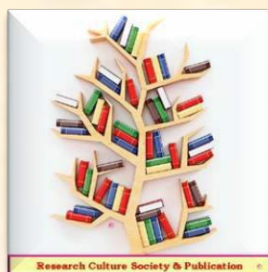# 5th International Conference
on
"Literature, Society & the Global Media"

9 - 10 September, 2023

DOIs:10.2017/IJRCS/ICLSGM-2023

Conference Special Issue - 29   September - 2023

5ᵀᴴ INTERNATIONAL CONFERENCE ON LITERATURE, SOCIETY & THE GLOBAL MEDIA

(ICLSGM – 2023)

9 – 10 September, 2023

Conference Special / Proceedings Issue - 29

✲✲✲

International Conference

on

Literature, Society & the Global Media

9 – 10   September, 2023

(Conference Special Issue / Proceedings)

About the organizing Institutions:

The Department of Media Studies an integral part of CMS JAIN (Deemed-to-be University), Bangalore, India offers an entry into the ever-evolving world of global media and a dream university experience that merges the best of both worlds-academics and media. University offer UG and PG Programs. Here, students learn to understand, interpret and resolve issues that drive and change the media world. In syllabi and in real-time training, students address local and global challenges in media and business and are empowered to become next generation leaders in media. They also leverage our potential in networking professional relationships with industry and enjoy the benefits of our international footprint across nations and media related problems. It helps to create media professionals with contemporary skills, no matter what dreams they choose to pursue.

'Research Culture Society' (RCS) is a Government Registered International Scientific Research organization. Registered with several United or Government bodies. It is also an independent, professional, non-profit international level organization. RCS-ISRO shall also initiate and set-up new educational and research programs with other international organizations. Society has successfully organized 125+ conferences, seminars, symposiums and other educational programmes at national and international level. Society has collaboration – MoU with 70+ institutions – universities.

International Languages Council is working on language studies, language issues, multilingual aspects, and offers a stage "speak to the international community". ILC organizes events to improve languages, language conceptual understanding, language learning, language and literature inter relationship, special trainings, workshops, seminars and conferences.

Supported by: शिक्षण संशोधन   and   IJRCS.

About the Conference:

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

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

Conference Committee

Organizers – Conference Chair Members :
Dr.C. M. Patel, Director, Research Culture Society. Founder President - International Scientific Research Organization. Program Head, Eurasian University.
Dr. Bhargavi D. Hemmige, Professor and Head, Department of Media Studies Center for Management Studies, Jain (Deemed-to-be-University) India

Advisory Member :
Prof. Yana N., School of Languages, Literature and Linguistics, EU.
Prof. Adrina Y., (Ph.D), School of Languages, Literature and Linguistics, EU.

Conference Committee / Session Chair / Reviewer:
Dr. J.A.H. Khatri, Assistant Professor, School of Liberal Studies & Education, Navrachana University, Vadodara, Gujarat, India
Dr.Bhoomi Vamja, Assistant Professor - English, Gujarat Commerce College, Ahmedabad, India
Zeenat Barkatali Merchant, HOD - English , Poona College of Arts Science and Commerce, Pune, India.
Dr. Vijaya Singh, Assistant Professor, Department of Linguistics and language Technology, Mahatma Gandhi International Hindi University, Wardha, Maharashtra (India)
Dr. Tanushri Mukherjee, Dy Director Outcome, AUR Associate Professor, Amity School of Communication, Amity University, Jaipur, India
Dr. Bhargavi D. Hemmige, Professor and Head, Department of Media Studies Center for Management Studies, Jain (Deemed-to-be-University) India
Dr. Rukminingsih, International Languages Council, Member - Indonesia English language Education Department of STKIP PGRI Jombang, Indonesia
Dr. Seda Altiner, International Languages Council, Member – Turkey & School of Foreign Languages, Izmir Institute of Technology, İzmir, Turkey
Dr. Anu Mehta, Principal, Anand Institute of P.G. Studies in Arts, Anand. Affiliated to Sardar Patel University, V.V.Nagar, Gujarat, India

Keynote Speakers:
Prof. (Dr.) Suresh Chandra Nayak, Dean and Head, Faculty of Arts, Gopal Narayan Singh University, Bihar, India
Dr. Bhargavi D. Hemmige, Professor and Head, Department of Media Studies Center for Management Studies, Jain (Deemed-to-be-University) India
Prof. Yuliya Strielkova, Associate Professor Department of psychology and social and humanistic disciplines, State University of Infrastructure and Technologies, Kyiv, Ukraine
Dr. Rukminingsih, International Languages Council, Member – Indonesia. English language Education Department of STKIP PGRI Jombang, Indonesia
Dr. Anita Shukla, Assistant Professor in Hindi, The Maharaja Sayajirao University of Baroda, Vadodara, Gujarat, Bharat
Dr. Tanushri Mukherjee, Dy Director Outcome, AUR Associate Professor, Amity School of Communication, Amity University, Jaipur, India
Dr. J.A.H. Khatri, Assistant Professor, School of Liberal Studies & Education, Navrachana University, Vadodara, Gujarat, India

INDEX

Layers of Discord: A Marxist Analysis of Class and Ideology in Mahasweta Devi's Mother of 1084, from Domestic to Societal Arenas

Gajanan Dayaramji Tayade
Assistant Professor
Department of English
Shri Shivaji Arts, Commerce & Science College, Akot, Dist. Akola, Maharashtra.
Sant Gadge Baba Amravati University Amravati.
Email - tejtayade@gmail.com
At. Post. Donoda Khairi Ta. Achalpur,
Dist. Amravati. 444806

Abstract: The novel "Mother of 1084," originally titled "Hajar Chaurasi ki Ma" in Bengali holds a mirror to the class struggle prevailing between the bourgeois and the proletariat. Translated into English by Samik Bandyopadhyay, this dramatic work takes root against the backdrop of the Naxalite Movement in the 1970s. Central to the narrative is the expansion of the peasant revolution into a widespread mass uprising against the Neo-colonial bourgeois capitalist government, a spark ignited in Naxalbari, Darjeeling District of West Bengal in March 1967.

This research paper delves into the intricate layers of this pervasive class struggle, which reverberated as a mass revolution during that era, transcending boundaries from the intimate familial sphere to the broader social spectrum. Beyond the portrayal of class struggle and the clash of ideas, the paper unveils Mahasweta Devi's compassionate stance towards the Naxalites, whom she earnestly endeavoured to understand and embrace. From both social and political standpoints, Devi's humane perspective is scrutinized, intertwining literature and history to infuse realism into the tumultuous mass revolution of the 1970s. Through this blend, the paper seeks to shed light on the Naxalites, often deemed social adversaries, and present a plea for empathy and comprehension, intertwining the literary realm with the historical turbulence of the time.

Keywords: Class struggle, Bourgeois, Proletariat, Naxalite Movement, capitalist government.

The opening line of the renowned work "The Communist Manifesto," co-penned by Karl Marx and Frederick Engels, reverberates with an enduring truth: "The history of all societies that have existed up to the present is the history of class struggles" (Marx & Engels 473). This unchanging reality resides at the core of both current and bygone human societies. Despite the authors having passed away a century ago, their legacy persists, an everlasting continuum. The unending rhythm of this struggle has endured since the very inception of our civilization. Without fail, one segment of society finds itself preyed upon by an oppressive bourgeois faction, a cycle that culminates in the subjugation of one class into the state of the proletariat.

> Oppressor and oppressed remained in perpetual antagonism, locked in an
> uninterrupted, sometimes concealed, sometimes overt clash – a clash that

concluded either in the revolutionary reconstruction of the entire societal framework or in the mutual downfall of the conflicting classes (Marx & Engels 474).

According to Marxism, human society consists of two distinct classes: the 'base' and the 'superstructure'. The 'superstructure', exemplified by the bourgeoisie, wields dominion over the 'base', symbolized by the proletariat – a class integral to all human production yet devoid of the autonomy to lead a self-directed life.

Translated into English by Samik Bandyopadhyay from its original Bengali version titled "*Hajar Chaurasir Ma*," the novel "*Mother of 1084*" endeavours to depict the class struggle between the bourgeoisie and the proletariat on the theatrical canvas, set against the backdrop of the 1970s Naxalite Movement. The expansion of the peasant revolution into a mass uprising against the Neo-colonial bourgeois capitalist government in Naxalbari of Darjeeling District, West Bengal, in March 1967 serves as the gripping backdrop for all the unfolding drama in the novel. In accordance with the principles of Marxist class struggle, the rebels sought to materialize their movement by establishing a new party, the CPI (ML), emerging from the CPI (M), and tracing the path laid down by Marxist leaders to supplant capitalism with socialism. This era marked a crisis when the middle class was rapidly losing equilibrium and shifting allegiances to the other class, while an arrogantly complacent and unenlightened affluent class was coming into existence (Bandyopadhyay viii-ix). This gave rise to two conflicting classes, entangled in a struggle.

As a conscientious writer attuned to society's pulse, Mahasweta Devi couldn't ignore the prevailing spirit of the time. She wielded her pen to respond to the era's demands, yielding the fruit that is "*Mother of 1084*." "After thirty-one years of independence, I find my people still groaning under hunger, landlessness, indebtedness, and bonded labour. An anger, luminous, burning, and passionate, directed against a system that has failed to liberate my people from these horrible constraints, is the only source of inspiration for all my writing" (Bandyopadhyay viii-ix). The triumph of this acclaimed novel doesn't merely stem from offering fragmentary insights into the revolution, but from unearthing the stark realities endured by the revolutionaries who faced inhumane torments at the hands of the law and the state machinery.

The essence of class struggle pervades the novel "Mother of 1084" from its very inception, persisting until its conclusion. A voice echoing the date "Seventeen January Nineteen Seventy" three times in opening part and the haunting sight of the police morgue strewn with the lifeless bodies of Brati and his comrades in the next part intricately tie the narrative to the Naxalite Movement of the 1970s. This movement saw numerous young lives lost in their endeavour to usher in societal transformation driven by the Marxian vision of a classless society. References to events such as the Barasat killing in November 1970 – where the bodies of eleven young men were discovered, hands bound, strewn on the road – and the Baranagar killing on 12 August 1971 – when over a hundred Naxalites were hunted down, beheaded, and publicly killed – establish a connection between the fate of Brati and his group and the systematic massacre of Naxalites during 1970-71. These heinous acts were perpetrated by the police, the ruling party, hired assassins, and even factions of the Left Establishment, acting in an unholy alliance (Bandyopadhyay xi).

The 1970s bore witness to inhumane and ruthless torture inflicted upon the revolutionaries by repressive forces. It marked a period when the tide of revolution, originating in North Bengal and spreading southwards, engulfed the entire region. The revolution that ignited in the north surged like a wildfire, reaching every corner. Instances of gunfire, massacres, and death became tragically commonplace. Crossing from one locality to another became perilous for the youth. The day Brati visits Somu's home just before the night that seals

his fate hints at the precariousness of moving freely during those tumultuous times. When Brati seeks permission to depart from Somu's home, Somu issues a stark warning:

> Why? Are you dying to get killed? Stay here. I too joined in. Don't go, dear, stay here for the night. They were killing the young men of the locality itself; a stranger would be a surer target (Devi 10).

Ironically, Somu's caution and denial of Brati's departure set the stage for an unforeseen turn of events, resulting in Brati's untimely demise that very night, a grim twist of fate. This chilling and jarring realization finds poignant expression in the words of Somu's mother to Sujata, "Who knows, sister? If we had let him go that night, he might have escaped death" (10).

"*Mother of 1084*" captures the era of the 1970s, chronicling the ascension and downfall of the Naxalites. This movement was instigated by the profound idealism of Marx, asserting that the transformation of society could only materialize through the active engagement of the majority against the minority:

> All previous historical movements were movements of minorities or in the interests of minorities. The proletarian movement is the self-conscious, independent movement of the immense majority, in the interests of the immense majority. The proletariat, the lowest stratum of our present society, cannot stir, cannot raise itself up, without the whole super incumbent strata of official society being sprung into the air (Marx & Engels 482).

The revolutionary ardour among the activists was so fervent that they fearlessly confronted police gunfire and assaults by hooligans. Numerous instances of open challenges and confrontations are documented in the novel. Somu, Bijit, and Brati make the ultimate sacrifice for the greater social cause. They meet death with a resolve akin to entering matrimony, clasping each other's hands and rallying with spirited slogans of "Long live...! Long live...!" (Devi 16).

However, Nandini's sacrifice surpasses even that of Brati and his group. She becomes a victim of inhuman police brutality while imprisoned. Her words convey the extent of her torment: " The prison. The solitary cell. The worst torture…Yes, the worst kind" (Devi 22). The blazing beams of thousand-watt lamps blind her, followed by the most atrocious form of torture: Saroj Pal's physical violation of her. Nandini hints at the ordeal to Sujata, "I won't be able to tell you all that happened after, (Pause). The sores on skin have healed but I'll never be normal again" (Devi 25). Sujata, too, recognizes the unbearable reality, asserting that "It's more tragic for a living Nandini than for a dead Brati" (Devi 25). Astonishingly, despite the nightmarish sequences, Nandini stands resilient. Glimmers of hope still reside within her. She articulates this resolve when Sujata seeks permission to return to Nandini's home upon her departure: ". No. What do you gain out of coming to me? You live with your past. I have to harness my present, and think of the future" (Devi 26). Nandini emerges as a true adherent of Marxian ideology, embodying the steadfast belief that society will one day transition from division to unity, from class-based to classless.

The novel "Mother of 1084" offers a glimpse into the prevalent illusion shrouding the lives of many within humanity. A significant portion of the contemporary society believes that the government-enforced laws and regulations primarily serve the welfare of the majority. However, the true reality presents a stark contrast. These regulations are often crafted by a select group of bourgeoisie to cater to their own class's interests. "The executive of the modern State is but a committee for managing the common affairs of the whole bourgeoisie" (Marx & Engels 475). Nandini's speech unveils how people languish under the cloak of illusion and betrayal:

> Betrayal. The prison walls rise higher, new watchtowers shoot up, there are so many young men still in the prisons, and yet a political party will

not take a stand until it has been able to determine how it'll serve its own interest and affect its standing with the Centre. Betrayal. The worst reactionaries make avowals of their sympathy for us, and in the process, they spoil our image in the public eye. Betrayal...And the same ones now write lamentations about us. Betrayal. And…within the prisons..." (Devi 20-21).

This intricate web of illusion and betrayal ensnares almost everyone. The proletariat often believes that those involved in revolution "hate whatever exists" (Devi 19), making them susceptible to the ploys of a handful of bourgeois manipulators.

Individuals like Anindya become ensnared in these machinations, falling prey to the temptations set by the bourgeoisie, ultimately leading to the betrayal and death of figures like Brati and his group. The bourgeoisie at times dangles the allure of material power and benefits, luring the majority into their trap. Nandini acknowledges this fact to Sujata, confessing, "Money, jobs, and power didn't mean a thing to us. But these were the temptations that seduced those who had joined us only to betray us. You shouldn't underestimate the power of those temptations" (Devi 19).

In Mahasweta Devi's artistic portrayal, Nandini emerges as a symbol of menace to the complacent individuals who overlook the prevailing injustices. As a Marxist rebel, she directs her vehement resentment toward all of humanity during her conversation with Sujata:

> How can you be so smug and complacent? With so many young men killed, so many imprisoned, how can you wallow in your complacency? It's your 'all's right with the world, let's go on nicely' that frightens me most. How can you carry on with your pujas, concerts, cultural festivals, film festivals, poetry fests? (Devi 26).

In her resistance against societal divisions and injustices, Nandini stands as a bridge between the cunning and strategic bourgeoisie and the ignorant and uneducated proletariat, both favouring and disdaining one another. She endeavours to awaken the uninformed masses, who, despite their actions seemingly emanating hatred for the status quo, harbour an underlying desire to love and revere what lies beneath it all: "behind all our (their) apparent hatred lay a craving to love and to revere" (Devi 19).

The class struggle that emanated from Naxalbari in the Darjeeling district, initially framed as a conflict between landowners and peasants, swiftly evolved into a mass movement wherein numerous young students, regardless of class distinctions, actively participated. Notably, Charu Majumdar, a prominent figure within the movement, played a pivotal role. His call to students in his article titled "The Party's Summon to Today's Students and Youth," published in Deshbrati journal, urging them to stand in solidarity with the peasants, wielded a profound influence. He articulated, "...in this extremist revolutionary movement, the educated youth's association is necessary. The student youth are not only educated, but they have immense potentiality: courage for sacrifice and power of adaptability" (Deshbrati, 21st August, 1969).

In Mahasweta Devi's "Mother of 1084," the characters Brati and his group are young students hailing from varied social backgrounds yet unified by shared ideals. The ideological kinship among the revolutionaries transcended their class origins. Brati, coming from an elite class, exhibited the same empathy as Somu, a member of a poverty-stricken refugee family, for the vulnerable peasants. Characters such as Nandini, Sanchayan, Dipu, Simran from affluent middle-class backgrounds, as well as Mani and Kushal from left-leaning lineages, felt the same urge to champion the cause of the marginalized as Somu, Laltu, and Bijit from impoverished refugee families. Through Saroj Pal's interrogation of Nandini, the narrative unfolds the involvement of Nandini and her group in arms-related activities. We learn about Mani and Nandini's participation in inter-collegiate rifle shooting, Nandini's resolute decision

to train guerrillas in the village, and her plan to learn the manufacturing of pipe guns alongside Partha (Devi 23-24).

The novel lays bare the harsh reality veiled behind the police's repressive mission to quell the revolutionary spirit of the 1970s. It exposes the greed and self-interest of a faction embodying bourgeois sentimentality. The police ostensibly safeguarded the people while working to benefit the bourgeois class at the expense of commoners' lives. This decade witnessed violence, bloodshed, torture, and repression, engulfing Bengal in a reign of terror. Saroj Pal, the "bloody cur of police," labels the mass action of youthful revolutionaries as "a cancerous growth on the body of democracy" (Devi 9). This underscores the severe conflict and ideological chasm that pervaded the tumultuous period of the seventies.

Blinded by the cascade of promotions in his professional trajectory, Saroj Pal remains oblivious to any positive outcome resulting from the actions of the revolutionaries. His duty perpetually entails quelling mass actions, shifting from one location to another. Swift elevation is granted to him for his supposed "heroic role in the suppression of the Naxalite revolt" (Devi 9), a recognition that he readily embraces. Any traces of humanity seem to have vanished within him, replaced by an inhuman demeanour when dealing with the revolutionaries. Words like compassion and empathy are conspicuously absent from his vocabulary. During Nandini's interrogation, his immorality transcends all bounds. He distorts the very essence of manhood, conventionally seen as the protector of feminine virtue. In the confines of a police station's solitary cell, he subjects Nandini to psychological torment, displaying photographs of the deceased Somu, Bijit, and Brati. He then "bends closer to her, lights a cigarette, presses the lighted cigarette to Nandini's cheek" (Devi 25), and even stoops to physical dishonour.

In reality, Saroj Pal lives a life rife with intrigue and hypocrisy. His outward demeanour is a stark mismatch with his concealed reality. A glaring discrepancy exists between his words and actions, as he attempts to reassure Sujata and her husband Dibyanath by stating, "I know, I too have a mother. No, Mr. Chatterjee, it won't get into the papers" (Devi 9). Meanwhile, he has taken the lives of numerous young revolutionaries, leaving countless mothers bereft of their children. The disturbing and distorted portrayal of the police, manipulated by powerful bourgeoisie, comes to light when no police officer files a report on Somu's father's behalf, despite his son Somu and his group, including Brati, battling against hooligans. This unsettling truth is revealed by Somu's mother during Sujata's visit to her home.

Mahasweta Devi unveils a distorted image of the police force, ostensibly the protectors of democracy and citizens' rights, exposing the illusory realm of misguided principles that ensnares many. This skewed perspective is propagated by a faction of bourgeois individuals. Beyond the social and public sphere, the novel "Mother of 1084" delves into the same portrayal of Marxist class struggle within the realm of the family. In the domestic arena, this struggle may not be as overt as in the societal context, yet the fire of rebellion burns just as intensely, albeit in a subdued and concealed manner. Within Dibyanath's household, Brati's presence is overshadowed by his distinct ideals that stand in stark contrast to those held by the rest of the family. Sujata, too, faces condemnation from her own family due to her unwavering attachment to her son Brati.

In this moment, Sujata's speech serves as a conduit to expose the hypocritical, self-satisfied lives led by the members of Dibyanath's household. Immune to the currents of revolution, they epitomize the majority of humanity who pursue self-centered existences, disconnected from those who champion selfless idealism. This portrayal underscores the broader theme of societal detachment from profound ideologies and the subsequent entrenchment in self-serving routines. Encircled within the confines of narrow and shallow familial ideals, both Brati and Sujata experience the stifling atmosphere of bourgeoisie sentimentality that envelops them. Relief only comes when they break free from its grasp.

　　　　Sujata's concluding speech in the novel "Mother of 1084" not only signifies the awakening of a previously apolitical mother but also conveys a social message to those who turn a blind eye to injustices and other unethical practices perpetuated by the bourgeoisie. "Why don't you speak? Speak, for heaven's sake, speak, speak, speak! How long will you endure it in silence?" (Devi 31) Fueled by fury and indignation, Sujata addresses the lifeless and dormant masses, branding them as "Corpses, stiffened corpses, all of you!" (ibid). She employs biting sarcasm against those leading a shadowy existence, apathetic to the ongoing injustices, while maintaining a safe distance from those who stand in opposition, sacrificing their lives for the greater good, propelled by vitality and determination: "Do the living die, only to leave the world to the dead to enjoy? No! Never!" (Devi 31) Sujata's final speech serves as the narrative's culmination, encapsulating the novel's purpose—awakening the ignorant proletariat to rise against the cunning and influential bourgeoisie. It delivers a resounding call to action and encapsulates the novel's ultimate intent.

REFERENCES:

1. Bandyopadhyay, Samik. "Introduction". *Mahasweta Devi*: *Five Novels*. Seagull Books, 1997.
2. *Deshbrati*. 21st August, 1969 & 15th January, 1970 issues.
3. Devi, Mahasweta. "Mother of 1084." *Mahasweta Devi*: *Five Novels,* Translated by Samik Bandyopadhyay. Seagull Books, 1997, pp 1-31
4. Marx, Karl & Engels, Friedrich. "Manifesto of the Communist Party." *The Marx-Engels Reader*. 2nd ed. Edited by Robert C. Tucker, W.W. Norton & Company, 1978, pp. 469-500

Ruth Bader Ginsburg: Adaptation from Biography to Film and its Relevance to the Society

Mansi Gupta, Research Scholar
Department of English
Babu Banarasi Das University, Lucknow
Email - mansigupta181990@gmail.com

Abstract: *Films are regarded as a subset of literature, and cinema has long been one of the most fascinating fields of study that has had a significant influence on the human psyche. Biographies have had a major influence on movies in recent years. These book-to-film adaptations tell the stories of trailblazing women who have made significant contributions to society, and they often explore themes of gender equality, discrimination, and the challenges of being a woman in a male-dominated world. The objective of this paper is to focus on such adaptation – the adaptation of Jane Sherron De Hart's national bestseller biography Ruth Bader Ginsburg to Mimi Leder's film On the Basis of Sex. The movie follows the story of Ruth Bader Ginsburg, a young lawyer who challenges gender discrimination in the Supreme Court. The movie is a powerful story about one woman's fight for equality, and it is sure to inspire viewers to fight for their own rights. The humble attempt of this paper is to acknowledge the influence of cinema on literature and how movies can offer a unique and exciting way to experience a book. They can bring a book to life and can also make a story more accessible to a wider audience.*

Keywords: *Films, Adaptation, Gender Discrimination, gender equality, Biography.*

With a long and intertwined history, media and literature are two fields that are intimately related. In its broadest definition, the term "media" refers to the numerous channels via which information can be shared. Contrarily, literature is a type of art that uses language to produce poems, novels, and other imaginative works.

The connection between literature and the media is intricate and multifaceted. On the other hand, it is possible to think of media as a force that influences literature. The development of new media platforms like the internet and social media has significantly altered how literature is produced, shared, and read. For instance, social media has produced new channels for the sharing of literary works, and the internet has allowed writers to reach a larger audience than ever before.

Media can be considered as both a source of literature and a reflection of it. The narratives we create for the media frequently mirror the ideals and issues of the society in which we live. There is a dynamic interaction between media and literature. The creation and consumption of literature will change along with media formats in the future. One thing is certain, though: because both the media and literature provide effective channels for sharing ideas and stories, their relationship will only grow closer.

The media is a potent tool that permeates society and reaches the whole public. Using a variety of channels, including the internet, print, visual and audio, it changes consumers'

views while delivering knowledge and essential information. Every day, we see how various forms of mass media ease our everyday problems by enhancing accessibility and convenience. It can effectively communicate information to society in order to empower women by making people aware of their position and value.

Films are regarded as a subset of literature, and cinema has long been one of the most fascinating fields of study that has had a significant influence on the human psyche. Literature is frequently viewed as a mirror that reflects society. Literature emerges from society and eventually reintegrates into it. A meaningful union or fusion of matter, manner, medium and meaning can be found in literature.

Cinema and literature are two separate but equally exceptional forms of art. In the 18th and 19th centuries, literature was a common means of expression; by the 20th century, cinema had replaced it. Both of these forms of art transport readers or audiences to a different world, although having certain similarities and contrasts. The goal of film is to appeal to a diverse audience worldwide. The audience may be made up of both intelligent and ignorant people, as well as those who are literate and illiterate, cultured and uncultured, educated, semi-educated, and even uneducated, all of whom will be gathered under a single ceiling for entertainment. As a result, it has the ability to bring people from all over the world together through the medium of cinema. It allows the viewers to experience a life for a short time that they might not otherwise have.

Since ancient times, writers have used literature as a form of artistic expression to tell stories about gods and goddesses, heroes and their daring exploits, historical epics, tragic love stories, humorous happenings, legendary events, and much more. The movie industry has consistently been doing the same thing for a long time. The benefit of visually presenting the entire picture on the screen enables the viewer to connect with the moment more deeply, is an important strength of film that text lacks.

The creation of sublimity in the human imagination and comprehension is a common goal shared by literature and film, which are two distinct mediums. Literature and movies both contribute to the advancement of human civilization. Additionally, they are complementary in nature, thus one cannot replace the other. Literature and film mutually inspire and enhance one another. Through action, visuals, language, and the replication of human life, they also empower the human intellect. The adaptation of literary genres for the big screen is not a new or recent phenomenon. Film adaptations draw from a variety of elements, such as theatre, novels, music, and paintings.

Cinema may be a powerful tool for social change because of its close relationship to literature. These films criticise the idea of lineage purity, some depraved customs surrounding widowhood in Hindu families, funeral rites, and the practise of caste-based discrimination, highlighting the fact that these practises are not only pointless and futile but also detrimental to society's ability to function as a whole. In numerous films, social awareness against domestic abuse against women and gender inequality is also emphasised. All of these films surely help viewers understand the material properly because of the way the conversation is delivered and the powerful sequences that are woven throughout the narrative. Only when the cinema business is firmly supported by a strong body of literature does all this become easily attainable.

This paper talks about the biographical books that have had a major influence on movies in recent years. For many years, biographical films usually referred to as biopics, have been a well-liked film genre. They share the experiences of actual individuals, frequently emphasising their triumphs, setbacks, and private lives. Biopics have the potential to significantly impact popular culture while also being entertaining and educative. The objective of this paper is to focus on such adaptation – the adaptation of Jane Sherron De Hart's national bestseller biography *Ruth Bader Ginsburg* to Mimi Leder's film *On the Basis of Sex*.

Famous English Literature biographies like She Said by Jodi Kantor and Megan Twohey, Ruth Bader Ginsburg: A Life by Jane Sherron De Hart, Belle: The True Story of Dido Belle by Paula Byrne, Unbreakable by Dina Serto, Mary Kom and Neerja, the Smile of Courage by Aneesh Bhanot were used as inspiration for popular Hollywood and Bollywood films like She Said, On The Basis of Sex, Belle, Mary Kom, and Neerja.

The main query that is raised is, "What is the universal formula for the success of books that have been made into films?"
The simple answer to the above question is that these books "spoke to audiences."
Biographical books have inspired the audience in many ways. Few of them are listed below.

- The lives of common individuals who accomplished amazing things can be depicted in biopics. They may provide us the motivation we need to face and conquer our own obstacles.
- We can learn more about historical events and the people who shaped them by watching biopics.
- They can also assist us in comprehending the difficulties and tribulations that prior generations of humanity encountered. By portraying the tales of those who battled for justice and equality, biopics can be utilised to encourage societal change.
- Biopics are a genre of film that can be just as enjoyable as any other. They can tell captivating tales, have lovable characters, and have great visuals.

Another biography that served as an inspiration for many was Ruth Bader Ginsburg by Jane Sherron De Hart. The book explains about the life of Ruth Bader Ginsberg who is remembered today for both her impact in the field of law and the barriers she broke within the field as she served and advocated for women's rights. The way that American law was practised was altered by Ruth Bader Ginsburg. She is most recognised for being the creator of the legal technique that revolutionised how women are perceived in American culture by making gender important to the Constitution.

Ruth Bader Ginsburg was an American lawyer. She graduated from Cornell University and Columbia Law School, where she was one of only nine women in her class. In 1971, she co-founded the Women's Rights Project of the American Civil Liberties Union (ACLU), where she argued several landmark cases that helped to advance gender equality. Ginsburg was a popular figure among liberals and progressives, and she was often called "the Notorious RBG." In 1993, President Bill Clinton nominated Ginsburg to the Supreme Court. Ginsburg was a liberal justice who was known for her strong intellect and her commitment to equal rights. She wrote many important opinions on a variety of issues, including gender equality, reproductive rights, and the death penalty. She was also a powerful advocate for the rights of women and minorities. At the age of 87, Ginsburg passed away on September 18, 2020. She was an icon in American law and a strong supporter of women's rights. People will continue to be inspired and motivated by her legacy for many years to come.

The book was adapted as a movie entitled "On The Basis of Sex" in 2018 that was written by Daniel Stiepleman and directed by Mimi Leder. Felicity Jones plays Ruth Bader Ginsburg in the movie, a young attorney who fights against gender discrimination in the 1950s and 1960s. The movie received accolades for accurately depicting Ginsburg's early career and for telling an empowering tale of a woman who stood up for equality. The movie follows Ginsburg's early legal career, during which she litigated a number of significant cases that advanced gender equality. However, other critics believed that the movie was overly polished and under examined Ginsburg's difficulties. Overall, On the Basis of Sex is a skillfully

produced and motivational movie that chronicles the life of a great lady who made a difference in the world. Fans of biographical dramas and anyone interested in the struggle for gender equality will undoubtedly enjoy the movie.

In several ways, biographical films can aid in the creation of books:

- They may increase public awareness of the issue. A well-made biographical film can introduce a brand-new audience to the life narrative of a famous or little-known historical figure. This can spark further interest in the topic, which might then result in book sales.
- They may serve as writers' sources of inspiration. Watching a biographical film may give writers the idea to write their own works about the same subject. Writers who are interested in historical fiction or who want to write about real individuals may find this to be especially true.
- They can offer writers resources for their research. Historical details regarding the subjects of biographical films are frequently correct. Writers who are researching a book on the same person or event may find this information useful.
- They could aid with book promotion. A biographical film may aid in the promotion of a related book. This can be accomplished through coordinated marketing and advertising campaigns for the movie and the book.
- <u>Authors</u> are able to receive a significant amount of income from the success of a book-to-screen adaptation due to film rights, additional book sales and further publicity.
- Following the release of a film based on a book, <u>publishers</u> can expect a boost in income from additional book sales. A book spawning a screen or stage version leads to increased sales of the book, increasing an author's likelihood of writing more stories.

Good films and novels still have a lot of impact and power today. Anime, Drama, Comedy, Horror, Fantasy, and Action are some of the most watched movie genres in today's world of OTT Platforms. These film genres can influence young people in both positive and harmful ways. Despite the fact that some research suggest that violent plots make people angry and dangerous, other studies highlight the advantages of watching some particular films to audience. As the positive impact outweighs the negatives, it is our duty to choose the right script for our audience and the young minds so that it may not corrupt their feelings and opinions.

We are inspired to act by films. Superheroes, some of our favourite characters, give us advice on living. Instead of passively waiting for things to go our way, they provide us the motivation and ideas to change everything for the better. The best approach to influence social behaviour in a positive way is through films about famous people. Good movies and books are important because they can enrich our lives in many ways. They can entertain us, inspire us, educate us, make us think, bring us together, and leave a lasting impact. When done well, a good script can be a powerful force for good in the world.

Usually, books that are adapted into films have a good rhythm and structure. They capture readers' interest and draw them into their worlds, which makes adaptation easier for screenwriters. As they have served as sources of inspiration for many, books like Ruth Bader Ginsburg: A Life and films like On the Basis of Sex should be produced. There are numerous such unsung heroes and heroines who have put in great effort to change the world. Such people must be acknowledged, and we must listen to them.

REFERENCES :

1. Sherron De Hart, Jane. Ruth Bader Ginsburg: A Life. Australia, Scribe Publications Pty Limited, 2020.
2. Carmon, Irin, and Knizhnik, Shana. Notorious RBG: The Life and Times of Ruth Bader Ginsburg. United States, HarperCollins, 2015.
3. De Graeve, L. (2022). RUTH BADER GINSBURG IN THE FILM ON THE BASIS OF SEX. RADICAL REVOLUTIONIST OR THE RIGHT WOMAN AT THE RIGHT TIME?. *HUMANITIES AND RIGHTS GLOBAL NETWORK JOURNAL*, *3*(2).
4. Ruth Bader Ginsburg.Leder Mimi, Jones Felicity, Hammer Armie, Focus Features, 2018.
5. McLuhan Marshall, editor, Gordon, W.Terence 'Understanding Media: The Extensions of Man' (Paperback) , published 1964
6. Kyle D. Killian (2019) On the Basis of Sex (2018), Journal of Feminist Family Therapy, 31:2-3, 144-145, DOI: 10.1080/08952833.2019.1637096

Myth, Folklore and History in the plays of Girish Karnad

[1]Shabdita Kalyani,   [2]Dr. Arjun Kumar
[1]Research Scholar, Department of English, Patna University
[2]Professor and Head, Department of English, Patna University, Patna-800005
[1]Email - kshabdita@gmail.com
[2]Email - drarjunkumar151269@gmail.com

Abstract: Indian Drama in English has borrowed extensively from ancient myth, legend, history and folklore. Various Indian dramatists have explored these rich sources to write dramas. They have derived their source material from the glorious past of India and reinterpreted Indian myth and folktales in their works. Girish Karnad is one of the leading playwrights to use myth, folklore and history in his plays. He has used these techniques in varied dimensions and objectives in his plays. He goes back to the roots of Indian myth, folktales and history and presents a rich and vivid picture of Indian society. He recreates a contemporary consciousness through the use of these techniques in his plays. These techniques help him to deal with various contemporary issues and also to reinforce the central problem of human existence. He shows the absurdity of life with all its elemental passions & conflicts and man's eternal struggle to achieve perfection. Issues of the present world find their parallel in the myth and folktales of the past. Karnad uses these tropes to represent modern societal issues in a new perspective. He uses them to comprehend the complexity of the human mind and also to resolve the hindrances which impede the advancement of human civilization in contemporary times. The main purpose of the present paper is to analyze and interpret the use and treatment of myth, folklore and history in the plays of Karnad and its contemporary relevance.

Key Words: *myth, folklore, history, contemporary, Karnad.*

INTRODUCTION:

The contemporary Indian Drama is very experimental and innovative as far as its themes and techniques are concerned. It tries to reinvestigate and re-interpret Indian myth, folklore, history and legend for thematic purposes. India has a rich treasure of mythological stories, folklore and history. The Indian Dramatists have explored these rich sources to write dramas. Playwrights like Sri Aurbindo, Bharathi Sarabhai, T.P.Kailasam, Rama Swamy Shastri, Harindranath Chattopadhyaya, and A.S.P. Ayyar are some of the prominent figures to use these techniques effectively in their plays. The West has its own tradition of using these techniques. Writers like T.S.Eliot, W.B.Yeats, William Golding and James Joyce and others have employed myths, legends and history extensively in their works. The Indian English drama derives its theme from the glorious past of India especially from the epics- the Ramayana and the Mahabharata. Indian playwrights visit and revisit these epics for thematic material. Contemporary Indian dramatists like Mohan Rakesh in Hindi, Badal Sircar in Bengali, Vijay Tendulkar in Marathi

and Girish Karnad in Kannada have used these techniques and have made bold innovations with the thematic and technical aspects of drama. They used these traditional forms to deal with contemporary issues and also to reflect the contemporary reality.

Girish Karnad occupies a prominent place as a contemporary playwright in the realm of Indian English Drama. He is greatly appreciated for his technical experiments as well as displaying a wide range of subjects in his plays. Karnad discovers source materials from myth, folklore and history and employs them as metaphors for contemporary situations. He reinterprets myth, folklore and history to suit his dramatic purpose. By exploiting myth, folklore and history, he tries to show how they are relevant to the modern times in presenting a modern man's dilemma. Karnad has been brought up in the environment of the folk-theatre tradition and in a cultural atmosphere of the *Ramayana* and the *Mahabharata*. Thus, he gives importance to Indian mythology, folklore and history to portray the Indian experience and character. He gives a new dimension to original myth, folklore and history in his plays and in doing so, he conveys his message of restructuring the present society. Karnad seems to be very close to T.S.Eliot for his strong adherence to the pastness of the past and the presence of the past. Karnad uses myth, folklore and history to explore the question of subjectivity formed in the matrices of power and gender. He attempts to recreate a contemporary consciousness and shows the absurdity of human life with all its elemental passions and conflicts. He also deals with the existential crisis and dilemma of the modern man. Karnad reinterprets myth, folklore and history in the modern context in his plays as he believes that the roots of the contemporary issues are deeply embedded in them. The main aim of the present paper is to interpret and analyze the treatment of myth, folklore and history in the plays of Karnad and its contemporary relevance.

LITERATURE REVIEW: Girish Karnad deftly makes use of myths, folklore and history in his plays to present the contemporary issues. He attempts to interpret myth and history in the modern context. Using these traditional forms, he realistically treats the problem of contemporary life in allegorical and symbolic terms. He merges the past and the present, myth and reality in an effort to carry his message of restructuring the present society. Some of the researchers have attempted to study the use of these myth, folklore and history in the plays of Girish Karnad. K. Mangaiyarkarasi in "Karnad's Refuge in Myths, Folklores and History" (2013) concludes that Karnad has used legendary and historical experiences in order to interpret the current reality. Madhvi Arya in "Myths & Folklores in the Plays of Girish Karnad" published in 2017 expresses that for Girish Karnad, myth is not just a medium to look back into the past but also to analyse the present and contemplate about the future. Karnad creations does not apply myths in its totality rather he adopts them partially and the rest is his own creative imagination. D.J. Naganatha Durai and A.Soundararajan, in "The Treatment of Myths, Folklore and History in the Plays of Girish Karnad" are of the view that based on the serious explorations of myth, folklore and history, Karnad forges a link between the past and the present and also reflects the problems and challenges of contemporary life. He makes them a vehicle to represent new vision. D.J. Naganatha Durai and A.Soundararajan, in another research article "Myth, Folklore and Reality in the Plays of Girish Karnad" (2020), are of the opinion that Karnad does not take myths in their entirety; he takes them only in parts and the rest he supplements with his own imagination. Using these myths, he shows the absurdity of life with all its elemental passions and man's eternal struggle to achieve perfection. He uses them to deal with modern man's distress and predicament that are fashioned in his mind. They deal with the treatment of myth, fantasy and reality in Karnad's plays.

DISCUSSION: Girish Karnad is one of the celebrated playwrights writing for the contemporary Indian theatre. He is also a poet, actor, director, screenwriter, critic, and a

translator. He was born on May 19, 1938 in Matheran, Maharashtra. Karnad wrote plays in Kannada language and translated them into English. He is a playwright of national and international fame and recognition. He has various awards to his credit like the Sahitya Akademi, Padma Shri, Padma Bhushan and the Bhartiya Jnanpith award, India's highest literary award for his contribution to literature. His famous plays include- *Yayati, Tughlaq, Hayavadana, Nagamandala, Bali: The Sacrifice, The Fire and the Rain, The Dreams of Tipu Sultan, Broken Images, Flowers* and others.

Girish Karnad plays can be classified into the following categories in term of its form/content. His plays like *Yayati* and *The Fire and the Rain and Bali: The Sacrifice* are based on Myth. His plays– *Tughlaq, Tale-Danda,* and *The Dreams of Tipu Sultan* are based on history/legend. His plays- *Hayavadana* and *Nagamandala* and *Flowers* are based on folklore/folktales. *Broken images, wedding album, Boiled Beans on Toast* and *Driven Snow* are some of his recent plays dealing with contemporary issues.

Myth is a certain type of story in which some of the chief characters are gods or other beings larger in power than humanity. It is a story which involves either supernatural beings or supernatural human beings. Generally, myths deal with the creation of man and the world. Thus, myth is a legendary or traditional story handed down from older times, especially concepts about the early history of a race or explanations of natural events. It is a kind of story based on gods or demi-gods larger in power and potential than human beings. Shailaja B. Wadikar, in *Girish Karnad: A Contemporary playwright* explains:

"The term 'myth' has been interpreted variously It is derived from the Greek word 'mythos' which means 'fable', 'tale', 'talk', or 'speech'. In fact, myth is a much disputed term which eludes exact definition and precise categorization. Myth is a vehicle of cultural transmission. It deals with the stories and legends of the kings, the martyrs, and the historical figures of the society to which they belong. Sometimes, it decides the spiritual temper and the morals of society. It is an informing structure through which the culture of the community is explained." (25)

M.H. Abrams and Geoffrey Galt Harpham, in *A Glossary of Literary Terms*, define that a myth

"is one story in a mythology- a system of hereditary stories of ancient origin which were once believed to be true by a particular cultural group, and which served to explain (in terms of the intentions and actions of deities and other supernatural beings) why the world is as it is and things happen as they do, to provide a rationale for social customs and observances, and to establish the sanctions for the rules by which people conduct their lives." (230)

Folklore refers to the traditional stories and culture of a group of people. Folklore is a combination of words ' Folk' and 'Lore' which dates back from 1946. 'Folk' means regional people and 'lore' means stories. Thus, Folklore are stories told by people in particular region. It can be defined as a population's values, beliefs, way of life etc. Folklorists focus on the study of human creativity within specific, cultural and social contexts. "Folklorism with its specific language represents in literature the ideas and ideologies of the common people of society." (Budholia 57)

M.H. Abrams, in *A Glossary of Literary Terms*, defines folklore as:

"Folklore, since the mid-nineteenth century has been the collective name applied to sayings, verbal compositions, and social rituals that have been handed down solely, or at least primarily, by word of mouth and example rather than in written form. Folklore developed, and

continues even now, in communities where few if any people can read or write. It also continues to flourish among literate populations, in the form of oral jokes, stories, and varieties of world play…" (135-36).

History refers to the study and documentation of the past events. "History is the story of mankind in all its aspects. The term history is derived from the Greek term 'historia' which means inquiry, interview, interrogation of an eye-witness and also reports on the results of such actions…" (Wadikar 25) The subject of history includes what has happened in the past and it is valuable for the present as well as the future. According to *The Oxford Dictionary of Literary Terms*:

"The French word for story or history, used in modern narratology to denote the story, that is, the narrated events as distinct from the form of narration in which they are presented: thus the historie is the sequence of narrated events reconstructed by readers in a chronological order that may differ from the order in which the plot arranges them." (154)

Girish Karnad presents a rich and vibrant picture of Indian society, its culture and tradition by going back to roots of Indian myth, history and folklore. The *Ramanaya* and the *Mahabharata* are the chief source of myth in his writings. Karnad's plays-*Yayati, The Fire and the Rain, Bali: The Sacrifice* are based on myth. *Yayati*(1964) is a play dealing with the theme of sensuousness and human responsibility. In this play, Karnad has borrowed the theme of 'Yayati' from the Adiparva of the Mahabharata. He has reinterpreted the ancient Indian Myth from the modernist and post-modernist point of view. He has turned the Indian mythology into an existential drama. The play deals with King Yayati who longs for eternal youth and exchanges his old age with his young son- Puru. He shuns his responsibility towards his family and the kingdom and finally, he faces existential dilemma on the realization of responsibility. Karnad exploits myth to deal with various contemporary issues like existential-crisis, alienation, isolation, caste, class, race, gender consciousness, man-woman relationship in a male dominated society in this play.

In his play *The Fire and the Rain* (1995), Karnad has borrowed the theme from the Vanaparva of the Mahabharata. It is based on the ancient myths of Yavakri and Indra Vrita. In the play, Karnad weaves Indian myth into a modern tale to highlight the flaws of human nature and society as whole. He reinterprets Indian myth to deal with the theme of casteism, oppression of women, and arrogance of the priestly class and to bring out all the negative impulses of human beings like anger, violence, bloodshed, jealousy, treachery, revenge hatred, greed, pride, false knowledge, the intense feeling of hostility, power conflict, adultery, malice, mistrust, possessiveness, blind competition etc. Thus, Karnad uses Indian mythology in this play to reflect the harsh contemporary reality. The play portrays the conflict between Orthodox Brahmin community and benevolent tribal community and gives a powerful message that abuse of knowledge will lead to the destruction of the world. In the Preface to *The Fire and The Rain,* Karnad says:

"The myth of Yavakri (or Yavakrita) occurs in Chapters 135-38 of the Vana Parva (Forest Canto) of the *Mahabharata*. It is narrated by the ascetic Lomasha to the Pandavas as they wander across the land during their exile. I have met Sanskrit Scholars who were unaware of the existence of the myth: it is easy to lose track of a short narrative like this in the tangled undergrowth that covers the floor of that epic" (ix)

Karnad's plays-*Hayavadana* and *Nagamandala* are based on the folklore tradition of India. *Hayavadana* is based on old Sanskrit tale from 'Kathasaritasagara' and Thomas Mann's

retelling of 'The Transposed heads'. *Nagamandala* is a dramatization of two folktales of Karnataka that Girish Karnad heard from Professor A.K. Ramanujan. It is based on the snake-myths and naga cult prevalent in South India. In *Hayavadana*, Karnad makes use of folktale to deal with the theme of search of identify in a web of tangled relationships and search for completeness. He deals with the existential crisis and dilemma of modern man and reinforces the central problem of human existence. The major characters in the play- Devadatta, Kapila an Padmini suffer existential crisis and represent 'split personality'. Karnad makes use of folktale in *Nagamandala* to deal with subject of female chastity, male – Chauvinism, oppression of women and injustice done to them in a patriarchal society. It also reflects the hypocrisy and double standards of man and woman's endless suffering in a patriarchal society.

Tughlaq (1964) is a thirteen scene play set during the reign of fourteenth century monarch-Muhammad Bin Tughlaq. It is an allegory on the Nehruvian Era of the times which started with ambitious idealism and ended up in political disillusionment. Tughlaq also started his career with great ideals of a great India but his reign was a complete failure. Karnad was greatly influenced by the character of Tughlaq and Caligula legend. He found the historical character of Tughlaq quite apt to deal with the reality of the contemporary politics and politicians. The play is like a commentary on the contemporary politics of the 1960s. Tughlaq is a virtuous and visionary king who stands for Hindu-Muslim unity and administrative reforms. His ideas and liberate views distance himself from his people, his religion and finally himself. The play deals with the theme of existentialism and various other issues like communal disharmony, mutual distrust, social disintegration, corruption etc. Karnad is a creative genius who makes a fusion of traditional forms with contemporary themes in his plays. He makes use of history in this play to deal with contemporary socio-political issues. The play is a perfect specimen of a work in which history has been used to deal with contemporary reality.

CONCLUSION: The present paper is to analyze and interpret the treatment of myth, folklore and history in the plays of Karnad and its contemporary relevance. Indian Drama in English makes extensive use of myth, folklore and history. Girish Karnad plays exemplify the same trend. Myth is a certain type of story in which some of the chief characters are gods or other beings larger in power than humanity. It is a story which involves either supernatural beings or supernatural human beings. Folklore refers to the traditional stories and culture of a group of people. Folklores are stories told by people in particular region. It can be defined as a population's values, beliefs, way of life etc. History is the story of mankind in all its aspects. The subject of history includes what has happened in the past and it is valuable for the present as well as the future. Karnad makes use of myth, folklore and history in his plays to recreate a contemporary consciousness and to reflect the contemporary reality. Using these techniques, he reinforces the central problem of human existence and shows the absurdity of life with all its elemental passions & conflicts and man's eternal struggle to achieve perfection. He employs them as metaphors for contemporary situations. He gives importance to Indian mythology, folklore and history to portray the Indian experience and character. He gives a new dimension to myth, folklore and history in his plays and conveys his message of restructuring the present society. Karnad has excessively used these tropes in his plays. Thus, it becomes pertinent to study the employment of these techniques in the plays of Karnad and its contemporary relevance.

REFERENCES:
PRIMARY SOURCES:

1. Karnad, Girish. *Yayati*. Oxford University Press, 2008

2. Karnad, Girish . *Tughlaq: Three Plays*. Oxford University Press, 1994
3. Karnad, Girish. *Hayavadana: Three Plays*. Oxford University Press, 1994
4. Karnad, Girish. *Bali: The Sacrifice: Collected Plays.* Vol.1, Oxford University Press, 2005
5. Karnad, Girish. *NagaMandala: Plays with a Cobra* (1990). Oxford University Press, 2000
6. Karnad, Girish. *Tale-Danda*. Ravi Payal Publishers, 1993
7. Karnad, Girish. *The Fire and the Rain: Collected Plays*, 2005. Vol. 2, Oxford University Press, 2006

SECONDARY SOURCES:

1. B.Wadikar, Shailaja. *Girish Karnad A Contemporary Playwight*. Atlantic Publishers & Distributors(P), 2016,2018
2. Budholia, Om Prakash. *Girish Karnad: History and Folklore.* B.R.Publishing Corporation, 2011
3. Kosta, Abhishek. *The Plays of Girish Karnad: A Study in Myth and Gender.* Atlantic Publishers & Distributors(P) Ltd, 2012,2021
4. M, Kiran. *Treatment of History and Myth in Girish Karnad's plays*. InSc International Publishers, 2021
5. Arya, Madhvi. "Myths and Folklores in the Plays of Girish Karnad." *A.E-Journal of Creative Art & Literature,* vol. 3, 2017, pp. 39-43
6. Durai, D.J.Naganatha and A.Soundararajan. "Myth, Folklore and Reality in the Plays of Girish Karnad." *Research Journal of English Language and Literature,* vol. 8, no. 4, 2020, pp. 201-204
7. Durai, D.J.Naganatha and A.Soundararajan. "The Treatment of Myths, Folklore and History in the Plays of Girish Karnad." *India's Higher Education Authority UGC Approved List of Journals,* vol.18, 2018, pp. 414-418
8. Mangaiyarkarasi, K. "Karnad's Refuge in Myths, Folklores and History." *The Criterion: An International Journal in English*, no.12, 2013

Web References:

- https://en.wikipedia.org/wiki/Girish_Karnad
- https://en.wikipedia.org/wiki/Myth
- https://en.wikipedia.org/wiki/History

A STUDY ON SOCIAL AND POLITICAL CONFLICTS IN MANOHAR MALGONAKAR'S "A BEND IN THE GANGES"

P. Nagarjuna
Research Scholar (Part-Time)
Acharya Nagarjuna University, Guntur, AP
Lecturer in English, GDC (M) (A), Anantapur

Abstract: Manohar Malgonkar published "A Bend in the Ganges" when he was fifty-one years old. He captured the revolutionary fervor of a generation as well as the deadly wounds left in the wake of partition. He is a writer of the traditional school of novelists. His writings are mostly historical and political. They show an authentic picture of social reality.

A Bend in the Ganges is concerned with the theme of an individual's quest for fulfillment in moral identity. The story is fictitious but based on facts such as – Jalianwala Bagh, World War II, and the Japanese advent into Andaman, communal riots, and partition. This novel is concerned with four characters – Gian Talwar, Debidayal, Shafi Usman, and Basu. These characters are drawn from different layers of society.

This study will try to probe the Indo-British relationship portrayed in this work and examine social and political issues. It is also intended to study how Malgonkar has portrayed the changes in interpersonal relationships in different forms under different circumstances. His deep knowledge of human nature can be seen in his portrayal of friendship and enmity changing under the pressure of circumstances.

Keywords: Partition, Indo-British Relationship, social, political issues, interpersonal relationship.

INTRODUCTION:

Manohar Malgonkar (1913-2010) occupies an important place in Indian writing in English, particularly for his historical fiction with a political backdrop. He wrote novels that have a blend of history, romance, and military life.

Conflict is a relationship between two or more individuals and groups who have or think that they have incompatible goals and needs. Conflict is neither negative nor positive. It has a positive aspect when it directs attention to the injustices that need to be addressed when it promotes much-needed change in an organization and systems and leads you to creative problem-solving. The negative aspects of conflict or destructive behavior, the pain and the trauma, and the wastage of resources that would have been spent on creative activities. *"But religion that seeks to unite people and provide them with the meaning in life must be promoted to counter the selfish materialistic tendencies of capitalism and consumerism."*1

Social life is the summary of the interaction among individuals, families, and social groups. A Writer reveals the peculiarities of society in his writings. The characters created by him are seen occupying a particular position in the place and time of action.

Social conflict is evident when one social group compares its gains and feels that it is being marginalized by other groups. It is also said that when it perceives that it is being deprived of what is duly available to other groups in the society. Social conflict revolves around social

power. Every person participating in social interaction tries to maximize his gain at the expense of the other person involved. This situation leads to a struggle to win and keep others away from their goal. Political and social policies may contribute to each of the three stages of conflict: Pre-conflict, conflict, and post-conflict. Political conflict involves the confrontation of powers. Political violence is a production of social conflict.

The Partition of India in 1947 was the change of political borders and the division of other assets that accompanied the dissolution of the British Raj in the Indian subcontinent and the creation of two independent dominions in South Asia: India and Pakistan. Partition of India remains a painful watershed movement in the Indian freedom struggle. The author has maintained a neutral tone throughout the novel and has not made any prejudice while writing it. The author's historical awareness is striking.

This novel is considered the best book of the year 1964 by E.M. Forster. Like Khushwant Singh's "A Train to Pakistan", this work is also close to time and events of the partition. Malgonkar depicted events of partition riots and gained in depth by probing the validity of ideologies of violence and non violence and their relevance to life. The novelist purpose of describing the period seems to be twofold. The first is to introduce to the reader as an objective chronicler, the basic ingredients of the political scene – the struggle for emancipation, the two parallel movements symbolizing two extreme cults – the violent and non violent, the injection of communal virus, the parting of ways, the Muslim outcry for division, the Quit India phase and finally the removal of the shackles, climaxed by the creation of two separate states – India and Pakistan. The second intention of the author is to probe into the ideology of Ahimsa, non-violence and truth, and ultimately affirm the importance of non-violence, truth and love on life.

The novel is divided into thirty-six chapters. These chapters form three informal parts. Chapters one to thirteen cover the period between 1937 and 1939 and are set in West Punjab. Chapters fourteen to twenty-three are set in the Andamans and cover a period of four years from 1939 to 1942. Chapters twenty-four to thirty-six cover the period between 1942 to 1947 which brought the country its independence and the partition.

Some characters in the novel, like Basu are the author's spokesperson who deride, condemn and ridicule the very concept of non-violence as propounded by Gandhi.2 Malgonkar introduces several characters like Sundari, Gopal, Tekchand, Aji, Hari, Basu, and Patrick Mulligan. All these characters reveal the richness of life from many points of view and provide a viable background for the violent action of the novel. He makes his characters realistic and complex. They can't be drawn into neat categorizations of good and bad.

"Boycott British goods! Mahatma Gandhi-ki jai! Victory to Mahatma Gandhi"3   The story begins with the dramatic scene of burning British goods, an introduction to the philosophy of nonviolence, and Gian and Sundari's induction into the ideology. At one level, it is the story of two young men who jump into the freedom struggle - Debi Dayal, the son of an affluent family in Duriabad, and Gian Talwar from a poor family in a village. Graduates of the same college are motivated to join the freedom struggle but they choose different paths.

"Indo-British relationship portrayed in A Bend in the Ganges is purely political. There are three facets of this relationship portrayed in the novel – the attitude of the ordinary Indian, of the educated and enlightened, and of the Indian capitalist class.4 The first scene opens in a public square where Gandhi is sitting on a dais, quietly spinning cotton on a spool, and his associates explain the purpose of boycotting foreign goods. Gian is studying in Duriabad, a town in North-West of Punjab in a college where he meets Debidayal, the son of Dewan Bahadur Tekchand Kerwad, of Kerwad Construction Company. Debidayal is a revolutionary and member of a party called "The Freedom Fighters". Shafi Usman is their leader and together, these young patriots engage in various terrorist activities like blowing

bridges, removing fish plates from railway tracks, and such other acts. However, they land in trouble when they smuggle explosives from Tekchand's factory and blow up an Air Force plane.

Gian and Debidayal are the victim of circumstances and of their upbringing. Gian's and Debi's backgrounds are widely different as also their immediate motivations. Debi was a young boy of thirteen, he had seen his mother being almost molested by a Scottish soldier, while he himself paralyzed with anger and shame, could not do anything. This feeling forced him to become a member of the band of freedom fighters who were fervent patriots. Their main aim is to over throw British rule in India.

Debidayal's father was loyal to the British and Debi does not like to betray his father. But he realizes gradually, that if he is to prove himself a dedicated freedom fighter. He emerges as the defiant hero of the event when he is arrested and is sent to the Andaman. He refuses to see anyone except his sister, Sundari in the prison before he leaves for the Andaman. *"Gian survives and continues to grow while Debidayal becomes a victim of the Hindu-Muslim riots"5*

Malgonkar steadily bring Debidayal into the centre of action of this part of the transformation he undergoes. His morale is high and his devotion to the cause still is very deep. His spirit therefore remains unbroken. His compassion for Mumtaz transforms him and compels him to review the philosophy of his life.

After the plane tragedy, Shafi betrays his Hindu friends and manages to escape. Debidayal is arrested, convicted, and sent to the Andamans. Shafi's betrayal is shocking because so far he had been working hard for Hindu-Muslim Sikh unity. Hafiz, the top Muslim leader succeeds in brainwashing people like Shafi who easily discard their mantle of unity and consider Hindus as their sworn enemies. Youth like Shafi and Debidayal were mainstays of communal harmony Shafi's betrayal dealt a great blow to Debidayal who is now serving a term in Andaman jail. It is also an indication of the emerging communal consciousness in the country.

Gian is disturbed by various family problems and feuds, unable to stick to his ideals of nonviolence burning to take revenge on Vishnu Dutt for his brother Hari's murder. In a helpless rage, Gian kills Vishnu Dutt. Gian continues his nefarious activities in Duriabad, contacts Tekchand, Kerwad manages to earn the family's goodwill by proclaiming himself Debidayal's friend from Andaman, gets a job with the Kerwad construction company and also develops ties with Sundari, Debi's sister. Things suddenly take a turn for the worse.

Gian is a man of conflict. He is aware of his weakness and struggles to seek fulfillment in life. At the beginning of the novel, Gian is presented as an impulsive and sudden convert to Gandhism and accepts the call for boycotting the British goods. Gian's growth begins with his shedding the principle of non-violence as a way of life. He seems to debate that it was a political expedient in the struggle against the British. It could not serve as a philosophy of life itself. He gets deflated by his collisions with reality. His fall from non-violence is quick and headlong. He kills Vishnu Dutt with the same axe with which Vishnu Dutt killed his brother. Towards the end, he affirms the meaning of his life through an act of unselfish love born of deep understanding.

Manohar Malgonkar has pictured Gian's psychological realism very well through this episode which is the turning point in Gian's life"6 Gian appears to be typical of the youth of India, vacillating always seeking new anchors, and new directions and devoid of any basic convictions. Malgonkar takes Gian through all the stages of development and his growth towards his moral maturity. Among the masculine protagonists of Malgonkar, Gian Talwar in the novel A Bend in the Ganges becomes very prominent particularly for his long and unmitigated sufferings.

In Duriabad, Gian and Shafi clash and Shafi kills Mrs. Tekchand and Gian kills Shafi. The pandemonium is let loose and nobody knows who is doing what. Ultimately Gian escapes to India but somehow his conscience pricks him. After going through the fire or remorse he changes his attitude, goes back to Duriabad and saves Sundari, and takes her to the safety and security of India.

The last chapter titled "the land they were leaving has a touch of nostalgia about it. But most heart-rending is the callous way in which old Mr. Tekchand is left behind as Sundari and Gian are ordered to move ahead by the traffic-controlling office. We can't hold up the convoy for somebody's old man is the last line of the novel.

*"Malgonkar shows that the partition which came as a fellow traveler of freedom was not a consequence of an overnight decision of the leaders."*7 A Bend in the Ganges is concerned with the theme of an individual's quest for fulfillment in moral identity. Gian and Debidayal represent two different ideologies of life. Both Gian and Debidayal with their contrasting nature and conflicting ways come to realize the same redeeming factor affirmation through love. In the course of events, Gian survives and continues to grow while Debidayal becomes a victim of the Hindu-Muslim riots.

Conclusion:

Malgonkar is famous because of his use of language. It is simple to understand and his stories provide us a sense of realism. There is a perfect match between the plot and the setting. Readers are enlightened to read such a novel because it seems that it is a proper documentation of the events of partition.

Malgonkar gives the impression that he wants to tell the whole story from the point of view of revolutionaries who condemn non-violence as the philosophy of sheep. He depicts man's inner urge for violence or his hidden capacity for violence. "*Here, Malgonkar portrait the horrible scenario of the violence and riot that how the Indian hates each other during the time of partition of India."*8 Nonviolence indeed demands greater courage than violence. Malgonkar paints a vivid picture of the decade preceding India's freedom to show man's innate weakness for violence, the instinct for self-preservation during turbulent times.

REFERENCES:

1. Udaya Raj Paudel. "Communication of Violence, Religious Culture and Nationalism in A Bend in the Ganges". American Research Journal of History and Culture ; V4, I1; pp: 1-13
2. Usha Bande (2016) *Makers of Indian Literature Manohar Malgonkar:*Sahitya Akademi
3. Manohar Malgonkar (2022) *A Bend in the Ganges:* HarperCollins Publishers
4. A Padmanabhan 2002 *The Fictional World of Manohar Malgonkar:* Atlantic Publishers and Distributors
5. M. Rajagopalachari (1989) *The Novels of Manohar Malgonkar*: Prestige Books
6. Seema Miglani (2009) *Historical Narrative: A Study of Manohar Malgonkar's Fiction:* Vayu Education of India
7. Dr. Vidushi Sharma, "A BEND IN THE GANGES: A NOVEL OF PARTITION, VIOLENCE AND VENGEANCE: A REINTERPRETATION." Journal of Critical Reviews, ISSN - 2394-5125, VOL 7, ISSUE 14, 2020 pp: 4075-4077
8. Vijay Shirture, Dr. Pramod Kumar -- Locating Narrative of Violence in Manohar a Bend in Malgonkar's The Ganges -- Palarch's Journal of Archaeology of Egypt/Egyptology 17(6). ISSN 1567-214x

Role of Augmented Reality in changing school education paradigms

Diksha Sharma¹,   PG Scholar, Amity University, Noida, Uttar Pradesh, INDIA
Dr. Rasna Sehrawat²,   Assistant Professor, Amity University, Noida, Uttar Pradesh, INDIA
(dikshasharma19987@gmail.com)¹ (rasnasehrawat@rediffmail.com)²

Abstract: Immersive technology has fascinated both researchers and practitioners across many sectors in an era marked by technological growth. This study emphasizes how immersive technology, such as augmented reality (AR), can be used in educational contexts. The purpose of the study is to know how immersive technology affects learning results and student engagement. The paper illustrates the benefits and limitations of using augmented technology in diverse educational environments by synthesizing current literature and related case examples from secondary sources. The work also explores the role of educators in utilizing new tools, the pedagogical considerations for successful incorporation, and potential future advancements in this quickly changing field. The work also discusses the moral issues and potential pitfalls that may arise from the extensive use of educational technology. This work contributes to the continuing discussion on the transformative potential of augmented reality in reshaping educational practices and supporting cutting-edge learning methodologies for contemporary education.

Keywords: Educational technology, Immersive technology, Augmented technology, Student engagement, Learning Outcomes.

INTRODUCTION:

The incorporation of technology has taken centre stage in the constantly changing educational scene, redefining established paradigms and encouraging innovative approaches to information sharing. Augmented reality (AR) and related technologies have emerged among the many technological developments as transformative toolkits with the potential to completely alter how we teach and learn. A remarkable advancement in technology, augmented reality (AR) offers useful tools to enhance the interaction with reality. The actual and digital worlds are seamlessly blended by augmented technology, enhancing learning opportunities and going beyond the constraints of traditional pedagogical methods.

It is crucial for education to adapt and take advantage of these developments as our society grows more technologically reliant and networked. This paper highlights the important role augmented technologies play in education, highlighting how they increase engagement, and open up new learning horizons. Augmented technologies give students and teachers alike a dynamic and engaging platform to explore difficult ideas, interact with immersive content, and collaborate in ways that were previously unthinkable by superimposing digital information onto the real-world environment.

The importance of engagement cannot be overstated in a world when information is everywhere, but people's attention spans are getting shorter. The use of augmented technology can engage students by turning passive consumption into active involvement. The ethical implications of this investigation are present, nevertheless. The extensive use of instructional technology, including immersive tools, brings up moral questions and dangers that need to be avoided. The paper discusses the ethical implications of augmented reality in education, highlighting the difficulties and moral questions that arise as technology becomes more and more integrated into the educational process.

In essence, this work helps us gain a comprehensive grasp of the complex interactions between augmented technologies, student engagement, instructor empowerment, and the ethical implications of their use. We want to give a thorough framework for efficient implementation by looking at the immersive features that improve learning experiences, addressing the evolving roles of educators in this dynamic environment, and closely exploring the ethical issues that arise with technology advancement. This research acts as a compass as we navigate the uncharted waters of augmented technologies in education, ensuring that the revolutionary potential of these breakthroughs is for the advancement of education.

Augmented reality in education

Augmented Reality is one of the kinds of Immersive technologies, where, it has the potential to fundamentally alter how we view and engage with the world around us. It is a digital breakthrough that is opening up a new dimension of experiences that are changing a variety of industries, from manufacturing to education to entertainment. A remarkable advancement in technology, augmented reality (AR) offers useful tools to enhance interaction with reality. **Caudell and Mizell (1992)** came up with the term "Augmented Reality" to refer to the technology that enables users to enlarge their visual field through the use of heads-up displays. According to **Azuma (1997)**, "augmented reality (AR) is a technology that enables users to see an enhanced reality by superimposing virtual things over the actual world". The fact that AR can affect all senses and not only sight, however, made it necessary to widen this concept. Thus**, Akçayir and Akçayir (2017)** offered a brief, precise, and inclusive definition of augmented reality (AR) as the technology that superimposes virtual things on the real world. In the context of education, augmented reality (AR) is the integration of digital content—such as pictures, videos, 3D models, or interactive elements—into the physical environment that students experience while using technology—typically smartphones, tablets, or AR glasses. By superimposing digital content over the real world, augmented reality (AR) improves it, resulting in an immersive and engaging learning environment. With the use of this technology, the line separating the real world from the virtual one is blurred, allowing students to interact with and modify digital items while still in the physical world.

AR is used in educational settings to give students dynamic and interesting experiences that can help them understand complicated ideas, improve their problem-solving abilities, and encourage active involvement. Students can visualize complex concepts, explore interactive simulations, and engage in experiential learning through the use of augmented reality (AR) applications, ultimately leading to a deeper understanding and retention of material. Teachers may create AR-enhanced classes and activities to accommodate various learning preferences, which will help students learn in a more individualized and interesting way.

Augmented reality and student engagement
AR engages students seamlessly fusing digital knowledge with the actual classroom setting. AR frequently uses touch, sound, and other senses in addition to sight. This multisensory

method helps pupils comprehend and retain knowledge better and is appealing to a variety of learning types. Through AR, students can tour historical sites online, interact with 3D models, and visualize challenging scientific topics. **"Augmented reality on students' academic achievement viewed from the creative thinking level"** I. Buditjahjanto, Juki Irfansyah (2023), revealed that learning media and degrees of creative thinking influence cognitive and psychomotor learning outcomes. The cognitive learning outcomes of students who use AR outperform those of students who use PowerPoint. Lessons become more captivating and remembered owing to the increased involvement that engages numerous senses.

Applications for augmented reality (AR) can adjust to the demands and learning styles of specific pupils, providing specialized content and challenges. As a result of the personalization, pupils are kept interested and are given challenges that are suited for them. **"A study by Dunleavy et al."** (2019) demonstrated that AR-based learning led to significantly improved student performance compared to traditional methods. Gamification components like incentives, challenges, and achievements are included in a lot of augmented reality educational apps. These rewards encourage pupils to engage fully in the learning process. The research shows that learning methods and levels of creativity affect how well people learn cognitive and physical skills. **"Student Opinions on Mobile Augmented Reality Application and Developed Content in Science Class", Damla Karagozlu, Fezile Ozdamli,** 2017, revealed, According to the perspectives of teachers and students, the augmented reality contents of scientific instruction generated during the design-based research process were nice, easily applicable, and valuable.

Students who use AR perform better cognitively than those who use alternative methods. In contrast, students that use AR achieve higher levels of psychomotor learning than their counterparts. A study conducted by **Kafai and Harel (2018)** demonstrated that AR applications fostered collaborative problem-solving among students with varying abilities, breaking down barriers and promoting inclusive learning environments. **"Augmented Reality Simulations on Handheld Computers", K. Squire, E. Klopfer, (2007),** revealed that placing students in virtual investigations revealed their scientific assumptions and challenged basic beliefs about the nature of science. Playing the game in "real" space also aroused students' prior knowledge, implying that augmented reality simulation games have a great potential to connect academic content and practices with students' physical, lived environments.

Role of educators in incorporation of AR in teaching process

Teachers must take on multiple roles, including those of facilitators, mentors, and tech-savvy educators, in order to incorporate Augmented Reality (AR) into the educational process. Their participation is essential in making sure AR is properly incorporated to improve student learning experiences. Teachers are responsible for selecting appropriate AR applications aligned with curriculum goals **(Koehler & Mishra, 2008)** and creating an engaging learning environment. They assist students in utilizing augmented reality technologies, offer support, and do troubleshooting **(Bacca et al., 2014)**. In order to adjust AR experiences for the benefit of each student, teachers must also modify their teaching strategies to account for a variety of learner capacities and learning styles. In order to maximize learning results, teachers also evaluate students' progress during AR activities and offer helpful criticism. They also serve as moral authorities, promoting the ethical application of AR technology. In order to make sure that AR-enhanced activities are relevant and achieve educational goals, teachers play a crucial role in integrating AR applications into the curriculum. Additionally, teachers must adapt their teaching methods to accommodate diverse learning styles and abilities, tailoring AR

experiences for each student's benefit **(Tomlinson & Allan, 2000).** They must decide which areas of the lesson plan where augmented reality can most effectively improve learning. **"Inclusive AR-games for Education of Deaf Children: Challenges and Opportunities" Thomas Westin, J. Neves, Peter Mozelius, Carla Sousa, L. Mantovan,** 2022, indicate that inclusive AR gameplay for deaf people could be built on AR based image and object tracking, complemented with sign recognition. Moreover, a civic intelligence approach can be applied to overcome many of the challenges that have been identified in five dimensions for inclusion of deaf people i.e., cultural, educational, psycho-social, semantic, and multimodal. The input from trusted, educated signers and teachers can enable the connection between real world objects and signed videos to provide explanations of concepts.

Limitations and Ethical issues related to AR incorporation in classroom:

Technology is advancing swiftly; like any technology, AR comes with its fair share of limitations when implemented in educational settings. According to a study done by **Bacca et al. (2014)**, Some students experienced discomfort when the AR application did not function as anticipated, or in another situation when using the device or markers to access the augmented information was quite onerous for the students. Research indicates that cost is a significant barrier to the widespread adoption of AR in schools **(Dunleavy et al., 2009).** AR technologies often require specialized hardware, such as smartphones, tablets, or headsets, which can be expensive for schools to provide. This limitation can create disparities in access to AR-enhanced learning experiences, disadvantaging students in resource-constrained environments. According to **Dunleavy et al. (2009),** effective technical infrastructure, particularly high-speed internet connectivity, is essential for AR applications. However, many schools, particularly those in rural areas, might not have dependable internet connectivity, which makes it difficult to employ AR effectively. Additionally, the processing power of devices affects how well AR apps operate, which can limit the experience for students using older or less capable gear. The use of Augmented Reality (AR) in classroom instruction has raised a number of ethical issues that need to be addressed by educators, lawmakers, and society at large. The digital divide may be exacerbated by these problems, which range from data privacy and security concerns about students' private information and AR interactions to potential discrepancies in access to AR-enhanced education. The ethical application of AR also includes concerns about good online behavior and prudent technological use. In order for students to behave ethically in augmented environments, educators must ensure that they are aware of the implications of their decisions. The use of AR responsibly and ethically must be taught to kids. It is important to promote ethical conduct, respect for others, and accountability in augmented environments. It is ethically required to make sure that all pupils, including those with disabilities, can access AR content. Accessibility should be considered when developing AR applications.

The misuse of AR technology can harm students' physical and mental health and result in digital addiction. Excessive use of AR devices can lead to digital addiction and negatively impact students' physical and mental health **(Kuss & Griffiths, 2017)**. Educators should be aware of potential addiction issues and promote balanced screen time Teachers should encourage moderate screen time and be aware of potential addiction risks.

AR content could support prejudice or preconceptions, raising ethical issues. To make sure AR content is inclusive and respectful of all backgrounds, teachers should critically assess it. The boundaries between reality and virtual material may be blurred by augmented reality, which could cause misunderstanding or confusion. In order to teach ethically, one must assist students in analyzing and confirming AR.

Conclusion :

In conclusion, there has been a substantial shift in the way that schools traditionally approach teaching with the introduction of Augmented Reality (AR) technology. The multifaceted effects of augmented reality (AR) on different facets of education have been examined in this paper, shedding light on its favorable effects on student engagement, its potential to increase inclusivity in educational settings, the crucial role educators play in its successful implementation, and the ethical issues that must be addressed.

First, augmented reality has shown to be a potent technique for raising student engagement. AR engages students' attention while also promoting active involvement and discovery by offering interactive and immersive learning experiences. Through AR applications, students are given the power to visualize complicated ideas and give abstract concepts a concrete form, encouraging a deeper grasp of the subject.

Second, AR has a lot of potential for developing inclusive learning environments. With its flexibility and customizable features, instructors can accommodate different learners' needs and learning styles. The accessibility features of AR, for instance, can benefit students with limitations and make education more accessible to a wider spectrum of students.

Furthermore, it is impossible to exaggerate the importance of educators in the adoption of AR. Teachers act as navigators and facilitators in this technologically advanced educational environment. The success of AR depends heavily on their readiness to accept it and their ability to incorporate it into the curriculum. But as AR spreads throughout the educational system, moral issues become more important. It's important to take proactive measures to solve issues with data security, privacy, and digital addiction.

In essence, the application of augmented reality in education is a revolutionary force that has the power to completely alter how we educate people. It is a promising instrument for the future of education because of its beneficial effects on student involvement, its advantages for inclusive education, and the crucial role that educators played in its implementation. In order to ensure that AR acts as a catalyst for positive change in the educational landscape, benefiting students and society as a whole, we must be careful in addressing ethical concerns as we embrace this technology.

REFRENCES:

1. Azuma, R. T., et al. (2001). Recent advances in augmented reality. IEEE Computer Graphics and Applications, 21(6), 34-47.
2. Cheng, K. H., & Tsai, C. C. (2013). Affordances of augmented reality in science learning: Suggestions for future research. Journal of Science Education and Technology, 22(4), 449-462.
3. Dunleavy, M., et al. (2009). Affordances and limitations of immersive participatory augmented reality simulations for teaching and learning. Journal of Science Education and Technology, 18(1), 7-22.
4. Deterding, S., et al. (2019). From game design elements to gamefulness: defining "gamification". In Proceedings of the 15th international academic MindTrek conference: Envisioning future media environments (pp. 9-15).
5. Kircaburun, K., et al. (2018). Problematic smartphone use and relations with negative affect, fear of missing out, and fear of negative and positive evaluation. Psychiatry Research, 262, 618-623.

6. Bacca, J., Baldiris, S., Fabregat, R., & Graf, S. (2014). Augmented reality trends in education: A systematic review of research and applications. Educational Technology & Society, 17(4), 133-149.

7. Ertmer, P. A., & Ottenbreit-Leftwich, A. T. (2013). Removing obstacles to the pedagogical changes required by Jonassen's vision of authentic technology-enabled learning. Computers & Education, 64, 175-182.

8. Hwang, G. J., & Wu, P. H. (2014). Applications, impacts and trends of mobile technology-enhanced learning: A review of 2008-2012 publications in selected SSCI journals. International Journal of Mobile Learning and Organization, 8(2), 83-95.

9. Mishra, P., & Koehler, M. J. (2006). Technological pedagogical content knowledge: A framework for teacher knowledge. Teachers College Record, 108(6), 1017-1054.

10. Reeves, T. C., Herrington, J., & Oliver, R. (2005). Design research: A socially responsible approach to instructional technology research in higher education. Journal of Computing in Higher Education, 16(2), 96-115.

11. Ribble, M., Bailey, G., & Ross, T. W. (2004). Digital citizenship: Addressing appropriate technology behavior. Learning & Leading with Technology, 32(1), 6-11.

12. Tomlinson, C. A., & Allan, S. D. (2000). Leadership for differentiating schools and classrooms. ASCD.

13. Dede, C. (2019). The transformation of education and society through immersive learning. Journal of Educational Technology & Society, 22(4), 1-12.

14. Kuss, D. J., & Griffiths, M. D. (2017). Social networking sites and addiction: Ten lessons learned. International Journal of Environmental Research and Public Health, 14(3), 311.

15. Selwyn, N. (2016). Education and technology: Key issues and debates. Bloomsbury Publishing.

16. Burgstahler, S. E., & Chang, C. (2007). Web accessibility for people with cognitive disabilities: A needed area of research and practice. Universal Access in the Information Society, 5(4), 331-342.

17. Ferdig, R. E. (2007). Examining social presence in online courses in relation to students' perceived learning and satisfaction. Journal of Asynchronous Learning Networks, 11(3), 68-88.

18. Hovardas, T., Karamanoli, E., & Doxani, G. (2019). Augmented Reality (AR) ethics in school: Teachers' ethical attitudes. Ethics and Information Technology, 21(1), 55-68.

19. K. Squire, E. Klopfer. (2007). Augmented Reality Simulations on Handheld Computers. Journal of the Learning Sciences.

20. I. Buditjahjanto, Juki Irfansyah (2023). Augmented reality on students' academic achievement viewed from the creative thinking level. Journal of Technology and Science Education.

21. Damla Karagozlu, Fezile Ozdamli. (2017). Student Opinions on Mobile Augmented Reality Application and Developed Content in Science Class. UIKTEN - Association for Information Communication Technology Education and Science.

22. Thomas Westin, J. Neves, Peter Mozelius, Carla Sousa, L. Mantovan. (2022). Inclusive AR-games for Education of Deaf Children: Challenges and Opportunities. European Conference on Games Based Learning.

Empowering Female Characters in Indian Media: Breaking Stereotypes, Sparking Conversations, and Fostering Change

Pragya Lall
Research Scholar, University Department of English, Ranchi University
Email: Pragya.Lall@gmail.com

Abstract: *In recent years, with the emergence of strong female characters who have made a lasting impact on society, the landscape of Indian media has undergone a significant transformation. Characters like Rani in "Queen," Aarya in the eponymous series, and Sulu in "Tumhari Sulu" have challenged gender stereotypes by presenting women as multi-dimensional individuals with ambitions, challenges, strengths and aspirations that extend beyond domestic responsibilities. These characters represent a departure from the passive, one-dimensional portrayals of the past, inspiring viewers with their resilience and determination.*

These portrayals have far-reaching implications, leading to a broader cultural shift. By showcasing women as central figures in stories that encompass a wide range of genres, from crime dramas like "Delhi Crime" and "Aarya", to family entertainment like "Queen" and "Saas Bahu Achaar Pvt. Ltd." Indian media challenges the long-standing notion that women's roles are limited to specific types.

The strong female characters of web series like "Four More Shots Please!" and "Paatal Lok" initiate conversations that are vital for societal progress as the complexities of female friendships, as seen in "Four More Shots Please!," underscore the importance of women supporting one another and addressing shared experiences, while series like "Paatal Lok" challenges binary representations of women, prompting dialogues about the diverse motivations and roles that women can embody.

The empowering impact of strong female characters in Indian media is multi-faceted and profound. By challenging stereotypes, sparking conversations, fostering a cultural shift, and inspiring positive change, these characters have demonstrated the power of inclusive storytelling. Their influence extends beyond entertainment, shaping perceptions and driving societal progress towards a more equitable and diverse future. This abstract delves into the empowering influence of these characters, exploring how they challenge stereotypes, initiate conversations, and foster a cultural shift, all the while contributing to positive change.

Key Words: *Cultural shift, Empowerment, Gender Stereotype, Indian Media, Movies, Multi-dimentional.*

INTRODUCTION :

Indian media has witnessed a remarkable transformation in recent years, reflecting changing societal norms and a growing desire for stories that challenge traditional stereotypes and norms.

Among the many changes, a prominent change is seen in how females are depicted both in movies and in web series. Strong female characters have emerged as powerful agents of change. Through a variety of films and web series, Indian media has been instrumental in breaking stereotypes, sparking vital conversations, and fostering a cultural shift in how the female gender faces life in wake of the challenges life throws at them. This article explores the empowering impact of the strong female characters seen in the context of Indian films and web series, highlighting their roles in driving positive change.

One of the most significant ways in which strong female characters empower audiences is by breaking stereotypes. Historically, Indian cinema has often relegated female characters to one-dimensional roles, portraying them primarily as love interests, background family members and victims. However, contemporary Indian media has been actively challenging these stereotypes by presenting women as multifaceted individuals with their own aspirations, challenges, and complexities. Movies like *Kahaani* (2012), *Queen* (2013) and *NH10* (2015) stand out as prime examples of this paradigm shift. *Kahaani* features Vidya Bagchi, a pregnant woman who embarks on a relentless quest to find her missing husband. Vidya's character challenges the stereotype of pregnant women as vulnerable and dependent, portraying her as resourceful and determined. Though later it turns out that she was just pretending to be pregnant, she shows her innate strength for she not only survives in a foreign land without a male escort, she avenges her husband's death too. Similarly, in *Queen*, the protagonist Rani, embarks on a transformative journey of self-discovery after her fiancé cancels their wedding. Rani takes her journey to self-discovery by going on her honeymoon by herself and choosing to be happy in her own company rather than to waste her time with sympathising relatives and crying over her misfortune. A more violent portrayal of a female protagonist discovering her fighting spirit is seen in *NH10*, where Meera who witnesses an honour killing as well as the murder of her husband survives the terrible night alone on the highway, fights with and escapes the village goons and strongmen.

Strong female characters empower women by representing their diverse experiences and aspirations and it is essential that media portrayals reflect this diversity. Indian Films and web series are increasingly doing so by featuring women from various backgrounds, professions, and regions. Web series like *Aarya* (2020) provide a compelling example of this representation. Aarya, the titular character, takes charge of her husband's criminal empire after his death. Her character represents empowerment, as she transforms from a sheltered wife into a woman who asserts her authority and navigates not only the dangerous under-world of illegal activities and rivals of her murdered husband, but also a manipulative father who was responsible for getting his son-in-law killed. On the opposite end of the arc is *Tumhari Sulu* (2017), a movie that introduces us to Sulochana, a middle-class housewife who discovers her talent as a radio jockey, and not just a regular radio jockey, but one who can titillate men of all ages with her seductive voice and provocative conversations. Sulochana's character represents unseen women who may have ended up on the wrong end of a hotline, but where they find fulfilment of supporting their families financially through means that are beyond traditional 'respectable' roles. The film celebrates her journey and her choices as she balances family responsibilities with her newfound career.

Strong female characters are not solely defined by their individual traits; they also excel in portraying the strength of female bonds. The importance of these relationships often takes centre stage in narratives that feature groups of women who support and uplift each other. The web series *Four More Shots Please!* (2019) beautifully captures the essence of female understanding and supporting each other. The series revolves around the lives of four urban

women, each with her own unique background and challenges. Their friendship forms the backbone of the show, highlighting the power of female camaraderie. Through their ups and downs, these characters demonstrate that women can rely on one another for emotional support, advice, and solidarity. One noteworthy incident involves the character, Siddhi Patel. Sidhi's father who had always supported his sweet, innocent, bubbly and slightly over-weight daughter finds it extremely unpalatable that she has a secret account on an adult site where she performs live strip tease. While her extremely unsupportive mother Sneha, who constantly nags Siddhi about her manners, weight and life choices doesn't waste a single moment in standing in support of her daughter or in understanding the deep psychological motivations that egged Sidhi. And it is with the support of her mother and three friends that she is able to face and overthrow her blackmailer.

Subverting expectations is a powerful storytelling tool, and Indian media is increasingly employing it to create complex character arcs for strong female leads, inspired by real women. Movies featuring women as their protagonist, inspired by real women, keeps audiences engaged and challenges them to reevaluate traditional storylines and stereotypes. *Raazi* (2018) subverts expectations by featuring Sehmat, a young woman who is married into a Pakistani military family as a spy for India. Her character undergoes a profound transformation from a kind hearted girl next door to a spy as she balances her espionage duties with her family life within enemy territory. She evolves into a soldier, who does not hesitate to take extreme steps to safeguard her identity and her mission, including killing Abdul, the servant and Mehboob Syed, her brother-in-law.

By crafting intricate character arcs, Indian media encourages audiences to appreciate the complexity of women's lives and the myriad roles they can play in different situations. These narratives remind viewers that women are not bound by societal norms or limited by their initial circumstances. A movie like *Neerja* (2016), again based on the real story of flight attendant Neerja Bhanot, who gave up her life shielding children during hijacking highlights the innate strength a woman can portray in dire situations. Mary Kom's journey in *Mary Kom* (2014) challenges traditional gender roles by showcasing her dedication to pursuing a career in boxing, a male-dominated sport, and that too after marriage. Her determination proves that women can excel in any field they choose, irrespective of societal expectations. The movie, *Dangal* (2016) showcases the journey of sisters Geeta Phogat and Babita Phogat as they break stereotypes and pursue a career in wrestling. Their determination and success inspire young girls to explore sports and physical activities in fields traditionally considered as male-dominated.

Movies on issues related to woman also play a vital role in initiating conversations about pressing social issues. Media provides a platform for discussing topics such as gender dynamics, societal expectations, mental as well as physical health. Movies like *Padman* (2018), which focuses on issues and taboos around menstrual hygiene, while *Delhi Crime* (2019) and *Chhapaak* (2020), which focus on value of human life and resilience and trauma of rape and acid attack, highlight this aspect. While Laxmi, on whose life *Chhapaak* is based, turns out a winner at the end of her fight, Nirbhaya, the real-life victim from *Delhi Crime* loses the battle for her life, though she gains the support of general public along the way. These movies have raised the issue of women's safety. These movies also raise the question of female's freedom to choose and of having a say in matters that are personal to them and not just cater to one section's ego and have sparked both protest against the perpetuators of the crimes, support of the victims and discussion on the heinousness of these acts. A movie like *Pink* (2016) brings into focus the issues of prejudice prevalent towards women in Indian society. Why is it that a woman from North Eastern part of the country is regarded as "sexually loose" (i.e.

promiscuous), a working woman is "available" (i.e. an easily approachable option for sex), or why a female cannot stay by herself and not with her family if her rented accommodation is nearer to her place of work and saves her from physical as well as financial exertion. The movie also raises the question of respecting woman's choice in matters of physical intimacy despite her previous sexual history and the fact that a woman has the right to change her mind even after initially agreeing to it. The movie drives home a very pertinent point that "No means NO" in no uncertain terms. The movie also prompted Legal experts to open a conversation about female's rights and legal remedies when it came to them being detained by police.

A more recent change is the portrayal of female sexuality, a hereto untouched topic both on screen and in real life. The success of films and web series featuring female characters interested in their physical desires has had a significant impact on Indian media production and now has narratives focusing on women's empowerment and complex character development vis-à-vis their sexuality that can resonate with audiences and contribute to unique storylines. A dark comedy, *Lipstick under my Burkha* (2017), highlights this shift in the industry's approach to storytelling. The film provides a glimpse into the secret lives and sexual desires of four women of different ages and from different backgrounds, challenging societal expectations and taboos. Characters such as Usha Buaji, a grandmother is shown not only harbouring desires for intimacy but actually fantasying about a much younger man. She is publicly humiliated and put down when her secret comes out. Taking a 180-degree turn, Leela, the young beautician is shamed by her fiancé for not being a virgin and in fact enjoying the act and recording it too. Thus, beautifully highlighting the common belief that female sexuality is a shameful concept to be discouraged at all costs. Another aspect that is being explored is that not only men, but women can also be obsessed with physical desires resulting in multiple partners and also be interested in role plays as Shanu shows in the series *Rasbhari* (2018). The portrayal of lesbian and bisexual relations is also no longer a taboo on screen. Ayesha in *Bombay Begums* (2021) explores her bisexual tendency by first kissing Chitra and then Ron and ultimately comes to terms with her bisexuality by having relations with both, though not simultaneously. Indian media has increasingly invested in content that challenges norms and provides audiences with diverse, empowering, and relatable stories especially for the previously ignored aspects.

Conclusion:

The empowering impact of strong female characters and the portrayal of their desires and aspirations in Indian media is profound and multifaceted. These characters challenge stereotypes, reflect real-life experiences, celebrate diversity, and inspire future generations. Through their influence on media production, they have expanded horizons and encouraged the creation of content that breaks traditional norms. Indian films and web series have become powerful tools for initiating conversations about important social issues and redefining women's roles in society. As this trend continues, Indian media not only entertains but also contributes to positive change by fostering a more inclusive and equitable culture. The journey of strong female characters in Indian media is a testament to the evolving landscape of storytelling and the potential for media to drive societal transformation. These characters are not just fictional; they are beacons of empowerment, sparking conversations, and fostering change in the real world. Through their stories, they inspire us to challenge stereotypes, embrace diversity, and pursue our dreams with unwavering determination.

REFERENCES:

1. *Aarya*. Directed by Ram Madhvani, Sandeep Modi and Vinod Rawat, Ram Madhvani Films / Endemol Shine Group, 2020. Disney+ Hotstar app.

2. *Bombay Begums.* Directed by Alankrita Shrivastava and Bornila Chatterjee, Endemol Shine India / Chernin Entertainment, 2021. Netflix app.

3. *Chhapaak.* Directed by Meghna Gulzar, Fox Star Studios / Ka Productions / Avernus Productions / Mriga Films, 2020. Disney+ Hotstar app.

4. *Dangal*. Directed by Nitesh Tiwari, Aamir Khan Productions / Walt Disney Pictures India, 2016. Amazon Prime Video app.

5. *Delhi Crime.* Directed by Richie Mehta and Tanuj Chopra, Ivanhoe Productions / FilmKaravan/ Poor Man's Productions, 2019. Amazon Prime Video app.

6. *Four More Shots Please!*. Directed by Anu Menon, Pritish Nandy Communications Ltd, 2019. Amazon Prime Video app.

7. *Kahaani*. Directed by Sujoy Ghosh, Pen India Limited / Boundscript Motion Pictures, 2012. Amazon Prime Video app

8. *Lipstick under my Burkha.* Directed by Alankrita Shrivastava, Prakash Jha Productions, 2017. Amazon Prime Video app

9. *Mary Kom*. Directed by Omung Kumar, Bhansali Productions / Viacom18 Motion Pictures, 2014. Netflix app.

10. *Neerja.* Directed by Ram Madhvani, Bling Unplugged / Fox Star Studios, 2016. Hotstar app.

11. *NH10.* Directed by Navdeep Singh, Phantom Films / Clean Slate Filmz, 2015. Amazon Prime Video app.

12. *Padman.* Directed by R. Balki, Columbia Pictures / SPE Films India / Hope Productions / KriArj Entertainment / Mrs Funnybones Movies, 2018. ZEE5 app.

13. *Pink.* Directed by Aniruddha Roy Chowdhury, Rising Sun Films, 2016. Disney+ Hotstar app.

14. *Queen*. Directed by Vikas Bahl, Viacom18 Motion Pictures / Anurag Kashyap / Vikramaditya Motwane, 2013. Netflix app.

15. *Raazi*. Directed by Meghna Gulzar, Junglee Pictures / Dharma Productions, 2018. Amazon Prime Video app.

16. *Rasbhari.* Directed by Nikhil Nagesh Bhat, Applause Entertainment / A Ding Entertainment, 2020. Amazon Prime Video app.

17. *Tumhari Sulu*. Directed by Suresh Triveni, T-Series Films / Ellipsis Entertainment, 2017. Amazon Prime Video app.

Language Change and Shift: A Bearer of Linguicide - The Indian Context

Ms Lata Eknath Taral

Assistant Professor, Department of English, Dr D Y Patil Arts, Commerce and Science College, Pimpri, Pune, India

Email- letaral@gmail.com

Abstract: *Philology is a study of language history and change which played pivotal role in the creation of family trees stating relations amongst world languages. Language is like a vehicle driven by multiple drivers and modified at multiple times and places. In the words of Ferdinand de Saussure, the pioneer of structural linguistics, it is 'a social fact' and the study of language change, shift and linguicide form the very core of sociolinguistics. We cannot imagine language without society and society without language. Language is dynamic and not self-contained fixed structure. Discovering patterns of language change is a challenge as language change is a criss-cross intersection. There are psychological, physiological, systemic and social factors which effect language change at phonological, morphological, lexical, syntactic and semantic level. In multilingual and multicultural India, Indianization of English and Anglicization of Indian languages i.e. mongrelization of languages is propelled as after independence the status of English as language of higher end jobs and prestige has been established as stated by L Rajgopalchari that we cannot throw away the baby i.e. English with the bathwater i.e. British power. Because of astronomical language contact in different socio-cultural context and magnetic socio-political pressure many indigenous minority languages in India are marginalized and these languages are on the verge of extinction. Nurturing without indigenous languages is like body without soul. Therefore, we cannot afford to neglect linguicide in Indian context otherwise only major languages will be the reality. The present paper sheds light on factors causing language change and shift at various linguistic levels and consideration of five key problems stated by Weinreich et, al. (1968) for understanding the dimensions of language change. It also examines language change, shift and linguicide in Indian context.*

Key Words: *Language change, Indian Context, mongrelization, linguicide.*

INTRODUCTION:

'Hwaet, W Gardena in geardagum' (Beowulf) – Old English
'Whan that Aprille with his shoures soote' (The Canterbury Tales)- Middle English
'Belike this show imports the argument of the play' (Hamlet) – Early Modern English
'No one who had ever seen Catherine Morland in her infancy would have supposed her born to be an heroine' (Northanger Abbey) – Late Modern English

The aforementioned extracts exemplify language change. Language is like a vehicle driven by multiple drivers and modified at multiple times and places. During 19 century the study of language history and change i.e. Philology took the centre stage creating family trees of language. Language change is inevitable but how and why it happens is a matter of serious investigation as it is not caused by linguistic structure alone.

For Ferdinand de Saussure, the pioneer of structural linguistics, language is 'a social fact' (Aronoff and Miller: 2003:563). Language is not inherited genetically though we do inherit ability to acquire it genetically. It is acquired in a culture and passed on from one generation to another. It is a behavior which is deeply rooted in its culture. It is dynamic and not static.

We cannot imagine language without society and society without language. Language is not a self-contained fixed structure. It is a social institution and changes like any other social institution. Therefore, the role of society is pivotal in its change. The study of language change, shift and linguicide form the core of sociolinguistics. As it is recreated by each and every member of the speech community, the study of language change cannot be segregated from society. Investigation of influence of social structure on linguistic behavior of people and correlation between language varieties and social attributes of its speakers like class, age, gender, ethnicity, etc. , is the domain of micro-sociolinguistics.

Language change is as real as death. It does not happen overnight but gradually. Hermann Paul views it as changes in idiolect and changes in language custom (Lehmann and Malkiel: 1968: 107). Its native speakers are instrumental in its change. In its 'creation, perpetuation and modification "homo loquens" had apart to play (Aronoff and Miller: 2003: 564). Its speakers are its oxygen as without them it will die. 'A language is said to be dead when no one speaks it anymore. It may continue to have existence in a recorded form, of course – traditionally in writing, more recently as part of a sound or video archive (and it does in a sense 'live on' in this way) – but unless it has fluent speakers one would not talk of it as a 'living language' (Crystal : 2003 : 11). May be language change is diachronic i.e. change through time or synchronic i.e. varieties of one language at the same time amongst different speech communities. Saussure laid the foundations for its synchronic study. The question of language change, shift and linguicide is in dire straits not only in India which is a dinosaur of multilingualism and multiculturalism but across the world.

Factors Causing Language Change and Shift:

J H Bredsdorff as quoted by Malmkjaer tried to explain the causes of language change. According to him factors such as 'mishearing, misunderstanding, mirecollection, imperfection of speech organs, indolence, the tendency towards analogy, the desire to be distinct, the need for expressing new ideas, and influence from foreign languages' (Malmkjaer : 2004: 221) cause language change. The following are the major factors responsible for language change:
Psychological Factor:

Language is human as only human beings are gifted with the power of speech. It is housed in human brain and neural mechanism in the brain influences and controls its acquisition.

Physiological Factor:

Language is a matter of articulation, transmission and reception. Therefore, body conditions, physical stress, etc., affects its production and perception leading to change.
Systemic Factor:

Language is a system of systems. All languages have their own system and grammatical conventions. Subsystems of language entail all the branches of linguistics having language specific rules and their intersection results in language change.

Socio-political, Economic and Technological Factors:

Language change is drastically propelled by class, age, gender, educational and regional differences; linguistic and cultural contacts, etc. It is highly sensitive to political pressure like migration, colonization, various disruptions and language policies. Languages adapt to economic and technological development promptly.

Levels at Which Language Change and Shift Happens:

As change at one level implies change at another level, language change happens at all levels.

Phonological Level:

Environment plays pivotal role at this level. As selection and organization of phonemes differ from language to language, language contact situations result in change at this level. It entails-

   i)   Metathesis i.e. position of two sounds in words is reversed e.g. frist-first.
   ii)   Epenthesis i.e. sound is added in the middle of word e.g. timr- timbre.
   iii)   Prothesis i.e. addition of sounds at the beginning of words e.g. strange-estrange.
   iv)   Assimilation i.e. change in phoneme e.g. from Latin 'Okto' to Italian 'Otto'.

Apart from this, it also involves sonoration, nasalization rephonologization (suggested by Jakobson), etc. Without environmental stimulus also language change at this level occurs because of unknown conditions e.g. First Germanic consonant shift and Great English vowel shift.

Syntactic Level:

It refers to transference of grammar and change in word order. 'In old English texts, we find the subject +verb +object (or SVO) order most common in Modern English, but we can also find a number of different orders that are no longer used' (Yule : 2020: 270).Diachronic varieties of English strongly exhibit change at this level. The word order 'he him saw' and double negative in 'I will not bake no cake' is Old English and not found in Modern English.

Lexical Level:

It involves addition and deletion of words because of different cultural contexts and technological advancements. A few examples of culture bound words added to English from Indian languages are- 'suryanamskar', 'mirch-masala', 'gulab-jamun', etc. Many acronyms and technology related words which found place in English recently are- 'ping', 'NSFW', 'ASAP', 'ETA', etc.

Semantic Level:

It is a matter of broadening and narrowing of word meanings. For example 'holy day' as a religious feast is broadened to 'holiday' and the meaning of the word 'hund' meaning any kind of dog is restricted to dogs used to chase game in the hunt over the centuries.

Five Key Problems Concerning Language Change Stated by Weinreich et. al. and Elaborated by Labov:

The scenario of language and shift is too complex to identify any everlasting pattern of its change. And discovery of such patterns of language change and shift is absolutely a challenge for sociolinguists. Establishing relationship between variant speech forms and speech situations and social attributes of speakers is an ordeal for sociolinguists as language change and shift is a criss-cross intersection and overlap resisting any single approach and theory for its study. Therefore, consideration of the problems concerning language change is must for understanding its various dimensions. According to Weinreich et. al 'a theory of change must solve' the five key problems , which are restated and elaborated by Labov, concerning language change. They are:

i)   Constraints Problem – It addresses the issue of determining set of possible changes and conditions.

ii)   Transition Problem – It refers to the route of its change. In the words of Labov as quoted 'How can language change from one state to another without interfering with community?', 'Does a change from X to Z necessarily go through an intermediate stage Y?' (Aronoff and Miller : 2003 : 109).

iii)   Embedding Problem – Its concern is whether the change is caused by system internal or external conditions and how it is implanted.

iv)   Evaluation Problem – It deals with people's evaluation of language change and their evaluative response i.e. whether they adopt or avoid it.

v)   Actuation Problem – Its concern is why does language change happen at particular time and place.

The Indian Context:

Establishment of English as an Official Language and Marginalization of Indian Languages:

The language of rulers never dies with the rulers is exemplified by Greek and Latin in the West, Arabic and Persian in the Medieval East and English and French in the Modern World. India witnessed the dominance of Sanskrit during Vedic times, rise of Persian during the Mughal Empire and power of English during colonization. Thomas Stephens was the first Englishman to settle in India and Anglo-Indian literature began with his letters. English became the nucleus of all education. Translation and transliteration from Indian languages to English and vice-versa took place promoting teaching of European science.

Controversy at the dawn of independence revolving around the use of English resulted in its favour. Vishnushashri Chiplunkar called English 'the milk of Tigress' i.e. the tonic which would restore the pitch and spring for the rejuvenation of the nation. L Rajgopalchari opines 'we in our anger, hatred against the British power should not throw away the baby i.e. English with the bathwater i.e. British power'. Shri Gopalswami Iyangar stated- 'we could not afford to give up the English language at once. We have to keep the English language going for a number of years until Hindi could establish for itself a place'. Pandit Nehru called it a 'window on the modern world'. In 1950, when Indian constitution was framed, it was unanimously decided to continue English as the official language of the country for fifteen years. The conference of English Professors of Indian universities convened by the govt. of India in January 1955 emphasized that English should continue to occupy an important place. It is further reinforced at the conference of Chief Ministers held in 1961, as reported by The Deccan Chronicle, 'English should continue as the medium of instruction, opined the Chief Ministers here today. They also felt that it should not be replaced in a hurry'(Gokak: 1964:12). Three language formula i.e. regional language, Hindi and English and all the moves of central govt.

to replace English by Hindi were strongly politically and socially opposed by southern states. In a nutshell, Indian authorities hoped to replace English by Hindi in due course of time but English established itself as the official language and became a ladder for higher end jobs and achievements in life marginalizing Indian languages.

Mongrelization of English and Indian Languages:

'The study of languages in contact confirms the notion that stable long-term coexistence is largely an illusion……' (Weinreich et. al. : 1968 :158). There is explosion of language change and shift in linguistically and culturally rich India. All languages are deeply rooted in their cultures and all languages have their own system and conventions. English is stress-timed language and most of the Indian languages are syllable-timed. Selection and organization of speech sounds in English and in Indian languages is different. For example English speech sounds /f/, /v/, etc. , do not exist in many Indian languages (selectional difference). English has 44 speech sounds whereas Hindi has 46, Tamil has 41 and Kannada has 47. There are many differences between English and Indian languages at organizational level. A few of them are-
   i) Sound clusters of /sk/, /st/, etc. , at the beginning of words do not exist in Hindi whereas it exists in English which results in pronunciation of English words like school and station as /iskul/ and /isteSn/ respectively by Hindi speakers.
   ii) Three consonant clusters at the beginning of words do not exist in many Indian languages such as Hindi, Tamil, Telugu, Kannada, etc., whereas it exists in English.
   iii) In Kannada all the words end in vowel sounds and not in consonant sound whereas words ending in consonants exist in English and Hindi.

Language change happens from dominant language to less dominant language. There is enormous linguistic and socio-cultural context in India and astronomical language contact situations which establish bilingualism, multilingualism, code-switching, code-mixing, Pidgins and Creols. Prosodic transfer between English and Indian languages results in the problem of unintelligibility. Transference of linguistic and cultural context from Indian languages to English at all levels results in mongrelization of English and Indian languages. Linguistic expressions like American returned, salt-giver, etc., exemplify it. Hybridized expressions like lathi-charge, words transferred from Indian context like Ahimsa, satyagraha, cousin-sister underline it. All in all it created hybrid varieties like Hinglish, Minglish, Kinglish, Tinglish,etc. Tremendous mother tongue influence created varieties like Marathi English, Gujarati English, Punjabi English, Bengali English, Tamil English, etc. Not only English is Indianized at all linguistic levels but Indian languages also are Anglicized. For example the structure of Hindi is made terse and heavy because of literal translation from English.

Language Change, Shift and Linguicide in Indian Context:

India is a dinosaur of not only multilingualism and multiculturalism but of linguicide also. In this respect, the situation is startling in India compared to other countries. Uriel Weinreich was the first one to use 'language shift'. It is caused by number of factors such as modernization, industrialization, urbanization, economic and technological development, etc. It may result in linguicide e.g. Cornish in 18 century England or may not result in it e.g. Norwegian. Factors like death of all the speakers, severe political repression, gradual shift to the dominant language in language contact situations cause linguicide. According to Prof Omkar N Koul, former director of the Central Institute of Indian Languages, as quoted by K A Kishore 'If a language is not getting enough role in these three domains-educational, political

and media, there is every possibility that it will die. Any language becomes endangered if it is spoken by a minority……' And the same true about Indian languages because of Anglicization of education. Charles Grant as part of schemes for the improvement of India emphasized the use of English instead of Indian languages for imparting Western education. He says 'superior in point of ultimate advantage, does the employment of the English language appear; and upon this ground, we give a preference to that model, proposing here that the communication of our knowledge shall be made by the medium of our own language' (Mahmood: 1895:11). Not only the Anglicists but Orientalists also neglected the mother tongue as a medium of instruction.

According to Fishman language endangerment is a question of power politics rather than linguistic structure. In India, magnetic political and social pressure boosted up English and Hindi in the name of national unity and uniformity and economic development and marginalized local languages putting them at stake. Because of dominance of Hindi Bhojpuri and Marwari languages are dying. Peggy Mohan in her book 'Wanderers, Kings, Merchants : The Story of India through its Languages' expressed the threat faced by Indian Languages from Hinglish. Regional languages are not learnt for career purpose. In fact, it is a matter of humiliation for people to use them. There is astronomical rise in English medium schools where usually third language is a foreign language. The resultant of all this is extinction of many indigenous languages and cultures and loss of wealth of knowledge stored in them. A few of the most threatened indigenous languages are – Majhi in Sikkim, Mahali in Eastern India, Kori in Arunachal Pradesh, Sidi in Gujarat, Dimasa in Assam, etc. And loss by linguicide is irreparable loss of Indian culture and knowledge.

Conclusion:

Preservation of linguistic biodiversity is must as it boosts identity, humanity and the very core of life i.e. knowledge. Nurturing without indigenous languages is like body without soul. Hence, preservation of Indigenous languages for holistic development is as vital as protection of Ozone layer for preservation of life on the Earth. In Indian context linguicide cannot be neglected otherwise only major languages will survive. But how to save endangered languages is a million -dollar question. And the answer lies in National Education Policy 2020 which is a light at the end of tunnel. As per it, in three language formula at least two languages are indigenous languages. In digital India, multilingual internet will propel complementary multilingualism boosting up capacities in indigenous languages.

REFERENCES:

1. Aronoff, Mark and Miller, Janie Rees. *The Handbook of Linguistics*, ed., Blackwell, 2003.
2. Balasubramanian, T. *English Phonetics for Indian Students*, Third Edition, Trinity Press, 2020.
3. Crystal, David. *Language Death*, Cambridge University Press, 2003.
4. Gokak, V K. *English in India: Its Present and Future*, Asia Publishing House, 1964.
5. Lehmann, W P and Malkiel, Ykov. *Directions for Historical Linguistics: A symposium*, ed., University of Texas Press, 1968.
6. Mahmood, Syed. *A History of English Education in India*, M A O College, Aligarh, 1895.
7. Malmkjaer, Kirsten. *The Linguistics Encyclopedia*, Second Edition, Routledge, 2004.
8. Mohan, Peggy. *Wanderers, Kings, Merchants: The Story of India through its Languages*, Penguin Random House, 2021.

9. Shakespeare, William. *Hamlet*, Twenty Second Edition, Rama Brothers India Pvt Ltd, 2006.

10. Sinha, S P. *English in India: A Historical Study with Particular Reference to English Education in India*, Janaki Prakashan, 1978.

11. Weinreich, Uriel et. al. *Empirical Foundations for a Theory of Language Change*, Columbia University.

12. Yule, George. *The Study of Language*, Seventh Edition, Cambridge University Press, 2020.

13. Kishore, K A. "Indigenous Languages in India: As Endangered Culture", Think India (Quarterly), Vol.22, Special Issue-06, 2019, pg. 49-53.

14. 'Beowulf' by Unknown, https://www.poetryfoundation.org

15. 'The Canterbury Tales' by Geoffrey Chaucer, https://www.gutenberg.org

16. *Northanger Abbey* by Jane Austen, https://www.planetebook.com

Intervention Measures taken by adults to prevent youngsters from cyber-stalking: A Study

Dr. Lalita Minocha

Independent Researcher, Literature

Email - lmiin14@gmail.com

Abstract: *With Child are born parents, with an inherent tendency to give the very best of life and to protect the child, from the ills of the world around them. Parenting has never been an easy ride. It has its own joys and challenges at every stage of a child's age. The World Wide Web made certain aspects easy, with fetching quick tips and parenting sites that offer advice for every parenting dilemma one may face, at the click of a mouse. However, with technology also came social media platforms, perceived by many as the breeding hub of cyberstalking, which has led many youngsters to extreme steps.*

Internet is here to stay, and a necessary tool that parents find hard to deny as it has become an indispensable need for numerous academic pursuit requirements. However, there is an underlying concern, as parents are aware of the masked identities present over the internet who are a potential threat to innocent youngsters as they foray in this virtual world.

While some parents might decide to give their children the liberty to choose where and how they spend their time, some are vigilant about what options their children are opting for. Irrespective of parenting style, it is better to prepare youngsters who are pushed into using internet at an early age, for the threats the medium holds for carelessness, be it in terms of sharing personal information or not changing passwords or the default settings of social media platforms. (Social Networks Need To Have Better 'Default' Settings for their Users; https://hackernoon.com/the-default-settings-on-your-social-media-ffdd5fc8d6a5)

Keywords: *Cyberstalking, Prevention of cyberstalking, online threats for youngsters.*

INTRODUCTION:

As the Internet increasingly permeates almost every facet of human lives and gets them addicted to the efficiency, speed, and connectivity it offers, most of us are also aware of the cons and threats it holds in its folds, more so to the youngsters in the family, who are fascinated by its twin benefits of capability to fetch desired information at the click of a mouse and serving as a friendly platform, which enables to befriend strangers and shed inhibitions to many shy youngsters. However, with this comes the inherent risk of being caught unaware of the masked identities and falling victim to harassment and cyberstalking, which is very likely to lead to depression (**Psych Central News 2015 Teen Cyberbullying Linked to Depression By Rick Nauert 2015**) and even fatal consequences**.**

Befriending online acquaintances in itself, also eventually adds up to the stress on these young minds, lowering their self-esteem and increasing depression (Anderson, Bresnahan, and Musatics (2014)), sometimes leading them to take the extreme step of committing suicide.

It is imperative that as adults, we inform and protect youngsters from the ills of the virtual world, through all interventions feasible, as we introduce and permit them access to the Internet at a young age.

The measures being resorted to vary from spreading awareness of cyber hygiene to changing privacy settings of media platforms and limiting the amount of information shared in the virtual world.

A study of the measures being undertaken was conducted to provide insight into the measures being resorted to by guardians of youngsters and would also indicate the scope for awareness of additional measures.

Previous Studies:

A study on Perceived vulnerability of cyberbullying on social networking sites: effects of security measures, addiction, and self-disclosure (Shilpi Jain, Soni Agrawal; 2020) shows that Cyber-bullying is a form of cyber-crime that has been propagated through extensive use of social networking sites (SNS).

The study by Karen young (What Makes People Vulnerable to Cyberbullying – and What Stops Bystanders from Stepping in, Heysigmund.com) analyses not only the factors that make one more vulnerable to Cyberstalking, but also the factors that impact bystanders' likely response to bullying comments. The study also highlights that children develop a tendency to bully other kids if their parents frequently vent out anger at them.

The article (Do not Overshare and do not add strangers to your profile, 2019) states that women and children and more vulnerable to cyberstalking and lists down various precautions that can prevent cyberstalking from happening including not oversharing information on the internet and not adding strangers to your profile, aspects which can easily be made known to youngsters by parents.

Another study (Perceived vulnerability of cyberbullying on social networking sites: effects of security measures, addiction and self-disclosure Shilpi Jain, Soni Agrawal , 2019) takes a closer analysis of current research and the role of user security measures (USM) and website security measures (WSM) on the members to cyberbullying and arrives at the conclusion that though the measures are aimed at preventing the users from becoming victims, it could actually be leading to an increased number of cases in India, as it often results in people shedding their guard, which indicates that even if technical interventions are being resorted to, the users should continue to be vigilant towards cyber hygiene.

The article (Cyberbullying & Cyber Threats to Young People, Lexie Williams, NonProfit risk management centre) indicates that difficulties at home, or low parental involvement in their lives are likely to make children a bully/stalker, at some stage.

Another study (Pew Research 2015. Pew Research Center Teens, Amanda Lenhart, Social Media & Technology Overview 2015) indicates that due to convenience and uninterrupted access provided by mobile devices 92% of teenagers go online daily. This includes 24% who go online "almost constantly". 56% of teenagers (aged 13 to 17, as defined in this report) go online several times a day and 12% report once-a-day use. 6% of teenagers report going online on a weekly basis, and merely 2% go online less often.

A review study of social media (Psych Central News 2015 Teen Cyberbullying Linked to Depression by Rick Nauert 2015) suggests children and adolescents who have experienced bullying online are likely to be at an increased risk for depression.

The study (Sukrut, Deo, Sapna, (2013), Cyberstalking & Online Harassment: A new challenge for law enforcement) reviews the current harassment legislation in India, and analyses how this legislation has been applied by the Indian courts. it also provides remedies for an Internet user confronted with this behavior.

Methodology:

A survey was conducted pan India among parents/ relatives of youngsters on the measures taken by them to safeguard their young children/ siblings/relatives from the hazards of cyberstalking/harassment.

The survey was intended to check the acceptance and usage of different feasible interventions being resorted to, to prevent cyberstalking to the youngsters in the family.

Results and discussions

Awareness creation

The survey assessed the level of awareness creation of feasible ill effects of oversharing personal information on the internet and masked identities in the virtual world. The survey findings reflected that over 97% of the respondents had created awareness among the youngsters about the importance of maintaining a low virtual profile and a significant over 72% about the presence of masked identities in the virtual world. The dangerous consequences of sharing/oversharing personal information were also made by over 95% of users.

Close Monitoring of Online Presence

Close monitoring/monitoring of youngsters in the family or their cyber habits/profile /virtual profile is another tactic, being used by adults in the family. The survey reflected that close to 51% of users monitored the online presence of youngsters, while 24% did not monitor at all while 26% monitored rather closely.

Social Media Usage
Social media is often considered the breeding ground for cyberstalking.
by many. They are also, on the contrary, considered to be the platforms that have helped many shy youngsters, who are not very social in the offline world, shed their inhibition and befriend new people. The multitude of options social media platforms offer to members for sharing information is also a matter of study. Accessing information about other users on social media platforms and its impact on the concerned members has also been a matter of research. Due to the threat adults are likely to deny, restrict or monitor the usage of social media platforms. Educating the significance of customising privacy settings is another tactic, resorted to. The survey reflected that over 74% of users closely monitored the social media usage of youngsters.

Technical Interventions
There is a likelihood of technical interventions being undertaken by adults to prevent youngsters in the family from cyberstalked. The measures might vary from using latest software, using the Virtual Private network /Hiding the IP address and more. The results

reflected that nearly 23% of users did opt for technical intervention to prevent youngsters from cyberstalking, while the rest of them did not.

Inculcating the right set of values
Howsoever advanced the technology might emerge and evolve, the human factors involved, and their significance can never be understated. The stalkers are humans, and stalking begins with a wrong intention before a technology platform. Imbibing the right set of values can go a long way in preventing stalking on any platform. The survey reflected that over 98% of parents confirmed providing a strong support system to their children.

Strong Family support system
Along similar lines as inculcating the right set of values, extending a strong emotional support system will ensure that children confide in parents/guardians for the challenges they face rather than with virtual and unknown acquaintances over the world wide web and, develop resilience to bounce back to life if they fall victim to any kind of harassment/stalking. The survey reflected that over 98% of parents confirmed providing a strong support system to their children, and the rest also conveyed their willingness to do so. Nearly the same percentage of them imbibed respect for women among the youngsters in the family.

Conclusions:

It was found that awareness creation among youngsters on masked identities and the consequences of careful sharing of information is very high.

Some parents keep a moderate to high watch on children's virtual presence, while others do not. Though children differ from each other, and hence also their need to be supervised, some amount of vigilance is recommended. 75% of parents kept some amount of oversight on their virtual presence.

Social media is sometimes the platform used by cyber stalkers, hence a watch on the social media presence of youngsters is also worth the effort and was found to be prevalent among 74% of users.

The technical intervention being resorted to was also checked and it was found that 23% of users did opt for technical intervention to prevent youngsters from cyberstalking, while the rest of them did not.

With a high amount of technology intervention in the lives of youngsters, the significance of inculcating the right set of values and offering a strong family support system gets further amplified. The study shows that it was high at over 98% among the target audience.

REFERENCES:
1. Pew Research 2015. Pew Research Center Teens, Amanda Lenhart, Social Media &Technology Overview 2015
2. Sohail khan; Social Networks Need to Have Better 'Default' Settings for their Users;; 2019.

3. Psych Central News 2015 Teen Cyberbullying Linked to Depression By Rick Nauert, 2015.
4. Pew Research 2015. Pew Research Center Teens, Amanda Lenhart, Social Media &Technology Overview 2015.
5. Hinduja S Patchin JW 2010, Bullying, cyberbullying, and suicide. PubMed 2010;14 (3):206-21. Livingstone S (2008)
6. Cari Nierenberg ; Tips for Parents of Teens with Depression. Live Science Contributor 2016 Real Girls, Real Pressure, Cyberbullying & Cyber Threats to Young People; Lexie Williams.
7. Taking risky opportunities in youthful content creation: teenagers' use of social networking sites for intimacy, privacy, and self-expression. New media & society, Sage Publications 10 (3). pp. 393-411
8. Rajesh Prakasham, Dr M Suriakala (2016) An analytical study on cyber stalking among women using data mining techniques: Conference: published in Journal of Research in Computer Science, www.grpublications.com

The Vision of Consequences of Exploitation and RoosterCoop System in India through the Novel *The White Tiger*

Vijaya Rani. S.

Ph.D. Research Scholar, Sri GVG Visalakshi College for Women, Udumalpet - 642128,
Bharathiar University, Coimbatore- 641046 (Affiliated with).
Email ID - vijayaraniviji1997@gmail.com

Dr. C. Susila

Assistant Professor of English, Sri GVG Visalakshi College for Women, Udumalpet - 642128,
Bharathiar University, Coimbatore- 641046 (Affiliated with).
Email ID - susilabdu@gmail.com

Abstract :   Exploitation refers to using proletarians' energy in an unethical way for the sake of gaining profit for the upper-class community. In India, Proletarians should sacrifice their dignity, family, and everything for the owners to stabilize their jobs. It is described as the Rooster Coop system in the novel The White Tiger."... India is two countries in one: an India of light and an India of Darkness." (12) India of Darkness is meant to be people who live in poverty, without basic facilities, and work their entire lives but aren't able to save anything for their offspring. India in Light belongs to the people who don't work hard but are smart. They snatch everything from the working class to leading an ecstatic luxurious life. The article is an effort to elucidate the character Balram Halwai in the debut novel of Aravind Adiga's The White Tiger,the plot revolves around the protagonist Balram Halwai, a poverty-stricken kid. Balram was born into a poor family which is referred to as darkness. The novel depicts the rise of Balram Halwai from acute rural poverty to becoming a chauffeur to a rich man in the city, and finally, he successfully runs his enterprise in Bangalore, the path for which is paved by Halwai murdering his master. In Aravind Adiga's The White Tiger, the narrator is considered as Modern Indian Hero. He represents the voice of the lower-class people.Balram's out-of-box thinking changes his whole life. Though his actions are illegal, he assassinated the person who exploited proletarians.

Keywords: Corruption, Rooster Coop System, Poverty, Murder, Boomerang, Self-made entrepreneur, illegitimate wealth.

INTRODUCTION:

This paper attempts to elucidate The Vision of the Consequences of Exploitation and the Rooster Coop System in society through the debut novel of Aravind Adiga's *The White Tiger.* The novel was published in 2008 and won the 40th Booker Prize for fiction in the same year. The title of the novel symbolizes power, strength, and individuality in various situations. In this novel, Adiga elucidated how the corruption and unfair treatment of workers change the lives of the lower class people and how it changes their intrinsicity.

Aravind Adiga was born on 23rd October 1974 in Madras, India. He studied at Canara High School, Magdalen College, St. Aloysius College, University of Oxford, University of Cambridge, James Ruse Agricultural High School, and Mangalore University. He worked as a financial journalist for the *Financial Times* and *Money*. He is a postmodernist writer and his satiric style of writing enhances his work. The way he portrays India and Indians in his novels propagates graciously.

The Exploitation and the Rooster Cool System

Exploitation is one of the crucial illegitimate activities; it refers to misusing public power for personal gain. Corruption is everywhere, especially elected politicians, civil servants, journalists, and administrators of education centers are a few of those who are the major corruptionalists in society. It causes poverty, and lack of development, destabilizes the country, and boosts international crimes and trafficking. It also affects social, economic, and political stability.

Balram Halwai is the protagonist of the novel *The White Tiger* as well as the antagonists of the novel are corruption and socio-economic discrimination. Balram was born as the second child of a rickshaw man in Laxmangarh. After his mother passed away, he and his elder brother Kishan were raised by his money minded grandmother Kusum. Since Balram was young he lived in a slum as a poverty-stricken kid. Four landlords in the village collected unfair bribes from the villagers. Those four landlords exploited the village separately which made the villagers suffer in poverty and lack of necessary requisites. One of the core elements of the novel is India as two countries in one, India in Light where people live luxuriously, and India in Darkness where people deteriorate and don't even have the necessary requisites. Light has a bright life and dark has a suffering life. "...India is two countries in one: an India of Light, and an India of Darkness. The ocean brings light to my country. Every place on the map of India near the ocean is well off. But the river brings darkness to India—the black river."(Adiga 12)

Balram belonged to the darkness and sweet maker caste so he couldn't find a job other than in a tea stall with his elder brother after he dropped out of school due to poverty. "In the old days, there were one thousand castes and destinies in India. These days, there are just two castes: Men with Big Bellies, and Men with Small Bellies. And only two destinies: eat—or get eaten up." (Adiga 54) He called himself a half-baked Indian, which means a school dropout.

Child laborers are one of the major effects of corruption. Students drop off their school to work to pay off the debts that their families brought from the exploiters. Not only does it affect physically but also mentally to the child laborers. Corruption leads to child laborers and it leads to low empowerment and lowers the country's development. One of the premier ways to stop child labor is by sending more children to school despite any causes. According to Indian Penal Court 1986, prohibits children from working in any occupations under 14 years.

Balram is portrayed as a Modern Indian Hero, which doesn't mean he did heroic moral activities. Modern Indian Hero satirically symbolizes that if society is full of exploitation and dominating the working class people ruthlessly; everyone becomes violent and has their self-justification for their immoral actions. If exploiters hadn't collected unfair bribes, Balram couldn't have dropped his school off.

INTERNATIONAL JOURNAL OF RESEARCH CULTURE SOCIETY   ISSN: 2456-6683
Monthly Peer-Reviewed, Refereed, Indexed Journal   [Impact Factor: 6.834]
Volume - 07,   Special Issue - 29,   Sept - 2023   Publication Date: 30/09/2023

IJRCS

If Balram's master treated him well, he wouldn't have become a murderer. In Bangalore, Balram bribed a lot to cover up his murder and refrain from obstacles in his night cab. If those officials rejected Balram's bribery, Balram would have been punished for his ruthless assassination. It is a chain of actions. Commence of this society's dribble is Corruption.

In India, the Indian Penal Court section 1988 is the act that prevents corruption.

December 09 is celebrated as the anti-corruption day worldwide, as organized by the United Nations organization. The 2022 anti-corruption Day theme was ' Uniting the world against corruption'. A corruption-free world is the only way to stabilize the society and to produce ethically principled civilians. The Government and NGOs have started to raise awareness of corruption.

Adiga coined the term 'Rooster Coop System' in the novel *The White Tiger*. Roosters at the market areslaughtered one by one but the rest of the roosters in the coop are not able to either break the coop or are willing to rebel. Chickens are raised securely in the coop for making delicious food when they grow up, likewise, servants are paid by their masters not only for the work but also to cover up their upcoming mistakes. Like chickens sacrificing their lives unwillingly for the owner, Servants have to sacrifice everything for their master's welfare. The Rooster Coop System is a metaphor for India's oppression and the sad reality of the working class people. Servants would not defend themselves from their masters or oppose them. Rare people like Balram try to break the rooster coop system. Balram was addressed as White Tiger by the school inspector while he was studying in the village.

The connectivity between the protagonist and the title of the novel is well explained through a significant incident in the novel. When he studied in school, he was addressed as White Tiger by his school inspector due to his quality unlike other students, Halwai had a good command of the English language. Also, halwai's ability to think outside of the box made him a unique person such as the unusual white-colored tiger amongst the group of orange-colored tigers. While every other servant just followed their master's instructions and lived as slaves, Balram's quality to stand unique wanted him to escape from the brutality of the rooster coop system. Balram worked as a driver. But he persisted in going to prison for his master's family to show his faithfulness. It is mentioned that the working-class people in the novel were the devotees of lord Hanuman who was known for his strength and high faith in his master Lord Ram. Lord Hanuman served Lord Ram out of devoutness.

> ...you will find an image of a saffron coloured creature, half man half monkey; this is Hanuman, every one's favourite god in the Darkness. Do you know about Hanuman, sir? He was the faithfulservant of the god Rama, and we worship him in our temples because he is a shining example of how to serve your masters with absolute fidelity, love and devotion. These are the kinds of gods they have foisted on us, Mr. Jiabao. Understand, now, how hard it is for a man to win his freedom in India. (Adiga 19)

But in the present world people are forced to devote themselves to capitalists. Balram was the one willing to break that chain. Balram was faithful to his master but his oppression of luxury made him a murderer. He betrayed his young master and started a night cab in Bangalore in the name of White Tiger Drivers. He cleverly changed his name to Ashok Kumar in order to not get caught by the latter's family.

Global media is the most effective medium to reach people. Compared to written works,

watching a film, play, or any work of visual adaptation based on any literary text, makes people understand the interpretation better. This novel was adapted into a film and was released on January 22, 2021, in selected theaters on Netflix. The movie was directed by Ramin Bharani and starred Adarsh Gourav as Balram Halwai, Priyanka Chopra Jonas as Mrs. Ashok Kumar, and Rajkumar Rao as Ashok Kumar. The film was nominated for the Best Adapted Screenplay at the 93rd Academy Award.

Back to the novel, Balram got nervous while seeing a lizard, even afraid to handle his schoolmates after his frightful actions in school. Soon he became capricious. He murdered his master's son Ashok Kumar with a broken alcohol bottle, forsakes money, and got rich. Once an innocent boy changes into murder. This is what happens if corruption and inequality are common in our society. He wasn't born ruthless. He was innocent but his innocence was gone after the traumatic experience he faced as a poverty-stricken kid in his village and also a chauffeur job. If corruption and inequality continue, people like Balram Halwai will be treated as heroes. It leads to immorality, and eventually illegal actions are inevitable. Ethics and humanity will be put into questions. In order to stop all these all in the future. We have to stop giving or accepting bribery. Not only India but every country has many anti-corruption actsto abolish it.

Future recommendations

There are so many future scopes in the novel *The White Tiger*. Some of the future scopes are Socio-economic inequalities that are completely relevant to the novel. Religious and caste issues are highly employed in the novel; Balram's co-worker is fired from the chauffeur's job because he is Muslim and conceals his identity as Hindu forsakes the job. Balram couldn't get a job other than
in a tea stall because he belonged to the sweet maker caste.

REFERENCES:
1. Adiga, Aravind. *The White Tiger.* India: HarperCollins Publishers, 2008.
2. "Aravind Adiga author biography." Book Browser.com. Retrieved 3 March 2018.
3. Britannica Online Encyclopedia accessed 2 August 2009.
4. *MLA Handbook. 9th ed.,* e-book ed., Modern Language Association of America, 2021.
5. "Priyanka Chopra-Jonas to Star in Adaptation of 'The White Tiger' for Netflix". *The Hollywood Reporter*. 3 September 2019. Retrieved 29 September 2020.
6. Scopa, Sally. "The White Tiger." LitCharts. LitCharts LLC, 17 Jun 2015. Web. 01 Sep 2023.https://www.litcharts.com/lit/the-white-tiger/summary.
7. *The White Tiger*. Directed by Ramin Bharani, Netflix, 2021. https://www.netflix.com/in/title/80202877.
8. "The White Tiger Summary." Wikipedia, Wikimedia Foundation. https://en.m.wikipedia.org/wiki/The_White_Tiger_(Adiga_novel).
9. "White Bengal Tiger." Arrived corner. Archived from the original on 1 April 2008.

Ecological Concerns in Anita Desai's *Cry, the Peacock*

Gagneet Pal Kaur
Assistant Professor(English) PG Department of English,
Guru Nanak Khalsa College for Women, Ludhiana
Panjab University, Chandigarh, Punjab, India
E-Mail: gagneetgill81@gmail.com

Abstract: *In the foundation of the universe, the component of nature dominates the world system. Mother Nature plays a vital role in every biotic organism's living. Being a heterotroph, the human cannot live without nature, on the other hand, nature can survive without the human being. In this way, a deep and complex relationship between humans and nature has emerged. Keeping the earth system as a life-supporting center human life begins to epicycle. The depiction of this notion in literature is known as Geocentricism ecocriticism. The researcher analyses the origin and development of the above-mentioned concept in the field of literary criticism. The researcher investigates her works from an eco-critical point of view to establish her intrinsic concerns about environmental calamity and the man-nature interface. Anita Desai sketches the biosphere for her novel Cry, The Peacock, within that she makes her biotic's ethology revolve around the geocentric. In Cry, The Peacock, Desai describes how Maya introduced mortal life before immortal nature within the lithosphere of her house. Under the aqueous shade of lime tree in the April afternoon scorching sun tinted with rotting reek smell from the dead flesh of Maya's lovable, small, white, pet Toto which lies on a sheet in the lawn. It takes its last breath, with a small sharp yelp in its throat.*

***Key Words:** Nature, humans, ecocriticism, Maya, earth.*

In the foundation of the universe, the component of nature dominates the world system. Mother Nature plays a vital role in every biotic organism's living. Being a heterotroph, the human cannot live without nature on the other hand nature can survive without the human being. In this way, a deep and complex relationship between humans and nature has emerged. Keeping, the earth system as a life-supporting center human life begins to epicycle. The depiction of this notion in literature is known as Geocentricism ecocriticism. The researcher analyses the origin and development of the above-mentioned concept in the field of literary criticism.

The term Geocentricism is acclaimed from astronomy and this is an old and discarded scientific concept of earth. Primal people hold the view that the Earth is the centre of the Universe. The term Geo represents the earth and keeping that is the stable centre all the wanders (planets) epicycles go on. To prove this, the sun, moon, planets, and stars could be seen moving around the Earth day after day. The falling objects that fell towards Earth provided support for the geocentric theory.

Geocentric concept plunged into the field of literature as a literary history then into the field of eco-criticism and termed Geocentric Ecocriticism. Analyzing the literary text from the perspective of the earth and the presentation of biospheric life in the work of art is considered

Geocentric Ecocriticism. Robert Wess in his article, "Geocentric Ecocriticism", explains the term Geocentric Ecocriticism, as the type of criticism "rooted in the Earth, conceived broadly as encompassing the bio-spherical or eco-sphere conditions of life, eco-criticism would be a geo-centrism, for it, would both interpret from the standpoint of the earth and conceive the earth as a privileged centre" (1).

Geocentric ecocriticism keeps the abiotic factors of the earth like the lithosphere, Hydrosphere, atmosphere, and biosphere to act as the centre on which the lives of biotic factors of flora and fauna epicycles. In literature, this criticism interprets how biotic life depends on the ecosphere which is present in the work of art. The current research attempts to study with a geocentric perspective on the select novel of Anita Desai. Anita Desai weaves her novel under a natural ecological atmosphere with a post-colonial atmosphere. By using her experience Desai interweaves legends, myth and cultural history. In her works, she presents a picture of the physical environment and human interaction especially female reciprocation with nature.

The researcher investigates her works from an eco-critical point of view to establish her intrinsic concerns about environmental calamity and the man-nature interface. Anita Desai sketches the biosphere for her novel *Cry, The Peacock*, within that she makes her biotic's ethology revolve around the geocentre. In *Cry, The Peacock*, Desai describes how Maya was introduced to mortal life before immortal nature within the lithosphere of her house.

Under the aqueous shade of lime tree in the April afternoon scorching sun tinted with rotting reek smell from the dead flesh of Maya's lovable, small, white, pet Toto which lies on a sheet in the lawn. It takes its last breath, with a small sharp yelp in its throat. Unable to bear this recurring mind vision, Maya washes her face to quit it with the help of water from a garden tap. She grows hysterical when the crows try to beck its entrails and eyes. Flies and blue bottles begin to hum around it. With this incident, Maya's interior struggles emerged and it reflected in the external lithosphere. Desai describes the atmosphere of Maya's house upon which her inner world epicycles. The setting sun appears as a pendant hanging from the topmost branches of the trees. Though the colourful bougainvillaea bloomed and provided a pleasant atmosphere there is a reeking smell. When the sun has gone down, it leaves an orange glow behind the trees likewise Maya is left with her mental agony of loss.

Desai portrays an ecological biosphere because Maya's world epicycles on biological and non-biological factors. The white pillar in the lawn's verandah is entwined by the Rangoon creeper. It "climbed the walls, spread trembling tendrils towards the roof and wrapped itself around the gargoyle heads of the drainpipes" (16). Here and there dry leaves crowned it. The giant physical shadow cast by trees and its overhanging branches descended brings a sense of a snake crawling near in Maya.

Desai makes the reader inhale the aroma of the man-made ecosystem. The lawn was trimmed and watered, floppy white petunia flowers still blooming, though the season is over and emit a poignant, half-sweet and half-sad fragrance which perfectly matched the mood of Maya. Gautama argues that the scent came from lemon's blooms. To Maya, that aroma is much stronger, crisper, sour, astringent scent, and refreshing like a crushed lemon leaf. Thus the night is occupied with several scents from various essences and associations and it has its effect on grieving Maya. Statesman reviews as "Anita Desai creates a stained glass landscape with details of images, colours and odours…*Cry, The Peacock* is the product of a mellowed craftwoman" (1).

Desai portrays the ethological inter-activities of Maya and Gautama. The stone urn in the lawn is preoccupied with petunias, and its aroma helps her to go into a world of no pain. Maya inhales "the mist of sad, maidenly scent, feeling mood merge into mood, sensation into sensation, till there was nothing left but that mist" (24). Gautama admires the star-lit clear sky which looks like thousands of diamonds descending upon them. "More and more stars rushed into our scope of vision, new ones seemed to burst into birth, dying ones to revive" (24). To Maya, the stars reflect her state of loneliness, death, separation, and isolation, and it appears as if the brave traversing of mute darkness. She admires her garden.

Maya and Gautama stand as two poles even in perceiving the ecosystem. Geo-structure of Maya's house backyard is like two rectangle-shaped lawns near their bedroom. Behind this lawn there is a row of papaya trees, then "a tangles of vines-beans, jasmine, all mixed" (26) which hides the servant quarters, from there a soothing chant of Radha-Krishna creates peace and a relaxed sense in Maya after the frustrating day with newly discovered splendour of stars as "rings of milky luminescence around them…the smaller nameless ones winked on and off….the Milky Way swooped across from north-east to south-west Akash-Ganga, the Ganges of the sky" (27).

Desai presents other biotic life in the biosphere, a white silky-furred cat with large almond eyes which presented to Maya failed to replace the place of Toto. It was interested in sniffing the blooms of poppy or oleander and for hours together it sits in verandah steps to gaze at the moon. It disdained to have Maya in its secret hours. In the spring season morning and twilight time are occupied by the brain fever bird which chirrups its imploring call of "Who are you?" (32), from the tree top. This call would be the first sound of dawn to wake up Maya. The nest is in a neem tree visible because the trees shed their leaves but it was concealed preciously by the birds. "The sight of little boys on the streets who held stones, missiles, ever-ready, in their hot fists" (33).

Desai pictures the elegant environment with the ethological inter-activity of biotic and abiotic organisms. The pariah kites fly high in the milk-washed blue sky in the cold weather. Their piercing cry came down as a whistling in the air. On the street, the silk-cotton trees produce their' first flowers "huge, scarlet blooms, thick-petalled, solid podded…so heavy, so moist" (34) which is like an animal than the flowerage and its' pod burst out fair puffs of sliver-streaked white cotton into air like an angelic, soft– feathered bird it flew.

Maya's ecological niche was hindered, as a woman her call for reproduction was ignored by Gautama. In the verandah, a pigeon's nest was occupied by peeping babies that muttered, whispered, twittered, and whimpered all day. The floor was messed with its waste and discarded twigs. The doves' mating coo disturbs the peace of Maya because it is like ill omens of her fortune. She grows neurotic when her niches are hindered. The natural atmosphere alters according to the neurotic changes in Maya, and her restlessness is reflected in her hair which grows finer, drier, and crackled sharply. Bougainvillea rattles with its dry leaves in the gust of wind. The love cries of birds create ache in Maya. The rolling cotton balls in the air, urge her to "flee, flee, flee" (35) which echoes Shakespeare's King Lear's flee. Thus, Desai linked the literary cartography with the inner psyche of Maya.

Devindra Kohli states that "whether Desai's protagonist is a man or woman, internal and external landscape play a vital role in this (psychological) journey. Indeed, it can be argued that perhaps the most important character that emerges in her fiction is the landscape itself" (49).

Desai sketches the pleasant spring season in Maya's father's house in Lucknow where she is waiting for Raj Sahib under the bougainvillea arbour and nipples radish. The Lilac bush bloomed in heavy loads, which turned its' colour from mauve to purple, from peach to orange then to crimson. The bees' heaves are like whispers in the breeze. On their bungalow, a creeper hung and stretched out to a vast lawn. Desai narrates the beautiful feel of walking on the grass "I stretch out my naked legs, and blades of grass are crushed under them, and spring up again" (35).

Maya had pleasant childhood days like a fairy she enjoys in the artificial man-made ecosystem "I roll over on my stomach and kick up my legs and – gaze into the deep, serene green of the grass, lush enough to green in, drown. I close my eyes and listen to the shrilling of ecstatic insects" (35-36). In the flower-tinted air, the grasshopper jumps here and there like a violin string. That place is occupied with incessant sound formed by sun and air like crystals in syrup. The pleasant soothing environment lullaby Maya to sleep on the spot. Like a fairy she opens her eyes "I see one of those small, round, red insects that I call 'velvet bugs'" (36). Thus, Maya spends her whole day in the biosphere she loses herself among the biological life in and around the house, even the call for her from the portico is perceived only by her ears not by her mind.

Desai presents the biotic life of autotrophs and heterotrophs in Raj Sahib's house where Maya plays happily under the buzz of honey bees and dragonfly's wings "the sweet inconsequential humbling of the ecstatic morning basking in the Sun" (37). The mandarin orange trees had grown in four corners of the house. Desai presents the biosphere of Raj Sahib's house as the world of sounds senses, movements, odours, colours, and tunes. Maya jumps on the grass in happiness, with other children and they collect turf and scatter it in the lustrous, mother-of-pearl winter morning air, in gross imitation of a bear. Desai presents the celestial union of the papayas in the moonlit garden as "long streamers of bridal flowers that flow out of the core of the female papaya tree and twine about her slim trunk and the firm, wax-petalled blossoms that leap directly out of the solid trunk of the male" (80), But Gautama considers this as exhibitionism. Surrounding of Raj Sahib's house "unfolded like a map, with sun-silkened trees and milk-mild rivers and jewelled townships amidst fields of grain and valley and tracts, all fruitful, all fluorescent," (79). The biotic environment once, she once enjoyed with pleasure as a child altered a painful reminiscence in Gautama's house, where Maya struggles emotionally to adapt to the biotic life there.

Maya compares her pain to Peacock's death, which foretold love struggle. When the monsoon cloud crosses, peacocks foresee death. It spread its hundred eyes and tail and danced like Shiva's death dance to find mates. It stamps and beats its beaks on rocks in pain. Peacocks grab snakes from the sand and break them up to relieve pain. It fights and "fall, bleeding, with their beaks open and panting" before mating. Mating follows battle exhaustion. (83). Devindra Kohli says Maya's "her inner landscape is visited by a premonition of disaster that has its origins in her repressed childhood memory of the death of a pet dog and an astrological prediction that her marriage would end in its fourth year, with the death of either the husband or the wife" (49) compare her state to peacock "agony, agony, the mortal agony of their cry for lover and death" (83). On her quest for peacocks, Maya encounters snakes, lizards, brown hares, and porcupine quills in the great boulders, which Desai uses to explain biological heterotrophs and autotrophs. Thorns had charming flowers and sapless berries. A peacock trails, and she admires its "long burdensome tail, glittering and gleaming in a thousand shades of carbon-blue and green and lamp-black." (83).

The aroma released by the Queen of the Night Bush enchanted that place. The practice of ascending and descending notes of music lesson in the neighbouring house reciprocate with Maya's mental state, her heart rises to the mouth to communicate her inner feeling with Gautama but falls into the stomach because he is unwilling to heed her words. When he throws a cigarette butt into a dark, a startled frog croaked at it. From this point, the researcher finds striking changes in biological as well as non-biological factors around Maya's house because toward the end there are no living factors around the house. Ecophene analyses biotic struggles to adapt to the transported ecosystem. Maya emotionally struggles to sit in the transported biosphere of Gautama's house and she feels alien as "you know nothing of me- and of how I can love. How I want to love. How it is important to me. But you… you've never loved. And you don't love me" (96). Gautama ardent follower of Gita argued that love is accompanied by the horror of copulation of physical demands not of spiritual demands. Maya feels tired of involving him in her matters, her wants and her cares and in this struggle for survival Maya loses her patience and screams "traitor, you are the one to betray me!"(98). Maya likes to return to the biosphere of Raj Sahib's home with its garden, arbours, roses, azure-necked pigeons, and pony ride. It is impossible to go back but at the same time, she couldn't rest peacefully in the ecological biosphere of Gautama's house.

Maya neurotic changes alter the ecosystem. She became neurotic and overwhelmed by the heat. She drinks water from an earthen jar to relax. "It smelled like wet earth and was cool as moss" (106). The rat has seven babies that nurse and rest between its legs. The half-moon rises above the roof like a golden ship in the ocean. Heat exacerbates Maya's Ecad issues. This heat prevented her from eating or moving. It expanded in that closed room like the immobile foetus in the swelling womb. The house rat and its young squeal and run toward the door, frightening Maya. Crows fought in the garden. The surveillance smelled like ripped yellow lemons. Freshness is also added by the stale fruit's sharp, shooting smell. The pear tree in the backyard had ripe autumn fruit. Hearing Kathakali's drums worsened Maya's hallucination. Her neurotic search for identity worsens as "the fever ebbed, as day ebbs, as night and sea ebb, silently, and left me sitting high and dry on the silver sand of a hot, oppressive evening" (124).

The ecological environment alters according to the neurotic state of Maya. The stars in the sky are like seeds in the watermelon fruit. There is no blowing of breeze in the roof of the house. "where no trees could screen it off of it came… the garden seemed far below, another world, and we hung upon a cloud of dust, like worn and shabby angles, looking down to see the tops of trees" (125). There is no flower, apart from a few large, pale oleanders which look like exhausted stars fallen upon the shrubs to die. The parapet under is hot, and baking. The soles of Maya's feet puffed with heat. "owls whispered softly in a tree below us the sky seemed far away, but its load of dust very low and close like an old, shabby purple cape that had lain too long amidst mothballs and mildew, and now stifled us" (125).

The ecological atmosphere changes constantly. In the heat, the oleander bush was reduced to a sooty patch of grass, but once it hung along the garden wall, drooping with bright pink blossom. Her mind returned to her father's house. She gazed at the sweet, fine, tremulous new moon, and the white oleander bush would release a rush of fragrance (143). Wake up with sleepless red eyes and see a contrasting eco atmosphere with no rain, clouds, or sweetness, only summer heat. Maya hallucinates pleasant evening rain clouds. Once green trees, plants, and grass drooped like lightening. "Sulphur-yellow dust-winds drag bougainvillaeas against the baking walls across the compound. Their thorns scratch the bricks (144) with a screeching sigh and sag. Desai depicts the dramatic peak with the glaring sun: "One eye glared, so white, so hot, and it cringed all objects alive or dead, and in the west hung dust-clouds, sulphur-yellow,

iodine-tinged, heavy, gloomy, loaded with the respite that comes (151). Gloom shrinks Maya's world. Nonexistent breeze. The wall-mounted lizards may be dead. The silent ants eat the rotten flesh in columns, leaving the bones. On the street, the sun looks like a huge pressed flower. Birds, bees, and worms are gone from the garden. The heat increased greatly. Maya's hair stuck to her skin from perspiration.

The biosphere forebodes the approaching disaster through ill-omen. The cat passes before Maya climbs the steps. The terrace view of the garden and nearby bungalow the shrubs and trees turned into inkier blue, "the birds were quiet at last, each having found a perch to rest on, and the music lesson had begun… bats swooped across from end to end,…bits of stars tinkling to earth" (170). Maya hears the cry of owls and views the stars in the sky shining with their natural cool. From the terrace, the garden below appears fruitless and flowerless just the vine hung by its side they went near the parapet. The trees merge into the trees of the neighbour's compound and appear under growing inky darkness as the earth begins to sleep. After identifying herself with nature, Maya neglects Gautama's words and surveys the night sky with gorgeous stars. When Gautama hides the vision of the moon Maya pushed aside so forcefully that he fell from the parapet. After his death, Nila and Gautama's mother notices that the loquat and guava tree near the servant's hut begins to be up normally, and the three dolphin water fountain remains not working without water and remains dust-choked. Thus, Anita Desai is concerned about the intermingled life of autotrophs and heterotrophs to their abiotic factors associated with lithosphere, and atmosphere in the biosphere of her novel *Cry, the Peacock*.

REFERENCES:

1. Desai, Anita. Cry, The Peacock. Delhi: Orient Paperbacks, 1980. Print.
2. Kohli, Devindra. "The Embrace of Recognition: Landscape, Memory and Identity in Anita Desai." Anita Desai: Critical Perspectives. Ed. Kohli Devindra and Menalie Maria Just. New Delhi: Pencraft International, 2008. 44-63. Print.
3. Statesman. *Cry, The Peacock*. Afterword. *Where Shall We Go This Summer*? By Anita Desai. Delhi: Orient Paperbacks, 1982. Print.

The impact of Culture on Learning a foreign Language: The Case of English Language in Morocco

Houda BAOUSSIDI

PhD student, Faculty of Letters and Human Sciences, Cadi Ayyad University, Marrakech, Morocco.
Email - houdabaoussidi20@gmail.com

Abstract: *The field of language education has shown a great deal of interest in the effects of culture on learning English as a foreign language. This study intends to investigate the connection between culture and language learning, concentrating on the Moroccan environment for learning English as a foreign language. The study used a survey methodology to gather information from language learners and teachers, giving insights into how aware students and teachers are of cultural issues, how textbooks portray culture, and how much culture generally affects language learning. The results showed that students' awareness of cultural issues has grown, with a shift away from surface-level components like rituals and holidays toward a more in-depth comprehension of ideas and values. The poll also revealed possible prejudices and misunderstandings in textbooks, highlighting the significance of critically evaluating educational materials for cultural sensitivity and diversity. Additionally, the study stressed the need of cultural familiarity for efficient language learning while admitting various viewpoints on the significance of one's own culture in language learning. The study makes recommendations for language teaching approaches based on these findings, placing particular emphasis on the necessity of integrating cultural understanding into classroom procedures. In order to promote cultural awareness and create inclusive learning environments, strategies are presented. This acknowledges the importance of cultural diversity in language acquisition. By shedding light on the unique environment of learning English as a foreign language in Morocco, this study adds to the body of knowledge already available on culture and language learning. The results underline how crucial cultural understanding is to language learning and how crucial it is to incorporate cultural factors into language teaching methods. Language teachers can equip students to interact successfully and politely in cross-cultural settings by encouraging cultural awareness.*

Keywords: *Education, Culture, Language learning, textbooks.*

INTRODUCTION :

Background on the importance of cultural understanding in language learning

Learning a language entails more than just picking up vocabulary and grammar rules; it also involves comprehending and navigating the cultural context in which the language is used. The ability to communicate with speakers of the target language more sensitively and genuinely is made possible by cultural awareness, which is essential for efficient language learning. Language learners are better able to engage in meaningful conversations and overcome cultural divides as they gain an awareness of cultural conventions, beliefs, and communication styles (Cheung, 2023, pg. 29). The purpose of this study is to investigate how culture affects Moroccan students' acquisition of English as a foreign language. It tries to investigate how cultural awareness affects language acquisition and intercultural

communication. Teachers can develop more effective language teaching approaches and inclusive learning environments by understanding how culture and language acquisition interact.

OBJECTIVES :
- To investigate how culture is portrayed in Moroccan schools' use of English-language textbooks.
- Studying how much culture is incorporated into language teaching strategies and how culture is perceived to affect language acquisition are the two main goals of the research.
- To investigate how Moroccan English language learners view and react to the impact of their own culture on language learning.

LITERATURE REVIEW :

Overview of existing research on the relationship between culture and language learning

In the discipline of foreign language acquisition (FLA), the interaction between culture and language learning has long been a subject of research. Researchers have come to understand that culture has a significant impact on how languages are used, how people communicate, and how languages are taught. From a narrow concentration on cultural content to a more expansive view of intercultural competency, the concept of culture in the context of language learning has developed. Early studies on the subject mostly focused on how to include cultural material into language programs. Language learners' cultural awareness and comprehension of the target language community could be improved, according to academics, by exposing them to cultural elements including literature, movies, and real-life interactions with native speakers. Abdullaev, 2021, pg. 103, popularized the idea of intercultural communicative competence (ICC), highlighting the necessity for students to achieve both linguistic competency and the capacity to successfully negotiate cultural differences.

Theoretical frameworks and models related to the impact of culture on language acquisition

A number of theoretical models and frameworks shed light on how culture affects language learning. Cheung, 2023, pg. 34, which holds that people's cultural adaption affects their language acquisition outcomes, is one well-known model. According to Berry, a language learner's opinions regarding their own culture and the host culture have an impact on their ability to communicate and integrate into that culture. The sociocultural theory of Vygotsky which emphasizes the importance of social interactions and cultural context in language development, is another significant theory. According to Vygotsky, learning a language is a socially mediated process in which students interact meaningfully with others to build knowledge and linguistic abilities. These theoretical frameworks emphasize how crucial it is to take cultural factors into account while constructing language learning situations. They understand that culture and language are closely related, and that in order to become proficient language users, learners must be able to navigate cultural norms, values, and communication practices.

The importance of cultural awareness in learning a foreign language has been investigated in numerous studies. As essential elements of ICC, Fannoush, 2023, pg. 39, stressed the growth of learners' intercultural sensitivity and curiosity. He made the case that students are more likely to participate in fruitful cross-cultural conversation if they have higher degrees of cultural awareness. The effects of study abroad opportunities on language learners' cultural awareness and language competency were investigated by Fansury et al., 2020, pg. 103, study. The results showed that learners' intercultural competence and language learning outcomes were positively impacted by immersion cultural encounters. Additionally, research has demonstrated that techniques for teaching languages that are inclusive of all cultures increase students' interest and involvement. In the language classroom, giving students the chance to study various cultural perspectives and share their own cultural heritage promotes a sense of belonging and develops a helpful learning atmosphere.

Gaps in the literature and the need for further research

There are still gaps in the research despite the substantial advances made in understanding the connection between culture and language learning. The scant attention given to cultural sensitivity in

language textbooks and instructional materials is one obvious shortcoming. Although textbooks are an important part of language classes, the way they depict culture may unintentionally reinforce assumptions and biases (Getie, 2020, pg. 47). To critically evaluate and enhance the way that culture is represented in language education materials, more research is required. Additionally, there is a need to broaden research to many cultural contexts because the existing literature predominantly focuses on Western cultural situations. The Moroccan milieu in particular provides a distinctive cultural setting for research on the influence of culture on language learning in non-Western settings.

The impact of learners' own cultural origins on language learning is another topic that needs more research. To build inclusive and culturally sensitive classrooms, language teaching strategies can be informed by an understanding of how learners' cultural identities interact with the target language. The literature review concludes by highlighting how our concept of culture in language acquisition has evolved through time, from the addition of cultural content to the growth of intercultural competency. Theories and models place a strong emphasis on how culture and language learning are intertwined (Fansury et al., 2020, pg. 78). Previous research has shown that cultural knowledge improves the results of language acquisition. However, inadequacies in the literature necessitate additional study to improve how cultures are represented in language teaching materials and investigate how cultures affect language learning in various contexts. By filling in these gaps, this study hopes to develop language teaching methods and promote intercultural competence among language students in the Moroccan setting. The methodology used in this study, the survey results, and their implications for language instruction in Morocco will all be presented in the parts that follow.

METHODOLOGY :

Description of the survey design and data collection process

In order to examine the influence of culture on learning English as a second language in the Moroccan environment, this research used a cross-sectional survey approach. Utilizing Google Forms to administer the survey electronically made for effective data collecting and analysis. To make sure that all pertinent facets of cultural impact on language learning were included, the questionnaire was created based on the research objectives and research questions. For the purpose of gathering both quantitative and qualitative data, the survey included both closed-ended and open-ended questions. Multiple-choice formats and Likert scales were used in closed-ended questions to gauge participants' attitudes and opinions about cultural components of language learning. Participants were invited to go into more detail in response to open-ended questions, which revealed insightful details about their viewpoints and experiences.

Participants

Participants in the poll were high school students studying English in various parts of Morocco including some of their teachers. The poll was completed by 350 participants in total, including students and teachers with various linguistic and cultural backgrounds. The participants were at various phases of their language learning journey and ranged in age from 15 to 18 years for the students and 30 to 40 years for the teachers.

Data analysis: Methods for examining survey results

Analyzing data required both quantitative and qualitative methods. Descriptive statistics were used to examine quantitative data derived from closed-ended questions, calculating frequencies and percentages to provide a summary of participants' responses. As a result, we were able to spot patterns and trends in the data pertaining to teachers and students' cultural awareness, how culture is portrayed in textbooks, and how culture and language acquisition are related. Thematic analysis was used to extract recurrent themes from open-ended qualitative data and get in-depth understanding of participants' perspectives. To identify common trends in the responses, which were subsequently analyzed to provide a thorough understanding of the cultural influence on language learning, the responses were coded and categorized (Wang, & Guan, 2020, pg. 8). The study team conducted inter-coder reliability checks and engaged in frequent talks to come to an understanding on themes and interpretations, ensuring the accuracy and dependability of the findings.

Students' Awareness of Cultural Aspects

In order to assess students' knowledge of numerous cultural aspects connected to language learning, the survey included questions. The majority of participants (about 76%) reported an increase in their understanding of cultural aspects while studying a foreign language, notably English, according to the findings. These cultural elements included the target language speakers' practices, traditions, cuisine, celebrations, and beliefs. This research implies that learning a language involves more than just grammar and vocabulary and that it also has a larger cultural component. The survey results showed a transition in students' awareness from a cursory understanding of superficial cultural characteristics to a more in-depth comprehension of ideas and values. About 60% of those surveyed said that learning a new language had inspired them to investigate and admire the ideas and ideals prevalent in the target culture. The exposure to authentic resources, such as literature, movies, and contact with native speakers, can be credited with helping people move from understanding culture on a surface level to understanding it deeply (Fannoush, 2023, pg. 24). Students have a special opportunity to explore the cultural subtleties of the target language through language acquisition. As students gain language competency, they start to understand how cultural factors influence communication and societal norms. Learning to grasp cultural beliefs and values more deeply helps improve students' cultural competence and build intercultural communication abilities.

Language acquisition is significantly impacted by language learners' growing cultural understanding. Learning about cultural nuances helps students have a deeper understanding of the target language and its speakers. Several factors can help them succeed in their language acquisition process as a result of this increased cultural sensitivity:

Enhanced Language Proficiency: Language proficiency and cultural sensitivity go hand in hand. Learners can utilize language in a more acceptable and effective manner by knowing the cultural context in which it is used. Language use is frequently influenced by cultural quirks, and being aware of these can improve communication (Tursunovich, 2022, pg. 34). Cultural competency is cultivated via cultural awareness, which enables learners to communicate successfully and respectfully with speakers of the target language. In a globalized society with more frequent cross-cultural interactions, this proficiency is essential. Motivation and Engagement: Cultural components, such as literature, music, and art, can act as motivating agents to increase the interest and enjoyment of language acquisition. Students are more likely to stick with their language learning and remain motivated when they can relate to the language's cultural facets. Empathy and Intercultural Understanding: Raising cultural knowledge fosters intercultural understanding. Learning a new language can help people accept diverse viewpoints and ideals, which can help them become more tolerant and open-minded people.

Teachers' Cultural Aspects Awareness

The importance of cultural knowledge in language classes was investigated from the viewpoints of language teachers in a survey that was performed among them. The study asked teachers about how they include cultural elements into their lesson plans and about their perceptions of how culture affects language learning. The results of the teacher poll showed that the majority of the participating instructors (about 85%) understood the value of including cultural elements in language training. These educators agreed that learning a language entails more than just studying grammar and vocabulary; it also entails gaining an understanding of the cultural quirks of the target language (Tursunovich, 2022, p. 17). The instructors' comments indicate that cultural awareness is essential for improving language learning results and encouraging a deeper comprehension of the language and the way of life of its speakers.

Different tactics were reportedly used by teachers to promote cross-cultural awareness among their students. They frequently include actual cultural elements in their lesson plans, including books, movies, music, and artwork. Teachers hope to immerse pupils in the cultural context and provide them a more genuine language learning experience by exposing them to these materials. In addition, a lot of teachers plan cultural gatherings, talks, and activities to encourage their pupils' intercultural competence and empathy. The necessity for ongoing professional development and training was also stressed by a sizeable percentage of the teachers (about 70%) in order to successfully incorporate cultural awareness

into their teaching practices. They recognized the difficulties in addressing the varied cultural backgrounds of their students and sought assistance in creating curricula that were sensitive to those differences (Abdullaev, 2021, p. 22). In order to better support their students' development of cross-cultural understanding, teachers indicated their willingness to educate themselves about various cultures.

Overall, the survey results show that language instructors are aware of how culture affects language acquisition and actively work to foster inclusive and culturally stimulating learning environments. Their efforts to incorporate cultural elements into language teaching approaches benefit students' language learning as well as intercultural competency and global citizenship. Teachers have a critical role to play in ensuring that their pupils are ready to succeed in a globalized and diverse society by fostering cultural awareness in language classes. The information gained from this study emphasizes how crucial it is to give instructors the tools and training they need to successfully integrate cultural awareness into language instruction, which will result in more thorough and fruitful language learning outcomes.

Textbooks and Cultural Portrayal
Students' opinions on how culture is presented in language instruction textbooks were investigated in the survey. According to the findings, 60% of respondents agreed that the materials utilized portrayed Anglo-Saxon culture as being superior to other civilizations. 40% of people, however, disagreed with this picture, indicating a range of viewpoints among participants. Concerns regarding potential biases and misconceptions in language learning textbooks were raised by survey results. The perpetuation of stereotypes and the failure to create a learning environment that is truly inclusive and sensitive to cultural differences may result from the depiction of Anglo-Saxon culture as superior (Abdullaev, 2021, pg. 11). To provide accurate and fair depictions of other cultures, it is crucial to critically evaluate textbook content. Language teachers are extremely important in choosing and creating textbooks that encourage cultural sensitivity and tolerance. Educators can find and correct any biases, errors, or cultural misrepresentations by critically evaluating the content. A more tolerant and open learning atmosphere can be created by inclusive textbooks that present other cultures and viewpoints, promoting intercultural communication and understanding among students. The cultural diversity of the global population should be reflected in language learning materials, and any messages of cultural superiority or stereotype-reinforcing should be avoided. By incorporating cultural sensitivity and inclusivity in textbooks, instructors can foster students' appreciation for all cultures and motivate them to develop their communication skills in a globalized society.

Cultural Impact on Language Learning
The poll results highlighted the important connection between learning a language and culture. The value of cultural knowledge in the process of acquiring a language was acknowledged by almost 60% of the participants. The significance of culture in influencing language use, communication patterns, and social interactions is shown by this research. In order to learn a language effectively, cultural understanding is crucial. Language and culture are intimately entwined because each language reflects the values, worldviews, and social conventions of its speakers (Khan, & Takkac, 2021, pg. 15). Language learners can use language more naturally, appropriately, and sensitively by being aware of cultural nuances. Without cultural background, learners might find it difficult to understand gestures, idiomatic expressions, and other subtle communicative cues, which would hamper their language competency. Additionally, having cultural understanding gives students the confidence they need to deal with everyday problems. Understanding cultural norms and conventions in intercultural communication helps avoid misunderstandings and promotes fruitful connections. Understanding the cultural background allows language learners to modify their communication techniques and respect the traditions of native speakers, resulting in more genuine and meaningful dialogues.

The survey's findings also indicated various viewpoints on how one's own culture influences language learning. About 40% of respondents said that the learning process might be influenced by their own cultural background. This point of view emphasizes the idea that a learner's original culture

may have a beneficial or negative impact on their language learning process. One way that learners' cultural backgrounds can be helpful is by speeding up the learning of specific language skills and laying the groundwork for recognizing cultural affinities and differences. On the other side, learners could experience difficulties as a result of variations in pronunciation or grammatical structures between their native language and the target language (Fandiño et al., 2019, pg 74). Through cultural understanding and exposure to real resources, these difficulties can be overcome. For language acquisition to be successful, it is essential to embrace the interplay between language and culture. Learning to recognize and appreciate the dynamic interaction between the two will help students become proficient communicators in a variety of linguistic and cultural settings. The results of the poll demonstrate, in conclusion, how much culture affects language learning. For language learners to successfully navigate intercultural dialogue and effectively modify their language use, cultural awareness is essential. The cultural backgrounds of the learners themselves also have an impact on the learning process, highlighting the significance of encouraging cultural awareness and open-mindedness in language teaching.

Results Discussion and Findings :

Presentation and analysis of survey data on numerous topics pertaining to learning a new language and culture

The survey's findings shed important light on how Moroccan pupils learn languages in connection to their culture. The participants' answers provided insight into their understanding of cultural considerations while learning a new language. An increase in cultural awareness was noted by roughly 76% of respondents, which suggests that learning a language provides opportunity to discover the festivals, foods, customs, and beliefs of the target country. Additionally, 60% of participants reported a change from a basic understanding of cultural components to a deeper comprehension of the target culture's beliefs and values. The use of authentic resources and interactions with native speakers were found to be important facilitators of this transformation. However, 40% of respondents still stated difficulties in making connections between their own cultural background and the target language, highlighting the need for additional research into how one's local culture interacts with language learning.

Interpretation of the results in light of the body of literature

The poll results are consistent with previous research on the value of cultural sensitivity in language learning. Prior research has emphasized how culture influences language use and communication practices. Language and culture are inextricably linked, and learners who are aware of the cultural setting in which the target language is used are better equipped to communicate sensitively and effectively (Gamlo, 2019, pg.9). The transition from a cursory grasp of culture to a deeper comprehension of ideas and values is similar to the idea of intercultural competency. Intercultural competent students are able to relate meaningfully across cultures and modify their communication methods for various social contexts. This skill is essential for establishing global citizenship and successful language learning.

Discussion of the survey data's ramifications and key findings

The survey results have important ramifications for curriculum development and language education. The significance of including cultural components in language training should be acknowledged by educators. Learning about other cultures and appreciating them can be improved by including actual cultural artifacts like music, literature, and movies. This strategy promotes a welcoming and diverse learning atmosphere where students can have fruitful cross-cultural interactions. The results also highlight the importance of evaluating language learning resources critically, particularly textbooks. Teachers need to be aware of biases and prejudices that could support cultural superiority or false portrayals. Teachers can encourage inclusivity and respect for diverse cultures by selecting resources that are culturally aware. Teachers should also address students' worries about relating the target language to their own culture. It can increase motivation and self-assurance to learn a language by recognizing and validating the cultural origins of the learners (Fandiño et al., 2019, pg 9). Offering students the chance to investigate how their culture affects their language use can promote cross-cultural

comparisons and improve linguistic comprehension. In general, the poll offers insightful information about how culture affects language learning among Moroccan students. The findings underscore the value of cultural sensitivity in language learning and the demand for inclusive and sensitive language instruction. In an interconnected and diverse world, educators may enable students to become effective communicators by embracing the interaction between language and culture.

Recommendations :

Language teachers are urged to incorporate cultural elements into their teaching approaches in light of the research's findings. Students' cultural awareness and linguistic ability can be improved by including authentic cultural materials like books, movies, and real-world situations. Teachers can design meaningful language learning experiences that engage with pupils by incorporating culturally pertinent topics. Teachers can use a number of ways to encourage cultural understanding in language classes. Students' cross-cultural contacts can promote understanding and respect for many cultures. A rich and dynamic learning atmosphere can be created by setting up cultural exchange programs, inviting lecturers from other backgrounds, and encouraging students to share their cultural experiences. Language teachers should provide a secure setting where students feel at ease expressing their cultural identities in order to build inclusive learning environments. Intercultural competency can be promoted and a sense of belonging can be fostered in the classroom by recognizing and celebrating cultural variety. Open talks about cultural issues should be encouraged in the classroom, and any misconceptions or stereotypes that may emerge should be addressed.

CONCLUSION :

This study looked into how Moroccan students' foeign-language acquisition of English was influenced by their cultural background. According to the survey results, students' cultural awareness grew as they learned the language, which led to a deeper grasp of the target culture's ideas and values. Some pupils, meanwhile, still had trouble fusing the language of the target culture with their own. The study emphasized the value of cultural awareness in learning a language. Students can use language more effectively and respectfully if they are aware of cultural quirks and communication conventions. By enhancing intercultural competency, cultural awareness enables students to communicate across cultures sensitively and empathetically.

Study limitations and potential research fields in the future

It's possible that the results of this study, which concentrated on a particular Moroccan student demographic, cannot be properly generalized to other populations. Future studies should examine how cultural effect differs among various language learners using a more diverse sample. Language teachers can also get important insights by researching the efficacy of particular cultural integration strategies and materials in language courses. As a result, this study emphasizes how important culture and language learning.

REFERENCES :

1. Abdullaev, Z. K. (2021). Second Language Learning. *Mental Enlightenment Scientific-Methodological Journal*, *2021*(06), 1-11.
2. Cheung, A. (2023). Language teaching during a pandemic: A case study of zoom use by a secondary ESL teacher in Hong Kong. *RELC journal*, *54*(1), 55-70.
3. Fandiño, F. G. E., Muñoz, L. D., & Velandia, A. J. S. (2019). Motivation and E-Learning English as a foreign language: A qualitative study. *Heliyon*, *5*(9).
4. Fannoush, T. I. (2023). The Impact of Culture on Learning English as a Second Language. *International Journal of Social Sciences & Educational Studies*, *10*(2), 77.
5. Fansury, A. H., Januarty, R., & Ali Wira Rahman, S. (2020). Digital content for millennial generations: Teaching the English foreign language learner on COVID-19 pandemic. *Journal of Southwest Jiaotong University*, *55*(3).

6. Gamlo, N. (2019). The Impact of Mobile Game-Based Language Learning Apps on EFL Learners' Motivation. *English Language Teaching*, *12*(4), 49-56.

7. Getie, A. S. (2020). Factors affecting the attitudes of students towards learning English as a foreign language. *Cogent Education*, *7*(1), 1738184.

8. Khan, S. S., & Takkac, M. (2021). Motivational factors for learning English as a second language acquisition in Canada. *Higher Education Studies*, *11*(1), 160-170.

9. Sun, T., & Wang, C. (2020). College students' writing self-efficacy and writing self-regulated learning strategies in learning English as a foreign language. *System*, *90*, 102221.

10. Tursunovich, R. I. (2022). Modern Methods in the Methodology of Teaching a Foreign Language. *Central Asian Journal of Theoretical and Applied Science*, *3*(12), 146-152.

11. Wang, Y., & Guan, H. (2020). Exploring demotivation factors of Chinese learners of English as a foreign language based on positive psychology. *Revista Argentina de Clinica Psicologica*, *29*(1), 851.

INEQALITY OF POWER AND PATRIARCHAL DOMINATION IN VIJAY TENDULKAR'S PLAY SILENCE !   THE COURT IS IN SESSION

BIBI FATIMA
Research scholar, PH.D(Department Of Humanities)
Babu Banarsi Das University, Lucknow
Uttar Pradesh(INDIA)
E-mail - fatimaaftab7862@gmail.com

Abstract : Vijay Tendulkar's Silence! The Court is in Session is a comment or satire on people living in Indian society. It is about inequality of power and patriarchal domination in the society. Vijay Tendulkar has given ironic treatment to the legal system. The judiciary, instead of justice, becomes an instrument of injustice and silences the voice of women.

Through this play playwright has tried to bring the existing status and marginalized condition of women in Indian society. Tendulkar has deal well with the plot. The characters are created by keeping in mind the human psyche nature. There is a group of frustrated sad men who want to suppress women in every possible way so that men can keep their position high in the society. The leading women character Miss Benare fights against oppression, discrimination and injustice. Others try to victimize and torture her but she remains strong against all odds. With courageous spirit, she proves herself to be a new woman. This paper views to study how Vijay Tendulkar has deal with the issue of inequality of power and patriarchal domination through his drama.

Vijay Tendulkar was one of the most well known of playwrights of India writing in English. He wrote in Marathi too and was greatly recognised. "Even the English Language press which recognises Indo-Anglian writing as the legitimate Indian creative writing, or so it would appear, seemed quite conscious of the fact that the man and his work were quite extraordinary on the canvas of Indian belles-lettres."1 He has written a large number of pieces of literature. More than one hundred short stories are to his credit. He was a renowned journalist and screenplay writer. He wrote a few novels. His early plays were impressive but at times they were opposed because of his revolutionary ideas. When he wrote *Shantata! Court Chalu Ahe,* Marathi play in 1968, it brought a new phase in the theatre of Tendulkar. This play was translated into English in 1978 as *Silence! The Court is in Session.* This play was a big success. In his dramas Vijay Tendulkar has dealt with the theme of isolation of the individual and his conflict with the hostile surroundings. Because of his revolutionary writing, he faced great opposition too. But he faced them all. He spent his best moments with people connected to theatre and young playwrights. "Tendulkar was a phenomenon. It is not easy to explain the appeal of the man. In *Silence! The Court is in Session*, Vijay Tendulkar has presented the sufferings of a young woman.

The selection of male characters has been done by the playwright from varied backgrounds. These characters are the representative of the weaknesses of present judiciary system. They represent the judiciary which, at times, has the defects of not only subjectivity and familiarity but ethical defects too. The major male characters of the drama like Sukhatme, Balu Rokde, Gopal Pokshe and Karnic represent present day judiciary. There have been recurring cases where women internalize the rule of men over women. Mrs. Kashikar is the right example of this. She treats male chauvinism as a natural phenomenon. She also plays her part in suppression of women by supporting men to continue their dominance over women. Thus she too plays an active part in trying to suppress Miss Benare in every possible way. Tendulkar's art of characterisation is remarkable to meet the end of his purpose to satirise the social evils. Miss Benare boldly faces the oppression.

Sukhatme is a lawyer who adores women for their patience in his words. Philosophically he expresses that motherhood is an act of nobility and it is always pure. He says, "We have acknowledged woman as the mother of mankind." But contrary to this, whenever he gets an opportunity, he attacks on women. Several times Miss Benare is insulted by him. He assassinates her private life during mock trial and thus gives her pain. Thus men project themselves differently socially and act differently in real life situation. Similarly, gender discrimination victimizes another female Mrs. Kashikar. Her male counterpart may be responsible for her this state but gender discrimination is seen every where. Men are never held responsible for their infertility. Similarly, the social structure is such that the voice of women is always unheard or suppressed. Women are often insulted by men. The society expects a lady to silently accept all the ills coming from men. We see that Mr. Kashikar insults his wife many times but she silently bears him. Insulting comments are passed on Miss Benare but she too bears. We often see that women become a victim of physical assault too. The refusal of Miss Benare to come to witness box leads to the action of torment by Mr. Kashikar who uses his force to bring her. conclusions are drawn regarding her immoral relationship with Professor Damle.

The Professor is not questioned at all. No remark is passed against him. Rokde calls Miss Benare as a woman of fallen character. In Act Three Miss Benare is totally taken into clutches by all men collectively. There is an analysis of Miss Benare's private life which is highly derogatory.

This leads to hurt her extremely. She suffers utter mental torture. Though she objects to it, but is given no hearing. Her marital life is being discussed. Her womanhood is questioned. It is really astonishing that it is not only men who are working against women but there are many women who act as a force against women only. The feelings and emotions of women is not given any consideration by him. Thus we see that in a male dominated society women is treated to be just an object of physical gratification and for bearing up children. They work against women and play their role in the oppression of women.

The court plays its own role in creating suffering for Miss Benare. Conducive atmosphere is being created where all men dominate her. They put false blames on her and give her immense pain. She is being charged with infanticide. In the beginning of the mock trial action is taken against her to prove charges. During mock trial her condition becomes more sorrowful with the biased contribution of Mr. Kashikar. Although he is on the position of a judge who is expected to give justice.

This increases the sufferings of Miss Benare. Mr. Kashikar does not give hearing to both the sides. He gives his attention only to one side and gives his verdict. This prejudiced verdict brings injustice to Miss Benare. Mr. Kashikar gives his irresponsible generalised comments on women. He says that all women deserve to be punished. He gives his biased comment, This is a clear picture of gender discrimination, inequality of power is seen. During proceedings of the court, there is always a search for evidences against Miss Benare. The basis of judgement is morality. Reality and emotions are fully ignored. It is recalled by Miss Benare how men cheated her ever. In all her actions, there had ever been participation of men too. But it has been fully ignored by the court. The court does not hold men responsible for anything. Men are fully exempted and she is being punished.

But a woman is always victimised. Sukhatme even expects a clarification from her regarding how she could remain single for such long. It is hinted by him that her choice is for having freedom to have relations with men. Another point to be considered is that of Miss Benare being unmarried but pregnant. The society considers it to be a crime. Women is ever blamed for this. The man involved in this is never questioned. Here also charge of infanticide is put against Miss Benare alone. It is ironical that such charges are not put against women who are married. Physical relationship and motherhood is permitted to married women. It is sad to note that the pregnancy of Miss Benare is the outcome of her love, a relation of purity.

Inequality of power and Gender discrimination is also evident in various other institutes. Education system too exploits females. Miss Benare was a school teacher. When her pregnancy is disclosed, she is being dismissed from her job. The main culprit if Professor Damle who is not blamed for anything. He continues with his job honourably. Thus we see the gender bias by various institutes of society. Miss Benare comes out as a strong lady who tries her level best to fight her struggles. When the play begins, we find Benare as a lively, emotional but a self-assertive woman. She is deeply committed to her profession. But there are latent hints of her suppressed sufferings. This strong self-assertion and individuality gives Benare with the identity of a new woman taking stand against the coercive attacks of patriarchy.

The play *Silence! The Court is in Session* shows that the focus of the play is on gender discrimination and social hierarchy established from ages. Our society reinforces the responsibility of morality on women. Even if men are wayward, it is excused on the pretext of being due to their natural trait. The offences of men are always forgiven. But it is contrary in case of women. She has no excuse even for her minor mistakes. The sexual needs of males is well accepted. But the sexual needs of females is ever denied. Her existence has no meaning to society. She ever faces physical, mental and psychological violence. This leads, at times, to lower the self esteem of women who ultimately become sufferers. Vijay Tendulkar had deep concern for this pathetic condition of women. His dramas present his deep insight into the sufferings of women and their oppression.

A single woman is particularly victimised. She incessantly needs to struggle for her survival. In this play also we see that how the protagonist suffers and is victimised by society. She takes a bold stand during her struggles. Though she is attacked from all, yet she faces it strongly like a new woman.
He was marked out as a rebel against the established values of a fundamental orthodox society. Thus with the means of satire, the playwright has voiced against gender discrimination and social hierarchy and inequality of power and patriarchal domination is seen in Vijay Tendulkar play.

REFERNCES:

1. Tendulkar Vijay: Silence! The court is in Session, Presto publisher, Kolkata,2004.
2. Tendulkar Vijay, five plays, Oxford University Press,1992
3. Rahman, L. *Tendulkar's Silence! The Court is in Session: A Study in Perspectives.* Kolkata:
4. Books Way Publishers & Distributors, 2010.
5. Tendulkar, Vijay. *Silence! The Court is in Session*. New Delhi: Oxford University Press.

In the Age of Virtual Reality and Artificial Intelligence, a New Way of Thinking

Anindita Sarker

Academic Counselor in IGNOU and Research Scholar in English Department

Email - aninditasarker4@gmail.com

Abstract*: The applications, benefits, and drawbacks of virtual reality have all been examined in this article. The focus of this article is on virtual reality's educational applications and impacts. The adoption of virtual reality can be used as a supplement to the current educational system. Artificial intelligence and immersive technologies have significantly changed all facets of modern social life. The emphasis of the current study is on the need to recognize these changes and to get ready for their greater entry into daily life. We address the effects of recent investments and advances in immersive virtual environments and AI as well as the significance of encouraging proactive and anticipatory thinking to help us adjust to this new world.*

Keywords: *Virtual Reality, Education, Innovation, Artificial Intelligence, Virtuality, Criminal Investigation, Application, Education.*

INTRODUCTION :

Now that computer and robotic science has advanced, machines can act just like people. It is expected that machines would work considerably faster and more accurately than people in complex activities like cognitive thinking, visual perception, speech recognition, and learning from prior experience. Artificial intelligence (AI) is the ability of a machine to act like a human being while tackling challenging tasks. This technology is being used more and more in various fields. This technology is used by both public and private sector organizations to identify and stop crimes. The concept of AI is also being used more and more in the area of criminal investigation. This permits thorough crime investigation, including the identification and analysis of bloodstain pattern, fingerprint, DNA, etc. Complex forensic findings are now more clearly comprehended. Additionally, it aids in the 3D reconstruction of crime scenes. In order to improve the administration of justice, forensic scientists will find that AI technology will be very beneficial in the future.

Artificial intelligence (AI) is the capacity of a machine or computer program to carry out human-like functions, such as visual perception, speech recognition, cognitive thinking, decision making, learning from experiences, and solving complex problems, with a goal of ultimately performing these tasks more quickly and with a lower error rate than humans. The most recent field, artificial intelligence, is used to advance criminal justice and justice system research. Due to the overwhelming amount of data, the small amount of evidence present in the chaotic, complex environment, traditional laboratory structures, and occasionally

insufficient knowledge, experts in the field of criminal investigation are currently facing numerous difficulties that could compromise the investigation or result in an injustice. With its various approaches, including data analysis, pattern recognition, image processing, computer vision, data mining, statistical analysis and probabilistic methods, computational and mathematical methods, and graphical modeling, AI is currently assisting almost all of the prominent fields of criminal investigation. Therefore, AI is assisting investigators at various stages of the inquiry by producing logical evidence, reconstructing crime scenes in 3D, handling evidence effectively, and assessing it to reach logical conclusions. AI-based algorithms are utilized for detection, prevention, and even prediction of future crime or criminal behavior since they are capable of sifting through enormous amounts of data to find risk. The hybrid intelligence of humans and machines is also helpfully assisting modern criminal investigations by detecting various clues, gunfire, bombs or explosives on the crime scene, the criminal activity from enormous volumes of complex data such as videos, images, text files, emails, audio files, and fraud risk. The development of AI technologies is assisting law enforcement and security personnel in preventing and forecasting crime in addition to detecting it. Some of the most sophisticated AI algorithms are used to identify criminal networks, anticipate future crime hotspots, identify suspicious anomalies and patterns, and analyze criminal risk factors.

It is projected that VR will evolve into a technology that is more physically and sensory-focused. Virtual reality has the potential to revolutionize a wide range of businesses, including those in education, training, entertainment, tourism, healthcare, social media, gaming, art, and business. With VR, there are new possibilities for studying, working, playing, traveling, getting well, communicating, producing, and consuming. However, VR does bring up some pertinent ethical, legal, social, and psychological issues that need to be addressed.

APPLICATION OF AI BASED TECHNOLOGIES FOR MODERNISATION IN CRIMINAL INVESTIGATION :

Pattern recognition

Automatic machine recognition, or pattern recognition, is classed based on the kind of learning method utilized to produce the output value. One of the key components of forensic science is the identification and comparison of particular sorts of patterns in the suspected data. The professionals must use sophisticated statistical and probabilistic reasoning techniques to analyze a vast amount of data. Any type of pattern, whether a fingerprint picture, a handwritten word in cursive, a face, or a speech signal, might be considered as one.

Fingerprint Pattern Identification and Classification

Since deep learning does not require manual feature extraction, it has achieved great success in the fields of computer vision and pattern recognition. Deep learning automatically picks up new characteristics and structural elements when given enough training data. Artificial intelligence is well suited for a variety of tasks in automatic fingerprint identification and classification systems, thanks to these benefits. Additionally, these automated AI-based systems can match data with high accuracy while significantly reducing the number of comparisons.

Multimedia Analysis

"AI gives us the ability to overcome human errors when analyzing CCTV footage, images, or videos for criminal investigations." For facial recognition and pattern analysis, conventional

software algorithms are restricted to specified criteria such eye shape, eye color, and distance between the eyes. The artificial intelligence (AI) algorithms created for multimedia analysis are capable of learning difficult tasks as well as creating and determining their own unique sophisticated facial recognition features and parameters to complete specific tasks. These cutting-edge AI systems have the capacity to recognize weapons, recognize faces, compare voices, and recognize complicated events like accidents or murders. Security professionals and specialists have been helped by a variety of AI-based speaker recognition and audio analysis technologies.

AI NEEDS FOR CRIME PREDICTION :

The development of AI technology is assisting law enforcement and security personnel in preventing and foreseeing crime as well as assisting in criminal detection. Some of the most sophisticated AI algorithms are created to identify criminal networks and suspicious anomalies, forecast future crime hotspots, and assess criminal risk factors. By examining the distribution of crime types, crime locations, and criminal weaponry, various machine-learning and artificial intelligence-based algorithms are utilized to forecast the locations where crimes will occur in the future. In short, an AI-powered system can effectively help with crime spot prediction via the process of data mining and anticipate a person who will commit a crime in the future using facial recognition and tracking one's behavioral changes.

AI NEED FOR JUSTICE

Long-pending cases are India's main judicial system's difficulty. Despite the introduction of tools like e-court and alternative dispute resolution, the judicial system was unable to effectively reduce the number of cases that were piling up. A further issue is the lack of judicial officers. As a result, justice is delayed, which is the same as having justice denied. It is past time to use an unconventional technique to improve the efficiency of the justice delivery system. AI integration into the Justice Administration system is one such technology. Although the government of India encouraged and begun the digitization of police records, the traditional paper-based records are still widely used. Investigating and locating offenders becomes a difficult and time-consuming task using this offline method.

AI ISSUES AND REGULATIONS

As different types of data may be gathered and processed in this way, AI is employed in many different industries, including healthcare, e-commerce, the defense industry, autonomous cars, the legal profession, and education. As the adage goes, "with great power comes great responsibility," and AI is the kind of power that requires ongoing oversight to prevent abuse. With numerous advantages and luxuries also come disadvantages that make them difficult to maintain. AI completely depends on large data, and since data is easily accessible, hazards related to it should be taken into consideration. A user's private information may be exposed during the procedure, which could be dangerous. Since artificial intelligence was also created by humans, people are attempting to surpass it. Stricter regulations are required to lower the risk. The activities of an AI are not held accountable, which is the second issue. The question of who is to blame for AI faults that cause users to experience a specific loss arises. Nobody can be held accountable for the errors. Thirdly, autonomous weapons are created with AI in mind and can be extremely useful for war planning. If this technology falls into the wrong hands, there might be a lot of casualties, and numerous AI conflicts would further complicate matters. The government is concerned about the risks posed by AI due to its rapid advancement and extensive use. The absence of a formal AI law in India gives the government further reason

for concern. Due to the fact that this has gained national attention, action must be taken. AI is currently being promoted and used in India more quickly than anticipated.

Physical and sensory-oriented

According to experts, VR will involve more than just headsets and gaming controllers, and it will engage more senses than just sight.This means that in order to provide users a more realistic and immersive experience, VR technology will almost probably include additional sensory information, such as aural stimulation and.

Revolutionizing Industries

A wide range of industries could be transformed by virtual reality. A few industries that are likely to change as a result of VR technology are real estate, gaming, tourism, education, and healthcare.

For instance, virtual reality (VR) technology can be used in the real estate industry to offer virtual tours of houses and flats that people from all over the world are looking to buy or rent. This makes it possible for potential tenants or buyers to get a sense of the house without actually being there. VR may offer immersive and compelling learning and training experiences that help enhance learning and retention. VR can be used in healthcare for teaching medical staff as well as therapy and treatment.

The Metaverse

The metaverse is a collection of interconnected virtual environments and simulations that users can access through a variety of gadgets and platforms. New types of social interaction, entertainment, learning, and commerce will be made possible by the metaverse.

The creation and use of XR technologies, such VR, AR, and MR, which will act as portals to the metaverse and heighten the immersion and realism of virtual experiences.

Artificial intelligence (AI) technology advancements and integration, including generative models, computer vision, machine learning, and natural language processing, will enable more customized, intelligent, and dynamic virtual worlds and characters.

Extended reality technologies

Extended reality (XR) encompasses all three types of reality: virtual reality (VR), augmented reality (AR), and mixed reality (MR). These technologies will offer access points to the metaverse, enhancing the immersion and realism of virtual experiences. A completely fake environment will be created by three technologies—VR, AR, and MR—and digital data will be placed on the real world.The fields of augmented reality (AR) and virtual reality (VR) are rapidly developing. By 2023, it is expected that augmented reality sales would have easily surpassed $90 billion thanks to their current annual growth rate of 30%.

E-commerce and marketing

E-commerce and marketing will be revolutionized by the ability for customers to test products and services before making a purchase in online showrooms and stores. Additionally, VR will provide individualized marketing and recommendations based on user interests and behavior. VR will also create new commercial opportunities and revenue streams for platforms and content creators.

Healthcare and medicine

Virtual reality will enhance medical care by making remote diagnosis, treatment, surgery, and rehabilitation possible. Through lifelike simulations of various procedures and scenarios, VR will also provide training in the medical area for doctors, nurses, and paramedics. VR will contribute to better patient care and comfort by reducing pain, stress, and boredom.

Education and Training

A number of scenarios and locations that are typically difficult or impossible to access in the real world may be reproduced in lifelike simulations using virtual reality (VR). For example, SkyView enables students to explore the galaxy. Teachers can practice in a safe environment and receive training via VR. Virtual reality (VR) can improve memory and learning effectiveness by reducing cognitive load and increasing engagement. Research shows that VR training is more effective than traditional learning approaches because it allows students to focus on the crucial information and engage with the subject in a more immersive way. Furthermore, VR can provide feedback and assessment tools that help teachers and students track their development and identify areas that want improvement.

Travel and tourism

Virtual reality will enhance travel and tourism by allowing individuals to visit far-off places and well-known attractions without ever leaving their homes. Virtual reality will also offer tourists virtual tours and guides so they may learn about the history of the areas they travel to. VR will also make eco-friendly tourism possible, potentially reducing the harmful effects of travel.

The future predictions and possibilities of VR based on expert opinions and research. The future of virtual reality is expected to include more realism and sensory-focused VR experiences that can involve touch, smell, and even taste, smaller, lighter, and more affordable VR devices that can include hand detection, eye tracking, and wireless connectivity, more cloud-based VR services that can use 5G networks and artificial intelligence to deliver personalised and seamless VR content, as well as more social and collaborative VR platforms.

With smaller, lighter, and more inexpensive devices, cloud-based VR services, social and collaborative platforms, and ethical VR practices, VR will become more realistic and sensory-focused. Over time, VR research has changed as new therapeutic fields, media, and nations have become involved. Immersive storytelling, lifelike avatars, technology integration will all be part of VR.

CONCLUSION :

Virtual reality is a rapidly evolving technology that has the potential to revolutionize a wide range of industries, from entertainment and education to healthcare and tourism. The development of platforms and tools that are more immersive, realistic, and practical as well as the integration of AI, feedback, and cloud services will determine the future of VR. Additional social and ethical considerations that need to be addressed include the effect of VR on our sense of reality, identity, and morality as well as worries about privacy, security, addiction, regulation, and accessibility. More research is needed to explore the benefits and drawbacks of VR for both individuals and society in order to establish best practices and recommendations for VR design, development, and use.

Artificial intelligence-powered tools, software, or algorithms can assist experts or investigators in expediting a variety of activities at various phases of an examination or inquiry. Saving time would obviously result in more effectively handling cases, which would ultimately help to reduce their pending status simply because of drawn-out and difficult investigation processes. A more accurate, competent, and impartial criminal justice system would eventually result. In order to increase the sophistication of the forensic investigation processes, scientists and researchers have been creating more AI-based algorithms and computers. Our security and defense systems, as well as forensic investigation and predictive policing systems, would all benefit from the new AI-powered software.

REFERENCES:

1. Wexelblat, A. (ed.) (2014). Virtual Reality: Applications and Explorations. Cambridge, MA: Academic Press.

2. Zyda, M. (2005). From visual simulation to virtual reality to games. Computer 38, 25–32.

3. Slater, M., and Sanchez-Vives, M. V. (2016). Enhancing our lives with immersive virtual reality. Front. Robot.

Shaping Society: The Influential Role of Media and the Rise of Community Journalism

[1] Gokula Krishnan,   [2] Dr. Bhargavi D Hemmige
[1] Research Scholar, Jain University, Bangalore, Karnataka, India.
[2] Associate Professor, Jain University, Bangalore, Karnataka, India.
[1] Email - gokuleena@gmail.com,   [2] Email - dr.bhargavi_d@cms.ac.in

Abstract: This article delves into the media's impact on modern culture and its implications for society. "Shaping Society: The Influential Role of Media and the Rise of Community Journalism" delves at the ways in which print and online media shape public perception, drive social transformation, and alter local social structures. A new chapter in the history of the media's influence on narrative and public discourse has been written with the advent of community journalism. This investigation delves further into the ever-changing media landscape to examine the impact the media has on public opinion, societal change, and civic engagement. Community journalism is discussed, along with its potential for empowering underrepresented groups and strengthening local communities. Case studies and empirical data are analyzed to provide light on the numerous ways in which the media influences cultural norms, attitudes, and behaviors, demonstrating the mutually beneficial nature of the media's interaction with society. In addition, the study weighs the benefits and drawbacks of digital media's pervasive impact on contemporary society. It explores the potential of the internet to amplify marginalized voices and inspire people to take part in a global democracy. As a conclusion, "Shaping Society" analyzes the media's crucial role in the modern world and highlights the transformative power of community journalism in fostering social peace and giving a voice to overlooked populations. The conclusions of this study would be useful for policymakers, media professionals, and academics interested in understanding and using the media's potential to influence our communities right now.

Keywords: Media, Journalism, Community Radio, Shaping Society.

INTRODUCTION :

It's common knowledge that the media significantly impacts people's ideas, values, and actions in communities everywhere. Newspapers, radio, television, and now digital media all play important roles in informing the public, shaping public opinion, and reflecting the ideals and hopes of a particular era [1]. This study paper sets out to investigate the far-reaching effects of the media on contemporary society, with a special emphasis on the fast growing phenomena of community journalism, as we teeter on the brink of a new age characterized by quickly altering media landscapes. Over the course of history, the interaction between the media and the public has changed dramatically, reflecting greater shifts in both society and technology. Media has always shifted to meet the needs of society, from the days of print journalism when newspapers

were the primary source of information and enlightenment for communities, to the age of radio and television when news and entertainment were broadcast directly into people's living rooms [2]. But the digital revolution has released a flood of innovations in recent years, upending media hierarchies and making knowledge more accessible to more people than ever before. The development of social media platforms and the maturation of the internet have given ordinary people a voice in the dissemination of information [3].

In light of the recent growth of community journalism, this study sets forth many primary goals with the overarching goal of elucidating the complex interaction that exists between the media and society [4]. We begin by going back in time to see how the media has always had an impact on culture, from the earliest print publications to the most cutting-edge online news sites of today. As for the second part of our investigation, we take a close look at the current media environment, with a particular emphasis on the development of community journalism. Using this perspective, we want to understand what makes this style of journalism unique and its critical role in the modern media landscape [5]. Third, we set out on a mission to quantify the influence of community journalism beyond its immediate sphere of influence and into its larger function as an agent of social transformation. Through this analysis, we will learn how community journalism encourages participation and equips residents to make well-informed decisions at the neighborhood level. Finally, we discuss the difficulties and advantages of working as a community journalist, shedding light on the nuances of this form of local news coverage [6]. Finally, we set off on a voyage into the future, peering beyond the horizon of a more digitized and linked society. As we do so, we consider the potential impact of community journalism on tomorrow's society, as well as the changing nature of news reporting and civic engagement. By achieving these goals, we hope to enrich the conversation on the function of the media in the modern world and the importance of community journalism [7]. To do this, we will conduct an in-depth analysis of the media's persistent impact on society and the growing role of community journalism within this context. We hope to highlight the crucial role community journalism plays in fostering transparency, accountability, and civic participation in the communities it serves by contributing to a deeper understanding of the influential symbiosis between media and society through interdisciplinary exploration, data analysis, and reflective thought.

Background

Initially, the goal of the radio station was to facilitate communication; it served as a means of broadcasting information to the public [8]. Bertolt Brecht, the German playwright, once suggested using radio as a means of communication in place of shipping. It's the process via which an idea germinates. If this were the case, the radio would be the most effective means of reaching the general audience. Nearly two hundred CRs broadcast in India's diverse languages, including Hali, Awadhi, Santhali, Hindi, etc., all of which may be traced back to this original idea. Radio transmission, according to the studies, reaches almost all of India's population. As far as we are aware, CR plays a crucial role in rural India. Also, it's the most convenient and inexpensive way to reach a wide audience with important information and entertaining programming. The legalization of CRS creation in India was the result of the repeated pleading of grassroots organizations, individuals, and communities [9]. Since it allows for the simultaneous processing of several users' perspectives, CRS is the most effective method for decreasing the similarity of people's values, thoughts, and views. Second, it considers the participative method of resolving localized issues in people's lives. Prime Minister Narendra Modi made history by delivering his maiden radio speech to millions of Indians over radio

rather than television for the first time. The heartfelt conversation known as "Mann Ki Bat" was broadcast on both FM and CRS. The use of radio was justified on the grounds that it allowed for greatest population coverage [10].

A. Media's Role in Shaping Society

There is no denying the deep and varied impact the media has on our daily lives and society as a whole. The media has a crucial role in shaping public opinion and setting governmental objectives because of the prominence it gives certain topics in the news cycle. It shapes not just what we think about but also how we think about these issues by skillfully presenting them as crises, human interest tales, or policy arguments [11]. The media also plays a significant role in socialization through shaping young people's attitudes, worldviews, and actions through the dissemination of cultural stereotypes and conventions. It has significant sway in politics because of the role it plays as a conduit for political information, enabling individuals to choose their leaders and policies with more knowledge and insight [12]. The media's dual role in reflecting and reinforcing cultural narratives serves to preserve history and form identities. It has traditionally been an important catalyst for social change, giving voice to causes such as civil rights, environmental protection, and women's rights. Media in today's increasingly linked world promotes globalization by simplifying communication and understanding between people of different backgrounds.

Fig 1: Media's Role in Shaping Society

What's more, the media plays a crucial role as a dissemination medium, bringing people up-to-date on events, discoveries, technologies, and instructional material [13]. More than just a source of facts, it fosters public discussion by facilitating the exchange of ideas among people with different backgrounds, so enhancing political participation and societal development. The rise of internet platforms has meant that the media must now negotiate a complex and ever-evolving terrain in order to maintain its transformative effect on cultures throughout the world.

B. Impact on Local community journalism

Community journalism has a significant and far-reaching effect on local communities, comprising a range of valuable contributions that go beyond the simple reporting of news. Community journalism's primary function is to empower locals with the information they need to make educated decisions and fully engage in the democratic processes that affect their everyday lives. It promotes the active citizenry necessary for a thriving community by extensively reporting municipal government operations, elections, and policy changes. Community journalism also facilitates citizen participation by linking locals to the problems that matter most to them. It promotes a culture of active citizenship by focusing on local issues and encouraging people to attend meetings, donate their time, and join local groups [14]. Community journalism plays a significant role in holding local authorities accountable by serving as a watchdog that promotes openness and honesty in government. Community journalism encourages moral decision making and builds trust by holding local governments, corporations, and organizations accountable for their activities. Community journalism serves as a watchdog but also promotes local pride and solidarity. Residents are viewed as valuable contributors to the whole, as demonstrated by the articles which highlight local accomplishments, praise community heroes, and offer tales of survival. Community journalism also serves as a connecting medium, filling informational gaps created by more widespread national media to prevent the neglect or marginalization of important regional concerns. Community journalism is an important lifeline for neglected areas that may not receive adequate news coverage. As an added bonus, community journalism also helps the economy by highlighting local enterprises and encouraging growth. It plays an important role in promoting the growth and sustainability of the local economy by reporting on economic trends and highlighting profiles of local businesses. Environmental difficulties, public health problems, and the promotion of cultural events are just a few of the topics that are highlighted. Community journalism promotes the settlement of issues of local significance via targeted reporting and lobbying. Finally, community journalism fosters discussion and debate through channels including reader comments, editorials, and community forums [15].

Media's Historical Influence on Society

Throughout history, the media has been an essential force in influencing public opinion, advancing political agendas, and reflecting society values. Media has always been a factor for social and political transformation, from revolutionary pamphlets to Watergate-era investigative journalism. The media has always been a major force in the development of cultures, the formation of public opinion, and the promotion of social and political transformation. From pamphlets and broadsides of the Enlightenment era to mass newspapers and the birth of broadcast journalism in the 20th century, the media has always played a significant role in both the dissemination of information and the molding of public opinion. The notion of agenda-setting is crucial to comprehending the media's impact in the past [16]. The media, according to this view, may influence public policy by drawing attention to certain topics and shaping how people think about them. How the media chooses and presents stories may have a significant impact on how the public values certain concerns. In addition, media has been an important agent of socialization, helping to form people's worldviews and values. It can either contribute to the perpetuation of preexisting beliefs or present an alternative viewpoint. From the Civil Rights Movement in the United States to the Velvet Revolution in Czechoslovakia, the media has played a pivotal role in amplifying voices and driving change in social movements throughout history.
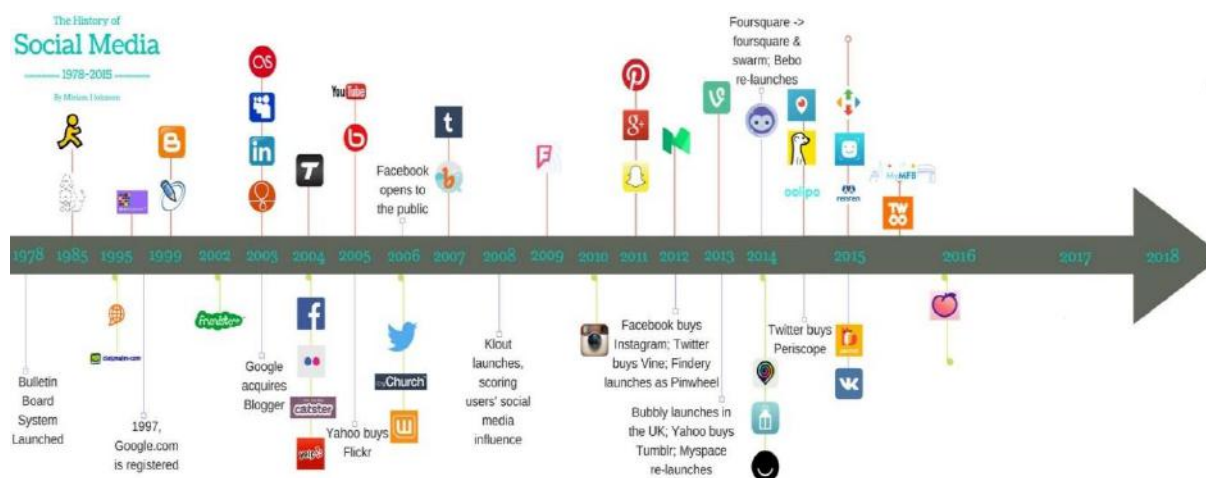
Fig 2: Media's Historical Influence on Society

The media environment has changed drastically with the advent of the digital age. The proliferation of online and digital media has had a profound impact on the creation, dissemination, and consumption of knowledge. There is now a plethora of online venues, from news websites and social media to blogs and podcasts, in addition to the more traditional types of media. This development has democratized information access by making it possible for more people to take part in the creation and dissemination of news. The widespread availability of cellphones and social media platforms has given rise to a phenomenon known as "citizen journalism," in which regular individuals report on events as they happen, often beating out professional news outlets to the punch. The proliferation of social media has also presented fresh obstacles and openings to the media industry. The necessity for local news coverage and community interaction has led to the rise of community journalism in today's rapidly evolving media environment. Community journalism is distinguished by its narrow geographic focus and its exclusive attention to stories that have immediate relevance to its readers. Community journalism, however, is up against its own set of obstacles, such as financial viability, resource restrictions, and rivalry from bigger media conglomerates. Despite this, it is nevertheless a potent tool for encouraging citizen participation and boosting the health of neighborhoods in the modern day.

The Rise of Community Journalism

Community journalism has become increasingly popular as a result of technological advancements, shifting audience tastes, and an increased need for coverage that is both timely and relevant to the local community. The paradigm shift represented by this phenomena is one away from top-down media paradigms and toward one that is bottom-up and community-focused. The following article examines the causes of the recent boom in local news media:

- Digital Disruption: The dissemination and consumption of news have been profoundly affected by the advent of the digital era. The proliferation of the web has made it possible for everyone with a smartphone and access to the web to enter the realm of content production. The ability to report on local happenings, share personal tales, and otherwise participate in the discourse has been facilitated by this expansion of access to information.

- Hyper-Local Focus: Community journalism succeeds because of its narrow geographic scope. It gives more weight to stories and events that have local significance. Community journalism focuses on municipal council decisions, school board meetings, and community activities that are important to local inhabitants, as opposed to the larger reach of national or international news agencies.

- Decline of Traditional Media: Local news coverage has been lacking due to the demise of local newspapers and other print media. Due to financial difficulties, several long-established newspapers have reduced their reporting workforce and/or the breadth of their coverage. Community journalism has been able to fill this void and give vital coverage at the local level.

- Community Engagement: Journalism in the community is about more than simply reporting the news; it's also about getting people involved. This method encourages locals to participate in finding out the latest news. There would be no news without the contributions and viewpoints of citizen journalists, community members, and grassroots groups.

- Trust and Credibility: Community journalism has a distinct edge in today's media climate because of its strong roots in the neighborhoods it covers. Local journalists tend to have greater credibility since their readers feel more of a personal connection to them. In the modern media world, trust and reputation are vital.

- Niche Coverage: Niche subjects and situations that might not get covered by mainstream media are perfect fodder for community journalism. Community journalism aims to appeal to a wide range of readers by covering topics that are important to local residents, such as local artists, neighborhood activities, and community concerns.

- Grassroots Advocacy: In many cases, community journalism acts as a forum for local causes and causes dear to the hearts of its readers. It shines a focus on grassroots movements, community-led initiatives, and changemakers at the local level. Community journalism encourages people to get involved in their communities by giving their voices a larger audience.

- Digital Platforms: Community journalism has flourished alongside the proliferation of digital tools including community-focused websites, social media groups, and online forums. Community journalists may easily and affordably contact their audience and participate in ongoing dialogues via these channels.

The consistent dedication to covering only local events and issues is what sets community journalism apart. Community journalism, in contrast to more general national or international news agencies, focuses on covering a single area in great depth. It acts as the people's ears and eyes, reporting on issues that have an effect on their everyday life. Community journalists are committed to providing readers with timely coverage of local news, including decisions made by municipal governments, school board meetings, neighborhood activities, and changes in local businesses. This narrowing of attention is not due solely to geographic considerations; rather, it is an expression of community journalism's fundamental goal to deliver news that speaks to the needs and interests of a specific area.

Fig 3: The role of Community journalism

Community journalism is distinguished by its emphasis on public involvement. Instead of a one-way transmission of information from reporter to reader, citizen journalism is a group effort in which individuals of the community work together to compile the news. Citizen journalists contributing news tips and images are only two examples of how this technique may be used by the community. Community journalism promotes a feeling of belonging and participation by include members of the community in the reporting process. It strengthens the connection between journalists and their readers by reinforcing the concept that news is not something that occurs to a community but rather something that originates from inside it. Local media acts as a watchdog, ensuring that local authorities are held accountable for their activities. Community journalists bring important topics to light via in-depth reporting and investigation. They monitor local government agencies, companies, and organizations to ensure that openness and good governance are being upheld. Community journalism improves the vitality and credibility of local institutions by giving citizens a voice and exposing corruption in positions of authority. It does this through reporting on local happenings, highlighting prominent people of the community, and highlighting both the community's successes and its struggles. Community journalism is essential in a world where digital connectivity is on the rise but face-to-face connections are on the decline. It offers a platform to the narratives that hold the most significance for the locals.

CONCLUSION :

In conclusion, the complex relationship between the media and society is ever-evolving and here to stay. The media's ability to sway public opinion, form cultural identities, and spur societal change has been demonstrated repeatedly throughout history. To further emphasize its central position in influencing today's and tomorrow's societies, the media environment is constantly shifting as we go through the digital era, bringing with it new platforms, problems, and possibilities. The meteoric ascent of community journalism in recent years is one of the most fascinating trends of our time. The local link between the media and communities has been revitalized because to this bottom-up method of reporting the news. Throughout our investigation, we have seen how community journalism, powered by passionate individuals and bolstered by digital platforms, has emerged as a critical resource for sustaining coverage of local news, encouraging citizen participation, and ensuring accountability. Community journalism is a shining example of how to make news reporting viable and community-focused

in an era when traditional media sources are struggling. We are at a turning point in history where the development of the media, and especially community journalism, will play a crucial role in molding the societies of the future. Community journalism has the ability to not only fill the voids left by conventional media but also to construct stronger, more educated, and closer-knit communities by embracing technology innovations, encouraging diversity, and upholding the highest ethical standards. Considering the media's sway and the growth of citizen journalism, it's clear that our ability to adapt to the ever-shifting media landscape is crucial to the future of our civilization. We can all strive toward a future where the media remains a foundation of democracy, social cohesion, and informed citizenry if we acknowledge the media's potential to impact ideas, create conversation, and drive constructive change. Along the way, community journalism has shown itself as a force for positive change in local neighborhoods, the lives of individuals, and the fabric of our society as a whole.

REFERENCES :

1. S. A. Khan et al., "Visual User-Generated Content Verification in Journalism: An Overview," in IEEE Access, vol. 11, pp. 6748-6769, 2023, doi: 10.1109/ACCESS.2023.3236993.
2. N. Ta, K. Li, Y. Yang, F. Jiao, Z. Tang and G. Li, "Evaluating Public Anxiety for Topic-Based Communities in Social Networks," in IEEE Transactions on Knowledge and Data Engineering, vol. 34, no. 3, pp. 1191-1205, 1 March 2022, doi: 10.1109/TKDE.2020.2989759.
3. T. Y. Chang et al., "Zero-State Insert Dual-Layer HAMR Media Recording," in IEEE Transactions on Magnetics, vol. 59, no. 3, pp. 1-7, March 2023, Art no. 3200107, doi: 10.1109/TMAG.2022.3206138.
4. B. Noorbakhsh and A. Abdolali, "Exact Formulation for Analysis of Media With Simultaneous Inhomogeneity and Anisotropy Characteristics," in IEEE Antennas and Wireless Propagation Letters, vol. 20, no. 8, pp. 1359-1363, Aug. 2021, doi: 10.1109/LAWP.2021.3073037.
5. S. Jeong and J. Lee, "Signal Detection Under Multipath Intersymbol Interference in Staggered Bit-Patterned Media Recording Systems," in IEEE Magnetics Letters, vol. 10, pp. 1-5, 2019, Art no. 6501005, doi: 10.1109/LMAG.2019.2891446.
6. J. Han, Q. Lü, H. Zhang, B. Gu and Z. Liu, "PS-Wave Angle-Domain Imaging With Gaussian Beam Summation in 2-D TTI Media," in IEEE Geoscience and Remote Sensing Letters, vol. 19, pp. 1-5, 2022, Art no. 3005205, doi: 10.1109/LGRS.2021.3135533.
7. K. Somandepalli, T. Guha, V. R. Martinez, N. Kumar, H. Adam and S. Narayanan, "Computational Media Intelligence: Human-Centered Machine Analysis of Media," in Proceedings of the IEEE, vol. 109, no. 5, pp. 891-910, May 2021, doi: 10.1109/JPROC.2020.3047978.
8. Y. Yuan, G. Cheung, P. Frossard, H. V. Zhao and J. Huang, "Landmarking for Navigational Streaming of Stored High-Dimensional Media," in IEEE Transactions on Circuits and Systems for Video Technology, vol. 32, no. 8, pp. 5663-5679, Aug. 2022, doi: 10.1109/TCSVT.2022.3150780.
9. T. A. Nguyen and J. Lee, "Error-Correcting 5/6 Modulation Code for Staggered Bit-Patterned Media Recording Systems," in IEEE Magnetics Letters, vol. 10, pp. 1-5, 2019, Art no. 6510005, doi: 10.1109/LMAG.2019.2956671.

10. X. Chen, S. Wei, C. Sun and Y. Liu, "How Technology Support for Contextualization Affects Enterprise Social Media Use: A Media System Dependency Perspective," in IEEE Transactions on Professional Communication, vol. 62, no. 3, pp. 279-297, Sept. 2019, doi: 10.1109/TPC.2019.2906440.

11. Y. Peng, Y. Li, X. Wu and W. Hong, "Bottle Beams in Nonlocally Defocusing Nonlinear Media," in IEEE Photonics Journal, vol. 11, no. 4, pp. 1-9, Aug. 2019, Art no. 6501009, doi: 10.1109/JPHOT.2019.2933367.

12. D. Marfil, F. Boronat, M. Montagud and A. Sapena, "IDMS Solution for Hybrid Broadcast Broadband Delivery Within the Context of HbbTV Standard," in IEEE Transactions on Broadcasting, vol. 65, no. 4, pp. 645-663, Dec. 2019, doi: 10.1109/TBC.2018.2878285.

13. D. Marfil, F. Boronat, M. Montagud and A. Sapena, "IDMS Solution for Hybrid Broadcast Broadband Delivery Within the Context of HbbTV Standard," in IEEE Transactions on Broadcasting, vol. 65, no. 4, pp. 645-663, Dec. 2019, doi: 10.1109/TBC.2018.2878285.

14. E. Ness, A. Fatima and M. M. Oghaz, "Data Driven Model to Investigate Political Bias in Mainstream Media," in IEEE Access, vol. 11, pp. 41880-41893, 2023, doi: 10.1109/ACCESS.2023.3270630.

15. M. Zhai, L. Zhang and D. Li, "Efficient Modeling of Dispersive Media in Leapfrog WCS-FDTD Method," in IEEE Microwave and Wireless Components Letters, vol. 30, no. 3, pp. 225-228, March 2020, doi: 10.1109/LMWC.2020.2971468.

16. J. Liu, C. F. Tong, W. Jiang and Q. H. Liu, "3-D NMM Method for Fully Anisotropic and Nonreciprocal Media," in IEEE Transactions on Microwave Theory and Techniques, vol. 70, no. 7, pp. 3428-3441, July 2022, doi: 10.1109/TMTT.2022.3173904.

Cyber Readiness of Police Personnel regarding new Modus Operandi of Cyber Criminals

Dr. G. N. Sharma

Assistant Professor, Department of Public Administration, S.B.D. Government College, Sardarshahar, Rajasthan, India
Email ID: gnpubadmn@gmail.com

Abstract: *The word 'Cyber' has become so common these days. Everyone is using the Gadgets and Smartphones to receive the information and to communicate. Citizens across the globe need a safety net for recent cyber-crimes and the governments are trying their best to cope with the menace of Cyber Crimes. The Researcher has studied this phenomenon during his Ph.D. work in the state of Rajasthan. The Police Personnel or the Law Enforcement Agencies (LEAs) constantly try to update their knowledge by using recent cyber technologies. The Cyber Cells established in India have the potential but also face some challenges. Police Personnel are ready to accept the challenges posed by the Cyber Offenders. Due to lack of proper international co-operation and adequate law on this issue, cyber criminals go Scot free. Various means are adopted to deal with the rising cyber-crimes and preparedness and cyber readiness has been studied in this empirical research work*

Keywords: *Cyber, Cyber Readiness, Law Enforcement Agencies, Cyber Offenders, Cyber technologies.*

INTRODUCTION:

Today we cannot imagine a world without Internet and Networks. We are using Electronic Gadgets and Smartphones for every kind of activity in our daily life. Constantly using these devices and tools, we are exposed to cyber-attacks. Cyber Criminals use various methods to use their malicious attacks. The total cybercrimes in India have enormously increased during last five years. The following charts explains it well.
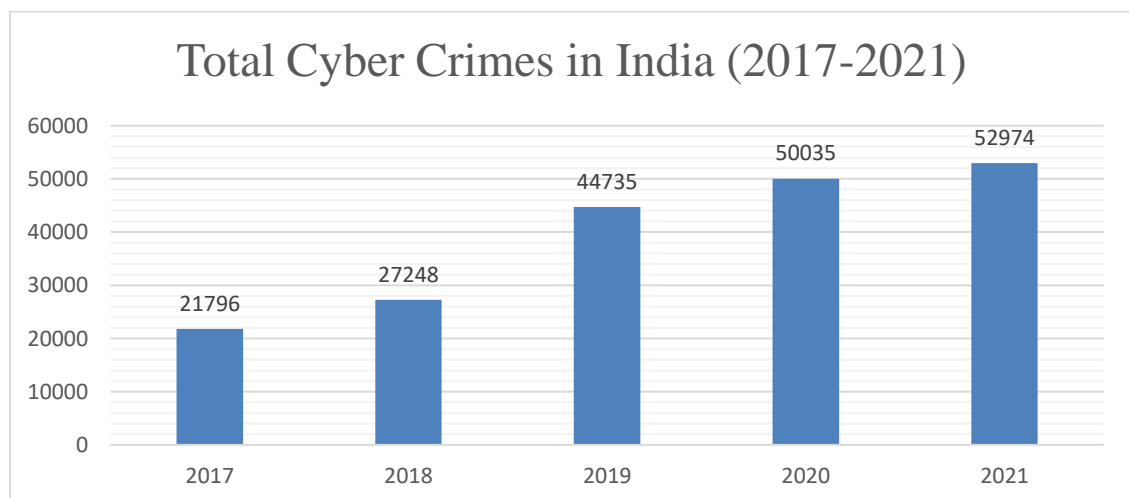

Figure 1 Total Cybercrimes in India 2017-2021
Source: https://ncrb.gov.in/

INTERNATIONAL JOURNAL OF RESEARCH CULTURE SOCIETY   **ISSN: 2456-6683**
Monthly Peer-Reviewed, Refereed, Indexed Journal   **[Impact Factor: 6.834]**
Volume - 07,   Special Issue - 29,   Sept - 2023   **Publication Date: 30/09/2023**

IJRCS

Total cybercrimes registered under the Information Act, 2000 (IT Act), Indian Penal Code (IPC) and Special Local Laws (SLL) are shown in figure 2.
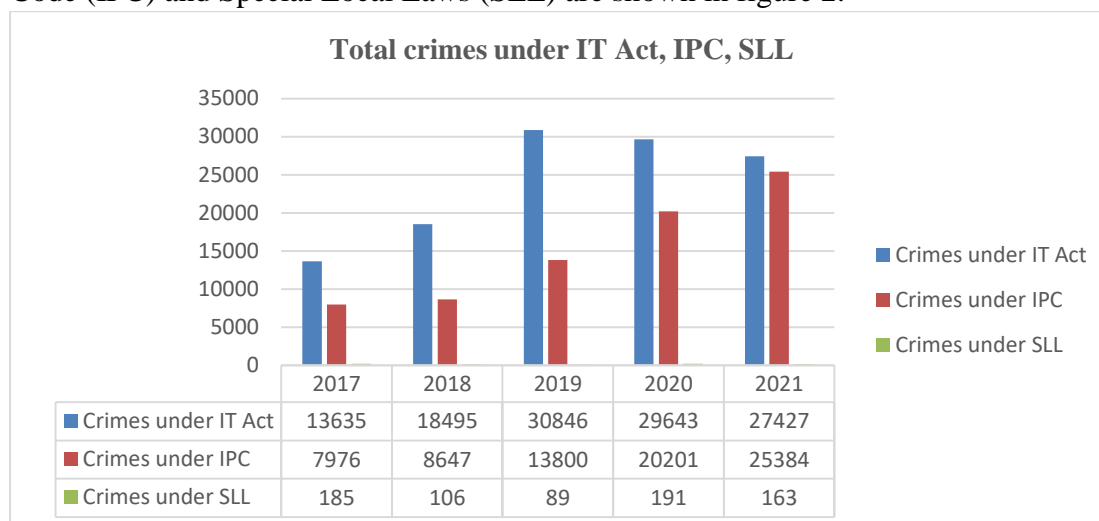

Total crimes under IT Act, IPC, SLL

	2017	2018	2019	2020	2021
Crimes under IT Act	13635	18495	30846	29643	27427
Crimes under IPC	7976	8647	13800	20201	25384
Crimes under SLL	185	106	89	191	163

Figure 2 Total crimes under IT Act, IPC, SLL

Source: https://ncrb.gov.in/

The term 'Cyber Readiness' refers to preparedness of Organisations and Individuals regarding cybersecurity threats. At organisational level, governments and private organisations try to deal with menace in their own way. This has become an International Problem because in recent years cyber warfare has become the fourth dimension of warfare. The Governments are trying to strengthen the infrastructural capacity and trying to focus on the Cyber Preparedness of Law Enforcement Officers (LEOs) or Police Personnel.

Objectives :
This study was intended to-
 i. find out level of cyber readiness among Police Personnel
 ii. assess the institutional preparedness and processes of investigation.

Literature Review:
Nidhi Kumar Tiwari, in his research work 'Cyber Crime in India and its Effect on Society' (2011), has described cyber-crime as a new type of crime and analysed the impact of cyber-crime on society. Theoretical research technique has been used in this. The main reasons and local reasons for the occurrence of cybercrimes have been explained. In this work, data and opinions have been obtained from cyber operators through 'interview method' and from the public through 'questionnaire'. In this research, the researcher has made the objective of his research to create a crime free environment through computer experts and police.

Ritu Gautam in her research work 'Proliferation of Cyber Crime and Indian Legal Framework with Special Reference to Gwalior Division' (2018) has discussed the structure of the Indian legal framework related to cyber-crime issues by referring to global cyber challenges. In this research, 'mixed research approach' has been adopted, interviews, schedules, questionnaires have been used for 'data collection'. In primary data collection, the help of surveys, questionnaires and fieldwork has been used and in secondary data collection, the help

of websites of government departments and organizations and other published research texts has been taken. The findings of this research collection include responses from 375 cyber citizens.

Hanumanth N. Renushe in his research 'Implementation of Data Mining Techniques for Effective Investigation of Crimes: A Study of Satara and Pune District' (2013) has profiled the criminals of Satara and Pune districts and explained about data mining technology. The current information system existing in these districts has also been analysed and a detailed description of the information technology infrastructure status has been given. Crime 360 Degree Model has been suggested to effectively use data mining techniques to enhance crime investigation capabilities.

Dr. Nidhi Saxena and Dr. Veer Mayank in their research article Forensic Hurdles in Investigating & Prosecuting Cyber Crime – An Overview, The Indian Police Journal (January-March 2020) described the ineffectiveness of using traditional methods in cyber-crime investigation. The importance of cyber forensics has been explained. Cyber-crime investigation has become a separate subject, hence training in cyber forensics and digital evidence has become very necessary. Considering the complex task of policing, the current trends of cyber-crime and the status of cyber-crime investigation in India have been clarified. The challenges faced in prosecution of criminals have been analysed describing various legal provisions.

Dr. A. Mo. Samiullah in his research article Virtual Surveillance of Cyber Crime and Accelerating Global Response: A Legal Perspective, The Indian Police Journal (April-June 2019) has highlighted the need to adopt a global framework in view of the changing nature of cyber-crime. The author mentions the challenges in protecting online privacy and calls surveillance by governments a major step in reducing cybercrimes in the society.

Dr. Muktesh Chander, in his research article A Case for National Cyber Security Strategy, The Indian Police Journal (January - March 2019), described cyberspace as the fifth domain of warfare. In the present situation, cold war is turning into code war. National Cyber Security is nowadays considered an important part of national security; hence the author has advised to be prepared for 'Cyber Resilience'. LEAs face several challenges, such as issues of jurisdiction, arrest and identification of the accused, uncertain nature of evidence and difficulty in identification, collection, and preservation of digital evidence.

Dr. Dalveer Singh Gehlawat in his research article 'Social Media and Smart Policing', Police Vigyan (July - December 2018) has explained the structure of the Indian Police. It has two parts - 1. Civil Police and 2. Armed Police. There is a need for the law enforcement branch to take proactive steps like online policing, online investigation. For social media policing, practical suggestions have been given and analysis of social media tools has been discussed.

Prof. Surendra Kataria in his research article Indian Information System: Development and Challenges, Police Vigyan (October - December 2014) has described the entry of highly educated and highly technical youth into the world of crimes as very disappointing. The author has described the co-ordination of external and internal intelligence agencies as the biggest need of the hour due to the Information Technology Act, 2000 being limited by the country's borders and the Internet network being global in nature. It has been suggested to give important place to 'Cyber Crime Prevention' and 'Police Vigyan' in university education so that effective solutions can be found by formulating integrated policies on important issues like national security.

Pro. Triveni Singh and Amit Dubey's book 'Hidden Files: Tales of Criminal Investigation' (2019) is based on true incidents of cyber-crime. In this book, the modus operandi of cyber criminals has been described in detail through stories. Based on India's first cyber-crime radio show 'Hidden Files', this book mentions some of the methods used by police officers to catch cyber criminals, such as - OSINT tools ('Open Source Intelligence' which searches the oldest links of the Internet, Facebook login, mobile phone IMEI number, Wi-Fi network, mobile location, CCTV footage, IP address, cell tower data, True caller records, GPS, Wi-Fi signal (indoor location tracking), website scanning (App Security Tool).

In the book 'Guide to Cyber Law and Crime' (2018) by Divya Rohatgi and Shruti Karkare, information about the types of cyber-crime is given. The book also presents an analysis of the challenges faced by law enforcement agencies.

Dr. Dejey and S. Murugan's book 'Cyber Forensics' (2018) presents a detailed analysis of methods to combat cyber-crime and the investigation process based on digital evidence. Some cybercrimes have been explained through case studies. In this book, the tools used in forensic investigation and the challenges faced in the process of collecting digital evidence have been explained.

Jamie Bartlett's book 'The People Versus Tech' (2018) discusses the threat the 'Internet' (Tech) poses to our 'democracy' (The People). In the present era, 'technology' is in winning mode and the author has explained in detail how we can save democracy. Due to the interconnectedness of the world through the Internet, some criminal elements will go beyond the law and commit large-scale crimes in cyberspace in the future. In the coming times, to keep an eye on someone, the investigating agencies will just have to go to the technology company and get all the information. The book expresses the possibility of 'digital policing' and 'online intelligence' to maintain law and order. Along with this, the policing power will also have to be made accountable.

The book 'Return of the Trojan Horse' (2017) written by Amit Dubey is based on real incidents of cyber-crime investigation. Detailed information is provided on how ethical hackers use technology to reach criminals. The author has mentioned the methods adopted by the investigating agencies in investigating cyber cases, through which cyber criminals are caught, such as social media accounts analysis, likes and dislikes, keyloggers, or 'Trojans'.

The book 'Cyber Laws and Information Technology' (2017) written by Dr. Jyoti Rattan and edited by Dr. Vijay Rattan provides information about Indian cyber law and the latest work done on it. 'Crime detection techniques' through cyber technology about training the policemen have been described.

In the book 'Cyber Law: An Introduction' (2014) written by Jaiprakash Mishra, all aspects of cyber law have been discussed. In this book, the features of the Information Technology Act (IT Act), 2000 and the IT (Amendment) Act, 2008 have been explained. The impact of cyber-crimes happening in the cyberspace on the real world has been discussed. In the book, the 'Cyber Crime Control Mechanism' under the Information Technology Act, 2000 has been analysed and the provisions of the 'IT Act' have been interpreted critically.

METHODOLOGY:

The research work is an empirical study related to the cyber readiness of police personnel regarding modus operandi used by the cyber offenders. This study is basically empirical, and analytical in nature, in which the data obtained from primary sources and the

researcher's subject knowledge, personal experience and observation have been used. This research work has been completed based on primary facts and available secondary data. The Survey was done in 2022 and data collected from different Cyber cells and Police stations in Rajasthan through questionnaire and schedule. The researcher visited the police stations of Rajasthan and collected the data.

Sources and methods of collecting data and information.

Primary data- In this study, information has been collected from policemen/cyber cell personnel and through online questionnaire and field survey. The respondents were selected through purposive random sampling.

Number of police personnel (respondents) – 107

Secondary data- Published documents include various research theses, reports, laws, books, manuals, magazines, websites etc. Data obtained from the annual reports of the National Crime Records Bureau (NCRB), Ministry of Home Affairs, Government of India, State Crime Records Bureau (Rajasthan).

ANALYSIS :

To know their opinion on this subject, a questionnaire was sent to them through online medium and schedule was given to the police personnel. Responses were received from 107 police personnel regarding cyber readiness of police personnel, out of which 57.9% police personnel were below 40 years of age. The number of policemen in the age group of 41 to 50 years was 32.7%. 7.5% of the respondents were in the age group of 51 to 60 years, while some personnel above 60 years of age were also included. Some questions related to cyber security preparedness of the police staff were asked through questionnaire and schedule. The questions were asked to test the cyber readiness on the following issues.

i.   *Handling and Registering the Cybercrime Complaint:* Regarding question of early reporting by the victims of cybercrime, 59.8% police personnel agreed that most of the people report the incident immediately when the crime occurs.

ii. *Help that you receive from other state Police Agencies:* Analysing the data obtained from the questionnaire regarding the help of police and cyber cells of other states, most of the policemen (88.7%) believe that the police and cyber cells of other districts and states help in cybercrime investigation.

iii. *Issuance of guidelines regarding cyber security:* On the question of issuance of cyber security guidelines for the citizens, 98.1% policemen say that we disseminate cyber security guidelines and messages from time to time through various means and such messages play an important role in making the public aware.

iv. *Availability of latest technology to handle new modus operandi of cyber criminals:* When asked about the availability of latest technology and resources to deal with the new modus operandi adopted by cyber criminals, most of the police personnel believe that they lack the technical means/equipment to deal with such criminals.

v.   *Awareness programmes on cyber security for citizens and Organisational Training opportunities for police personnel:* In response to the question regarding cyber security awareness programs for the citizens, 92.5% of policemen say that they organize awareness programs for the people from time to time. Regarding cyber security awareness training, most of the police personnel (84.1%) said that they receive awareness training from their department.

vi. *Capability of cyber cells to handle cases and Law related awareness among police personnel:* Regarding the capability of cyber cells to control crime, 84.1% policemen

agree that cyber cells can combat cyber-crime. In the responses received on the question of information about cyber security law, 72% of the policemen are aware of the law, while 28% of the policemen are not aware of the law.

These responses suggest that the police personnel do not lack cyber readiness but the institutional efforts to augment infrastructural needs are not sufficient.

Results/ Findings :

i. A large section of the respondents believe that they have awareness about cyber-crime and very few cyber criminals are caught.

ii. There are many reasons for cyber-crime - lack of awareness, lack of resources with the police, lack of technical knowledge, greed of the people, anonymous presence on social media, weak existing legal provisions etc. Among these, lack of awareness is the most important reason for cyber-crimes. Misuse of social media is also a major cause of cyber-crime. According to most of the respondents, Online Monitoring of social media by law enforcement officials will increase control over cyber-crime.

iii. In cybercrimes related to financial fraud, the network of cyber criminals can be detected by the policemen when early reporting is done by the victim. From the responses of police personnel, it was found that early reporting of cyber-crime has a direct relationship with the rate of prosecution.

iv. The study found that there is very little participation from the citizens in the awareness programs organized for the public on cyber security. People who participate in awareness programs have more cyber awareness. This type of correlation was also found in the cyber security awareness of police personnel who participated in cyber security related training programs.

v. Police personnel working in police stations or cyber cells lack updated equipment and technology due to which cyber readiness is not effective.

vi. Most of the citizens believe that the police organizations/cyber cells can control cyber-crimes, but the methods of criminals keep changing. The police do not have state-of-the-art and new technical resources to investigate the new modus operandi of the criminals.

vii. The help of external/private expert agencies is taken in the investigation of cyber-crimes, due to which practical difficulties arise in co-ordination of research work. Along with police personnel, people in general also believe that a separate specialist cyber police force should be formed to control cyber-crimes.

viii. Police, banks, or other government organizations regularly send cyber awareness messages to people through various mediums and most of the people read these messages.

Recommendations:

• Advanced Technology based tools should be provided to Law Enforcement Agencies (LEAs).

• High level training programs for police personnel should be organized regularly. It must be ensured that police personnel at the local police station level should receive adequate training.

• Cyber security training program should be made mandatory at the time of new recruitment in police. Cyber security programs, courses, diplomas/degrees should be

given adequate attention. Young police officers should be given detailed training in cyber policing.

- There is a strong need for international law making. All countries should make immediate efforts to make it.

- The process of filing complaints related to cyber-crime should be made simpler for the common people. The concept of cyber insurance should be implemented compulsorily in case of crimes being committed through zero click technology and in case of delay in receiving messages in case of withdrawal of money from the bank/wallet.

- Training manuals related to cyber-crime investigation, preparation of SOPs, compilation of best practices, organizing skill development workshops and making them mandatory for training at regular intervals should be promoted for all law enforcement agencies in the country.

- The tradition of giving awards to the best police station and best cyber cell personnel for investigation and investigation of cyber cases in the country should be developed.

- Presently for Cyber Crime Cases Investigation, private cyber experts are hired for help of the police. The police should be made self-reliant in this matter. Cyberspace and digital evidence matter require special technology; hence a new cadre of cyber police or cyber experts should be created soon. Help of cyber experts from private/semi government agency should be taken only in case of special need.

- People should be empowered by increasing awareness in the society about the modus operandi of cyber criminals. To keep everyone safe, cyber safety should be compulsorily included in the curriculum in all schools and colleges of the country.

CONCLUSION:

Prevention of Cybercrime involves many aspects. It requires individual efforts as well as coordinated efforts by the Police Personnel. For improving cyber readiness, Online Policing like concept should be promoted. The government has implemented programs to upgrade infrastructure, implement comprehensive hands-on training programs for police personnel at the national level. Cyber Readiness of the police department to combat new cybercrimes is good but the police personnel must be equipped with latest investigative tools and devices so that they can deal with the new cyber technologies used by the cyber offenders. We hope that international co-operation law should be framed in future to address this issue-

'Where there is data, there is always a guideline.
Where there is a guideline, there is always a breach.
Where there is a breach, there is always a law.
Where there is a law, there is always a remedy'.

REFERENCES:

Books, Journals
1. Tiwari, Nidhi Kumar (2011). *Cyber Crime in India and its Effect on Society*. Indore: Devi Ahalya University
2. Gautam Ritu (2018). *Proliferation of Cybercrime and Indian Legal Framework with Special Reference to Gwalior Division*, Institute of Law. Gwalior: Jivaji University, M.P.

3. Renushe Hanumanth N. (2013). *Implementation of Data Mining Techniques for Effective Investigation of Crimes: A study of Satara and Pune District*. Shivaji University Kolhapur: Department of Commerce and Management

4. Saxena Nidhi and Mayank Veer (2020). *Forensic Hurdles in Investigating & Prosecuting Cyber Crime: An Overview*. New Delhi: The Indian Police Journal, BPRD, Vol.67, No. 1

5. Samiullah A. Mo. (2019). *Virtual Surveillance of Cybercrime and Accelerating Global Response: A Legal Perspective*. New Delhi: The Indian Police Journal, BPRD, Vol.66, No. 2

6. Chander Mukesh (2019). *A Case for National Cyber Security Strategy*. New Delhi: The Indian Police Journal, BPRD, Vol.66, No. 1

7. Gehlawat Dalveer Singh (2018). *Social Media and Smart Policing*. New Delhi: Police Vigyan, No. 138

8. Kataria Surendra (2014). *Bhartiya Aasuchna Tantra*: Vikas evam Chunautiyan. New Delhi: Police Vigyan, No. 129

9. Singh Triveni and Dubey Amit (2019). *Hidden Files Tales of Criminal Investigation*. New Delhi: Root64 Publication

10. Rohatgi Divya and Karkare Shruti (2018). *Guide to Cyber Law & Crimes*. New Delhi: Whites & Co.

11. Dejey and Murugan S. (2018). *Cyber Forensics*. New Delhi: Oxford University Press

12. Bartlett Jamie (2018). *The People vs Tech*. U.K.: Abery Press Penguin

13. Dubey Amit (2017). *Return of the Trojan Horse- Tales of Criminal Investigation*. Mumbai: Platinum Press

14. Rattan Jyoti and Rattan Vijay (2017). *Cyber Laws & Information Technology*. New Delhi: Bharat Law House Private Ltd.

15. Mishra Jaiprakash (2014). *Cyber Law: An Introduction*. Allahabad: Central Law Publications

16. Bhatnagar Dharmendra (2017). *Police Prabandhan*. Jaipur: Harish Chandra Mathur Institute of Public Administration

Websites
- https://ncrb.gov.in/
- https://www.police.rajasthan.gov.in/
- https://bprd.nic.in/
- https://shodhganga.inflibnet.ac.in/
- https://cybercrime.gov.in/

BHUMIPUTRA BIJU PATTANAIK-ADVENTUROUS, FREEDOM FIGHTER AND HIS CONTRIBUTION TOWARDS VOCATIONAL AND TECHNICAL EDUCATION FOR ORISSA

Dr. Sasmita Gahan
Assistant professor (T.E) in History
Shailabala Women's Autonomous college , Cuttack, Odisha.
e-Mail : sasmita.gahan@gmail.com
&
Dr. Dillip Kumar Nayak
Lecturer in Education
B.B. Autonomous Mahavidyalaya, Chandikhole, Jajpur, Odisha
e-Mail : kdillip.nayak@gmail.com

Abstract: *Biju Patitnaik was and undoubtedly a great intellectual legislator, Political leader and above all a reformer of Odisha. Everything about him has become a legend and perhaps no other leader of Odisha has ever occupied the imagination of the people like known as Biju Patnaik, a great freedom fighter, Pilot, industrialist, politician and philanthropist. He was a brilliant student. His hobby was aeronautics and industry. He Visited different countries like U.K, U.S.A, U.SS.R, Paris and Indonesia etc. He was engaged in different adventurous work. During his student life he had gone cycle expedition from Cuttack to Peshwar with two friends named Amar Dey and Bhramanber Sahoo. He joined Indian National Airways and became its ace Pilot . Loka nayak Jay Prakash advised Bilu Babu to assist the freedom fighters without loosing his Job. In this way he proved his patriotism as a great solider of freedom movement . He established some industries in Odisha. As a Matter of fact he had taken an active role in the freedom movement in Indonesia . He was elected as the Chief Minister of Odisha in 1961, as the Junior Chief Minister. He established many Vocational and technical in institutions in Odisha. He was a great politician in India. He is called a first male runner in Indian politics and it is indeed a record. Biju Babu breathed his last on April 17, 1997 at New Delhi"*

Keywords: *Intellectual, adventurous, patriotism, expedition.*

INTRODUCTION:

A Short Life History of Bhumiputra Biju Pattanaik

Biju Pattanaik was born on 5th March 1916 at Tulashipur, Cuttack. Laxmi Narayan Pattanaik, the father of Biju Pattanaik was a brilliant student. He passed his B. A. from Christ College of Madras in 1886. After the completion of his education he worked as a clerk in the civil court of Sambalpur. Later on he was appointed as a Munsaf in Cuttack. The mother of Biju Pattanaik was bom at Chittagong and her name was Ashalata Devi. Biju Babu had two brothers and one sister. George Pattanaik, his elder brother was a leading eye specialist of Orissa at that time.

Sukruti Devi, the sister of Biju Pattanaik was the first Oriya lady to be   M. A. His youngest brother was Jayananda Pattanaik and he was an officer of Indian Air force.

Biju Pattanaik needs no introduction to the Indians. He was a chip of the old-block, worthy son of a worthy father. He had his early education at Mission Primary School at Cuttack . After his primary education he studied at Mission High School. During the student days he won the appreciation of one and all for his academic excellence. On the advice of his father, B Pattanaik left Mission High School and took admission in Ravenshaw Collegiate High School. He passed the matriculation examination with a first division in 1932 when he was 16 years . He passed the Entrance Examination of Patna University and got through it with a first class a result he took admission in Ravenshaw College. He passed I. Sc. From Ravenshaw College flying colours but he dropped his B. Sc. When he was selected for training as a pilot.

In 1924, Biju Babu was nine years old. A small helicopter alighted on the Balijatra ground. Biju Babu ran towards the helicopter and touched it for which the policeman deployed there whipped him. On that day Biju Babu promised to land a helicopter there as a pilot.

Mahatma Gandhi came to Cuttack in 1926. A large number of people were there to see him. The Biju Babu pushed his way through the crowd to see Mahatma Gandhi. Hargivre Saheb, the S.P. didn't like this and gave a great blow on the head of Biju Pattanaik with his stick. His head bled profusely and the people assembled there got angry with the S. P. Mahatma Gandhi criticized the S.P in strongest terms for rude behaviour and blessed Biju Pattanak, Such incident inspired him to take part in freedom movement of India

There was a severe flood in Orissa in 1930. Ukamani Gopabandhu had visited flood affected areas with some students. When he was ferrying about in the river, a gust of wind took the umbrella off his hand. Biju Babu was there in the boat among the students. Suddenly he jumped into the river, caught the umbrella and came back swimming to the boat. This was indeed an adventurous act and Utkalmani blessed the boy who had performed this.

In the year 1932, Biju Babu had gone cycle expedition from Cuttack to Peshwar with his two friends named Amar Dey and Bhramanbar Saboo. He reached at Pestwar after one month and four days.

In 1934 he took training as a pilot. He and his father took great strains for the materialisation of his irresistible desire to be a pilot. He proved his ability as a great pilot and carmed the epithet of dare and devil. He has carved a niche in the history of the world as a leading pilot

In 1939, he got married to a girl of the Kashmir Valley who belonged to a Punjabi family. Her name was Gyana Devi. At that time he was the chief pilot of the Governor General . Wife Gyana Devi encouraged him to perform adventurous acts.

Lokanayak Jayaprakash advised Biju Babu to assist the freedom fighters without loosing his job. There after Biju Pattanaik took Jayaprakash, Aruna Asaf Ali, and some other leaders in his plane and left them at a safe place. In this way he proved his patriotism as a great soldier of freedom movement.

The activities of Biju Pattanaik enraged the Britishers and they were suspicious of him. After death of his parents he was arrested on 30 Jan 1943 in New Delhi by the Britishers. He spent 2 years in jail and came from jail in 1945.

After he came out of prison on parole he established some industries named O. T. M. Kalinga Tubes, Kalinga Refrigeration etc. by his personal efforts.

During 1947, Biju Babu had gone to Indonesia on the advice of Neheru and he brought the rebelions of Indonesia to New Delhi in his aeroplane. As a matter of fact he had taken an active role in the freedom movement of Indonesia. It was indeed an adventurous work of Biju Pattanaik. During Indo-Pak work and Indo-China war the contribution of Biju Pattanaik was emarkable and also notable. He had great during nature, without any fear he can do any dangerous work which one can not imagine.

The political life of Biju Babu started in 1947. He was elected as the Chief Minister of Orissa in 1961, as the junior Chief Minister. He had proved the path for the progress of industry d agriculture. In his Chief Ministership Biju Pattanaik established Paradeep port with the help the then Prime Minister Neheru. At that time the vocational, technical education spread highly. Established Orissa Small Scale Industries Corporations, Panchayat Samiti Industries poration, fertiliser plant at Rourkela steel city, Mig aircraft factory at Sunabeda, thermal power station at Talcher, steel plant at Rourkela, Kalinga Airlipnes etc. For the spread of vocational and technical education, Biju Babu established many vocational and technical education such as the establishment of Rourkela Engineering College, Regional College of Education, Kalinga Vocational and Design Institute, Burla Engineering College, Berhmpur Medical College, Sainik School and Orissa University of Agriculture and Technology etc. Besides these there are many contributions of Biju Babu in Orissa.

He was a great politician in India. Such a political leader having a rare personality is seldom seen now-a-days. He had been elected to the legislative assembly 8 (eight) times, to the Loksabha 4 (four) times and only once to Rajyasabha. He is called a first male runner in Indian politics and it is indeed a record.

Biju Babu breathed his last on April 17, 1997 at New Delhi. He was indeed very active in his death-bed and the last rites of Biju Pattanaik were performed at "Swarga dwara", way to the heaven which is considered the most sacred place in earth. During this time 38 VIPs had come to Puri from New Delhi and other countries to lay their last homage to the departed soul. The people of Orissa felt as if it was the day of car festival as so many people from the nooks and corners of India had gathered there and not only the people of Orissa but also the people of different countries shed tears at the death of such a great man.

One of the important aspects of the life of Biju Pattanaik was that there was not any difference between his deeds and declarations. The more industries develop in a country the better economic condition of the people is. So Biju Pattanaik was never encouraging the students to hanker after jobs. So as a leader and visionary he was giving much importance on vocational education. His idea and efficiency were a source of inspiration to going to march ahead towards greater objectives.

Objectives of the study :

(1) Bhumiputra Biju Pattanaik, the adventurer.
(2) The contribution of Bhumiputra Biju Pattanaik to freedom fight.
(3) To study the contribution of Bhumiputra Biju Pattanaik towards vocational and technical Education for the State of Orissa

Review of Related Literature :

Many research studies have been done about the contribution of great men. But so far as the knowledge of the investigator goes, no study has yet been about the contribution of Biju

Pattanaik. Some of the studies on great men are stated below: whose are related with the present study such as:

1) Smt. Aparna Dasgupta made, "an enquiry into the educational contributions of Arya Samaj under the leadership of Swami Dayananda Saraswati". Her dissertation was submitted to Kalyani University in the year of 1989 for her Degree M. A./ M. Sc. In Education. In her thesis Smt. Dasgupta tried to analyse the different philosophical ideas of Dayananda in the light of his thought, action and teachings.

2) Dr. Chakradhar Biswal made a study on the contribution of Sri Madhusudan Rao, who was a great educationist. The thesis was submitted to Utkal University in the year 1990 for his Ph. D. Degree. In his study Dr. Biswal has critically analysed the contribution of Madhusudan Rao to the field of education in Orissa.

Methods of Study :

For the present study Historical survey method has been followed. Data has been collected from - Biju Patnaik a political biography by Parija Bhaskar. Books, magazines, and Souvenir. After collection of data it has been edited and then interpreted to write this article

Bhumiputra Biju Pattanaik, the Adventurer:

According to Haldane life without adventure has no charm. The maxim is applicable to the life of Biju Pattanaik. During his life time he had done many adventurous works. His jump into the flooded river for the umbrella of Gopabandhu, his journey from Cuttack to Peshawar by cycle, his competence as a pilot and above all his role in Indonesian freedom movement bear adequate testimony to his adventurous life. During Indo-Pak war he had gone to Indonesia to influence the leaders there not to help Pakistan against India.

In 1950, he had given support to Koirala for his rebellion against monarchy. During Pakistan's occupation of Kashmir Biju Babu was in advance post as a war pilot. He has rendered some personal assistance to Russia during second world war. In 1960 he had dropped food packets from his aircraft when there was a severe flood in Orissa.

Mr. Biju Pattanaik was of the most daring national person. In 1960, he had supplied food to the flood effected people from aeroplane. Being an Indian he ordered to find out Mr. Das, the Registrar of England University, to pierce into the agitated mass and landing from bowing jet while coming from Delhi to Calcutta were the instances of his daringness.

Contribution of Bhumiputra Biju Pattanaik to Freedom Fight:

Biju Babu was a man of adventure and no other Indian is comparable with him in adventurous work. He participated in the freedom movement when he was in service and earned fame as a leading pilot. He was beaten by foreign people during his childhood. The murder of his brother, Debaprasad, the son of his uncle and influenced him very much and at last he left his job and joined the freedom movement on the request of Jayprakash.

In 1943, he was arrested by white detectives. He was put in jail and treated with much humiliation. He was told to drink urine instead of water. He spent his days as a prisoner at Rodfort of Delhi, Firojpur and Cuttack. His role in the freedom movement is really a glorious chapter in the history of India.

Contribution of Bhumiputra Biju Pattanaik towards the Vocational and Technical Education for Orissa:

He was not only a freedom fighter but also a great son of Orissa. His objective was to make Orissa an advanced state and he knew that it would be possible only by the development of industry and agriculture. So after the release from prison in 1945, he had taken steps for the establishment of industry like O. T. M. in Choudwar, Kalinga Tubes, Kalinga Refrigeration, Kalinga Industries. He was also established Paradeep port and express highway from Paradeep to Daitary. His objective was to utilise the iron ores of Orissa in a proper way. So he had planned to establish a steel plant at Daitary.

He knew that vocational and technical education could develop industry. So he had opened many institutions like Orissa Flying Club, Wireless Institution, Rourkela Regional Engineering College, Regional College of Education Agriculture af Vocational Orissa State Defence, Burla Engineering College, Burla and Berhampur Medical College, Klinge Airlines, Sainik School etc. His aim was to make Orissa an advanced State of India . So Mig Factory at Sunabeda, Panchayat Samiti Industry, Talcher Thermal, Rourkela Steel Plant are some of his contributions. Besides it he also opened many small industries

Till his last, Biju Pattanaik had tried to spread, vocational and technical education for the development of Orissa. The establishment of such above institutions are his real contribution.

Conclusion:

Bhumiputra Biju Pattanaik was indeed a great adventurous and an ace pilot. He was also a daring freedom fighter. He did lot for the development of vocational and technical education in the poor state Orissa. So we conclude that he was an eminent educationist and industrialist of Orissa.

Implication for Further Study:
- A study may be taken on Utkalmani Pandit Gopabandhu Das who sacrificed everything for the State of Orissa. He was a great freedom fighter, social worker and educationist who was also dedicated his life for the suffering millions of Orissa.
- Contribution of Malati Choudhury to the field of freedom fight, social work and education may be studied. She was also one of the eminent woman of Orissa who struggled for the upliftment of woman in Orissa.
- A study may be made on Godabarisha Mishra, who was also a great freedom fighter, social worker, and educationist. He has dedicated his life for development of Orissa.
- Contribution of Aruna Asaf Ali to the field of freedom fight, social work and education may be studied. She was also one of the eminent women of India.
- A study may be taken on Jayaprakash Narayan, who sacrificed everything for our nation. He Was also a great freedom fighter, socialist and educationist.

REFERENCES :

1. Bajpai S. R."Social Survey and Research", Kitab Ghar, Acharya Nagar, Kanpur-3, 1986.
2. Behera Kalandi , Kalingara Baraputra", Friends Publishers, Binod Behari, Cuttack,1982
3. Best John. W. " Research in Education ", Prentice hall of India (Pvt Ltd), New Delhi, 1978

4. Bhaskar Parijja " Biju Pattanaik -A Political Biography", Herananda, Publishers, 364 – A CHIGAG, New Delhi, 1997.
5. Monroe, Walter "(IED) Encyclopaedia of Educational Research",Macmillan, Company, New York, 1956.
6. Mouly George.J. "The Science of Educational Research", Eurosia Publishing, New Delhi, 1964.
7. Naik Khsetrabasce "Sankhepare Utkal Baraputra", Biju Pattanaik Jibani, Prints India N. T. P. C. Kaninha Augul, 1997.
8. Routray Nilamani "Smruti O Anubhuti", Grantha Mandir, Cuttack – 1, 1986.
9. Sahoo Sukadev "Bhumiputra Biju Pattanaik", Ajanta Book Store, Kendrapara, 1989
10. Joshi, Dina Krishna, Biju Pattanaik: The Legendary Hero, Orissa Review,2010
11. Bio data of Chief minister of Orissa, Reference Annual -2004, page.192

Importance of Culture in teaching English language in present scenario

P.Vijaya Kumar, Assistant Professor, Humanities and Sciences Department
Annamacharya Institute of Technology and Sciences: Rajampet-516126
Email - sendtopatlegar@gmail.com

M. Nagaraja Kumar, Assistant Professor, Humanities and Sciences Department
Annamacharya Institute of Technology and Sciences: Rajampet-516126
Email - rajkumarmeruva@gmail.com

Abstract: *Second language education in nations such as India, where culture is a major characteristic, makes it difficult to embrace a foreign culture, making learners feel unable to understand the current situation. Culture competency is defined as an integrated module of societal human behavior that comprises thoughts, beliefs, social values, interaction style, and racial and ethnic diversity. Nearly 50 years ago, it was feasible to tell where someone was from primarily based on their attire and diet. Today, though, doing this is less straightforward. The universalization of globalization has made cultural differences between peoples increasingly invisible: everyone wears jeans, drinks Coca-Cola, eats McDonald's, listens to rap, watches Hollywood movies, etc. Although music, television, and films are the main sources of influence for individuals in all these changes and similarities, it is also clear that learning English has had a significant and long-lasting impact on this phenomena. English is the universal language of travel, commerce, politics, music, sport, technology, etc., while not having official status in many fields. Thus, one of the means of transferring this significant cultural knowledge is through the teaching of English. The goal of this paper is to demonstrate the function and significance of cultural considerations in the teaching of English as a foreign language via actual observation and firsthand experience. Two key terms used through the paper are culture and authentic texts. It is not easy to define the term **culture***; *it can be the art, literature, music, architecture, history, religion, traditions of a nation. In the context of this article, an authentic document is one that uses real language in its actual context, such as writings and dialogues from a nation where English is used as a first language.*

Key words: *Culture, Language Learning, Learning Environment, Cultural Awareness.*

INTRODUCTION :   Language and Culture

A crucial component of teaching a foreign language is culture. Language itself is a reflection of culture; human communication occurs in cultural contexts, and language speakers are culture bearers. The native language and the foreign language being learned are placed side by side while studying and teaching a foreign language. Both of these languages have a strong connection to their respective native speakers' cultures as spoken languages. As a result, learning a foreign language entails not only the juxtaposition of two languages but also the interaction of at least two cultures: the learner's native culture and the culture of the nation whose language they are studying.

Two culturally-related goals are emphasized in modern foreign language teaching methodologies:

(1) Improving speakers' language proficiency for improved communication; and

(2) Providing ways to comprehend the cultures and civilizations of the nations that speak the target language.

Based on these goals, all foreign language textbooks in Europe have been revised to encourage students to grasp the culture and civilization represented by the foreign language. This knowledge gives people studying a foreign language a method to more effectively confront and constructively compare gaps between their own language and culture with the foreign ones in the era of global communication and interconnectedness in which we currently live.

Before the 1990s, English-language books in Albania represented a great deal of cultural knowledge; nonetheless, this was communist Albanian culture, not the culture of English-speaking nations. The only context in which the English language was used was that one. In addition to English language instruction, the reading material was intended to impart the ideology of the period, hence Critical Realism-related literary books were chosen as literary texts. It may be said that the English language at that time was entirely isolated from the actual world environment in which it was used, from the perspective of current foreign language teaching technique, which is founded on the idea that sociolinguistic elements are highly significant in teaching a foreign language.

However, there was a significant change in Albania's approach to teaching English as a foreign language after the 1990s. Many real pieces, such as literature from English-speaking nations, English songs, jokes, and idioms, were incorporated in the new English textbooks. Despite the fact that the books' sections on grammar, vocabulary, hearing, and speaking do not specifically address culture, a teacher may utilize this real literature to educate students a lot about the cultures of English-speaking nations. The majority of the English-language textbooks now in use are drawn from the biggest names in textbook publishing. These English teaching techniques embrace culture as a distinct and comprehensive component of the learning process.

Culture and the four skills in English language learning

Reading, listening, speaking, and writing are the four main abilities that are stressed in foreign language instruction. As will be seen below, each of these abilities demands a certain level of cultural knowledge and comprehension.

Exposing English language learners to as many real reading resources as you can is the greatest strategy to help them become proficient readers.

"Even in the case of selecting texts that do not specifically describe or explain features of an English speaking culture, much cultural information is included in the text by the author inadvertently as he or she can hardly leave aside his or her cultural orientation and the values embodied in it," according to the study.

The instructor must not only explain vocabulary terms and grammar rules in order for pupils to fully comprehend a reading passage, but also the social context in which those terms are used. Culture provides as an example of the communication context, which in turn aids in the analysis of the language structures employed to represent this communication.

Practical importance of Cultural knowledge

One of the most difficult parts of learning English for Albanians is listening. After a challenging listening exercise in my EFL lectures, I frequently see a few students' faces turn despairing. Furthermore, a few of them even admit that they will never be able to master this language. "The speaker, the listener, and the content" are what make listening activities so challenging.

The realization that one requires some prior understanding of how this language functions in order to grasp information is crucial to keep in mind. "Understanding a listening exercise may be difficult if one does not have background knowledge in the sociocultural, historical, and contextual aspects of the target language. This is true since language is a means of expressing a people's culture.

Because English is such an idiomatic language, it can be challenging to follow regular discussions. Idioms and slang phrases are both intricately entwined with the local culture, need exposure to the latter in order to comprehend the former. Despite its difficulties, listening to conversations helps students get a deeper understanding of how language operates in actual circumstances. Therefore, listening exercises expose students to genuine language spoken by real people in real life, which is why they are crucial.

The ultimate goal of a student is to be able to properly communicate in the foreign language he or she is learning, and speaking is a much specialized skill and a very crucial one in English language acquisition. Most individuals acquire English in order to travel to the US or England to study or reside; more recently, due to the language's recent fast globalization, people have also been learning it so they may utilize it at home. Individuals will encounter cultural challenges in both scenarios, and culture shock is less frightening because individuals were exposed to them when learning the language. One of my friends who spoke excellent English before moving to the United States to study gave an intriguing example of how she encountered a cultural scenario she was unable to understand. After completing her English studies at a high school for foreign languages, she immigrated to America as a student.

As is customary among Albanian students, she requested the student seated next to her for assistance with the questions when she took her first exam there. The response she received was, "I am not supposed to help you; you are supposed to do it yourself." She made the quick judgment that Americans, in contrast to Albanians who are really kind, are quite egocentric.

What is seen as student assistance in Albanian culture is regarded as cheating and obtaining unjustified benefits in American society. At the university, spoken English is one of the courses that students, the majority of whom major in English language teaching, take. The instructor's goal when selecting subjects for this course is to always incorporate real-world occurrences in English-speaking nations. "One of the most effective activities in teaching English as a second or foreign language in conversation classes is discussion of English cultures. It is simpler to utilize cultural subjects as discussion starters when students are fascinated by how their culture is similar to or different from that of the English-speaking population.

In conclusion, discussing real-world scenarios based on cultural subjects while speaking aloud to a partner is not only essential for fluency but also provides variety and inspiration to pupils. The goal of writing in any language is to communicate with the reader. Writing is done to communicate with English speakers while learning the language. Writing must adhere as closely as possible to the actual writing of English to have the greatest chance of success. This necessitates the use of precise terminology, proper syntax, as well as idioms and phrasal verbs.

Students get the confidence to use language in their communication when they accomplish this goal. This assurance results from an inner comprehension of how a language functions and the capacity to consider the mentality that underlies this language.

One of the four language skills—reading, listening, speaking, and writing—reflects the significance of culture in the teaching and learning of English. The term "communicative competence" refers to this. Both linguistic and cultural knowledge are necessary for the degree of acquisition of this competency. Analysis of communication abilities also involves "Grammar proficiency, sociolinguistic proficiency, and strategic proficiency"

According to renowned scholars, sociolinguistic competence refers to the capacity to utilize language effectively in certain sociocultural circumstances. The capacity to utilize language effectively in normal cultural circumstances is part of sociolinguistic competency. This definition makes it clear that including culture is essential for teaching a language effectively and producing the best outcomes. Despite the need to convey the cultural component that language bears, it is heartening to see that, for the most part, pupils at least understand and, in some cases, admire this cultural knowledge. Learning about the customs and ideals of a different culture is fascinating because it frequently causes one to consider his or her own values. Understanding your own culture is vital in order to understand and appreciate another culture that is distinct from your own. Learning a foreign language is made simpler by similarities between the original culture and the culture represented by the language being studied. A problem arises from the fact that there are more areas of difference. Therefore, it is important to promote the process of contrasting and comparing values in order to prevent judgment and occasionally the worry that the values being learned would alter or replace the original ones. There is occasionally even a feeling that new values are being overstated. It's not always a sign that you are underestimating the values of the nation whose language you are studying when you learn about its culture.

In today's intercultural and worldwide communication, understanding another culture is crucial in addition to being highly helpful linguistically. Understanding of global problems is made possible through cultural encounters when studying English, which is a foreign language to the student and a de facto international language. Understanding other beliefs and cultures is necessary for both acceptance and respect.

CONCLUSION:

In conclusion, it's critical to stress that the characteristics of both cultures that vary from one another must be aggressively supported. Positive reinforcement of these distinctions increases learning comfort and enjoyment of what is learned. In intercultural communication and engagement, it also prevents culture shock and misconceptions. Private life, school life, attitude towards particular events, celebrations, etc. are some crucial areas to concentrate on. The nonverbal communication that involves gestures, facial expressions, personal space, and touching must also get special consideration. Taboo subjects are a significant cultural component as well.

One of the difficulties facing English language instruction textbooks these days is the propensity for students to utilize real-world examples and current events in the classroom. Using additional material that portrays culture is one strategy for overcoming this difficulty. Recent songs that come with biographical information about the singer, videocassettes, DVDs, guest speakers, pen pal correspondence, literature texts, photographs, advertisements and brochures, comic strips and stories, radio programme scripts, magazines and newspapers, and

biographies of famous people can all be considered additional means. These exercises are not only useful for the cultural material they introduce to the classroom; they are also an excellent approach to encourage English language learners and bring diversity to the setting

REFERENCES:

1. Ariza, D. (2007). Culture in the EFL classroom in Universidad de la Selle: An invitation project. Actualidades Pedagogicas.
2. Byram, M. Morgan, C. (1994). Teaching and Learning Language and Culture. England: Multilingual Matters.
3. TARONE, Elaine; YULE, George: *Focus on the Language Learner*; Oxford University Press, (3), 1995.
4. Kramsch, C. (1993). Context and Culture in Language Teaching. Oxford: Oxford University Press.
5. Tavares, R., Cavalcanti, I. (1996). Developing Cultural Awareness. In English Teaching Forum. Vol. 34, No 3-4, July – October 1996, Washington: The United States Information Agency.

Use of Social Media in Literature and Society

Mr.Manik Ghosh
P.hd Research Scholar, Department of Education, Chaudhury Charan Singh University, Meerut, U.P.
Email- bappagh3@gmail.com,

Abstract : Social Media plays an important role in Literature, Language and Society. Literature is one of the society's broad and significant elements because it shows how people interact and socialize. Literature provides education and entertainment through songs, poems, stories, and drama. On the other hand, social media limits production and access to literary content. Social media used to convey literature material, such as books, television, radio, and theatres. Social Media makes communication convenient and effective. As a result many people use these different Websites this enables the possibility of wide spread information quickly .Media and literature are two inseparable cogs. Social Media is an agency and through it something is transferred or circulated among social beings. This transformation is made through newspapers and magazines. This is the way, how Media can change our knowledge, behaviour, attitude, emotions and so on. It may be called a positive benefit because it saves time. A piece of Literature can be spread virally through online because of only social net working sites. We have many Websites like free E-books. But Social Media functions are advancing as the digital age continues to grow and flourish .So we can say with the help of Social Media, the concept of literature is not only rapidly changing but also transforming the traditional view of Literature .That's why, this paper will explain the types of media technology and how they affect literature.

Keywords: Digital Content, Evolution of Literature, Literature, Media Theory, Social Media.

INTRODUCTION :

Literature is the mirror of society which deals with everything in our day-to-day life. Literature also allows readers to analyse different views of the current realities discussing them from social, cultural, ideological, and political perspectives. We know that thus literature has promoted culture of peace day by day. It has emphasized the importance of coexistence and cooperation, and enriched the principles of multiculturalism and diversity. Thus for a long time, Social media has played an active role in our day to day life.

"Media is literature in a hurry." – Mathew Arnold

What Mathew Arnold said about media holds true even today but with literature things have undergone a tremendous change. According to Francesca Baker's words, "Literature itself is media, a tool for messaging, communication and art."So we don't need any other media for literature but the lightning fast speed of social media. Before 19th century Press was the only source of communicating any kind of information to public. Then Press and media were synonymous to each-other but today with the deluge of sources of information the amplitude of the term media has expanded to include the modern sources of information. Today media whether electronic or print touches our lives at every turn. Now media becomes the basis of

what people think, feel and say Through media we express our feelings, emotions and reactions. Nothing is insignificant for media. Thus media is preoccupied with eminent personalities. Thus many journalists have turned to writing novels and books.

OBJECTIVES
- This research evaluates how media contributes to the development of literature.
- This research will investigate how media affects literature.
- This research will discuss how different media technologies affects literature.
- The research will guide how developments in media affect the evolution of literature.
- This paper will show how media influences literature.
- It will enable the development of technologies for the sake of literature changes.

LITERATURE REVIEW :
Literature
Literature is sometimes believed that it is not a talent but rather a set of behaviors. For understanding of literacy, educators and students alike should work to improve their understanding of the concept through time and use flexible teaching resources. Therefore, some researchers argue that students use social media to support their multimodal learning and literacy practices. It is a promising direction for future research. Education research on social media usage in the classroom typically focuses on intricate ideas, learning, and literacy. This has led to a plethora of research on the possibilities of Education and the methods used to foster it. For instance, Guckian et al. (2021) discovered that upon reviewing 23 radical papers investigating Facebook's efficacy as a teaching tool, students found that the majority of the research focused on students' attitudes about using social media as learning aid rather than on the actual "learning" that resulted.

Digital Content
We know that billions of people across the globe rely on the internet, social media, smartphone applications, and other forms of digital communication to carry out their daily activities. Recent data for January 2020 indicate that 5.9% of the world's population, or 4.54 billion individuals, are active internet users (Statista, 2020). Many individuals all across the globe rely heavily on their use of social media. There were an estimated 2.95 billion active social media users in the globe in 2019. By 2023, this is expected to rise to almost 3.43 billion. The use of digital media marketing supports marketing activities while keeping expenses to a minimum. More than fifty million businesses have set up Facebook accounts, and more than eighty-eight percent of companies utilize Twitter for promotional reasons. Technology and apps based on digital and social media have also been extensively employed to raise public awareness of government offerings and promote political campaigns. More and more people are turning to the internet as their primary means of gaining knowledge about and interacting with businesses

Evaluation of Social Media
Media has transformed from traditional brick-and-mortar communication systems to digital communication systems. These changes are influenced by changes in information technology to support communication through digital channels. The use of digital communication technologies is shaping how society conducts social, economic, and political activities. The quest of people to align their activities with technology is to enhance effectiveness and efficiency. Social media use in learning has changed the delivery of teaching methods and access to learning content. One of the effects of social media in the classroom is the increased

potential for student participation (Latif, Hussain, Saeed, Qureshi, & Masqood, 2019). The multimodal and participative affordances of social media facilitate communication among persons who may not otherwise come into contact with one another (Sobko et al., 2020). While classroom-based projects have a limited audience, those presented on social media have the potential to make use of other internet resources (Reinhardt, 2019). The ability to submit comments and engage in two-way communication also helps students get more comfortable with a wider variety of communication forms (e.g., visual, linguistic, color, style, design) and open up additional avenues for more productive, real-time collaboration (Ozanne, Ballantine, & Mitchell, 2020).

METHODOLOGY:

This research will use a quantitative research method. Full-text papers offering empirical investigations of social media's usage in the context of higher education were the primary focus of the search, with a particular emphasis on its application to computing-related disciplines. The research uses digital media to collect data. This approach is chosen because the target group has access to social media and is involved in online communication. Respondents were given questionnaires with questions about the research topic. The questions were easy to match the educational level of respondents. Additionally, respondents had online support to ask for clarification for unclear questions. Respondents sent answers through social media because it allows easy and faster transfer of files. Respondents were also allowed to record answers and send them as audio or visual files.

Use of Social Media in Literature

Literature is a highly dynamic sphere that reflects values social and cultural life. Social media has become the space where new Literature arises and we are currently witnessing the rise of new genre in the literature. It can be Social media fiction and can be defined as a genre of literature transformed through various social networking services[SNS]and characterized by the use of variety of tools such as tagging immediate interaction with audience and establishes communication between readers and fictional characters. Social media sites have become parts of our lives. They give an opportunity to fight injustice, build communities and influence the world of literature

The Impact of Social Media on English Language and Literature

With the development of most powerful mass media and large scale organizations-mass culture or popular culture developed. This culture depicts things like gossip magazines, some TV channels. Popular culture directly affects and changes English language what is called "dumb ling down." Wikipedia –defines it as deliberate diminishment of the intellectual level of content of schooling and education. The process involves an over simplification of thought and Literature. Since World War II English language became the official and co-official language in 53 countries.

With the arrival of free social networking sites like face book, Twitter and WhatsApp on the social media messaging and micro blogging constantly give rise to newer and silliest of abbreviations, truncated spellings in English language. Historically languages evolve steadily with the passage of time .Online technology becoming a driving force of rapid creation and proliferation of new words. We are increasingly changing nouns and adjectives to verbs. The speed at which such changes in the language are occurring rises to a question; _'How different will English language be in the next 15 years?

Social Media, Literature and Conflict In the digital era, the world is overwhelmed by widespread ethnic and religious conflicts on one hand, and tense political tensions between Great Powers on the other. Nowadays, violent conflicts and wars have erupted in different parts of the world. Most of these conflicts and wars have taken a religious character as a mask, sometimes as a motive or as a dynamo for war, while in reality most of these conflicts and wars have political and imperial agendas. In fact, religion becomes the predominated phenomenon to create tensions and turmoil, and social media are the best to implement conflict-oriented goals. It can be used to create an atmosphere and an environment in which terrorism, extremism, and fanaticism can breed and prosper.

Social Media, Literature, and Peace
As indicated in the introduction, literature has been a source of peace and harmony, and its impact on societies is highly appreciated. We hardly hear or find that a literary work has led to the killing or assassination of the person who wrote it or the people who read and admired it. Anyway, in many occasions, a literary work may receive bitter criticism, or would resulted in controversies, but it would never bring about massacre. Previously, literature inspired people towards concepts of tolerance, truth, liberty, liberalism, gender equality, coexistence and diversity, and enlightenment. In addition, represented a culture of peace approach for preventing violence and conflict, as well as eradicating racial discrimination. In addition, it reflected several social movements and problems all over the world. It, to some extent, succeeded in representing the need for social change. It helped paving the way for peace movement and revolutions to attain specific purposes and reformations. Several reformation movements were provoked by literature, and could change the status quo of several countries. At that time, people were enthusiastically eager to read any sort of literature, be it prose, drama or poetry. Beside romance, fantasy and imagination, they could find plenty of messages about consciousness, civic rights, and emancipation.

Analysis & Discussions
The objective of this study was to analyze descriptively the main definitions and competences of the concept of social media literacy. The results yielded 15 studies that address social media literacy by either conceptualizing it. It should be noted that there are various studies that, despite using the concept in their articles, do not develop it, or they use it to talk about another type of literacy without making a suitable distinction on the issue. With respect to the technical or practical competences, there is evidence that among these are the ability to access, create, review, and share content on social media, adding other functions such as those linked to privacy settings. These competences are considered in a general way; however, social media platforms are different from each other, which is why it is relevant to consider those specific skills that could help people to perform adequately on the different social media. Coincidently, Manca et al. refers to a higher skill level that can be cross-sectional on the different social media and skills specific to each digital platform

Findings
The finding of this study is the different areas in which studies are being conducted that involve this concept. On the one hand, evidence shows that different authors work with this concept applied to the area of physical and mental health related to body perception developing interventions to reduce eating disorders and the negative impact of exposure to social media because they show idealized appearances, such that social media literacy is considered a protective factor .Meanwhile, another group of authors focuses on research with children and

adolescents due to the continuous use of social media as a result of their need to establish relations with their peers and how their families mediate the use of digital platforms. Consequently, the development of competences by teenagers is fundamental for them to operate suitably on social media, considering that parents show deficiencies in technical competences and knowledge of social media because they use them less or they use digital platforms passively .

Recommendations

Literature cannot and should not be treated as a machine. It is now in everybody's hand and as it is a well-known fact that too many cooks spoil the broth that's what is happening to literature at this time. People are twisting and turning it to favour their whims and fancies; coining different names and new genres. That's why , it should be done by those who are good at language. The result is a lot of urban words, slangs and colloquial language have found place in the modern day literature.

CONCLUSION :

The recent development of social media—Literature proves that Social media fiction is a self sufficient genre of literary creation social media fiction belongs to literary process. But Social media is effective for sharing information and even as a way to publish without going through the process It does create lot of problems and issues such as 'Plagiarism''. It is hard to monitor these Web Sites as there are so many of them for different purposes. Social media may be the next step in the world of Literature in which people can share faster and to a broader audience, but many critics oppose to the new move.

REFERENCES

1. Ellison, Tim. "Social Media and Literature." Ploughshares. March 11, 2015. Accessed on blog.pshares.org/index.php/social-media-andliterature/
2. Aneez, Shihar. "Sri Lanka arrests 19 after Buddhist-Muslim violence; four injured." Reuters. November 18, Audience and Selling Books. 2015. Print
3. Amicucci, A.N. (2020). I was experimenting with Writing Identities on Facebook through Intertextuality and Interdiscursivity. Computers and Composition, 55, https://doi.org/10.1016/j.compcom.2020.102545
4. Bloxhamy Andy, Social Networking: Teachers blame Facebook and Twitter for pupil's poor brains. The Telegraph, 2016.
5. Waisman I., Hidalgo E., Rossi M.L. Screen use among young children in a city of Argentina. *Arch. Argent. Pediatr.* 2018;116:186–195

Eco Ethics in preserving environment: A critical study of Arundhati Roy's "The Ministry of Utmost Happiness"

[1]Prabha S.,   [2] Dr. Rathna P.
[1] Research Scholar, Department of English, B.S. ABDUR RAHMAN CRESCENT INSTITUTE OF SCIENCE & TECHNOLOGY - [BSAU], Chennai.

[2] Professor & Head, Department of English, B.S. ABDUR RAHMAN CRESCENT INSTITUTE OF SCIENCE & TECHNOLOGY - [BSAU], Chennai.
[1] Email - sp.cliffsam@gmail.com,   [2] Email - rathnasikamani@crescent.education

Abstract: *Ancient people respected nature and lived in harmony with nature. The natural resources yielded all the comfort for the healthy and happy living. Man understood the importance of preserving the environment and nature in turn protected man from harmful disasters. The realization of man as an element of nature strengthened his relationship with nature. On the contrary, the modern man, fails to uphold the relation of human being towards our ecosystem. Literature has never failed to emphasize the importance of the preservation of the environment. Through the ecocritical perspectives, literature reinforces man's relationship with nature and sustainable development. Human being's anthropocentric attitude causes destruction of our ecosystem which results in havoc for the healthy living style. This paper projects various eco issues caused and the consequences to human being through the work of Arundhati Roy, a highly acclaimed Indian English novelist Arundhati Roy. The consequences caused by the destruction of our beautiful earth is consciously portrayed by Arundhati Roy in her novel, "The Ministry of Utmost Happiness".*

Key Words: *Eco ethics, eco consciousness, environmental ethics, , conservation, sustainable development.*

INTRODUCTION:

Arundhati Roy is an internationally acclaimed English writer well known for portraying the Indian society in her novels. In her novel, "The Ministry of utmost happiness", Roy depicts the deteriorated environment persists in the Indian society. Being an environmentalist writer, Roy insists the need for the preservation of an environment. This paper throws light on the importance of eco ethics for the preservation of our environment. All the species in the ecosystem should be considered and given much care by man for living in harmony with nature. It is the responsibility of human beings to preserve and protect the nature for creating a healthy living environment. By adhering ecological ethics, man can conserve all the species in the ecosystem.

OBJECTIVES:

• To investigate the evidences of environmental degradation due to man's anthropocentric behavior in "The Ministry of Utmost Happiness".

• To analyze the importance of adhering to the eco ethics for preserving nature for the sustainable development.

REVIEW OF LITERATURE:

Arundhati Roy is renowned writer in English. Arundhati's novel "The Ministry of Utmost Happiness" is published in 2012. The novel has been studied from a number of perspectives. Questions about preservation of environment have been raised and studied to understand importance of eco ethics for developing a sustainable world. Sushree Smita Raj, a research scholar in North Orissa University, Odisha has studied a general view on her novel and she says, "The Ministry of Utmost Happiness is a complete satire aiming to attack the ways of patriarch society and where a transgender begs for their place, women are raped and bound to seize their lips, abandoned lives of dalits and Hindus and Muslims war" (Raj 6). This is because of the lack of eco ethics.
Basically, she talked about gender and inequality of the society.

Tewari examines the discrimination in the society and highlights the condition of the modern India on the ways in which the female gender is mistreated. She also projects about the gender discrimination in Delhi. Dr. Syed WahajMohsin Assistant Professor of Integral University Lucknow, showcases in his article on the Environmental Concerns in Arundhati Roy's The Ministry of Utmost Happiness: A Critical Study (2017) "Roy energetically aspires to make this planet more sustainable" (Mohsin086). In his exploration, Roy is deeply connected to nature and ecosystem though the circumstances become worst she makes them more sustainable. Roy boldly depicts nature in her novels. This article is emphasis in the relationship of the characters with the surrounding environment and nature.

R. KalpanaA in her study, Stylistic Analysis of Arundhati Roy's The Ministry of Utmost Happiness (2018) explores the stylistic techniques of Arundhati Roy in showing the amalgamation of nature and man in her writing in which the fiction makes her novel remarkable. NaliniIyer, a scholar in Narrating a Fragmented Nation: Arundhati Roy's Ministry of Utmost Happiness' (2018), points out the perspective of man in which the nation is fragmented and dispersed in different sections due to the environmental degradation. She analyses the fragmented identities because of the discrimination of major characters in the novel. "Anjum, a hijra, Saddam Hussain, a Dalit, and Tilottama, a maverick young woman are among the main characters in this sprawling narrative whose tales intertwine to capture the failure of the secular democratic nation state" (Iyer 163).

The article is throws light on the psychology of the characters where they try to dominate all the species in the ecosystem. Sehgal claims that "Arundhati Roy's Fascinating Mess: Being an Activist and an Artist is Trickier Than It Sounds," in which the novel presents different struggles (2017, 37). She also mocks at Anjum as she "never becomes more than her patched-together body and her partially realized dreams."

METHODOLOGY:

This study is qualitative research. It focuses on the analyzation of the literary text data qualitatively and an intensive study of original work to find out the environmental degradation persists in the modern society. In this study, I have used the explanatory method to portray various environmental issues which is presented in the novel and to apply the theory of eco ethics to overcome the issue.

Discussion:

The environment is the nucleus of national development. The environment which man lives should be free from any hazards for the healthy lifestyle. We need to preserve our nature by adhering to the intrinsic values of nature. Hence eco ethics helps in the conservation of nature and also the species of nature. "Ecological ethics is the study of what humans, individually and corporately, ought to value, ought to be, and ought to do in relationships with all other beings and elements in the biosphere." (Encyclopaedia). Ecological ethics addresses the moral relationship of man with the environment which involves in the protection of the ecosystem. The prologue in the novel clearly picturizes the condition of the polluted modern environment by man and his negligence to preserve the environment. Man is materialistic and so he does not bother on harming the environment. The cows seems dead due to the diclofenac given to the cows for yielding more milk. Roy portrays the unethical practices of man on cows as, "As cattle turned into better dairy machines, as the city ate more ice cream, butterscotch-crunch, nutty-buddy and chocolate-chip, as it drank more mango milkshake, vultures' necks began to droop as though they were tired and simply couldn't stay awake. Silver beards of saliva dripped from their beaks, and one by one they tumbled off their branches, dead." (n. Page)

The rare variety of vultures like white ramped vultures seems to perish by consuming the carcasses of the diclofenac injected cows. These vultures help in sanitizing the forest by eating the carcasses of the dead animals in the forest too.   "The vultures died of diclofenac poisoning. Diclofenac, cow-aspirin, given to cattle as a muscle relaxant, to ease pain and increase the production of milk, works – worked – like nerve gas on white-backed vultures. Each chemically relaxed, milk-producing cow or buffalo that died became poisoned vulture-bait." (n. page) The pass over people also fails to notice what is happening around them. "Not many noticed the passing of the friendly old birds. There was so much else to look forward to." (n.pag.)

The plot of the novel is based on the major capital cities of India like Delhi and Kasmir. The protagonist of the novel is Anjum, belongs to a transgender community is detached from the family and lives with such community. She stays in the graveyard and considers the place as heaven. Roy also presents another character in the novel, Tilotima who narrates different environmental issues prevails around the country. Through the mouth piece of Tilo, Roy implies the exploited condition of the environment. "Skyscrapers and steel factories sprang up where forests used to be, rivers were bottled and sold in supermarkets, fish were tinned, mountains mined and turned into shining missiles. Massive dams lit up the cities like Christmas trees. Everyone was happy" (98). The forests are destroyed and is replaced by tall buildings and factories. When the forest is destroyed, there is a change in climatic condition which affects the health of man.

Roy insists on the misuse of animals for laboratory testing. The act of torturing animals for the sake of testing is unethical and should be avoided "…. a beagle who had either escaped from or outlived his purpose in a pharmaceutical testing lab. He looked worn and rubbed out, like a drawing someone had tried to erase…with the drugs tested on him." (82). The genetic modification which is done against the animals is an injustice act. Adaptation of eco ethics will help to protect these species. The narrator Tilo explains the present condition of environment as, "These days one is never sure whether a bull is a dog, or an ear of corn is actually a leg of pork or a beef steak. But perhaps this is the path of genuine modernity?" (299). Gaard also criticizes such unethical act of abusing such animals: "these hazardous chemicals are often

initially tested on laboratory animals to determine levels of toxicity; this practice, together with the enormous environmental costs of factory farming and meat eating, demonstrate the linkages between environmental degradation and the oppression of nonhuman animals (speciesism)" (Gaard 5).

Politicians betray the common people by asking them to vacate their huts for utilizing the land for the production of hydropower is expressed by the character Gulabiya in the novel which shows the suppression of the poor people who are also the part of our ecosystem.

"In his dream, his brother Luariya wasn't a tour-guide at the dam-site whose job was to showcase the miracles the dam had wrought. His mother didn't work as a sweeper in a dam engineer's house that was built on the land that she once owned. She didn't have to steal mangoes from her own trees. She didn't live in a resettlement colony in a tin hut with tin walls and a tin roof that was so hot you could fry onions on it. In Gulabiya's dream, his river was still flowing, still alive. Naked children still sat on rocks, playing the flute, diving into the water to swim among the buffaloes when the sun grew too hot. (113)

The pathetic condition of the patients in the hospitals is expressed by the author through the lines as,". . . two hospitals so full of sickness that patients and their families had spilled out and were camped on the roads. Some were on makeshift beds and in wheelchairs. Some wore hospital gowns and had bandages and IV drips. Children, bald from chemotherapy, wore hospital masks and clung to their empty-eyed parents." (136)

The polluted water bodies are caused due to the misbehavior of the people. The surrounding we live is polluted and is poisonous now. "On the city's industrial outskirts, in the miles of bright swamp tightly compacted with refuse and colorful plastic bags, where the evicted had been 're-settled', the air was chemical and the water poisonous. Clouds of mosquitoes rose from thick green ponds" (100). If the natural elements are contaminated it in turn affects man. ". . . a man rows a circular raft built with old mineral-water bottles and plastic jerrycans across the thick, slow, filthy river" (234). If the natural surrounding is polluted, it affects the health of man. Man should realize the importance of preserving the mother earth.

Carelessness of the zoo authorities lead to the ill health of the caged animals. The poor maintenance of the cage is also picturized by the author. There was an Indian rock python in every cage in the snake house. Snake scam. There were cows in the sambar stag's enclosure. Deer scam. And there were women construction workers carrying bags of cement in the Siberian tiger enclosure. Siberian tiger scam. Most of the birds in the aviary were ones you could see on trees anyway. Bird scam. (235) These caged animals should be given much attention as they are also a part of nature.

Exploiting Adivasi is another issue Roy pointed out in her novel. They also belong to the part of the ecosystem. So, we need to protect these downtrodden people for the smooth functioning of the ecosystem. "In 2008, the situation much worst inside the forest. Operation Green Hunt is announced by Government. War against people. Thousands of police and paramilitary are in the forest. Killing Adivasis, burning villages. No Adivasi can stay in her house or their village. They sleep in the forest outside at night because at night police come, hundred, two hundred, sometimes five hundred police. They take everything, burn everything, steal everything. Chickens, goats, money. They want Adivasi people to vacate forest so they can make a steel township and mining." (421)

Conclusion:

An attempt has been made in this study to showcase the environmental deterioration projected in the modern society due to man's anthropocentric attitude. The need for cultivating the ecological ethics for the healthy living and sustainable development is highlighted in this study. People has to be eco conscious to not to harm the environment and to promote high standard of living for sustainability. The imbalance of nature is due to the unethical behavior of destroying nature. All living beings play a crucial role to protect and safeguard our planet to live in harmony with nature. People should have respect towards nature to adhere to the eco ethics.

REFERENCES:

1. Roy Arundhati. The Ministry of Utmost Happiness. India: Penguin Random House, 2017. print.
2. "Ecology, Ethics of ." Encyclopedia of Science and Religion. *Encyclopedia.com.* 25 Jul. 2023 <https://www.encyclopedia.com>.
3. Gaard, Greta. Ecofeminism: Women, Animals and Nature. USA: Temple University Press, 1993. Print.
4. Curry, Patrick. Ecological ethics: An introduction. Polity, 2011.
5. Glotfelty C. Introduction: Literary Studies in an Age of Environmental Crisis. In: Glotfelty C, Fromm H, editors. The Ecocriticism Reader: Landmarks in Literary Ecology, Athens: The University of Georgia Press; 1996, p. xv-xxxvii.
6. Iyer, Nalini. "Narrating a Fragmented Nation: Arundhati Roy's Ministry of Utmost Happiness" Revista Canaria de EstudiosIngleses, 76; April 2018, pp. 163-173; ISSN: e-2530-8335. Retrieved from: file:///C:/Users/nn/Documents/12%20Nalini%20Iyer.pdf
7. Kalpana. R, "A Stylistic Analysis of Arundhati Roy's The Ministry of Utmost Happiness". Studies in Literature and Language. Vol. 16, No. 2, 2018, pp. 19-21. DOI:10.3968/10257.   Retrieved   from: file:///C:/Users/nn/Documents/structural%20analysis.pdf
8. Monaco, Angelo. "Fantasy and history in postcolonial India: the case of Arundhati Roy's anti-global novel". From The European South, Vol. 3. 2018, pp. 57-70.
9. Mohsin, Syed Wajah, "Environmental Concerns in Arundhati Roy's The Ministry of Utmost Happiness: A Critical Study". The Criterion: An International Journal in English Vol. 8, Issue-VI, December 2017 ISSN: 0976-8165.
10. Smita Raj, Sushree. A study on Arundhati Roy's "The Ministry of Utmost Happiness". International Journal of English Language, Literature and Translations Studies, Vol. 5. no.2, 2018, pp. 3-6. Retrieved from: file:///C:/Users/nn/Documents/3-6%20SUSHREE%20SMITA%20RAJ.pdf
11. Tewari, Priyanka. Creating Her story: Female Rebellion in Arundhati Roy's "The God of Small Things" and "The Ministry of Utmost Happiness". CUNY Academic Works, 2018. Retrieved from: file:///C:/Users/nn/Documents/Creating%20Herstory_%20Female%20Rebellion%20in%20Arundhati%20Roy _s%20The%20God%20o.pdf

Benefits to publish in IJRCS:

❖ IJRCS is an Open-Access, peer reviewed, Indexed, Referred International Journal with wide scope of publication.
❖ Author Research Guidelines & Support.
❖ Platform to researchers and scholars of different study field and subject.
❖ Prestigious Editorials from different Institutes of the world.
❖ Communication of authors to get the manuscript status time to time.
❖ Full text of all articles in the form of PDF format and Digital Object Identification DOIs.
❖ Individual copy of *"Certificate of Publication"* to all Authors of Paper.
❖ Indexing of Journal in all major online journal databases like Google Scholar, Academia, Scribd, Mendeley, Scope and Internet Archive.
❖ Open Access Journal Database for High visibility and promotion of your article with Title and DOIs.
❖ Organize Conference / Seminar and publish its papers with ISSN.
❖ Provides ISSN to Conference / Seminar Special Issue and Proceeding Issue.

Published By

Research Culture Society & Publication
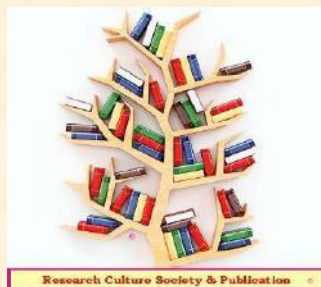
RESEARCH CULTURE SOCIETY & PUBLICATION

Email: editorijrcs@gmail.com

Web Email: editor@ijrcs.org

WWW.IJRCS.ORG