives not only present an alternative history of various historical events but also present an ideologically charged singular narrative, thus generating a certain Islamophobic picture and leading to the "othering" of Muslims in contemporary times. The paper emphasizes on the dereliction of these movies to go beyond the ethnic mono-culturalism and instead align with the Hindutva ideology.

Keywords: - Hindutva Nationalism, Contemporary Movies, Muslims, Othering, Islamophobia.

1. Introduction:

Since the advent of Bollywood in the 18th century, it is often used by the political parties as a dominant tool of soft power to fulfill their political agendas especially in India. The fictionalized narratives are affordable means to influence the culture and the perception of the citizens through creative expressions and performance. As Shahzad Ali and other contributors quote Muhammad Imtiaz Shahid in their article, "In this age of media conglomerates, media moguls and media hegemony the formation of mental picture is not merely the creation of our personal experiences, but print and electronic media including movies also contribute in the creation of these mental pictures". The image portrayed on the celluloid leaves a mark on its audience and helps in developing or distorting certain cultural stereotypes. Therefore, they have the power to inform, educate and accelerate the society towards a radical change and at the same time, to disintegrate and divide the society. Situating cinema in these lines, the paper explores contemporary Hindi movies such as Abhishek Verma's *Kalank* (2019), and Ajay Devgan's *Tanhaji* (2020), to emphasize on the dereliction of these movies to go beyond the ethnic mono-culturalism and instead align with the Hindutva ideology .

2. Research Objectives

- To emphasize on the failure of these movies to (re)imagine the post colonial nation as a secular entity.
- To understand how movies create an ideologically charged singular narrative, thus generating a certain Islamophobic picture and leading to the "othering" of Muslims in contemporary times.

3. Methodology:

The study is based on the critical analysis of contemporary Bollywood movies that were produced in 2019 and 2020- Abhishek Verma's *Kalank* (2019), and Ajay Devgan's *Tanhaji* (2020). The method of Purposive sampling was chosen for the research and only those contemporary movies are taken as the primary sources that deal with Muslims and a historical event of the past. The movies are analyzed by critically understanding the character portrayal, songs, themes and plot lines to look for underlying meanings leading to

the negative portrayal of people belonging to the Muslim community. Henceforth, a conclusion is drawn to understand how this representation shapes the way people look at Muslims and Islam in the country.

4. Hindutva Nationalism and (Re)writing of history in Bollywood Cinema

In India, the definition of a nation has the idea of a “true Hindu” and “Hinduness” as its foundation and a non-Hindu is visualized as the “marginalized other” on the land and is forced to stand at the periphery. In this definition of India as a Hindu *Rashtra*, “Muslims” are the visualized “others” who present a major threat to the Hindutva ideology. Cinema in this regard, has revealed its inclination towards the politics of Hindutva nationalism by producing biased historical movies that engage in defining a nation according to this hegemonic construct. The cinema does so in two ways- firstly, by projecting a stereotypical picture of Muslims on the celluloid in order to remind the Hindu audience of the clear demarcations that exist between both the communities and can never be blurred and secondly, by perpetuating the idea of arrogant, intolerant and villainous Muslims in contrast to the calm, heroic and a peaceful Hindu.

This paper thus attempts to critically analyze various aspects from the selected movies in order to show how the conceptualization of the Hindu nation is closely knitted with the portrayal of Muslims as the “others” in order to widen the gap between ‘us’ and ‘them’ and to sow the seeds of ‘otherness’ among the citizens. The movies chosen for the paper are *Kalank* and *Tanhaji-The Unsung Warrior*, majorly because of the contemporariness of the movies as they were produced in 2019 and 2020 and to bring forth the idea that even though Hindutva politics surfaced around 1990s, it is still equally prevalent in the society.

4.1 Themes:

Set in 1946 pre-partitioned India the movie, *Kalank* deals with the themes of revenge and the 1947 Partition of India. Although the movie deals with a historical event, it presents a biased history to the audience. The partition and the subsequent violence that is portrayed in the movie, victimizes Hindus and rests the blame of bloodshed with Muslims. Zafar and Abdul are often seen supporting the division of the country and spreading the Awami league propaganda through various pamphlets and rallies whereas Dev Chaudhary on the other hand writes articles on “*ek awaam, ek mulk*” and is against the communal separation of the country. When riots begin in Husnabad because of Jinnah’s direct action day announcement, Muslims are shown as the attackers and instigators. They lit Chaudhary’s bungalow on fire and killed the other Hindus of Husnabad. The film ends ten years later in Amritsar where a reporter is interviewing Dev and Roop claiming that many such stories are yet to make it to the mainstream history, which is wrong because such biased interpretations should never be given any space in the official or remembered history as they only broaden the gap between both the communities and inculcates the feeling of hatred in the country.

The Om Raut directed *Tanhaji-The Unsung Warrior*, is an Islamophobic historical film which in addition to being a bias representation of history also takes the creative freedom to alter the historical facts just so it could align with the current Hindutva politics of the country. The film converses about the famous battle of Kondhana between the armies of Mughals and Marathas; however, the narrative asserts that it was a religious battle between Hindus and Muslims but the historical facts suggest otherwise and state that the Battle of Kondhana was for the territory expansion and to realize Alamgir’s dream of governing the *akhand bharat*. Further, to illustrate this incorrect historical fact, the theme is explored through the contrast between the characters of Udaybhan and Tanhaji. Both of these characters are Hindus yet, the Rajput Udaybhan Rathore is painted as a Mughali-sed character with the stereotypical Mughal countenance wearing black color Pathani clothes, applying *soorma*, having a beard and feasting on a crocodile. If one sidelines his language, it would be difficult for a viewer to identify him as a Hindu Rajput. Udaybhan’s background story or his unquestionable loyalty to the Mughals is not given equal screen space. This type of biased characterization and historical interpretation is a way to construct the image of Muslims as the “other-ed enemies” and question their belongingness and loyalty to India.

4.2 Plot line

Historical period drama films like Abhishek Verma directed *Kalank* and Om Raut directed “*Tanhaji-The Unsung Warrior*” are fictionalized representation of the two most important historical events in the Indian history. *Kalank* is set in 1946 Husnabad and covers the life of six characters which intertwines in the background of Independence and Partition and *Tanhaji-The Unsung Warrior* is about the famous battle of Kondhana Fort, between the armies of Marathas and the Mughals in 1670. The plots in the movies are fabricated to show the Muslims and the Mughals as the villainous tyrants who are interested in dividing the nation and are intolerant towards the Hindu religion. Throughout the movies, there’s a constant focus on “us”

v/s “them” and how “they” are the “*gunehgaars*” who are only interested in destroying Hindustan which was once a “*golden bird*”.

The Muslims and the Mughals are portrayed as shrewd politicians and violent oppressors in contrast to the righteous, kind, rational and trustworthy Hindus and Marathas. For instance, in *Kalank*, the swords and other weapons are produced and used only by the Muslims of Hira Mandi who are also the supporters of Awaam League and the partition of India on the religious lines whereas the Hindus are shown as the educated and rational people who are trying hard to stop the division of the country and instead wants to lead the country towards the modern industrial development. In *Tanhaji-The Unsung Warrior* the Mughals are shown using the Hindu Rajputs and Marathas as their “*khabris*” to pry on the planning and plotting of Maratha Kingdom. These types of biased plots that define Muslims as wicked, evil and the enemies of Hindus helps in influencing the mass opinion and escalating the Hindutva nationalistic ideologies.

4.3 Character Portrayal

The third analysis is on the basis of portrayal of Muslim characters in both the movies. In *Kalank* and *Tanhaji: the Unsung Warrior*, there are four major Muslim characters - Zafar, Abdul Khan, Aurangzeb and the ex-courtesan Bahaar Begum. Zafar and Abdul Khan are presented as *kattar* Muslims with applied Kohl, wearing Pathani clothes, earrings and a taweez. They are often seen either in the blacksmith mill making swords or are captured while discussing the Partition of India and Awaami League. Both of them believe that the only way to gain freedom is by bloodshed. They are hot headed, poor Muslims who are trying to widen the communal divide between the people of Husnabad through their speeches and rallies. They are also the first to instigate the riots in Husnabad and are shown killing and shooing Hindus away from the city. The Mughal emperor Aurangzeb who ruled over India from 1658-1707 is the major Muslim figure in *Tanhaji: the Unsung Warrior*. The image of the historical Aurangzeb is distorted throughout the movie. He is portrayed as a foreigner who has an accent while speaking thus making him an outsider on the basis of language. The character of Aurangzeb is portrayed in sharp contrast to Shivaji. While Aurangzeb is shown as wearing only green color clothes, having a hukkah at his side table and as a tyrant who loves playing “*insaani shatranj*”, Shivaji is shown in white traditional Maratha attire as a composed, well-mannered and a just king who cares for his subjects. This kind of misrepresentation of historical figures is often done in the Bollywood movies to manifest the prominent Muslim stereotypes among the people and to form the image of Muslims as the wrong “others” that have always tormented the Hindus.

However, this type of representation is not only limited to male characters but also extends to the females. Bahaar Begum in *Kalank*, is an ex-courtesan who lives in Hira Mandi and now teaches singing and dancing to the women of Husnabad. She mostly wears traditional *anarkali* suits and Muslim jewelry such as a jhoomer. The other prostitutes that appear on the screen also wear only green color lehengas and traditional jewelry. These Muslim women are poor, uneducated and earn from prostitution, thus reminding the audience of the work of *tawayaf* that Muslim women have been doing since the Mughal empire. However, even that representation is not true to its nature as *tawayafs* are sophisticated, educated dancers and singers who were well versed in Urdu language and literature. The Muslim characters are thus depicted in stereotypical terms wearing the traditional black or green color dresses, speaking in a language that is different from Hindi and doing a ritualistic salaam. This type of depiction is the easiest way to make the audience realize the cultural differences between a Muslim and a pure Hindu and abolishing any possibility of having a secular entity.

4.4 Songs

Karan Johar’s movies are prominently known for its extravagant songs and dances and *Kalank* is no different, with captivating classical songs and traditional dances. The songs are titled *Ghar More Pardesiya*, *First Class*, *Aaira Gaira*, *Rajvaadi Odhani*, *Kalank* and *Tabah Ho Gaye*. The songs are aligned with the plot of the movie; however a meticulous reading of the kind of songs that were shot in Hira Mandi starting from *Ghar More Pardesiya* to *First Class* and *Aaira Gaira* shows the demeaning way in which Hira Mandi is shown in the movie. The songs such as *First Class* and *Aaira Gaira* represent the culture of the locality with males roaming around the female dancers and trying to sleep with them. It is also interesting to note that the song *Ghar More Pardesiya*, sung by Bahaar Begum and her students is shot as the background song to the celebration of Dusherra in Hira Mandi which is a Muslim locality. The movie in this sense is not only about negating the Muslim cultural identity but also about the forceful assimilation and creation of homogenized Hindu identity.

In *Tanhaji: the Unsung Warrior*, all the songs in the movie either have religious underlining like *Shankara re Shankara*, *Ghamad Kar* and *Maay Bhavani* or highlight the sacrifice of Tanhaji and Savitri Bai

as in the song *Tinak Tinak*. There is a sheer absence of the songs that celebrate the reign of Aurangzeb or the conquests of Udaybhan. This approach of creating such divine and beautiful songs for just one religious sect while portraying both is a way to imprint the image of Marthas as divine and righteous and help in establishing the concept of the “other”.

5. Conclusion :

A nation is not just a geographical etching, it is also a space marked by heterogeneous histories and cultures of people who occupy it. Therefore, the conceptualization of India as a Hindu *Rashtra* is wrong as its essence lies in the Hindutva ideology which marginalizes and violently abolishes the non-Hindu cultures. As Sanjeev Kumar HM states in his article, “Regarding the question of nationhood, Hindutva clearly defines India as the land of the Hindus and expresses a zealous commitment to the preservation of the cultural and geographic boundaries of what the Hindutva ideologues call the ‘Hindu *Rashtra*’, by way of eliminating or subversively assimilating non-Hindus, especially Muslims”.

The Zee Cinema phrase, “Seene mai Cinema” is the apt representation of the admiration that people of India have for the Bollywood movies. Although these productions are mostly fictionalized narratives they have underlying meanings. Bollywood often takes its starting point from the literature, culture and the traditions of India and since religion is an important part of Indian culture, movies often tend to fall into the pattern of depiction of religiosity. Thus, issues such as the religious conflicts between Muslims and Hindus are an important subject of the movies. In India, the major perception of Islam and Muslims is formed through the representation of the same on the big curtain. From the movies discussed in the paper, it can be elucidated that the Muslims and the Mughals are often portrayed as the “other”, the “enemies” of the country on the big curtain by altering the historical facts and fabricating a biased plot and by presenting a contrast between the Hindu and the Muslim characters to emphasize on the differences that exist between “us” and “them”. This type of representation on a national screen is a threat to the Muslim minorities in India as it not only demeans their culture but also inculcates the feeling of hatred towards them and thus helps in constructing their image as the outsider on the nation’s space.

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An Envoy of Chromatic Essence

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Abstract: *Creator of life, dame searched a ray of breath in this choked environments, nurtured by the socio-culturally handicapped-beings who rationally cherished the dye of black through their corrupted minds rather than white, a state of light, innocence and empathy for others but in a manipulating way, these people threw the colour of white to the widows who lost their families, identities and coloured existences on the pyre of their husbands. Prostitution, the most stigmatized profession of all occupations, is the only resource of their white-coloured existences and this body-instituted profession offered them a plate of boiled-veg meal, white dress for their stripped bodies, a rented house for their shaved heads, a flavour of "transgression" for their socially-acclaimed sinful acts. Literature, an institution of knowledge and movie, an entertaining form of media, twin flames of Revolution, inaugurated a fire shell against these dual personalities of community in the issues of prostitution, widowhood and introduced a contemporary Narayan, Dr. Lakshmi Goutam, an angel of vrindavan to save these Chuiya's (relicts) colourful existences. With the scent of dignity. A woman garnished the lives of colourless entities is the biggest achievement of her existence. This paper tries to uncover the upliftment of society through the kinship of Literature and movie with the frames of Deepa Mehta's "Water" (2005), a continuous gush of subsistence and Bapsi Sidhwa's "Water"(novel), an artful morsel of beings.*

Keyword: *Pyre, Creator, Prostitution, Widow, Transgression.*

Introduction:

Universe, a haven of all entities, nurtured her progenies through her impartial endeavour with the platter of pabulum, Adam's ale and pleasant weather. But in arms of the Universe, chicks experienced the touch of discrimination, a powerful tool of the faint community, rename of patriarchy. Creator of life, girlie continued a caged existence with the eulogies of culture, creed and ethical norms of community. These rules of existence perverted the anthem of liberty and introduced a mentally paralyzed being who built a baffler in the life – stream of the dame particularly for those who did not cherish the taste of crimson, yellow, green and blue colours but only ornamented themselves with the dye of white in the forms of white garments, pale bodies and cleaned heads, characteristics of the relicts. Originator of life, widow passed an injurious existence without the ointments of love and dignity. Literature and media portrayed the black and white frames of the relicts and invited an utopian universe for the girlie in the collaborative way.

Body:

Existence, a way of living, narrated a saga of gala life with the ornaments of self-respect, identify, liberty of the beings. But this existence sometimes glanced the blockage section of human minds, constituted by their fence glass. Widow, the most inauspicious objects in this world according to the religion, identified the flams of existence through their own flow of lives due to the dual

patriarchal arrangements of existential environments. The sin of the past life is the result of the present white-oriented widow life according to the pious sects who prohibited them not to entertain any kinds of physical sins, an appellation of love-making but lustfully dug widow's pale bodies for their physical avarice. Prostitution, the only survival tool of widow's existence is the one and only achievement of their existences which are decorated by the colour of white not for any physical attraction but the manipulating community exhibited their black minds, full with garbage through their stigma and taboos about the professionally untrained widows, gifts of patriarchy.

Literature, a weapon of freedom, drove beings into artistic existences through the frames of inks which literally paints the gala of the breath with the dye of joy, sorrow, anger – elements of subsistence. These piece of craft instituted a liberal, secular mass who gained their knowledge on the pillars of the existences, sang by the black-coloured words, an offspring of the hoary pages rather than any cultural, religious myths which popularized by power – loving patriarchy.

On the other hand, media, an armour of communal revolution, has the ultimate power to guide the people into a right path within a second and constituted a fresh genial folk who cherished a new social era without any discrimination of hues. A progeny of media, movie, the most entertaining medium and the silver-framed portraiture of the life, lyrically mesmerized the audience through its cult contents and cultivated a green era of the lives of the powerless entities, dame.

Just like the progenitor and progenitrix, literature and movie, a pleasant vehicle of media, bred a new existence of the being with the odours of the hues, delight and indemnity, nurtured by the acquainted personalities - gifts of the words and ideas collage. The collaboration of literature and silver-screen, a rename of movie, refined the dusty, grey existences of the beings and hydrated their existences with the rainy drops of crystal, auspicious thought which gave an immaculate environments of the entities.

An angel of life, Deepa Mehta, an Indo-Canadian film director gave a light in theatres of existence through her artistry, "Water" (2005), a flow of breath, uncovered the crummy states of the patriarchy who volleyed the dye of white to the relicts who cremated their colourful subsistence's after the death of their soulmates and preached an anthem of their Chromatic existences with the aroma of reverence through the specs of Narayan, a fictional character. This aromatic water sprinkled on the shaved heads - widows to enliven them and trained them not to sale their flesh - the only source of their life which instructed by these avaricious sects but to exchange their artistic crafts for ocher, the only reality of existence.

The forthright impacts of this crystal and holy water is seen in the artistry of a famous Pakistani originator, Bapsi Sidhwa's "Water", a collage of widowhood and prostitution. This piece of craft compelled this polluted cosmos towards a green, classic universe through the same saga of Deepa Mehta's "Water". Just like the cult piece of artistry, Water introduced a sparkle of gold to the lives of the widows and inaugurated an educated audiences who valued the lives of the beings without any discriminations of colours.

The kinship of literature and media inaugurated a healthy environment of the creator who create a life without any discrimination in the basis of race, culture and religion. Being a creator, Deepa Mehta and Bapsi Sidhwa, bred a hygienic environment of the Chuiya, a fictional name of the relicts who drove their lives with the help of their colourless bodies and painted Kalyani's heart with the amour and respect of Narayan, a believer of freedom. This Narayan anchored a new meaning of existences with the aroma of 'rights' without the flag of biasness and fabricated thousands of Narayan who directed community towards a Lakshmi-oriented world, an utopian society for the chicks.

A berry of Deepa and Bapsi's notions about existences, Dr. Lakshmi Goutam created a greenish episode of the dame by the chromatic portrait of the windows. The coexistence of deuce creeds in the name of this angel, Dr. Lakshmi Goutam chanted the songs of humanity – the hymn of all religions and existences, into the environments of Vrindavan and preached this mantra of humanity to the Krishna-lover, a sooth of widows. Just like the mother Lakshmi, a deity of treasures, Dr. Lakshmi Goutam fed these Vrindavan-oriented childless mothers with the knowledge of her own child, philosophy. An angel of Vrindavan, Dr. Lakshmi Goutam annihilated these grey existences of the widows by prohibited their profession – prostitution, and enlightened them with the fragrance of

the blossom by giving them a haven, a heaven of the relicts. As an associate professor at the Institute of Oriental Philosophy, Vrindavan, Dr. Goutam indoctrinated about her own doctrines through the arrangements of the new curriculums of several trainings for the Chuiyas who only trained the black curriculum of existence - prostitution before these. As a true descendant of existence, Dr. Lakshmi nurtured the widows with the stuffs of potlucks, harbour, respect and homage by sharing her own haven with the colourless existences and offered them a sapour of family through her own household. Cremation and funeral pyre were not the answers of the widow's death in Vrindavan but Dr. Goutam performed their last rites with the aids of religion and gifted beatitude to the deceased souls with the panegyric of "Shastras".

A free bird from all the tethers of community, Dr. Goutam chattered the pleasures of liberty through the buds of her edification, her conceptions about life and her social works which inaugurated a strong voice of the colonised beings - dame, particularly the white entities of this region. The existence of this Envoy lied not in the matters of her ornaments like Sindoor, husband, profession, family or body beauty but she decorated her state of subsistence through the dyes of the pale being's rich existences. Dr. Goutam as a dame achieved a dignified life but her real existence laid on the widow's hydrated, organised existence. By giving the colour of blue, a state of wisdom Dr. Goutam painted her and entire dame's existence with the dye of yellow, a state of respect and joy.

Achievement, rename of success and satisfaction narrated an extraordinary gala of the dame, Dr. Lakshmi Goutam by giving her a vessel of peace and courage. An exempt of firmament for all the sects without any types of avoidance is the ultimate prang of Dr. Lakshmi who literary uplifted her own existence with the reddish smiles of others. 2015s "Nari Shakti Puraskar" winner, Dr. Lakshmi Goutam exhibited her feminine power, the ultimate resource of creation with the Chromatic coexistences of the widows without any biasness of inauspiciousness. Real Narayan, Dr. Goutam preserved a gusty world, a pot of new thoughts for the upcoming Chuiya, an affiliation of the dame who cherished their existences through the cultivated folk's pedagogy of life and garnished contemporary relict's existences with the hymns of blessings and laurels of colours.

Dual armour of change, Literature and movie, a branch of media, literary sponsored the colour of white, a state of civilization and peace for the human's minds and red, a state of oomph and power for the pale entities, relicts or dame. In the 21st century red and green colours complimented the existences of the Widows as well as the lass and opened a greenish, polished community through the paints of words and feathers of the imagination, a stream of media.

Conclusion:

Female's existence and achievement, originated by quill, an idol of literature and camera, an instrument of media now opened an auspicious Society where all the dame including relicts took a spick and span breath. Literature and media in that way pledged a wreath of existence, achievements of the beings and inaugurated an open, taintless populace who inspired beings to live in a dignified way.

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**A Capability-based Approach to combat poverty in
Kavery Nambisan's *The Story that must not be Told***

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Abstract: *We live in a world where most of the people suffer from acute hunger, poverty, miseries and deprivations. Most of the people from certain sections of the society lack proper food, shelter, clothing which are essential to lead a normal, dignified life. These deprivations are viewed as socio-economic equalities. The prevalence of deprivations or inequalities shows the denial of equity, parity and justice to a particular section of the society. Kavery Nambisan's novel The Story that must not be Told exposes the socio-economic problems such as unemployment, income deprivation, child labour, sub-standard living conditions, unhygienic environment, lack of pure water and inadequate medical care in the slum. These miserable conditions affect both the physical and mental well-being of the less fortunate people. The novelist believes that these deprivations arise due to unavailability of the basic opportunities such as education, health-care facilities and gender equality. Kavery identifies poverty as the root cause of these miseries and advocates the need of education to combat poverty. She strongly believes that it is imperative to promote education in the lives of the less fortunate to advance social equality and also to bridge the rich-poor gap. Dr Amartya Sen's Capability Approach is taken as the theoretical framework to analyse the notion of poverty, as this approach focuses on the removal of deprivations and expansion of basic opportunities in the lives of the people.*

Keywords: *The Capability Approach, basic opportunities, deprivation, poverty, upliftment of the poor.*

Introduction:

Kavery Nambisan's *The Story that must not be Told* (Citation) registers the deprived state of Sitara, the slum. The slum dwellers are deprived of the basic necessities such as primary education, health, adequate shelter, and nutritious food, and clean water, safe and secure environment. These deprivations affect their physical and mental well-being and quality of lifestyle. They lose their self-respect and dignity, confidence, peace and happiness. These deprivations can be viewed both as causes and consequences of poverty that impede their social lives. The notion of poverty is analysed using the theoretical framework of Capability approach formulated by Dr Amartya Sen. What framework is used for the analysis of text? Poverty is a theme.

Kavery registers that being in the state of poverty is not as easy as we see in movies. She affirms that, women singing when they work, beggars saluting the flag or rickshaw puller grinning

his way through harsh labour are not the actual pictures of poor people (Nambisan Year: 133). Their life seems to be full of misery and failure. Kavery says that these people get accustomed to the hardships which keep on accentuating day by day. There is no end to these hardships. Angry young men struggle to make ends meet by working as hotel boys, cleaners, brick-layers and the labourers. Kavery out-rightly exposes the crimes, illegal activities which become the part of their life because of poverty. She says that 'we need not have to go in to a crime infested slum to find the poor. They are everywhere' (Ibid: 114). She empathizes with the poor with 'aching limbs and hungry stomachs' (Ibid: 196). These people struggle throughout their lives to build a better life for them or at least for their children. But it can happen only in their dreams (Ibid: 154).

Poverty as capability deprivation:

Dr Sen perceives poverty as 'capability deprivation' because poor people not only lack good income but also good education, health, resources and opportunities. These deprivations of capabilities affect their freedom to achieve something that they really value. The focus is not on the means of living such as income but on the actual opportunities or capabilities (1995: 109). The children as labourers, women as maids, unemployed young men as budding criminals in Sitara are the results of capability deprivation. Identifying the areas of deprivations and prioritizing the capabilities that they value can help in resolving the problems. Kavery stresses on the point to remove the barriers which force people to live in deplorable conditions. Sen states that focusing on people's capabilities might reduce capability deprivation and the capabilities that ought to be focussed are education and learning, health and social security. These capabilities enable the deprived people to live a meaningful one.

Kavery suggests that only educated persons like Swamy and Dr Prince could bring social changes in the society. Kavery tries to voice out the dire need of education through the literates. These two educated men as active participants of the community aspire to sort out the real problems of people. Sen (1999: 32) states that if people has to escape 'grinding poverty or minuscule longevity . . . then it is the people directly involved must get the opportunities to participate in deciding what should be chosen.' Swami and Dr Prince choose the capability to get educated to escape gruesome poverty. Sen (Ibid: 129) says an educated person can facilitate social change and also bring economic progress in others' lives. He believes that education plays 'a central role in the formation of human capabilities and in expanding people's real freedoms, which is what development is ultimately about' (Dreze 2013: 182). The two educated people of the slum are Swamy and Dr. Prince. They both wish for a better future for the slum children. There is less interaction among the people of the slum, but Swami and Dr. Prince share a kind of friendship grounded on a social cause.

Role of Education :

The role of education promotes people's well being and the freedom to lead flourishing lives and the capability to be educated is foundational to the expansion of other, more complex, capabilities (Terzi 2007: 32). The capability of getting educated enables Swami and Prince to achieve both elementary functioning (such as being a literate, being in a well-sheltered place, etc.) and complex ones (such as taking part in the life of the community and attaining self-respect). 'Education offers ethical principles for the pursuit of human flourishing and social justice in the face of environmental, socio-economic, technological and political constraints' (Hart 2013: page). Education transforms these two men or these 'agents' to alter their destiny. This enables them to feel confident and self-reliant and to work for other good causes. The capability of getting educated enhances the ability to resist oppression, paves way for self-improvement and social interaction. The social opportunities are constrained due to illiteracy and ill health (Dreze 2002: 40).

Swamy goes to the Government Primary school to study after his visit to the abattoir. Swamy wishes for a better life. On Fridays, he visits the public library and reads meticulously. Swamy parents do not provide him elementary schooling, but he manages to get educated (achieve or accomplish) with the meagre resources. He uses the opportunity or the capability to become a literate amidst limited resources. He eventually achieves by his personal determination, hard work and confidence.

After two years at a night college, he gets a teacher's job in a one-room school. He becomes a teacher and is able to work for the upliftment of the slum children. Swamy believes that the children must get educated to attain better future. This education would facilitate them to earn to fill their stomach, not by begging or stealing. From then he continues to be a butcher in the meat staff and a teacher at the school. Swamy wheedles and bullies parents into sending their children to school (Nambisan, Year: 63). Swamy feels that there can be no short cuts to schooling and education and one should aspire to go always (Ibid: 201). Kavery highlights the fact that only education and learned educated people could bring social justice in the society. Poverty which is viewed as 'capability deprivation' can also be eliminated if capability to get educated is made mandatory to all. It is stated that literacy is an essential tool of self-defence in a society and a catalyst to bring social change. The spread of education can remove the traditional inequalities of class, caste and gender (Dreze 2002: 143).

Sen says 'the identification of poverty is an acknowledgement of deprivation (1995: 107). Sen argues poverty as the failure of basic capabilities to reach certain minimally acceptable levels and adds that poverty is not a matter of low well-being, but of the inability to pursue well-being precisely because of the lack of economic means (1995: 110). Hence poverty is considered as the capability failure than as a failure to meet the basic needs. The lowness of income is one of the factors for poverty but other factors such as inadequacy of proper education, health facilities, and absence of social care affect the social environment (Sen 1995: 115). Poverty is not perceived as income deprivation or a matter of low well-being but as the lack or failure of the basic capabilities or the inability to convert the basic capabilities into achievements (functioning) (Sen 1995: 110).

Kavery is concerned with the issues of income inadequacy and also capability inadequacy. These people not only lack income but also the ability to convert the income or resources into capability. Income deprivations and capability deprivations have co-relational linkages. The income has to be adequate to generate the basic levels of capabilities and at the same time expansion of basic capabilities must also be facilitated to earn more. The slum dwellers face both inadequacy of income and capabilities (such as to get educated, to get good health care and hygiene and clean living space).

Education expands the avenues to earn adequate income, helps in the fulfilment of basic necessities and raises one's living standards. Sen quotes Tagore's view that the tower of misery has the foundation in the absence of education. The capability to become a literate and numerate has tremendous effect on the quality of life. It instils confidence, sense of security, health awareness, awareness about their rights. The linkage between education and poverty can be seen in two ways. Investment in education increases the skills and productivity of poor households. It enhances the income level as well as the overall standard of living (2013: 107). Kavery believes that better education can surely fight poverty and help in empowering individuals. After the demolition of the slum Chandran and Sentha are able to lead a decent life only because of the basic elementary education, they received at Sitara. Education gives them assurance and hope or a better future. They feel that their future is secure and they are sure to send their little girl to school. 'Chandran earns well from his sign painting job and within a year perhaps, they will be able to afford a rented room with a floor, a window and a light bulb, right next to a school crammed with children in blue and white. A school for their young girl to study in. The future feels secure' (Nambisan, year: 267).

Velu empowers himself by learning to sew from Tailorboy and in addition he visits Swamy on Saturdays to learn lessons. '. . . he sits down with Swamy Sir to do lessons. He stays the night, learns some more the next morning and goes home. . .' (Ibid: 268). Sen says that basic education is also a catalyst of social change. . . the spread of education helps to overcome the traditional inequalities of caste, class and gender, just as the removal of these inequalities contributes to the spread of education (Dreze 2012: 142). The basic education enhances Velu, Chandran and Swamy the ability to resist poverty and oppression. Literacy is an essential tool of self-defence in a society. They are able to defend themselves from the socio-economic problems of life. Dreze says '. . . education is widely perceived by members of socially or economically disadvantaged groups as the most promising means of upward mobility for their children' (2012: 144).

Literacy enhances the life style of Chandran and Sentha, and also assures a better future for their children. Kavery asserts that the socially and economically disadvantaged people and their

children could attain social justice only by empowering themselves with literacy. Expansion of health and education bring positive influences that go beyond the immediate personal effects. The positive influences of literacy do not benefit only the person who receives education, but also others who associate themselves with him/her. Sen says they can involve important interpersonal effects. One person's educational ability can be of use to others (Dreze 2012: 40). Swamy empowered himself by educating himself and by making fullest advantage of the opportunities or freedom available at Sitara. He empowers others to lead an independent life. Kavery wants everyone to enjoy the freedom of getting education. She does not want the hopelessly deprived people like Chandran, Sentha, Velu to adapt themselves to a life of deprivations, but to fight against them. Swamy has been instrumental in bringing changes and in reducing injustice in the society. Kavery focuses on the fortitude of such people who utilise the freedoms to achieve not only their well-being goals but also help others to achieve theirs.

Conclusion :

Dreze states that '... an educated person is better equipped to overcome vulnerability and marginalization in modern society. . . (Year: 145). Kavery affirms that an educated person is well equipped to face socio-economic problems of life. Education enhances one's well-being and the quality of life. 'The well-being aspect is especially important in such matters as social security, poverty alleviation, removal of gross economic inequality, and in general in pursuit of social justice'(Sen 1995: 71). Educating people can help them remove the barriers and inequalities found in their socio-economic spaces. Hope for a change can be wrought out only through education as education is seen as a key to reducing inequality. Without good education there can be no social justice. Kavery believes that education serves as a powerful tool to combat poverty.

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**Role of Culture in the Development of a Nation: An Indian
Perspective**

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Introduction:

Culture is a strong force for the development of any nation taking into consideration the social, environmental, economic, political and societal aspects. Culture has a positive impact on the progress and well-being of citizens of any country as it is reflected in their attitudes, kindness, customs, values, beliefs, traditions, rights, lifestyles, individual behaviour, skills, languages, common purposes and tolerance towards others. India is one of the oldest civilisations known for its unique cultural beauty with diverse heritage and customs. Human values and homogeneity are the major propositions of Indian culture. Cultural values are passed from one generation to another. Culture cannot be ignored in any stage of life as it assists the development of living standards and enriching other aspects such as conservation of environment, natural resources, sustainable jobs, solidarity and resilience, reconciliation of various needs of the society, intercultural exchange overall well-being, crisis period, broadening educational opportunities and preparing communities for future. Culture helps us to revive the past and create a prospective knowledgeable economy by bringing together people from varied religions and building social capital based on their sense of belongingness. Cultural engagement improves emotional, mental and physical well-being and brings in innovation, creativity, interactive games, advancement in productivity, development of communities & particular regions, infrastructure, reducing poverty levels and revitalising teachings. With experience and practice, human values can be developed and inculcated to lead a peaceful and quality life. In India, scriptural texts are very relevant to develop moral & ethical principles and also prepare us to reform our lives and overcoming temptations of materialistic world. Culture is the process of purifying and developing the inner sense and making a base for outward behaviour. It presents a general outlook of life apart from individual thinking process laying the foundation of nations.

Guiso, Sapienza and Zingales in 2006 has viewed culture as a set of customary beliefs and values that religious, ethnic and social groups transmit from generation to generation without any changes. Murdock in 1965 has assessed culture as a habit being shared by members of a society. Woolcock in 2014 has emphasized how the sociologic philosophy considered culture as a toolkit of habits, styles and skills- helping people to frame out strategies of action. With the advent of technology and globalisation- cultural changes, adaptations, behaviour and acclimatization are the most common. Improvements in welfare, affirmative actions for development in the society, social acceptance and integration can be precipitated.

We expect a progressive universal global culture based on certain values such as gender equality, honouring property, human and civil rights etc. Societies generally differ in certain ways, traditions and institutions. Development is the acceptance of set of values, beliefs and customs that are supportive to moral human development.

Pandemic crisis has brought the attention of certain traditions and customs in Indian society that aims at well-being. Some are as-

- Namaskar: folded palms is one of the traditional greetings (I bow to you may our minds meet) to distance oneself from others.
- Namaha: not mine- reducing one's ego in the presence of the other.
- Breathing exercises in Yoga warring against virus
- Indian Herbs and spices keep infections at bay.

- Festivals and fast: diverse groups based on different religions celebrate their customs but due to Covid-19 celebrated in isolation. Fasting is another way to show sincerity and gratitude to gods or goddesses. Fasting helps in nourishing the well-being.
- The concept of joint family system is still prevalent in India handling pressure, stress kindness and worshipping towards innocent and holy animals, their protection and care, life sustaining milk. Cow dung is used as an energy efficient fuel in rural India.
- Temples give pure, positive mind energies and healthier environment as they are generally located along the magnetic wave lines of the earth.
- Arranged marriage system is still prevalent in Indian traditions and values.
- Various symbols like swastika- four constellation, four Vedas and Ganesha are considered sacred.
- Atithi Devo Bhava: According to this custom, guest is given supreme importance in Indian culture.
- Indian dresses, languages, dances and cuisine represent particular culture.
- Epics highlight greater values, loyalties, devotion, sacrifice and truth.

Apart from these customary practices prevalent in the Indian society, other similar social practices were also adopted on a large scale during the Pandemic like:

- Standing at the windows and doorways to applaud the efforts of healthcare officials.
- Clapping, ringing bells, powerful signal to neighbours and community as people are adhering to norms, strict rules, cultural references, analogy of Lakshman Rekha ancient Indian epic Ramayana.
- Corona helmets used by police personnel conveying effective messages.
- Designing a Rangoli with coloured powder to prevent crossing the line (depicting emotional connection)
- Stay at Home- 'Stay about two cricket bats apart' emerged as an effective and relatable message during pandemic.
- Common culture helps in supporting each other.
- Prime Minister Narendra Modi's calls to light lamps, blow conch shells and recite hindu prayers from balconies
- Gestures encourage and honour frontline workers in police, paramilitary and healthcare but some sections of society feel it wastage of resources, defence budgets and manpower during crisis.
- The development of strategy/communication and community engagement/ culture consciousness policy can increase effectiveness in enhancing self-esteem; sense of personal control, strength comes from higher power, divine intervention and cultural differences.

Challenges:

Despite showing tremendous improvements in the public healthcare system over the years – by eradicating several life-threatening diseases– India still lags behind in ensuring effective public healthcare for everyone in the nation. Though there is no doubt that India's health infrastructure is inadequate and needs considerable improvements but the real success of dealing with a crisis of this magnitude depends to a large extent upon dealing with certain other sociocultural factors that go beyond the physical infrastructure of health centres, dispensaries, hospitals, and so on. Besides the over-stretched public healthcare apparatus, social practices, public attitudes and behaviour are the factors that have a strong bearing on the spread of the virus and therefore require considerable attention in framing policy measures to tackle the crisis.

Social practices like social distancing, restrictions on movement, minimal interaction with people etc. have been introduced in order to curtail the spread of virus. But attitudes or behaviour towards accepting these norms is not the same. Although nearly 90% of the population has been following but others are creating a threat to the measures undertaken to contain the pandemic situation by not adhering to the regulations. Such patterns of behaviour are responsible for the failure of whole system.

Although a temporary phase, it will result in the weakening of association among people. Ill faith and uncaring attitude of people is the biggest challenge to contain the spread of virus. These instances strongly support the building up of socio- economic structures in complex societies.

In crisis period, the case of India presents unique concerns owing to its geographical vastness and the complexity of its cultural and religious diversity, beliefs, and practices coexisting with poor social indicators, such as lower life expectancy, higher fertility, high child mortality, wide illiteracy, poverty, poor sanitary conditions, open defecation and manual scavenging. These health and social indicators highlight the seriousness of the situation during massive community outbreak. Hostility towards people purchasing essential

commodities, employees getting permission from officials to do essential work in offices or getting tested for COVID-19, dishonouring Corona Warriors and police personnel etc. can be seen in the societies in the wake of undue fear of being susceptible to COVID-19. People residing in slum areas can be seen fighting amongst themselves to get the free services of NGOs or government authorities. Panic buying or stocking of essential goods by people without any concern for shortage of items reflects the unreceptive nature of people. Also, people are reluctant in sharing COVID-19 report or symptoms associated with the disease due to fear of isolation /quarantine, admission to hospital wards, thus creating a challenge for authorities to trace the people and also who have interacted with them.

While globally, there is health misinformation circulating rapidly across various social media platforms, India has its own culturally rooted and domestically-driven misinformation and misconceptions that are adding fuel to the fire. Unfortunately, some of this misinformation is being spread by public figures and government agencies, advanced in part by cultural and religious underpinnings that increase the traction of such misinformation.

Misguidance in the form of suggesting cow urine as a protection against the virus, religiously-based obligations discouraging social distancing, huge disregard and refusal to adhere to norms restricting and prohibiting religious & cultural gatherings suggest that such behaviour escapes the importance of any religious, cultural and geographic identity.

Home remedies and uncertain advisories are rapidly spreading through WhatsApp and other social media platforms resulting in the weakening to resolve the preventive behaviour. The Indian government's Ministry of Ayurveda, Yoga & Naturopathy, Unani, Siddha and Homoeopathy (AYUSH), released guidelines on January 29 holding serious medical misinformation related to COVID-19. The advisory made claims regarding the ability of traditional Indian medicinal practices like homeopathy, ayurveda and unani in fighting the spread of the virus without any serious scientific evidence.

India's strong cultural and religious tradition of communal celebrations as well as close interactions with extended family members and neighbours constitute major social and behavioural factors that cause serious challenges. A call by Prime Minister Narendra Modi to deliver thanks to the health workers by clapping hands from home without breaking the practice of curfew and social distancing ended up in celebration in the streets in many parts of the country. The Ram Navami celebration in Ayodhya stands cancelled but still likely to be celebrated in different parts of the country. Muslim congregational prayers, Sunday church services and other spiritual mass gatherings among different religious communities can further expose the country to the infections and community spread.

Way Forward:

- There is a need to bring behavioural changes to have maximum benefits from public health interventions aiming at right patterns of awareness and irrational practices and health related information. To what extent such changes can be brought about in a short period is debatable, yet it holds critical sense as the outbreak is expected to linger.
- Social and behaviour change communication (SBCC) may be employed as a potential strategy to increase awareness of the effectiveness and the necessity of preventive measures – such as home quarantine and social distancing – under the broad framework of health communication. SBCC employs mass media, community-level activities, interpersonal communication, ICTs and new media to carry out its objectives. Such evidence-based communication programs can help enhance knowledge, shift attitudes, and change public behaviours. Preventive behaviours with efforts at dispelling rumours and misinformation as well as efforts to allay fears and concerns.
- A holistic approach is required to sufficiently integrate the infrastructural, social, behavioural, psychological aspects to prepare us for any emergency response during covid-19 crisis. India must increase its public health spending to build a robust health care system and deal effectively with overriding religious considerations, social beliefs, and cultural practices to enhance the scientific temper of the people.
- The government authorities need to de stigmatise issues like isolation and quarantine through health promotion campaigns through different forms of media (print and digital) to bring to notice the medical requirements and precautions to overcome the COVID-19 virus.
- For keeping and maintaining good health, people need to be counselled regarding benefits of isolation, social distancing and quarantine. There is also a need to establish communication protocols for people waiting to be tested at hospitals.

- Waiting time to be tested for at hospitals, treatment methods and reasons for fleeing from hospitals need to be thoroughly analysed and the communication gaps also need to be identified.
- A policy in consultation with hospital authorities needs to be formulated for communication guidelines related to COVID-19 suspected cases. Doctors and nurses should be supported to treat people with emergency situations.
- More women should be involved in the framing and implementation of COVID-19 awareness campaigns as in rural areas and marginalized sections, women are not having access to health authorities and facilities to report their symptoms.
- Poverty and the deep social inequalities are a cause of concern as in congested localities, norms related to social distancing; hygiene and sanitation are not regularly adhered to due to ignorance.
- Indian socio-cultural factors are different from other countries and these factors affect the formulation of health campaigns to fight contagious virus. Social stigma about disease and face saving make people more concerned towards ailment and other people's views influence their health related decisions. There is need to change such mentalities of people in the society for a better future.

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Indian Women Novelists in English and Their Achievements

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***Abstract:** It is a well-known fact that women who constitute half of the world's population were not allowed to display their writing skills for centuries. Men occupied the room as authors and storytellers. Women's space was limited to that of silent listeners. Injustice in the form of subjection of women has been imposed in the name of family traditions and conventions.*

After independence in India, with the spread of education, there came a great change in the status of women in the society. In the West 1960 and in India 1975 is the milestone in feminist movement which aimed at freedom from patriarchal ideologies as well as equality between men and women. It is this change in the Indian woman that provides the mainstay for much of the fiction written by women in post-independence India - fiction which achieves a 'separate identity' and wins global recognition.

After that, there is an upsurge in women's fiction wherein they write about their experiences as women, their individuality, their aspirations, frustrations, their strengths as well as weaknesses. The notion for women's writing is to bring to the forefront the unnoticed, unspoken and the repressed lived experience as women in the male-dominated society. It provides space for otherwise silent voices to be heard. Kamla Markandaya, Ruth Jhabwala, Nayantara Sahgal, Anita Desai, Bharati Mukherjee, Shashi Deshpande, Arundhati Roy, Manju Kapoor are some of the names who have taken the pen in their hands to enlighten a woman's image as a source of life, power and energy, to break the double standard of patriarchy, to bring forth into light, the woman's language and world and to provide her a room of her own.

***Keywords:** - Indian English fiction, Women, Patriarchy, Feminism, Identity, Freedom.*

1. Introduction:

Indian writing in English, especially fiction, has come to stay. The postmodern scenario in the English novel in India is bright. Today the novel has a larger readership as compared to the other genres of literature and women writers, in particular, have found it more comfortable to express their feelings and thoughts in novel rather than other forms of writing. Fiction by women writers constitutes a major segment of contemporary writing in English. It provides a rare insight and understanding of the women's world. It is a store-house of various interpretations and observations about life from a feminine point of view. Through the works of a female writer we are able to visualize a different world; with their help we can realize the strength of human achievement.

However, the story of the success of women writers has not been an easy one. If we look at the reality of the matter, we find that women who constitute half of the world's population were not treated at par with men in all areas of human activity. They were confined to their homes, oppressed, suppressed and marginalized in sharing the available opportunities for the fulfillment of their lives.

They were not allowed to be in the mainstream of life. Men held the higher position as bread-earner in the family and women as homemakers were not allowed to use their intelligence or to take part in discussions. In literature, men occupied the room as authors and story-tellers.

Women's space was limited to that of silent listeners. Injustice in the form of subjection of women has been imposed in the name of tradition and convention of the family system.

2 Research Value:

The subject of the beginning of Indian English fiction by women, its development and contemporary rise and popularity is of great significance and relevance for those who are interested in women's fiction in English and especially for students of this area.

3 Textual Resources:

Until the mid-nineteenth Century, the literary scenario was mainly dominated by male authors. The first, English novel '*Rajmohan's wife*' was written by Bankim Chandra Chatterjee in 1864. R.K. Narayan, Mulk Raj Anand and Raja Rao are considered the pillars of Indian English novel. Bhabani Bhattacharya, Manohar Malgaonkar and Khushwant Singh were established names. Women were represented more as symbols and less as human beings in fiction written by male novelists. The male writers generally presented an idealized concept of womanhood. Woman characters did not have a pivotal role in such fiction. The male writers thought that "woman is innately weak, emotional, enjoys dependence, is limited in capacities for work" (Horney, 1967: Page number) They presented women as epitomes of beauty, sensuality and virtue but never as real women. In male fiction, women were allowed to play only stereotyped roles. They were not regarded as autonomous individuals.

Although Toru Dutt wrote the first legitimate Indian English novel *Bianca* which was published posthumously in the later part of 19th century; Raj Lakshmi Devi, Krupabai, Sahianathas, S. Ghoshal, Sita Chatterji, etc. were also some women writers who tried their hands on the novel. It was only after independence that true novel which gained recognition came into existence.

In fact, the independence movement made the Indian women come out of their sheltered protected existence. She propelled into the political and social scenario & began to assert herself actively. The portal of educational institutions was also opened. Freedom for her was not merely from British rule & its concomitant tyranny but simultaneously a release from centuries of male domination and male ordained cultural and social norms.

Post-independence fiction by women achieved a separate identity. It allowed them to create their own world. Women writers drew away from false representation and oppressive ideologies of men 'Writing' became their tool to express their experience as women in patriarchal society. Writing became, for women, an exploration of their inner desires and their buried pain. It became a mode of ventilating their soul out - a means of survival. It gave them a platform to make their experiences public and their potential visible.

It was the period of the 1970s and 1980s that marked an upsurge in fiction written by women who are aware of their individuality, their aspirations, their strengths as well as their weaknesses. Women in women's fiction are no longer treated as objects but as subjects. The male authors presented women in stereotyped roles and not as human beings or autonomous individuals. Women writers took pen in their hands to dispel myths and popular beliefs about what provides fulfillment to women. They have successfully tried to enlighten a woman's image as a source of life, power, energy and action. They have brought forth into light the woman's language and world. They have brought the woman to the mainstream of society and given her a room of her own.

The first important woman novelists to enrich Indian fiction in English were Kamla Markandaya, Ruth Pravar Jhabwala, and Nayantara Sahgal. They can be regarded as pre-feminist writers who opened the window to a woman's private world so far hidden and ignored. They lighted up the positive sides of females and recorded, in the words of K.R.S. Iyengar (citation), 'a feminine contemporary sensibility'. In Markandaya major novels which include *Nectar in a Sieve*, *Some Inner*

Fury, and *A Handful of Rice*, etc. the themes of woman's courage and fortitude, love and guilt, revolt and frustration are given a fresh approach. She also presents a bold treatment of love, sex, marriage and morality. In *Some inner Fury*, Mira's passionate demonstrative love for Richard is the first instance of a changed attitude towards love overtaking traditional Indian society.

Ruth Prawar Jhabwala wrote eight novels and has been hailed as the Indian Jane Austen but with a difference Iyengar (citation) opines:

"In Jane Austen's novels husband hunting fills an important, almost dominant place in the action: in Jhabwala there is as much stress on wife hunting as on husband hunting, which parents embark upon on behalf of their children. The traditional method of 'arranged marriage'.... has to make compromises with new forces like 'love at first sight' and 'free love'."

To Whom She Will, *Heat and Dust* and *A Backward Place* are some of her famous works. The most distinctive feature of her novels is the subtlety and adroitness with which she has unraveled the gossamer threads of intricate human relationship.

Nayantara Sahgal, daughter of Vijaylakshmi Pandit and niece of Pt. Jawaharlal Nehru, is regarded as an exponent of the political novel but her fiction is also preoccupied with Indian woman's search for sexual freedom and self-realization. Her novels trace the convulsive moments in the growth of modern secular India towards a democratic and humane society. She presents feminine issues and sensibilities in political background in the novels like *The Day in Shadow*, *Storm in Chandigarh*, *A Time to be Happy* and *A Situation in New Delhi*.

Anita Desai has added a new dimension to the achievement of Indian women writers in English fiction. She has touched the nuances and subtleties of fiction which were absolutely unknown in Indian English fiction. She is more interested in the interior landscape of the mind and the exploration of female sensibility than in politics and social realities. When her first novel *Cry, The Peacock* was published in 1963, Markandaya, Jhabwala and Sahgal were already well-acclaimed novelists. It is with Desai that a totally new psychological approach to fiction writing in English by Indian women can be seen. Her novels *Voices in The City*, *Bye-Bye Black Bird*, *Fire on The Mountain*, *Where shall We go this Summer* and *Fasting Feasting* revolve around the working of the mind of her women protagonists. She (Desai, 1972: p.) herself said :

"Writing to me is a process of discovering the truth – the truth that is, nine-tenth of the ice-berg, that lies submerged beneath the one-tenth visible portion we call reality. Writing is my way of plunging to the depths and exploring this underlying truth. All my writing is an effort to discover, to underline and convey the true significance of things."

Anita Desai's method is the same as that of Virginia Woolf. She eschews the skill of interiorisation and stream of consciousness technique effectively to delve deep into the intuitive aspect of the feminine psyche. Marital disharmony or incompatibility in marriage, disturbed childhood experiences, lack of understanding between man and woman, childless marriage, exploitation of women in the name of mother, daughter and wife have a devastating effect on women. Desai excels in portraying psychic fears, frustrations and sense of insecurity and resulting alienation of women. Shashi Deshpande belongs to that category of women writers of the 1990s who have boldly taken up the challenge of reinterpreting old myths and the validity of traditions and customs that circumscribe women to narrow slots. She writes about the middle class woman and her deprivation, mainly emotional. Her women characters challenge their victimization and seek a new balance of power between the two sexes. She has her own idea of feminism in the Indian context. She does not even subscribe to the false idea of liberation that says that a woman does not need a family. She believes that emotional ties are very important for the survival of human beings. Her women seek anchorage in marriage and family. But at the same time they do not accept to be considered as the objects of gratification. *The Dark Holds No Terror*, *That Long Silence*, *The Binding Wine*, *Roots and Shadows* *Small Remedies* and *Moving on* are her beautiful novels which have won world recognition. Indira Nityanandam (Year, p. 40) thinks that "Shashi Deshpande hopes to emerge as a kind of female Tolstoy

who can create real, rounded characters and not merely women characters created for men.”

Bharati Mukherjee is an Indian writer who lived in the West and hence her novels deal with the expatriate experience. The expatriate Indian moving to a western country and the resultant conflicts that an Indian woman faces form the main theme of her first three novels. *The Tiger's Daughter*, *Wife* and *Jasmine* are some of her immortal works. She is rightly called the grand dame of Indian diasporic literature. It is an extraordinary achievement on her part that she was regarded as a mainstream writer in America. Cultural alienation is a world phenomenon today. People are leaving their respective countries in search of their dreams. The cultural transplant leads to identity crisis and other adjustment problems. In such times Mukherjee's theory of acculturation and assimilation acquires a great significance.

Jhumpa Lahiri is another popular name in the contemporary literary world. Her first novel *The Namesake* is a novel of culture and identity. Gogol Gangul's discomfort with his Indian name represents the bewildering world of American immigrants who are born in one country but spend their life either gracefully immersed or hopelessly drowning in the culture of another country.

Gita Mehta, Sunetra Gupta are some other woman novelists who were born in India but live in the west and deal with the themes of cultural clash and rootlessness, etc.

Kiran Desai, the daughter of famous novelist Anita Desai, won the Booker Prize for her novel *The Inheritance of Loss*. She presents the fact that there is trouble in the global village. Manju Kapoor is a sensitive novelist who has a deep and mature understanding of women's psyche. Her famous novels are *Difficult Daughters*, *A married woman* and *Home*. One of the main preoccupations in all her novels is how women manage to negotiate the inner and outer spaces in their lives – what sacrifices do they make to reap the home fires burning and at what cost to their personal lives do they find some kind of fulfillment outside home

Gokhale's *Paro: Dreams of Passion* is quite famous. Nina Sibal's *Yatra*, Anita Nair's *Ladies coupe*, Shobha De's *Starry Nights*, Rama Mehta's *Inside the Haveli*, Chitra Banerjee Divakaruni's *Mistress of Spices* and *A Palace of Illusions* are some other works which have created ripples in the society of male domination by taking women as women seriously in their writings.

Arundhati Roy is one of those young woman writers who are credited for catapulting Indian English fiction to new heights. She won the prestigious Booker prize for her debut novel *The God of Small Things*. Last but not the least, Anuradha Roy is a talented novelist of our times whose novels like *The Folded Earth* and *All the lives we never lived* have won universal acclaim.

4. Conclusion:

Thus we can conclude that starting from nowhere women novelists have come a long way. Today, they are no longer women writers but writers who are women. They cannot be marginalised any longer as they are undeniably a part of mainstream fiction writing in India today.

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**Pattern of Ulama Leadership Based on Islamic Religious Sharia on the Life of
the Religious Community in the Sub-District Medan Barat**

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Abstract: *This study aims to determine the leadership pattern of the ulama based on Islamic law for interfaith communities in the District of West Medan, North Sumatra. The research method uses qualitative methods. The type of research used is field research (field study research). Sources of data come from primary and secondary data sources with data collection techniques through observation, interviews, and documentation. Informants are determined through purposive sampling technique. Based on the results of the research, it is known that the leadership pattern of the ulama towards interfaith communities in West Medan District is oriented towards democratic leadership behavior. Emphasizing these behavior patterns can accommodate various group interests so that there is a positive interaction between government agencies, social institutions, and religious institutions. This democratic leadership is reflected in various activities based on deliberation involving the community concerned. The results of other research found that religious harmony in West Medan District cannot be separated from the principles of kinship, education, community culture, the role of religious leaders, and support from the village government. In addition, maintaining religious harmony in West Medan Subdistrict requires a village leadership character who generally tends to be communicative, flexible, open, caring, and participatory to minimize the seeds of conflict in the community.*

Key Words: *Leadership Patterns, Religious Harmony.*

1. INTRODUCTION:

The plurality characteristic is something that cannot be denied when talking about religion. The above reality is certainly influenced by a fundamental perspective that causes Indonesia to be covered in diversity, so that this nation has its own uniqueness from other nations in any hemisphere. The fundamentalist perspective in question can be viewed from a geographic perspective as well as from a historical perspective. These two domains have a dominant effect in the formation of a pluralistic national character. A geographic view states that Indonesia is a country consisting of a group of islands which has a major influence on the creation of a plurality of ethnic groups in this country.

The consequences of these geographic factors can lead to different cultural compositions. The cross position of Indonesia which is located between the continents of Asia and Australia as well as the Pacific Ocean and the Indonesian Ocean also adds to the diversity of the culture of this country. In ancient times, this route was a very busy area of international shipping and trade. This condition according to Liem (in Nasikun 2007: 46) greatly affects the plurality of religions in the life of Indonesian society. This statement also underlies that for a long time the Indonesian people have had cross-cultural influences brought by other nations through various mediation processes or

certain channels. In terms of historicity, long before the formation of the Republic of Indonesia which was bound up in one political unit (17 August 1945), Indonesia had undergone a process of reconstructing its long historical experience. Starting from the prehistoric era of Indonesia, then entering the ancient era which was hegemony by the Srivijaya kingdom, then followed by the glory of the famous Majapahit to foreign countries. Furthermore, entering the new Indonesian era was filled with a series of Islamic kingdoms, the powers of Western Imperialism and Colonialism, national movements, until the era of independence and defending independence. All of this is part of the dynamics of historical experience which is part of the integration process and contributes to shaping the characteristics of the Indonesian nation. The long process of the Indonesian nation's journey in order to unite a common vision and identity, did not necessarily experience a smooth road. The clash of ideological interests, the turmoil between political forces, accompanied by the swift currents of globalization have created various disagreements. In addition, the different conditions of the community when interacting with each other make it possible to open the way for conflict to widen. Conflict in community life must be understood as part of the dynamic process of human interaction that is constructive if it can be handled with elegant leadership through positive communication. One of the crucial problems that hit this country in the reform era in a pluralistic society like Indonesia is a crisis of trust in leaders. The relationship between the running of government and the leadership factor is a system that cannot be avoided when people want progressivity in the life order entrusted to a public figure (leader).

As with the plural conditions described earlier, there is an area in the West Medan sub-district which is inhabited by people with diverse belief cultures. These miniature Indonesians can be found in the West Medan District. A sub-district whose society has heterogeneity in terms of belief (Islam, Christianity, Hinduism) but is able to maintain the existence of a social system that has been built over the years. The community life is wrapped in strong diversity elements accompanied by the thick aroma of religious life. The harmony of the religious community is felt when presented with a view of each place of worship (mosque, church, temple) which was built relatively close together. This assumes that community management with a characteristic portrait that is not far from the description of the plurality of Indonesian society itself requires ideal ulama leadership.

According to Kaloh's view (2010: 12), an open and flexible leader is a leader who is not bound by level, position, skin color, status and others. A leader is a central figure who synergizes in determining the effectiveness of achieving a common goal or aspiration through his role. Meanwhile, the identity of the legal community unit in the village is a very strong basic social system. Seeing this reality, it can be a strong foothold in efforts to develop a stable political, economic, socio-cultural and defense and security system (Ari Dwipayana et al, 2006: 2). Therefore, it is interesting to examine more deeply, the interaction between the village head (leader) and the community that is classified as multicultural (interfaith) in terms of the applied leadership pattern (politics).

2. Research value:

The subject of the beginning, Emphasizing these behavior patterns can accommodate various group interests so that there is a positive interaction between government agencies, social institutions, and religious institutions. This democratic leadership is reflected in various activities based on deliberation involving the community concerned

3. Textual Resources :

A. Religious Harmony in West Medan District

The diversity of people in West Medan District has actually been going on for a long time. According to local religious leaders and village heads, starting from around the 1950s Christianity began to spread its wings, as did Hindus at almost the same time, whereas Islam itself had previously been known and embraced by the majority of the local community. Over time, the

interaction process that exists in the community in various activities tends to be open. The religious identity of each group does not automatically become a justification for one's personality. In general, the community considers religion to be a means to achieve a better community life, so that if there are bad personalities in people's lives, they do not necessarily have to carry the name of religion. They believe that what religion teaches is something that is good for humans. Regarding why there are still individuals who violate religious rules, what must be questioned is the personality itself, not the religion in question. Analysis of the background of people living in harmony with reference to various data findings can be described as follows:

- a) The principle of strong kinship according to the head of the sub-district of Medan Barat where it is based on the basis of family or kinship relations. Almost all residents still have family ties to one another. This family bond also gives a special identity to the similarity of historical ties. The family relationship in question is not only based on the basis of the same flesh and blood, but also because of the kinship that is formed by the marriage relationship which continues to form new families.
- b) Multicultural based education One thing that needs to be highlighted is that character education is not sufficiently described by rhetoric of words. Character can be formed through an application of direct learning in the field from an early age, so that the social conditions experienced by the individual will remain an experience and be processed into an important lesson (explanation of Ustad Syakiruddin, an Islamic religious leader). It can be said that apart from being a miniature of Indonesians, it can also be called a multicultural learning laboratory. The purpose of character education is none other than to manage various social prejudices in positive ways by getting to know the various backgrounds of each group based on certain characteristics in order to create a harmonious and creative relationship.
- c) Correlated religious culture and community life There are three religions that have developed in this sub-district, including Islam, which belongs to Nahdlatul Ulama (NU), Christianity characterized by the Batak Karo Christian Church and Hinduism with the character of Vishnu. The three religions in the local village hold local cultural values that are flexible, open, and tend to have similarities in terms of culture so that there is minimal contact with one another. Likewise, the structure of rural communities is still thick with traditional values, so it is felt that these religions are compatible with the features of rural communities. In the end, the nuances of the various cultures of each religion seem to merge and become a common characteristic and live and develop across space and time.
- d) The role of each religious figure in the framework of fostering religious harmony. The condition of the interfaith community in the local village seems to be representative of these figures. Inter-religious mediation is often carried out through the relevant figures when there is deliberation or dialogical activity, because basically these figures are considered capable of representing groups of society with certain criteria (Rokhim's statement). Therefore, as long as these figures do not have problems with one another, during that time religious people will always believe and follow in the footsteps of these religious leaders to always participate in creating a better community life.
- e) Support from the government, Whether we realize it or not, the role of the village government in fostering religious harmony is very strategic. Government elements such as the head of the village and the Camat play a central role in the continuation of religious harmony in this sub-district. How could he not, in this case the Camat, as the leader of the District Government, is required to be sensitive, open, and communicative to various problems that come upon the community. The first object of development target is essentially the soul of the community.

B. Ulama Leadership Patterns in West Medan Subdistrict to Create Religious Religiosity

The problem of leadership is that there are different perceptions between oneself and others regarding leadership style. What is applied by the Ulama to the community will have its own influence, response, assessment and perception of the community they lead, in this case the

interfaith community in the local sub-district. The perception of the Ulama's leadership style that he shows may be different from the actual leadership style. So, this assessment really depends on how close the researchers' perceptions are to the perceptions of the people of West Medan Subdistrict as objects (which are subject to) in general. In terms of leadership behavior, the behavior patterns of Ulama tend to reflect a democratic style, where this behavior also adapts to the circumstances of the community concerned (social basic). Democratic values are relevant in facing multicultural situations as part of a response to various village policies. Without democratic aspects, it is impossible to accommodate the various aspirations of the people who also have various interests, for example from Christians, Muslims, and Hindus. The leadership pattern of the Ulama which has an influence in stabilizing the condition of society does not just come just like that. This explanation can be explained through a social learning approach which is the basis for providing a comprehensive understanding of religious diversity.

Ulama must be able to establish positive communication on various fronts. This leadership is able to persuade, convince, and invite members of the community to carry out various religious development and broadcasting activities without disturbing other religions for the welfare of the community itself. Furthermore, deliberations on the construction of places of worship for each religion and other physical infrastructure. Deliberation is a reflection of the application of the noble values of Pancasila, especially the 4th Precept. To produce reliable multicultural leadership, it is necessary to have the ability to adapt and accommodate the aspirations of the community, so that it can be directed towards participation in rural development. Deliberation is very relevant to democratic values, where deliberation is a way of accommodating existing differences.

Concern in terms of community mental coaching Implementation in community mental coaching in terms of issues of religious harmony is not necessarily an obligation of religious leaders. However, as the leader of the sub-district government who has more authority based on the stipulations of the stipulated decision, he must have concern in maintaining the spirit of diversity. This community mental development is related to issues of rights and obligations, prohibitions, tolerance, and raising public participation for development, and of course religious harmony. All of that also requires a positive response from the community. This statement can be interpreted that leadership is a series of activities or activities of a leader related to his position and leadership behavior.

Openness with the community and outsiders. If the sub-district government opens up to outsiders it will bring positive benefits. The increase in links or networks is one of the accesses to further success and popularity of the district concerned. In addition, there are many interesting lessons that can open insights from the reciprocal interactions of each party. The hope is that this openness will lead to dialogue with positive values for the good of mankind.

Communicative, both to religious figures in particular, as well as when socializing with the public in general. Various descriptions of important matters are reflected in interaction activities and they will not go well without being balanced with good communication as well. The power of communication is the power to invite, influence, and persuade. Because basically leadership is also a process between relationships or interactions between leaders, byang being led, and situations and characters shaped by the background concerned, be it in terms of education, beliefs, experiences, or other matters. Experience will shape a person's character.

4. CONCLUSION:

The leadership pattern of Ulama in Medan Barat sub-district must at least have an advantage in the realm of communication to accommodate the various differences that exist. Perceptions of leadership behavior patterns (leadership styles) should tend to lead to democratic leadership which is reflected in various activities based on deliberation by involving the community. Meanwhile, religious harmony in itself cannot be separated from the existence of the principle of kinship, education, community culture, the role of religious leaders, and support from the local village government.

Several things from the Ulama leadership pattern that can be used as a reference in relation to multicultural societies, among others; able to embrace religious, community and educational institutions, development deliberations with the community, concern in community mental development, openness with the community and outsiders, willingness to be a facilitator of an activity, communicative, and character shaped by the relevant background.

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**The Science and Philosophy of Culture (Spirituality) with special
reference to Meditation and Chanting Mantras**

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Abstract: *The Science and philosophy of culture say as spirituality is often viewed as complicated theory. As most of the masses think that spirituality is a philosophical concept or practice. But till now there is no research on the topic that it is based on philosophical concept. Spirituality works on beliefs, virtues and interactions with the universe and seen in the literature also. And UNIVERSE is the higher authority to SPEAK TO and to pursuit happiness. On the other hand, science creates discoveries with facts and figures to satisfy mankind.*

Here in this research paper we are dealing with 50 individuals personally who are doing spiritual practices in terms of meditation and chanting mantras and thinks that spirituality is science or just a philosophical view which is based on literature. The results shown here are positive and unfiltered.

Keywords: *Science, Philosophy, Meditation, chanting mantras.*

Introduction:

In Indian thought science creates discoveries and philosophy is merely a Psychological thought.

Some of the literature is mention in history and mythological books. The common man who is being caught in difficulty fails to understand the real life and spiritual practice in form of meditation and chanting mantras. They are trying to find the way spiritual practices has the power to one's consciousness which is completely based on their culture. It gives us TRUE SELF.

Philosophy is within the individual to discover higher SPIRITUAL NATURE. When an individual discovers (his or her) self and the power of divine within them, it brings the higher level of consciousness within them. Spiritual practices only help the individual to go in proper direction and bring higher values of humanity.

Whereas science is within the facts or experiences or rather we can say that it is based on discoveries. Science is about the LIFE OF VIRTUAL RADIATIONS AND LIFE OF HUMANITY.

The science and philosophy of spirituality based on cultural values in terms of meditation and chanting mantras are the act in daily life style of the divine light which is meant for mankind so that their energy can revive and they can make their efforts personally and professionally.

The manufacturing of science and philosophy of spirituality is no more a practical but a living fact. Spirituality is the mental, vital and physical nature and life of humanity which provide vast knowledge of ordinary individual to spiritual world.

In the field of spiritual world, particularly regarding the spirituality and philosophy, it changes to privatization and changes to social world (Heelas 1998 and Wood Head 2005). Spirituality gives us guidelines and psychology gives us purpose and to go with the guidelines.

Review of Literature:

- According to Huitt, 2003, spirituality is difficult to define and it is fundamental aspects of human beings (say as mind, body and soul). He says in a broad perspective spirituality deals fundamentally.
- According to Weaver and Contrell (1992), spirituality matters with ultimate concern that calls for releasing the passions of the soul to search for goals with personal meaning.
- According to Danesh (1994), when individuals practice spirituality it provides an opportunity to connect to larger source of energy and power, thereby impacting our ideas to self-analysis.
- According to Tolan 2002, an individual's experience of and relationship with a fundamental, non-material aspect of the universe.
- According to Levine, 1997, God exists in everything and that the entire universe is either god or an expression of his nature.
- According to Hout and Fisher (2002), spiritual growth of unchurched believers in the U.S results of dissatisfaction with the manner in which Christian views have been expressed in the public discourse.

Hypothesis:

- Most of the masses think that cultural values depend on the religion but it depends on spirituality comes within and psychology comes with the mind.

Objectives:

- To determine that with the chanting Mantras and meditation on daily basis we are higher on our human values.

Research Methodology :

Spirituality and Philosophy with the help of Chanting Mantras and Meditation are considered as traditional methods in our cultural values. Meditation and Chanting Mantras help individuals to cope up with stress. Major aspects of individuals said that by doing meditation and Chanting Mantras and they become very optimistic.

Spirituality and Psychology is based on cultural values and it has been explored throughout the history of traditions. Through meditation and chanting mantras, individuals can connect to the universe or search for meaningfulness in life. Anyone can change it simultaneously by doing so. Meditation and chanting Mantras involve relationship with understanding to concentrate on things.

The belief of spirituality and psychology has various interpretations addressed from the different perspective that gives individual development inside and outside. There are numerous outlines of Science and Philosophy of spirituality with the practice of chanting mantras and meditation.

Here we talked to almost 50 individuals (over telephone), individually who practice spirituality in terms of meditation and chanting mantras. People say that spirituality is a Psychology If they do not meditate regularly; they feel uneasy or inactive at workplace. Also half of the people say that by their personal experience that this is merely a science because they discover something new when they practice spirituality in terms of chanting mantras and meditation.

There is development in human individual by practicing meditation and chanting mantras. According to Fowler (1998), one approach may lie in an analysis of one's development of faith. This practice increase self-awareness, strength relationships with others and build a connection with the universe.

Results:

The results show that as we had talked telephonic to 50 individuals separately. 10% of the people say that they are doing spiritual practices for positivity only. 20% of the people say that by doing it our Psychology changes and our behavior at work front also changes. 15% of the people say that it is science only as we individually discover new things by doing spiritual practice. 5% of the people say that they don't feel anything. It is just for relaxing from the stressful life.

Conclusion:

Spirituality practices are an element of every individual. Practices in form of meditation and chanting mantras give them the strength. One of the goals behind that is to get the knowledge of the universe. This gives a learning process for an individual for the complete life span. Here in this paper we get to know what people thinks that when they meditate or chant mantras. Of total 50 people, half of the people say that by doing practices they discover new things (according to their personal experiences) which is considered in science and of half population say that they feel relaxed by doing it as it is considered Psychology.

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**Social Media, Societal Values and Intergenerational Family Relations:
An Interpretative Understanding on the Changing Intergenerational
Family Relations**

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Abstract: *The emerging social medias has a very significant impact on the societal values and in the intergenerational family relations (IFRs). Over the past few decades, due the impact of social medias, many changes have been taken place across generations and in IFRs. The present paper is an attempt to understand and explore the impact of social medias on societal values and in IFRs. Accordingly, a qualitative design of study has been conducted among the older and younger generations. For the study, total 8 respondents from older generation and 8 from younger generation has been selected purposefully for in-depth interviews. Besides, a round of Focus Group Discussions (FGDs) has been conducted among the older generations and a WhatsApp group discussion has been arranged among the younger generations by collecting their mobile numbers. The results revealed that social medias have a very severe impact on the IFRs and generational conflict has occurred due to the rejection of societal values by the younger generation.*

Keywords: *Social Medias, Societal Values, Intergenerational Relations, Interpretative Understanding.*

1. Introduction:

The recent family literature indicating two kinds of transformation within intergenerational family relations. First, the recent family literature showed the stability and the number of generation in a family has been increasing and Second, within this complex and large kinship structure the generations in a family have been surviving. Riley (1983), in his, 'the Family in an Aging Societies' significantly define intergenerational family relations as "Latent Relationship" where generations might or might not become close and significant during a lifetime. Harper (2005) also stated that 'demographic shifts have increased the number of generations, but decreased the absolute number of relations'. Nowadays, with more life expectancy four generations of the same families remain alive at the same time. So the debate is also going on as to the aspects of whether we should give more importance to the old or to the young generations. Dykstra (2010) argues that, 'the young are growing up in societies where they are a numerical minority and where they have several generations of family member's "above" them. These considerations suggest that attention should be given to people of all ages'. But in this demographic transition of intergenerational relations, the older generations today live more vulnerable life with disability, frailty, depression, lack of care, protection and support than younger generations. There are many instances where loneliness leads to suicides among the older generations. In this context, the present study is an attempt to understand and explore the relationship

between increasing impacts of social media on social values and its adverse impacts on intergenerational relations.

2. Societal Values and Intergenerational Relation: A Review

Several studies found that societal value is the root cause of conflict between the young and old. In a study focused on how value differences might affect intergenerational relations, Chadha et al (2004) examined the values held by members of different generations. They focused on moral values, political values, social values, religious values, and gender relationship values. They found that older adults were more likely than other generations to articulate values that have a social tilt and to be geared towards maintaining a balanced social order. Ramamurti (2002) and Raju, (2002) also found that the distances between the old and young are also due to differences in their interests, likes and dislikes, ideas and practices. Both have their own self- concept, and self- regard. Opposing and protesting attitudes among the youth become common and they prefer to live on their own will, rather than listen and obey the old. These attitudes generate a distance between the generations. In a classic study, Bengtson (1975) observed that younger individuals will exhibit more individualistic values while the elderly exhibited more collectivistic values. Further, he observed a decrease in the ranking of humanistic values and an increase in the ranking of materialistic values over the time period of 1971 (time I) to 1985 (time II). Gangrade (1978) also found that due to intergenerational conflict, young people prefer nuclear families while a majority of parents still prefer joint families.

3. Methods

A qualitative design of study has been conducted among the old and young generations. The field study has been carried out in the month of August, 2020 in Amguri town, a small town in Sivasagar District of Assam. For the study, total 8 respondents from older generation in the age group of 60 and above and 8 from younger generation has been selected purposefully for in-depth interviews. Besides, a round of Focus Group Discussions (FGDs) has been conducted among the older generations and a WhatsApp group discussion has been arranged among the younger generations by collecting their mobile numbers. They were given full opportunities to discuss and share their views on the new age of social media and its impacts on their intergenerational relations. Their narratives and views has been recorded with their verbal and written consent. And finally, the collected data has been interpreted with the help of Narrative Analysis (NA).

4. Findings and Interpretations

4.1 Social Media, Societal Values and Intergenerational Relations: Narratives from the Older Generation

Traditionally India has a unique family system where three or four generations lived in the same household. The family in India basically joint in nature where elderly people lived with more respect and honor and it was believed that they are the resourceful and more knowledgeable person. They are also enjoying autonomy and decision making responsibility within the family. Under their responsibility, the functions of the family were smoothly run. The young generations also abiding by the values and responsibility given by their elderly parents or grandparents. Under the guidance of older generations, the young generations were able to find the meaningful path in their life. The solidarity was very strong across the generations. And it contributed to aggrandize the life satisfaction and well-being of both generations. But as time passes the relationship between generations has also been changing. Nowadays, in India due to the loss of their authority and power within the family, the elderly people are surviving, and on the other hand, protesting and opposing attitudes become common among the young generations. The young generations today don't want to listen to anything from the older generations and it increases the gap between generations. In this changing scenario,

the old people become isolated and faced difficulties to cope with the changing situations. Dhoniram Das (69), an older adult living in Amguri town in a two generation family narrated that:

I am totally disappointed with the new age of social media. Because with the coming up of various social media, the young generation nowadays don't want to talk with us. Even they don't have time to interact with their parents. Sometimes, they even don't reply our questions. But in our days we really abide our parents and we solemnly follow their instructions and it has build a strong relation with our parents.

Rameshwar Das, a 65 years older adult aggressively narrated that:

Nowadays due to social media we become useless for the younger generation. There was a time when we used to ask our parents or grandparents what to do or what not to do. And we do follow their advice. But, the young generation today completely dependent on new age of social media and they are doing whatever they like to do. And the ultimate result is we don't have any emotional ties with our younger children.

From the above narratives it is clear that the new age of social media significantly decreases the intergenerational bonds and has a very adverse impacts on older adults psychological, mental and emotional health. And due to the gradual disengagement from the various social activities the older generations suffers most than the younger generation. Whereas, they are also not comfortable with the new age of social media and it really hampers their relationship with children and become isolated. There is a possibility to generalize the above narratives across the Indian societies. Because, though the modernization, urbanization and westernization has been taking place in every sphere of Indian society but the traditional values and mores are still significant for every Indian society. And hence, with regard to traditional values Nirmal Das (68), living in three generations family reported that:

The young generations today don't want to follow our traditional values and mores. They are just following western values and embodying it in their lives. It sometimes creates conflict between us. I used to advise to not leave our culture but they don't follow my advice. Now, I can't do anything.

Similarly, throughout the focus group discussions, all the older adults are of the view that they are gradually losing their importance within their family and it is because of the new age of social media used by their younger children and grandchildren. They also feel that due to the high addiction of social medias by the younger generation, family related conflict has been increasing. All the participants want to share their feelings with their children, they want to talk and spent time with the younger generation of their family but all their children or grand-children used to busy with their social media accounts and it hurts them most. In most of the cases they feel isolated and sometimes feel to leave their family. But they don't have other options to choose. And hence, they are just trying to ignore the changes that have been taken place throughout the decades.

4.2 Social Media, Societal Values and Intergenerational Family Relations: Narratives from the Young Generations

The new age of social media has a very significant impacts on the younger generation in any given society. Due to the high used of new social media the bonds between generations have become weakened and the generations are entering into a conflictual zone where each generations struggling to cope up with the rapidly changing world. The young generation today primarily guided by the modern means of communication technology with the question of silence i.e., they are entering into a silence zone where they either don't have the time or don't want to talk with the older generations.

And it increases the gap between generations. The generation gap is also predicted due to rapidly changing lifestyles of younger generations, globalization and the migration of younger generations in search of their better future prospects. Due to the modern employment opportunities, the young generations even the women than ever before are migrated to different places. It is also predicted that with the increasing demand of workforce participation the relationship across generations become more materialistic than ever before and have weakened the intergenerational bonds and structure and functions of the family as well. In the present study, the researcher has given full opportunities to younger generation to share their views on the social values and mores and revealed very interesting narrations about the problem. Rahul Bora, a 17 years old young boy living with their parents and grandparents narrated that:

See bruhh (bro), we have to go according to our time. I don't want to follow such stupid old traditions, which don't have any scientific accounts. It's really meaningless to follow such traditional values. Sometimes, we feel very ashamed to follow such values in front of our friends. In this modern world, sometimes we have to leave our traditions to adjust in the present society.

Similarly, Gautam Bora, a 20 years old young boy living with their parents and grandparents narrated that:

No, it's impossible to follow such values, we have friends to share our feelings and we have to give our times to our friends rather giving our times to parents or grandparents. And if I don't give much time to my friends and could not play online with them then they will throw me from our friend circle.

Brikram bora (21) shared his feelings with regards to societal values and intergenerational family conflict:

Our parents and grandparents always force us to follow such values but I don't think there is any significance to follow such values. And I feel that values are the most common cause of conflict in our family (lies).

Throughout the group discussions in WhatsApp with the younger generation it was reveal that they don't want to follow any social values and they find it as difficult to follow in front of their friends. And they are more comfortable with the modern values and happy to share their time in virtual world than with their family members.

5. Conclusion: Towards a Healthy Intergenerational Family Relations

The study reveals that along with the financial support, emotional security, peace, and interpersonal affectional bonds are mostly matters for the older adults. They are mostly needy of emotional security from children. Therefore, the study suggests that the young generation should give proper emotional support to their aged parents and it is also the responsibility of the aged parents to develop their emotional bonds with their children since the childhood of their children. And in that case, proper socialization of children can be helpful to grow their affectional bonds with children.

On the other hand, the young generation today living their life in a different cultural context than that of their aged parents. So, it is obvious that there may have some conflict related to ideas, attitude, values between older and younger generations. Thus the study suggests that there should be lively interaction between younger and older generations which will also be helpful to tackle the problem of "generation gap". In addition to this, the present study found that interaction gives more happiness to the older generation and helpful to reduce their stress and burden.

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The Impact of Media on the British Decision to Leave the European Union

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Abstract: *Media is the way through which the information is provided to the public. It is essential to observe that the press, which is one of its different aspects, is called the fourth estate in the United States of America and the fourth power in Britain. These appellations highlight the significance of the media for they suggest that the media governs the countries along with the other government branches. Such importance can but have an impact on society. The current presentation aims to highlight the impact of the media on present society. To achieve the said aim, the impact of the British media on the British leave decision regarding the Brexit is analysed. The focus will rather be on the press since it is the most used medium as the Sun and the Daily Mail, which are considered as the most influential papers in Britain. The media had always been sceptical towards the European Union, especially the press. Accordingly, it influenced the decision of the society to leave the European Union despite the massive campaign of the stay camp. Thus, what the media chooses to present and how it presents it has a significant effect on society. In fact, the media shapes the opinion of society and manipulates it. Such manipulation must be highlighted to make the society aware of it and avert it being a victim of the media.*

Keywords: *Britain, media, present society, influence, Brexit.*

1. INTRODUCTION:

Media is called the “fourth power” in Britain. The latter implies that it is as vital as the Legislative, the Executive, and the Judiciary powers. Moreover, “Whoever controls the media, controls the mind,” says Jim Morrison. Such a quote suggests that the media is dangerous because takes hold of the mind. Controlling the mind refers to society’s control; accordingly, the media influences it. Consequently, it must be investigated and highlighted so that society becomes aware of this peril and counters it. The literature infers that the media reflects society. In an interview, Martin Clarke, *the Mail Online* publisher, when asked whether *the Mail* had fuelled the society’s anxiety concerning migrants said: “*We’ve reported people’s very legitimate fears over immigration,*” and added, “*We don’t stoke the fears. The fears are there*” (as cited in Martinson, p. 2016). It implies that the media, neither creates nor amplifies what is happening but rather conveys it as it is. Accordingly, it mirrors society. Such a view is rather utopic. It might be true in an idealistic World, where interests are not dominant and overwhelming. David Deacon, a specialist in Communication and Media Analysis, wrote: “*The media has more influence in telling people what to think about*” (as cited in Martinson, p. 2016). The same perspective is shared by Bernard C. Cohen (1963) when he penned that media “*is stunningly successful in telling its readers what to think about*” (p.13). According to both authors, media impacts rather the topics they want people to think about. They can direct their attention and thoughts towards a specific matter for a specific goal. Indeed, it is one of the different ways of manipulating society but not the only one. However, their perspective is not exhaustive. What media does goes beyond impacting what people think about. The role of media goes beyond reflecting society and diverting its attention. It shapes society’s opinion, and this paper will investigate such an impact. It will make the readers aware of the media danger on their decisions, especially in politics. The paper takes the Brexit as a case study for it is the most important

recent event in 2020 and can provide us with results concerning the present society. The paper will provide a background to both the 1975 and 2016 referenda as it will scrutinise media interest to understand its involvement in politics to move then to the media crusade on British EU membership to highlight the shift in the society's opinion between 1975 to 2016.

2. Background:

Euro-scepticism is a word that implies an opposition towards European Organisations, the European Economic Community and the European Union. Scepticism had always been a present feature in Britain's dealings with the European organisations which owed her the nickname of the "awkward partner". Politicians had always been divided regarding the EEC. Such disagreement did not change throughout the years; it culminated in Britain leaving the EU. On 31st January 2020, the UK officially left the EU after holding a referendum in 2016, the result of which was to exit it.

Usually, campaigning is the job of politicians. Indeed, in the 2016 referendum, politicians campaigned according to their beliefs. David Cameron led the Remain campaign, and Boris Johnson conducted the Leave campaign. The latter was a fierce one and consequently, the merit in leaving the EU, in the mind of the British, goes to the Leave campaign. However, and in reality, the media played the most crucial role in convincing the British to vote for the Brexit.

In the 1975 referendum, regarding the UK membership in the EEC, the society voted to remain part of the European organisation. The media also supported the decision of continuing to be part of it. According to Mark Baimbridge (2007), throughout the campaign, "*all the mainstream national British press supported the Yes campaign,*" adding "*the Communist Morning Star being the only notable national daily to back the No campaign*" (p. 59). It implies that there was media consensus regarding Britain's belonging to the organisation. However, a collapse in media support took place and with it the society's consensus. The society started questioning its membership in such an organisation. The collapse of the society's consensus infers a significant media influence on the society's decision which was epitomised in the referendum of 2016 and Britain leaving the EU. It is important to note that in 1975, politicians were campaigning to leave the EEC such as the Conservative Enoch Powell. As in the 2016 referendum, the reason for the Leave campaign was sovereignty. Despite this Leave campaign, the society voted to stay within the EEC. The shift observed in the 2016 referendum result suggests media influence rather than politicians' impact, especially that the position of the Euro-sceptic politicians did not change, and the argument provided was still the same. The politicians themselves acknowledged and feared the impact of the media. Tony Blair, already in 2003, was aware that with the press strongly against Europe, the result of a possible referendum about the euro would be negative (Macshane, 2016, p. 166). Maybe his decision not to do a referendum was one of the rarest right decision ever taken. If the media decided to support Britain's membership in the EEC then withdrew its support; it means that there was something to be won.

2.1 Media Interest:

After the 1975 referendum, media Euro-scepticism emerged. Be it written or broadcast, neither of the two hid its opposition to Europe. However, it was more noticeable in the former rather than the latter. Denis Macshane (2015) states that the set of newspapers and tabloids encompassing *the Daily Mail, the Sun, the Daily Telegraph, the Daily Express, the Times* and *the Daily Star* and which combine more than fifteen million readers waged war against the EU for more than twenty years (p. 179). Such a position needs to be investigated for if the media went after the European Union, it had necessarily something to win, especially that such was not its stance. A scrutiny of the names behind important papers in Britain, for example, provided a convincing answer. The proprietors of the papers are well-known and wealthy families. For instance, *the Daily Mail* and *the Mail on Sunday* are possessed by Lord Rothermere; *the Daily Express, the Daily Star, the Sunday Express,* and *the Daily Star Sunday* belong to Richard Desmond; *the Sun, the Times, the News of the World, the Sunday Times, the Daily Mirror, the Sunday Mirror,* and *the People* are held by the same person who is Rupert Murdoch (Murray, 2004, p. 225). Such a practice refers to the monopolisation of the press, and consequently the monopolisation of information. However, it is essential to state that the majority of society is not aware of such ownership. The acquisition of different papers and channels makes manipulation easier. If the same piece of information is promoted in different papers, the reader is more likely to accept it and believe it. It is what happened with the Brexit. Besides, holding myriad papers is above all an enriching business.

Rupert Murdoch, at a time, had control of 37 per cent of Britain's national media (Sampson, 2004, p. 227), which is enormous. His concern in cutting ties with Europe lies in his interest across the Atlantic. In fact, Murdoch is an American who started his empire in Britain. Moreover, he barely paid any taxes in the United Kingdom (Moran, 2005, p. 468). It is quite interesting to highlight that in the referendum of 1975, regarding the EEC, the papers of Murdoch supported Britain's membership. However, when Murdoch empire started to aggrandise and ties with the EU became a hindrance to his business, his papers turned against Europe. It is entirely legitimate in business to look for one's interest to the detriment of the other. Business first then politics but not for the sake politics for the papers' owners.

Murdoch is known for having supported various parties in Britain in different elections. In reality, he backed both the Conservative and Labour parties in the 1980s and 1990s, respectively. However, he turned his back to the Labours and sustained the Conservative David Cameron in the 2010 elections. Such a swing can but be interpreted as Murdoch not supporting the parties' ideology but rather money. Paul Keating, the Australian Prime Minister, said about Murdoch: "*But the only thing he cares about is his business and the only language he respects is strength*" (As cited in Price, 2010, p. 333). As such, he can crush people, parties, and ideas if ever they hamper his business.

On the one hand, the reason behind Murdoch supporting Margaret Thatcher in the 1980s was not only her opposition to Europe but also her new economic policies. Thatcher's years witnessed a drastic change from socialism to capitalism. Moreover, Britain (Thatcher) and the USA (Ronald Reagan) developed good relations, and consequently, benefits for Murdoch were not to be excluded if deals were made between the two countries.

On the other hand, the interest in backing the Labour Tony Blair, instead of the Conservatives, in 1997, lied in a deal between Tony Blair and Murdock. The latter support for the Labours, who were pro-European and his opposition to the EU, at the same time, seems to be a paradox. In reality, it is not, because the implicit understanding between the Labours and Murdoch was not to integrate Britain further into the EU, hinting at the single European currency and in return Murdoch will back the Labours in the General Elections (Daddow, 2012, p. 1229). The consequence of such a deal was Tony Blair supporting a bill for easing television and newspaper cross-ownership restriction, and which became known as the "Murdoch Clause" for it concerned the News Corp solely. The aim was to permit newspaper owners to purchase terrestrial television channels. Of course, such a clause would bring more benefits to Murdoch, who already owned channels in the USA. Thus, Murdoch is the King of deals.

In 2010, he could conclude another deal with David Cameron. The latter was supported by Murdock papers. According to Graham Ruddick, the deal "*involved appointment by prime minister David Cameron of Andy Coulson, former News of the World editor, to position at No 10,*" which is considered as a give and take transaction. The appointment of Andy Coulson would certainly benefit Murdoch.

It becomes evident that Murdoch worked for his own benefit and had no interest in politics. Thus, The EU in his eyes was an obstacle to the development of his business for according to Arsenault & Castells (2008), it imposed regulations on British business and media industry (p. 494), and consequently, he waged war against it in his papers. The press or the media seek to make a profit out of its business and economic and political affairs. To achieve the said aim, it is vital to have society on its side.

3. Media Brainwashing of the Society:

The critical element in brainwashing is the manipulation of information. How the media presents facts and events is essential. Lies and misrepresentation are frequent as a way to manipulate society. In Britain, the media and specifically the press resorted to such methods to change the society's opinion about the EU. One of the lies circulating about the EU was the restriction on alcoholic beverages in 2005. On the 21st of February 2005, the *Sun* printed that "*EU health chiefs are drawing up plans to close thousands of British Off-licences. [...] The proposal is said to be part of a drive to curb alcohol abuse across Europe. Other measures include a Monday to Friday ban on off-sales and huge booze price hikes through tax rises.*" (as cited in Macshane, 2016, p. 171). However, it had been found that the piece of information was not right.

Nevertheless, the most prominent misrepresentation and which was printed in two important paper was about migrants. Both *the Daily Mail* and *the Sun* propagated the same wrong information. On the 16th June 2016, an article was printed with migrants' image at the back of a lorry presented as 'migrants from Europe'

(Slack & Groves, 2016). The article gave the image that Britain is unable to control the borders because it is part of the EU and consequently, loads of European migrants feel at ease to settle in Britain and take the jobs, the wages, and houses of the British. However, it has been found that these migrants were eventually from Iraq and Kuwait. Such truth imposed both papers to run an article with the correct version of the story (Khomami, 2016). Such misrepresentations and even lies were frequent means to distort the EU image and politicians and consequently to influence what the society thinks about events, issues, and institutions.

By creating a fog around Europe, the media succeeded in establishing a particular fear and anxiety concerning the European Union. In 2010, for example, *the Express* tabloid launched a “crusade” against Britain’s membership in the EU and called to “*get Britain out of Europe*” under the urgency of regaining British sovereignty.

The crusade of the press against the EU encompassing, for instance, *the Sun*, *the Mail*, *Telegraph*, and *Express* revolved around three critical points: migration, taxes, and sovereignty. Migrants from the European countries were presented as the cause of unemployment in Britain for these people accepted jobs with meagre wages, and consequently, the British were put on the side-lines. Moreover, the money paid, yearly as price membership to Brussels is, in reality, the money of the British who were paying taxes and which burdened them. Last but not least, according to the media, the British were under Brussels control rather than Westminster authority for the laws were no more made in Britain. Such a practice undermined Britain's sovereignty, especially that in some cases, the European laws overrode British ones in case of conflict. By referring to money when presenting the first and second arguments, the media struck a sensitive chord. However, what is hilarious is that the media presents itself as the mirror of society’s concerns which have been ignored by the politicians. Media portrays itself as defending the society’s interests and standing against those who want wrongs to it. As such, it is the policeman in the state and the lawyer of the society which is obviously not the case.

Media opposition intensified with the approach of the 2016 referendum. British readers were bombarded with attractive titles. At the eve of the 2016 referendum, the *Daily Mail* wrote in its front page and in bold, “*If you believe in Britain, vote Leave*”. On the D-day, the *Daily Express* wrote: “*Your country needs you, vote Leave today*”. The *Sun*, the most read paper in the UK also joined the above papers in trying to convince the society to vote for the Leave camp when they dared and put the Queen’s photo and wrote: the “*Queen backs Brexit*” in March 2016. Three months later, the *Sun* also wrote “*BeLeave in Britain: vote to quit EU on June 23,*” adding on the eve of the referendum “*Give me 3 good reasons to stay in Europe*” as the words of the Queen asking her guests. The *Sun* did not miss to write the answer of the guests on the front page under the Queen’s words “*Sorry ma’am, we can’t think of one.*” Such repetitive and catchy headlines in frontpages can but penetrate the mind of the society, especially at the eve of the vote or on D-day. If different papers share and circulate the same ideas, it will make people think and why not alter their decisions. However, what they ignore is that the same person might own these same and different papers.

4. CONCLUSION:

Despite the pro-European politicians’ efforts and campaign to convince the society of the benefits of being part of the European organisation, the British voted to leave the EU. Unlike the 1975 referendum, where consensus was apparent despite the anti-European campaign to leave the EEC, the pro-Europeans could not win the battle in the 2016 referendum because they lacked the media support. If in 1975, the media campaigned to remain within the EEC resulting in British vote to remain, in 2016, the media campaigned to leave the EU and could easily impact the society’s decision. The people did not have enough information on the EU and at the same time did not trust the politicians. The society knew perfectly that the politicians' aim is to win as much support as possible to retain power and remain in office. Consequently, they shifted their trust towards the media, thinking that it is a partial side. The shift in public opinion, regarding Britain’s membership in the EU, is owed to the media. In fact, the media does not reflect society but instead brainwash it. Accordingly, it can make society change its perception of the events and consequently controls the results. Simply put, it shapes the opinion of the present society and governs it. However, what the society ignores is that the media does not support or protect society, it sets its agenda according to its own interest, which is money. Therefore, the media role is pulling strings, and one of these strings is society. Nevertheless, the rise of social media can be a significant challenge to media soon if it is not already in the making process in the present time.

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Mythology and Social Evils in the Selected Works of J. K. Rowling

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Abstract: *Literature ecstasies the readers and reflects society. Literature reflects merits and demerits of the society and mirrors thoughts and actions of humans and presents prevailed issues and problems of contemporary society. Literature reflects vices of society with the aim to create awareness in the society so it can be removed. And it reflects virtues that society can value and adhere. In this way, literature plays an essential role in the upliftment of the society. Novel is an effective form of literature to reveal good and ills of the society because of its wider scope and enormous space. J.K. Rowling's Harry Potter Series is an example of it; Rowling has created binary worlds of wizards and humans and made it fascinating by depicting numerous characters, plot and subplots with many twists. Her magical world is fictional but she has made it more realistic and convincing by portraying mythological elements. Rowling has painted mythological animals and nonhumans and given them touch of contemporaneity by making them subjugated and overpowered by humans. The film adaption of the series is also equally effective that spreads message of social reformation by pointing out human tyranny and dominance over others. Present paper thrives to analyze mythological elements that highlight racism and exploitations of subjugated class in the seven novels of Harry Potter Series. An attempt is also made to prove that literature plays vital role in upliftment of society by presenting ills of the society.*

Key Words: *Literature, Society, Upliftment, Mythology, Film adaption, Racism, Exploitation, Rowling.*

Introduction:

J.K.Rowling's *Harry Potter series* has witnessed enormous success in the last decade and still it occupies its place on the top of the shelves. The series chiefly belongs to fantasy genre but it has hybrid identity and attracts children and adults equally. The main theme of the series is battle between good (Harry) versus evil (Voldemort) in which ultimately victory is achieved by good. Besides entertaining, the novels address the ills of society and convey the moral message. Rowling has portrayed numerous characters and she has borrowed it from world mythology. She has painted animals and non humans like centaurs, phoenix, basilisk, dragons, goblins, giants, elves, etc. from mythology. She has also depicted mythological objects and symbols in the novels. With help of these mythological elements Rowling has created juxtaposition to reveal prevailed issues of the society like racism, class discrimination, prejudice, slavery and exploitation of 'others' and anthropocentric views of humans.

Rowling's magical world is comprised of two parallel sub worlds of wizards and muggles (no-magical people). The wizarding world exists parallel with muggle world but muggles cannot see it. Wizards have dominated both the worlds by power of their wand and magic. Wizards have divided people as per status of their blood: Pure blood wizards who are born from wizard parents; half-bloods whose one parent is non wizard, mud bloods who are born from non wizard parents and squibs who cannot perform magic. This division between wizarding communities clearly indicates racism in the novels. Moreover, the main reason of the conflict in the series is also racism. The antagonist of the series, Lord Voldemort and his followers believe that only 'pureblood' wizards and students have right of learning and performing magic and they kill others who

don't belong to family of pure blood wizards. In the same way, wizards have discriminated people who do not know magic and named them 'muggles'. They consider muggles inferior than wizards. Muggles also find wizards awkward because of their dressing and manners; it is reflected when Mr. Dursley finds Arthur Weasley 'odd'.

Wizards have also discriminated other non humans and animals by dominating them with power of their intellect and magic. Rowling has portrayed wide range of non humans in the series which she has borrowed from mythology; like elves, goblins, werewolf, giants, **merepeople**, boggart, etc. These nonhumans also possess magical power like wizards but they are overpowered and subjugated by wizards. Wizards have established a separate department known as 'Department for Regulation and Control of Magical Creatures' to control them. Wizards have also formed separate laws for nonhumans and animals to dominate them. Rowling has depicted giants who are nonhumans of mythology with huge body and power. According to Greek mythology, giants were offspring of Uranus and Gæa and known for 'Gigantomachy'- their war against Olympus god. Polybotes, Aegaeon and Cyclopes are well known giants of Greek mythology who possessed brute power and strength. In the world of Rowling, giants are 20 to 25 feet tall with immense physical strength but they are overpowered by wizards. Wizards have allocated them distance place on the mountain to dwell in. Wizards have strong disliking for giants because of their blood thirsty nature. Giants are powerful allies to win the battle and Voldemort convinced them to fight for him by offering their rights and freedoms which were denied by wizards. Therefore giants join hands with Voldemort and his army of death eaters in the battle of Hogwarts. Like giants, half giants are also disliked and considered secondary by wizards. This forces Hagrid and Madam Maxime to hide their original identity of half giants. When Hagrid asks Maxime that he is happy to see her as she is also half-giant like him, at that time she denies to accept her original status and tells him, "I've never been more insulted in my life! 'Alf-giant? Moi? I've — I've big bones!" She stormed away; great multicolored swarms of fairies rose into the air as she passed, angrily pushing aside bushes (GF, 2016, p.362). Maxime directly rejects her original status of half giant. She fears, if her original identity is revealed then she would lose her status of headmistress. Wizards always treat half giants with doubt; when monster was released from the chamber of the secret, at that time half giant Hagrid was falsely alleged for it without proper investigation and sent to the prison of Azkaban. As Colbert (2001, p. 96) has opined,

In Harry's world, most wizards are prejudiced against giants. Hagrid never told anyone his mother was the giantess Fridwulfa because he was worried about what they would think. For the same reason, the headmistress of Beauxbatons, Madam Olmpe Maxime, is reluctant to admit she is also half-giant. (p.96)

It shows mighty giants are subdued by the wizards. But there are wizards like

Rowling has also borrowed elves from mythology and has made them constant sufferers in the novels. Elves are mythological humanoids that originally belong to Norse mythology and British Folklores. According to Norse mythology, elves have magical power and they are taller than humans who never age. In British folklores, elves are tinier than humans and are believed to be responsible for sickness and stealing of children, but if they are pleased then they help humans. But in wizarding world, elves are subdued by wizards. Although, they possess magical powers, they are restricted by wizards to use it, they are not allowed to use wand. They are portrayed as house-elves in the series who perform household chores in the house of wizards and follow all the orders of wizards. They remain loyal to one wizard family till the end of their life. This enslavement of house-elves reminds us of dark period of slavery in African continent. Dobby is house-elf of Malfoys. Lucius Malfoy always abuses him and kicks him in front of Dumbledore and Harry. Dobby wants to save Harry from evil plans of his master Lucius who is dark wizard. And he warns Harry about it. But when he speaks ill of his master, at that time he punishes himself. Other house-elves also go for self-punishment when they speak a single bad word about their master. It reflects extreme submissive nature of house-elves and hold of wizards on them. Wizards exploit house-elves by allocating them dangerous task and house-elves fulfill it at risk of their lives. Kreacher who is house-elf of Black family is landed to Voldemort by his master Regulus Black. Voldemort takes him to an island and forces him to drink poisonous magical potion. After drinking the potion, Kreacher feels horrible sick physically and mentally; Voldemort deserts him there without curing and he suffers horrible pain until his master reaches there to save him. In the same way, Winky, who is house-elf of Crouch family, is instructed to protect junior Barty Crouch who is under the influence of 'Imperious curse'. Winky always protects Junior Crouch; when he conjures dark mark and members of ministry suspect that it is conjured by Winky, at that time also Winky does not reveal that it is conjured by son of his master. And as part of punishment, she gets termination from services which hurts her most. It shows the exploitation of house-

elves by wizards. The issue of slavery is treated in the magical world by depicting mythological characters but it is depicted so effectively that it appeals the young readers. As Carey (2003, p. 114) has remarked,

In bringing together the two main types of slavery to be found in children's novels, the realistic and the magical, Rowling's achievement has been to translate abolitionist sentiment into the magical world. In this context, it is plain that her novels grow from a long tradition, recast for a new generation.

In the same way, Wizards have also suppressed other nonhumans like mere people, goblins, trolls, etc. who are more powerful than wizards. But there are also some good and kind wizards like Dumbledore, Harry and Hermione who treat other nonhumans with love and respect. Harry gets Dobby free from his master Lucius Malfoy and Dumbledore offers job to Dobby and Winky. Dumbledore believes in equality that is reflected clearly when he says, "I do not think Sirius ever saw Kreacher as a being with feelings as acute as a human's" (DH, 2014c, p.160). Hermione, who is moved by pathetic condition and enslavement of house-elves, establishes S.P.E.W. union for the welfare and upliftment of house-elves. In the same way, Dumbledore values giants and sends Hagrid and Maxime to seek their allies in the war against Voldemort. He also sends gifts for them. Dumbledore also cares and protects Hagrid by appointing him as key keeper and then as professor in Hogwarts, though he is half-giant.

Apart from nonhumans, wizards have also overpowered mighty and dangerous animals with help of magic. They have controlled dragons, centaurs, Hippogriff, werewolves, snakes, etc. Wizards use animal's organs for different purposes: they use unicorn's horn and hair in making of magic wands; Wizards use dragon's blood and meat for healing of wounds and other purposes. They train dragons in the distant remote areas from human dwellings and use them for different purposes, for instance they use dragons as obstacles in the Tri-Wizard Tournament. It clearly indicates that humans have controlled dangerous and mightier animals and use them to serve his own interest. It reflects anthropocentric views wherein human is at center and rest of the living beings are trivial for him.

In the novels, dark wizards use dangerous creatures to achieve their evil motifs; such anthropocentric views of controlling fatal animals and using them for selfish purpose of humans are expressed by depiction of basilisk and snake called 'Nagini'. Basilisk is creature of mythology that is also known as cockatrice or 'king of serpent'. The basilisk is a dangerous snake that is combination of snake and rooster, and it has comb like crown on its head. It is depicted as winged serpent in many myths that was born from cock's egg hatched by toad or snake. The basilisk is considered as a fatal creature that can kill other livings by his poisonous breath or gaze. In the wizarding world, a parsel mouth wizard can communicate with snakes but it was considered bad characteristic that is possessed only by dark wizards. Many years ago, the basilisk was placed in the chamber of secret by Salazar Slytherin that was in the deep underground of Hogwarts. If a person looks directly into the eyes of basilisk, he dies immediately; but if he looks into basilisk eyes through glass, water or reflection then he gets petrified. Tom Riddle (young Voldemort) reopens the chamber of the secrets and releases the basilisk to kill the students of non-wizard family in the Hogwarts School. The Hogwarts students Colin, Justin and Hermione look into the eyes of basilisk; but they look through mediums like lance of camera, water or mirror, therefore they get petrified. When the chamber of secret was opened for the first time by Tom Riddle; a girl student named Myrtle Warren died by direct gaze of basilisk. When Harry enters in the chamber of secret to save Ginny Weasley, Tom Riddle releases basilisk to attack on Harry. Harry "knew what was happening, he could sense it, could almost see the giant serpent uncoiling itself from Slytherin's mouth. Then he heard Riddle's hissing voice: "*Kill him.*" (CS, 2014a, p.335). It clearly suggests that wizards use creatures and animals to fulfill their evil tasks.

One more snake is also used by evil lord Voldemort to kill other humans in the novels. Voldemort, who is parsel mouth and can communicate with snakes, has domesticated a giant snake named 'Nagini'. Voldemort has tamed the snake that follows his orders and remains more faithful than his other followers. Nagini plays an important role to keep Voldemort alive because Voldemort survived in his weaker subhuman form by the potion made from venom of Nagini. Moreover, Nagini is living horcrux because Voldemort has placed one of the parts of his soul in her. When Voldemort wants to kill anyone, he uses Nagini as lethal weapon and releases it on that person. Nagini kills a muggle named Frank Bryce in old Riddle house on command of Voldemort because he has overheard their secret plan. Voldemort uses Nagini to kill Arthur Weasley in the Department of mysteries to get prophecy but later on he is saved by members of phoenix. Voldemort kills Hogwarts teacher Charity Barbage in the Malfoy mansion and offers his body to Nagini as food. Voldemort sends Nagini to kill Harry in the form of Bathilda Bagshot. When Harry and Hermione reaches to Godric's Hollow, Nagini in the form of Bathilda Bagshot leads them to her house and then attacks Harry in her original form of snake. At the same time Nagini also summons Voldemort to capture Harry. It

shows Nagini's immense loyalty to her master. On the single command of his master Voldemort, fatal Nagini kills Prof. Snape. This series of events in the novels confirms that dark wizards use dreadful creatures to harm other humans. In the world of Rowling, nonhumans are only 'thing' that humans use to serve their interest.

But there are exceptional persons too, who care and love such animals. Hagrid, who has deep affection for all the dangerous creatures, treats them with love and care. He saves giant spider Aragog and keeps him safe in the Forbidden forest. He also breeds baby dragon with motherly affection. Harry and Hermione save life of hippogriff at risk of their lives. Dumbledore also help them to save life of hippogriff by giving them time turner. Dumbledore cares and respects werewolf Remus Lupin and Centaur Bane and to help Lupin, he offers him a job in the Hogwarts.

Conclusion:

Rowling addresses social evils like racism, class-discrimination and abuse of other beings by humans in the novels. She has depicted mythological animals and nonhumans who are mightier than humans but they are subjugated and dominated by humans. By showing their pathetic condition in the human world, Rowling points out dominative nature of human who is always desperate to rule others. It creates awareness about racism and sympathy for victims among the readers. Moreover, anthropocentric views of humans are also focused in the novels which are not supported by the author. By depicting social issues like racism, exploitation of 'others', enslavement and anthropocentric views she has reflected the current society in the imaginary world of fiction. At the same time, the moral message is also conveyed by depicting the characters, who teach the readers to love, respect and treat 'other beings' with affection and equality.

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Social Media and Literature: A Brief Review

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Abstract: *Media is almost an omnipresent tool which has shrunk the world into what Marshal McLuhan has termed "the global village". This term has come about with television and its introduction not only into our drawing rooms, but also our bedroom. Until this century, few people talked about the media. They talked about the press instead, since the press and the main medium or means of Mass Communication were one and the same thing. Starting with the development of Photography in the nineteenth century, the methods by which information could be passed on to a large audience changed dramatically. When radio, and later, television, joined the tools at the communicators' disposal, the size of the audiences involved grew to an extent previously undreamed of and the term 'Media' was coined to cover the whole contents of the information industry's tool bag. Modern media, both electronic and printed, touch our lives at almost every turn. They keep us informed and they keep us entertained; they exert enormous power over what we know, that we think and what we feel. Many media experts feel that media is like a bullet. It reaches home in a short while, with total impact. People, therefore, are ready to take in what media dishes out to them, almost without question and without argument. Others feel that people are discerning. They choose only that matter from media which is of importance to them, or which matters to them. It is undoubtedly true that media does set the agenda: what we read in newspapers and magazines, hear on the radio or watch on television, becomes the basis for what we think, feel and act upon. Conversely, media has the responsibility of reflecting what people think and feel.*

Keywords: *Media, Social media, Literature.*

Introduction:

News is a major commodity aired out by media. News records events as they are taking place: It may be political events, social jamborees, something as serious as declaration of war, imminent scandals or something as frivolous as fashionhieroglyphs. Ideograms are figures that represent ideas, and hieroglyphs, mainly associated with the ancient Egyptians, are symbols that contain both ideographic and alphabetic elements. As writing systems develop, symbols associated with a specific object or idea begin to operate according to the rebus principle, and representing a phonological element in the spoken language. As this phonological element can be used in combination to represent large numbers of ideas, alphabetic systems tend to have increased flexibility over pictographic ones. There is reason to believe that pictographic systems such as those of the pre-Columbian Mesoamericans also contained phonetic elements. Some scholars have argued that most Mesoamerican civilizations were aware of the possibilities of phonetic writing systems, but chose not to develop them, finding them impoverished relative to a well-developed pictographic system. Writing systems that are entirely pictographic or ideographic would nonetheless be highly context dependent. For instance, the pictographic symbols used in many countries to distinguish between men's and women's restrooms would be hard to comprehend in a culture in which women were not associated with dresses and men with pants. Literature produced in cultures that depend on primarily pictographic writing systems will therefore of necessity rely on highly culture-specific forms of expression. This in turn makes pictographic writing systems much more difficult to decipher than might be supposed. It was not until the discovery in 1799 of the Rosetta stone, for example, which juxtaposed the same passage in two ancient languages (Egyptian and Greek) on the basis of three different writing systems (Demotic Egyptian, Hieroglyphic, and Greek), that the meaning of the hieroglyphs was revealed.

Social media is the root cause of all evil. You would be forgiven for thinking so at least. It has been blamed for breaking up relationships, destroying careers, disintegrating family connections, reducing attention spans, driving obesity rates, causing violence, and proliferating unemployment. That's quite a CV. Let's not start on its effect upon literature. Critics state that people are turning away from reading, preferring to see an image or play within it, rather than imagine one from carefully crafted words. A diet of abbreviated words and short sentences render them incapable of reading and writing, stunted from employing language to its full capability, and unable to use vocabulary and grammar correctly. Few bother reading or writing a book when they can transmit the same message in only a few lines. We 'like' and 'favourite' our way through the day – does this mean we can no longer like literature? To position social media and literature in opposition to one another, with some kind of Manichean unsurpassable divide between them, is to misunderstand the use of literature. In itself it is media, a tool for messaging, communication, and art, and more often than not is social, reliant upon an interaction with at least one other human being (let's focus upon shared and published literature rather than that confined to writers' notebooks for eternity – and even that most would share were it not for feelings of inadequacy or concern as to its reception.) Casey Brienza (citation), sociologist and Lecturer in Publishing and Digital Media at City University London, says 'All media are platforms of human communication and expression, and in this sense, all media, including literature, is social.'

Novelist and editor Goldstein Love (citation) spoke at the first Twitter fiction festival at the New York Public Library, saying that 'People say that Twitter is ruining people's attention span — but what if we harnessed that through serialized fiction?' The first festival was held in March 2014, and invited users to create their own stories in 140-character instalments. It was an effort to revive literature and explore the social media site's capabilities to facilitate dialogue between writers and their audience. Audiences were creative – the Greek myths were told in 100 tweets, one author wrote epitaphs for existing gravestones with the help of reader input, Henry James's ghost story *The Turn of the Screw* was reimagined in today's White House, and some tweeted bits inspired by Italo Calvino's *Italian folktales*. It's one thing to create new literature in this fashion, by reducing Shakespeare to a tweet or Austen to a YouTube video, we may be reducing their work to a fraction of its intended worth. But, with libraries closing and art budgets decreasing, perhaps this is the best way to get more people engaging with the arts. After all, 'Books are social. We share them, we discuss and debate them, we cite them, and we gather in places like libraries and bookstores that collect them.' (Brienza). Voices of protest tend to come from the Western world – those attuned to a certain canon and rules as to what makes 'real literature.' The December 2013, Taj Literary Festival explored the influence of social media, and technology as a whole upon the perception of literature, and its democratization of the medium. Literature does not have to be classic, and the ability to self-publish means that days of 'stifled creative expression' have given way to an age when 'each person can now be his own editor, writer and publisher,' according to Piyush Pandey (citation). This may be a little rose tinted, and publication in a 'proper' form is harder than ever – but everyone does have the ability to speak their messages and give them an opportunity to be heard, albeit in a new form. We use social media to disseminate public health messages and advertising, why not creative messages and expression? It's not just about reaching more people – there are vast benefits for writers. There are now a number of collaborative writing sites that enable people to work together, such as 'We Are Smarter Than Me', a community book writing project or 'Watt Pad', a cooperative platform. Social writing enabled by new technology if you will. One Twitter user, known as JunkDNA has been writing fiction on Twitter, and working up an audience by disseminating his work on other social platforms. He said, 'I reach out to one guy, he reaches out to his buddies, they reach out to theirs... that's how it's worked for me'. Word of mouth is the most 'classic' form of media of all. Miranda Dickinson used Twitter to get suggestions from her followers on everything plot developments to character names in her latest best seller *Take a Look at me now*. Jennifer Egan's story 'Black Box' appeared as a series of tweets before being published in *The New Yorker*. Affordable technology such as micro blogging platforms enable people to publish snippets and get instant feedback. This is exactly what serialized publications allowed our classic authors to do. Dickens wrote his most famous novels in instalments, with *Oliver Twist*, *David Copperfield* and *Bleak House* going through several plot changes according to the responses in Bentley's *Miscellany*, and *Phiz* respectively. According to Graham Law in his book *Serializing Fiction in the Victorian Press* (2000: Page) 'serialized fiction surged in popularity during Britain's Victorian era, due to a combination of the rise of literacy, technological advances in printing, and improved economics of distribution.' These are all trends being seen in today's society.

Conclusion:

The brevity of social media messages, and the lack of formalized grammatical structure could well be considered to be proof that it cannot be a form of literature. Haikus are famously succinct, most fitting within a tweet due to their minimalist use of words. Concrete poetry completely breaks away from standard form, and you only need to consider the work of E. E. Cummings, or even James Joyce and Virginia Woolf to recognise that lack of perfect structure does not mean no literary worth. The fact is that most people do have busy lives and an expectation of short form and immediate entertainment rather than length and depth. It's also a fact that novelists tend to reflect, in both style and subject, the society in which they and their readers live in and engage with. We muse and mumble about the sanctity of language, but this is how people talk and think – the modern day stream of consciousness. Or as Scott Hutchins who used photographs to tell his San Francisco noir thriller at the aforementioned Twitter fiction festival, said: 'Useless verbs fall away on Twitter.' Everyone loathes a useless verb. Social media may not be 'proper' literature. But it does offer innovative and attractive possibilities for people in terms of expression, creativity, collaboration and participation. Perhaps it is time for us to reconsider our use of language and expression, what media and creativity is, and our definition of 'proper literature,' in 2014 rather than that of a nostalgic and sentimentalized canon of the past.

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**Female Conduct and Family Honour: A Study of Elif
Shafak's novel 'Honor'**

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Abstract: *Honor killings have been in on the rise in the Turkish society during the past few years. Societal pressure and blind adherence to religious codes often leads to different prescribed codes of conduct for men and women. Any deviation from the same is believed to affect family honor. The burden of protecting family honour is usually laid on the shoulders of women and deviated behaviors often lead to violent punishment including murder. Shafak through her novel 'Honor' takes up the theme of honor killing and examines the unjust treatment rendered to women in Turkish society.*

This paper examines how religion and society restricts women and forces them to follow prescribed codes often causing them to lead unhappy and suffocating lives. Conditioning happens through various agents and agencies from a very early age. Men and women often unjustly receive dual treatment for the same 'crime'. Honor killings are often resorted to by the family members as a means to protect and preserve family honour which is only affected by deviated behavior from women.

Key Words: *Honour, gender roles, honour killings, feminism, Turkish culture and religion, gender bias.*

1. INTRODUCTION:

Elif Shafak, one of Turkey's renowned contemporary female writers, has seventeen works to her credit- eleven of which are novels. Juggling multiples roles like that of an academician, writer, social worker, activists, TED speaker etc., Shafak has not shied away from expressing her concerns and opinions on wide range of issues including freedom of speech, women's rights, minority rights, global politics and democracy. She writes both in Turkish and English and her works have been translated into many languages enabling wide readership across the globe. Her most popular works include "The Bastards of Istanbul", "Honour", "Forty Rules of Love", "10 Minutes and 38 Seconds in This Strange World", "The Architect's Apprentice", "Black Milk: On Writing, Motherhood, and the Harem Within" etc.

Her novel "Honour" published in 2011, narrates the tragic story of three generation of a Turkish-Kurdish family which spans over Turkey and London. Even after migrating and settling down in a much liberal society, the family makes efforts to adhere to traditional cultural and religious norms, especially with regard to gender roles. Jamila and Pembe –the twin sisters, whose lives are the major focus of the novel, offer to the reader, glimpses of stereotyped Turkish cultural and religious codes for men and women.

2. Research value:

Although Turkey is a much liberal country compared to other Muslim nations, it is still bound by codes of conduct which often leads to unfair treatment of women. Hence, studies like this will throw light

into condition of women and the need for social reformation and stringent law to protect women from violence.

3. Textual Resources :

The Encyclopedia Britannica defines honor killings as “often the killing of a woman or girl by the male family members” who justifies their action on the ground that “the victim has brought dishonor upon family name or prestige”. Honor of the family is of highest significance and is portrayed as resting mainly with conduct of women in the family. When referring to the different words in Turkish language which means honour, Shafak says “*Male honour, namus ,is defined through women*” (The Guardian). Men, on the other hand, receives differential treatment although he remains responsible for being the preserver of his family’s honour. As Kardem (pg:25) points out “Constructing honor over the bodies of women and the control of their sexuality by men in a way legitimizes honor killings in people’s minds, especially when it is clear that the woman has committed adultery”.

Shafak through this novel boldly takes up the theme of honour killing which has been on the rise in the patriarchal Turkish society. Although Turkey is considered much liberal than other Muslim countries and its women enjoy a better status, honour killing still remain to be a cause of worry. Even with stringer legal reforms to tackle the issue, death or suicides of women continue in ‘tainted’ families. Violation of honor codes by women leads to “social death of men who fail to act like men” and “actual death of female relatives”(The Guardian). Bloodshed is viewed as the sole remedy for regaining the honor of the family. In most cases, it is brother who implements the act decided by the father figure in the family and silently supported by the women of family. As Kardem says “Chastity, having no extra-marital relations, dressing properly, conducting oneself according to expectations and knowing one’s duties according to traditions” are invariably expected from Turkish women.(pg:17). Research conducted proves that there seems to be close association between the concept of honour and conduct of women.

The novels begins with a narration about Naze (Pembe and Jamalia’s mother) who sole aim in life was to give birth to a son. She is constantly depressed and worried at having borne eight daughters and not a single son. She was traditional woman who believed that the purpose of a woman’s life revolved around getting married and raising a family. When her husband Berzo tried to give Pembe and Jamila education she objected saying “How is that going to help my daughter get married?”(Pg 12). The novelist from the very beginning reveals to the readers the traditional thought with regard to violence towards women through Naze who passes on these to her children and molds them accordingly. She believed that husbands had the right to inflict violence on their wives and women are meant to tolerate it without protest. She makes it very clear that no daughter of hers shall abandon her husband on any grounds and they will never be welcomed back to their parents’ home under such circumstances. Naze instils in her daughter the importance of modesty in a women’s life “Modesty is a women’s only shieldIf you lose that you will be worth no more than a chipped kurus”(Pg:15). She believed in the superiority of men over women and assumed that it was not to be questioned or challenged as this was how God had created them.

Through Naze’s words, Shafak also reveals the biased concept of society where women’s wrong doing could easily stain the honour of the family and was “instantly noticed”(Pg:16). Shafak also exposes the dual standards of the society in the treatment of men and women when it comes to honour. Although a woman’s actions can have a direct impact on the honour of the family, she can never have honour, it belonged to men. “Women did not have honour. Instead they had shame.” (Pg 16).The undue importance associated with honour in the Turkish society more than individual happiness is one of the primary concerns of the author in this novel.

The imagery of “stain” runs through the novel. When Jamila is kidnapped by her sister’s husband’s family, she is marked “tainted” and the honour of the family is lost. Adem who wished to marry Jamila backs out of the marriage out of fear of the society. The only redemption for her and her family was in marrying an old widower from the same family who was kind enough to accept her. Men again portrayed as the guardians of honor. Adem (Pembe’s husband) who initially wanted to marry Jamila changes his mind when he discovers her ‘tainted’ reputation and marries Pembe instead out of fear of society. His own mother had ran away with another man, the shame which he and his family still carried even after several years. When Haide (Pembe

and Jamila's elder sister) elopes with a man eventually returns to her parents' home, Berzo responds "If I had a son, I'd ask him to kill you and clean the family's name" (Pg: 266). Honor of the family is of such prominence to the family that they force their own daughter to commit suicide by providing her the rope to hang herself with. Such barbaric acts stemming from fear of society and concern for protecting the family's honor. In Tariq's (Adem's brother) words "honor is all that some men had in this world"(Pg 153). "The less means a man had, the higher was the worth of his honor"(Pg: 154).

Preferred and accepted behavior is seen to be instilled in children from a very early age be it a girl or a boy. When Pembe eventually becomes a mother she does the same to be children with clearly segregated codes of conduct. She wishes her son to be bold and her daughter to be modest and demure. When Iskander is found after running away due to fear of circumcision, she is furious at his cowardly behavior and reprimands him saying "don't ever shame me again"(Pg:30). When her husband cheats on her, Pembe blames herself. She passively resigns to her fate and hopes that "time or her prayers would put things in their place."(Pg:109). Tariq (Adem's brother) is also seen as blaming Pembe for his infidelity.

Another instance of dual standards in treatment of women is Adem's initial views on codes of behaviour for his wife and mistress. While he expects Pembe to follow prescribed cultural and religious codes that preserve the honour of the family, he accepts Roxana as she is –bold, independent and demanding. Roxana stands up to him and insults him occasionally for his shortcomings. She doesn't do housework and did what she liked. The character of Roxana provides readers with a contrasting picture of the difference in life and liberties of women of traditional and liberal cultures.

Traditional cultures expect men to be the provider and protector of his family. When Adem abandon's his family for Roxana, it is perceived as a shameful act but the severity of his action seen as less when compared to Pembe falling in love with another man and thus compromising the family's honour. In the absence of Adem, the role of the head of the family is taken up or handed over to Iskender, the next male member of the family. Pembe herself is seen as obliging to his superiority and obeys him with no hesitation. As a child when Iskender gets involved with an altercation with another boy and beats him up, Pembe doesn't reprimand him. She seems to be proud of that fact that he has is growing in his abilities to be the protector of the family in the absence of her husband. He is granted privileges that she doesn't give to her other children especially her daughter Esma. Pembe lays down rules and regulations for her daughter as her mother had done for her, thus molding her to fit into prescribed gender roles and codes of conduct. Iskender on the other hand is left free to follow his will. He dictates terms to his mother even forbidding her to leave the house and doesn't hesitate to slap his sister during an argument.

In order to portray a picture of an ideal woman according to accepted norms, Shafak brings in the character of Mirel (Adem's sister in law and Tariq's wife) who did nothing but serve her husband and family. She strongly disapproved western women and their liberal ways. To her, women who did not stay home and care of their families were "fallen"(pg:230).Tariq takes pride in the fact that he never let her work among strangers as man was to be the 'provider' and disapproved of Pembe for the same reason. Even having stayed in a liberal country for years, Tariq and Mirel did not see any reason to deviate or change from their beliefs and culturally accepted norms. Tariq who was a mentor to Iskender in the absence of Adem, also instills in him these gender roles reminding him constantly to be in control of his family and its members especially the women. Tariq supporting his brother's family is more out of concern for preserving the honour of the family than out of genuine affection.

Pembe is seen to be constantly guilty for being in a relationship with Elias and considers herself "the bad, the unchaste"(pg:263).As mentioned earlier, she never thinks ill of her husband for abandoning her and her children for another woman. Nor does she consider herself as having a right to fall in love again. According to Simon de Beauviour, marriage subjugates and enslavens women and it leads her to "aimless indefinitely repeated ,life that slips away gently towards death without questioning its pupose."(1989:445). She is surprised at the attention, kindness and respect shown to her by Elias.

Iskender is outraged when he discovers that his mother is having affair with another man. As the head of the family, he considers it to be his duty to uphold the honor of the family. Iskender is weighed down by the pressure of expectations from society especially his uncle Tariq. It is noteworthy that he himself had got his English girlfriend pregnant out of wedlock and doesn't seem to consider it as a cause of dishonor for the

family. Also, his father abandoning his family to be with a dancer does not seem to cause considerable disgrace in comparison to his mother having an affair. The burden of a family's honour seems to entirely depend on the women. Another character who pressurizes Iskander to charge is the 'Orator' affirms his position as the head of family and provides him with the advice that "If your parents slips up, you have got to stand up against them"(pg:226)

Shafak also uses the novel to the contrast gender roles between Turkish culture and the West. The women in west are shown as independent, liberated, confident, assertive and sharing equal position with men. While women belonging to Turkish culture are depicted as controlled, dependent, lacking in ambition, timid and mostly confined to their homes and household chores; their life revolves around their husbands and their families. The Turkish men clearly enjoy an elevated status with them being the decision maker, provider of the family, controller of family members (especially women) and protector. In contrast, men in the west are shown to have much liberal outlook where they share responsibilities with women and consider it natural for women to enjoy equal rights. Gender roles are affirmed even in the names given to male and female children as Esmâ, Pemebe's daughter points out. Female names were more "whimsical and dreamlike as if a woman were unreal, a figment of one's imagination"; While male names embodied "power, ability and authority" (Pg:183) Both the men and women of Turkish origin as represented as being strongly bound by codes of religion and culture and strive to adhere to the roles prescribed by these. Deviation from these norms of behavior is bound to bring shame, disgrace and dishonor to the concerned family in the society.

4. CONCLUSION:

Although the central characters of the novel are women, Shafak also draws attention to the pressure felt by men to conform to social and religious norms. Men constantly strive to abide by the preferred gender roles to avoid social shaming. Women are restrained and are dictated by these norms which never allows them to live life to the fullest. Men and women receive differential treatment and justice by society which sometimes even result in the death of women for simply choosing individual happiness over those dictated by society.

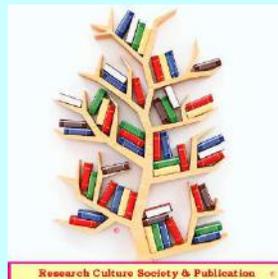
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