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on
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Social media impact changing the paradigm of literature.

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1. INTRODUCTION:

Literature has always given a way and inspiration to the people. Literature is not just a web of beautiful words but it is the history of our culture, pride, princely states, wars, warriors, dialects and languages. Literature has given the message of peace to the individual and society since the seventh century and has made them aware of war and conflict. But on the contrary, today in the twenty-first century, when the use of social media is increasing, it is creating much confusion along with many information. One of the reasons is, it is controlled by the general public and there has been a lack of sensitivity in the words written on it. Now literature is not just a garland of words decorated with fantasies of reality. Rather, in colloquial language, it has become an uncontrollable platform to express the things of the heart. Currently, social media is now ruling as a vast area of social interactions, and literature has approximately lost its position as a powerful communication medium in current societies.

Literature is the actual face of the society which is nearly to the reality and the day to day life which reflects all the aspects of interaction whether its cultural, political or social. When social media came in existence, its usage suddenly increased so much as if there was a flood in a broadcast. It soon became the powerful medium in terms of dominating the social and cultural trends. Literature is no longer as effective as it was in earlier centuries. Social media has absorbed all the dimensions of communication and all other mediums are now fully integrated with social media. Like television and radio, literature has also been absorbed by social media. Over the past decade, social media has played an active role in various areas of life. While on the one hand literature had promoted a better peaceful and cultural thinking in the society and enriched the principles of multiculturalism and diversity and reconciliation of ethnic and religious conflicts but on the other hand social media has affected the whole ideology more in dark sense. Many of literature were based on the various controversies which reflected the wars, conflicts and their post effects. It taught us from the past and encouraged the humanity and peace for better future. It also reflected the struggle of various communities facing different social issues and crisis. Meanwhile literature has also promoted social justice, equality, liberty. The source of writing was the actual society where the controlled language was used. It was the social media of that time. Today's social media is very pervasive and at the same time very scary. Many intellectuals believe that the social media is the real root cause of destroying the essence of literature. It is lamented that the social media is the reason of impatient youth, diverted careers, broken relations and disintegration of joint families along with their social teachings. Although literature itself is a media which is an effective communication and a powerful platform with beauty of language. It has been noticed that the popularization of new media are changing the function of literature.

Most of the people do not like to read literature much and do not show any interest towards literature. Despite this, it is true that many libraries have converted themselves into e-libraries. In which not only reading but also downloading facility is being given. But still people seem to be more involved in chatting and other social media activities instead of turning towards literature.

This behavior of people shows that people are more inclined towards misuse of language than beautiful form of it.

2. Changing nature of language :

It is a pity that now the space for research and understanding has reduced. Now only after reading the title, people retweet it according to their interest without knowing the facts and the truth. They have neither the time nor the intelligence to read or understand the entire article. Because the changing nature of language is now showing many meanings of the same thing. Predictions has changed and resultantly vulgarity has increased in talks and tweets. Double meaning talks and adultery has taken the space of sophisticated literature. Today the content which are more liked and shared should have interesting and sensational titles.

Facebook and Twitter have carved a niche for themselves in those parts of our lives where all our secrets used to be hidden. Indirect comments and posts only spread violence, hatred and conflict. Such acts often trend on social media. Even innocent children have been victims of social media. Due to this, many times scary incidents of suicide have also come to the fore. There is a very popular incident where some girls shared some pictures on their social media, after which such circumstances were created that they committed suicide. This case was of cyber bullying in which social media and the language used on it was responsible. Cyber bullying can affect young children and teenagers so much that they become aggressive, lazy and distracted. With regards the impact of social media on languages, and literature, of course we can write only 160 characters while messaging and 140 while tweeting. But these few words used in social media are also affecting the oral environment of the society in every way. Some people do not like to read or write books at all and the number of such people is increasing because now you can say the same thought in few words.

2.1 The new literature converted Munshi Premchand into a tweet and swami Vivekananda into a YouTube video

Our declining practices and increasing equipment and services are enhancing our standard of living economically but degrading the level of our ethics and basic sensibilities. In a way, because of social media, writers have now got an open platform to write their works and make their works known to the people, but still In view of the decreasing interest of people towards writing, now the writers themselves also avoid doing big works. Now they find it easier and more popular to present their opinions and creations via Twitter, Facebook etc. Recently, through social media sites many people have now started sharing creative works online. Now novelists and writers have started creating their own blogs and pages on social media where they keep their creative ideas at the international level and become globally popular and add themselves globally. Now a days, most writers are able to communicate with their readers through social media due to which he gets the opinion and reaction of the people towards his writing together and his articles also become popular hand in hand. In this, there were some old litterateurs who used to change their lifestyle by influencing people with their ideas. But rapidly social media is replacing books and runs virtual. The writing process is ending and the speaking business has begun. YouTube videos are a very recent and great example of this. Today you are able to listen to the words of Swami Vivekananda on YouTube and get Munsii Premchand's thoughts as quotes on tweeter. This is the new trend of literature. Now writers share their interviews on social media handles and takes very less time to build a positive image of themselves in people. People are preferring to listen audio books more than reading.

2.2 Mobile as reading device

Technology has played a huge role in this whole process. Technology gave mobile phone to society. Since these mobiles have become Android and since network data has become cheaper, a new revolutionary change has been seen. Now people get 4GB data/day cheaply, which they use only to spend time on social media. In which most such content is seen which is made for

entertainment, In which neither much attention is paid to the use of the right language nor to the civilization. It's a technical initiative, One of its special purposes was that literature could be given its old place among the society and the distance between writers and readers could be reduced. But when compared, it was found that this effort was not very effective because now all the people of all the fields have become active on social media. That is why if seen, there is still a difference in the fame of litterateurs as compared to other celebrities. Other superstars are more famous than any other novelists and people are more attached to them, they get more messages, feedback and interaction with general public. The number of people who follow the star of a film will be in lacs, but only a thousand people have been seen following a writer. It is exactly the same as if any kind of litterateur should be considered that nutritious vegetable of brinjal which is beneficial but not tasty. A large part of the people have avoided reading literature because they want to escape from reality. But it is also not right to forget that as much as this social media keeps us in the virtual world, it also keeps us around reality. Most of the reactors are writers, academics and researchers, while the majority of Internet users are engaged in chats, games, songs or video clips.

3. Literature, Social Media and Peace :

It has already been mentioned in the introduction that literature has been an example of peace and tolerance which has always been commendable. We have never heard or found that there has been any communal conflict or loss to any community because of literature. There has never been any such thing that the writers or the readers have hurt any kind of goodwill just because they have been provoked by some literature. In ancient times, no literature was ever seen or read in which provocative or abusive language was used. It is a different matter that there have been strong criticisms and debates on many literatures but never seen to be massacred. Earlier the process of writing in literature was done with great responsibility. The readers were inspired by the ideas of truth, tolerance, freedom etc. In the earlier times, literature not only created new concepts but also worked to destroy the old orthodoxy and has tried to give place to the new culture and attitudes in the society. Apart from this it has started many movements around the world and represented many social changes. Literature has helped in improving the condition of the lower classes, women, education and many other sections in the society.

People of that time used to read all kinds of literature. There could be a main reason behind this. Earlier people had fewer resources. There was no such thing as social media. People depended on each other for their entertainment. At that time, the language itself reflected the existence and culture of the people. Literature be it writing or poetry, was loved in all respects. With the help of literature, many types of messages were also given in the society, which included consciousness, adventures and fantasies including civil rights. In history, this literature has given us many great leaders, freedom fighters and many peacemakers who have become milestones.

Leaders like Mahatma Gandhi in India, Nilsson Mandela in Africa, Martin Luther King in America, Madame Roland in Europe, Yasser Arafat in the Middle East and others who have fought for freedom, justice and equality. All these were related to literature or writing in some way or the other and it was their writing that made big changes in history.

According to all of them, the first step of the struggle started with education and this education was not just bookish knowledge rather, it was intuitive knowledge that they could understand their fundamental rights. This is the reason that literature has always been such a basis for the promotion of peace, tolerance, non-violence and culture which is now shaken by the advent of social media.

4. Literature, Social Media and Conflict :

Due to social media, there has been a huge change in social movements from the present monarchy. The press has played an important role in this. The existence of literature is fading away and the control over the language is being removed. Its impact has been seen on the education system. The custom of regular writing and reading has become lighter among the

students. With more use of social media among students, the trend of watching and listening has increased. Every kind of person has found a way to come on the same social platform and give explore their speeches and now all kinds of ethics and civilizations are completely mixed. Now anyone can say anything and can use any kind of language.

Social media is not like the ancient literature where goodwill was valued. Here every movement, incident, crime, lynching, struggle, vulgarity is published without any language restriction. The distance between civilized and uncivilized society has reduced and now they are all global. The exchange of thoughts, language, culture, beliefs, values are now very frequent.

Today's era is the digital age and the whole world has become a home in a way. On one side there is caste and religious discrimination and on the other side there is political tension. The language is flowing, and in it everything gets mixed together in the stream of water. Such examples of the use of language are being seen on social media, due to which the situation of conflict is being created mostly. Either it is a sarcasm on the religious character or a criticism of the person sitting on a high position, lowest level of language has been used many times.

Mostly now it is used as a Propaganda. Because it is accessible to most of the people, then strategy is also used very well. Using it can influence tremendous number of people.

5. CONCLUSION

Although the story of violence and struggle is very old, but social media has put four more wheels in it, due to which its speed has increased. Today we need to revive the bleak existence of literature. But where its spread among the people has increased due to social media, its effect has also been declined on the people. The main reason for this is all kinds of videos, tweets, comments, debates available on social media. Which is more interesting to read and listen and also sensational. In addition, it must have a framing perspective to revamp the relationship between literature and social media. because social media should work for peace building the same way Ancient Literature did. The concept of tolerance has been seen deteriorating many times due to social media. It is very easy on social media platforms to misuse the language and target a particular class by abusing or criticizing under any Propaganda.

Users, mainly Facebook and Twitter, have used it a lot, and it has bent to many troubles, conflicts and violence. The mass failed to recruit social media for a culture of peace motives. Likewise, social media failed to engage people in literary conversation and discussion. It killed the love for reading and killed the critical thinking of its users.

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Impact of Media on Society; a study of Select Works of Don DeLillo

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Abstract : *The present paper entitled “The impact of media on society; a study of Select Works of Don DeLillo” aims at unraveling the effect of media on the post modern fictional world of Don DeLillo. The paper makes a candid attempt through the lens of Baudrillard’s theory of hyperreality to study the American society as represented in the works of Don DeLillo; that is entangled in the web of media and technology. Baudrillard is of the view that hyperreality results in the overpowering effect of technology on the society where media plays a pivotal role in molding and filtering what is there in the real world and substitutes it with mediated real, called as hyperreal. The study also studies how the technology affects the behavior and outlook of the characters as well as the society.*

Key words : *Media, hyperreality, technology, society, etc.*

1. Introduction:

Media in the novels of Don DeLillo is ever pervasive. We can sense the presence of media in various forms at point or the other. The characters respond as per the media codes. Don DeLillo has been regarded as one of the key postmodern writers who has extensively used technology in order to showcase the contemporary society bombarded with the codes and signs propagated through consumerist set up, media, advertisements etc. From his very first novel *Americana*, following the creation of a self referential road-movie by the main character, to *Falling Man*, focusing on the post-9/11 American society and the ungraspable void left behind by the disappearance of the Twin Towers, DeLillo’s prose is overloaded by the presence of the media in all its obvious forms. His characters are built and developed through their connection to mass media, with which they often have a contradictory relationship. The television screen in particular is frequently used as a means of self-reflection, a mirror that mediates self analysis.

In *Simulacra and Simulations* (2001), the French philosopher Jean Baudrillard presents how reality is replaced by symbols and signs in contemporary society, and experience has become a simulation of reality substituting reality itself. The symbols and signs that he is referring to are mostly created by the media that is responsible for constructing a perceived reality, which no longer has anything to do with the actual reality. The media’s prevalent role in shaping reality through simulation and affecting the daily processes of the characters is unavoidable in the works of Don DeLillo.

2. Media permeation in *Underworld* and *MaoII*

In *Underworld*, the tape of a shooting committed by a serial murderer called the Texas Highway Killer is shown relentlessly during news bulletins and the son of the main character, Nick Shay, chooses to record it and watch it even more, mesmerized by the power of pure and aimless violence: “It shows something awful and unaccompanied. You want your wife to see it because it is real this time, not fancy movie violence [...]. Hurry up, Janet, here it comes. He dies so fast.

[...]. You want to tell her it is realer than real but then she will ask what that means" (*Underworld*, 158).

The constructive nature of the media discourse in shaping reality, or rather what Baudrillard would call a simulation of reality or "hyperreality," can be traced in how the continual replay of the recorded murder confirms and legitimizes the event as "reality" and significant. Moreover, "taping-and-playing intensifies and compresses the event" and "it dangles a need to do it again" (*Underworld*, 159). By being reproduced and replayed in the media persistently, the killing seems to gain its substance and meaning. It becomes a famous murder because of its horrifying nature, but also because it is on tape and it was filmed. In other words, the medium by which it is presented and the information about how the tape was recorded intervene in how it is perceived by the audiences. The inherent connection between the event and its presence on the screen makes DeLillo's character wonder whether such a crime would be possible in case there was no access to the means of disseminating duplications of the tape. The case for the strong effects of media consumption on the viewer and the increase in violent behavior as a result of exposure to violence in the media has been supported by several media analysts in the past. However, in *Underworld*, the result of repeated exposure to a brutal incident captured on film is not the viewer's tendency to emulate what happens on the screen, but seemingly leads to what Baudrillard calls an "anesthetization" of reactions: The more you watch the tape, the deader and colder and more relentless it becomes. The tape sucks the air out of your chest but you watch it every time (*Underworld*, 159). A pervasive presence in most of DeLillo's novels, televised media facilitates self-reflection, functioning as a mirror in which characters are discovering themselves and the reality around them. However, as both Baudrillard and DeLillo seem to suggest, this "reflected reality" is nothing more than a simulation conceived solely for the purpose of mediation, with no connection to any true referent. Defined by Baudrillard as "hyperreality", this media-created perception of the self and of the world nevertheless ends up replacing the characters' own experiences and functions as a self-referential indicator of what is "real." As revealed through the exploration of relevant fragments from several novels by Don DeLillo, the media-saturated society pictured in various fictional frames represents nothing more than a hands-on enactment of Baudrillard's theories regarding the disappearance of the real in favor of the sign or the hyperreal.

Mao II primarily builds through its discussions, imitations, and reworking of the representational strategies of television, photography, and painting. The narrative includes extensive descriptions and actual reproductions of TV and press, images as well as long meta-representational passages that depict how characters compulsively watch TV. Since the characters in the novel frequently talk about the cultural work of specific media, about the relations between mass media and art, and about the intersections of economics, politics, and aesthetics, it is tempting to think that the ideas expressed by the characters would cohere into an authorial statement about the role of literature in contemporary American society. Initially, Bill's boycott of the media circus reflected his individual sensibilities and political convictions. He was "a young man, inexperienced, wary of the machinery of gloss and distortion, protective of his work and very shy and slightly self-romanticizing" (*MaoII*, 45). The obvious parallel to this substitution of an actual event by a media-orchestrated spectacle is TV news coverage. "We don't even need catastrophes, necessarily. We only need the reports and predictions and warnings," Scott observes later in the conversation (*MaoII*, 72).

People ultimately allow media to manipulate their decisions. They turn to magazines and television to be told what to buy. They turn to the news media to be told what stories are important. They turn to the film industry and popular television shows to be told how to behave. They want to be exploited and manipulated. Baudrillard's theory fits very well into DeLillo's critique of television and the mainstream media. In Baudrillard's essay, —The Precession of Simulacra, he asserts that —"it is TV that is true, it is TV that renders true" (*Simulacra and Simulations*, 29). The postwar American public has developed a media fetish. The result is that Americans have entered into concrete bond with media in which they have given up their right to decide for themselves in exchange for the perceived benefits derived from the hegemony of media

power. Karen watches TV news coverage of the Tiananmen Square massacre (*MaoII*, 176–78), of the soccer stadium disaster (*MaoII*, 32–34), and of Khomeini's funeral (*MaoII*, 187–93). The television and press images do not merely accompany the text, serving as illustrations, then, but are fully integrated into its plot and themes.

Jean Baudrillard was profoundly influenced by Debord's school of thought, and his 1981 treatise

Simulacra and Simulation, he expounds upon the notions that reality has been replaced by the signs and symbols of society, and ultimately concludes that the "simulation" has replaced reality. For Baudrillard, "simulacra" refers to copies without originals, to appearances that dictate a mode of being without actually participating in the act of *being*, "signs become more real than reality and stand in for the world they erase" (Wilcox 196). Baudrillard's influence on DeLillo frequently appears in his construction of characters who are detached from the hyperreal. Truth and is found only in the media; news reports on the television and radio are the communal agreement on events and happenings and if something is not reported on, it may as well not have happened. Television and radio project images that his characters use to construct their personal identity, which can also be detrimental hindrances to authenticity. DeLillo seems to embrace this aspect, marveling at the complexity of the system and even advocating for the embracement of simulacra as potential vehicles of new knowledge.

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Is Ordinary Language a Genuine Method in Doing Philosophy? An Analysis

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Abstract: *Language holds the central position in analytic philosophy. Philosophy is nothing but the analysis of language. All philosophical problems were engendered due to the misunderstanding of language and these problems may be solved or dissolved by the careful use of language. There are two broad groups of philosophers regarding the very nature of language namely-ordinary language philosophers and ideal or artificial language philosophers. Ordinary language philosophers hold that ordinary language is alright in doing philosophy, because it is wide and more comprehensive and we are communicating with each other by ordinary language in everyday life. On the other hand, ideal language philosophers are claimed that an ideal language is the genuine method in doing philosophy. They suggest that there is needed to revision of ordinary language. They think that ideal language is fully logical language and it is so purified in the true logical sense. So there is a tussle between two viewers regarding the true nature of language. So, it is important to decide the true of language.*

Key Words: *Ordinary Language, Ideal Language, Logical perfect language, logical form, formal mode of speech, material mode of speech.*

1. INTRODUCTION:

Philosophy of language is a new era of Philosophy. Here is a general opinion that philosophy is nothing but a clarification of language, analysis of language. So there is arisen a question regarding the very nature of language. But the analytic philosophers mainly Russell, Wittgenstein are emphasized on the clarification of language, analysis of language. Russell believed on the logical form of language and said that the true logical form of language is pictured the true nature nature of reality. On the other hand, Wittgenstein said that logical language is pictured the true reality (**Tractatus**). Another group is believed on the ordinary language and they suggest that ordinary or day to day language is the only way to know the ultimate reality. But Russell and his follower are believed that mainly syntax or grammar is mislead to the reality. So the suggested that there is needed to modification of ordinary language. So there is a conflict to decide the true nature of language and try to determine the exact language to do the philosophy. In this paper we would like to highlight to determine the true nature of language and to determine the relationship between language and reality in various views of linguistic philosophers.

Although all analytic philosophers would agree about the matter that, the study of language is the great important, but there is no general agreement about the nature of language. More specifically, we can say that philosophers of linguistic tradition have failed to come in the same standpoint. The ordinary and ideal language tussle was outcome of this disagreement. The genesis of this tussle actually hinges on the question: is ordinary language a genuine method in doing philosophy? Thus, as far as the nature of language, there we find two different types of language

namely ordinary language and ideal or revisional language. And therefore, there are two different versions of this view, corresponding, roughly to the two quite different ways in which L. Wittgenstein himself conceived philosophy and language in his '**Tractatus-Logico-Philosophicus**' and his later work '**Philosophical Investigations**'. We may discuss these languages in turn in the following ways:

2.i. Ideal Language or Revisional Language:

Ideal language is a type of language which is an artificial or a notional or a logical, such type of language is free from all ambiguities, vagueness and un-perspicuousness.

The leading proponent of revisional language philosophers are Russell, early Wittgenstein, Frege, Carnap, Bergmann etc. They all are agreeing in the view that ordinary language is ambiguous, vague, not precise and not clear. So, according to them such type of language cannot help us to find out the true picture of reality. Ordinary language is not a philosophical language. Because, in the true sense of the term, philosophical language should be free from any kind of ambiguity and vagueness, but ordinary language is not free from the above mentioned defects. The proponent of relational analysis hence claim that every proposition must be perspicuous which ordinary language fails to provide. A revisional or an artificial language is free from all shortcomings, as it is clear and perspicuous. Such type of revisional language can only realize the true logical form of reality. For them, there is nothing in philosophy as a language which can realize the true picture of reality other than a revisional or an ideal language. So, we can say that a revisional language can be used as a philosophical method which would be successful in realizing the true picture of reality.

For Russell, the revisional or **logical perfect** language is one which grammatical form coincides with logical form. There are no vague or ambiguous expressions and no proper names that fail to denote. According to Russell every symbol will be **logically proper name** denoting an object of acquaintance. There will be one word and no more for every simple object and everything that is not simple will be expressed by a combination of words. How closely will these logically proper names for ultimate constituents resemble the words at present in use? By definition, they must be unintelligible in the absence of entities they denote. Thus no proper names in familiar grammatical sense can qualify for inclusion in the revisional language just because in virtue of referring to complex series of causally related appearance, they functioned as a logical description. Russell in his **Principia Mathematica** provides the framework of the revisional or constructional language. For him, in such a language the simplest form of statement will consist a predicate and one or more designative terms of the whole statement that will assert that the entity designated has the property as indicated by the predicate.

Russell recommends ideal or revisional language as the goal of philosophy. Because the revisional language is, by definition, the symbolism, which would be entirely free from the philosophical defects which Russell, claims to find in ordinary language. Logically perfect language can only realize the truth picture of reality. But then the question is: when does a language become a logically perfect? There are different opinions in this regard such as- if language had been invented by scientifically trained observers for purpose of philosophy and logic then it has turned into a logically perfect language. In other sense it can be said that in case of a logically perfect language what logic requires of a language would be devoid of contradiction. The character of the revisional language is calculated, then, to reveal in a vivid fashion the benefits to be expected from a successful to coming of Russell's program of reform.

Wittgenstein's famous book **Tractatus Logico-Philosophicus** is fully related with the constructional or revisional language. In the **Tractatus**, Wittgenstein was primarily concerned with a logical perfect language. Ordinary language however, in spite of its popularity, fails to be perspicuous. Only a logically perfect language could be considered to be perfect language. In his paper **Logical Form** Wittgenstein says that philosophical attempts are to construct a revisional or an ideal language, a language the forms of which are all of them precisely defined and the sentences of which un-ambiguously reveal the logical form of the facts to which they refer such a

perfect language. He says such language must rest upon atomic propositions. All statements, according to Wittgenstein will be truth functions of these atomic statements. Besides, vocabulary of this revisional language consisting of atomic statements will be given by entities which are directly acquainted. Thus the revisional language of the logical atomist the perfect logical or syntactical rules are supplemented by semantically rules that correlated symbol with items of experience. And this revisional language is an excursus into metaphysics, as the structure of an atomic proposition is identical with the ultimate structure of facts: while it is believed that imperfect natural language with its misleading structure will render unsound any inference drawn from its structure to the structure of the world. The fundamental philosophical problems are to be described by the structure of these atomic propositions. Such an ideal or revisional language is truth-function and contains only meaningful proposition. Meaningless proposition can not occur in it. Thus, we can say that there is only the revisional language exist, which is free from all ambiguity, vagueness and unspacious.

According to Wittgenstein, philosophical propositions should be clear, precious, perfect and free from ambiguity and vagueness. As ordinary language is not free from ambiguity and vagueness, ordinary language is not a philosophical language. On the other hand, revisional language is a logical perfect language, which is free from ambiguity and vagueness. Such type of language is always clear and perspicuous. Therefore, it is concluded that the philosophical language is not an ordinary language. Only revisional language is philosophical language.

The analytic philosophers, under the influence of formal logicians, believed that philosophy can choose only formalized language as the subject matter of analysis. Only in formal language could there be a clear expression of the concept that are to be analyzed philosophy as a conceptual analysis displays the concepts it deals with in a formal medium or what come now Carnap calls the **'formal mode of speech'** as distinguished from the **'material mode of speech'**. The material mode is the mode in which objects are talked about, while in the formal mode the words are in the focus, that is, the syntax of words and sentences. In the material mode there we can mention objects or at least a pseudo object which poses to be the real subject matter of discourse. For example- the word 'Day star' designated the 'Sun' is a formal mode. Although the distinction between formal mode and material mode is really a distinction of the mode of expression, the subject matter is the same.

When Philosophy itself introduces object expression such as numbers, facts, forms etc. it becomes all the more descriptive because of the fact that the real discourse is not about the so-called objects about something else. Carnap believes that there must be the formal mode of discourse which will reveal the real content of the subject matter of discourse in the sentences containing words like 'morning star' etc. alone with their synthetic features and nothing else. It is an important feature of philosophical discourse that it goes syntactic and makes a formal jump beyond the pseudo-object language. The real concern of philosophy is syntax according to this view.

For Frege, ordinary language is defective. It suffers from the many serious shortcomings but a revisional or an ideal language is clear and free from all shortcomings. He compares ordinary language with an eye and the ideal or revisional language with a microscope. He says that the relation between ordinary and revisional language is just like the relation between the eye and the microscope.

For Frege, ordinary language is not authentic as fails to reveal the true nature of reality. He says. "... Viewed as an optical instrument [the eye] reveals many imperfections... as soon as scientific purpose place strong requirements upon sharpness of resolution, the eyes prove to be inadequate. On the other hand, the microscope is perfectly suited for just such purposes." It seems clear from the above remarks of Frege is that ordinary language cannot realize the true picture of reality as it is defective. On the other hand, a revisional language is not defective. It can realize the true picture of reality. So, an ideal or revisional language is only the philosophical language.

2.ii. Ordinary language:

Some philosophers have concluded that artificial languages are little helpful in dissolving the philosophical problems. It is that philosophical problems can best be approached by the careful analysis of ordinary language, natural language we all used to communicate with each other. For this reason these philosophers are sometimes referred to as 'ordinary language' philosophers.

According to ordinary language philosophers, ordinary language is all right. It is more comprehensive and wider. Common people use to communicate with each other. Philosophical difficulties which are indeed linguistic in origin arise not because our language is faulty but because philosophers miss-describe and miscontract it. It follows that the way to achieve success in philosophy and this again means understanding and the solving of problems is to determine how our language is in fact used, and hence show where and how philosophers have gone out of the right way.

According to ordinary language philosophers, artificial language could not adequately represent language in its multi-faceted aspects, in its contextuality and modality because of its inherent sitting. This gave rise to revolt against the very idea of a revisional language and ushered in what is now well known as ordinary language or anti revisional language philosophy. Ordinary language philosophy has been practiced by two main philosophical groups. The first comprises those philosophers who were influenced more or less directly by Wittgenstein himself. Here the chief figures are Wisdom, Malcolm, Waismann, Anscombe, Bouwsma and Lazerowitz. The work of this group is represented in this volume by Malcolm's paper on the "Philosophical Method of Moore". According to Wittgenstein, philosophical problems are linguistics in character and are to be solved by appealing to the ordinary use of the expressions on which they turn.

The other main group of ordinary language grew up at Oxford just after the war, under the leadership first of Ryle and then Austin. Oxford philosophers tend to be more interested in actual details of ordinary language and in drawing general philosophical conclusions than that Wittgenstein. He tends to restrict themselves to the solution of specific problems.

The work of Oxford philosophers and Wittgenstein alike has aroused much criticism in the course of its rise to prominence in Anglo American Philosophy. Malcolm's Moore paper was roundly attacked soon after it appeared, as were such early Oxford works as Ryle's **Concept of Mind** what are attracted were not so much specific results of the ordinary language philosophers as their underlying concept of philosophy and of language.

Although there are subtle distinctions between wittgenstein and Oxford philosophers, they all are agree in the view that ordinary languages are the ones we have and we can not just wish away their presence. Even the so- called artificial languages have to depend on natural languages for their construction. Besides, natural language is capable of representing their meaning and truth in a sophisticated and logically transparent manner. Therefore, there is no reason why natural languages should be neglected to the extent of denying them the privilege of having a logical structure, however vague they apparently are on the surface.

Wittgenstein had already indicated in the **Tractatus** that philosophy is not in search of a revisional language other than the natural language of our everyday concern. According to ordinary language philosophers, there are no revisional languages in logic and mathematics and more over, the very idea of a revisional language is a misnomer. Wittgenstein argued that sentences of ordinary language are already in perfect order and they do not need a logical form, which is not already there.

Thus in the **Tractatus** an effort has been made to present an analysis of the logical form of natural language as we have it as a part of human organism. Wittgenstein in his later writings continues to take natural language as the subject matter of philosophical analysis. In his **Philosophical Remarks** Wittgenstein says, "How strange if logic were concerned with an 'ideal' language and not with ours. For what would this ideal language express? Presumably, what we now express in our ordinary language. In that case; this is the language logic must investigate. Or something else; but in that case how would I have any idea what that would be? Logical analysis is the analysis of what we have, not of something we don't have. Therefore, it is the analysis of

propositions as they stand. (It would be odd if the human race had been is speaking all this time without even putting together a genuine proposition.)” This shows Wittgenstein’s genuine concern for natural language as the subject matter of philosophical analysis.

Philosophy, according to Wittgenstein, is the analysis of the structure of natural language in so far as it is not clear and is ambiguous in its surface appearance. The surface appearance could be misleading as it does not make its meaning clear because of the complexities of natural language. The complex structure is such that one can not get the meaning of the expression on the surface. Therefore, analysis is needed to make the language clear.

In order to construct an artificial language, a natural language must invariably be presupposed. This shows that natural language has a different status altogether. It is more fundamental than any formal language such that logic and mathematics themselves presuppose natural language. Besides, natural language must be part of the natural history of the human face in the sense that the origin of language and the origin of human face are the same.

Wittgenstein has provided the idea that language is the part of natural history of mankind. He has shown that language is a natural growth, which has been associated with the life of mankind. The natural history of man represents the totality of the forms of life, which includes all aspects of life such as the biological, intellectual, and the cultural history of mankind. Nothing is left out of the forms of life in the sense that all of man’s actions, thought and linguistic expressions are included in the form of life. Natural history and forms of life together make the total is schemes of men's life in which language and all that it expresses are placed in the network of an integrate web of life. This web is the bedrock of all that philosophy wants to discuss in order to understand the human natural language. The search for the ultimate basis of language leads to language itself, who carries the web of the human forms of life. Wittgenstein very aptly remarks, “What we are supplying are really remarks on the natural history of man; not curiosities, however, but rather observations on facts which no one has doubted and which have only gone unremarked because they are always before our eyes.” That is to say that philosophy of natural language is the ultimate phenomenon alone with forms of life. There is nothing that philosophy can do except showing that natural language is part of the natural history of man. Natural language is the mother of all inventions in language and grammar. This is so-called because natural language is the basis of all logic and grammar. Natural language is the first principle. Without natural language logic, grammar, mathematics, forms etc. are impossible. New languages are always possible in the actual history of our language. It is the continuity that matters so far as natural language is concerned, and also that also shows how natural language is fundamental. Wittgenstein makes the following remark in this connection: “How did I come by the concept of ‘proposition’ or the concept language? Only through the languages we have learnt. But in a certain sense they seems to have led me beyond themselves, since I’m now able to construct a new language, for instance to invent wards. So this construction also belongs to the concept of language. But only if I stipulate. The sense of my ‘etc’ is constantly given limits by its grammar ... What does a man do when he construct (invents) a language; on what principle does he operate? For this principle is the concept of ‘language’. Does every newly constructed language broaden (alter) the concept of language?” This passage obviously puts the onus of constructing languages on natural language itself. That is to say that a new language can be constructed only when we have already a natural language.

We find strong form of ordinary language in the later work of Wittenstein seems to have conceived that all and most of the problems of philosophy arise from the fact that philosophers have misused certain key terms such as ‘no’, ‘see’, ‘free’, and ‘reason’. It is because philosopher's have departed from the ordinary uses of these terms without putting anything intelligible in their place that they have become entangled in insoluble puzzles over. Whether we can know what other peoples are thinking and feeling, whether we ever really see philosophical objects. Whether anyone ever does anything freely and whether we have any reason for supposing that one thing rather than another will happen in the future. The proper role of the philosophers is that of a therapist. He must help us the perplexed, to see the steps by which we have unwittingly slept from

sense into non-sense. He must lead us back to the ordinary use of these words on which their intelligibility depends those reliving the conceptual cramps to which we have fallen.

Wittgenstein has realized that natural language is the perfect language we have and this is no reason why we should search for an ideal language other than natural language. He writes, "On the one hand it is clear that every sentence in our logic is in order as it is. That is to say, we are not striving after an ideal as if ordinary vague sentences had not yet got a quiet unexceptionable sense and a perfect language awaited construction by us. On the other hand, it seems clear that where there is sense there must be perfect order. So there must be perfect order even in the vaguest sentences." It is clear from the above statement that the ordinary or natural language is logically perfect as it stands and there is no need for a logically perfect language other than it. Ordinary language philosophers must believe that the idea of a perfect language in the logician's sense is a misnomer.

3. Concluding Remarks:

Although ordinary language philosophers vehemently rejected the proposal of ideal language philosophers as far as the revision of ordinary language is concerned; but they do believe a kind of revision of ordinary language which does not change the nature of ordinary language by any means. So, ordinary language philosophers do believe a kind of moderate revision of ordinary language which is constantly going on in the case of speaker-hearer interpersonal communication. Even if we look at Strawson's own concept of conceptual framework we find that is Strawson himself anticipates a kind of revision of ordinary language. But such revision of ordinary language does not rob the nature of ordinary language by any means. Strawson himself says that one can start with ordinary language and this would continue up to a certain point. But this is not all about. For conceptual clarification a word needs to be replaced by another word so that one can have the meaning of a linguistic item.

Strawson elsewhere maintains that although we have the same conceptual framework and belong to the same group, but during interpersonal interpretation, one can fail to grasp the meaning of a linguistic expression. In such a case another word may be replaced or used instead of a previous one and the hearer can easily grasp the meaning of the whole sentence. This is what one can mean by the term revisionism. But for Strawson revision does not bear any sense if by means of it one can completely forgo his own language and thereby make an artificial language to know the reality. Revisionism, for ordinary language philosophers is well accepted if it does not rob the nature of ordinary language.

We can also notice the same position in Austin's philosophy. Austin also advocates revision of ordinary language. He says that ordinary language must be starting point in doing philosophy, but it by no means the ending point. So the ending point of doing philosophy would certainly be not the ordinary language in its present form. At the same time, it should be kept in mind that Austin is no longer an ideal language philosopher. He is very much an ordinary language philosopher. So by uttering the words that ordinary language is surely not the ending point of doing linguistic philosophy, Austin certainly does not invite artificialism in ordinary language. He anticipates a constant revision of ordinary language within ordinary language. For of Austin revision of ordinary language is no way robs the nature of ordinary language. Ryle's view of categorical mistake is another glaring example where one can overcome the category mistake through the process of revisionism.

How can one overcome the category mistake if we are not allowed to make a revision of language? The category mistake Saturday is on the bed can be overcome by revising the word Saturday in terms of Socrates and thereby one can say that Socrates is on the bed. Thus replacement of one word in terms of another is a kind of revision. Language is just like a toolbox where one tool may be required instead of other. So, one tool may be revised in terms of other. This process of revision is a constant, everlasting phenomenon while doing linguistic acts or speech acts. So it can be said that revisionism within language, staying within language, is more effective, than robbing the nature of language.

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**WOMEN EDUCATION IN INDIA THROUGH FEMINIST
LENSES: CRITIQUING TASLIMA NASRIN'S NO
COUNTRY FOR WOMEN**

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Abstract: *Taslima Nasrin's, monumental collection of essays titled No Country for Women/Narir Kono Desh Nei besides being a cache of feminist concerns, is also a pointer to the status of education of women in India and Bangladesh in particular and the world in general. This paper is an attempt to analyse and understand women education from feminist point of view and how far women progressed in the field of education since pre-independence down to the present age of globalization, cyber revolution and economic liberalization. The feminist chosen for the current paper is Taslima Nasrin and the method adopted for a logical conclusion is close textual analysis. Statistical information in No Country for Women provides the basis for the present paper's theoretical foundation. The paper delves deep into Taslima Nasrin's feminist perspectives on education in India and its impact on women. Conclusion of the paper makes certain suggestions based on Taslima Nasrin's observation relevant to Indian education system.*

Education being a tool of paramount importance for generating awareness and uplifting women's status calls for a holistic consideration. Ability to mere read and write without allowing critical space to women does not necessarily serve the true purpose of education. Therefore, education should aim at enabling men and women think critically, logically and analytically. Taslima Nasrin considers a society progressive only when it allows both men and women equal opportunities without discrimination on the basis of sex or gender, religion or culture.

Key words: *Education, Revolutionary Feminism, Sex, Gender, Equality, Male hegemony.*

1. INTRODUCTION:

Women Education/Women's Education/Education for Women invariably implies education imparted to women *via* formal or informal mechanism leading to their empowerment and holistic development. India enjoys the reputation of being a nation that not only respects but at the same time creates all provisions—legal, constitutional and social-- for promotion of women education. There are evidences, that women were encouraged to receive education in the Vedic period in India. The Vedic period cradled erudite women such as Apala, Ghosha and Visvavara, who rose to the positions of rishis or sages. It is widely known that Lopamudra, preached as many as 179 hymns of the first book of the Rig Veda along with sage Agasthya. However, the scenario of women education in the post-Vedic period changed and with patriarchy becoming a more formidable presence gradually marginalised women on all fronts. Taslima Nasrin, a radical feminist known for her tirade against patriarchy and oppressions of all forms, espouses the conviction that emancipation of women from the shackles of patriarchy is possible through secular and scientific education.

Taslima Nasrin's, monumental collection of essays titled *Narir Kono Desh Nei* translated under the title *No Country for Women* besides being a cache of feminist concerns, is also a pointer to the status of education of women in India and Bangladesh in particular and the world in general. This paper is an attempt to analyse and understand education from feminist point of view and how far women progressed in the field of education since pre-independence down to the present age of globalization, cyber revolution and economic liberalization. The feminist chosen for the current paper is Taslima Nasrin and the method adopted for a logical conclusion is close textual analysis. Statistical information provides the basis for the present paper's theoretical foundation. The paper delves deep into Nasrin's feminist perspective on education in India, its impact on and implication for women.

In common parlance, 'Education' could be defined as the process of facilitating learning or the acquisition of knowledge, skills, values, beliefs and habits. The methods in which education could be imparted encompass story-telling, discussion, teaching, training and directed research. Generally, 'Education' is imparted under the guidance of educators, however learners may educate themselves non formally as well. Education can take place in formal or informal settings and any experience that has a formative effect on the way one thinks, feels, or acts may be considered educational. The methodology adopted for teaching is known as pedagogy.

2. Educational Scenario in India :

Surveys conducted from time to time demonstrate a shockingly lower literacy rate of women than men in India. Enrolment of girl students is still fairly negligible in the schools and the number of dropouts also go unabated. The inbuilt patriarchal arrangement of the family system in the subcontinent, girls (though markedly improved compared to earlier decades) still continue to suffer the set back of lower status and fewer privileges than boys. Conservative religio-cultural attitudes in certain communities in the country dissuade girls from attending school. Furthermore, educated high class women are less likely than uneducated low class women to enter the workforce. Such women prefer staying at home owing to the traditional, cultural and religious norms. As per statistics, the number of literate women among the female population of India was between 2–6% from the British Raj onwards to the formation of the Republic of India in 1947. Concerted efforts led to improvement from 15.3% in 1961 to 28.5% in 1981. By 2001 literacy for women had exceeded 50% of the overall female population, though these statistics were still very low compared to world standards and even male literacy within India. Recently the Indian government launched 'Saakshar Bharat Mission for Female Literacy' and this mission aims to bring down female illiteracy to half of its present level. (wiki.educationinindia)

While outlining the progress of women's education in India, Sita Anantha Raman asserts that since 1947, the Indian government had been trying to provide incentives for girls' school attendance through programmes for midday meals, free books, and uniforms. This welfare thrust raised primary enrolment between 1951 and 1981. In 1986 the National Policy on Education decided to restructure education in tune with the social framework of each state, and with larger national goals. It emphasised on the fact that education was necessary for democracy, and central to the improvement of women's condition. The new policy aimed at social change through revised texts, curricula, increased funding for schools, expansion in the numbers of schools, and policy improvements. Emphasis was placed on expanding girls' occupational centres and primary education; secondary and higher education; and rural and urban institutions. The report tried to connect problems like low school attendance with poverty, and the dependence on girls for housework and sibling day care. The National Literacy Mission also worked through female tutors in villages. Although the minimum marriage age is now eighteen for girls, many continue to be married much earlier. Therefore, at the secondary level, female drop-out rates are high. Sita Anantha Raman states that while the educated Indian women workforce maintains professionalism, the men outnumber them in most fields and, in some cases, receive higher income for the same positions. (wiki.educationinindia)

The education of women in India plays a significant role in improving living standards in the country. In India, there is a large disparity between female literacy rates in different states. State of Kerala has the highest female literacy rate of 91.98% while Rajasthan has the lowest female literacy rate of 52.66. This correlates to the health levels of states, Kerala has average life expectancy at birth of 74.9 while Rajasthan's average life expectancy at birth is 67.7 years. (wiki.educationinindia)

In India, higher education is defined as the education of an age group between 18 and 24, and is largely funded by the government. Despite women making up 24–50% of higher education enrolment, there is still a gender imbalance within higher education. Only one third of science students and 7% of engineering students, are women. In comparison, however, over half the students studying Education are women.

Thus, it becomes evident that literacy of women is of mammoth importance for the all round development of a nation and governmental measures need to be more effective in order to improve upon the current statistics of the women receiving education. Taslima Nasrin, in *Narir Kono Desh Nei* unearths the grotesque truth about women's education and urges the world community to educate women in true sense of the term so as to enable them to realize their potential.

3. Taslima Narin's Feminist Perspectives on Education in *No Country for Women/Narir Kono Desh Nei*

Taslima says in *Narir Kono Desh Nei*, "Bharatborsher meyera kom beshi sharbatroi dashottyer srinkhale bondi. Tobe aumuselman meyeder upar je oshobhyata chole, se sab oshobhyoter ekta shima ase. Kintu Musalman meyeder upar oshobhyata prai oi shima chhariye jai." (2007: 46) (*All Indian women, more or less everywhere, are chained to slavery. Still, the barbarism meted out to the non-Muslim girls has a limit to it; but often this barbarism goes beyond limit in case of Muslim girls.*) (translated by researcher). The female protagonists in Nasrin's novels are mouth-pieces of Nasrin herself, and through them Nasrin vehemently protests against rising discrimination and crimes against women, violence, discrimination in the name of religion, blind faith and superstitions. Nasrin's boldness, a burning pulsating desire to uplift the status of women, to draw the public towards liberal thinking and her powerful deliberation--- all glaringly exhibit the turmoil she is experiencing in her inner world regarding her concern for women. She seems to be torn apart, she feels desolate, lonely and wanting in the happiness of life as she says: "Death, who visits me in many forms now feels like a friend. I feel like talking to him, unburdening myself to him. I have no one else to speak to no one else to whom I can unburden myself." (taslimanasrin.com/index2.html) Nasrin finds herself clueless as she thinks of what she has been able to contribute to elevate the status of women in her own society or the world at large. Her literary works face ban soon after they are published and she bewails that the creative works emanating through her pen fail to reach out to the people as some vicious forces are at work against her. She decries the unnecessary censoring that her writings are subjected to. Nasrin's loneliness is the result of her frustration over the failure to convey her message to the womenfolk of the world through her works. Referring to the reception of her works, Nasrin says in an interview with Irshad on 28th October, 2002, "...The truths I write are so difficult for them to stomach. How can I – a powerless and unprotected individual – battle brute force? But come what may, I cannot take recourse to untruth." (2002:5) Nasrin feels that her literary works are depreciated by many because they cannot stand the truth that her works propagate. The facts of the society that she foregrounds in her works, Nasrin argues, are unpalatable to the society.

Nasrin claims in her essay titled "Men Enjoy Rights, Women Shoulder Responsibilities" that imparting secular and scientific education would go a long way to enable women understand their rights which is crucial to the understanding of the self and its latent potential. The doctor-turned writer vociferously exudes:

As citizen of a state, women donot enjoy the same status as men do. That they should enjoy it, is no new proposition. It was emphasized for ages by all righteous persons by advocating faith and equality and truth. By citing heaps of facts and theories, they have shown what was the condition of women in the past, where it has reached through evolution and the yawning gap that still exists between where they are and where they should be. (2010: 1)

Nasrin believes that it is the responsibility of the state to ensure women's education so as to enable them to rationally understand their current status and the status they actually deserve. Improvement of women's status is unthinkable without education. She points to the failure of the state since remote past in ensuring education to women. She goes on to cite Greece, a nation that pioneered the concept of democracy, and charges it of having "Deprived children, women and slaves of citizenship." (2010:2) Hence, Nasrin argues that all round development of a society is an impossibility unless women are treated *at par* with men by emphasizing education for women. Women in India, according to Nasrin, had earned the much needed right to vote after humiliating struggle and debilitating perspiration. Referring to the politically unstable pre-independence period when the question of women's right to vote arose, Nasrin states:

Sarojini Naidu, Begum Shahnawaz, Radharani Subbarian and many others began to mumble that women were capable of playing a role in politics and cast vote even after performing their household duties. This will not harm their feminine virtues or virginity. If they attain political awareness, they can nurture their children into ideal human beings. To avoid being misunderstood, those women leaders clarified their stance by declaring that they were not feminists and unlike their counterparts in the West, they were not in favour of waging a gender war. (2010:7)

Taslima Nasrin points out that in India, the hue and cry for women's voting right was raised by only a handful of educated young women. However, women emerged triumphant in the struggle only after their clarification and declaration that "they were not feminists and unlike their counterparts in the West, they were not in favour of waging a gender war." (2010:7)

Nasrin further argues that cultural turn in the 21st century and the dawning of globalization along with the much awaited cyber revolution have necessitated the exigent need of women emancipation through education. Liberal education imparted to women, Nasrin opines, is the fulcrum that would allow a galloping stride to women's empowerment. Equipped with secular education, such women would understand 'the way of the world' better than those who are either not educated or educated in the way patriarchy desired. Nasrin, dissatisfied with the dearth of truly educated women in India because of which a strong feminist movement could not take place in the country states:

I strongly believe that in India, there has never been a true feminist organization or movement as such. Whatever had happened in favour of women was through the generosity of the educated social reformers, who ironically were all men. Women are actually the victims of patriarchal conspiracy that has cast them into the prison called household. (2010:9)

Education for the masses of India remained a priority throughout history despite the nation's agrarian history. Nasrin interrogates whether the 'priority of education' was equally for women in India expressing her deep seated reservations, "Indian women keep on waiting with their fingers crossed hoping that some magnanimous soul will emerge and lift them from the thorns of life." (2010:10) Nasrin attributes such inertic tendencies of women to lack of concerted efforts to promote education for them. In her celebrated essay titled "Female Body" in *No Country for Women*, Taslima expresses her optimism about Bengali literature saying:

But in Bengali literature, some efforts are being made to break the rules and regulations imposed by patriarchy. This is happening perhaps because Bengali women are mostly well-

educated, self-dependent and conscious about their own rights. But in society at large, women are still helpless, still treated as commodities, exploitable items, still looked down upon as objects of sex. (2010:17-18)

Nasrin crystallises the fact that if Bengali women succeeded in throwing to the wind patriarchal impositions, it is primarily because of the fact that “Bengali women are mostly well-educated”. Nasrin exhorts each and every woman in the society to be educated so as to understand their rights and take stand wherever necessary. Education would allow the freedom to think independently and women must not forgo this advantage to realize their true selves.

Nasrin registers her reservations on the nature and level of education that women receive in patriarchal social arrangement. Therefore, she argues, “Women are attending schools and colleges, but are not being educated in proper sense. Women are earning money but are still dependent on men.” (2010:17-18) The ‘proper sense’ of education, according to Taslima Nasrin is to open, ignite the mind and the eye of women which is not happening though women are going to schools and colleges. Age-old patriarchal ways are still preponderantly dictating to women. Education facilitates widening of one’s horizon of knowledge besides seeing through issues, their implications in life and society. The South Asian firebrand feminist deplores the fact that despite receiving education women scarcely understand how fettered they are to the demonic male trap. The role of education in transforming society is always paramount and inevitable. Artists, writers and philosophers are powerful factors involved in the process of societal transformation. She encourages women writers to write and give voice to their unheard lamentations. Hence, Taslima Nasrin exhorts to the writers’ fraternity:

A woman’s life is not her own. She is tied to several males through various relationships. In such a society, when women authors and poets write about their rights on their bodies, or their own sexual freedom, that may not reflect the reality; but a form of revolution, however small in scale, and even if theoretical, does take place. These are like sparks, kindled by some, waiting to be spread. Those women who are not writers or poets, also have the fire in them, but it hardly finds expression. Therefore, artists and writers always have a significant role in transforming society. (2010:19)

According to Taslima Nasrin, one of the fundamental objectives of education is to understand the self and the society. Education meets its sad debacle if it fails to make a human being see things rationally and logically. Women in most cases in the society despite having received education, seem to have been least impacted as they are still afraid of violating rules that impede their empowerment and emancipation. Nasrin holds partly religion and partly patriarchal arrangement of education responsible for such fear. At times, the radical feminist in Nasrin curses women who do not want change in the *status quo*.

4. Conclusion:

Taslima Nasrin’s first hand experiences in the society as a daughter, a niece, a sister, a female relative, a wife, a daughter-in-law, a sister-in-law and as a female writer brought her wealth of knowledge about man’s attitude towards woman. A humanist Nasrin condemns a woman who fails to understand her unfathomable strength owing to lack of education. She strongly feels that true education is the only means through which patriarchy could be defeated and female rights asserted. The paper thus asserts that Nasrin’s observations on Indian women and their education are backed by data and statistics published in India. As a radical feminist, Nasrin’s perspective on education in India is that India still reels under patriarchal mind set with regard to education of women. However, statistics prove otherwise. It is very much true that female literacy rate is lower than male literacy in India but the percentage is improving at an appreciable rate. One can witness a remarkable change in the scenario of women’s education in India today and the status of women improved much more than what it was three decades back. Different welfare schemes launched by the government after 2014 are for the emancipation and empowerment of women in the country.

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Living with the Virtual: Exploring Jean Baudrillard's concept of Hyperreality in Paul Auster's *Sunset Park*

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Abstract: *Employing Jean Baudrillard's concept of hyperreality, as articulated with in simulation and simulacra, and linking it with Paul Auster's Sunset park, the article assesses the extent to which, in the era of immersive virtual worlds, how these baudrillardian notions may be used to critically assess literary works in terms of the significance of images of the past and virtualities in generating changing fictional tale worlds, utilizing Paul Auster's Sunset Park as the instrument for analysis. Sunset park can, therefore, be read as a persuasive critique of a postmodern condition that blurs the distinction between reality and representation. This essay argues that the play of signs ruling Mile's life is evocative of Jean Baudrillard's thesis on hyperreality. Accordingly, it claims that Auster's novel critiques the entrapments of the contemporary world where human experiences are shaped and governed by the hyperreal and the search for meaning is futile.*

Key words: *Virtual world, simulacra, sunset park, Baudrillard*

Paul Auster's *Sunset Park* (2010) is set in South Florida, where Miles has been scavenging foreclosed homes and clearing away everything left behind when the inhabitants were evicted, before moving into his new home. Our Miles Heller, on the other hand, is sentimentally documenting whatever he discovers in abandoned houses, unlike his thuggish colleagues, who take whatever they want. It would appear that:

He has taken upon himself to document the last, lingering traces of those scattered lives in order to prove that the vanished families were once here and the ghosts of people he will never see and never know are still present in the discarded things strewn about their empty houses. (Auster, 2011, p. 3).

Mile's allusion to the ghosts of individuals that may be discovered in abandoned objects is an indication of his affinity for virtual affinity in some way. This is reminiscent of Baudrillard's hypothesis on history, cinema, photography, and "the terrorism of the real" in *Simulacra and Simulations*, where he argues: "Photography . . . contributed in large part to the secularization of history, to fixing it in its visible, 'objective' form. . . . However, it only resurrects ghosts, and it itself is lost therein" (48)

To think of the virtual is thus to think of the past. Miles truly recognizes that his photo taking is a pure virtual gesture, "an empty pursuit, of no possible benefit to anyone", because no material convenience will come out of it. Yet he does not know why "things are calling out to him, speaking to him in the voices of the people who are no longer there, asking him to be looked at one last time" (Auster, 2011, p .5). Possibly he is searching for the images of the general past, a "whole temporal panorama, an unstable set of floating memories, images of a past in general which move past at dizzying speed, as if time were achieving a profound freedom" (Deleuze,

1997, p. 55). For Miles, such general presence of the past is felt due to the virtual ghosts of the absent family members to whom he will never find the chance to be introduced.

Hutcheon states that “we only have access to the past today through its traces – its documents, the testimony of witnesses, and other archival materials” (Hutcheon, *The Politics* 58). What Hutcheon says is that the understanding of the past is constructed through its representations. With his photographs, Miles is trying to capture the shards of unfettered time, bringing it back to life. In addition to this, the same impact of time aids the depiction of social effects of the economic downturn. Due to the forced evacuation of the insolvent family homes, they had little time to pack and departed in a hurry. From here, the author’s concern for the current situation in U.S. society takes on a more grandiose dimension, staging itself through virtualities. Hence, postmodernism “reveals a desire to understand the present culture as the product of previous representations” (Hutcheon, *The Politics* 58). The severance from these representations; hence, marks the break from the past and it decenters the postmodern individual.

Miles is also severely traumatized by an accident that had claimed his brother’s life; therefore, his guilt-ridden memory hunts him by various levels of the images of the past. Therefore, upon brother’s death, Miles loses his organizing principle in life and; thus, begins drifting away from his self and reality. Post modernity is said to be a culture of fragmentary sensations, eclectic nostalgia, disposable simulacra, and promiscuous superficiality, in which the traditionally valued qualities of depth, coherence, meaning, originality, and authenticity are evacuated or dissolved amid the random swirl of empty signals. (Gauthier 30)

As Gauthier above suggests, post modernity offers a world of total disintegration and incoherence. Miles walks off his home leaving a letter behind. He says when he settles somewhere he will inform his family. However as stated in the novel “Over the past seven years he has settled at any number of new addresses but he still has not been in touch” (Auster 30). These lines show break up in Miles’ personality and the process of deterritorialization. Subject reaches the level of desire as a result of disintegration in his personality.

Typifying the postmodern condition, the hyperreal wields complete control over Miles Heller. whilst waiting for the lunch to be served, Miles learns that Teresa’s husband has been serving in Iraq for the past ten months, and that everyone is wishing him safe travels. In the wake of this, Miles is once again engulfed in another reality. Was it possible that Bush and Cheney would have been hanged and there would never be a war in Iraq? “Sign-images” are what he creates for himself out of his confusion between actualities and virtualities, Miles:

Looks down at the table cloth again... He imagines George Bush and Dick Cheney being lined up against a wall and shot, and then for Pilar’s sake, for the sake of everyone there, he hopes that Teresa’s husband will be lucky enough to make it back in one piece. (Auster, 2011, p. 46)

In other words, Miles’ way of thinking about Teresa’s husband is closely related to the simulation process: he creates images which tend to become his hyper reality, and then his own reality becomes blurred (Barone 9). Miles is lost between both real and unreal.

Auster’s *Sunset Park* systematically breaks down, among others, the word, the narrative, and the visual image as stable referential to reality. As a result, he uses the relationship between the real and the virtual in his presentation of images. This is done by creating a circuit between actual and virtual images using the current or actual descriptions, coupled with statements about the past that add virtual conditions to the realities of our concrete world. One of Auster’s narrative devices in *Sunset Park* is the use of actual and virtual descriptions as the characters’ brains wrestle with various influences from either their history or their present surroundings.

Baseball has always had a special place in Auster’s stories, and in *Sunset Park* the reader often comes across the real names of the stars of 1940s to 1960s who have been exemplary pitchers in the American Major League of Baseball. A few days later, Miles learns about the death of one of his childhood heroes: “On the eleventh, he reads in the news paper that Herb Score has died” (2011, p. 32). We can argue that the metafictional technique of bringing real names into the fictional story world is a kind of adding an actual dimension to a virtual space. Herbert Jude

Score's (1933-2008) death, on the other hand, recurs throughout the story and Auster utilizes these instances to further blend reality and virtuality.

During one bus ride from Florida to New York, Miles recalls a conversation with his father in which he told him the story of his marriage to his mother and their subsequent divorce, which he relates in other parts of the novel. Mary-portrayal Lee's as Cordelia in Shakespeare's *King Lear* sparked Morri's interest. "He was blinded by her talent, his father continued. Anyone who could perform as he had in that demanding, delicate role must have had a greater depth of heart and a wider range of feeling" (Auster, 2011, p.58). The result is that Morris marries Cordelia, who is a virtual version of Mary-Lee, only to discover a few months later that the real Mary-Lee has a different personality. As a result, Morri's vision of Cordelia in his mind may be seen as a crystal image that has captured both Mary-physical Lee's image and Shakespeare's virtual image. Due to Morris' fascination with the true contrast between both sides of this shared picture and confusion over their indiscernibility, he ultimately pledges to marry Mile's mom. For Baudrillard, hyperreality is an all-absorbing concept and a universal form of postmodern condition in which the simulacra leave out representation and reality (Perry 1). Baudrillard therefore, states that "what is lost is the original, which only a history itself nostalgic and retrospective can reconstitute as 'authentic' (Baudrillard, *Simulacra* 99). Hence, in Baudrillard's understanding of the hyperreal, originality and authenticity do not exist. Instead, as the original is lost, the images ceaselessly fabricate themselves, which reshapes human relations, the conception of reality, meaning and communication radically. Therefore, in the postmodern era, all there is with its fabricated reality, is the hyperreal.

As Baudrillard states, the hyperreal has even entered our most private places, homes, as we are living in an age where there is "forced extroversion of all interiority" and "forced injection of all exteriority" (Baudrillard, "The Ecstasy of Communication" 132). *Sunset park* works as hyperreal domain for Miles. After moving to *Sunset Park*, the novel's focus shifts to the tales of various individuals, including Miles and his friends and family. Bing Nathan, the group's leader, reflects on the importance of the past in relation to the concept of the virtual.

But today it is the very space of habitation that is conceived as both receiver and distributor, as the space of both reception and operations, the control screen and terminal which as such may be endowed with telematic power that is, with the capability of regulating everything from a distance, including work in the home and, of course, consumption, play, social relations and leisure. Simulators of leisure or of vacations in the home like flight simulators for airplane pilots become conceivable. Here we are far from the living-room and close to science fiction. (Baudrillard, "The Ecstasy of Communication" 128)

Baudrillard above suggests that the home has turned into the simulation of the real. With the simulation of consumption, social relations and leisure activities, it has become more of a fantasy world. Of course, his argument is predominantly based on the influence of the television and the media; however, in Miles case, the hyperreal occurs even without any of these

He takes it for granted that the future is a lost cause, and the present is all that matters now, then it must be a present imbued with the spirit of the past. That is why he shuns cell phones, computers, and all things digital – because he refuses to participate in new technologies. That is why he spends his weekends playing drums and percussion in a six-man jazz group – because jazz is dead and only the happy few are interested in it anymore. (Auster, 2011, P. 72). Just as this practical methods like playing jazz, taking photographs or taking care of old typewriters as a drift from the contemporary reality, Miles self nihilation also provides a drift from the real to his own hyperreal. Henceforth, the reality he experiences there is a constructed, ambivalent and suppressive one.

Another character whose intuition pushes him toward thinking about the virtual is Renzo Michaelson. As a novelist, he is influenced by his mother's life story. When he recalls that she was engaged to a would-be famous Hollywood actor whom she never married, Renzo decides to write an essay about such history, to realize what could have come from such marriage. This makes him

develop an interesting theory which coincides with Auster's own assumption about virtual reality, a reality in parallel with the American life today in which wars or capitalistic ventures have no place. Since it seems for Auster that people deserve more than the wreck of the country they have actually inherited, in terms of virtual reality, he wishes a better world. Renzo's idea is similarly "about the things that don't happen, the lives not lived, the wars not fought, the reel worlds that run parallel to the world we take to be the real world, the not-said and the not-done, the not-remembered". This kind of virtual which belongs to the impossible and bleak past is limited to potentialities on the plane of the real. However, such "chancy territory" might be "worth exploring" (Auster, 2011, p. 153), because it brings to light the inadequacies of the actual world, and instead of wishing a mere utopia, it may enable us with practical solutions toward change and differences.

As Baudrillard suggests, the model has taken over the real and; consequently, attaining the real has become a dream. Today, it is the real that has become the alibi of the model, in a world controlled by the principle of simulation. And, paradoxically, it is the real that has become our true Utopia - but a Utopia that is no longer in the realm of the possible, that can only be dreamt of as one would dream of a lost object. (Baudrillard, *Simulacra* 122-23)

To conclude, we see characters, actions and events in Paul Auster's characters can be taken as the representative of Baudrillardian thought. In *Sunset Park* that the notion of virtuality is growing via diverse people's ideas and acts, and is strongly related to their picture of time and affection of the past. There are many instances in life when the virtual is manifested, as seen by Miles's distaste for photographing trashed appliances. With his pictures, Miles is trying to capture the fragments of free time, bringing it back to life. Furthermore, Renzo Michaelson is a writer who only uses an old typewriter for creating his texts, and his upcoming essay is going to be about the virtual worlds that run parallel to our real and sensible one. Renzo is thus among the virtualists of the story too. Ultimately, characters want something in between the past and the present at the same time. Thus, they rather use past and Sign-images to reach that virtual realm, and ultimately, to be eligible to think about baudrillardian notion of virtual reality.

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Analyzing Search of Roots in Paul Auster's Moon Palace

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Abstract: *The present study is about glimpse of mourning over the loss of roots in Moon Palace, a novel written by Paul Auster. Human life is not a bed of roses but it is full of troubles, challenges and uncertainties. A person needs social and emotional security and stability while facing all this. But it is not so easy to find such stability in this world, especially in American society. A person, who is living without knowing about his origin, remains a hopeless creep and faces many problems and challenges. His life is a rudderless boat which may go in any direction, sink anywhere in ocean of life, or it may take him to a world that is entirely new and acceptable for him. Here, we study the character of Marco Stanley Fogg who is unknown to his actual identity or origin. Due to which he faces a lot of crisis in life.*

Keywords: *Origin, identity, agitation, chance, loneliness, insecurity.*

Moon Palace is a major work written by Paul Auster and it stands with *The New York Trilogy* in the line of early novels written in early period of Auster's novelistic career. The novel has caught a wide critical and scholarly attention. Its historical – political and autobiographical settings determine it as a complex as well as seminal work. Auster's first journey to move on the track of fictional autobiography is started from the stances of 1986. But it is set on the whole betwixt 1969 and 1972 though it reflects life- span of Stanley Fogg before it. It is about social insecurity, loneliness and challenges of existence in postmodern world. It presents American society in which a person's origin and relations exist in gloomy surroundings full of loss and uncertainties. The main character Stanley Fogg present picture of the society in which he lives without knowing his father, his ancestors his relations, in short, he has no origin or roots to belong. When he tries to establish his ancestry or relations he fails to carry on with this. He remains aloof and lives a hollow life in American society.

The narrative starts when Fogg starts characterizing himself as an agitator and disillusioned: "I was very young back then, but I did not believe there would be a future." He accepts himself as a great activist when he is a student. He seems to be disillusioned and reluctant to tell much about his life and experience. He passes his adolescence to enter adulthood but he is

unaware of his roots. He only knows about his mother who never reveals anything about her husband or Fogg's father. He is a student at university and stuck in student revolt which makes his life tough. "Those were difficult days for everyone, of course. I remember them as a tumult of Politics and crowds [...] I am not planning to discuss any of that here."

As said before, the year 1960s were commonly known as the time culminated in global instability and flux in 1968. In the novel *Moon Palace*, Fogg is an outcome of that crisis. His life remained worry-worn and trouble-torn so he keeps adjusting and changing himself according to the need of time. He becomes orphan at the age of eleven as his mother dies in an accident and he is uprooted from his origin and existence. It brings a tragic turning point in his life but he accepts it as his fate. He tries to be fluid to move on for a better life. He goes to live in Chicago with Uncle Victor leaving his all connections behind. When he turns of eighteen, he goes to New York for study. Uncle Victor, a musician is only ruling person in his life during his teenage, and though he is very caring and loving, he is someone who himself fails in his life by making a deficient acumen in selection of his spouse. Moreover, sometimes he prefers to leave Fogg behind when he gets a chance to go on tour in or outside the country with orchestra arises. At least he was not the most dependable person in Fogg's life but he manages to go on with Uncle Victor. Instead of his Company Fogg finds him-self perplexed and forlorn as something is missing in his life. Victor fails to provide Fogg a suitable advice at some point when he clearly tells him that 'Every-one is the Author of his own life.' Fogg starts to run on the path which has neither any ending nor any destination. He behaves like a protean man instead of being audacious with his destiny and takes his uncle's advice as an encouragement for him to run his life.

Another instance of misfortune occurs in his life to uproot his roots once more when suddenly Uncle Victor dies in 1967. His life becomes knotty and spirals out of control : "I began to wobble, to fly greater and greater circles around myself, until at last I spun out of orbit." Financial troubles added more pain in his life. Full of disparity, he tries to manage his accommodation in his apartment on west 112th street. He thinks about his available sources but none helps to sort out his financial predicament. It is hard to escape and he becomes grief stricken and depressed. He tries to find work but fails and it sprouts rebellious feelings in heart against capitalist society. His trouble existence turns into a nihilistic existence. Finally he has to sell all the books gifted by Uncle Victor to serve as a bond between present and former generation. He turns out to be a nihilistic project for surviving in a better way. But after sometime he is expelled from his apartment. During this time, the student protest takes place in Columbia and Fogg remains inactive towards the effect of this occurrence upon his life. His self divesture and denial of work to support society represents a regularity of disagreement with authority during this protest. He refuses to work and get the political services in society. Instead of being grief stricken he learns a lot of political experiences and feels that there is a lot of social and political injustice in society. His tale of sorrows is not ended here but it has many more parts to be followed by one after the other. After leaving his apartment he becomes a homeless and roams here and there like a stray animal. This time he is uprooted once more without having any ray of hope for a better and stable life. Being uncertain about his future he tries to rebuilt his destiny but as usual it is not so easy at all. He starts to live and sleep in central park allowing cold season to freeze his blood, allowing heat of sun to burn his skin like a coal. He tries to find a renewal sense of democracy and freedom here to lessen his grief: "The grass and the trees were democratic, and [...] I could have passed for one of the picnickers or strollers around me. The streets did not allow for such delusions." Fogg lives here to be humiliated and starved and feels a great loneliness which tears his heart very harshly. His friends David Zimmer and Kitty Wu help him to escape from this pathetic life. He goes through some harsh experiences of life which seem to support his decision to resist social standards. After sometime, he gets a job with the help of his friend Kitty Wu. He is employed under a disable and blind old man named Thomas Effing, who later revealed as his grandfather. Effing tries to comfort with aesthetic thoughts and teachings. Effing is a talented painter so that he carries great aesthetic perceptions. Here Fogg learns to perceive artistic thoughts and put them into words. He also learns potential and important political lessons in the mentorship of Effing. Thus,

comes to a conclusion: that no two entities are alike. Fogg learns to describe his surroundings in a very aesthetic manner.

Effing is an aristocratic figure who grew up in the elegant and sophisticated people. Fogg discovers that Effing is a person that commands respect and dignity as if he were “a noble man who had come down from his castle to mingle with the people of village.” Thus, Fogg learns that Effing was quite opposite to him. Effing is carrying patriarchy, representation of hierarchy for society while Fogg is young bird who has lack of experience. Their unity is an odd combination but still Fogg tries to adjust to find a place to fix his roots somewhere. Fogg feels that instead of this disposition something may be learned by acting upon the words that Effing tells to him: “There was nothing inherently wrong with the activity after all. If regarded in the proper way, the effort to describe things accurately was precisely the kind of discipline that could teach me what I most wanted to learn: humility, patience and rigor.”

Here Auster provides a didactic aspect wherein Effing teaches something which Fogg does not know. As a result, they establish a hierarchical relation with one another. Fogg is oftenly keen to find object of knowledge instead of subject. So it is essential for Fogg to accept the reality of their hierarchical relation in which one is to order and another is to obey. However Fogg accepts this odd relationship and feels: “I was monk seeking illumination and Effing was my heir shirt, the whip I flayed myself with.” Anyhow they become closer and Fogg starts to follow Effing’s advice and orders. This was the reason that Fogg calmly returned the stolen money to Gresham Brothers which he stole while he was on a trip to New York City. Their relationship is determined on “a hierarchy of worthiness” and on recognizing the differences between people. Fogg develops the idea that: “The poor automatically deserved consideration over the rich.” Effing knows the harshness of capitalism as they faced starvation, homelessness and loneliness in their life. Effing supports thoughts of equality so that he supports Fogg. Effing falls ill with pneumonia and dies but before this he illumines Fogg’s life. He tells Fogg about his son, Solomon Barber who is later discovered as biological father of Fogg.

After Effing’s death, Fogg gets a huge sum of money and his pessimistic life turns into a bright present and brighter future. Somehow he becomes able to face challenges of life in a better way. He starts his life with Kitty Wu, his friend in the hope that he would get a family and its affection from which he was always abandoned. He does not demand much but a life known as a “modern day bourgeois life.” When Kitty is expected, Fogg gets excited to “undo the loneliness of my childhood, to be a part of family, to belong to something that was more than my-self.” He assumes his fatherhood, his new life, and his destiny but all shatters away when Kitty denies all this and aborts his child. It disconnects him from his existence of ancestry. One day he visits his mother’s grave with Barber and discovers the fact that Barber is father. He reveals in the fit of anger: My origins were mystery. [...] This was what defined me and by now I was used to my own darkness. [...] A shock had been sent through my ether system, and I didn’t know how to absorb the blow.”

Fogg finally comes to a conclusion that his life is a clean slate, that his ancestry did not determine it. So he is uprooted from his place due to lack of stability in relations with his ancestor and other persons who claim to love him. No one has designated a space for him in this world. He has no roots to flourish the tree of his life. He turns to be the author of his own life stuck in bewilderment and ends his narrative saying: “this is where my life begins.” It also leaves him materially and socially impoverished.

CONCLUSION:

The paper presents Auster’s ideas that Fogg’s life is entirely full of sorrow and uncertainties. The origin of a person plays a wonderful and strong role to provide stability in one’s life. A person finds it hard to exist in society without being connected to his roots. Fogg searches for his identity and longs for stability in his whole life but he is not able to establish stability in life.

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Vulnerability profile of harassment victims over the Cyber medium: A Study of real-life cyber stalking cases

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Abstract: *Cyberstalking is a crime on the rise (Julie Willems, 2018), (Anthony Piovesan, 2016) and online tools for communication like webcams, online dating sites, social media sites and chat rooms are sometimes considered to enhance the risk of cyber stalking (Van Wilsem (2011).*

There are many initiatives being considered and undertaken in different geographies to curb the upsurge of stalking cases in the form of educational intervention, awareness creation, non-oversharing of personal information on the internet, changing default settings on social networking sites to user-privacy friendly settings (May 22, 2014, Facebook). There are also technical interventions being resorted to, like use of non-pirated and latest versions software, changing passwords frequently, hiding the IP address, using VPN etc.

However, there could be reasons beyond technology usage options, and social media addiction, and settings, which could be rendering users vulnerable to cyber stalking. These reasons might lie in demographics. There could be certain life contexts making members more vulnerable to cyberstalking. The cases might be an expression of offline skewed relationships/ bottled resentful sentiments being expressed at the cyber medium or trusting online acquaintances. The precise reasons, if studied and arrived at, can lead us to arrive at preventive measures for cyber stalking.

Key Words: *Cyber-crime, cyber stalking, victims, prevention of cyber stalking, vulnerable, vulnerability profile of cyber stalking victims.*

1. INTRODUCTION:

Cybercrime and cyber stalking are on rise (NCRB report 2016 (Reports). The numbers point to the dire need for better control measures and for identifying underlying reasons to arrest the upsurge. There are different underlying reasons feasible rendering people vulnerable to Cyber harassment. These could be technology usability platforms, or settings chosen at the social networking sites/frequency of use of chat rooms /divulging or over divulging personal information over the net.

Technological reasons - usage patterns/settings at social networking sites/frequency of use of chat rooms alone are unlikely to be the only motive leading to harassment over the cyber media as that would imply all similar technology pattern users falling victim to harassment.

There are likely to be additional/alternative underlying rationales beyond technological patterns and cyber habits that might be rendering some of us more vulnerable to harassment over the cyber medium.

The answers to these queries might be arrived at, from an in-depth study of the real-life cybercrime cases, the demographics of the victims, the nature of relationship between the stalker and victim, contexts under which stalking occurred, underlying causes could further lead to some of the preventive measures.

1.2 Prior studies:

Some of the research studies conducted in the past indicate that for communication the technology and online tools like webcams, online dating sites, social media sites and chatrooms enhance the risk of cyberstalking (Van Wilsem, 2011).

Some other factors arrived at, for increasing the vulnerability to cyber stalking are adding strangers as friends and updating one's account (Henson et al, 2011). The use of chat rooms, regardless of the gender of the victim (Marcum, Ricketts, & Higgins 2010) could also be leading to cyberstalking.

Prevention of cyberstalking calls for the need for increased public awareness as per Stambaugh, et al, (2000), which indicates that lack of awareness, might be one of the reasons behind increasing number of cyber harassment cases.

Some of the studies suggest that cyberstalking is manifestation of offline stalking (M.L. Pittaro 2007), while some studies disagree with any link between cyberstalking and offline stalking. (McFarlane and Bocij [2003], which indicates that there are reasons beyond technology that are leading to cyber harassment.

2. Objectives of the study:

The objective of the study is to arrive at the vulnerability profile of the cyber harassment victims in terms of aspects beyond technology usage patterns by studying real life cases for aspects such as:

- Demographics
- Media platform options
- Harassment context
- Nature of relationship between victim and stalker
- Trusting online acquaintance/Stranger

The results of the study are likely to indicate the preventive measures to be undertaken for cyber stalking.

2.1 Sample :

132 real life cyber harassment cases were studied in depth at cybercrime cells in India and the underlying reasons leading to cyberstalking were studied to arrive at the vulnerability profile of cyber harassment victims.

A random study of Cyber harassment cases was conducted at cybercrime cells in India where sample chosen comprised of people who were harassed for various reasons using the cyber medium.

The sample chosen was random in terms of age groups, sex or any other parameter. The sample consisted of people, who had their complaints lodged at the cybercrime cell to help them out of harassment or cheating over cyber medium at cybercrime cells in India.

Though online medium gives the flexibility to contact, interact or harass anyone beyond geographical territories, the cybercrime cell received complaints from victims who had been stalked by stalkers from different geographies.

3. Method :

The method involved in-depth study of the cases filed at the cybercrime cell from defined aspects for harassment using cyber medium.

Demographic Profile: The demographic aspects of the victims of the cyber harassment cases that were studied were: Age, Sex and location of the victim. Though Cyber stalking transcends geographies, and happens across nations as well, the Cybercrime cell accepted cases for resolving, where the victims to stalkers from varied geographical jurisdiction area.

Media Platform usage: Different media used for harassing victims were also noted.

Nature of Relationship between the stalker and victim: The theory of crime was studied for each of the case studied. In the cases that have been solved, it was also a matter of study, whether it was previous relationship/completely online acquaintance who took to cyber stalking.

Contexts of cyber stalking: The context in which people were harassed was studied, to arrive at preventive measures in dealing with people.

4. Results and Discussion :

Age of Victims

The study indicated that it is not only youngsters, who are fascinated by technology, and fall victim to stalking over internet. Cyber stalking is not restricted to any particular age group, but happens across a wide spread of age groups.

However, a higher percentage of victims (72.69%) fell in the age group of 20-40 years.

Age Group	Numbers	Percentage
Below 20	4	3.03
20-25	25	18.93
25-30	29	21.96
30-35	17	12.87
35-40	25	18.93
40-45	12	9.09
45-50	8	6.06
50 +	12	9.09

Gender of Victims

It is not just women, many of the victims of cyber harassment are men and there were cases filed of groups of people (among sample studied of) being cheated over the cyber medium. However, it was more of women (62.12%) than men (34.84%) who were stalked.

Females	Males	Group of people
82 (62.12%)	46(34.84%)	4 (13.03%)

Medium

(Often, in the same case cyber stalking case, multiple media were used)

e-mail	Website	Calls	WhatsApp	Video	Social Media
12	128	65	22	8	6
9.09%	96.96%	49.24%	16.66%	6.06%	4.5%

Websites came across as the most common medium used for harassment and it included matrimony sites, job sites, loan sites, Social media sites and also Search engines. Websites were also used for uploading obscene images/videos of the victims. Calls (49.24%) came across as the next most common medium used for harassment, followed closely by WhatsApp (16.66%).

Relation between victim and stalker

Of the cases observed for cyber harassment, it was seen that in 56.06% cases there was a previous relationship between the cyberstalking victim and the cyber stalker. However, in the rest of the cases (43.93%), it was mere online relationship/acquaintance that caused it.

Previous Relationship	Online Relationship
74 (56.06%)	58 (43.93%)

Harassment Contexts

There were various reasons found responsible for harassment. Apart from sexual exploitation, other reasons included dubious Job offers promised to job seekers, fake loans approvals, pictures/videos captured in the period of relationship, pictures/contact information shared when in relationship.

Sexual	Gifts to be redeemed	Job Promises	Loan	Bank Related
78	12	20	9	13
(59.09%)	(9.09%)	(15.05%)	(6.81%)	(9.84%)

5. Conclusions:

The study tried to arrive at the vulnerability profile of the cyber harassment victims in terms of various aspects viz. demographics, media usage patterns, contexts of harassment etc.

In terms of age specific vulnerability, cyber stalking happens to all age groups from below 20 to over 70. However, a higher frequency was found in age groups of 20-40 (72.69%).

The study shows that there was slight Gender variation among victims, as there were more of women (62.12%) than men who were harassed.

In (56.06%) cases, it was prior relationship which led the stalkers to harass the victims online too.

In terms of media, websites came across as the most common medium (which included social networking sites, matrimony sites, search engine, fake loan websites).

There were however contexts in which people were more vulnerable to fall victim, which were

- Taking loan online, where people were asked to pay some initial deposits to avail loan, and subsequently they were not given any loan.
- Prior relationship or careless sharing of private pictures with another person, which led to harassment at a later stage of life.
- Alliance prospect on matrimonial sites - when the alliance does not materialize and one of the persons tries to harass the other to get attention/commitment
- Job Frauds was another context, where people were promised jobs and made to make payments and then were never made any offers.

While changing the demographic aspect of one's life might not be always feasible, we are in good control of sharing our pictures of any kind with people online/offline and trusting people for jobs, loans, and matrimonial relationships, be it online/offline should be avoided.

There are always people around us, who are more than willing to take advantage of careless information shared by others in different contexts to harass them, irrespective of the medium.

Similarly, trusting any person, whom we have never met in person, for matrimonial alliance, even if we have interacted for many days/months does not sound sensible.

Investing money to get a job/loan/business deal on the basis of some calls, e-mails interactions without having met the person and verifying all details is not logical.

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HUMANISM OF SWAMI VIVEKANANDA

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Abstract: Humanism is a progressive philosophy of life. Humanism says about the greatness of human and calls to work for well- being of human species. Humanism believes that man is special. There is no room for distinction of caste, creed, religion and sex. Humanism is not a religion; it is a philosophy. We know that the word philosophy comes from two Greek words, namely, 'philos' and 'sophia' and the etymological of the term is 'the friendship or love of wisdom'¹ Which naturally includes all sphere of life of man and the world; thus, making the life of man a worthy one and the world a place for all kinds of life. Indeed, humanism is trying to achieve international solidarity and brotherhood. *Viswam ekam nidam-* The world is a nest. Humanism unifies and gives ethical perfection in society. Empathy, compassion and reason are essential elements in the development of human society. Humanism makes a man perfect man. If you would like to perfect man, you accept the theory of humanism.

In modern times many humanists in India have spoken about humanism. The most well-known of them all is Swami Vivekananda, shortly Swamiji. He struggled throughout his life for humanity and human dignity. He was man of compassion and affection. Vivekananda's ideas and ideals have great relevance to the current problems challenging India and the world present day. He was prophet who has preached the Indian's culture, the secret of world peace and equality. These types of features can be seen in whole philosophy of Swami Vivekananda. Vivekananda's philosophy was message for social action with an emphasis unselfish service or sevā. He tells- '*Bahurupē sammukhe tomār chārdī kothā khujicha Ishwar*' that is to say: Where do you search after God? He is present before you in myriad forms; One who loves all beings, serves God. Here Vivekananda has focused the true love on the human being. He emphasized on the nature of man and tried to assimilate between the human soul and God. He said if you do well for human, you would be a God lover. Vivekananda's humanism has tried to achieve international solidarity and universal brotherhood. *Viswam ekam nidham-* The world is a nest.

Key Words: Humanism, nature of Man, Universal Brotherhood, Daridya-Narayana, Universal Religion.

1. INTRODUCTION:

Swami Vivekanand was a great humanist in the contemporary Indian Philosophy. Swami Vivekananda's intellectual mind has been divided into different facets. He was monk, guru, discipline, Vedantist, prophet, patriot, and above all a great humanist. Vivekananda's humanism is based upon three pillars- First one is the pillar of man with man, second one is the pillar of man with nature and third one is the man with God. Hence, Vivekananda's humanism is trifoliate. His humanism or philosophy transcended the bound of caste, creed, and nationality. Humanism of Swami Vivekananda was not enclosed to the national scene only. It had its wider ranges in trying

¹ Y. Masih, A Critical History of Western Philosophy, P-xvii.

to earn international solidarity and brotherhood. He was believed in man-making religion. That is why he set up the Ramakrishna Mission on 1 May, 1897, which sole motive was service to mankind. By religion, he means, 'Manifestation of divinity already in man.' He further says, "Religion is realization, not talk, nor doctrine, nor theories... it is being and becoming, not hearing or acknowledging; it is the whole soul becoming changed into what it believed."²

Swami Vivekananda was influenced by the western civilization, Vedanta, Buddhism and his master Ramakrishna Paramhansa.

2. THE INFLUENCE OF THE VEDANTA:

Vivekananda was influenced by the European philosophers namely, Hegel, Hume, Comte etc. But he did not forget the 'East'. He was strongly influenced by the ancient Hindu philosophy- especially Vedanta. Vivekananda is a Vedantist. The exposition of Vedanta by Vivekananda is called practical or Neo Vedanta. From Practical Vedanta, Vivekananda takes up the ideals of national integration. That is why Vivekananda in his '*Practical Vedanta*' says, "... the one central ideal of Vedanta is this oneness... There is but one life, one world, one existence. Everything is that one, the difference is in degree and not in kind. The difference between our lives is not in kind. The Vedanta entirely denies such ideas as that animals are separate from men... Oneness includes all animals. If man's life is immortal, so also is the animal's ... A God who is partial to his children called men, and cruel to his children called brute beasts, is worse than demon. I would rather than die a hundred times than worship such a God."³ Therefore, Vivekananda's philosophy comes from ancient Hindu philosophy- specially The Vedanta.

3. THE INFLUENCE OF BUDDHISM:

Vivekananda was influenced by Buddhism also. He was attracted to Buddhist concept of sympathy. Vivekananda says, "The great glory of Buddha lay in his wonderful sympathy for everybody, especially for the ignorant and the poor."⁴ Buddhist's moral teachings are addressed to all sections of people, irrespective of caste, creed and religion. Vivekananda conceives Buddha as a great man. Element of forgiveness, love, kindness, non-violence, universal fraternity, equality associated with Buddhist teaching and culture greatly influenced the saint.

4. THE INFLUENCE OF RAMAKRISHNA PARAMHANSAS:

Above all, Vivekananda was deeply influenced by his master Ramakrishna paramhansa. It is true that Ramakrishna brought about a spiritual transformation in the personality and the mental make-up of Vivekananda. In this context Swami Nikhilananda in his '*Vivekananda, A Biography*' says, "It was his Master who had taught him the divinity of the soul, the non-duality of God-head, the divinity of existence and one more great thing- that is the universality or harmony of all different religions."⁵ Can be said that Ramakrishna encouraged him to spiritual discipline and meditation.

Through Vivekananda was much impressed by the humanistic teachings of the Vedanta, Buddhism and Ramakrishna, his humanism was not the echo of above schools, But his own. Now let us discuss different aspects of Vivekananda's humanism.

5. NATURE OF MAN:

Vivekananda has immense faith in human body which is higher than all other animals and even all the angels. According to Vivekananda, "Human body is the greatest body in the universe, and a human being the greatest being. Man is the higher than all animals, all angels; none is greater than man. Even the Devas (God) will have to come down again and again to perfection

² Basant Kumar Lal, *Contemporary Indian Philosophy*, Motilal Banarsidass Publication House, Delhi, 2020, p- 46.

³ Sami Vivekananda, *Practical Vedanta*, Advaita Ashrama, Kolkata, 2015, p-14-15.

⁴ *The Complete Works of Swami Vivekananda*, Vol.1, p-22.

⁵ Basant Kumar Lal, *Contemporary Indian Philosophy*, Motilal Banarsidass Publishing House, Delhi, 2020, p-3.

through a human body. Man, alone attains to perfection, not even the Devas.”⁶ Vivekananda makes a clear-cut distinction between Real man and Apparent Man. The real man is one, infinite and omnipresent spirit. But Apparent man is only a limitation of that the Real Man. He further says, the real man is not limited by space and time and causation. Therefore, He is not bound. On the other hand, Apparent man is limited by space and time and caution, therefore bound. He further says, “When a man has no more self in him no possession, nothing to call ‘me’ or ‘mine,’ has given himself up entirely, destroyed himself as it were in that man is God Himself; for in himself will is gone, crushed out, annihilated, That in the real man or ideal man.”⁷ Vivekananda says, ‘Each man is the infinite already, only these bars and bolts and different circumstances shut him in; but as soon as they are removed, he comes out and expressed himself.’⁸

6. WAY OF SALVATION:

Vivekananda stress the importance of human body as a means to reach the ultimate goal, salvation. He says, “The living God is with in you, and yet you are building churches and temples and believing all sorts of imaginary nonsense. The only God to worship is the human soul in the human body. Of course, all animals are temples too, but man is the highest, the Taj Mahal of temples. If I cannot worship in that, no other temple will be of any advantage. The moment I have realized God sitting in the temple of every human body, the moment I stand in reverence before every human being and see God in him- that moment I am free from bondage, everything that binds vanishes, and I am free.”⁹ He further says, “You may build a temple in which to worship God, and that may be good, but a better one, a much higher one, already exists, the human body.”¹⁰ In a similar way, “Rabindranath Tagore never suggests that the body is an illusory or false aspect of man’s life. On the other hand, it has been conceived as *the temple of the Divine*.”¹¹ Tagore thinks that God is to be found not in temples or mosques but in humanity itself.

7. UNIVERSAL BROTHERHOOD:

Vivekananda’s concept of soul is one soul and his concept of world is one world. In this context, Vivekananda in his Practical Vedanta says, “There is only one life and one world, this one life and one world is appearing to us as manifold. This manifoldness is like a dream. When you dream, one dream possess away and another comes. You do not live yours dreams. The dreams come one after another, scene after scene unfolds before you. So, it is in this world of ninety percent misery and ten percent happiness. Perhaps after a while it will appear as ninety percent happiness, and we shall call it heaven, but a time comes to the sage when the whole thing vanishes, and this world appears as God Himself, and his own soul as God. It is not therefore that there are many worlds, it is not that there are many lives. All this manifoldness is the manifestation of that One. That one is manifesting Himself as many, as matter, spirit, mind, thought, and everything else. It is that one, manifesting Himself as many. Therefore, the first step for us to take is to teach the truth to ourselves and to others.”¹² In this way, Vivekananda is very much alike with Rabindranath Tagore although they are not same. Vivekananda and Rabindranath Tagore both of them were the worshiper of man. Vivekananda said, everything is one. The different is in degree and not in kind. Oneness is the secret of everything. There is one life, one existence, and one world. Vivekananda’s conception humanism had tried to achieve international solidarity and brotherhood, *viswam ekam nidham*- the world is a nest. Tagore’s conception of humanism also had tried to achieve international solidarity and brotherhood, *vasudhaiva kutumbakam*- the cosmos is one family.

⁶ *The Complete Works of Swami Vivekananda*, vol. 1, Advaita Ashram- 2009. P-142.

⁷ *The Complete Works of Swami Vivekananda*, vol. 4, Advaita Ashram-2009.p-150.

⁸ *The Complete Works of Swami Vivekananda*, vol. 5, Advaita Ashram-2009.p- 298.

⁹ Swami Vivekananda, *Practical Vedanta*, Advaita Ashram, Kolkata,2015, pp-50-51.

¹⁰ Ibid, p-39.

¹¹ Basant Kumar Lal, *Contemporary Indian Philosophy*, Motilal Banarsidass Publication House,2020, p-70.

¹² Swami Vivekananda, *Practical Vedanta*, Advaita Ashram, Kolkata, 2015, p-p, 24-25.

8. DARIDRA- NARAYANA:

According to the Vivekananda, 'Man is God, he is nārāyana.'¹³ Vivekananda said that everybody should be respected, includes poor. Vivekananda cried for the hungry, for the ignorant and for the poor of all nations. It is true that the poor people are not all respected and given importance. They are treated like senseless creatures. Perhaps Vivekananda was the first Indian to use the word 'Daridya-Nārāyana (God manifested in the poor). For him, poor people are image of God. In this way, Vivekananda is very much alike with Gandhiji although they are not same. Vivekananda popularized the word Daridya-Nārāyana (God manifested in the poor) while Gandhiji popularized the word Harijan or Dalit (people of the God). In this context Gandhiji Says, "If need be, some body may cut me into pieces, still I cannot avoid my company of Dalit."¹⁴ By swaraj he means, poor man's swaraj.

9. STRESS ON SERVICE OR SEVĀ :

In Vivekananda's speech too we find the term service or sevā. From, Christianity Vivekananda takes up the ideals of service or love. Vivekananda's notion of service was ultimately spiritualized as a duty towards God, because every individual, for him, was the embodiment of God and God cannot be helped out of sympathy, but only served out of a sense of love. He proclaimed, "You cannot help anyone, you can only service, if you have the privilege..."¹⁵ As service to man was service to God, the giver of service should feel blessed in getting an opportunity to service. Swami Vivekananda said: "Let the giver kneel down and give thanks, let the receiver stand up and permit."¹⁶ Similarly, Gandhiji himself declares, "I am endeavoring to see God through service to humanity, for I know that God is neither in heaven, nor down below, but in everyone."¹⁷

10. UNIVERSAL RELIGION:

Vivekananda wanted unity or fusion of all religions in to one universal religion. The sole object of universal religion is nothing respects for religious divinity and acceptance of religious pluralism. Vivekananda's universal religion was based on the belief that God manifests himself through all beings. Vivekananda says, religion is like a vehicle which makes a journey from lower truth to higher truth. He recognizes all religion as different paths to the same truth. In this context he says, 'As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various through they appear, crooked or straight, all lead to Thee.' "By universal religion he does not mean a religion that will have one universal philosophy, or one universal mythology or one universal ritual. They may all differ from sect to sect or even from individual to individual, and the universal religion is there."¹⁸ In this sense, Vivekananda is very much alike with Tagore even they are not same. Tagore and Vivekananda both of them wanted unity of all religions into one universal religion. Swami Vivekananda calls his religion universal religion. Universal religion as Vivekananda perceive is a discovery of unity in all religions. Swami Vivekananda's universal religion was opened for all people. On the other hand, Tagore calls his religion the Religion of Man. It can very well be designed as universal religion also, because it throws its gate open to every individual.

¹³ *The Complete Works of Swami Vivekananda*, Advaita Ashram, Vol. vi, Kolkata, 2003, p-319.

¹⁴ Bora, Rupa, 2010, *Mahatma Gandhi Jiban Kathā*, p-133.

¹⁵ Vivekananda quoted in *Prabuddha Bharata*, Vol. 107, February 2002, p-112.

¹⁶ Swami Swahananda, 'Swami Vivekananda's Concept of Service' in Virender Grover (ed.), *Swami Vivekananda, Political Thinkers of Modern India*, (New Delhi: Deep and Deep, 1993), p-501.

¹⁷ MK Gandhi, *Young India*: 3.12.1925, p-422.

¹⁸ Basant Kumar Lal, *Contemporary Indian Philosophy*, Motilal Banarsidass Publishing House, 2020. P-45.

11. SOCIAL CONSCIOUSNESS:

Vivekananda was a humanistic approach to social problem also. He opposed the evils of child marriage, and other evils which existed in society during his time. Vivekananda's philosophy was a message for social action with an emphasis unselfish service. The society was intended according to Vivekananda for the perfection of harmony of man and for the full realization of the divine in humanity. This was made clear by Dr. Devaraj when he pointed out that "the spiritual humanism of Swami Vivekananda advocates identity of humanity with divinity. It is clear in his utterance that each soul is potentially divine and the aim is to realize that divinity. It depends the purity of human nature, regards man as God, attacks social, economic and religious evils in the society and inculcates faith and strength in the individual."¹⁹

12. CONCLUDING REMARKS:

In the Concluding remarks I would like to highlighted some insightful speech of Vivekananda's thinking about humanism by which he easily determined what he want to understood by the term humanism actually? He influenced by the Western Civilization, Vedanta and Buddhism etc. But his humanism was not echo of these schools, but his own. Vivekananda highlighted the concept of universal religion. His conception of universal religion was based on the belief that God manifests himself through all beings. By universal religion he means religious divinity. Vivekananda was a pioneer of Humanism in the Indian philosophy like Raja Ram Mohan Roy, Rabindranath Tagore etc. Although they have different opinion but the direct and indirectly support to do good for human being. man is the central pillar of his life. Man, man-making these were the constant mantra on his lips. According to Vivekananda, worship of God meant loyalty and service to the mankind and believed that service of mankind as the best way to serve God. So, he quoted, "*Bahurupe sammukhe tomār chārdi khotā khujicha Ishwar| Jive prem kare jei jan, sei jan sebiche Iswar.*" That is to say: Where do you search after God? He is present before you in myriad forms; One who loves all beings, serves God. In the same tone Tagore also says, "marite cāhinā āmi sundar Bhuvane, Mānaber mājhe āmi bañciber cāi"²⁰(I do not want to die in the beautiful world, I want to live among the people). Both of them, focuses the true love on the human being.

To sum -up we can say that a short span of 39 years and 7 months (1863-1902) Vivekananda showed to the world the dignity of human soul, the potentiality of the being- a path of enlightened citizenship.

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¹⁹ Dr.P.I.Devaraj. 'Spiritual Humanism of Swami Vivekananda – a new religion to humanity' (Thrissur: Drishya Books, 1977) p-67.

²⁰ Tagore, R. (2008). *Saṅcitā*, p- 35.

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Educational Policies and Constructivism

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Abstract : *People can be the comprehensive resources and strength of any country and the person can also be a big burden of any country. On the basis of such people, the pace of development of the country is fast or slows down, so by developing good culture, and good knowledge through education in those people whose pace is slow, motivate them to do right, good work. Developing and developed countries are developing themselves based on their intellectual, natural and artificial resources. In this way they should make precise and meaningful use of these various available resources. In which efforts should be made to provide facilities to all the people of any country to the best of their ability, especially in the context of education.*

Literacy means not just reading and writing, but it is sufficient knowledge of all subjects which is required and related to opportunity and development. Terrorism, violence, poverty, or other social problems are the roots of illiteracy. To be educated a person is his own development. A girl child can become educated then she encultured to the home and society.

When every citizen of the country becomes literate, then the country can progress completely. Educated citizens are the backbone of the developed society. The progress of any country depends on the ratio of education among its citizens. All the countries of the world have emerged as powerful and powerful countries in the world today only on the strength of their educated citizens. A major reason for developing countries' backwardness is their low level of education and literacy. Education is not only a means of employment and economic growth but is also a major weapon for building a good and civilized moral society. There is a lot of use of constructivism in foreign educational policies but the use of constructivism started in Indian educational policies just now.

Key Words: *Education, Human Development and Constructivism.*

1. INTRODUCTION :

An educated man goes out to improve the society whereas an educated woman, whether she goes out or stays at home, makes the house and its occupants better. An uneducated woman or girl is most likely to work as domestic help or in extreme cases be pushed into the violence trade. Unlike men or boys who, despite being illiterate, are easily employed as unskilled laborers. There are 65 million girls are illiterate out of school girls worldwide, most of them in developing countries in the comparison to developed countries. All the countries of the world, especially the developed and underdeveloped countries, should take necessary steps to improve the status of their female education as women can play an important role in the development of the nation.

India is ahead in higher education one of the best business school in the world is in India out of top100 business school in world but India have not one of the best universities. Top 200 universities in the world no anyone Indian university listed in it. The main reason for this is the backwardness in primary education and the lagging behind in female education. India ranks 116 in terms of female education.

China is ranked second after Russia in the development of education, Brazil third, Mexico fourth, South Africa fifth, India sixth and Indonesia seventh. This survey has revealed that primary education in India is in the most underdeveloped state. The student teacher ratio is the worst in India, which is 32 students, the highest in China and 19 students in Brazil as per teacher.

India is above all in terms of number of private schools, here 42 percent of secondary education students are studying in private schools. India's position in terms of women's education is shameful. In Russia and Brazil, the proportion of female students to the total recruitment of students in schools is more than 56 percent while in India only eight percent. Cooperation among developing countries has been described as a unique way through which to rapidly move towards the sustainable development goals set in the 2030 agenda.

A new platform has been launched to promote mutual cooperation in developing countries at a ceremony organized **United Nations Day of South-South Cooperation**. The Global Knowledge Sharing the partnership Platform, through which developing countries will be able to connect with their partners on digital mediums, from they learn and collaborate with them. The new technology was introduced at the summit held in Buenos Aires in March 2019 but officially launched on Thursday in New York. In the seven largest countries of the world emerging economically, India is backward in terms of education and it is sixth in these countries. In the seven largest countries of the world emerging economically, Russia is ahead of all seven countries in terms of education. According to the results of the survey conducted by the **Associated Chambers of Commerce** have shown that India's primary and secondary education sector is backward in terms of quality on a demographic basis.

United Nations Day is important as the **40th anniversary** of the '**Buenos Aires Plan of Action**' is being completed. A conference was held in Buenos Aires in March 2019. Which was named as the **40 Buenos Aires Plan of Action + 40** or BPA+40 South-South Cooperation means technical cooperation in developing countries of the world through which member countries, international organizations, academics, civil society and private sector work together. To share knowledge skills and successful ventures.

This cooperation mainly focuses on challenges like agriculture development, human rights, urbanization, health, climate change. The partnerships based on this cooperation have led to success in many areas. A large number of children are getting education, child mortality has come down and extreme poverty has also reduced. Electricity has not reached to 84 crore people while 88 crore people Most people do not have clean drinking water, these conditions make it difficult to pay attention that even when countries are reaping the benefits of economic benefit, Share that prosperity must extensively. Secretary-General expressed his happiness that UN institutions are now developing a strategy that will broadly include south-south and triangular cooperation.

The UN chief has warned that despite the progress, the pace of development is slow and not enough to achieve sustainable goals by 2030. He said that more than two billion people in the world are forced to live in the absence of sufficient clean facilities, most of which Living in the developing countries located in the Southern hemisphere triangular cooperation, three parties have a role, two from the south and one from the north, and it can also be an international organization, under which the parties provide financial resources to the north so that the countries of the south can exchange technical cooperation on a particular subject.

2. OBJECTIVES :

1. To study the Indian policies about education.
2. To study the foreign policies of education
3. To study the role of constructivism in education with global perspective.

3. Indian Education Policies & Schemes :

The government of India has made various schemes for the promotion of education and different skill development of students some of which are as follows:

- **NEP-2020 (National Education Policy 2020)**

Education policy was change in India for the first time in 1968, after which some changes were added in 1986 and it was updated even more in 1992. Recently with various important updates and changes in education the draft of NEP-2020 has been prepared under the chairmanship of **Krishnaswamy Kasturirangan**. It is likely to be implemented till 2020. The following major changes have been made in the educational system and pattern are as follows:

- Name of MHRD to be changed to Ministry of Education.
- 5+3+3+4 educational pattern applied instead of 10+2 pattern.
- Graduation course has become 4 years duration in which student with B.A., B.Sc., B.Com. etc., will be called “graduates” simply.
- If students skip a course in the middle then he can start his studies again from where he left after some and more time through the re-entry system of NEP-2020.
- The student has to complete PG course of 1 year after 4 year of graduation. Student who completes the three years graduation course will have to study 2 years PG course. The students holding the degree of M.A., M.Sc., M.Com. etc., will called ‘Post Graduate’ simply.
- M. Phil. Course has been abolished.
- Government will determine the school and college fee itself. School and colleges cannot charge higher fee and more than prescribed by the government. If they do so, it will be considered a punishable offense.
- Stream system has been abolished in NEP-2020. Any student can choose various subjects and study them. The system of multiple entry and exit has been implemented in the place of the stream.
- Vocational courses will be conducted for the practical knowledge of students.
- Top 50 universities of the world can establish their branch in India under NEP-2020.

Negative aspect of NEP-2020

- There is no pay any attention on English language education.
- A common education system has been implemented throughout the country in which a recommendation is made to end the state intervention therefore education has been centralized.
- No attention on aptitude of teachers.

➤ **Compulsory Gender Education**

Telangana state government is the first state to compulsory gender education at graduation level and has also used bilingual text books in education.

➤ **Yoga Classes**

Yoga classes are directed by Council for Indian school Certificate Examination (ICSE) in which all ICSE and ISC schools will have yoga education compulsory.

➤ **Free Higher Education for Special Students**

The Guwahati government has free education for special children from class 9 to university level in all the state-run schools, colleges and higher education institutions.

➤ **No Homework for Students of Class 1& 2**

Under this scheme home work is forbidden to the class of 1& 2.

➤ **Eklavya School**

Eklavya school will be established on the lines of ‘Nvodaya Vidyalayas’ for the students of SC/ST. They will be imparted training in sports and skill development. These schools will have to special facilities for the preservation of local art and culture.

➤ **Diksha Scheme**

The government of India has started the learning web portal 'Diksha' to upgrade teaching learning skills.

➤ **Sports Education**

Under the scheme the government of India included sports education in the fundamental rights.

➤ **Reducing Bag weight**

To reduce the burden of students the government has declared that every Wednesday is 'No Bag Day' at the level of basic and education. 'No Bag Day' will be celebrated in every week on the day of Wednesday. Students is not required to bring the bag to school on this day.

4. Foreign Educational Policies and Schemes :

Various countries follow different educational policies and educational pattern to promote, maintain and upgrade education. These are as follows:

➤ **Steam Based Pedagogy**

Steam Based Pedagogy is a compilation of syllabus of various subject mainly. The curriculum is following in South Korea and America. There are given integrated education of science, art, mathematics, engineering and technology to students. They do not required to study subjects separately. The technical education is imparted to the student from class-1.

➤ **No Child Left Behind Act**

Under this act no child should be missed if there is no enrolled in school.

➤ **Pre-K Schools**

The pre-school is also called pre-k or pre-kindergarten school and here the child age from 3 to 4 years learns in formal academic classroom-based learning environment firstly.

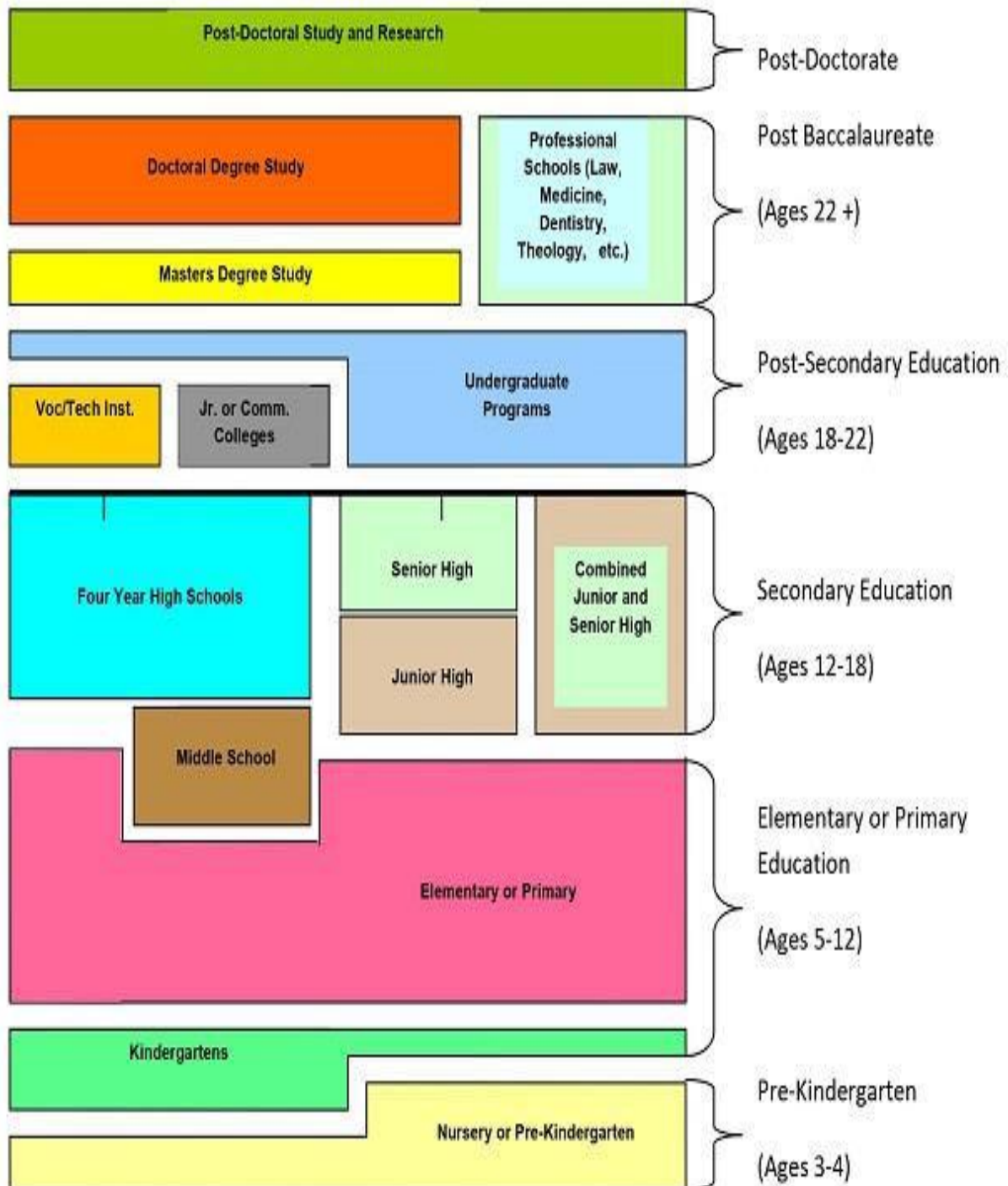
➤ **Educational Pattern**

There are different education patterns which are applicable from kindergarten to intermediate or graduate level. Which are as follows:

1. 5+3+4
2. 6+3+3
3. 6+6
4. 8+4

➤ **Educational Structure**

The child learns at nursery or pre-kindergarten school in the from 3 to 4 years. The age from 5 to 11 years he is study in elementary level. The age from 12 to 18 years he studies to secondary education and in the age from 18 to 22 years the student study in post-secondary level including senior secondary education and graduation. After the age of 22+ student study for master's degree then doctoral and post-doctoral degree.



Foreign Educational Structure

5. Constructivist Pedagogy in Global Perspective :

Brian Pagan (2006) described in his research paper “Positive contribution of constructivism to educational design that constructivist educational modals will generate real, qualitative, quite, and powerful impact on teaching and learning. When the teacher fails to apply the principles of constructivism in the classroom then failure rate of students increases which makes mistakes to measure the ability of study and learning. To apply constructivism properly the educational designers worked with the educational instructor which led to many positive results.

6. CONCLUSION :

Education is conducted through various policies, schemes and patterns in other countries including India. Teachers use constructivist pedagogy in the classroom but they are unable to apply it properly. Therefore, according to researcher every school and college should have a constructivist designer who will directs to all the teachers of the college to apply constructivism in their classroom in a proper manner.

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USING TECHNOLOGY IN ESL CLASSROOM IN INDIA

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Abstract: *The introduction of technology has brought many changes in educational reform in Indian higher education especially in ESL classroom. Indian teachers of English as a second language have to cope with the challenge of technological and pedagogical shifts occurring in the teaching profession. The technologies in education system are rapidly becoming important and promising to change the students' learning and teachers' teaching.*

However, technology has been used in language teaching since decades. For example, the blackboard, as a form of technology, has been used for many centuries. Tape recorders, language labs and videos have been in use since the 1960s and 1970s, and are still used in classrooms around the world (Dudeney and Hockly, 2008).

The use of technology within the classroom is becoming increasingly important for the presentation of authentic materials and hopefully it'll become a part of ELT practice in ESL classroom in the coming years. Yet teacher training programs often ignore training within the use of ICT, and teachers are often far less skilled than their own students when it involves using current technology.

This paper focuses on technology in English language teaching and the relation between technology and authentic materials in ESL classroom. Particular emphases will place on the lack of technology in our education system in general and the second language in particular.

Keywords: *Technology, authenticity, advantages, attitudes, second language, classroom teaching, ELT.*

1. INTRODUCTION:

Technology is growing rapidly and becomes very important in our personal and professional lives day by day. Technology is also considered to create tools and develop skills, and as the combination of scientific method to meet an objective. Technology defines as the knowledge, skills, methods, and techniques used to accomplish specific practical tasks.

Technologies in English are a promise to change forever the way students learn and teachers teach. However, technology in language teaching is not new. Since decades it has been used in language teaching. For instance, the blackboard, as a form of technology, has been used for centuries. Tape recorders, language labs and videos have been in use since the 1960s and 1970s, and are still used in classrooms around the world (Dudeney and Hockly, 2008).

In ESL classroom every type of language teaching has its own technologies to support it. The ESL teachers who followed the Grammar-translation method, in which teachers explained grammatical rules and students performed translation, relied on the blackboard in most of their

teaching. Later years, the audio-tape was the perfect medium for the Audio-lingual method, which emphasizes the learning through oral repetition.

In the 1980s and 90s, there has been a shift towards communicative language teaching, which emphasizes student engagement in authentic and meaningful interaction which has led to the application of how best to integrate technology into the classroom.

In spite of the fact that the use of ICT by language teachers is still not widespread in India, the use of technology in the classroom is growing rapidly which is important for the presentation and hopefully it will become a part of ELT practice in the coming years. Yet teacher training programs are ignoring to develop the skills of ICT, and teachers are far less skilled than their own students when it comes to using current technology.

2. TECHNOLOGY USING LANGUAGE TEACHING:

The key to successful use of technology in language teaching lies not only in hardware or software but also as teachers to plan, design and implement effective educational activities. Of course, this can help bringing out of the best in ESL classrooms.

Although the use of ICT by language teachers is still not widely spread, the use of technology in the classroom is becoming very important. Dudeney and Hocky (2008:7) relate this to many reasons, to mention just some:

- Young learners are growing up with technology, these learners are using the technology is a way to bring the outside world into the classroom. And some of these young learners will in turn into teachers themselves.

- Technology, especially the Internet, presents new opportunities for authentic tasks and materials, as well as an access to a wealth of ready-made ESL materials, such as course books and resource books for teachers.

- Learners are expecting language schools to integrate technology into teaching.

- Technology offers many new ways for practicing language and performance.

- Technology can be used not only in the classroom, lecture hall, computer room, or self-access center, but it can be also used at home, on the way to school and in Internet café.

- Using ICT tools learners will get exposure and practice in all of the four main language skills - speaking, listening, writing and reading.

Teachers are having negative attitudes towards technology. In spite of the increasing importance of using technology in language classroom, this may be related to a lack of confidence, a lack of facilities or a lack of training. It is also the case that teachers may not update with the technology in ESL classroom. Either teachers may want to use more technology in their teaching, but the school may not have the facilities, or they are untrained for the technology available in their school but they are instructed to use.

Many ESL teachers adopt and create authentic materials for their classrooms. Richards, Platt, and Platt (1993) define authenticity as the degree to which language teaching materials have the qualities of natural speech or writing. For instance, from newspapers or tapes of natural speech taken from radio or TV programs are called authentic materials. So media can lend authenticity to the classroom situation, reinforcing for students the direct relation between the language classroom and the outside world. Brinton (2001) also added that by bringing media into classroom, teachers can expose their students to multiple input sources and students can enrich their language learning experience instead of becoming dependent on their teacher's dialect.

3. AUTHENTIC MATERIALS:

Some of the authentic materials ESL teachers have used in their teaching are:

- a) Listening/Viewing: TV commercials, cartoons, comedy shows, movies, radio news, documentaries, rock songs, etc.

- b) Visuals: slides, photographs, street signs, paintings, stamps, postcard pictures, picture books, etc.
- c) Prints: sports reports, TV guides, greeting cards, postcards, train, plane, and bus schedules, city maps, etc.
- d) Realia: dolls, puppets, scissors, walkie-talkie, dishes, glasses, sand clay, balls, phones, wall clocks, etc. (Gebhard, 2009).

4. KINDS OF TECHNOLOGIES USED BY ESL TEACHERS :

When we hear about the word technology is the words computer, website, satellite, and e- mail. Every person uses technology, but in a different ways. But, few countries are using very advanced technology, while others still having very old technology. Technology can be used both in language teaching and learning. Some teachers use high technology access such as computers, while others have only to chalk and a blackboard.

The following Technology Continuum (an adopted version of Gebhard, 2009) shows examples of low to high technology ESL teachers use in language teaching and learning. Some of the most basic technology is available at the low scale. Some schools and universities adopted to use teaching tools naturally around us.

We can see the items such as chalk, blackboards, paper and scissors that all experienced teachers are familiar with. Skilled teachers are also familiar with the overhead projector, slide projector, recorder, radio, and telephone. Radio, is one of the most useful technologies in teaching, especially in teaching speaking skill. In long-distance English education programs videos and computers are now used frequently, radio still plays a part in less technologically advanced areas of the world. It offers advertisements, songs, drama, and talk shows. At the other side of the continuum is the high technology where digital technology has been developed faster. Computers, interactive boards are being used creatively and effectively in language teaching and learning. Therefore, different researches have investigated the effectiveness and benefits of using different technical tools in teaching and learning.

Having a computer is the asset for teachers. By using a computer in the classroom, teachers are able to demonstrate new lesson, present new material, illustrate how to use new programs, and show new website.

5. RESEARCH REVIEWS:

Generally using technology: a) the use of computers can increase students, b) the use of computers can increase students learning in basic skills, c) the integration of computers with traditional instruction produces higher academic in a variety of subject areas, d) students learn more quickly when learning, and e) students like learning with computers and their attitudes towards learning are positively affected by computer use (Noeth and Volkov, 2004).

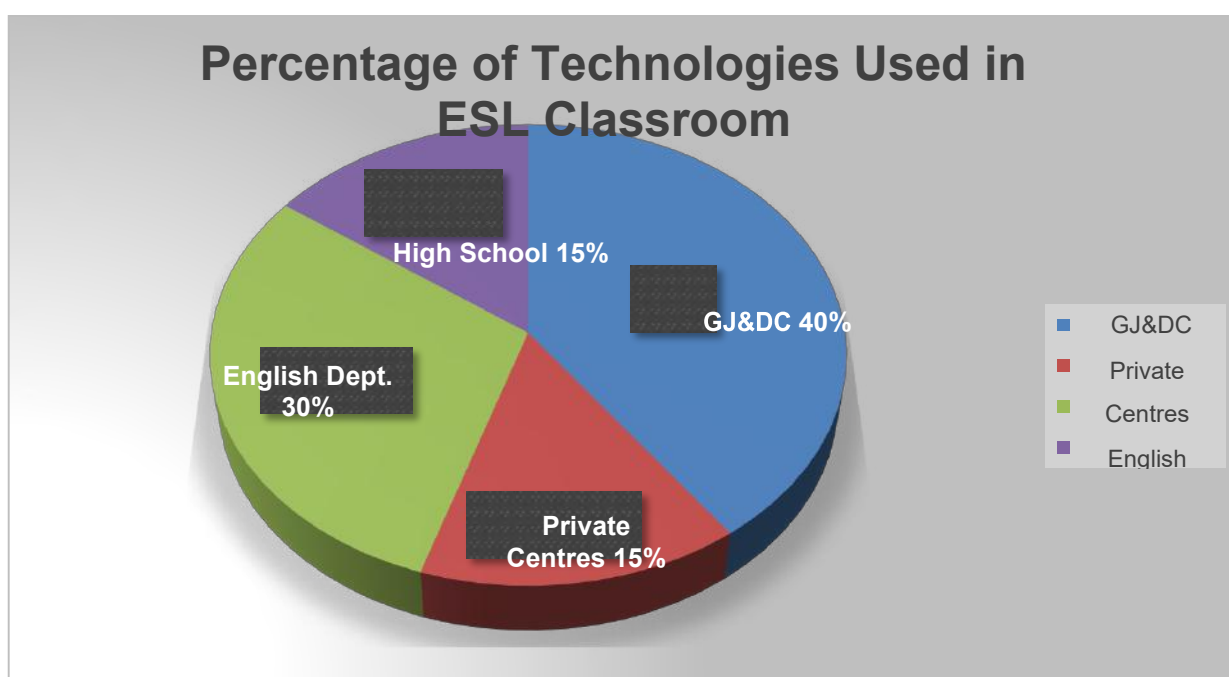
Class application is an easy way of creating a web page for your class to display the students' work. Teachers then can post homework assignments. Teacher needs to find a way to get your students eager to learn, create, inspire, and assign them a blog. Blogs also allow for students to maintain running dialogues and ideas that also provide for student comment and reflection. Interactive whiteboards provide touch control with computer applications. These enhance the experience in the classroom by showing on a computer screen. Technology can be used not only in visual learning, but it is interactive so the students can draw, write, or manipulate images on the interactive whiteboard. For more information about interactive whiteboards (see Interactive technologies in Language Teaching: Training Manual. Available at: www.itilt.eu/). However, In India, technology has not been effectively used in education system in general and in language teaching and learning in particular as we will see in the coming section.

6. TYPES OF TECHNOLOGY USED IN OUR ESL CLASSROOMS :

We have seen in the previous section the types of technology that currently used in traditional classrooms. These technical tools are usually required for ESL classrooms. They have considerable benefits. They also enable teachers to reach students through a medium and a communicative language which is useful in daily life.

I have collected information from high schools specialized in teaching English, English Department at the Osmania University, Hyderabad, India and from some of the private language centers in Hyderabad area. The reason is to see how much of the technology used in traditional classrooms is used in ESL classrooms in these places.

I have collected the information about high schools and private language centers, which I consider reliable, has come from some of my graduate students who teach there. For the other places, there is no problem. I have used my own sources because I am the Principal and teaching staff at the Gokul Junior and Degree College (GJ&DC), Osmania University. Thus, the following figure shows the approximate amount of technology used in these places.



From this figure, one may infer that Osmania University Language Center seems to be the highest in using various types of technology. They use at least 89% of the types of technology used in traditional classrooms.

Every classroom is equipped with a computer, a whiteboard, an interactive whiteboard, and a data projector. In addition, there is a Self-Access Center (SAC) for students to have an access to learn language. These materials focus on integrating auditory and visual language by combining listening, reading, and writing and observing relationship between spoken forms and written forms. To motivate students they will implement technology in future which connects the classrooms and the SAC facilities with Internet to provide online study tools and make it more fun or individualized which helps the learners to reduce the anxiety and pressure that many students, particularly beginners, experience when listening in the second language.

The reason for using different types of technology in language centers believes that the applications of technology do actually prove teaching and learning and it is an effective tool to meet the educational needs of their learners. Bajcsy (2002) also points out that technology can work to: a) help organize and provides material to students, b) can help learners and teachers interact. c) facilitate and assist in the authentication and prioritization of Internet material, d) simulate, visualize, and interact scientific structures, and e) provide automated translators for multilingual populations.

The situation in private language centers is different. It seems that they use less technology than Osmania University Language Center and the Department of English. 40% of the technology is used in traditional classrooms.

Most of the classrooms do not have computers or interactive whiteboards. Mostly, the whiteboard is used as a teaching tool. In fact, some of these centers have either a computer lab which is not connected to the internet or an interactive whiteboard only in one of their classrooms.

The English Department, the oldest and the biggest department at the GJ&DC, Osmania University, has two language labs. One of these lab is listening labs where the teachers are sitting at their carrels and listening to tapes, rarely speaking with students which is outdated. In this type of programs, the role of the teacher in the listening lab is to monitor the whole class. The other lab, though they are updated, are used only for teaching listening and speaking skills. The capacity of each lab is about twenty students for a total number of 500 students approximately enrolled in the department. There are about four classrooms in the department provided only with whiteboards. The figure shows that they are using about 40% of technology in traditional classrooms.

Although technology is considered as a tool to help the learners to meet the educational needs that will effectively enhance teaching and learning. The instructional tools used in our high schools specialized in teaching English language, are whiteboards. Teachers usually bring their own CD or cassette players when they teach, for developing listening or speaking skills. It seems that only 15% of the types of technology in traditional classroom are used in these schools.

This use of technology in most of the places can be attributed to different factors. Till 2005, technology has never been part of the country general budget and the government used to invest very less money on the applications and implementations of technology in education in general and in teaching and learning. Because of this, India, in spite of being a rich developing country, was considered one of those countries where people are living in homes without access to Internet. The negative attitudes of the teachers have lack of any training programs for teachers in different levels of education system, on at least the basic skills in technology. Teachers are unskilled for the usage of current technology. Finally, lack of knowledge about the benefits of using technology and the effects the methods of teaching and learning.

7. ADVANTAGES AND DISADVANTAGES OF USING AUTHENTIC TECHNOLOGY :

The following are the important advantages and disadvantages of using authentic technology.

ADVANTAGES

Brinton (2001:461) mentioned that one advantage of using authentic materials is that “they can reinforce for the students the direct relation between the language classroom and the outside world.” That means when teachers center their lessons on comprehending a weather report, repair manual, a menu, for examples, or anything that is used in the real world, learner focuses on the content and meaning rather than on language. Using these materials to students is a valuable source of language input, because they can be exposed to more than just the language their teachers and their texts present.

Many studies have been conducted to show the benefits of using authentic materials and technology in ESL classroom. Brinton and Gaskill (1978:412) used news broadcasts in the EFL/ESL classroom. The advantages of using news broadcasts in classroom concerns the recycling of vocabulary items which reappear over a period of several weeks in the news which provides the student with a broader knowledge.

Stempleski and Tomalin (1990), in their presentation of the benefits of using video in language teaching, argue that the introduction of a moving picture component as a language teaching aid is a crucial addition to the teacher's resources. In addition teachers and learners can be achieved in so many ways as: a) through motivation where the combination of moving pictures and sound can present language comprehensively and realistically. b) Teachers have noticed that using videos in class has helped students to communicate better in ESL classroom c) The use of videos allow learners to see facial expressions and body language at the same time as they hear the stress, intonation, and rhythm of the language through non-verbal communication.

There are many other researches and studies using technologies in second language teaching and learning which include the uses of computers in testing language learners (Brown, 1998), effective teaching with technology (Bates and Poole, 2003), language teaching and learning via e-mail (Warschauer, 1995; and St. John and Cash, 1995), and using computer learning networks (Sayers, 1993). As it is not possible to cover all of these studies in this presentation.

DISADVANTAGES

There are many proved findings by a number of researches on the positive effects that technology has on language teaching and learning, there are still some limitations or disadvantages. It takes time and effort for teachers to locate authentic materials is one of the disadvantage. Teachers has to spend enormous time learning constantly-changing software programs to use these programs in the classroom. Time consuming is also due to the difficulty some teachers face using new multimedia technology. The time demands for mastering a new technology, but also from the rapid changes of the online classroom materials. Having computers in classroom is worthless if teachers do not have time to experiment and implement new practices in the class. Besides, using new technologies in the language classroom needs enough investment of money for our classroom learning program. Thirdly some students will not accept authentic materials and media as being a learning source. TV comedy or games as a learning source because they consider them entertainment but view learning as a serious enterprise (Gebhard, 2008).

8. CONCLUSION :

To conclude, it seems that technology raises the quality of language learning and teaching and enhances the ability. Though, to include technology in language teaching and learning, considerations should be given to our teaching style and the different technical tools available to our instructional goals and objectives. Different tools have different advantages and should be matched to a corresponding pedagogical objectives. In addition, using multimedia technology in language classroom allows learners to work individually, helps teachers to deal more effectively with a large group of students, allow learners to experience real-need to know how to find them.

I teach composition and reading to advanced levels and therefore don't need to use media, and so forth. However, a large part of teachers in general and ESL teachers in particular have negative attitudes towards technology due to lack of confidence, facilities and training programs. This concludes our discussion of how technology is becoming important in our personal and professional lives, as teachers of languages, in particular. It also concludes our discussion of the different types of technology used in ESL classrooms and how these types affect language teaching and learning.

Technologically speaking, we have seen that technology plays a special essential role for language teaching and learning. Not only it makes teaching tasks easier, but technology also allows a teacher to create learning activities that improve learners' general language abilities. We have seen that technology offers many new ways of teaching and learning. It has been found to have positive effects on student attitudes towards learning. Technology also has many advantages that improve the learning of language skills such as reading, listening, speaking, writing, and vocabulary. Educational technologies help us to motivate students by bringing the outside world into the language classroom. Technology can also provide a lot of information and input that can help students process and free the teacher from excessive explanation.

Finally, although the benefits many studies show of using technology in ESL classroom, and although technology has affected our ways of teaching and learning, many teachers still have negative attitudes towards the use of technology. It is also not surprising that technology has not been widely used in education in India and educators are not keeping up with the current and great advances in the world of technology. The majority of teachers and learners don't understand the importance of technology and the role it should play in education. This can refer to the different factors mentioned earlier (see section 3.3).

9. RECOMMENDATIONS:

A few recommendations that are specifically derived from this study will be made here. It is hoped that these will be of value to those concerned with the implementations and applications of technology in education in general and in ESL classrooms in particular.

1. Because of the proved findings by researches on the positive effects that technology has its language teaching and learning, technology should be a major part of the educational environment.
2. One of the negative attitudes ESL teachers have the result of a lack of facilities. Accessibility is one of the best key to the successful integration of technology into classroom teaching. For instance, teachers need access to both hardware and software to enhance language teaching and learning.
3. There are many types of technologies that are used in traditional classroom to enhance language teaching and learning, but the most important ones are: a computer, an interactive whiteboard, a data projector, and a whiteboard. Hence, administrators should provide language classrooms with required technologies.
4. One of the other negative comments ESL teachers make is: they are required to have pre-service training programs on the basic technology skills and how to integrate technology into their teaching and learning environment. This means that the lack of knowledge and technology skills to incorporate technology into their own teaching.
5. ESL teachers hold the key to successful integration of technology into their classrooms because they control its use and create opportunities for their students to use technology as a tool. But many teachers have not been provided the training they need to use technology successfully. Technology training is crucial. They may face difficulty in the classroom without training, without knowing how to use the technological tools available to them, Therefore, policymakers in education, either public or private, should invest money in pre-service or in-service training programs for these teachers to be able to use technology and how technological tools can be used to bridge the gap between learners interest and teacher knowledge.
6. Although technology is considered as a tool to help the learners to meet the educational needs that will effectively enhance teaching and learning. The instructional tools used in our high schools specialized in teaching English language, are whiteboards. Teachers usually bring their own CD or cassette players when they teach, for developing listening or speaking skills. It seems that only 15% of the types of technology in traditional classroom are used in these schools.
7. ESL teachers dream about the classroom of tomorrow as, at least, described by Ray Farley. He said that when you enter the classroom of tomorrow, Students will have limitless resources throughout the world. There will be 6 to 12 computers in the room, conference tables, and work area equipped with laptops, to replace books. The activities will engage the learners will look very different from those that may have taken place in the classroom. There is longer a single evaluator of student performance in a classroom – the world becomes the classroom (cited in Kent and McNergney, 1999: 52).
8. Finally, some ESL teachers complain about not knowing how to find useful websites for their students. There are so many websites that can be useful for ESL teachers and students. Some of these websites are: www.eslcafe.com, www.eslpartyland.com, www.eslwonderland.com, and

<http://encyclopedia.com> (recommended by Gebhard, 2009). Others such as, <http://wisemantech.com>, www.webcrawler.com, www.itilt.eu, and www.iallt.org/ are also recommended.

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**“Imprints of Dysfunctional Family: An Exploration through Anita
Desai’s Novel *Cry, the Peacock*”**

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Abstract: *Childhood is a formative period when a person has intrinsic desires for spiritual health. They discover the beauty and sweetness of human relationships through love. As children develop from infants to teens to adults, they go through a series of developmental stages that are important to all aspects of their personhood including physical, intellectual, emotional and social. If childhood needs are frustrated, however, the proprium will not mature properly. The child becomes insecure, aggressive, demanding, jealous and self-centred. Psychological growth is stunted thus, resulting in a neurotic adult who functions at the level of childhood drives. A child's security depends entirely on how the parents treat the child. The major way parents weaken or prevent security is by displaying lack of warmth and affection for the child. The child may feel the need to repress the hostility engendered by the parents' undermining behaviours for the reasons of helplessness, fear of the parent, need for genuine love or guilt feelings. Memories find the way for one's past experiences and actions to reciprocate with the present. One identifies oneself with specific pleasant and sore experiences of life right from childhood develops one's personality unconsciously. Memories dominate our lives, identities and relationships. Desai has significantly and vividly pointed out the imprints of childhood memories in her novels. This paper highlights the imprints of the dysfunctional family through the study of Anita Desai's novel 'Cry, the Peacock'.*

Keywords: *childhood, memories, personality, growth and development, psychology.*

1. INTRODUCTION:

The emotions of human being are embodiment of human behavior and the way for expressing self in the refined culture. The novel is a means of expression for the writer to visualize what he had experienced seen and heard. According to Srinivas Iyengar, 'The novel is a living and evolving literary genre and is trying in the hands of its practitioners, a fusion of form, substance and expression that is recognizably Indian yet also bearing the marks of universality' (Iyengar, 322). In this age of modernization and globalization human relationships have faced a huge setback and particularly the man-woman relationship. According to D.H. Lawrence- the great relationship of humanity will be man-woman relationship. The relation between man and man, women and women, parent and child will always be subsidiary. (Lawrence, 130)

It is the product "not simply of a person but an author fixed in time and space, answering to a community of which he is an important part, because he is an articulate part" (Scott 123). Literature does not fall like meteorites from heaven. Rather it is the outcome of a writer's existence in a particular society and community of a particular historical time. His ideology is shaped by various social forces and factors. Besides, a writer being a representative of a community, writes about his community, its existential problems amidst various social and historical changes. In the words of Vincent B. Leitch, "Art derives from the community for the community" (qtd.in Duresh 92).

Margaret Atwood rightly states in *'Survival'*

Literature is not only a mirror; it is also map, geography of the mind. Our literature is one such map, if we can learn to read it as our literature, as the product of who and where we have been. We need such a map desperately; we need to know about here, because here is where we live. For the members of a country or culture, shared knowledge of their place, they're here, is not a luxury but a necessity. Without that knowledge we will not survive. (Atwood, 15)

Childhood plays a significant role in the writings of Anita Desai. She meticulously deals with psychological aspect of childhood that dwells in the mind of the protagonists till their end. The external forces that govern the child's formation as a self are the family atmosphere and the parental interest and affection. From 6 to 13 years of age, a child's childhood is marked by the conditions that affect his personal and social adjustments. This period of childhood, children are mostly irresponsible and quarrelsome and influenced by their peers. Children form habits of working below, above or up to one's capacity tend to remain it till their adulthood and all their life. It has been rightly reported by Kagan that the level of achievement behaviour in adulthood. (Kagan, 76). Psychologists call the age of late childhood as a period of 'conformity', it's the time when children gain acceptance by their age-mates, commonly known as 'gang age'.

Erikson claims that babyhood is the period when individuals learn general attitudes of trust and mistrust, depending on how parents gratify their child's need for food, attention and love. These attitudes, he maintains, remains more or less persistent throughout life and colour the individual's perception of people and situations, (Erikson, Vol.1 issue no.1). The attitudes and habits formed at an early childhood create the pattern of behaviour of a child which tend to persist till their adulthood and determine their approach towards life, situations and people. The child's consciousness, which is partial and successive, does not include a sense of the past or the future. It has to be discovered, and the provocation to learn it, is love. Affection is the seed of time. It is love-intensifying the delight in the present and correspondingly bringing discomfort in absence-which introduces an element of permanence into the child's experience. (Walsh, 166).

2. RESEARCH VALUE:

Today, most of the families face a lot of stress due to financial crises, relationship issues, children's behavioural problems, lack of understanding and cooperation. These stress busters triggers the conflicts in the family, making the family as a dysfunctional family and later in the adulthood the person is unable to nurture and foster healthy relationships with others. The superficial relations with no honest emotions, withholding love and attention experienced in childhood makes its difficult to foster any relationship further in life. Children of authoritative parents are obedient but lack social competence, self-esteem and happiness, whereas children of permissive parenting rank low in happiness and self-regulation and exhibit poor performance in the school. Children with lack of self-control, low self-esteem are observed in uninvolved parenting. Thus, these in turn affects the ultimate society.

3. TESTUAL ANALYSIS:

The McGraw-Hill Concise Dictionary of Modern Medicine defines the term 'dysfunctional family' as "a family with multiple 'internal' conflicts, e.g. sibling rivalries, parent-child conflicts, domestic violence, mental illness, single parenthood, or 'external' conflicts, e.g. alcohol or drug abuse, extramarital affairs, gambling, unemployment-influences that affect the basic needs of the family unit".

Contributions of family to the development of children are as follows:

- ▶ Feelings of security of being a member of a stable family
- ▶ People on whom children can rely to meet their needs-physical and psychological
- ▶ Sources of affection and acceptance, regardless of what they do
- ▶ Models of approved patterns of behavior for learning to be social

- ▶ Guidance in the development of socially approved pattern of behavior
- ▶ People they can turn to for help in solving the problems every child faces in adjustment to life
- ▶ Guidance and help in learning skills- motor, verbal and social-needed for adjustment.
- ▶ Stimulation of their abilities to achieve success in school and in social life
- ▶ Aid in setting aspirations suited to their interests and abilities
- ▶ Sources of companionship until old enough to find companions outside the home or when outside companionship is unavailable

Maya being a motherless child is looked after with great love and care by her father. She deprived of her mother's love and affection, her brother, who later leaves the house. Hence, Maya is being brought up with over-protective nature of her father, like a 'toy princess' (Desai, 89). As a child, I enjoyed, princess like, a sumptuous fare of the fantasies of the Arabian Nights, the glories and bravado of Indian mythology long and astounding tales of princes and regal queens, jackals and tigers and being my father's daughter, of the lovely English and Irish fairy tales as well, that were read out to me by him" (Desai, 43)

She has never been the outside alone to experience the world and spent most of her time with her father in the garden. Being lonely she enjoys the lovely nature around her- the flowers, birds, butterflies and the blue skies. She lures herself with the ecstatic music of the insects and violent screeching sound of the grasshopper. She would gaze into the "serene green of the grass, lush enough to graze in, drown in" (Desai, 36). For Maya her childhood is that phase of life which she loves to cherish always, even when she is a grown-up married lady. Every moment which she spent with her father makes her compare her present with the past. The breakfast which she would have with her father would be "a revel of elves and fairies, who feast on melons and syrups by moonlight" (Desai, 43).

She believes that her childhood days were the happiest moments of her life, which she is unable to overcome with Gautama, who was a very rational person, also his family was different from what Maya was. Maya tried to find her mother in her mother-in law but her mother-in law was always busy in the households and her social work whereas Gautama's father was always on a tour and Gautama too was like his father. This pushed Maya into loneliness and alienation. She tried to convey her feelings to Gautama but he considered that her father was responsible for her neurotic behaviour which was rooted in her 'father fixation'. "Neurotic that's what you are. A spoilt baby, so spoilt she can't bear one adverse word. Everyone must bring a present for little Maya that is what her father taught her". (Desai, 115)

Maya is unable to adjust with Gautama, in whom she tries to find the fatherly love and affection, which obsessed her. She is a victim of the Electra complex as what Gautama detects: "You have a very obvious father-obsession – which is also the reason why you married me, a man so much older than yourself. It is a complex that, unless you mature rapidly, you will not be able to with, to destroy" (Desai, 146) Maya felt herself different from Gautama and his family: "I am different from all of you" (Desai, 117) but Gautama takes it in the other way and comments "If one must have a real, solid, personal world why not create one within oneself, to detach oneself into when the world around grows either too boring or too hectic". (Desai, 117) This indifferent behaviour of Gautama and his family withdraws Maya herself from the rest of the family and she recollects all her past memories of how her father fulfilled all her demands. She looks at the world through her father's lens, which he had portrayed for her, "like a toy, specially made for me, painted in my favourite colours, set moving to my favourite tunes" (Desai, 36)

Arjuna's letter after a long period jerks her memory and adds to her neurosis. Arjuna, a rebel from his very childhood parts off due to his conflicts with his father. After he left the house, he never communicated with Maya and neither had inquired about her. She missed the company of her brother, the only companion with whom she enjoyed her childhood, as she never played outside with children of her age. When Maya absolutely turns neurotic and is always haunted by the fear of death, even in her father's house and she thinks that like Arjuna fleeing away from her

father, she too may survive if she runs away from him and escape her death: 'Higher, Arjuna, higher! Oh, see it sail, see me sail!' And he appears smaller, smaller, poor father, till he is lost in the labyrinths of the mirror'. (Desai, 146)

All the three men in Maya's life were responsible for turning her neurotic, who duped her. Maya's early life was cosseted by the riches and wishes fulfilled by her father. She had to pay a huge price for this, by marrying Gautama, double her age. Maya believed that her childhood was the happiest but her self-hood was hampered due to her attachment with her childhood memories which Gautama was unsuccessful in replacing them emotionally. Her brother, Arjuna who did not ever think what will be Maya's situation after he leaves the house, when he aware of his father's money-mindedness. Thus, Maya who lacked maternal love could not withstand the circumstances befell in her life. With all these factors she is haunted by the albino's prophecy about the death of the either partner after four years of marriage.

Madhusudan Prasad has rightly stated that Maya's struggle is a representation of contemporary woman's longing for love is driving her mad and compelling her to commit suicide. Manmohan Bhatnagar rightly puts factors which developed Maya's neurosis and lead her to this state: The thematic nexus of the novel is in Maya's neurosis arising out of various reasons, such as her growth and development without maternal love. The heartbreak house in which she grows up under the care of her father which develops in her a sense of loneliness. Moreover, her neurosis increases as result of her father's conflict with her brother, Arjuna. As child she does not play with the children of her age group'. (Desai, 23)

She has a deep love for nature. She is sensitive to the scents and sounds of her garden and spends a great deal of her time observing the garden. Right from her childhood, the garden had influenced her a lot. Most of Desai's novels, has a garden which influences the characters and plays a cameo in the theme.

I see the sky through them, and the vast lawn stretching out towards the creeper hung bungalow, and all the world is tinted like sweet sherbet. (Desai, 30)

This is part of the description of the garden at Maya's childhood home in Lucknow where life was always sweet for Maya with her father beside her. Her idea of life is idyllic, carefree, love filled, painted with the colors of the rainbow. Sometimes she finds the expectations from the society too harsh for her. She was completely oblivious to the realities of the world. As a motherless child, Maya is very much attached to her father. She has a father fixation and expects the same love, priority and care from Gautama. Being a very rational man, Gautama is unable to reciprocate any love to her and this her pains her a lot.

As indicated by Gautama, Maya's excessive adoration for her father and the failure to find the same soothing love and solace with her husband, had resulted in her neurotic state. Maya's father who created a fairy tale childhood for her, had unknowingly planted the seeds of fantasies in her. His over protectiveness had resulted in Maya being always a child at heart and whenever she faces the adversities, her inner self is torn and unable to mend itself. Her illusions, fantasies had made her well into an imaginary world. She finds it too hard to confront the real world. She seeks only happiness which is delusory, as Gautama rightly points it out as a crime. (Desai, 99)

4. CONCLUSION:

For every child their parents and their vision are the role models for them with which they try to march in the wider world of life. If the parents fail to show the proper doorway to face the outside world, the child loses his track and have a disturbed psyche. The childhood experiences help a person in their adolescent period and place themselves in the social world as an adult. But the unhealthy atmosphere of the family in childhood imposes a negative impact on the child's personality. The distorted childhood creates a life-long negative impact on a person's mind and thus the child is confronted with an emotional instability and mal-adjustment and is considered as deviant personality.

Parental overprotectiveness of the child hinders the development of a child which fosters overdependency, lack of confidence and frustrations. According to Freud, the pioneer in family

relationships “neuropathic parents who overprotect children and smother them in affection awaken in them a disposition for neurotic diseases” (Freud, 38)

Childhood is a formative period when a person has intrinsic desires for spiritual health. They discover the beauty and sweetness of human relationships through love. As children develop from infants to teens to adults, they go through a series of developmental stages that are important to all aspects of their personhood including physical, intellectual, emotional and social. The proper role of the parent is to provide encouragement, support and access to activities to enable them to master the key developmental tasks.

If childhood needs are frustrated, however, the proprium will not mature properly. The child becomes insecure, aggressive, demanding, jealous and self-centred. Psychological growth is stunted thus, resulting in a neurotic adult who functions at the level of childhood drives. A child’s security depends entirely on how the parents treat the child. The major way parents weaken or prevent security is by displaying lack of warmth and affection for the child. The child may feel the need to repress the hostility engendered by the parents’ undermining behaviours for the reasons of helplessness, fear of the parent, need for genuine love or guilt feelings.

Freud believed that events in our childhood have a great influence on our adult lives, shaping our personality. The negative external forces that influence a child’s psyche develop a sense of alienation. He categorized dreams on two aspects: the manifest content which refers to actual events in the dream, and the latent content, which is the hidden symbolic meaning of the dream’s events. Dreams reveal conflicts in a condensed, intensified form.

Memories find the way for one’s past experiences and actions to reciprocate with the present. One identifies oneself with specific pleasant and sore experiences of life right from childhood develops one’s personality unconsciously. Memories dominate our lives, identities and relationships. Desai has significantly and vividly pointed out the imprints of childhood memories in her novels.

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**International Communication (IC): A Case Study Approach of the
Major Issues in Changing Times**

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Abstract: *When it comes to phenomena like international communication, it is possible to argue that it is as old as human civilization itself. It has existed since humans first organised themselves into communities and began to exchange ideas and products with people all over the world. However, the phenomenon of international communication (IC) as we know it now is primarily a result of technological improvements in recent years, rather than the other way around. Maybe it was the advent of modern transportation technologies such as the steam engine and the internal combustion engine that set off this trend. International communication has strong links to that of human evolution which has shaped the very foundation of the form of communications. Human communication can be viewed through the lens of Berlo's SMCR model of communication. He discusses the model's underlying concerns about human communication, as well as how communication flows at each stage, from sender to receiver, with human variables playing a role. We can find evidence of difference in international communication with changes in the media forms overtime. To investigate the scenario, the researchers are trying to investigate the much lesser known phenomenon of International Communication i.e. the major problems of IC with changing times. The researchers have used the case study method to showcase the problems from literature study of previous research dealing with the problem but textually. This research however, would practically investigate case studies which deal with the problems of international communication in modern times. We have always glorified IC in the pre-text of globalization but this research shall help understand the exact opposite. By doing so the researchers hope to understand and propose solutions to the same, as diagnosing the issues come first.*

Keywords: *International Communication, Case Study, SMCR Model of Human Communication.*

1. Introduction:

International communication as a phenomena is arguably as old as human civilization itself, and it has existed ever since humans organised themselves into communities and began to exchange ideas and products with other people throughout the world (Mowlana 1996; Schoonraad, Bornman & Lesame 2001). The phenomena of international communication as we know it now, on the other hand, is mostly the consequence of technical advancements in recent years. Perhaps the development of advanced transportation technologies such as the steam engine and the internal combustion engine served as a starting point for this trend (Frederick 1993). At the moment, it is

largely fuelled by the widespread use of modern information and communication technologies throughout the world (ICTs).

In international communication, there are numerous challenges that have existed since the very beginning of the medium's existence. There are numerous challenges that are being resolved as time goes on and as new technologies are developed. Globalisation has aided in the improvement of international communication, but it has also brought about a slew of problems.

1.1. Research Objective:

The purpose of this research is to achieve in general, to fully comprehend the significance of international communication, and in specifically, and to thoroughly know the challenges that develop as a result of unfavourable international communication.

2. METHODOLOGY:

It was decided to use the qualitative research method for this given study. This study selected to Meta-analyze qualitative data. Meta-analysis is a sort of data analysis that is used to find patterns in data (Theme). For this research, information has been gathered from journal publications published on problems of international communication as faced by various communities.

Primarily the research is based on Literature review because it serves as a crucial foundation for all kinds of study. They can serve as a foundation for knowledge creation, produce policy and practise recommendations, give evidence of an effect, and, if done correctly, have the potential to generate new ideas and directions for a field. As a result, they provide a foundation for future research and thought. Conducting a literature review and evaluating its quality, on the other hand, might be difficult, resulting in more thorough literature reviews and, in the end, simply better research. It will be much easier to identify actual research gaps rather than simply repeating the same research, to develop better and more precise hypotheses and research questions, and, as a result, to improve the quality of research as a community, if there is certainty that the research is built on great accuracy. While to put into points the meta-analysis of the literature were done so as to create a structured method for reviewing the current literature on a specific, potentially contentious problem to see if a conclusion about the effect of a treatment or exposure can be reached. The findings of a meta-analysis might be used to disprove expert opinion or popular belief.

Meta-Analysis of literature is generally used to refute the expert opinion. Here the opinion being that international communication enforces globalization and hence it's positive in nature for the community. While our researcher's wish to identify the problems pertaining to it.

2.1. Phase I (Data Collection):

The collection of data that is the data abstraction has been done on the basis of how International communication has been a source of problems in different areas of human communication. The total research conducted is specific to only human communication and how international communication has affected that form of communication.

2.2. Phase II (Data Analysis):

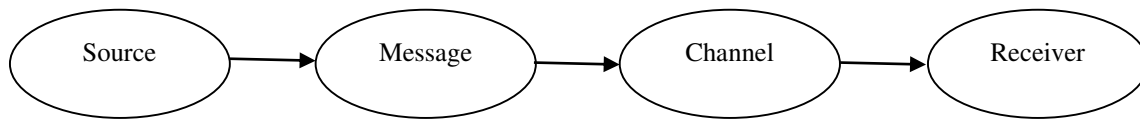
An extensive literature review of articles which focus on the problems of international communication or articles which predict underlying issues with international communication.

2.3. Phase III (Method of Analysis):

Meta-Analysis and identification of factors affecting human communication. Here we can understand human communication as the SMCR model of communication given by David Berlo. He talks about the underlying issues of human communication in the model and at every stage from the sender to the receiver the communication flows with human factors being involved.

2.4. Theoretical Foundation:

David Berlo designed the SMCR communication model in 1960, which consists of four components: Sender, Message, Channel, and Receiver. The SMCR acronym stands for Source-Message-Channel-Receiver, which are all necessary components of any communication process. Berlo's Source-Message-Channel-Receiver model is thus known as the SMCR model of communication.



The SMCR Model of communication

According to Berlo, a model should analyse each step of the communication process in detail. The model's source and receiver are assessed for their communication skills, knowledge, socio affiliation, cultural characteristics, social attitudes, and objects and situations. The message is analysed in terms of its parts, structure, content, and coding. Berlo claims that the five senses are the communication channels that receive information. This approach is likely the most fundamental in considering the distinct aspects of a communication process. However, it is unidirectional and does not take into consideration the results of communication and feedback (Narula, 2006).

The next thing to do is to identify the communication process aspects. In its simplest form, communication occurs when a sender (source) transmits a message to a recipient (recipient). The communication can be encoded using verbal (nonverbal) signs, symbols, and meanings, which the recipient must decrypt (decode) to comprehend. Communication also includes feedback to ensure the information was received and understood correctly (Sereno et al., 1970).

This process includes the following elements:

a) Source (sender): Individuals, communities, and societal institutions (government institutions, political parties, social organizations, businesses, etc.) could be the source. The source initiates the communication process when the sender needs to create and send a message. It should be kept in mind that the message generator is not always a communicator, immediately sending the message (this provision applies to mass communication). The sender (source) tries to anticipate the impact the communication will make on the recipient, or how the information will be viewed and interpreted. There is no guarantee that the addressee will comprehend the message. The outcome of the interpretation is affected by numerous aspects, including the source's status, dependability, and qualification. They have the biggest impact on the audience's faith in the information and the information's impact on the audience.

b) Message: Message is meaningful and coded information (through language or other symbolic systems). The message can be transmitted in person during a speech to an audience, or via the press, radio, television, email, and other media. In nonverbal communication, a message can be an image (a road sign, drawing, diagram, or photograph), a physical object, or a combination of these (such as a gift as a token of appreciation) (Sereno et al., 1970).

c) Channel: The modern communication literature defines a "channel" as the means by which a message is transmitted from source to destination. Communication channels are separated into two categories in this interpretation: a) mass media channels – press, radio, television, information and advertising agencies, and so on; and b) interpersonal communication - direct human exchange of messages between source and recipient (Sereno et al., 1970).

d) Receiver: Receiver is the person who gets the message. The receiver may be an individual, a group, or society. The receiver is called the audience of communication when it is more than one person. The recipient's basic traits influence the efficiency of communication. The receiver must be able to accept and decode a message sent to him, that is, understand and interpret its meaning. The receiver's competency, life experiences, group affiliation, values, common culture, and socio-

cultural context determine this ability. The receiver's reaction is the main sign of communication effectiveness (Serenio et al., 1970).

About the communication process, it is also vital to consider feedback. In communication theory, feedback is the receiver's response to the sender's message. The feedback allows both parties to change their aims and conduct toward one other. It is feedback that informs the sender of information about the desired (positive) or unintended (negative) effect. Interpersonal communication provides feedback. However, there was a natural feedback in mass communication. In this way, the communicator is not separated from the environment, and feedback can help predict and regulate mass communication processes.

3. FINDINGS:

The issues of international communication have diversified as the approach to international communication develops and evolves with the passage of time. The following are some of the significant issues in international communication:

3.1. Linguistic Barrier (Sender and Receiver's Side):

An allusion to communication barriers, such as linguistic or dialectal difficulties, is represented by the term "language barrier." Communication can also refer to the conveyance of information in both verbal and textual form. According to Schramm's (1997) basic communication paradigm, the speaker encodes the message in language and then transmits it to the listener, who decodes it and provides feedback.

Whenever there is a miscommunication between the speaker (or sender) and the listener (or receiver), complications can arise. There is a communication breakdown between the sender and the receiver, or the receiver misinterprets what was said by the speaker. When dealing with foreign communication, there is a greater chance of misunderstandings occurring. When one party is unable to speak with the other due to language problems, linguistic communication is hampered. For language failures between cultures, there are three categories of challenges to consider: 1) major translation problems, 2) minor discrepancies between languages, and 3) culturally based differences among speakers of the same language.

When it comes to international communication, the English language is absolutely essential. However, experience has shown that international communication does not always take place in English. Despite the fact that English is the most widely used communication tool in the world and the most widely distributed lingua franca in Europe (Nickerson, 2005), and that English is used by more than 90 percent of European international organisations (Rogerson & Revell, 2007), other languages are becoming increasingly important in the world.

Case Study (Example): Russian President Vladimir Putin protested about Chechens' disrespect for Russians during a meeting with British Prime Minister Tony Blair in St. Petersburg in 2000. He cited an ugly Russian motto found in a Chechen military camp that read: Allah is above us, and goats are under us. Blair appeared to be perplexed, as he couldn't find anything particularly unpleasant in the translation that he had read. When applied to persons, however, the Russian phrase for "goat" is considered exceedingly disrespectful and demeaning. In light of the fact that Chechens live in the mountains, with "Allah" towering above them and mountain goats grazing beneath them, Blair was oblivious to the slur (Ter-Minasova, 2008).

3.2. Cultural Diversification (Message Side):

Transgenerational transmission of culture happens when one generation passes on to the next. It allows people to express themselves through their own point of view on the world and how they interpret life. Within a single culture, there are numerous subcultures to be found. Because people from different cultures have different attitudes, as well as different languages, signs, and symbols, communication between them can be difficult due to cultural diversity. Miscommunication arises as a result of cultural differences in behaviour and personality, such as differences in body language, thinking, communication, etiquette, and customs, among people

from different cultures. Consider the fact that, while eye contact is highly regarded in some cultures, it is regarded as hostile and offensive in others.

In addition, culture establishes certain standards that impact behaviour by creating rules for what constitutes acceptable behaviour. It goes over what is correct and what is incorrect. All of our actions, including our ambitions, vocations, interests, beliefs, and other activities, are influenced by our culture. Additional than religious beliefs, there are other factors that contribute to cultural division. Words, attitudes, and gestures all have different connotations in different cultural contexts. All aspects of culture are influenced by it, including prejudice, ethnocentrism, etiquette, and attitudes. Individuals' thoughts and actions are influenced by it. When people from different cultures communicate with one another, these features might act as roadblocks. People in America, for example, are free to express themselves, and it is ingrained in their culture. In India, where people are used to being quite indirect in their communication, the clear way of speaking in Germany may be unpalatable to them. German culture is characterised by directness, which is shown in the manner in which individuals communicate. Communication is shaped by culture, and culture is shaped by communication.

3.3. Media Imperialism (Channel's Side):

A subset of cultural imperialism, media imperialism is a more general word. According to popular thinking for many years, the media, particularly in the Western world (particularly the United States), as well as the technology associated with it, were imperialistic, controlling less developed nations and cultures. In this way, television shows produced in the United States, Hollywood films (Ritzer, 2012), books written by American authors and published in the United States, and media conglomerates such as Fox and Time Warner, among others, were viewed as imposing themselves on developing countries and playing a key role not only in their media but also in shaping their culture. In addition, The following passage from Global Hollywood 2 supports the notion that American films have dominated not only developing countries, but also much of the rest of the world: "Los Angeles–New York culture and commerce dominate screen entertainment around the world, either directly or as an implied other, and the dramatic success of US film since World War I has served as a model for the country's export of other form of entertainment" (Miller et al., 2005).

In this case study, the United States has demonstrated that it is a significant player in the expansion of media imperialism around the world. The United States exerts media influence over other countries, particularly those that do not have a significant media presence in the United States, as seen by the different sorts of mass media used to highlight this. Television is a key cultural factor in a wide range of countries around the world. The United States, in particular, has a considerable presence on the international stage when it comes to news and media. A large number of foreign journalists are regularly employed by American news networks such as CNN, which also provides specialised regional programming for a number of different nations. The vast majority of films are made in the United States of America. The film industry in Hollywood is a substantial contributor to the overall production of films, which are generally of high quality and released on a global scale. Bollywood, which refers to India's Hindi-language film business, is a perfect example of Hollywood's reign as the world's dominant force in the entertainment industry.

3.4. The Affect of New Technologies (Message and Channel's Side):

Because of the explosion of knowledge and information, we have entered a new era in which every region of the world is affected by the economic, social, cultural, and political consequences of knowledge and information. Countries all over the world are looking into how information and communication technology (ICTs) may aid in socio-economic development. The implementation of policies and plans to convert their economies to an information and knowledge-based economy is underway in many developed and developing countries. Technology has altered the way we communicate in both our personal and professional lives, but it also has the potential

to cause problems in both situations. Cybercriminals employ communication technologies in order to steal financial information and commit identity theft. In order to achieve this, they discreetly install unlawful software on people's computers or take advantage of security holes on internet businesses' websites in order to steal consumers' bank and credit card data. Phishing emails are also sent out by hackers, who direct consumers to a bogus website, such as a bogus banking website, by sending them to a phoney URL. Malware such as viruses and worms can cause computers to malfunction, and hackers have been known to send spam emails from people's computers without their knowledge. Firewalls, as well as anti-virus and anti-spyware software, are effective deterrents against online criminals. Information is stored and conveyed through the use of information and communication technologies. The technology, by its very nature, raises concerns about data security and privacy, and this raises additional concerns. Data protection is governed by state and federal rules, which restrict access to sensitive financial or medical information to those who have a legitimate business need to know about the information.

3.5. Different time zone (Message and Channel's Side):

Because of time differences, international communication has been demonstrated to be negatively affected, and this has been proven to be statistically significant. For countries that rely more heavily on trade and business than others, time zone differences can be a cause of frustration as well as an opportunity. A little-known but critically relevant topic for many years, the impact of time zones on international communication has become increasingly crucial over time and has been discussed at numerous gatherings. It has historically had an impact on the time zones of different countries, with the Greenwich Mean Time (GMT) being one of the most contentious of them all because crossing the GMT on the same day results in either a loss or a gain of a day depending on which direction you are heading. Due to the fact that two or more countries are in the same time zone, it is difficult to communicate effectively across two distinct time zones, such as from a western country to an eastern country. In the medical industry, where a specific dosage must be provided at the precise time, it might cause problems if your doctor is from a different time zone and your patient is from a different time zone, which can result in a potentially life-threatening issue.

Examples include Spain and other countries that are having similar problems. In geographical terms, Spain, which is now in the Central European time zone, should be on Greenwich Mean Time (GMT), along with other nations that are latitudinally comparable, such as the United Kingdom, Morocco, Mali, and Portugal. Spain is currently in the Central European time zone. Spain is attempting to resolve the time zone issue in response to a request from the country's legislative body (the Spanish Parliament).

4. Conclusion:

Even while language is important in every communication model, when it comes to international communication, it can be particularly difficult to communicate effectively. Several decades after Marshall McLuhan popularised the word "global village," there was still little evidence of the abundance of technologies that would eventually transform the world into a "global village" three decades later. In order to comprehend international relations as a whole, it is required to have a working knowledge of international communication and exchange. Communication breakdowns make it difficult to maintain healthy and productive connections with others around them. This concept encompasses not just familial ties, but also cross-border exchanges and transnational relationships. Globalisation is defined as the concept that humans are members of a global society with shared values, cultural norms, and traditions, and that these values, norms, and traditions are universal. Therefore, communication on a worldwide scale will continue to be increasingly crucial in the future.

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Women's Contribution for Environment Protection

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Abstract: *My focus area in the article is the women's role in protection of environment. An important chapter of contemporary environmental movement starts with the "Rachael Carson's book "Silent Spring". This Article focusses on the efforts made by women in America, India, China for the cause of environment conservation. An effort is also made to evaluate the contribution of Swedish women activist, Greta Thunberg in the field of environment protection. Her courageous demonstrations for the cause of environment led into the spiralling of a global movement. Her role in environment protection and her work towards tackling harmful carbon emissions created significant impact on global opinion.*

Key words: *Women, Environment, Rachael Carson, Greta Thunberg, Chipko movement, Global Village of Beijing, Green Earth Volunteers.*

1. INTRODUCTION :

Women across the globe have played crucial role in the field of environment. The United Nations celebrated the Women's decade (1975-1985), considering their role in society, sustainable development and especially in the field of protection of environment. Knowing the aggregate potential of women to effect environment, Governments demanded the United Nations Environmental Programme (UNEP) to provide "information on how women can play an active role combating environmental problems such as desertification, depletion of plant genetic resources, water pollution etc". UNEP has highlighted the role of women in sustainable development since 1985. It adopted Decision 23/11 on Gender equality in the field of environment.²¹ Women are represented in UNEP by "women major group". It works for sustainable development; manage earth biodiversity and natural resources.

One full chapter of Agenda 21 (adopted at United Nations Conference on Environment and Development in 1992) is devoted to women in the field of environmental decision making²². Agenda 21 directs the governments to raise the number of women decision makers in management, planning, and technical advice in environmental field. Women issue dominated in Agenda 21 because they are more exposed to environment for their day to day work.

Today women's role in environment is evident in promoting environmental awareness and sustainable development. Women were the first to seek attention on chemical pollution of earth, water and air across the globe. We will see in the article how Rachel Carson through her book has

²¹ UNEP,
<https://www.unep.org/major-group-categories/women>

²² <https://www.wedo.org/wp-content/uploads/localagen>, "Women and Sustainable Development: A Local Agenda"

these issues in America. In Asia and Africa women are struggling to protect plants and water resources. In Russia there was a movement called "Bambri". It was mainly an ecological movement to raise the environmental awareness for the next generation.

2. Rachel Carson and Environmental Protection :

Contemporary environment movement started in 1962 with the publication of Rachel Carson's "Silent Spring". Here Carson explained the threat posed by chemical pesticides on humans, plants, and animals. She raised her voice against chemical companies and governments for campaigning for the chemical companies. This book raised consciousness among American people. They protested against the impact of hazardous chemicals like DDT to agricultural lands, green spaces and wild preserves. This led to an environmental movement. Several steps were taken for environmental protection, like ban on chemical pesticides. Several legislation were brought for improving air and water quality.

Organisations like the "American Association of University Women" and the "National Council of Women" praised "Carson's" effort and engaged in environmental debates and spread "Silent Spring's" message. Carlson also lobbied to the parliament for the environmental friendly legislation. With these efforts, in twentieth century there was lots of public interest Organisations for preserving the natural landscape in the traditional male dominated field of wild life.

Rachael Carson's "Silent Spring" is important to understand women's history in the study and preservation of nature. Carlson explained the sanctuary of suburban neighbourhood and showed the cycles of death in which they were trapped. These are the natural spaces which touched women's life deeply. American women first raised their feelings about nature and first worked for their preservation²³.

3. Role of Women in Water, forest Management and Movement :

It is the women who shoulder most of the responsibility regarding water management. Women carry water for the domestic needs of the family, domestic animals and for agriculture too. Studies show the role of women in searching potable water, and carrying water for the long distances.

Apart from water, forest also plays an important role in the life of women. Trees are important for soil fertility, protecting water flow, maintaining air quality. They provide food, wood, medicines, fodder and many things which women have to fend for for their livelihood and for their families. So, deforestation affects the life of women in many ways. Cutting forest for industrial purpose, for agricultural development, for charcoal, cutting rainforest, all these activities directly affect the life of poor women.

Women have asserted against deforestation. The Chipko movement was one such movement. It was a movement to slowdown the pace of rapid deforestation. This movement forbearers were mainly women. It addressed the issue of tribal, marginalised people, raised awareness about eco-system, and the need to save trees. It gave the slogan "Ecology is the permanent economy". It was a non-violent movement. Women stood around the trees, so that no one could cut it. Women like Gaura Devi, Suraksha Devi, Sudesha Devi, Bachni Devi, Virushka Devi played important role in Chipko movement.

4. Role of Women in Environment Movement :

Women have been working in environmental movement against environmental degradation, pollution, and for blocking environmentally destructive development projects. There are several environmental groups, Non-Governmental Organisation -established by women. For example, Global Village of Beijing (GVB) was established by Sherri Liao Xiaoyi. All its full time members were women. It is an NGO working for the sustainable development. It works for

²³ Norwood, Vera(1996), "Womens Role in Nature Study and Environmental Protection", *OAH Magazine of History*, 10(3), 12-17: 13

environmental education through multimedia publication. It promotes green life-style, provides training for environmental friendly villages. It works for environment through media. It also works for resettlement works after the 2008 earthquake in China. It builds energy efficient house. It also promotes traditional natural medicines²⁴.

Another women led movement is Green Earth Volunteers led by Wang Yongchen in China. It is another environmental NGO, established in 1996. Wang is a senior environmental journalist for the China National Radio. Wang through her NGO is working for the cause of protection of ecology. The motto of Green Earth Volunteers is "Step into nature, understand nature and make friends with nature."²⁵ Wang worked for many rivers in China, especially for the Nujiang river. She has been working to protect the Nujiang river from human activity. It flows from the Tibetan Plateau. It is one of the China's last free flowing river. It is the home of the world's most diverse ecological habitants. Several dams are proposed over this river. Wang has been raising her voice to protect the natural flow of the river²⁶.

5. Greta Thunberg Contribution to Environment :

Greta Thunberg was a 15 year old girl from Sweden, when she started awakening the world in her own innovative ways. She is working to cut harmful carbon emissions. She started protesting in front of Swedish parliament in 2018. She started skipping school on Friday's for a global cause, which stirred the world. This move led a global effect through social media. By December 2018, more than 20,000 students –from U.K to Japan joined her protest by skipping school. The Times magazine called this girl a "Climate Warrior." Time magazine heralded Greta 'Friday For Future' movement as a global Climate Advocacy Movement". Greta's engaging speeches mostly which are recorded in YouTube were used to build scientific knowledge. It is easily accessible through social media.

Thunberg opted for yacht which emits zero carbon and crossed the Atlantic Ocean to attend the UN Climate Conference in New York. In this Conference she delivered the most famous speech. She angrily told the whole gamut of world leaders that they are not doing enough to protect the environment. She said, "How dare you? You have stolen my dreams and my childhood with your empty words." Even with her small stature, Greta impacted on the whole generation of students, youth adult and old. She showed no one is too small to make a difference²⁷.

6. Conclusion:

Environment is the area in which women have participated fully. Environment is the area which affects the women more directly especially in the developing country. It is not just because environment is concerned as one of the low politics area. But because women are those who are at the receiving end of the environmental damage or environmental degradation. Traditionally it is the women who held most of the responsibility of day today work of the home. It is the daily needs of their family which exposes them to the sensitivities and vulnerabilities of environment. Right from the water, food, clothes, and houses (it could be humans, animals, birds, insecticides), for everything they depend on environment specially in rural areas. So the environmental degradation effects them directly. Since they could not save environment individually, they have organised themselves at many places and have successfully put pressure on the governments

²⁴ <https://chinadevelopmentbrief.cn/ngos/global-village>, "Global Village - China Development Brief"

²⁵

<https://chinadevelopmentbrief.cn/ngos/green-earth->, "Green Earth Volunteers - China Development Brief"

²⁶

http://usa.chinadaily.com.cn/world/content_27715395, "Saving rivers one step at a time - USA - Chinadaily.com.cn"

²⁷ Mayer, Laura Reis, "No one is too small to make a difference", by Greta Thunberg, Penguin Random House

through their innovative and daring efforts. It is not just the case of developing country, we have seen in the article how Rachael Carson with her book “The Silent Spring” mobilised the people of United States, against the use of harmful pesticides like DDT. It is due to her effort DDT got banned throughout the world.

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Hurkiyas: The Guardians of Oral Literature of Kumaon

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Abstract: This research paper documents the folk singers of Kumaon known as *hurkiyas*. Traditionally they were famous for narrating the *lok gathas* of Kumaon by using the medium of music, dance and drama, thus transporting the audience into the world of poetic imagination. *Hurkiyas* are the folk singers of Kumaon who narrate the folk legends, ballads, tales, songs, myths etc. which are prevalent among the local people of Kumaon. They belong to the sub-caste of *doms* who were considered untouchables. Though socially they belong to the lowest level but culturally they have extremely important function. The vast body of folklores of Kumaon region is communicated by these *hurkiyas* who act as bards. They sing folklores while playing a musical instrument named *huduk* or *hudka*. The manner in which they narrate the legends by using music, dance and drama give these legends a peculiar appearance, thus transporting the audience into the state of trance.

Keywords: *Hurkiyas, Hudka, Lok gathas, Doms, Oral literature, Kumaon.*

1. Introduction:

In Kumaon the vast body of folklores are communicated by the bards who are known as *hurkiyas*. They are the folk singers of Kumaon who narrate the folk legends, ballads, songs, myths etc prevalent among the local people of the region. *Hurkiyas* traditionally belong to the sub- caste of *doms* who were considered untouchables. Although they are from the lowest strata of the society but play extremely significant social and cultural function. *Hurkiyas* sing the folklores associated with Kumaoni culture over many years to the audiences who identify with these narratives. The poetic imagination of *hurkiyas* give these folklores a fascinating appearance and transport them into the world of legends.

Hurkiyas can be classified mainly into two categories: the first category of bards is the one who performs religious legends and the second category of bards perform historical legends which narrate the genealogies of royal families and their heroic deeds. There can be third category of bard who perform both religious and historical legends. The various interesting folklores, legends and myths originated in Kumaon hills to chronicle the life of its mysterious occupants. The collection of ballads, traditions, stories, myths, tales, beliefs and customs of the common folk are communicated orally. The important aspect of oral traditions is that they are not found in written form and had been transmitted orally from one generation to another. The sourcing and analysis of oral literature is done through the narration of these folklores. The narration tells the origin and foundation of many beliefs, traditions and historical events. These narrators are the repository of knowledge who communicate them from one generation to another through centuries. Thus, act as the “*guardians of an exclusive knowledge*” [1] and through these recitations they preserve these folk traditions. The Himalayan region of Kumaon is still identified by myriad specialists in oral

texts who act as the guardians of unique knowledge systems. Michel Foucault termed them as “groups of rhapsodists” [2] who,

possessing knowledge of poems to recite or, even, upon which to work variations and transformations. But though the ultimate object of this knowledge was ritual recitation, it was protected and preserved within a determinate group, by the, often extremely complex, exercises of memory implied by such a process. [3]

Hurkiyas acquired their name from a folk musical instrument known as *hudka* or *huduk*. It is a percussion instrument which is the part of rich Himalayan culture. *Hudka* is the most important of all the musical instruments of Kumaon. Being the most popular folk instrument, it is used during various rituals, festivals, cultural fairs, folk songs and folk dances. The ceremony of *jagar* cannot be conducted without the use of *hudka*. There is no clear evidence about the first use of *hudka*. However according to the popular belief among the people of Kumaon it is believed that the instrument has been in use since the ancient times. Vinod Kumar a *hurkiya* by profession informed that *hudka* is associated with Lord Shiva. As the popular myth is to be believed the instrument was first played during the marriage ceremony of Lord Shiva at Mount Kailash in *Satyug*. Traditionally it was made by the people who belonged to the caste of *Chunede*, *Chunyaad* or *Channere*. They were the sub-caste of *shilpkars* who are the part of Dalit community. They were also skilled in making the utensils and toys of timber along with the musical instrument, *hudka*. They were the natives of *Chuneda* village which was situated in the Askot region of Pithoragarh district.

Hudka is a hand-held musical instrument which has the outer structure resembling a *damru*, a musical instrument associated with Lord Shiva and has very significant place in Hindu mythology. *Hudkas*'s outer structure is similar to an hour glass (Fig. 1). The outer part is made with the wood of *Khimar* or *Khin*, a locally grown tree. This wooden structure is hollow inside and is known as *nai* in Kumaoni dialect. The membranes on both sides of instrument are made with the skin of goat's intestine. The two headed drum is mostly 30 cm long with a narrow waist. The membrane of goat's skin is attached to the rings laced with a cord which provides variation in tension. Both the sides of *hudka* have rings attached to them through which the cord passes. These cords are further tied in the middle of the instrument with the help of a black cloth. This cloth is worn over the shoulder by musician while playing *hudka*. It is again the left hand which holds the instrument by grasping the middle narrow part and plays it with right hand. The substantial distance between musician's hand and his shoulder provides necessary tension over the chords which results in the variation in music produced through it.

2. Religious Legends:

The religious spirit of Kumaon is so extensive and dominant that the whole state of Uttarakhand is known as ‘*Devbhoomi*’. The reason behind this name is that being a place of unique natural beauty it had been the residing place of various clans of *dev*, *gandharv*, *yaksha*, *kinnar* etc, since ancient times, penitential ground for many sages due to its sacredness as well as the place of worship of uncountable local gods known as *Lok Devtas*. It is important to note here that in the context of Kumaon the meaning associated with gods and goddesses is not same as perceived in other regions of India. It means that in this *Arya* dominant society on one hand there is presence of Vedic and mythological gods and goddesses and on the other hand it also indicates the presence of local forces who have their own forms, area of impact, traditional history and the methods of worship. In Kumaon each and every village and family believe in their own distinct gods who are an integral part of their cultural activities and public life.

These *lok devta* do not find mention in any of the ancient scripture but have great influence on natives of Kumaon. No written document can be found citing the origin of these local deities. The only source of information about their origin are the *lok gathas* of Kumaon. The ancient people have described their deities in diverse forms and used the medium of music to recite their legends. That is how they must have propagated the religious beliefs from one generation to another and took the present form of worship. The use of *hudka* is very important

during the narration of these *jagargathas*. The person who plays *hudka*, basically a *hurkiya* recites these *jagargathas* in the honour of local deities (Fig. 2). These bards are the source of information about the origin of deities.

The ritual of singing legends of *lok devtas* is known as *bharat*. During the narration the bard sings legends related to the adventure and good deeds of their life. These legends are sung out loud on the beats of *hudka* to praise the life of deities. The *hurkiya* who sings as well as plays music on *hudka* evokes plethora of emotions through his artistic skills. The *gathas* are sung in such a manner that they remain rhythmic as well as produce *veer rasa*. the narration of *jagargathas* is an essential part of the religious ceremony known as *jagar*. In this ceremony the most pivotal role is played by the bard who sings the legends of deities. It is important to note that the narrators of these legends who take part in the ceremony are known as *jagariya*. Though they play the *hudka* while singing but they are not known by the name of *hurkiya*. The beating of *hudka* accompanied by *dhol damau* increases as the ceremony proceeds further (Fig. 3). The increasing rhythm of *hudka* and the force in the singing of *jagariya* helps in invoking the deity whose legend is being narrated. The belief in demons, spirits, village and household deities appears to have a firm hold on the people. There are a number of *jagargathas* which reflect their beliefs and sentiments regarding these deities. The major deities of Kumaon are *Golu Devta*, *Ganganath Devta*, *Harju*, *Saimju*, *Bhairav*, *Kal Bisht* etc. *Golu Devta* is worshipped as the 'God of Justice' all over Kumaon. His legend is famous not only among the people of Kumaon but also the people from other regions of India. *Golu devta* was the son of Katyuri ruler of Champawat named Halrai.

His legend in Kumaoni is as follows:

गोरिया दूधाधारी छै, कृष्ण अबतारी छै,
मामू को अगवानी छ, पंचनाम छेपतोंक भाणिज छै,
तै बखत का बीच में गद्दी चंपावत में हलरै राजा जो छन,
अहा! राजा हालरै घर में संतान नेहतिन.....!!!! [4]

The translation of above lines in English is as follows:

Goriya is symbol of prosperity, incarnation of Lord Shiva,
Grateful to his guru, related to *panchnaam devta*,
Once upon a time there was a king named Halrai residing in the fort
city of Champawat,
Alas! The king had no heir.....!!!!

Another deity *Ganganath devta* is revered as 'god of justice' along with *Golu devta* almost in every region of Kumaon. Nain Nath Rawal, a singer is well known for his rendition of the legend of *Ganganath devta* (Fig. 4). He was the prince of *Dotigarhi* along the river Kali. He became an ascetic at the age of twelve. He was infatuated with *Bhana*, wife of a Joshi Brahmin. But he was killed by *Bhana's* husband. After that he started troubling the family of Joshi Brahmin as a ghost and demanded to be worshipped as a *devta*. That is how *Ganganath Baba's* temples got constructed in the whole of Kumaon.

The worship in Kumaon is extended to both Brahminical and local deities. The migration of people to Kumaon particularly in medieval period have significantly shaped the religious beliefs of Kumaon. The *Jagargathas* have influence of not only local deities but also have reference towards deities such as Lord Krishna and Lord Shiva. The *Pandava jagar* is conducted in some of the regions of Kumaon. In this ritual the singer worships *Pandavas* through dance and songs also called *Mandan*. There are many stories related to *Pandavas* which is sung by a *hurkiya*. It is also commonly known as *Pandava Nritya* (Fig. 5). After evolving over the time, the singing of *Jagargathas* has transformed into an art form. The *Jagargathas* are gradually developing into folk songs and thus being the integral part of cultural heritage of Kumaon. The Government of India has also recognized the importance of *Jagar* singing as folk art by awarding Padma Shri to the only woman *Jagar* singer, Basanti Devi Bisht.

3. Heroic legends:

Apart from the religious legends the folklore of Kumaon have reference to the medieval period of Kumaoni history. The heroic legends of kings who once governed the region of Kumaon are popularly known as *virgathas*. These legends are mainly associated with the rulers of Katyuri and Chand kingdoms. These tales chronicle the life history of these rulers which were composed during their lifespan or sometimes after their death. The *hurkiyas* I met during my travel to the region of Kumaon, recall that during medieval period the influence of local chieftains on people increased. These rulers considered themselves supreme. The *hurkiyas* were employed by them write songs in their praise just like the local deities.

The courts of the local rulers and chieftains had their own ballad singers. They were known as *hurkiyas* who would sing the stories describing the heroic deeds of their masters and dance while playing music on *hudka*. They would perform on significant occasions and in turn were supported by economically and socially by their patrons. The heroic ballads of these rulers are known by the term *Bhadauli*. *Bhadauli* means the “*awali* of the *bhadas*”. The term *bhada* is used for the singers of *bhadauli*. A *hurkiya*, Ramilal from village Chitgal of Gangolihat mentioned that the name *bhadauli* come from the kings known as *bhadau* who belonged to the *bhad* community. [5]

These *gathas* are mostly related to the period between 800 CE and 1700 CE. This is the time period when many small kingdoms emerged in Kumaon and one such kingdom was established by *Katyuris*. There are many *gathas* sung by *hurkiyas* praising the bravery of *Katyuri* kings. The queen Jiya Rani is highly revered by people of Kumaon as she sacrificed her life while protecting the region from attack of Turks. Every year during the festival of *Uttraini*, a fair or *Kauthig* is held in her honour near Ranibagh in Nainital district. The descendants of *Katyuris* organise singing of her *gathas* which documents the episode of fight between Jia Rani and Turks. The *hurkiya* narrates episodic details of the war on the thumping of *hudka* accompanied by *dhol damau*. The singing takes place all night long thus evoking a sense of admiration and respect among the people for the queen.

The most famous Kumaoni folklore is *Rajula Malushahi*. Through the ages it emerged as the most popular folk epic which is even recorded in print. The folk epic is mainly about the love story of prince Malushahi, the only son of Katyuri king Dulashahi of Bairat and Rajula, the daughter of a Shauka trader from Malli Darna. It is the most popular love story of the region with the elements of love, war, romance, magic, courage, strength and revenge (Fig. 6). The narrative chronicles adventures of Rajula while taking the journey to Bairat in search of Malushahi. When Malushahi met Rajula he was enthralled by her beauty and compared her to the moon. He sings the praises of her beauty through following lines translated in English:

How should I find words to express Rajula's beauty?
Beaming brightly like the sun in the day, the moon at night.

Her skin is as white and soft like the snow,
As she walks barefoot on the grass, her feet are green. [6]

The legend of *Malushahi*, a *Katyuri* king was sung by bards over many days to the audience who identified with the narrative. Gopi Das, a *hurkiya* was known for his performance of *Rajula Malushahi*. His rendition of the folk epic was recorded by Konrad Meissner, an anthropologist also published it as a detailed text in both Kumaoni and English language. It was further adapted into a dance drama named *Malushahi* by famous theatre artist Mohan Upreti.

4. Hurkiya Bol:

Hurkiya Bol is organized in hilly regions of Kumaon during the transplantation of paddy. During this ceremony the *hurkiya* sings various ballads along with the beating of *hudka*. The dominance of agricultural practices in Kumaon had led to the tradition of *Hurkiya Bol*. The tradition is mostly prevalent in the areas abundant with water and are known as *sera*. In other

regions Hurkiya Bol is conducted during the sowing of locally grown crops like *madua* instead of paddy. The word *Hurkiya Bol* is a combination of two words: one is related to *hudka*, the instrument used while singing legends and *hurkiya* is the musician who sings these legends. Another word is *bol* which is related to strength and vigour. Thus, the literal meaning of *hurkiya bol* is working together of many hands. It plays a vital role in motivating the farmers during the time of transplantation which needs a lot of hard work.

The ceremony is organized by the owner of the land on which the paddy is to be sown. Early in the morning on the day of fixed for sowing of paddy the work began after *hurkiya* sings the Morning Prayer on his *hudka*. The prayer is offered to the village go known as *bhumiya devta* whose blessings are needed to start the work. The hymn sung by the *hurkiya* is in English as follows:

‘O Gods, the Pearl like rice of these fields will be offered to you as a cooked offering. O, harvest God of this village, be favourable throughout, and grant a shady day without rain for the setting of the plants. Give the trans -planters and the leveler this shade in equal measure. Let the ploughman and the bullocks be endowed with equal speed. Give quickness to the hands, and let the seedlings suffice for all the fields, O, five-named God. [7]

After the gods are invited to the event of transplantation, the *hurkiya* sings historical legends, religious narratives, folk epics, folk ballads and stories from the epics like Rmayana and Mahabharata. The historical legends deal with heroic deeds of the kings who once ruled Kumaon. The *hurkiya* is always accompanied by an assistant who repeats the line after *hurkiya*. He sings the legends slowly and moves forward with the womenfolk transplanting the paddy. These legends contain *veer rasa* which stimulate the workers in the field during sowing and harvesting. The most famous legend sung during *hurkiya bol* is the story of Chand king, Bharati Chand. *Hurkiya* informs the workers about the story he is going to narrate. He enacts various characters through his gestures and thus play several roles while narrating the story (Fig. 7). He would narrate various incidents from the story depicting courage and confidence of Ajuwa Bafaul when he visits the court of Bharati Chand. Thus, it appears that these legends were used to entertain workers and divert their attention to extract substantial labour from them.

5. The Style of Narration:

Traditionally, the bards used to perform in front of their masters. They begin with the recitation of their patron’s genealogy when they perform for their royal patrons. This is part of the bard’s role to promote their patron’s name and act as the guardian of royal family’s pedigree. The decline in patronage of *hurkiyas* by their masters compelled them to venture among people singing the legends of their patrons. The heroic narratives of kings are sung to entertain people gathered for a variety of purposes:

When there is a religious ceremony in a private house (birth and marriage), the head of the household may hire a bard to entertain his guests. Listeners may also gather to while away the long winter evenings, or bards may perform for the crowds assembled at religious fairs. [8]

The *hurkiya* does not perform alone and are always accompanied by his two assistants or choristers. The *hurkiya* sings passages and the two assistants sitting by his side is “to sustain a drone at the end of the phrases or stanzas recited by the vocalist” [9].

The spoken passages are dramatically recited and the emotions are expressed through articulation and emphasis on the lines of the passages sung during the performance. Some parts of the legend are sung with the beat of *hudka* at regular intervals while some parts are declaimed to make people understand the emotions behind it. While reciting the narrative the bard roam around, dances on the beats of *hudka* and mime the episodes of legends by making gestures with his hand and forefinger. The legends are sung by bards and his choristers in a melodious and rhythmic way to evoke the emotions of excitement, enthusiasm, joy and pleasure.

During the performance *hurkiya* sits facing his audience with the *hudka* in his hand. The skin of the instrument is tightened by the chords which meet at the centre of the drum to adjust pitch of the sound. The style of performance varies from one area to another. While narrating a legend, different techniques are employed by *hurkiyas* depending on the area and the dialect spoken in that area:

It could be said that there are local schools of Hurkiyas, each of which owes its existence to the knowledge imparted by a particular master and uses a different form of the Kumaoni dialect, which is itself one of the many forms of the Pahari or “language of the mountains”. Some bards recite Malushahi in prose as a declamation, as a recitative, or as a mixture of the two. [10]

The legends narrated by *hurkiyas* are mainly associated with local deities, spirits, demons and historical accounts of the rulers of Kumaon. They were the family bards of the rulers of Kumaon. Those rulers employed *hurkiyas* to sing praises of their bravery and courage. The *hurkiyas* not only provided entertainment but also act as the repository of knowledge both sacred and historical. However, *hurkiyas* lost their importance and patronage by kings declined due to the subjugation of Kumaon by English East India Company. Although the folklores of Kumaon have been academically researched, documented, catalogued and published in recent times. But there has not been enough research about the performers of these folklores. The written literature can never do justice to the art of these bards. With the dawn of modernism, the other means of entertainment poses threat to the art practiced by *hurkiyas*. Several artists are attempting to revive the art form so that both the art and the artist can thrive.

Notes:

- [1] Lacomte-Tilouine and De Sales, Words of Truth: Authority and Agency in Ritual and Legal Speeches in the Himalayas, 180.
- [2] Lacomte-Tilouine and De Sales, Words of Truth: Authority and Agency in Ritual and Legal Speeches in the Himalayas, 181.
- [3] Lacomte-Tilouine and De Sales, Words of Truth: Authority and Agency in Ritual and Legal Speeches in the Himalayas, 181.
- [4] In conversation with Vinod Kumar, 2020.
- [5] In conversation with Jagdish Ram, 2020.
- [6] In conversation with Ramlal, 2020.
- [7] Shukla and Purohit, Theories and Practices of Hurkiya Theatre in Uttarakhand, India, 145.
- [8] Gaborieau, *Himalayan Folklore of Kumaon and West Nepal*, 15.
- [9] Marie-Therese, Himalaya: The Epics of Kumaon, 26.
- [10] Marie-Therese, Himalaya: The Epics of Kumaon, 26.

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Politics of Renaming the Place in Rohinton Mistry's *Such a Long Journey*

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Abstract: *The name of a particular place denotes its cultural and historical identity with which a particular community associates its emotional bonding with that place. Rohinton Mistry is very much concerned about the 'regional politics' of Shiv Sena in Bombay. The Parsi community who emigrated to India around 10th century to avoid religious persecution by Muslims, got settled at the coast of Gujrat and started living as an agricultural community for the next 800 years in India. They retained their religious identity on the soil of India, and hence integrated themselves with Indian identity. But, the Parsi community had to re-introspect their future in the post-independent India as the growing forces of Hindutva fundamentalism continue to threaten their religious and cultural existence in a land which constitutionally ensures the religious freedom to its each community with no discrimination.*

Key words: *Hindutva Fundamentalism, Cultural Genocide, Spatial Psychology.*

1. Renaming the Place: Erasing the Cultural Identity of the Marginalised community

Rohinton Mistry's "Such a Long Journey" addresses an issue of renaming the Place as a practice of regional politics which relegates the Parsi community to the periphery of exclusion, and hence makes them a marginalised religious community against the culturally dominant Hindutva fundamentalism. In "Such a Long Journey", Dinshawji expresses his apprehensions about the exclusion of the Parsi cultural identity in Bombay. This cultural identity crisis is caused by the fanatic *Shiv Sena* group who believes in the regional politics. The rise of *Shiv Sena* and its Hindutva ideology has created a sense of fear and cultural loss in the psyche of the minority Parsi community. The 'cultural politics' of *Shiv Sena* is well observed in the novel through Dinshawji's statement:

“ ‘.....- that bastard Shiv Sena leader who worship Hitler and Mussolini. He and his “Maharashtra for Maharashtrians” nonsense. They won't stop till they have complete Maratha Raj.’ (73)”

What Dinshawji is discussing is of the politics of power which operates on the principles of exclusion of a particular community on the basis of their religious and cultural identity. Such practice of regional politics shatters the very idea of India as a secular nation. The growing forces of Hinduism in the form of political party of *Shiv Sena* threatens the cultural identity of the Parsi community and make them feel a politically marginalisation figure in the Hindu dominated demographical structure. Dinshawji pin-points the exclusivist politics of *Shiv Sena* in Maharashtra:

“ ‘ Wait till the Marathas take over, then we will have real Gandoo Raj,.....All they know is to have rallies at Shivaji Park, shout slogans, make threats, and change road names.’ (73)”

Of all these practices what hurts the soul of Dinshawji is the changing of road names. As we know that the name of any place symbolises the culture and history of a particular community. The Parsis lived in Bombay and so many areas of Bombay had the name of Parsi origin. So, the Parsi origin name gave a cultural, religious and emotional affiliation to the psyche of the Parsi community living in Bombay. They had the emotional bonding with the place's name. Now, to change the name of the place by Shiv Sena means to cut off them from their cultural root and to reduce them to a refugee on the planet earth. Therefore, Dinshawji vehemently reacts over this foul practice of Shiv Sena:

“ ‘ Why change the names? *Saala* sisterfuckers! Hut atma Chowk!’ ‘What is wrong with Flora Fountain?’ (73-74)”

The process of political marginalisation begins with erasing the cultural memory of a particular community. The name of a place offers a vista to a particular community through which they enter a world of their cultural and religious history. The ‘name’ serves a connecting wire between a community and its cultural past. By changing the name means the ‘wire’ is disconnected and the persons belonging to that particular community can no longer relate their cultural identity to that place where they have been living since their birth. Dinshawji experiences this cultural alienation caused by the name changing politics of Shiv Sena. Being thwarted by his friend Gustad Noble's interjection, “ ‘Why worry about it? I say, if it keeps the Marathas happy, give them a few roads rename. Keep them occupied. What's in a name?’(74)”, Dinshawji stresses that the place's name holds a cultural significance. Renaming the place's name means erasing one's cultural identity. He says:

“ You are wrong. Names are so important.I live at Sleater Road. Soon that will also disappear. My whole life I have come to work at Flora Fountain. And one fine day the name changes. So what happens to the life I have lived? Was I living the wrong life, with all the wrong names? Will I get a second chance to live it all again, with these new names? Tell me what happens to my life. Rubbed out just like that? Tell me!’ (74)”

The emotional bonding with the place's name has well been described by Dinshawji. He is worried about cultural identity which is being erased by the name changing politics of the fundamentalist group Shiv Sena. The identity of a person or community is defined by the name of a place where he/she has lived his/her life. Erasing the name means erasing one's cultural and social identity. Renaming the place's name is a hidden political process of marginalisation. Dinshawji, as a marginalised Parsi character, is well aware of this political process of marginalisation and reacts over the regional politics of Shiv Sena in Maharashtra.

The anger of Dinshawji is a reaction in the marginalised community over the exclusivist politics of Shiv Sena. Such divisive politics is nothing but to polarise the Hindu vote banks in Bombay and elsewhere in India against the minority groups such as Muslims, Christians and Parsis. Rohinton Mistry, through *Such a Long Journey*, already anticipates the growing forces of Hindutva fundamentalism that is going to be a curse for a secular nation like India. To foreground the dormant fear and tension of the Parsi community, Mistry employs Dinshawji as a textual character who becomes the voice of the marginalised community in India against the dominant Hindutva fundamentalism. Initially, Mistry presents him as a person with common weaknesses and follies. His sexual innuendos mask him as a comic character. But once the mask is stripped off from his face, he emerges as a real hero who strongly resists the communal politics of Shiv Sena in Bombay. The issue raised by him is an issue of the survival of the marginalised community in a nation which promises the fundamental rights to its citizen. The violation of this promise in terms of renaming the place's name questions the pluralist spirit of India.

Gramsci, in his “Letter”, 7 Sept., 1931, explains how one dominant social group exercises its power over the entire nation: “State is simply a “Coercive apparatus” but can work with velvet gloves through supposedly civilizing apparatuses by means of which “the hegemony of one social group over the entire nation” is exercised(103).” The renaming of streets in Bombay under the pressure of Shiv Sena, pinpointed by Mistry in “*Such a Long Journey*”, substantiates the Gramsci's notion of State as a ‘Coercive apparatus’. This political practice to appease the majority

against the marginalised is a violation of the Article 25 of fundamental rights under Indian Constitution which ensures the religious and cultural freedom to each community residing in India.

Raphael Lemkin, in his book “Axis Rule in Occupied Europe”, terms this practice of renaming the place a ‘cultural genocide’. The one dominant social group, as Lemkin views, thinks that the cultural destruction of a group is as important as the physical annihilation. He says: “The world represents only so much culture and intellectual vigour as are created by its component national groups. Essentially the idea of a nation signifies constructive cooperation and original contributors, based upon genuine traditions, genuine culture, and well-developed national psychology. The destruction of a nation, therefore, results in the loss of its future contribution to the world....Among the basic features which have marked progress in civilization are the respect for and appreciation of the national characteristics and qualities contributed to world culture by different nations – characteristics and qualities which...are not be measured in terms of national power or wealth.” Dinshawji, in *Such a Long Journey*, also vehemently reacts over the communal intention of Shiv Sena which is trying to blur the cultural and historical contributions of the Parsi community to its nation, and thus relegates to the backdrop of anonymity in the frame of nationalism.

2. Conclusion:

Paul Carter explains, “Spatial history begins not in a particular year, nor in a particular place, but in the act of naming. For by the act of place-naming space is transformed symbolically into a place, that is, a space with a history” (Carter xvii). Consequently, a particular space history is created by the regional forces in the mass in order to strengthen their vote banks, and thus relegating the marginalised to the peripheral structure by erasing their cultural history by means of re-naming the place’s name. In fact, it becomes a political weapon of the regional forces by which they exclude the minority groups from the mainstream of politics. Being cut off from their cultural history, the marginalised group begins feeling a resident of ‘no man’s land’. Dinshawji, in the novel, expresses his concern and worries about the process of political marginalisation of the Parsi community in terms of renaming the Parsi place by Shiv Sena in Bombay. In the essay “The Bombay of Rohinton Mistry: Mapping the cityscape in *A Fine Balance* and *Such a Long Journey*”, Sarbani Mohapatra and Tirtha Pratim Deb quote Louis Althusser’s views mentioned in his essay “Ideology and Ideological State Apparatuses”: “ ‘the easiest way of bringing individuals to subjection in an authoritarian system is by “hailing” them as subjects of that system, that is, by naming them (Althusser 11)’ ” (7). Such practice of re-naming the place in *Such a Long Journey* indicates the growing regional forces in Bombay which is going to operate on unified *Maratha* state, and thus sidelining the dissenting voice of the marginalised group. It is because of such regional and self-seeking political ideology of the Shiv Sena that Uddhav Thackeray in 2012 publically demanded from the Bombay University to withdraw “Such a Long Journey” from the syllabus of B.A.-I English, and the next day the Vice Chancellor of the University withdrew the text from its syllabus. This is how the regional politics is interfering in the intellectual terrain where an author is denied to exercise his literary freedom in a text to illustrate the political reality of the nation.

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Representation of Indian Values and Impact of Globalization on Youth in Chetan Bhagat's novels

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Abstract: *Rapid globalization transformed the world into a small village. People of different cultures, different nations and with different interests are leaving together in the contemporary post truth society. The present Indian society is experiencing innovative ideological conflict between the old generation which is conservative and the young generation which is modern in their outlook. The young generation is experiencing psychological, emotional, and social pressure due to the influence of globalization and modern culture.*

Chetan Bhagat a contemporary renowned Indian writer is attracting the attention of the lover's literature with his new and optimistic approach towards life in his work. He is very creative and realistic writer; in his words he deals with the advancement of life in the modern world and the emotional problems the modern man is facing. The values that one practices in his life determines his emotional, psychological, social, and cultural well-being. Chetan Bhagat in his novels represents the relation between family, social relations, and the problems of the modern society. However, his novels end with positive note because of optimistic attitude towards life. In this era of globalization, the western culture is destroying the ideal Indian value system. The young generation of India are interested in practicing the values and morals which are appealing to them, but they are not examining whether such values are fit in the Indian cultural system.

The objective of this paper is to analyze the relevance of Indian values in the post truth society and the impact of globalization on Indian youth. This paper examines how Chetan Bhagat portrayed the problems of younger generation in his novels and provided solutions to the problems. The literature always promotes the values in the society and constructs the ideal society based on relevant, rational, and eternal in their nature.

Keywords: *Globalization, Moral dilemma, Culture, tradition, post-truth society, Indian values, Cross culture, Westernize.*

India has a great culture. Indian society is the place where people from various cultures, religions and social backgrounds live together. In the aftermath of globalization, Indian society experienced unprecedented changes in all walks of life: Indian education standards reached the international levels, the advent of multinational companies into Indian market created plenty of opportunities for young generation. The globalization made India the land of destination for many people and organizations. People from various cultures nations and religions continued living together.

The multiculturalism, western influence and the impact of globalization led to degradation of Indian values system. The present young generation is showing a keen interest in the western way of life like pub-culture, dating and emphasis on individuality. They are considering Indian values

system as obsolete and adopting the alien culture which doesn't suit to the Indian traditional way of life. Thus, the cultural conflict, strained family relations and disintegration of family relations became burning issues in the contemporary Indian society.

Modernism was a time when authors deliberately broke away from previous styles of writing, especially in prose fiction and poetry. It is a 21st-century movement that originates in Europe and North America throughout the late 19th and early 20th centuries. Writers today want to break from tradition and seek a new sensibility, rather than reflect society as it is. With the onset of the First World War, societal conventions were challenged, and people began to doubt their own capacity for rationality. Many modern writers were significantly impacted by the theories of Sigmund Freud and Karl Marx, as well as by their ideologies.

In India, the age of modernity is the twenty-first century. For better or for worse, it is the age of science and technology, and it has delivered many positive aspects to India's urban sector. Urban India has benefitted greatly from the globalization. A superior public transportation facility, medical facility, door-to-door world class education, world class production and manufacturing facilities have been created because of it. Such significant developments have given many new work alternatives and higher incomes, as well as greater living standards. Most definitely, globalization has given India a lot of advantages, but it has also caused numerous challenges in urban Indian society, especially for the middle class.

Urban Indian society has been touched by globalization to a significant degree. People's behavioral and cognitive pattern have been impacted by this. Globalization has brought westernization and improved standard of living, as well as language, clothes, and dietary habits. The impact of globalization is currently a significant force in the societies in which it is believed to be dominating. The old market has been displaced by the mall culture. People got brand conscious with time. Affordable luxury goods such as clothing and footwear, global branded fast-food chains, and many more items found in daily life have seized an incredible market share. Culture has a large role in parties such as business parties, DJ parties, cat parties, and many other types of celebrations. Dealing with the new conditions that result from the constant change in the urban landscape also brings forth many antisocial behaviors, such as smoking, prostitution, alcohol consumption, gambling, and crimes of many kinds. The revolution in technology in India has caused such a radical change that in the process, all the benefits and drawbacks of Western society were adopted. These have resulted in the birth of a new India where Western culture and values are rapidly gaining ground in the lives of the general population.

Chetan Bhagat, one of the contemporary Indian writers portrays the true picture of urban India. His novels deal with the stories of Indian youth. His writings beautifully lampoon how modernization has damaged India's traditional value system.

Chetan Bhagat's writings highlight the intimate link between Indians and the alluring western principles that are relatively absent in their surroundings. Rather than holding values such as love, respect, and kindness, alternative vices such as greed, narcissism, and psychopathy have replaced them. The traditional ideal Indian value system has disintegrated because of globalization and westernization. The unique characteristics of Indian society contrast greatly with traditional Western methods of life, which appeal to the people of India. In India, people give equal emphasis to concepts of marriage as a sacred union, joint family, respecting and obeying elders.

Chetan Bhagat in his novel '*Five Point Someone*', depicted how the westernization is disintegrating even the nuclear families of Indian society. In this novel, the absence of oneness is very evident in the Hari family. Hari's father is not affectionate either with his son or wife. He strongly believed that the one who is submissive to his elders or superiors only succeeds in life. There was no freedom or entertainment at Hari's home due to his father's conventional attitude. The authoritarian attitude of his father had a powerful impression on his wife, who had stayed quiet for several days. He always told Hari to refrain from replying with the phrase, "Answer your superiors and you will be severely punished". Each member of Hari's family seemed to live their lives fully separated from one another. Family values, which make family members happy and content, are all destroyed. Hari's relationship with Neha violates the strict social norms of India.

Thinking of themselves as being modern and open-minded, they engage in numerous criminal actions. The love between Hari and Neha embodies the strength of passion. The decision about disco causes them to be disgusted with the happenings on campus. They couldn't bare their physical separation. He recognizes that the name of Neha prevents him from getting any rest. He claims that the thoughts of Neha are not allowing him to sleep or to engage in any other work. His thoughts and deeds are filled with Neha. He is frank with Neha and is happy to be with her.

Alok's parents neglect their duties towards him in favor of a more modern lifestyle. They are typically businesspeople that spend most of their time away from home. Thus, their only son, Alok has been alienated since childhood and neglected. Ryan does not have any emotional connection with his parents, and he does not seek any kind of affection from them. He just requires them for financial support for the time being.

It is an excellent example of how the novelist has shown the entire family living under one roof while still presenting each member with an individual space of their own. This family's relationship is built on the foundation of love, affection, care, and kindness, but the family's relations are invisible to the naked eye. As the head of the family, Professor Cherion leaves very little room for his family. Because of this, Samir, the son of Professor, takes his own life. The family is devastated. Neha, on the other hand, exploits her family by cheating on her boyfriend Hari with whom she has a strong romantic relationship. This reflects her frustration in life. She does not accept the limits life places on her, and instead, she is focused on living life where individuals have complete freedom to achieve their objectives and ambitions. While she is instructed not to speak with any IITian, she pays little attention to the instructions provided to her and neglects to engage in her goals and interests. She leaves no stone unturned, refusing to be bound by the social and moral restraints of the patriarchal society. A desire to have someone with whom she may experience life's joys and wonders brings her together with Hari. The claim is that she consistently violates all of the core Indian family values.

All the main characters on '*One Night at the Call Center*' have a broken relationship in their family, causing their personal and professional lives to be significantly damaged. The father is a problem for Vroom since he leaves his wife and son and works closely with his administrative assistant. Vroom's dad had left his wife two years ago and preferred to continue his relationship with his secretary.

Another great example of a split family is the case of Radhika and her husband Anuj. Radhika was originally faithful and dedicated to her family, but Anuj betrayed her when he began an extra-marital affair with a woman named Payal, who he said was a progressive modern woman. Radhika comes from a wealthy family, and she leaves her father's house to stay in with her middle-class boyfriend. Instead of compromising many in the traditional family of Anuj, she receives her husband's betrayal. Frustrated by her husband, she decides to divorce.

Thirdly, the family of Military person who once lived with his married son and his kid. His son was disciplined like him, but his daughter-in-law and grandson were under the influence of western culture. The conflict between tradition and modernity began to break out in the family. He can't stand the attitude of his daughter-in-law so he moves out of his son's house and takes a work in a call center, where he must use his military skills every day to make ends meet. Priyanka's relationship with her mother shares many of the same concerns. She avoids the unnecessary disputes in her relationship with her mother, thus the better option is to avoid bringing it up. Her mother has always preferred to have decision-making control in her hands. Her daughter is not allowed to choose her own husband. Family members deal with a lot of misunderstanding because of this. Esha is an example of a relationship that is strained with her family. In the hope of becoming a model, she travels from Chandigarh to Delhi neglecting her parents' warnings. In order to attain her fantasy, she maintains her body and attitude. But she is utterly disrespected by others. Even if it means sleeping with a fashion designer for one night, she still puts her hopes in this person. Even promising her chastity was no use in getting this contract. He deceives her by telling her that she will not be able to obtain the contract because of her low stature. Her conscience often nags her. Whenever the guilty conscience hurts her, she incises her flesh with a razor-sharp blade.

To atone for her wrongdoing, she wishes to subject herself to punishment. Shristi depicts the evil side of the young Indian woman chasing her career in the twenty-first century. Today's youth is, unfortunately, in the position of having to compromise.

In '*2 States: The story of my marriage*', Krish's family has suffered due to their relationships failing. Because his father was previously in the military, Krish's family members are expected to act in a disciplined manner. He usually gets into confrontations with his wife and uses offensive language towards her. His family management is not in accordance with his son, Krish. Krish was embarrassed by the cruelty his father displayed against his mother, and so on one occasion, he stepped in to separate his father from her. As a result of the scuffle, his father ends up being hit. Making a confession in front of Ananya is part of his penance:

"So, tell me, what did you do? And what is with the tilak on your forehead?"

"I hit my father."

"What?"

"A long time ago. Remember, how I would always avoid talking about my father in campus?"

"Yes, I never pushed after that," she said. "But what are you saying?" I repeated the story of that night.

She looked at me, awestruck.

"Oh dear, I didn't know your parents were like this." (170)

After that, he stopped talking to his father since he carries the guilt from having hurt his father. He's miserable all the time till he can seek consolation with Ananya.

Globalization has a huge influence on the relationship between Krish and Ananya. With such things as this, they try to rebel against Indian values. Ananya's stance with regard to sex is an excellent illustration of modern teenage attitudes. Because she loves Krish, she's not afraid to share her room with him. Even though she takes the first step and starts the process of lovemaking, she's startled as she Krish frozen. Ananya is more extroverted in regard to speaking to Krish about things that he could not have anticipated. She likes having sex with Krish without feeling or behaving as if anything extraordinary had happened. She says:

"This is my first time", she said after we did it and pointed to her mother's picture on the wall.

"And if she finds out, she will flip."

"We should cover these pictures when we do it. They freak me out," I said, scanning her family members.

She laughed. "Was this your first time?"

"I'd rather not talk about it," I said.

"Did you have a girlfriend in IIT?" she sat up to wear her top. I kept quiet.

"Did you have a sex with a guy?" Ananya asked eyebrows up.

"No," I screamed and sat up. "Are you stupid? You, of all people, are asking me if I am gay." (26)

'*The Three Mistakes of My Life*' shows how the ugly life of Ish and his family. Ish's father regularly scolds him for not doing what he tells him to do, both at home and in day-to-day activities. Ish believes on his own path, even if he has ignored his father's advice, which they have found themselves in an endless dilemma in the family. Govind's family has a fractured relation. After his father has an adulterous affair, he leaves them. He does not properly take care of his family. Because of this, Govind can't help but feel despondent when he sees the inconsistency in his father's thoughts.

The relationship between Vidya and Govind in the book is very disturbing. After following her own aspirations, Vidya is more defiant in her personality. As far as she is concerned, studies are a complete waste of time. Govind occasionally spends time in the evening teaching Vidya, but she shows no interest in her academics whatsoever. It has been observed that Govind was initially drawn to Vidya. It's difficult for Govind to initiate conversation, but she is not afraid to offer him an opportunity. She decides to lose her virginity on her birthday, even though that's something she claims she wants to wait for. Besides, she has Govind, who was her brother's best friend, as her

tutor. She says that she is thankful for God making her an adult, because losing her virginity made her feel so great. She comments, "Well, this is rather cool: I've grown up and no longer am a virgin, so it's great." It is good to be thankful" (201). Her deplorable behavior reveals her lack of Indian moral standards. The customs of his family are broken by Omi, too. He is a Brahmin lad, who is the son of a priest who works at a temple. Although he is usually required to carry out the ceremonies of the temple, he has little interest in religious concerns. He appreciates every bit of life, and in addition to that, he takes pleasure in wine, in movies, and from wanting attractive women.

In '*Half Girlfriend*', Riya is from a wealthy upper-class family, where no one is happy in the house. The family as a whole feels detached, and no visible evidence of affection or caring is apparent in anyone. Riya is isolated in boarding school and doesn't feel as a part of the family. She has ambitions and dreams that her family sets for her, but she has her own goals and plans as well. Her marriage with a man she does not want to marry is only going to last for a short period of time.

The value system in India has been drastically affected by globalization and westernization. Indians do not follow traditional lifestyles anymore. They value western culture a lot. The ideals and conventions of other civilizations are useful, but they are not suited to Indian society. People in contemporary India have often turned their backs on morals and values because it has become the accepted way of life. Moral compromises are necessary for people in India to attain their objectives. Chetan Bhagat correctly showed the transition in his books and rightly in depicting this trend.

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A study on the impact of social media in achieving gender equality

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Abstract : *Women over time have always aspired and longed for the freedom of Equality, to be positioned on an equal pedestal, and to have equal opportunity to prove themselves. This gender equality revolution is gaining momentum all across the globe. The emergence of social media has served a crucial role in providing access to women with a platform or a digital space to articulate their opinions, voice their issues, and strive for their equal rights.*

This study aims to analyze how social media contributes to or tends to play a key role in gender equality, whether it helps to raise public and mainstream medias' awareness regarding women-centric problems and its efficiency in promoting gender equality both online as well as offline. This study will evaluate and explore how women all over the world are utilizing social media networking sites to amplify their message.

Key words: *Gender equality, Social media, Equality of women, communication, Metoo movement.*

1. Introduction:

Communication is a form of expression that enables us to understand or exchange or transmit our messages, opinions, beliefs, emotions, concerns, creativity, ideas, and insights. It is a component that is pre-installed or persists instinctively in each and every human being to demonstrate his or her presence either through verbal or nonverbal language.

The advent of the internet comprising social media has radically modified the way people connect and communicate all around the globe.

The integration and utilization of web-based and smartphone technology to transform communication into a participatory discussion and engagement are referred to as social media. Online newspapers and magazines, Web forums, blogging/vlogging, microblogging, wikis, podcasting, images or photos, video, reviewing, and social bookmarking are all examples of social media content. Discussions, communities, interacting with the audiences, and forming and fostering interactions are all important aspects of social media. It's more than just a news outlet or a promotional and advertising tool.

The world, while in the midst of social media evolution and uprising, it's no surprise that virtual media spaces such as Twitter, Facebook, Youtube, Wikipedia, Instagram, and many more are widely and frequently used for the purpose of communication. This type of communication could be done with a single individual or with a cluster of others. Several users, notable teenagers, are now glued to various social media platforms in order to stay in touch with their peers and social engagement. There are both benefits and drawbacks to utilizing social media. Among the foremost significant aspects is the online exchange of ideas and information among various groups

of individuals, as well as the expression of their own opinions and concerns. It impacts and alters each person in their own unique way.

Social media platforms have emerged as the ultimate tool for business and public use alike since their creation. With a widespread influence over the urban and the rural areas alike, communication over social media has taken the place of forums, public recreational discussions, and many such aspects. Social media platforms have facilitated communication successfully than ever before.

But at the same time, there is indeed a divide between men and women in our social structure. Women are often required to occupy a small room, and gender inequality has always been a critical issue practically anywhere, particularly in patriarchal societies. Women are often at risk of different problems, whether they are in the actual world or in a virtual space.

Society often appears to be unable to comprehend the physical and emotional state of women who are subjected to such violence. The indicators of Gender equality in social media measures literacy, wellbeing, and financial opportunities

Cyberbullying is an evident offense not only in India but in most parts of the world with an efficient law system, so privacy settings on social media sites have become very common amongst females. Women have found safety in private settings on social media platforms to divert unwanted and unnecessary scrutiny. It may have enabled most women to access social networking sites, but it also represents the difficulties of the actual society that alternative media allots. The settings offered by social media, on the other hand, are universal, but their utilization varies by gender. The forum where individuals choose to socialize in cyberspace is known as social media sites. For instance, A close examination of the profiles of social networking sites such as Instagram or Facebook reveals that the majority of men have public profiles, while the reverse happens for girls. Women as well have similar fears in the online world as they do in the real world. They are skeptical about the safety and other problems affecting women, such as the fact that they are given fewer resources than men in job opportunities or any such. As a result, whether or not women are empowered remains a significant concern. However, with the emergence of social media, it seems that the situation is slowly but steadily shifting today.

Gender equality, in general, implies that men and women, as well as girls and boys, have equal opportunities, rights and responsibilities, and prospects. Equality among both genders emphasizes that both men's and women's views, demands, and goals, and aspirations are considered into account, acknowledging and respecting the uniqueness of diverse categories of women and men. Gender equality is achieved when individuals of all genders in a nation are encouraged to share equal duties, possess equal treatment, and have Equality of opportunity.

The idea of gender equality for women provides an ultimate potency to women all over the world, not only to curb discrimination, oppression, and violence against their kind but also to empower them to undertake life-changing decisions, unconventional choices by stimulating a huge amount of confidence which assist them in taking charge of their life and freeing themselves from the archaic chains of patriarchy and years of repression.

Social Media can play as one of the important platforms where women can express their opinions and make important decisions. It is transforming into a forum for the social and economic empowerment of women. Women now have gained a new platform to express themselves in every aspect.

Social media has been depicted to be an effective tool for presenting women's rights problems to a broader audience, mobilizing movements on the streets of cities worldwide, and influencing authorities to increase their obligations and efforts to gender equality. This cyberspace gives them strength by separating women from the actual world, where they would deal with real-world problems such as pestering, teasing, assault, abuse, and harassment.

1.1 Textual Resources :

Role of media in accelerating women empowerment

Ananta Narayana, Tauffiqu Ahamad

According to the researcher and the findings, media plays a critical role in accelerating women's empowerment, which contributes to economic Equality among them. The media plays a critical role in accelerating women's empowerment, which also contributes to economic empowerment and Equality among them. The mass media, including social media, are effective and reasonable approaches to enhance their opportunities of success and proceed to reach out to women in many areas of economics and further than that, whilst still offering good aspects and examples for economic empowerment and upliftment for young women. It also suggests that the mass media has often unconsciously shaped, influenced, and impacted society's thought processes and behavioral patterns. Through the introduction of media campaigns with such concepts, the mass media could perhaps make a significant contribution to the implementation of the idea of gender equality. Whenever individuals see in the media that men and women could perhaps address the issue and surmount their differences, they will be able to implement it in their daily lives.

Women Empowerment: A Study of Media and its Role in Empowerment of Afghan's Women

Mostafa Hassanzadeh

According to the researcher and the findings, The media's portrayal of women and its effect on women's actions, attitudes, and behavior and the place in society has piqued the interest of media and social science researchers alike, which also has been a matter of concern for a long time.

The study found that the function and responsibilities that news media have depicted to the audience have an impact on public understanding of a woman in that society because media determines what information the people can get, see, read and listen to. According to the study, media depictions of women can influence women's attitudes and perceptions, as well as their place in society.

Social Media as a Gateway for Accelerating Women Empowerment

Dr. S. Kadeswaran, Ms. D. Brindha ,Dr. R. Jayaseelan

According to this study, the researchers studied the opinions of women on social media use and the impact of social media on their empowerment. Individuals use online forums to express themselves, exchange information, and give an opinion about almost everything. Women who have exposure to these virtual platforms have equivalent opportunities. As part of the digital media era's knowledge society, social media plays a significant role in women's advancement by providing information/education, support, and guidance that connects women users with tools for creating effective decisions from anywhere to everywhere that would alternatively be impossible.

Rethinking Cyberfeminism(s): Race, Gender, and Embodiment

Jessie Daniels

According to this study, Cyberfeminism isn't a specific ideology or a feminism movement with a defined political purpose. Instead, "cyberfeminism" contributes to a wide variety of ideas, discussions, and behaviors regarding the relationships among gender and virtual community, so using the plural "cyberfeminism" is probably more appropriate.

As per the reports' findings, it says that On a worldwide scale, it is apparent that people in developed countries are more probable to possess computers that have access to the web than people in developing countries. The fundamental fact of the global political system is that women continue to be the disadvantaged members of society; the digital revolution has had little impact on this.

Cyberfeminism Role of Social Media in Gender Equality and Women Empowerment

Gayatri Rai

According to this study, Cyberfeminism represents a powerful study of cyberculture analysis and concepts that sought to create a perspective beyond physical and mental concerns and to concentrate on aspects of self-identity and social structural community. Cyberfeminism looks at how people interact via the web and how this can lead to gender inequality. Cyberfeminism relates to cybernetic feminism, which would be described as feminist practices that involve the effect in cyberspace or using emerging technologies.

The researcher delves into the wider dimensions of interactions in social media cyberfeminism. Feminists utilize social media for contact, knowledge sharing, transmitting, or the exchange and interaction to connect with other feminists and viewers, as well as to reach other netizens.

2. Significance of the study:-

For a long period of time, women have struggled to acquire acceptability in society and equal access to resources and opportunities. Women also had to deal with both internal and external challenges in their daily life. In addition to these hurdles, women faced psychological concerns too. Because of social media, women today may easily avail information and interact with others. They can also articulate themselves and express their thoughts or opinions at the same time. This study examines women's perceptions of social media and whether these sites have proven to be useful or raise concerns linked to gender equality and provide them with the safe virtual space as it is in need of the hour.

3. Objectives of Research:

This study is aimed to achieve the following objectives:

- Evaluate the impact of social media in achieving gender equality.
- To identify the role of social media if it provides a platform to improve or degrade women's representation.

4. Research Method:

- The research was carried out by using a combination of qualitative and quantitative methods, i.e., mixed methodology.
- Under this method, an online survey was conducted where 70 samples were distributed all over India as google forms in the form of questionnaires including both open-ended and closed-ended questions, which were further evaluated.
- Based on the above study, the conclusion of the research will be drawn.

Sample Selection- Stratified

The sample design of the questionnaire for the analysis was not restricted to any particular population, where the participants were above the age of 15 years old. There were 62 respondents on this online survey, out of which 34 were women, and 27 were men, and one who identified themselves as gender diverse. While 2 respondents were from outside India, the rest of the respondents were from different parts of India. The Snowball sampling method was used for the research analysis.

5. Major Findings:

- The majority of the respondents were female (54.8%)
- The majority of the respondents belong to the students' category (62.9%)
- The majority of the respondents who comprise (61.3%) of the entire participants use social media very frequently.

- 66% of the respondents prefer to use Instagram out of all the other social media applications.
- The majority of the respondents (51.6%) use social media for 3-6 hours.
- The majority of the respondents (50%) feel that social media has a neutral impact on their daily life.
- The majority of the respondents, i.e., 51.6%, have had a positive impact on effective communication through social media.
- The majority of the respondents (64.5%) use social media for the purpose of entertainment and fun.
- When asked if social media can be misused, which can lead to dangerous consequences, the majority of the respondents (61.3%) strongly agreed to it.
- The majority of the respondents (48.4%) are very familiar with the concept of social media empowering women in the present times.
- The majority of them, i.e., (43.5%), disagree with the statement, "Social media provided more opportunities for gender equality."
- The majority of the respondents (54.8%) agreed with the statement that social media had been used in a broad way to create awareness about gender inequality issues.
- When asked if gender inequality exists in online platforms as well, the majority (51.6%) said Yes.
- When asked if social media helps in the improvement of women's lives, the majority of the respondents (48.4%) said Yes.
- When asked if social media plays an important role in supporting the political and economic empowerment of women, the majority of the respondents (54.8%) agreed to it.
- The majority of the respondents (33.9%) agree to the statement - "Women without the internet would be deprived of their opportunities to put across their opinions on a global stage."
- The women's rights movements have greatly benefited from developments of social media applications; the majority of the respondents (45.2%) have agreed to the mentioned statement.
- The majority of (43.5%) of the respondents are very familiar with the concept of The Metoo Movement.
- majority of the respondents, i.e. (55.7%) agreed to the statement, "Metoo movement - the women's rights campaigns on social media have been instrumental in bringing about positive changes in women's lives."
- Out of 62 participants, 25 of them chose to give the answers in the questionnaire to the question, "Name one social media campaign, according to you, which played an important role in promoting women's empowerment." The most common answer was the #Metoo movement which hence proved to be one of the popular social media campaigns among the participants.
- In order to enhance the social inclusion of women in the field of social media, the majority of the respondents suggested that more awareness should be created about the platforms, as well as increased security to be provided to women.
- The changes to be incorporated according to the participants in social media platforms to empower women in a better manner
- Cyber security is to be enhanced; fact-checking should be done about various issues related to the concern, including the filtering of abusive messages is to be incorporated.

6. Conclusion:

This research was conducted with the purpose of evaluating the impact of social media on the race of gender equality. Similar to a coin having two sides, there are negative aspects of these campaigns, but the positive aspect seems brighter with most unheard voices being heard.

According to the survey conducted during this research, the majority of youth spend an ample amount of time on social media platforms such as Instagram, having both yin and yang effects. The anonymous factor even helps those women who are hesitant to speak about their experiences in the real world and hence choose to express it on digital platforms.

Hence on the better aspect of using social media, it can be seen as a safe virtual space where women get to raise their voices on such platforms, and hence this amplifies the process of highlighting the issues related to gender equality as a result creating awareness about it. Social media being a powerful tool in these modern times, can also be an effective medium to eradicate the traditional barrier of women's voices going unheard, which was also agreed upon by the respondents in the questionnaire. This being one of the objectives of the research paper hence was achieved.

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Decoding Gender Representation in the Instagram Content of Milk Makeup and MAC Cosmetics

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Abstract: *There has been a global trend in recent years towards more inclusivity in the world of cosmetics and beauty. There is a growing demand for brands that are inclusive of all races, genders, and age groups. While most makeup brands in India haven't adapted to these trends, some international makeup brands have distinguished themselves from others by making representation a key element of their brand identities.*

This paper focuses on the representation of different genders in the content posted on the Instagram accounts of two such brands — Milk Makeup and MAC Cosmetics. This study employs content analysis of the Instagram posts of both brands over a four-month time frame. The key objectives are to analyze the content based on the study's coding categories and understand the extent to which each brand's content represents diverse genders. This study could contribute to our understanding of the scope of diversity in the advertising and marketing of cosmetics.

Keywords: *Gender representation, cosmetics, social media, marketing communication, Instagram, LGBTQ+*

1. Introduction:

Cosmetics are a tool or indicator of gender, which plays a role in the construction of peoples' gender identities, with the use of it commonly associated with women. (Butler, 2002/2007). The growing popularity of cosmetics brands, especially skincare brands (eg. The Ordinary, Minimalist) indicates that this association of cosmetics with femininity is lessening, with more room for people with diverse gender identities to incorporate the use of such products into their own gender expression. The representation of people with different gender identities as well as people from underserved demographics like the LGBTQ+ community in the beauty sphere is growing more common, especially on online platforms such as Instagram, which is now the most popular platform for beauty-related content. (Tankovska, n.d.)

1.1. Research Gap and Purpose of the Study

Gender studies, advertising and media effects are topics that have been studied in great detail in the past. However, there is a lack of research done on topics where gender studies, advertising and media effects overlap. This makes it hard to determine how gender representation, specifically in the context of beauty and social media, can be connected to existing theories on media effects and social psychology.

The objective of this research project is to study how gender representation in social media content can vary between two popular cosmetics brands—Milk Makeup and MAC Cosmetics.

2. Review of Literature :

The concept of gender being socially constructed by the “performance” or “doing” of gender (Butler, 2002) allows for a broader understanding of gender, beyond the commonly accepted binary view of gender, i.e. man and woman. A person’s gender identity is validated and reinforced by performing it in a socially acceptable way through their appearance, speech, and behaviour (Butler, 1993). Gender is influenced by biology and social constructs (Fausto-Sterling, 2000), as is evidenced by the experiences of intersex individuals. This dynamic of social and biological factors means that a person’s gender identity is nuanced with room for nonconformity in gender identity and expression (Smith and Smith, 2016). While gender itself is fluid, a person’s gender expression doesn’t have to hinge on their gender identity (Barnes, 2017).

The usage of makeup and cosmetics can be tied to a person’s gender identity, as their “extended self” (Belk, 1988). Such items can be used to create a desirable self-presentation, which is why the purchase of cosmetics plays a role in the performance of gender (Belk, 1988; Kates, 1998; Ruvio & Belk, 2013). The prevalent association of cosmetics with femininity, however, means that they are mostly used by female consumers, with male consumers more likely to reject brands/products they see as feminine (Hämäläinen, 2019) and masculine gender identity (Fugate & Phillips, 2010). The desire to be seen as attractive is more universal, however, with makeup being associated with gaining the admiration of others (DeBelen, 2016) which would explain the rise of gender-neutral marketing of cosmetics. This trend is also connected to the hybridization of gender constructs, especially on social media (Hjort and Komulainen, 2017), as well as the rise of men in the world of makeup and the growing popularity of social influencers posting beauty-related content online (Forbes, 2016). People are more receptive to influencers since they can relate to their less idealized images and more desired messages (Worseley, 2015).

The representation of diverse genders, as well as the prevalent messages in cosmetics marketing, is worth examining due to how they affect the people observing them. Very often, individuals learn new things by observing other people’s behaviour and carrying out those learned behaviours (Bandura, 1976), and it is by this process that individuals learn gender identification. People learn behaviours not just from immediate surroundings, but also from media modelling (Bandura, 2017). Online beauty-related communities are more likely to purchase from and support brands based on modelling seen online. The modelling can be amplified/aided by the formation of parasocial relationships with influencers whose content consumers interact with (Horton and Wohl, 1956) which is why influencer marketing is popular in the beauty sphere.

To understand how these concepts connect and impact people, it’s worth noting that social change (in this case related to gender representation) is aided by consumers building familiarity with abstract concepts like gender. The creation of commonly accepted social representations of “gender” (Moscovici, 1961) makes it possible for gender non-conforming individuals to influence the majority into being more accepting of fluid gender identities and expressions. This influence of the minority over the majority happens over time (Moscovici, 1969); in the context of gender, the acceptance of diverse gender identities by cisgender people is made possible by bringing them to the public view via social media.

3. Research Methodology:

3.1. Sampling Design

The sample is restricted to content posted on the MAC Cosmetics and Milk Makeup Instagram accounts between February 1, 2021, and May 31, 2021. The posts were compiled into a list, organized by date from newest to oldest. Only posts featuring one or more persons were included for sampling. Posts featuring only products or other objects were disqualified from the sample, with the exception of ‘product only’ posts sourced from content creators on Instagram.

Once the posts were compiled, 100 posts from each brand were selected through simple random sampling. The sample was generated using an online random sampling website (www.randomizer.org).

3.2. Research Method

This study employed the qualitative research method of content analysis. The content from both brands' Instagram pages was analyzed according to four categories pertaining to gender representation: Female, Male, Non-Binary, and Unknown. The unit for analysis is the frequency of each gender's representation in the posts. Every appearance of a person in the Instagram posts was considered as one occurrence for its respective category.

The categorisation of the individuals appearing in each post by gender was done by noting the gender pronouns used by featured content creators, models, and makeup artists on their Instagram pages or other official websites. The pronouns used to refer to the individuals by the official Milk Makeup and MAC Cosmetics accounts in their posts, as well as the pronouns used by other creators referencing the individuals in tagged Instagram posts, were considered in cases where the individual did not specify their gender or their pronouns on their personal accounts.

The genders of the individuals, based on the pronouns they use, are determined as follows: Individuals using She/her/hers pronouns were coded as Female.

Individuals using He/him/his pronouns were coded as Male.

Individuals using They/them/their. xe/xem/xeir, and ze/hir/hirs pronouns were coded as Non-binary.

Individuals whose pronouns could not be verified were coded as Unknown.

Posts were only considered for analysis if they featured one or more individuals. This includes original content from the brands that feature individuals (advertisements, promotional content, product demos, photos, videos) as well as content reposted from other accounts on Instagram. Partial appearances of individuals in product demos or swatches were considered only if the posts are reposted content from a content creator whose gender can be ascertained.

4. Data Analysis

4.1. Tabulation of the Data Collected from Milk Makeup & MAC Cosmetics

1. Gender of the individuals in the Instagram posts by Milk Makeup

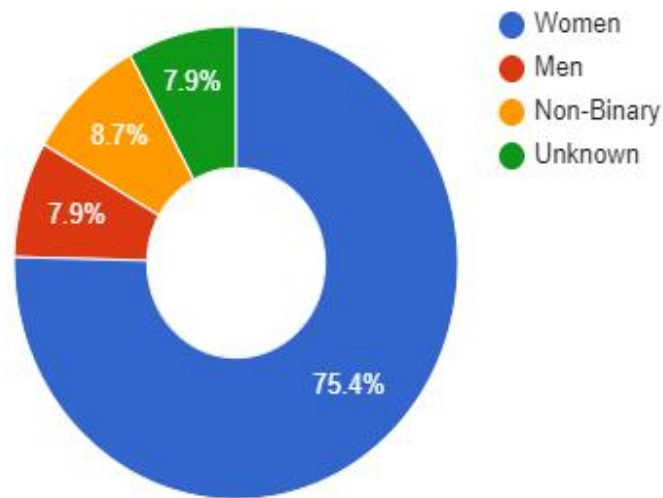
TABLE 1.

Gender Category	Frequency	Percentage
Women	95	75.39%
Men	10	7.93%
Non-Binary	11	8.73%
Unknown	10	7.93%
Total	126	100%

*Figures may not add up to 100% due to rounding.

FIGURE 1.

Gender Representation in Milk Makeup Instagram Posts



2. Gender of the individuals in the Instagram posts by MAC Cosmetics

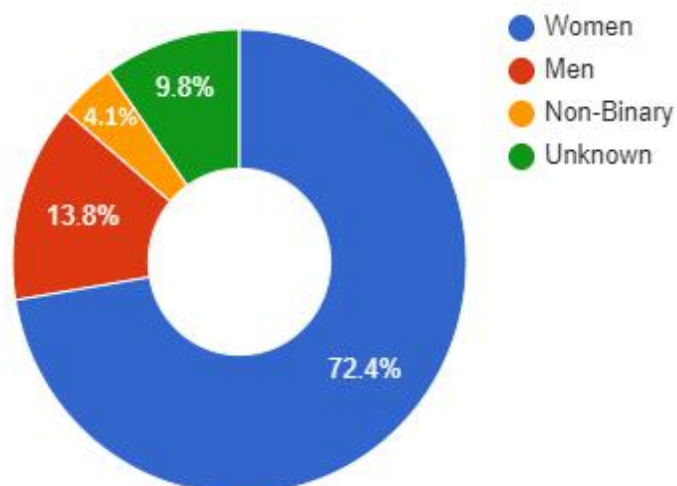
TABLE 2.

Gender Category	Frequency	Percentage
Women	89	72.4%
Men	17	13.82%
Non-Binary	5	4.06%
Unknown	12	9.75%
Total	123	100%

*Figures may not add up to 100% due to rounding.

FIGURE 2.

Gender Representation in MAC Cosmetics Instagram Posts



4.2. Research Findings and Data Analysis

As per the data collected for this study, the vast majority of people featured in the two brands' posts are women. The percentage of individuals whose genders remain unknown will not be examined closely, since there is not enough data to draw any meaningful conclusions.

Men and non-binary people appear to comprise a small fraction of the population. There is also a distinction in the representation ratio between men and non-binary people between the two brands. The sampled posts from Milk Makeup featured more non-binary people than men, whereas the posts from MAC Cosmetics featured more men than non-binary people.

Most of the posts from Milk Makeup featuring reposted content from other content creators on Instagram included: descriptions of the products used, promoting Milk Makeup products used by influencers, and the Instagram handle of the person whose content was reposted by Milk Makeup. Besides the handle, the caption would include the person's pronouns in brackets.

MAC Cosmetics did not state or feature the pronouns of the person in reposted content. Some posts did use gendered pronouns when referring to the Instagram content creators featured in the posts, verbally acknowledging the gender of a given individual was not a practice followed by MAC Cosmetics.

5. CONCLUSION

One explanation for the different ratios of genders in the Milk Makeup and MAC Cosmetics posts could be that the percentage of each gender represented in this study reflects, to some extent, the real-life gender representation among the consumers of each brand. Based on cosmetics advertisements on new media from popular brands, it is seen that the beauty industry, particularly the makeup industry, caters predominantly to women. The practice of using cosmetics and makeup is still perceived as feminine or "female" by many people, which leads to makeup-related advertising mostly featuring women.

An alternate explanation could be that makeup brands that have more diverse gender representation in their content and ads are actually indicative of future trends where diversity and inclusivity are treated as the norm.

With reference to Moscovici's (2000) social representations theory, the social media marketing/content from MAC Cosmetics and Milk Makeup can be seen as an exercise in objectification. The fluid concept of gender identity and gender expression is anchored in reality once these ideas have been translated into gender-inclusive content shared through social media.

Vast amounts of knowledge about human cultures and values, perspectives, and behaviour patterns are actually learned through the arena of mass media (Bandura, 2001). This means that more people can learn to accept inclusivity simply by observing how popular brands or people practice that idea of diverse gender representation.

The large volume of posts and content generated by Milk Makeup and MAC Cosmetics for their Instagram page alone can affect people's mindsets subconsciously through mere exposure (Zajonc 1968). By regularly posting content featuring people with different gender identities and showcasing different gender expressions, the two brands could make their audiences more inclined to accept diversity. The familiarity principle (Moscovici, 1969) would be one way through which the cisgender, gender-conforming majority can begin to accept the views and lived experiences of individuals with gender non-conforming expressions and identities.

Further research of a few more brands based in other countries and replicating this study over a longer period of time, such as one year, would provide more intersectional and diverse data. Including a quantitative approach by administering questionnaires to makeup consumers could help gauge the cause-effect relationship between gender representation and consumer behaviour as well.

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Scientific Research Association and 'Research Culture Society'.

**A New Wave in Film Making Style (experimental films): A brief
study of Kannada Film Industry**

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Abstract: *Famously known as Sandalwood, the Kannada Film Industry has seen a consistent growth in the cinema world from many decades. Hundreds of actors, producers and directors have put together voluminous efforts to present worthy films to the audience. As years passed, the content of films and film making style in this industry witnessed many changes due to the arrival of budding actors and directors. This has given birth to the showcase of variety of new conceptual and experimental films in the recent decades. Some good examples of these films can be 'U-Turn', 'Lucia' directed by Indian Film Director Pawan Kumar. The main question lies in whether these films have caught the eyes of audience and were these conceptual and experimental films able to bewitch them? Though it is important to study these films, it is also useful to uncover the future scope of this vast industry. This research paper is going to study the new ideas and concepts put forth in some of the Kannada films and areas/genres which can be explored in the forthcoming future.*

Key words: *Sandalwood, Kannada Film Industry, Experimental films, new ideas and concepts, Audience view, Areas/genres to explore, Scope, Pawan Kumar, Direction*

1. Introduction:

History Of Sandalwood/Kannada Film Industry

The Kannada Film Industry was not well equipped to provide good films to the viewers/audience before independence. Gubbi Veeranna (Indian theatrical artist/director) paved the way for this sector. He founded the Gubbi Sree Channabasaveshwara Nataka Company, which was instrumental in the promotion of Kannada theatre. He has also constructed several theatres located in Bengaluru, Tumkur, Tiptur, etc. This industry is said to have struggled majorly from 1929 – 34. It slowly started recovering due to efforts of Kannada writers, film makers and also great support from local audience. One of the important persons who has contributed heavily to this industry is S. R. Puttanna Kanagal, who was an Indian filmmaker famously known for his work in Kannada Cinema Industry. He is also considered as the one of the most influential filmmakers in India. His first work as a Kannada director was Bellimoda which was a great commercial and critical success. He has directed many masterpiece, megahit films like Gejjepooje, Sharapanjara, Naagarahaavu, etc. He is said to have provided platforms to many famous film personalities like Dr. Vishnuvardhan, Rajnikanth, Kalpana, Leelavathi, Jai Jagadish, Ambarish, etc. to portray their talents. Puttanna was considered and known as the pioneer in picturing songs. He was renowned for effectively using freeze shots and negative images to level up the

introspective images in important key scenes. He was the first director of the Kannada Film Directors Association. Post Independence, many renowned movies were released in Sandalwood. Some of them were 'Mahakavi Kalidasa', produced by Honnappa Bhagavathar in 1954, 'Geetanjali' and 'Bhakta Ramadasa' produced by R. M. Veerabhadraiah in 1948, 'Bhakta Kanakadasa', 'School Master', etc. It was during this time that the famous Indian actor and playback singer Dr. Rajkumar entered Sandalwood with his debut movie "Bedara Kannappa" as a lead actor.

It was during the 1970s that Sandalwood began to gradually grow since commercial and many art films were produced. About 138 films were produced in this decade. This decade witnessed the production of several well known films such as "Bangarada Manushya", "Kastoori Nivasa", "Nagarahaavu", "Babruvahana", etc. The 1990s was a time period which underwent extraordinary changes. There were hundreds of commercial films produced and the technique of remake also took birth.

Sandalwood in The Present Millenium

Kannada Film Industry has grown exceptionally from the past few decades. Many noteworthy films were released and the arrival of talented actors and directors caused a new wave in the aspect of film making. Some of the famous films include Jogi (2005), Mungaru Male (2006), Diggajaru (2001), Cheluvina Chithara (2007), Apthamitra (2004), My Autograph (2006), Rama Shama Bhama (2005), Milana (2007), Jolly Days (2009), Yajamana (2000), Kirik Party (2016), Kendasampige (2015), Uppi 2 (2015), Ugramm (2014), Mr. and Mrs. Ramachari (2014), etc. This period welcomed several talented film actors like Sudeep, Yash, Ganesh, Pooja Gandhi, Ramya, Puneeth Rajkumar, Radhika Pandit, Haripriya, Darshan, Vijay Raghavandra, etc. Further, many talented directors kept their baby steps in this industry. They are Yograj Bhat, Soori, Prakash, Amar, etc to name a few. Platinum Jubilee of this industry was celebrated on a large scale marking its 75th year.

Thanks to new coming directors who are daring and are free in choosing versatile concepts, Sandalwood is slowly releasing many films that stand out of the box with respect to content. The vision and creative thinking paid off since majority of the audience are receiving the content well. Lucia (2013), Thithi (2015), RangiTaranga (2015), U Turn (2016), Ulidavaru Kandante (2014), Sarkari Hiriy Prathamika Shale (2018), etc are a few to name. Choosing to make experimental movies in the present times is a risky decision taken by the film makers since the feedback of audience to these films is unpredictable. The traditional film making technique that has been existing from many years is starting to break and is evolving into introducing a new style in film making from the past few years.

This paper is mainly focused on studying some of the experimental films, mainly directed by Pawan Kumar, Indian Filmmaker (majorly Kannada) and provides suggestions to the existing and prospective film makers with respect to the areas/genres in which they can explore in the future. This paper also aims to provide various suggestions and remarks given by a specific set of audience with respect to the new wave in film making style in Sandalwood.

2. Textual Resources:

Mahesh Chandra (2015) – "Critical analysis on the history of Kannada Cinema"

This research paper points out many advantages of Kannada Film Industry in the present millennium. This industry has used different cinema production technologies that are advanced with respect to recording, editing, special effects, dubbing, usage of advanced cameras, DTS, background music, songs, etc. Technological applications can be seen in many recent Kannada films. One another advantage that adds feather to the cap is the greatly talented and competent film

personalities. Many of the films that are being produced now possess creativity, meaningful messages and good taste. To conclude this paper states that there is great ability for this industry to progress in the future.

Srinidhi Adiga (2018) – “New age Kannada Cinema and Crowd Funding”

According to the study, the quality of the films in this industry is rapidly declining due to various reasons (hero centric films, magnifying fight scenes etc). The charm of yesteryears is lost from the past two decades. In the middle of this crisis, some directors who are creative and think innovative started to break this trend. Some of these directors include Pawan Kumar who has directed films like Lucia and U-Turn, Anup Bhandari who has directed Rangī Taranga and Rakshith Shetty who has directed Ulidavaru Kandante. These directors have managed to create a new wave in Kannada Film making. Thus this reduced the aloofness shown by the audience towards Kannada movies.

Gururaj H. Kidiyoor and Prashant V. Yatgiri (2017) – “ Kannada movie industry in India: Strategies for survival”

The largest film industry in the world is the Indian Cinema and it hold the seventh position in terms of revenue generation. Several issues were raised with respect to Kannada Film Industry since it contributed a very little, i.e 2 per cent to the revenue and also its box office rate of success was just 25 per cent. Kannada Chalanahitra Academy was set up with the motive of promoting and developing the film industry in Karnataka. It is said that the chairman of the previously mentioned academy was concerned with regards to the poor rate of success of Kannada films. This paper studies the different identities involved in this industry and their roles. It also tries to formulate several strategies to revive this industry considering the competitive market.

M. K. Raghavendra (2011) – “Bipolar identity : Region, Nation and Kannada Language Film”

Interpreting the Kannada Cinema requires the understanding of the history of this film industry. Kannada films follow the ‘moral aspect’ of films more rigidly when compared to other languages. The films laid emphasis on ethics that are close to dharma. This was followed in majority of the early Kannada films. An important phase to interpret Kannada language cinema would be arriving at conclusions relating to its narrative conventions.

Prabhudev. M (2017) – “Marketing in Kannada Film Industry an analytical study”

According to this paper, the active participation of Kannada theatre personalities, Kannada writers, active support and encouragement of local audience/viewers led to the growth of Kannada Film Industry during the period of 1929 – 34. Gubbi Veeranna’s enormous contributions have played a very vital role in this industry. He groomed many great and talented actors. One of them was Dr. Rajkumar. This paper states that Kannada Cinema witnessed ‘cultural renaissance’. The ‘new wave’ led to the production of many commercial films. Since then this industry has attracted huge investments and there is a good scope for growth in Kannada Cinema World.

3. Objective of the research:

The objective is to study this industry, the new film making styles in the present millennium (experimental films). This is done through analysing the films directed by Pawan Kumar (Indian Film Director) which are capturing audience attention

3.1 Significance

Narrative and content oriented cinemas have begun to gain importance and capture the audience’s attention in the present era. This study will throw light on two of these cinemas and

also will aid the prospective film makers in gaining the audience view on where the industry stands in the current times.

4. Research method:

This research was conducted by using both qualitative and quantitative methods, i.e. mixed methodology. An online survey was conducted under the previously mentioned method and was distributed across Karnataka. The survey was done with the use of google forms which included open ended and closed ended questions. Total of 68 responses were obtained. A conclusion was drawn based on the study.

5. Major Findings:

- Majority of the respondents are aged between 18 - 22 and are students.
- Majority of them (33.8%) watch Kannada films weekly once and prefer comedy and Psychological & Thriller films to other genres.
- New concepts and storylines were preferred more in Kannada Films.
- 97.1% of them want new and young talents to be given opportunities and encouragement.
- According to most of the respondents, 'New Style' is needed to give good competition to other industries and to enjoy new genres in movies and 'New Style' means creating interesting storylines with versatile concepts.
- 50% of the respondents feel making of PAN Indian Films is necessary.
- Many pointed out that films now a day lack good concept and content which can make films a box office hit.
- 82.4% of the respondents believe that traditional filmmaking style is serving as a major drawback for Kannada Film Industry.
- If given a chance, 85.3% of the respondents opted to become daring, talented and versatile filmmakers instead of an expert traditional filmmaker.

6. Conclusion:

This research was conducted with a honest and sincere approach to study and understand the audience's feedback/mindset on Kannada Film Industry in the present millennium. This study showed that the majority, i.e. 54.4% of the respondents are not satisfied with the films made in recent times.

To conclude, 95.6% of them believe better opportunities have to be given out to young and budding talents that will lead Sandalwood to explore and reach a top level in World Cinema.

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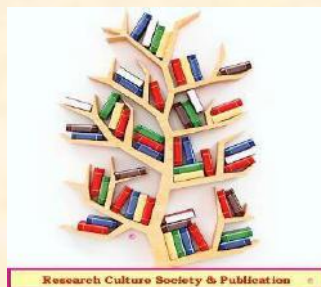
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