Reimagining The Text English Language & Digital Humanities.pdf

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This keynote address problematizes the digital archive as a structure that transcends its normative function of being a repository of resource materials. Particularly, it interrogates how the digital archive may function as a performative memory in a sense that it undergoes constant changes driven by improvisations and the possibility of embedding the items of the repertoire in entirely new settings. Hence, its being performative is a reminder that there is immediacy and intimacy in the mediatized culture. In the context of pedagogy, a digital archive is argued to fulfill the need to provide the 21st century learners and educators innovative and quality pedagogical tools via the creation of a database of resource materials for learning. The digital archive vis-à-vis digital humanities satisfies the playful and curious mind of the current generation and future generation of learners. In arguing for the cultural memory and the pedagogical dimensions of the digital archive, I will use the Philippine Performance Archive Project on Cultural Performances as example. It will be demonstrated how the project is envisioned to function as a digital archive, cultural memory, and pedagogical tool for the understanding of society and culture through cultural performances.

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On 1 April 2016, a huge fire engulfed the Bulwagang Rizal (Rizal Hall) or popularly known as the Faculty Center of the University of the Philippines Diliman (UPD). The Faculty Center used to house the teaching and research staff of the College of Arts and Letters and three departments of the College of Social Sciences and Philosophy. For many in UPD, this rectangular structure is considered “with pride and humor as the densest concentration of brainpower in the country” (David 2016, p. 17). This is because the center was a “venue for forums, debates, lectures, seminars, and symposia” (David, p. 17) and which main hall, the Claro M. Recto Hall is considered a “microcosm of consensus and dissensus on both the university and national levels” (Nemenzo and UP Diliman Information Office 2014, p. 13).

However, the center was not only famous for its public forums but also for its academic and scholarly resources. This is because each room of the faculty center was an archive. Each room served as sanctuary for everything that UP academics cherished and valued including books, artworks, and research folios to name a few. Sociologist and Professor Emeritus Randy David nostalgically writes

“this is where they kept their most precious tools and memorabilia –

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their books, journals and notes, their personal papers and official documents, their laptops, their priceless collections of artworks, souvenirs, CDs and photographs, their favorite working chairs and desks, etc.” (2016, p. 17).

The fire that gutted the building also destroyed video recordings and audio recordings of cultural bearers, works of national artists such as paintings and sculptures, scripts of traditional theater forms, video recordings of rituals and performances and manuscripts from the 16th – early 20th centuries. This is because the center was the home of important libraries containing collections of Philippine historical records. For many scholars in the Philippines, the Faculty Center was the largest physical archive in the country, even larger than the National Archives of the Philippines in terms of archival collections.

The burning of the Faculty Center is one primary reason why a digital archive becomes a more pressing need at least in the University of the Philippines. The academic community of the University used the different materials at the Faculty Center as pedagogical tools. The resource materials stored at the center were once upon a time beneficial to students, teachers and researchers or academics in the humanities and the social sciences.

This keynote address problematizes the digital archive as a structure that transcends its normative function of being a repository of resource materials. Particularly, it interrogates how the digital archive may function as a performative memory in a sense that it stores valuable cultural heritage and as this preservation is performed, it undergoes constant changes driven by improvisations and the possibility of embedding the items of the repertoire in entirely new settings. Hence, its being performative is a reminder that there is immediacy and intimacy in the mediatized culture.

In the context of pedagogy, a digital archive is argued to fulfill the need to provide the 21st century learners and educators innovative and quality pedagogical tools via the creation of a database of resource materials for learning. The digital archive vis-à-vis the discipline of Digital Humanities satisfies the playful and curious mind of the current generation and future generation of learners. In arguing for the cultural memory and the pedagogical dimensions of the digital archive, I use the Philippine Performance Archive Project on Cultural Performances, a research project funded by the University of the Philippines Office of the Vice President for Academic Affairs through the Emerging Interdisciplinary Program as example. I will demonstrate how the project is envisioned to function as a digital archive, cultural memory, and pedagogical tool for the understanding of society and culture through cultural performances.

The digital archive project is somehow shifting a perspective on theatre and performance research where borrowing from performance scholar Jonathan Bollen, “to encapsulate the perspective of a data model for collection information about performance” (2016, p. 615). In the last decade, many theatre and performance scholars have also methodologically used online data models as alternative facts and/or information for the understanding and analysis of the performance concept (Taylor 2010, Caplan 2015, Escobar 2016, Bollen 2016). The Philippine Performance Archive Project is an attempt to establish the relationship between performance and digital humanities not on the basis of data models and online visualizations but more on the pragmatics of pedagogy.

The first part of the presentation is a descriptive introduction of the archive on cultural performances – Philippine Performance Archive on Cultural Performances – with a presentation of conceptual framework for the understanding of cultural performance. The second part outlines the methodology employed by the creators of the archive or the research team in collecting data for the archive. The third and final part is a discussion of how the project may be used as a repository of cultural memory and a possible model of a pedagogical tool for students engaged in the study of culture and society through performance traditions.

Cultural Performances

central to the Philippine Performance Archive on Cultural Performances is the concept of cultural performance, which first appeared in the language of the academia when Milton Singer published his book When Great Tradition Modernizes (1972). Side by side the publication of Singer’s seminal study, folklorists and anthropologists were also fascinated with the concept of cultural performance that it has been consistently
used as a theoretical lens for the understanding of the self in relation to his or her society and culture. Today, cultural performance is proposed as an important paradigmatic lens in the discipline of performance studies (McKenzie, 2001; Lewis, 2013; Tiatco 2016).

The birth of cultural performance as a theoretical idiom beginning in the social science, particularly in anthropology and folklore studies and now in the humanities, especially in theatre and performance studies paved for a dictum, which throws off earlier habits of using culture as a noun and to come to terms with the complexity of recasting it as a verb (McKenzie, 2001; Lewis, 2013; Tiatco, 2016). J. Lowell Lewis (2013) is swayed that performance studies paved the way for the thinking of culture as a grand performance against the typical anthropological agenda of a grand (textual) narrative based on formal functions and structures observed in the field.

Nonetheless, what are the identifiable markers for an activity to be called a cultural performance? The safest direction is to think of its components. Singer (1972) writes “the performance became for me the elementary constituents of the culture and the ultimate units of observation. Each one had a definitely limited time span, or at least a beginning and an end, an organized program of activity, a set of performers, an audience and a place and occasion of performance” (p. 70).

While these are the basic units we follow in the identification of a cultural performance, the research team has also established its own conceptual lens for the identification of a cultural performance. Following early theorists and scholars in performance and cultural studies such as Dell Hymes (1971) Singer (1972), Dan Ben-Amos (1972), Richard Bauman (1977), Victor Turner (1987), Deborrah Kapchan (1995), Jon McKenzie (2001) among others, the research team has able to identify five distinguishing markers, used to identify cultural performances to be archived.

First, a cultural performance is an artistic communication in a small group (Ben Amos, 1972; UP Open University, 2017). Second, it is performed before a public even if the efficacy is often intended for a personal advocacy or intention (Turner, 1987; Kapchan, 1995; Tiatco 2016). A cultural performance is also an intervening space between the past and the present; the self and the community; the state and religion; ornament and function; fact and fiction; celebration and solemnity; sacred and the secular; and other related intervening entanglements (Kapchan, 1995; Tiatco, 2016). Finally, it is implicated as an important community narrative (Ben Amos, 1972; Bauman, 1977; Kapchan, 1995; Tiatco, 2016).

An example of a cultural performance, the research team documented for the archive is the ritual of pamagdarame performed in many villages in Central Luzon. The performance highlighted here is the pamagdarame in Cutud where side by side this ritual is an actual nailing on the cross. This cultural performance is performed every Holy Week of the Catholic calendar where devotees popularly known as magdarame, reenact the sufferings of Jesus Christ before and during the crucifixion. For the magdarame, the annual pamagdarame performance is the fulfillment of their panata or a sacrificial religious vow (Tiatco, 2016). Typically, the performance is carried out from early morning until 3 in the afternoon in the entire Holy Week. Nonetheless, there are no restrictions as to how much time should be spent doing the performance, as long as all activities should cease by 3 p.m. on Good Friday, the time believed by the Catholic Church as Jesus Christ’s death on the cross. The devotees start their ritual at the church. Afterwards, they roam around town, with each having his, in some instances her own route.

There are three sub-rituals that are performed within the performance of pamagdarame: pamumusan king krus (carrying of the cross), pamalaspas or pamagparaya (self-whipping) and pamagsalibatbat (crawling).

In the pamumusan king Krus, donning attire similar to that of Jesus Christ while carrying His cross to Calvary, the devotees bring large crosses around the town before stopping atop the site of the crucifixion. The sub-ritual of self-whipping or Pamalaspas/pamagparaya is a pamagdarame where the main part of the performance commences with the panabad or taktak, or the act of inflicting wounds on the magdarame’s back. This is done by the berdugo (the leader of the group) using a piece of wood lined with blades. Afterwards, the magdarame wearing a cloth mask (usually improvised from a used shirt) and long pants,
and sometimes adorned with a crown made of palaspas or any other tree branch, starts walking barefoot around town. The crown would later be offered at the footrest of the cross towards the end of the ritual. While walking, the magdarahe rhythmically flagellate (or pamalaspas) their wounded backs using bulyos. Another way of completing the panata is the pamagsalibatbat or the crawling on the streets to the San Fernando church while being struck on the back occasionally by an assistant. The salibatbat, as the devotee is referred to, lays flat on the ground; face down with hands stretched out wide to form the entire body into a cross. Half naked under the scorching sun, they stay with their bare chest pressed on a spot for a time and then they proceed to crawl or roll without fully raising their bodies off the ground. Every now and then, the devotee shifts to a sideways sitting position that causes them to move forward before going back to the prostrate position.

The Digital Archive and the Creation of Pedagogy

The use of Singer’s concept of cultural performance is strategic primarily because the initial phase of the project is also highly descriptive. Nonetheless, the archival project is also an attempt to situate the socio-cultural, political and historical contexts of the different cultural performances found in the archipelago. It is with this reason that a reflexive annotation for each cultural performance will also be included in the database.

The objectives of the archival project are the following: develop an archive of Philippine cultural performances (i.e. rituals, festivals, spectacles and related performances) and scholarship resource materials; annotate collected materials for the use of researchers, scholars, academics, students, teachers, practitioners and general audience of Philippine cultural performances; expand discussions of these performances via a comparative analysis with cultural performances in the archipelago; generate a comprehensive list of bibliographic materials about Philippine cultural performances for the consumption of researchers, scholars, academics, students, teachers, practitioners and general audience of Philippine performance culture; and produce an interactive database relevant for the study of cultural performances.

This digital online archive highlights five important pedagogical elements. First, there is link leading to What is Cultural Performance, which generally is an introductory essay on the concept of cultural performance. Included in this essay is a paradigmatic schematization on the specifics of how cultural performance may be understood in the context of the Philippines.

Second is a link leading to the geography of Philippine cultural Performances. This is a page where the map of the Philippines is presented. When the cursor is placed on a region, a tab-bar appears with cultural performances associated with the region. Another feature of this page is an attempt to visualize cultural performances in the region via data analysis of the documented performances. Some of the key data in this page are three performative tropes identified during the fieldwork or data gathering: the concepts of panata (religious vows), pagdiriwang (festivities) and pagtitipon (small gatherings). Also, this page is an attempt to visualize available data pertaining to structural typologies of the performances: indigenous, hybrid or appropriated. In this regard, the visualizations are useful data for the analysis of Philippine performances. When a cultural performance is clicked, the user is led to its main page.

The forum page is the third element. It is envisioned to engage archive users in conversations. The research team is developing an application where teachers may log-on to create an online classroom where assignments may be posted and discussions may commence.

Fourth is a digital compendium of Philippine cultural performances and a calendar of cultural performances in the Philippines. Finally, a page dedicated to each cultural performance. Generally, each cultural performance in the archive will consist of the following:

1. Basic Information. A brief introduction and a preliminary annotation on the identified / archived cultural performance.

3. Reception. Different forms of receptions / responses on the archived cultural performance: blogs and other online features, news reports, feature stories, academic papers, journal articles. It should be noted that in as much as there is an attempt to be really comprehensive in the listing of all possible bibliographic resources on the cultural performance, this section is envisioned to provide excerpts (e.g. academic papers), abstract (e.g. thesis, dissertation) and complete bibliographic details of every entry. However, if the entry is available online, a link to the entire article, blog and news feature is made available. This limitation is due to copyright concerns / issues; and


The Digital Archive is/as Thick Description of Cultural Performances

Collection of data for the Philippine Performance Archive on Cultural Performances commenced in March 2016 until the second quarter of 2017. Most digital archive projects rely on the already available data online. At the same time, these projects include the digitization of printed documents (i.e. historical documents, photographs, official papers) (Bollen, 2016). Like these earlier models, the research team also collected available printed documents such as photographs, programs and manuscripts, which are transformed into digital copies. At the same time, the team made use of the Internet to gather information regarding the most documented and most studied Philippine cultural performances. The team also looked at the databases of different academic libraries in order to create an initial list of cultural performances from all over the islands found or recorded in different databases.

After having identified the most studied and documented performances, the research team started communicating with key figures or personalities from the regions who may help in the identification of other cultural performances identifiable with the framework being used by the research to mark activities as cultural performances. Afterwards, the team traveled to different regions of the archipelago to witness first-hand the performances and to communicate with key personalities and community members practicing the identified performances.

In this light, the research team took-off using ethnography as a primary method in data collection. The team documented cultural performances by observing and in some instances even participating in cultural performance activities of community members from the different regions the team visited. Also, the team conducted formal and informal interviews and focused group discussions with key personalities from the different regions visited.

At the end of the first year, the team witnessed and documented a number of cultural performances ranging from religious rituals, civic festivals and domestic gatherings, which were identified and tagged as either performances of panata (sacrificial vows), pagdiriwang (festivals) or pagtitipon (gathering).

While ethnography is interested in what Clifford Geertz (2000 [1973]) calls the formation of a thick description of culture based on the narratives of community members, the ethnography used in the project is a modified one, described as a focused typology. Most of the interviewees and/or resource persons of the project were cultural bearers and performers of the communities we visited. Some informants were local tourism officers. These informants unite in convictions that traditional practices such as cultural performances must be preserved amidst the fast-changing lifestyle of local residents in their respective areas.

In this project, the cultural performances are also treated as texts, paving the way for the researchers to reflect how communities make sense of the world. Treating the cultural performance as a text means the research team has to make sense of these practices in order to unravel how the community interprets their realities, and ultimately how they make sense of their identities and how they fit into the world.

As pointed out earlier, one significant aspect of the project is the development of performance vocabulary or a lexicographic list of terms related to the cultural performances in the archipelago. Most of the terms gathered during the focused ethnographies in the different sites are deeply entrenched in the culture of the community.
These terms, which are also used in everyday situations, are often re-imagined as containing meanings that
are specially assigned to the concepts related to the cultural performances. As a consequence, the
metalinguage, in the case of the archive - English, oftentimes fails to adequately describe the term that is
provided with definition.

Since a language reflects the culture of the community that speaks it, inevitably, a number of words do not
have equivalent terms in the translation to the metalinguage used (in case of the archive, the English
language). In the case of the project’s attempt at a glossary of performance jargons, many of the collected
words are related to the informants’ everyday reality to religious and spirituality activities. This same situation
is shared with the study of Maria Khristina Manueli, Rodney Jubilado, and Hanafi Hussin (2009), where they
try to lay the ground for translating religious and cultural concepts in the context of the Philippines and
Malaysia.

These “specialized” terms undergo what is called decontextualization, or a process where a word is transferred
from one context to another within a specific universe of discourse. It is used to “convey novel information to
audiences who are at a distance from the speaker and who may share only limited amounts of background
information with the speaker” (Snow, 1991, p.7). Consequently, the decontextualized are considered technical
or special. It is interesting to figure how the meanings of the decontextualized terms are modified and up to
what extent these meanings have been changed in order to adequately describe a particular aspect within
the cultural performance, which, as mentioned earlier, is also viewed as a text.

By transforming a performance into a text, the project relies on semantic framing, introduced by Charles
Fillmore in the 1980s. Frame Semantics can be defined as “any system of concepts related in such a way
that to understand any one of them is to understand the whole structure” (Fillmore, 1982, p. 111). Frame
Semantics carries with it two key ideas: the background concept or the frame, and the lexical set or the
words related to the frame. Using frame semantics as a theoretical basis for the formation of the lexicon of
the different cultural performances stems, it may be inferred that key concepts in cultural performances are
simultaneously and continuously contextualized and decontextualized. In this regard, meanings are extracted
from the important lexical items in the text. It should also be noted that cultural performances have internal
structures demanding explication. More importantly these structures are relative to a background frame or
a scene. Following Fillmore, “meanings are relativised to scenes” (Fillmore, 1977, p. 72). This becomes all
the more crucial since the performance vocabulary section of the archive is envisioned to be a multilingual
conceptual glossary of Philippine cultural performance terms.

An example of this is the term panata, which roughly and literally translates to English as ‘vow’ or ‘devotion’. This term, as the team has observed and dominant in Philippine cultural performance scholarship, is very prevalent in many parts of the archipelago, especially those that practice cultural performances related to Catholicism. The concept of panata is considered as a sacred pact in general, between the performer of a cultural performance - who is often a participant in the cultural performance and a supernatural being, in the case of Catholicism – God (Bautista, 2010; Peterson, 2016; Tiatco 2016; Mojares, 2017). Usually lasting for years or even decades, the panata is the person’s share of sacrifice for the fulfillment of a prayer to God. The namamanata, or the person performing the panata may either have already received a favorable answer to their prayer, or have yet to receive it. In other words, the performance of a panata may either be a form of thanksgiving or supplication.

The performance of the panata, therefore, can be seen as both an overarching notion of spirituality and at
the same time specific practices that express this religious devotion. In Cutud, in the province of Pampanga,
for instance, throngs of people flock the makeshift hill of death or Golgotha during Holy Week (Good Friday)
in order to witness the renowned performer of the crucifixion (or the actual nailing on the cross). Many people are also participants in the different practices of inflicting oneself pain and wounds as form of penitence from all their sins committed or as form of devotion as discussed earlier.

In the interview with the performers, they mentioned that this kind of sacrifice is their panata for the maintenance of health and wellness of their family. Another form of panata is performed by the audience members. Since Cutud is located on a very dry land that is hardened lahar from the nearby volcano, the temperatures could
reach a little below 40 degrees Celsius, especially when the number of people is at its peak (the moment when the “Christ” is crucified, in real life, let alone annually). For the audience member that the team had interviewed, this is a form of panata as well, since they have sacrificed their being present at work and braved the heat and dust of the venue.

Going south in the province of Quezon, another form of panata is being performed every May - the santacruzan and sagala. Upon interviewing the most important Queen in the parade, popularly called the Reyna Elena, she mentioned when she was little, their whole family, walking on bare feet, would join the procession. This was a panata performed by her family. When she grew up and joined many beauty contests and appeared in different television programs and advertisements, she was sent many invitations to join as the Reyna Elena of the sagala. However, she makes sure not to miss the sagala in Quezon every year since this is her personal vow, which for her is a way of thanking God for the blessings she received. According to her, participating the Quezon santacruzan nowadays is more fulfilling not by walking bare foot, but by wearing high-heeled shoes during the whole procession or parade. She adds that walking with hells is a sacrifice considering the terrain of the province (most roads have yet to be paved).

Janus Cabazares (2017) explains frame semantics as the “meaning of a lexical item is assumed to include the related concepts that provide the context which motivates the interpretation of the word by the language user (61)” Because of this, the culture of the speech community where these performance lexical items can be found should be explored as context. The methodology proposed by frame semantics, therefore, is not autonomous to the ethnographic method used by the research team in documenting cultural performances in the Philippines. Citing Fillmore (1985):

“It is most akin to ethnographic semantics, the work of the anthropologist who moves into an alien culture and asks such questions as, ‘What categories of experience are encoded by the members of this speech community through the linguistic choices that they make when they talk?’”

(p. 373)

In the data presented above, the term panata can be seen as a frame or the background concept in which relevant concepts occur. Focusing on the case of Cutud, in the province of Pampanga, several items arise, such as pamagdarame performance discussed earlier. Even the terms referring to the tools and instruments used in this cultural performance must be construed within a semantic frame. Some of the examples include: taktak or a piece of wood lined with blades used to inflict wounds on the back of the magdarame (one who performs the panata); and palaspas or the kind of leaf that is most commonly used as a crown worn by the magdarame.

Removing the background concept of religion, the notion of the term panata is limited to a promise or an oath. In writing the glossary of Philippine cultural performances, total description of the terms is an absolute requirement. This includes the way it is perceived by the language users or in the case of the research, the performers of the cultural performance. Included here is also the context (socio-cultural, political and historical) of the term usage. Finally the researchers’ interpretation of keywords within the world of cultural performances complete the entire framing of the performance jargons.

The Significance of the Archive or its Becoming a “Repertoire”

Why is this archiving important? The very idea of “performing culture” is not a new thing to the Filipino people. The Philippines is a nation of cultural performances – with all its regional festivities, religious and sacred rituals, political rhetoric in the house of congress and senate, and even with Filipino’s love for beauty pageants, boxing matches and basketball games. These performance activities are also embodiments of artistic communications in small groups, public events, continuum between the past and the present and based on collective stories. Often, these are in forms of ritualistic songs and dances performed during community festivities. In this regard, it is notable to reinstate the tourism strategy during the time of President Corazon C. Aquino: advertising or marketing the Philippines as a Fiesta Archipelago. Even after President Aquino’s term, the Philippine government continued to promote the country as a Fiesta Island. This is because every region – more so, every province – is performing its own cultural performance vis-à-vis its celebration of fiestas. At the same time, the country is also a nation of different cultural performances.
implicating domestic affairs and yet performed before a public and embodying a sense of collective narrative making a unique artistic means of communicating among the members of the group (UP Open University, 2017).

In relation to the fire that gutted the physical archive that is the Faculty Center, the Philippine Performance Archive Project on Cultural Performances works twofold. First, it functions as an alternative to the more fragile actual archive. In this way, the archive is a cultural memory, which is highly performative. Miguel Valera Escobar (2016) notes “digital archives do behave as repertoires in that they are constantly evolving and they also keep and transform “choreographies of meaning” (p. 4). While performance studies elucidates a certain ambivalence to this archiving motif because “the theatrical archive is [...] problematic [as] it stands in opposition to another mode of transmission through time and space, the repertoire. The repertoire is an archive of the body and of oral knowledge (Escobar, 2016, p. 4)” The digital archive, despite it being no different from the physical archive Sarah Jones, Daisy Abbott and Seamus Ross (2009) observe code-based archiving requires interaction and the presence of the users because “digital records are inherently performative, only coming into existence when the correct code executes the data to render a meaningful output (p. 170). Thus, the digital archive is a performative memory in a sense that it undergoes what Escobar identifies as “constant change that is driven by improvisation and the possibility of embedding the items of the repertoire in entirely new settings” (p. 4). Performance Studies scholar Philip Auslander (1999) will remind us: there is immediacy and intimacy in the mediatized culture.

Diana Taylor (2010) notes that “[t]echnologies offer new futures for our pasts; the past and present are increasingly thought through in terms of future access and preservation” (p. 1). More so, she professes that “[D]igital databases seemingly combine the access to vast reservoirs of materials we normally associate with archives with the ephemerality of the ‘live.’ [and that] the digital that enables almost limitless access to information yet shifts constantly, ushers in not the age of the archive, nor simply a new dimension of interaction for the repertoire, but something quite different that draws on, and simultaneously alters both” (p. 10). Following Auslander’s arguments on the mediatized and the mediatization of culture, the Philippine Performance Archive Project on Cultural Performances is aimed to contribute to pedagogy.

Auslander implicitly calls this period as the age of mediatization. In relation, the digital realm must not be ignored. Students are now engaged in a network community. The project is a fulfillment of the need to provide the 21st century learners and educators innovative and quality pedagogical tools by contributing resource materials for the understanding Philippine performance cultures that are relevant, holistic, comprehensive and up to date. Being aware of the current pedagogical trends, such as the employment of the digital, the 21st century learners are conveniently and comprehensively engaged in the problematization of society and culture through Philippine cultural performances. The digital humanities dimension of the project definitely satisfies the playful and curious mind of the potential intellectual capital, at least in the Philippines.

References


Re-imagining the Text: English Studies and Digital Humanities

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Inaugural Speech

Women’s Lives as Digital Texts: Some Thoughts on Archiving Women’s History

* C S Lakshmi

I am an archivist but I am also a story teller. So I have to begin everything with a story. So here is a story about Digital Humanities or DH as it is referred to. It is a story I often narrate. Every year around August some young journalist or the other would call SPARROW and ask us if we know any woman freedom fighter living in Mumbai. If we answer in the affirmative the next question would be if we could narrow it down to someone living in Colaba who she could meet in the next ten minutes as she has to submit the story she is doing in an hour’s time. This story is not about directly about digitisation but about how time has become scarce for doing any work. Gone are the days when one used to visit many archives in different parts of the country and sneeze through the dim lit corridors to laboriously go through catalogue cards to find that one record one needed so much and place a request for it. If one is lucky, from the dusty shelves the record would be brought by a kind anaemic looking library assistant and with excitement one would go through those pages which have turned brown with age. Research took longer then and since one had to take down notes from the record for it could not be photocopied, one noted down only the most relevant parts. Or if one so felt one sat through and copied the entire document. Computation changed all this for the better and for the worse.

Where Women’s Studies is concerned one is dealing with not just printed or written texts but also visual and oral texts, like photographs, print visuals, private papers of women in the form of diaries, letters, notes and memorabilia which can include both print material and non-print material including objects, and oral history narratives of women including public testimonies and so on. A women’s archives is based on a multi-disciplinary mode. Speaking from the experience of running a women’s archives called SPARROW (Sound & Picture Archives for Research on Women), and I am quoting from an interview I have given earlier on the subject, “where digitisation is concerned I have particular concerns about digitisation making large amounts of information available for consumption online, particularly with respect to women. While digitisation is an effective tool for preservation and offers several possibilities for documentation, unmediated access is problematic and often a breach of privacy. There is so much information out there that the digital sphere makes available, sometimes this excessive communication also contributes to certain silences and obscures or makes invisible people and their stories. So very often it is not a question of just making information available to people. What are you making available, how much are you making available and to whom, for what purpose—these are all important questions that contour the notion of access and need to be addressed.”

DH is a part of Information and Technology and it provides unlimited and indiscriminate over visibility to information online. The question is can women’s lives and their work be turned into information to be consumed by anyone who may click on a link? The point is information is downloadable but not knowledge. A women’s archives deals with knowledge of women’s lives and history which involve emotions, feelings, struggles, failures and overcoming. While the personal is political how much personal is political enough to be given open access to all and sundry is something a curator of an archives has to take into consideration. Can women’s lives be turned into consumable products? What are the materials of a women’s archives that can be shared and where should concerns of privacy come in? And another important question is who is asking for open access through DH and why? Is the demand coming from the west for material from Asia and Africa? If so, what is behind this demand? Should the lives and history of Asian and African women become digital material easily available to western scholars or to those scholars trained in the western mode of viewing things? Should there be information glut or information overload which could be downloaded randomly and what purpose would this serve?

Apart from these questions which involve both ethics and scepticism about quantification, there are also other issues like what and how to archive. For example, since activism has also taken an online mode how does one archive hashtag activism? Also, since digital technology modes are constantly changing and improving there is the need for not only constant retransferring of material into latest digital modes but also the need to constantly change modes of digital preservation.

These are some of the areas and questions that this paper would like to take up.

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ABSTRACT

The most important task before virtual communities committed to promote multicultural ethos with emphasis on gender justice is to make social and cultural interventions before employing virtual learning environment for learning and knowledge sharing. Feminist movements has played pivotal role in reaching out to millions of women from 4 generations by creating virtual communities. Knowledge sharing in a multicultural virtual (online) learning community has a democratizing influence on individuals and groups of all generations who are digitally connected. Communication on Plural lifestyles-food habits, dress codes; ideological moorings, historical and cultural legacies, inter-generational dialogues, best practices, role models of different fields and of different regions not only broaden our horizons but also prepare us to respect plural lifestyles. It also has humbling effect as we start appreciating plus points of people from other cultures. Stereotypes and myths based on ignorance, lack of knowledge about fellow human beings generate ‘fear of the unknown’ syndrome. Virtual communities can play crucial role in combating xenophobia, misogyny and intolerance towards the ‘other’. Three building blocks of virtual communications on WhatsApp Groups, google/yahoo groups and other social media sites such as Facebook, Twitter, Instagram that contribute to transformative processes through life stories, verses, slogans, quotations, visuals, multiple art forms that affect people’s perception. Creative and proactive approaches towards new technology, methods of communication that affect the immediate environment of a virtual community and plan of action which explain virtual communities as ‘change makers’ are need of an hour. Virtual world is reaching out to citizens from diverse backgrounds in terms of class, caste, ethnicity, race, religion, age, gender and skin colour. Over last decade we have witnessed this is happening in cases of pen-pals, fusion music, online museum and archives, photographic memories, qualitative research on wide range of subjects- from work-life balance, violence against women, health awareness, cost effective formal and non-formal education and trading, environmental concerns-different methods of home gardening and organic farming, self-learning real time cookery, healing practices rooted in different cultures, attitude towards senior citizens and differently abled people.

Key Words: Feminism, Multiculturalism, pluralism, cultural diversity, gender justice, respect, tolerance, technology, communication

Introduction

Feminists groups have made excellent use of social media by launching Yahoo and Google groups besides setting up cyber forums, blogs, and similar outlets for quick communication and coordinated action, sharing of intellectual work and resources, creating archives with photographic memories, reports, posters, diaries, songs, documentary on women’s issues which are available online. Signature campaigns for solidarity and against misogynist practices, specific theme focused blogs, building campaigns thro’ twitter and facebook messages, reaching out to women residing in remote place for seminars-conferences-online courses, gathering thousands of people for protest marches in couple of hours at the time of urgent action, learning from successful and replicable methods for empowerment of women by watching short films on YouTube or Videos uploaded on social media sites and live streaming. This paper aims to discuss some of the the most effective examples in this regards.

Feministsindia@yahooogroups.com: This e-group for feminists and women activists in India and South Asia that provides democratic platform for debate and discussion, collective action and signature campaign has attracted thousands of women and girls encompassing 4 generations, the oldest being in the late eighties and the youngest being 16. This dynamic community for discussing and debating feminist concerns, and working in collaboration with each other across diverse communities and streams of various social movements has helped build bridges between different women’s studies centres, women’s studies scholar and women’s rights activists, old, middle aged and younger generation of feminists. It has six sections, namely, debates

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and polemics, health, Opinion, Current News and its analysis thro’ gender lens, Obituary, Film-book-exhibition reviews and Tutorial. Since January 2012, all documents, commission articles by the moderator of the group, news analysis are archived with monthly classification.

www.prajnyarchives.org Initiated by The Prajnya Resource Centre on Women in Politics and Policy this platform is dedicated to Politics, Women and Security. The Resource Centre aims to create of a comprehensive, continually updated, publicly accessible resource centre on the participations of women in the community work, local-national-regional and global politics and policy structures of South Asia. Prajnya Archives has built a repository of visual records of community work, women in public life, freedom movement, professional, entrepreneur, performing artists, factory-workers, civil servants, social workers, politicians, missionaries, activists, students, and teachers. Distinct feature of Prajnya Archives is User-generated content, “throwing open the doors of traditional knowledge institutions to the interested public. It means democratising the content of institutionalized knowledge. It means getting you, the public, to help build repositories such as museums and archives. Our heritage is more than our architectural landscape. Our heritage is also the everyday stories of women and the numerous ways in which they build and act in human society.”

Prajnya Archives has made an appeal to citizens in South Asia to help build this archival resource so that many, many more her stories can be brought to the fore.

www.sparrow.com SPARROW was visualized the late 1980s by Dr. C. S. Lakshmi and veterans in women’s studies based in Mumbai for setting up a Women’s Archives with intellectual vibrancy, commitment to feminist ethos and communicative methodologies. Sparrow archives has an extremely rich collection of 4888 books in 11 languages, 4448 journal articles in 7 languages, 21025 newspaper clippings in 8 languages, 274 Private Papers, 1983 brochures in 9 languages, 120 calendars, 8000 cartoons by Maya Kamath, 649 music audio-cassettes / C.Ds, 550 Oral History recordings, 14160 photographs, documentaries in 7 languages, 585 popular films in 11 languages, 6771 media slides, 609 documentaries in 7 languages and 585 popular films in 11 languages, 1714 posters and 3578 print visuals. SPARROW’s digital recording of documents, visuals and films of last 25 years is extremely inspiring.

Dr. Avabai and Dr. Bomanji Khursheedji Wadia Archive for Women Research Centre for Women's Studies, SNDT Women’s University, Mumbai established with the help of Avabai Wadia Corpus grant. The archives have RCWS newsletters from 2009 in the digitalized version available on its website.

Centre for Women’s Development Studies (CWDS), the oldest independent women’s studies centre, established in 1980 by authors of The Status of Women in India, prepared for the UN Year of Women in 1975 has digital presence. Since 2010, CWDS occasional papers are available in the digital form.

Jagori, Delhi: The most commendable task of deprivation gender resources is done by Jagori, Delhi. Its training modules, courses, One Billion Rising campaign material, audios and video collection, documents and monthly journal, Hum Sabala are freely available. Jagori aims at enabling “marginalized and oppressed women in rural and urban areas with awareness and action for rights, Jagori undertakes training, documentation, grassroots action research, advocacy and campaigning in partnership with stakeholders including individual women and their partners, community members, civil society representatives, and other state/ institutional actors.” Jagori also sends daily newsletter thro’ jagori_womenresourcecentre-owners@googlegroups.com

In its multi-media section, all articles in Hindi and English are available in digital form.

Equity Asia, Patna: Digital resources of Equity Asia have been used in whole of Hindi Belt. “The Equity Foundation grows out of a critical awareness of the central role of Women in the national and sub national development processes for building a just, equitable, and a prosperous modern society. It was formed to search new pathways for overcoming the obstacles to Women / Child development through a synergy of “Knowledge”, “Voice” and “Action” working actively since March 2002.” Its digital publications and journal e-manjari are freely available and easily downloadable.
**FemPositive** is a feminist platform that aims to build a more informed movement for gender justice through education and campaigns both online and offline. Its motto is “Awake, Arise and Educate. Smash Traditions – Liberate!”—Savitribai Phule. “FemPositive strives to provide a unique positive insight into the feminist ideology, integrate marginalized women’s histories into the mainstream media and highlight urgent gender issues facing our society through collaborative efforts online and offline along with like-minded individuals.”

**Point of View:**

As a feminist group, Point of View provides platform to promote the points of view of women into community, social, cultural and public domains through media, art and culture through five pronged programmes, “Fighting For Headspace: Placing the broad concept of gender in the public domain; Pushing The Boundaries: Putting forward the realities of women in sex work as they see them; Speaking In Tongues: Highlighting marginalized issues of gender, sexuality and rights; Defending Our Bodies: Enabling women to speak out about and prevent domestic violence; Changing The Lens: Building the capacities of grassroots women to express themselves through media platforms.”

Point of view has played pivotal role in organising workshops for community based women’s rights groups to use digital platforms out upscale its outreach and networks.

**Feminist Approach to Technology (FAT)** is a Delhi based group of professional from science, social science, education, film-making backgrounds. FAT empowers Women as users, Women as creators/makers and women as decision makers for technology. "FAT’s goals are to create a countrywide dialogue and consensus on the need to increase women’s participation in technology-making and equal access to technology use. While FAT’s networking and advocacy efforts have increased its solidarity with women’s groups across the country, there is still a dearth of organizations working to promote women’s participation in technology creation. Intensive collaborative efforts are needed to achieve this mission.”

**IT for Change:** Through research, advocacy and network-building efforts on gender and ICTs, IT for Change offers a critical perspective on technology and gender relations. IT for Change developed EGOV4WOMEN Online Toolkit for policy makers in the Asia-Pacific, for e-government for women’s empowerment and gender equality, for policymakers in the Asia Pacific. “The toolkit comprises a set of 5 training modules that introduce the idea of e-government as a strategic public policy instrument for promoting gender equality, and a trainers’ handbook that explains how these modules can be adapted in capacity-building programs for officials from different sectors of government. The modules lay down critical design guidelines for building gender-inclusive e-service delivery, citizen uptake and connectivity architectures, and introduce monitoring and evaluation frameworks that can assess gender-based outcomes of e-government. The content of these modules and key learning messages are based on evidence from multi-country research study on gender and e-government in the Asia-Pacific” that IT for change carried out in partnership with UNESCAP during 2015-16.

**Nirantar National Digital Literacy Consultation**

Another important area is digital literacy for which “the outline of the training modules was developed by IT for Change in early 2016, and finalized in consultation with policymakers, research scholars and representatives from civil society organizations and multilateral institutions with in-depth expertise in the domain and familiarity with the regional context. An Expert Group Meeting was convened by UNESCAP and UNPOG in October 2016 to facilitate this detailed review of the structure, design and content of the training modules. Currently, the first draft of the modules and the trainers’ handbook are under external review. The online toolkit will be launched in late 2017.”

**Combating Violence Against Women**

To empower women to use information technology to combat varied forms of violence, IT for change launched a policy research initiative on strengthening legal-institutional responses to technology-mediated violence against women in India and Bangladesh in January 2017 with support from the Web Foundation. “The starting point of the project is that for women’s full and free participation in online spaces, an equality- and-dignity based policy and legislative framework is an urgent imperative. Legal change is one important part of the various efforts for social change to make digital spaces a catalyst for women’s well being.
Re-imagining the Text: English Studies and Digital Humanities

At the start of the project, a policy roundtable was convened by IT for Change with leading feminist scholars, practitioners and women’s rights lawyers in India to collectively brainstorm on critical issues/challenges for addressing newly emerging forms of online violence against women, and identifying what it would take to hone a creative legal-institutional response to e-VAW that is grounded in a recognition of women’s right to informational privacy, bodily integrity and personal autonomy. The policy round table identified critical areas where our understanding needs to be sharpened – such as evolving a rights-based approach to intermediary liability and content regulation and the need for scoping the opportunities and challenges in using technology for content filtering / blocking / regulation. To take forward these strands and generate a vibrant, interdisciplinary debate on this issue, we are convening a national seminar with the Advanced Centre for Women’s Studies, Tata Institute of Social Sciences, in December 2017. The idea is to bring together academics and students from different disciplines, women’s rights organizations, feminist lawyers, activists working on gender and sexuality, disability, gender and media, and mental health professionals, for 2 days of intense discussions.”

Democratisation of Women’s Movement by Social Media:

Social media has democratized the women’s rights movement, opening up participation to anyone with a Facebook/Twitter account and commitment to combat injustice, exploitation, oppression and dehumanization of women and girls. Multicultural interactions and solidarities across caste/class/race/religion/ethnicity have been strengthened due to the platforms for sharing common concerns. By removing the barriers of geographical boundaries, distance and physical disability, sites like Facebook, Twitter, Tumblr, and Instagram have made activism less drudgery prone, facilitated quick communication and public dialogues and provided a platform for consciousness raising and socio-political-cultural change.

Use of Social Media by Virtual Communites

Blogger, LiveJournal, TypePad, WordPress

Microblogging : Twitter, Yammer, Google Buzz
Location : Foursquare, Gowalla, Facebook Places
Social networking : Facebook, LinkedIn, MySpace
Aggregators : Google Reader, Netvibes, Pagefakes, iGoogle
Conferencing : Adobe Connect, GoToMeeting, Skype
Wikis : PBworks, Wetpaint, Wikia
Social bookmarking : Delicious, Diigo, BibSonomy
Social bibliography : CiteULike, Mendeley
Social news : Digg, Reddit, Newsvine
Social documents : Google Docs, Dropbox, Zoho
Project management : Bamboo, Basecamp, Huddle
Photographs : Flickr, Picasa, SmugMug
Video : Viddler, Vimeo, YouTube
Live streaming : Justin.tv, Livestream, Ustream
Presentation sharing : Scribd, SlideShare, SlideRocket
Virtual worlds : OpenSim, Second Life, World of Warcraft
Change.org, which started out as a social networking site for non-profit organisations, now focuses exclusively on online petitions — some of which have resulted in actual change. A petition to ensure aid for survivors of floods in Kashmir, drought in Orissa and several natural or man-made disasters resulted in a sustained support system.

“These 5Cs represent five different stages of evolution in an online community:

- **Stage 1: Content** - social technologies allow anyone to be a creator.
- **Stage 2: Conversation** - these technologies enable two-way dialogues between citizens, potentially becoming memes that go viral and affect a larger constituency.
- **Stage 3: Collaboration** - social technologies facilitate the aggregation of small individual actions into meaningful collective results.
- **Stage 4: Community** - engagement around a shared idea or cause can be sustained by a certain number — or ‘critical mass’ of contributors.
- **Stage 5: Collective Intelligence** - meaning can be extracted from this engagement or action, and these values can serve to reinforce or improve the community.”

**Bridging the Digital Divide has been crucial contribution of IT for Change**

**Streenet: Akshara creates gender oriented educational material** online certificate course on violence against women manuals and training material videos and documentaries. For more than a decade, Akshara in collaboration with Jagori (Delhi), Sakhi (Thiruvananthapuram) and Maitreyi (Hyderabad) conducted an online women’s studies course. Hundreds of women from different parts of the world benefited from this digital course.

**Sangat- A South Asian Feminist Network**, Asian Institute for Human Rights, Betelvine Learning, and Taiwan Foundation for Democracy have officially launched the digital course, ‘From Patriarchy to Equality: Be the Change’. This life skills course aims to promote gender sensitivity so that the citizens can become better people, in the micro world of relationships within the home and outside and as active and responsible citizens. Kamla Bhasin provides over five hours of instruction through the five modules: Understanding Gender, Patriarchy, Masculinity, Feminism, and Equality. This course is free and self-paced, and the participant can take as much time as you need to complete it and watch the modules as often as necessary. Any one can sign-up for the course here: https://gender-equality-school.teachable.com/p/from-patriarchy-to-equality-be-the-change/. A flyer with details on how to sign-up for the course has been circulated widely on social media.

**Conclusion**

Films and visual art, humour and music, both offline and on social media platforms, have been effectively used by feminist groups as a form of resistance and influencing the young and old alike. Powerful campaigns against Rape in 2013 after gang rape of young physiotherapist in moving bus, One Billion Rising against Violence against Girls and Women for over a decade, recent MeToo# Global Campaign against sexual violence at workplace and HimToo# campaign against sexual harassment of girls and women in higher education institutions in India are powered by digital platforms such as facebook and Twitter. Hashtag activism has generated major controversy and polarized public opinion but it has been effective in generating ripple effect and destabilizing the misogynists and predators as seen recently in the campaign against sexual harassment in educational institutions.

The cyber space is a new area of concern for feminists as it has become a site for gender based violence through Facebook and other social networking sites. There have been a growing number of reported complaints of women students being sexually harassed at educational institutions. And, shockingly, there has been a trend of social media slandering or community shaming of those who have complained. They have been targeted, called names and accused of spoiling the ‘image’ of the educational institution.

There are initiatives on the social media that challenge sexist stereotypes of Indian women in order to expose the ingrained sexism that still pervades much of Indian society. Through a series of powerful images, it mocks the notion of ‘appropriate’ roles for women. Each meme begins with a phrase that seems to adhere to one of
those traditional ideas - before brilliantly skewering it. For example, ‘I must go to the kitchen...it’s the only part of the house where I haven’t done electrical fittings yet,” reads one.¹ There are examples of videos that have gone viral where young women have launched an attack on sexual violence and hypocrisy in the country, tackling issues such as rape, clothing, infanticide, marriage and women walking alone at night.

This age of the proliferation of social media, on the one hand, widens space for expression and dialogue. On the other, its form and culture is one that thrives on binaries of ‘for’ or ‘against’, leaving no space for grey, and creating fixed positions, instant responses and gladiatorial communication. Women’s rights activists’ engagement with this space of social and television media not only seems to have impacted their communication and dialogue in ways that fail to respectfully engage, but also in ways that leaves no room for nuance, dialogue or reflexivity.²

Technology with compassionate hearts creates best and inspiring examples of sharing and caring and evolves innovative style of managing challenges and crisis/disaster management with gender sensitivity. It can serve as an effective tool for mentoring the new entrants in the women’s movement, resource mobilization, ideation, fund raising, acceleration of programme implementation, replication of successful models, finding credible partners, launch and socially audit multi-centric programme and convert knowledge of feminism into insight of feminism.

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¹ Claire Cohen, (March 10, 2016) How ‘Spoilt Modern Indian women’ are busting sexist stereotypes on Facebook: http://www.telegraph.co.uk/women/life/how-spoilt-modern-indian-women-are-busting-sexist-stereotypes-on/

Re-imagining the Text: English Studies and Digital Humanities

The Impact of Digital Technology on Face-to-Face Communication

* Jayashree Palit

ABSTRACT

The paper uses prominent media researcher Sherry Turkle’s observation on digital culture and communication as a framework to study the impact of technology on face-to-face communication. The paper explains how the digital age has affected the way individuals communicate. It examines how conversation has been sacrificed for connection. The specific purpose was to analyze the impact of technology on students of B.com. A survey was conducted to determine the use of technology especially cell phones and its effects on face-to-face communication. Ten students were interviewed to augment the survey data. Findings suggest that technology has had a complex effect on both the quality and quantity of student’s face-to-face communication.

Key words: Digital culture, face to face conversation, impact on students.

The Internet, cell and smart phones, iPod and similar communications and information technologies have reorganized the lives of students. The focus on college-aged students can be justified as particularly important because they have been so thoroughly socialized in the context of the spread of these technologies.

The question of how Digital Technology (DT) is affecting youth is hotly debated. There are two main contrasting hypotheses: The first claims that DT fosters more isolation and disconnection. The second claims that their new technologies create a hyper-connectivity that widens social interactions. This paper focuses on B.Com. students of MNWC and attempts to analyze how they use DT especially mobile phone to stay connected and further explores whether DT has a positive effect on youth or whether the simplicity and ease of DT undermines face-to-face or ‘real’ connections.

Sherry Turkle in her book ‘Reclaiming Conversation: The Power of Talk in a Digital Age’ points out that most people turn to their phones instead of people. They would rather send an electronic message or mail than commit to a face-to-face meeting or a telephone call. There is, she notes, a flight from conversation. One reason is that ‘Real people, with their unpredictable ways, can seem difficult to contend with after one has spent a stretch in simulation.’ (Turkle 7) The point she makes is that a generation that is accustomed to a constant feed of connection, information and entertainment is ‘bored’ by the imperfection and loss of control involved in face-to-face communication.

What Turkle mourns is the loss of empathy and real connection. DT offers the illusion of companionship without the demands of intimacy. For the failing connections of our digital world Turkle advocates the ‘talking cure’ (Turkle 5). She makes a strong case for conversation which allows for vulnerability, being fully present and open to where things might go. Without conversation, people are less empathic, less connected, less creative and fulfilled (Turkle 13). Her argument is not anti-technology. It is pro conversation. It is time Turkle feels to put technology in its place and reclaim conversation (Turkle 25).

But not all researchers agree with Turkle. Some believe, that face-to-face communication increases with the people we are communicating with digitally. (Adler 2013). Brignall (2005) supports this view by citing evidence that DT has created wider networks and increased methods of connectivity. Sarah M. Long argues that face-to-face relationships are no longer independent of our digital relationship, the two have become interconnected. DT may be limited in terms of intimacy and meaningfulness but it does create wider networks and allows for meaningful relationships to grow.

The issues are so complex that there are no simple answers. This paper addresses the issues of DT especially mobile phone (smart phone) on the face-to-face communication of B.Com. students of MNWC and whether the impact is positive or negative, or perhaps a combination of both.

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MANIBEN NANAVATI WOMEN’S COLLEGE & GIEWEC
Emily Drago’s research conducted in Elon University has been replicated, partially, and based on her RQS, the following questions were formulated. The objective was to probe into the following areas. Is the students’ ability to communicate face-to-face affected by DT? Does the presence of DT affect the nature of the interaction? Has DT impacted both quantity and quality of face-to-face communication?

Methods:

The paper uses the survey method but because the issues being explored are extremely complicated, it is also important to explore other methods and therefore 10 face-to-face interviews were conducted to get richer data. The ten students were from TYB.Com. and were selected because of their interest in the subject. The interviews lasted about 20 minutes. The objective was to get information about how much time they have spent using DT, how they feel about its role in their social relationship and how they use it to connect with friends, family and acquaintances.

The survey method adopted was to administer a questionnaire to 50 students to measure the level of engagement students have with their cell phones and each other in face-to-face situations. Students were asked 10 questions regarding their technology use, habits, perceptions of face-to-face communication in the presence of technology and engagement both face-to-face and screen-to-screen.

Findings

The responses to the interview questions revealed that the relationships we have with people, especially our level of comfort with them, has a great influence over the way we choose to communicate with them. All 10 respondents said that phone conversations were reserved largely for their family members and good friends. Text messaging was a popular form of communication to connect with people, even friends and family members. Students mentioned the lack of time for face-to-face interactions. The pressure of studies and commuting made this difficult. They however felt that it was the best method for experiencing intimacy. It was clear from their responses that convenience is a major factor in the decisions they make about what method of connection to use in their everyday lives. The respondents use multiple methods of communication including Facebook, e-mail, depending on the situation, relationship and purpose of the interaction and how quickly they need/want a response.

Interestingly, the students were clear about the importance of DT to stay connected. They could not even imagine a world without these technologies. They argued for balance and selectivity.

Students believed that the effects are both positive and negative. Their range of connections has become wider even though it may be termed superficial. Some of the students felt that DT helped them to overcome shyness. The level of connection desired often depended on their personality. The impact of DT is not a black and white, good versus bad issue as is evident from the responses. The technology itself is not as important as how humans use these technologies.

In the survey method analysis, it was found that 49 students owned a smart phone or tablet. Only one student did not. When asked how frequently students use their cell phones 90% of the respondents said they use their phones more than 4 hours a day. With 10% admitting to usage of up to 6 hours a day. The percentage of students always carrying their phone with them was 56% while 32% sometimes carried their phone with them. 48% used their phone while hanging out with friends and spending time with family. 48% were bothered when their friends and family used technology while spending time with them. 48% used technology to communicate. 48% agreed that the presence of technology did affect the quality of their face to face communication.

The responses of the students showed a very balanced approach. The advantages and disadvantages of DT and face-to-face communication were quite evident to them. Some of the comments offer interesting insights: (Actual words of the students have been used)
Re-imagining the Text: English Studies and Digital Humanities

Advantages:

- Technology should be used, but for few minutes.
- In that phone we get the information of world, news, etc.
- quick response
- time saving
- if any person is anywhere in the world can contact their family or with friends by face to face or either in call.
- one can find all places by net (location)
- technology can be useful in many ways it reduces our work
- it saves our time, it’s the source for learning many new things
- message once sent can be easily received
- free of cost
- immediate communication with people anywhere
- we can search any information
- we can access information anytime and anywhere
- good to talk with relative who stay far from us

Disadvantages:

- time waste
- health issues
- it occurs the road accident while using smart phone on road
- It is the disadvantage to use phone or tablet there are some bad things that’s why we should use only few times because of radiation.
- waste of money in recharge’s
- there is no way to share the feelings
- now a day technology has been faster but due to this technology many of the student do not study
- even students or any person misuse of it
- people become lazy
- children also from birth know what is technology, they can do misuse also
- while exams they used for time pass and didn’t concentrate on their studies
- sometimes it is difficult to express your views
- when battery go down than it leads to a lot of problem
- we cannot understand emotion of the person
- results in lack of interest in studying
- it affects the students’ performance, when it comes to internet personality
- there is a lot of short forms uses in the message which create spelling errors

Conclusion:

The findings of this study show that the students have a balanced approach to DT. It is true that the more reliant on communicating using technologies we are, the more we neglect of face-to-face communication. They were bothered by the presence of technology during face-to-face interaction. How students will be affected long-term is yet not clear. How it will impact their lives both personally and professionally is difficult to predict. A good feature is that the students seemed to be balancing both the modes of communication. The students are aware of positive and negative points of each mode and this is an encouraging finding of this study.

Obviously, this study and its findings is limited to the TYBCom students surveyed and interviewed. It is difficult to generalize the findings. It seems that results vary because the students live and operate in different contexts.

This paper is indebted to Emily Drago’s research conducted at Elon University.
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Appendix 1

Interview Questions:

1. What are the various ways that you stay connected to different groups of people in your life? Do these ways differ from different groups of people? e.g. family members and friends, other groups of people.

2. How do you decide which method of staying in touch you will use with people you stay connected to regularly?

3. Do you prefer one method of staying connected over others? If so, why? Is there a method of staying in touch you don’t like? Why?

4. How would you compare the quality you have of relationships that you carry out mainly in person or by phone or texting?

5. How do you think your life would change if you no longer had access to the technologies that you currently use to stay connected?

Appendix 2

Survey Questions and Responses

1) Do you own a smartphone or tablet?
   a. Yes □
   b. No □

2) How frequently do you use your cell phone or tablet per day (www.elon.edu)
   a. 0 – 2 hours □
   b. 2 – 4 hours □
   c. 4 – 6 hours □
   d. 6 – 8 hours □
   e. more than 8 hours □

3) How frequently do you bring your phone or tablet with you when leaving the house?
   a. Always □
   b. Sometimes □
   c. Rarely □
   d. Never □
4) How often do you use your smartphone or tablet while hanging out with friends or while spending time with family?
   a. Always □
   b. Sometimes □
   c. Rarely □
   d. Never □

5) It bothers me when my friends or family use technology while spending time with me
   a. Strongly agree □
   b. Agree □
   c. Neither agree nor disagree □
   d. Disagree □
   e. Strongly disagree □

6) I communicate more frequently with friends and family via technology than I do in person
   a. Strongly agree □
   b. Agree □
   c. Neither agree nor disagree □
   d. Disagree □
   e. Strongly disagree □

7) I think that the presence of technology while spending time with others affects face-to-face interpersonal communication negatively
   a. Strongly agree □
   b. Agree □
   c. Neither agree nor disagree (www.inquiriesjournal.com) □
   d. Disagree □
   e. Strongly disagree □

8) I notice a degradation in the quality of my conversations with others when technology is present or being used (www.inquiriesjournal.com)
   a. Strongly agree □
   b. Agree □
   c. Neither agree nor disagree (www.inquiriesjournal.com) □
   d. Disagree □
   e. Strongly disagree □

9) Do you have any comments regarding technology use and face-to-face communication? Mention 2 advantages and 2 disadvantages of each.

10) What year are you at (www.inquiriesjournal.com) MNWC?
    a. first □
    b. second □
    c. third □
ABSTRACT

This paper seeks to find out patterns of responses from the webbers on various blogs who responded to what was one of the biggest headlines that hit the print as well as electronic and internet media on and after September 3, 2017 - "Nirmala Sitharaman? appointed as the Defence Minister of India." Tweets/retweets expressing eulogies and condemnations/jokes/sarcastic remarks/arguments-counter arguments/chats and conversations flooded the social media sites with the webbers—celebrities or common folks—commenting upon the appointment. In this era of post truth where "objective facts are less influential in shaping public opinion than appeals to emotion and personal belief" (https://en.oxforddictionaries.com/definition/post-truth,np), the news coverage received mixed responses. Among them, a few responses were: “the first full-time woman Defence Minister;” “the second woman since Indira Gandhi to hold this major post;” “She is not first defence minister of India. It was Indira Gandhi. So don’t speak lie to public” “sir (Manohar Parikar – the Defence Minister who took over as the Chief Minister of Goa), you would have been even better;” and others. While a large majority of webbers congratulated and praised the Prime Minister’s initiative, there has been a noticeable amount of comments that have evoked communal, gendered, sexist political, social/anti-social and fundamentalist responses to the Prime Minister’s move. In this paper, an attempt is made to review the extrapolations from the point of view of ‘democratization of ideas’ and ‘freedom of expression(s)’ - laudatory vs. abusive; stoic vs. impulsive; apolitical vs. political responses- that thronged the social media in response to the headlines.

Keywords: expression, post-truth, webbers, social media sites, patterns of responses

On September 3, 2017, those who had missed the television headlines the previous night, woke up to find captivating headlines that flashed the news of Prime Minister Narendra Modi’s ‘cabinet rejig.’ The Times of India reported: “PM springs surprise, names first woman full-time defence minister.”(3 September 2017, 1). Its e-version hosted 205 comments from the readers with mixed responses that included the ones celebrating the cause of empowerment of women while calling it a “smart” move of Modi to the ones that personally attacked him calling it the ruling party’s political move to gain popularity.

It was a celebration time for women as they warmly welcomed the news with a great applause and cheer. Feminists - radical, cultural, political and social- considered it to be a path breaking event in the history of the women empowerment in India. The social media was filled with overlapping phrases such as “breaking the glass ceiling,” “astereotypical role,” “fill in the shoes (of man),” “first full-time Indian woman Defence Minister” and others. Bosco Dsouza, one of the zealots commented on Manohar Pannikar’s blog that it looks as if only women can defend the country and it is a matter of pity that most of them are vulnerable to attacks from their own countrymen (https://twitter.com/manoharparrkar/status/904260280129003520). The politics of Indian feminism witnessed a bizarre wave – the sudden resurge of ‘male feminism’ in two spheres- feminism and politics. Surprisingly, a majority of male tweeters welcomed Sitharaman’s appointment with great cheers and applauses. The list of these tweeters included Omar Abdullah, Manohar Panikar, K.P. Singh and many others. Lalita Najhavan who highlighted the achievements of Indira Gandhi as Defence Minister in past tweeted in her article ‘Nirmala Sitharaman: Should Feminists be Happy?’:

To the people who are bringing up her gender as an issue I would like to state the obvious, patriarchy is a deep rooted social evil in India. It is a complicated issue and to have a role model, a woman in the role of Defence Minister which is highly stigmatized as being a male dominated occupation, is called breaking the glass ceiling. In this lifetime we are witness to glass ceiling in politics, and this glass ceiling has been broken directly by the Prime Minister Office. Our BJP government is traditionally believed to be an extremely
patriarchal mindset, and politics a field where people are appointed based on the pull that they have. Nirmala Sitharaman has been able to bypass both categories, this is a milestone in the success of women of our nation. (The Times of India Blog. September 6, 2017)

Najhavan’s comments are indeed glorifying statements on Modi’s “male feminism” but they aren’t doing so at the cost of undermining Sitharaman’s capability and acumen of being a great performer.

Among all the comments, the ones that were truly eye-catching were from the webbers who were against “male feminism” (Berlatsky, 2014, np.). They associated the term with mockery and derision on the part of the first gender. One of them commented that Prime Minister Narendra Modi has been working on women appeasement at the expense of national safety and what he has been doing was symptomatic of being a mad. “He is the latest addition to the new gang of male feminists,”(www.dnaindia.com/blog) was one of the most abusive comments on Modi’s decision. Arati Jerath, a female journalist posted: “Nirmala Sitharaman as defence minister is feeble attempt at feminism; don’t be fooled by govt spin.” (Sep, 06 2017 06:49:42 IST(www. firstpost.com/india). These webbers (irrespective of their gender) blogged against Modi’s “feminist stand “ and labelled it as “hypocrisy at height.” Raghu Krishnan, a senior journalist based at Bangalore blogged, “Nirmala Seetharaman as defence minister is neither best choice nor women’s empowerment (September 4, 2017, 12:10 am IST Raghu Krishnan in And words is all I have | India, politics | ET ). He calls it a classic case of self –deception” and compares her with her counterparts Tammy Duckworth and Hillary Clinton of USA who had worked for the US Defence sector before joining the Armed Services Committees at the Senate or House of Representatives. The idea behind such comparison was to point out that more than empowerment of women of this kind, there are many more burning issues related to the problem of woman emancipation at grass root levels such as education, health, nutrition and others.

With more than 16 lady defence ministers in world today( many of them are from Europe), Sitharaman’s appointment has certainly stirred the patriarchal sensibility. Her critics have raised doubts over what Judith Butler terms as ‘gender performativity’ in her book Gender Trouble: Feminism And Subversion Of Identity. Manohar Pannikar’s blog ( the Defence portfolio was taken over from him by Arun Jaitley before Sitharaman took over) was filled with tweets by his fans who congratulated Sitharaman for her capabilities and efficiency and not for just being a woman. Quite a large number of tweeters responded to Panikar’s greetings to Sitharaman by saying that it would have been better had he continued to be the Defence Minister. “You were better, Sir,” was one of the response. While other bloggers on Panikar’s blog commented in favour of Panikar, a strange but thoughtful response that caught the viewer’s attention was, “ Masterstroke no defence middleman would have ever thought of engaging with woman defence minister. Overall dynamics changed. All the best.” More than the gender or political aspect, the blogger sarcastically remarked against corruption and greed that have been the biggest stumbling blocks in the progress of economy and productivity of the nation.

The Huffington Post, India, -the well known news and opinion website and blog-came up with a subtitle- "breaking the glass ceiling" but attributed the title “the second woman Defence Minister after Indira Gandhi” (03/09/2017 2:53 PM IST | Updated 03/09/2017 4:20 PM IST ). The Post covered more of the bio-details of Sitharaman rather than highlighting her achievements or failures. In response to the article, one of the bloggers came up with a very interesting political remark:

In the last two years JNU was defamed by our Government and its chamchas. Our new Defence Minister, virtually number three in cabinet in protocol (above Finance and Foreign Minister), is an alumni of JNU. How all the Sanskari Ministers and their followers will now treat JNU? Will they still call JNU as an Adda of Anti-India terror groups? Wish the best to our Defence Minister( http://www.huffingtonpost.in/2017/09/03/in-nirmala-sitharaman-india-gets-its-second-woman-defence-minis_a_23195198).

The question raised by the blogger is subtle as well as precint in terms of pointing out at the contradictions that anti-Modi campaigners have raised when it comes to comparing his regime with that of Manmohan Singh, the UPA led government.
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In a similar way, Kumar Shakti Shekhar, a journalist from *India Today* blogged, "Why Nirmala Sitharaman as defence minister doesn't really shatter glass ceiling?" ([http://indiatoday.intoday.in/story/nirmala-sitharaman-defence-minister-modi-cabinet/1/1040457.html](http://indiatoday.intoday.in/story/nirmala-sitharaman-defence-minister-modi-cabinet/1/1040457.html)). His comments were:

These may help create the notion of gender equality but in practice these have not conferred real powers in the hands of women in politics. Men maintain stranglehold over politics. Women, on the other hand, still remain dependent on their male counterpart.

[The] Narendra Modi government may break more glass ceilings by making women as the Union finance minister and home minister - who are members of the high-profile cabinet committee on security (CCS). However, these again would remain mere facade.

The blog discusses more about the implications of the Women Reservation Bill in Parliament and the kind of responses it has received since its introduction in 1996 during the Deve Gowda government. Although passed in Rajya Sabha, it has been waiting for an approval in Lok Sabha for last 7 years. The article points out at the hypocrisy of the Modi government in delaying the process. It concludes as:

However, it seems there is a lack of will on the part of the Narendra Modi government to accord more importance to women in politics. Till that happens, making a woman as a defence minister or Lok Sabha speaker remain ornamental moves.

Shekhar received 11 comments out of which one vehemently opposed his stand. It says:

The author is happier to peddle the most absurd of all ideas - reservations. Reservations for women, for SC/ST, for OBC, for PH, for Poor and soon enough for those suffering from common cold, those whose nails grow too fast - why must such people drive this great Nation to the brink of ruin with their selfish ideas that benefit nation.

Mayank Pandey, the writer of the above posts makes an appeal:

[To] strongly oppose such sub-par, lackluster, biased and unreasonable posts. The author does not even wish to discuss why there is a ‘presumed’ glass ceiling when it comes to appointing women to top posts.

He further probes into the matter asking if there are any and further states that the problem lies more in our ‘Quicksand’ foundations from where sufficient women leaders are not created that they be considered for appointment to the top level.

Referring again to Najhavan’s comments in her article on the evils of patriarchal society, a large number of male commenters seemed to have no clear cut political or ideological stand over the proceedings of the event. Sarcasm, jibes and loose remarks were found to be present on many blogs. “In India, the defence minister is a woman, and the Home minister is a man: Twitterati go berserk over Nirmala Sitharaman’s appointment,” these were the words on DNA blog where a blogger with a pseudo-identity bearing the name of Gabbarsingh, the famous archetypal Bollywood villain ([www.dnaindia.com September 3, 2017](http://www.dnaindia.com)) tweeted. Another tweeter commented, “ BJP has destroyed Finance, Economy & Education sector….now they want to play with Defence also….. Tough time for next [government] (Manoj Panikkar’s blog, September 3, 2017). Although the comments display the undertones of sexist attitudes and mentality, the jibes are shot more towards the anti-BJP campaign. Obviously the comments are pro-Congress and the indication more strongly towards the ruling party ousted by the opposition in the next parliament elections. One such loose comment that matches the content of Gabbarsingh says, “[this] is what happens when a country is run by chai wala, the job is given by favouritism and not by merit. The job is given based on caste and not on [ability]” ([The Times of India](http://timesofindia.indiatimes.com) September 4, 2017, 1). It is a direct attack on the Prime Minister and seems to express frustration that could have resulted out of personal disappointment. There is no reference or elaboration on the term ‘caste’ used by the webber who has raised a doubt about the “ability” of the appointed minister that could have probably stemmed from the fact that she has no previous experience in the field of defence and security of the nation.
Based on these discussions about how a news headlines is responded to by the digital netizens, the findings suggest that the digital world has opened up a plethora of expressions leading to the unfolding of multiple truths emerging out of personal beliefs and experiences. Undoubtedly it has given space to thousands of webbers to move freely into or among a large number of virtual communities where they would socialize with the ones with whom their Social DNA matched. The three kinds of connections that resulted out of these social interactions could be classified as the ones that were similar, complementary or opposite to what the general truth prevailed in the present context - the one of woman empowerment. Unlike biological DNA, Social DNA is not fixed and it can change as a result of triggers from life’s events.

“In this era of post-truth politics, it’s easy to cherry-pick data and come to whatever conclusion you desire,” says the Oxford Dictionary (https://en.oxforddictionaries.com/definition/us/post-truth. Brian Leggett blogs,”There is an Orwellian euphemism, “diversity of perspectives”, which really implies that less than truthful information is as valid as truthful information” (The Post-Truth Age: a New Myth’ on blog.iese.edu/leggett/2017/02/21/the-post-truth-age-a-new-myth/) The question is whose truth is legitimate and if it is what is the percentage of its legitimacy. If there is any one acceptable, legitimate truth that emerges from these whirlpool of webbed messages on Sitharaman’s appointment, it is nothing but her performance that will stand and be rated by the test of times to come.

Social media sites have really promoted freedom of expression and democratization of ideas. In India, the cyber watch on these expressions needs to be more augmented and the laws need to be more forceful in dealing with the so called much hyped “freedom of expression.” Then only the dangers of mass or collective repercussions could be averted else it would certainly result into the states of cyber-dangers and cyber havocs that could culminate into national as well as global insecurities.

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**ABSTRACT**

Digital learning is an approach that fulfills various emotional and professional needs through a mode that is stress free, convenient and financially viable. The present paper looks at the meaning of digital learning, its techniques and strategies and the current technologies that allow a speedier and more interesting method to disseminate knowledge. In spite of all the courses offered through this method, it has been found that offering the masters course in psychology through the digital mode or distance learning is often met with a lot of resistance and rejections. The specific concern in the field of psychology is producing trained personnel who can practise and research in the field. Conventionally training in psychology is skill based requiring personal and individual supervision. The paper questions these restrictions in the study of psychology and offers alternatives in the form of latest technologies that can be utilised in offering psychology in the Distance Learning mode. It also clarifies how the process of internships can be carried out in spite of the limited interaction with academic supervisors. The paper concludes by looking at two studies carried out by the American Psychological Association that can have an impact on how Distance Learning courses in psychology can be conducted successfully. The recommendations of the Madhava Menon report on Distance Learning are also taken into account to further reinforce the point that psychology can be offered as a Distance Learning subject with the help of digital media.

**KEYWORDS:** ONLINE LEARNING, MOOC, PSYCHOLOGY, COURSE MANAGEMENT SYSTEMS, WEBINARS, MULTI-USER CHAT.

**INTRODUCTION**

Open and Distance Learning (ODL) is an approach to learning that offers learners flexibility and choice over what, when, at what pace, where, and how they will learn, guided by some structure and support from an institution. ODL in India can be meant to be:

- Asynchronous (time separation)
- At par or better quality than conventional learning
- Automatically equally accessible

The Madhava Menon report released in 2010 conceives that Distance Learning in India has evolved from the stage of "print material oriented correspondence" to the stage of "self-instructional packages with an integrated multi-media approach, and incorporation of interactive communication technologies, leading towards building of virtual learning". It highlights that ODL has approximately three million students indicating the need for more such courses. ODL’s have found greater accessibility in the past few years due to the understanding of the need for constant upgradation, greater accessibility to knowledge and the evolution of the individual from a degree/certificate centred person to a knowledge centred person. The availability of a diverse range of courses allows individuals to not just find greater opportunities for education, but the overall impact is felt with an emergence of a more educated and versatile populace. There is also a perplexity due to the bewildering array of institutions and courses with different time durations, leading to questions about the benefit and value of these courses. Some courses by their very nature are inherently challenging to offer through a distance mode.

The present paper aims to identify the challenges and recommend alternatives which can allow the possibility of learning psychology through the Distance Learning mode with the help of digital means. In order to understand the challenges and the solutions, a brief summarisation of the technologies that can aid in the functioning of a Distance Learning course in psychology should be studied.
Different methods of online learning

Teaching, learning and research materials can be in the form of full courses, course modules, educational videos or animation, textbooks, or interactive content like games. Information is either available freely or you can pay to freely use the material to revise, reuse, remix and redistribute the material through various websites. Live e-courses with global experts, lectures from prominent universities like Princeton & Stanford are made available freely. Open software like Open Sesame, free statistical software packages like R and the number of free online tutors and discussion groups allow plenty of opportunity to simplify, clarify and gratify the learners need to learn. Moreover the flexibility and stress free atmosphere inherent in the Digital Learning mode is a great aid in successfully utilising what technology has to offer.

Challenges With Digital Learning In Psychology

In the report *Principles Of Good Practice In Distance Education And Their Application To Professional Education And Training In Psychology* (American Psychological Association [APA], 2002), certain issues have been addressed that have to be considered in order to establish acceptable standards and expectations for programs that employ distance education. These areas include foundation or eligibility issues, curriculum and pedagogy, socialization and mentoring, and development of research and clinical skills, issues of diversity and individual and institutional ethics and conduct, and finally issues related to accreditation, state, national, and international regulation, and consumer concerns are discussed.

Looking at each of these considerations in details in the Indian context, some assumptions can be made. Accreditation and curriculum issues can be taken care of by the institutions that run these courses. In psychology the priority is the training of candidates. The theoretical components can be taught through the online format. Something that has become particularly common in the past five years is the use of Webinars, Web based seminars that provide the participant with all the facilities of an actual seminar from the comfort of her home. In these times of reduced funding, political restrictions and travel for people who belong to certain demographics, such digital means are a godsend. Every professional is a student who would like to constantly upgrade her skills. But practical considerations prevent one from physically visiting training centres leading to a lack of growth in the latest methods. Psychologists needs to to know about updates in various therapies and treatments from across the world. It is not always feasible to visit these centres personally. Online study material could include videos, audios, url’s and also access to University specific journals or online libraries. A partially complicated component is the conduction of experiments which can also be taken care of through contact lectures and are currently being done by some universities in India. But with the availability of virtual labs, it is also possible for students to conduct experiments online, to learn the process and to carry out these experiments with people around.

Course management systems are the heart of online learning. They are software applications that operate the course, from class materials to discussion boards, syllabi to course announcements. Students use the Course Management System to submit assignments, respond to other students’ work, and communicate with instructors. Example CMS platforms include Canvas, Blackboard, and Moodle. The core concern for psychology is the skill based training that is an essential component of all psychology courses at the Masters level. Here it is found that technology provides the greatest support. Providing videos and audios of role plays, mock sessions and specific workshops as part of the contact sessions during the academic year can take care of a lot of issues related to training. The use of video conferencing through Skype, Yahoo, Facebook and most recently Whatsapp and Google duo, Google Hangouts can enhance the learning for the student. Open learning technology like MOOC can cover training in skills and in theory. Coursera is known to provide access to learning online in various topics and the technology is not just about audio video but also about sending regular feedback. A lot of topics that are covered as part of the syllabus are all currently offered online through very respectable organisations which have established their reputation in that particular therapeutic style. In fact many students from India and abroad pursue these courses online, receive text, audio & video and mentorship support from these courses. Such courses provide the certification and diplomas required to practise them.

One major component of training in psychology is the personal therapy each individual is expected to go
through. This however is a matter of practise in foreign universities and is still not part of the Indian curriculum for psychology. However it can be made mandatory if the universities decide to offer it as compulsory in their regular courses. Even in this situation, individual therapy or insight based training can be carried out through the various audio video facilities available through the Internet. Students are expected to undergo therapy for themselves through registered counsellors and this is carried out according to the geographical convenience of the students. This is currently a practise in many counselling courses conducted in India and abroad. It can also be outsourced to certain agencies or centres that will collaborate with the Universities to ensure that the student has completed the requisite minimum time of personal therapy.

The bulk of the student training occurs during the internship of the would-be psychologists. Most students are placed by their institutes in centres where a supervisor trains the students and evaluates her on the basis of certain pre-set criteria. Frequently it has been found that even if students are able to gain access to centres on their own, institutes provide additional support and students are free to carry out their internship in a centre of their choice. Universities can have tie-ups with registered centres and practitioners and hospitals. Standardised evaluation criteria can be used to evaluate the student's performance at the internship centres. Study centres could act as the go between for all feedback and administrative work related to the students internship. When so many possibilities exist, it is indeed worth considering why Psychology is not offered as a distance education option by a majority of the Universities at the Masters level.

The success of such a program hinges on the viability of establishing collaborations with registered centres. Such centres are difficult to come by primarily due to a lack of licensing in the country. An individual who has received the M.B.B.S. degree is called a doctor and her skills have been vetted and evaluated against a set of established norms and only if the candidate clears all levels of theory and internships, does she get the authority and the license to practice. Such a comprehensive review system is found to be lacking in the field of mental health. Psychologists are frequently Masters students who have found employment as counsellors in schools, NGO’s and various institutes. Due to the lack of a central body for regulating and licensing in the field, students of all kinds of Diploma and Certificate Courses are setting up counseling centres and practising without clearly established reviews. This is not only unethical but dangerous to say the least.

One may also question the possibility of Quality Assurance which is a major requirement of any course be it distant or regular. The pedagogical practices to ensure quality can and is overseen by qualified and experienced academicians for all Distance Learning courses. Adding digital components ensures further superiority in training and regular upgrading of skills. Assurance of quality in the content and manner of the curriculum can follow the set standards of established regular courses. Accreditation is provided on the basis of such standards. But in the matter of internships, the technique to ensure quality is a little more complicated. Having different supervisors in different part of the country does not establish uniform training and supervision. This danger exists even in the current regular courses of Psychology. However, the regular case discussions with academic supervisors provide an umbrella of structure and clarity to the students of regular courses. This uniformity is made easier when all faculty and students have a common platform to communicate and to send and receive feedback. Only an online platform can provide both convenience and quality.

Supervision does not become so challenging if the numbers are kept limited and the procedures are standardised and regulated. It then boils down to establishing a method of rigorous checks and balances by the clinical supervisor. Even the acceptance of a clinical supervisor by the University should be based on stringent quality approved procedures. The contact lectures that are part of every Distance Learning course should be finely structured and nuanced to identify possible weaknesses in the student and the performance in such lectures should be given due weightage in the assessment of the students overall performance. Reliability on merely theoretical exams would seem inadequate. A longer internship period or an overall course duration for Digital Learning candidates would go a long way in ironing out the wrinkles that are part of Distance Learning in Psychology.

The American Psychological Association (APA) designed a document — Learner-Centered Psychological Principles — to provide a guideline of the factors affecting learning in the 1990s (APA Work Group of the Board of Educational Affairs, 1997). The principles are intended to deal holistically with learners in the context of real-world learning situations. Thus, they are best understood as an organized set of principles; no principle should be viewed in isolation.

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It includes 14 principles which are grouped into four domains: cognitive and meta-cognitive factors, motivational and affective factors, developmental and social factors, and individual differences factors. Principle 11 relates closely with student interaction issues under the developmental and social factors. It states that learning is influenced by social interactions, interpersonal relations, and communication with others. As one of the principles have been repeatedly verified over the years (McCombs and Vakili, 2005), it confirms the idea that learning is enhanced by having positive relationships with other learners and permitting them to learn from each other in a trusting environment (McCombs, 2004). The immediate goal in offering these principles is to provide a framework that can contribute to educational reform and school redesign efforts. The conclusions derived from this report can be applied to the context of Digital Learning.

The requirement of a social setting to ensure better learning has an echo of verity. The APA study is not a deterrent to Distance Learning. Rather through virtual classrooms, webinars and e-groups, the social benefits can still be accrued in a Distance Learning set up. Such options fulfill the psychological gains of a regular classroom. Beyond this by establishing and maintaining public private partnerships, training, evaluation and finally placement becomes a more viable solution in Psychology just like in any other field.

CONCLUSION

It appears that one of the major stumbling blocks to the establishment of Digital Learning in Psychology, is more an administrative one rather than an academic one. In such a scenario, it is required by policy makers to take into account the needs of the community, nation and the world and its capacity to fulfil those needs. The Madhava Menon Report (2010) recommends that given the huge cost of setting up physical infrastructure for conventional Higher Education, more effective utilization of resources (physical resources to be made available to ODL community in multiple “shifts”). It ends with the comment that the system as a whole is in “urgent” need of management and regulatory reform and psychology no doubt will benefit from such reforms. Training in the field of psychology does not end with a degree, but is a life-long learning process that occurs largely outside the classroom that offers a conventional degree.

Mental Health is no longer an esoteric subject submitting to vague notions and ideas. It is a highly empirical field with research based on observable, measurable and verifiable parameters. As such, its inclusion into the world of science is a matter of regularity and not merely a whimsical verdict. There are various sciences that are offered as Digital Learning programs without even a whiff of controversy. The same standards, structures and rules that apply to physical sciences can be applied to Psychology with only a difference in the execution due to the difference in the nature of the subject. This can only happen if the powers that be decide to have an open minded approach to the issue of Digital Learning in psychology, taking into the account the current status of mental health among the populace and the obvious prediction of the trajectory it will take in the not so distant future.

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Decadent Human Values and Humanistic Approach to Literature in the Context of Digital Humanism

* Biswanath Kundu

ABSTRACT

Civilization reaches its desired height of pride only when people living around feel most comfortable in tackling all odds of life with material knowledge and mental excellence. Paying heed to others' needs is a must to see civilization smiling. Cosmopolitan view helps one feel living in a global village and connected with fellow beings in a bond of close relation. But the moment one is out to accumulate wealth unnecessarily and that too being led by greed, humanity is put under stress and civilization backtracks. in the age of speed and internet though we have lorded over many a mundane thing, we seem to be totally helpless at the fury of nature. The moment the humanity is paid its due value, the moment we are paid back a civilization, vibrant and glorious. perhaps human values could be best inculcated and communicated through literature. The poetry of dr. K. V. Dominic is an instance in modern indo-english literature.

Keywords: GLOBAL VILLAGE, COSMOPOLITAN VIEW, FURY OF NATURE, DECADENT HUMAN VALUES, DIGITAL HUMANISM

Introduction

Journey of human civilization consists of a series of evolution. With considerable progress in science and technology modern man now rightly claims to be the resident of a global village. He is now in close contact with every happening in any part of the world through net surfing. The more he has got, the more he has become demanding. He has forgotten to be content with the divine bliss. Rather he hesitates not to invade on others' share. Onward march of the civilization thus gets a jolt. It looks just like we are at present in the middle of a race between human skill as to means and human folly as to ends. Man is now at the apex of material advancement. But without the progress of the constituent members of a nation, the entire nation as a whole cannot be a progressive one. And the wellbeing of people around is feasible if only we refrain from pursuing the practice of aggrandizement and instead extend our human face towards them. To add a meaning to the campaign for peace on earth and the drive for making the civilization enjoyable and smiling, what we need is the humanitarian look to others' need and shedding our personal ego or unbecoming greed. It is only through humanism in action, civilization reaches its glorious state and we are enlightened.

Needs of humanity for a smiling civilization

Basic needs of civilized existence are to be ensured for making the humanity smiling. With an era of enlightenment, courtesy to scintillating progress in science and technology, there cannot remain any place of savage routine to be followed in this century of the twenty first. Since man's shipment from jungles to towns following a series of evolution and spanning over a few million years he is now a proud member of this global village. But this pride has been earned for years together as revealed from the following: Human evolution is the lengthy process of change by which people originated from apelike ancestors. Scientific evidence shows that the physical and behavioral traits shared by all people originated from apelike ancestors and evolved over a period of approximately six million years.

One of the earliest defining human traits, bipedalism—the ability to walk on two legs—evolved over 4 million years ago. Other important human characteristics such as a large and complex brain, the ability to make and use tools, and the capacity for language developed more recently. Many advanced traits, including complex symbolic expression, art, and elaborate cultural diversity emerged mainly during the past 100,000 years (“Human Origins”).

Now let us have a look on how internet has changed our lifestyle at present. Before our introduction with the world of net we had to spend days together in finding out our cherished books from the rich collection of the libraries of national and international repute. But now at the click of a mouse of the computer we can enter
into the best minds of the world on any subject instantly and that too sitting in our drawing room. The knowledge of the universe (material knowledge) is thus now at our command which was once used to be in possession of a few luminaries of the world. This being the scenario of the present day mundane progress why can’t we take civilization in the direction towards more perfect one in the days ahead? Why can’t we make the denizens of the world feel more contented with every passing day? We need introspection into it.

We are not now satisfied with the divine disposal. God has given us more than enough. We do no longer feel content with that. He has unlike others graced us with limbs free of any defects. A glance at the birth defects around the world as appended below would surely make us feel thankful to Him. . . . Each year, about 3-6% of infants worldwide are born with a serious birth defect. Those who survive and live with these conditions are at an increased risk for lifelong disabilities (“Birth Defects”). Still we go on accusing Him. This is perhaps, the more we have got, the more we have become demanding. We have forgotten to be satisfied with what we have. Instead we have started to take away others’ share. This is why humanity is at risk.

The urge for aggrandizement is the root cause of our miseries. It is often argued for ensuring safety and security for our old days and for our dear successors too. But the dictum ill-gotten, ill-spent is very often forgotten. We need saving a decent amount for our dear children. But if it exceeds its limit we do more harm than serve them. They must learn the value of labour and sincerity in meeting something challenging and coming out rewarded in life. The inner talent, under the circumstances, gets thwarted from being expressed fully and rightly.

We need guide our children for reaching honorable position in life. But that does not require that we should grill them always and keep them away from the realities of life. Rather at times we should leave them alone to learn lessons from the surroundings. This being the fact, why don’t humanity cease to gather wealth unnecessarily? Is it to feed their ego? Or is it to satisfy their desire to rule over their fellow beings? And in both cases the nobler feelings of humanity get defeated by the worldly call for sensuous pleasure.

The annals of man prove again and again the transiency of any power bloc. All great empires of dominance in different nations have had to lose its importance in due course. Our pride and glory have many a time got reduced to a great mockery at the displeasure of the mysterious Nature. Vagaries of weather including Natural disaster like Earthquake, Tsunamis and Tornadoes have lashed heavily on our foolish notion of having won the Nature totally. The riches and luxuries of life seem to be of little value when we are actually put into the rages of the natural disasters. The realization of this futility however stays so long as we are at risk of our life. The moment we appear to be miraculously saved, the moment we cease to carry the realization of divinity anymore. This is the tragedy of life.

Progress of civilization means enlightenment of thoughts, refinement of actions and betterment of fellow people. Every nation has its own proclaimed policy of governance with a view to offering its people the best space to develop themselves along with the desired speed of development of the nation itself. Fighting for the nation in maintaining sovereignty of its territory is a sacred duty on the part of all living in a country. This is a salutatory step as it keeps up the spirit of national integrity and promotes its prestige. But hatching conspiracy against our dear motherland for purely personal gain must be arrested. A great amount is spent from national exchequer for education, health and other needs of the citizens of the land. This should be kept in mind before taking any step that goes against the interest of the country.

It is always more enjoyable to feel happy surrounded by happy people. This is possible only if we learn to love our motherland. And it is perhaps worth mentioning that to show respect to own motherland we need not blindly oppose everything that is of foreign origin. Rather we must be adoptive in mind and receptive in heart so that we can chant the song of humanity loud and proper, be it a national or transnational one.

At this age of speed distance is not a factor to join in any international forum and to get views exchanged. Competent ones of any nation can have the privilege of it. Language also fails to stand in the way of reaching its goal as provision of translators is there in all international forums. Best mind, thus, cannot be confined by any barrier of geography and history. We can have access to it and shape our life in the light of it. He/she is the best man/woman to follow one who has won the test of time. And the one who has earned this distinction is remembered in all ages and by people of all classes. People think of him/her as one of their own members.
This is clearly indicative of walking together for finding out ways and means for bettering the prospect of humanity. This being the added advantage of the present era why shouldn’t we be hopeful enough to ensure honorable position of our fellow brethren by raising our just voices, if need be, to the appropriate world bodies? Furthermore, nowadays as Media are so proactive in detailing every happening in any corner of the world, none can perhaps continue to hide his/her true self for a very long period. This being the reality of life, why can’t we take the pledge of setting ourselves as examples to the best of our capacities by standing to the side of the poor and the needy? It’s time to respond to the call of our inner selves. Humanity will be in full bloom only when we start behaving in line what we publicly claim to have become and to have done.

Society will get scented with sweet songs of satisfaction the moments the surroundings start to set right suitably with solid stepping by the right thinking people all over the world. The sooner is the realization of the move of championing for humanity, the quicker the attainment of the glorification of the civilization itself. The definition of civilization given by one school of thought may be perused: “Civilization is the opposite of barbarism and chaos. Civilization is an advanced stage of human society, where people live with a reasonable degree of organization and comfort and can think about things like art and education (“Civilization”).

To have a smooth and glorious journey on this earth we are to keep in mind the truth that everything in this world is perishable. And it is only human values that survive the test of time and continue to beautify the colors of life with every passing day. The great architects of the world have always sung the song of the people. No country can have true development without proper utilization of its human resources. And this can only be achieved if people are in rightful position to offer their best and to enjoy the pride of contributors to the development of the nation. This is not an easy task. But it is possible to be achieved if the guardians of the nation can ensure requirements of minimum civilized existence of each citizen met up.

People living anywhere in the world under the same Sky, the same Sun and the same Moon have the same blood colour. Furthermore they all get equally hungry without being on food and turn dying on long starvation regardless of their caste, color and languages. The basic needs of all human beings, being the same, a little sharing of our own, who have excess, with the have-nots and a little caring for the concerns of the hapless masses are likely to pave the way for promoting the destiny of the country beyond imagination.

Well being of the masses is perhaps the prime motto of all who are the truly proud members of the civilized society. As there is no conflict between a scientist and a humanist to chalk out plans to the concept of good life for anxieties- torn people of the modern age, why should there be an iota of confusion in our massive to make humanity smiling with our sincere and dedicated endeavours? The ultimate goal of all being is the good of the mankind. It is being loudly declared everywhere. It will not be out of place to quote here the unforgettable remarks that Tagore made against Einstein’s query (Do you believe in the Divine as isolated from the world?) during a conversation session at the professor’s residence in Kaputh, Germany from the booklet “Confluences Of Minds — TAGORE-EINSTEIN COLLOQUIY” published by Visva-Bharati:

Not isolated. The infinite personality of Man comprehends the Universe. There cannot be anything that cannot be subsumed by the human personality, and this proves that the Truth of the Universe is human Truth. I have taken a scientific fact to illustrate this—Matter is composed of protons and electrons, with gaps between them; but matter may seem to be solid. (Without the links in spaces which unify the individual electrons and protons.) Similarly humanity is composed of individuals, yet they have their inter-connection of human relationship, which gives living solidarity to man’s world. The entire Universe is linked up with us (as individuals) in a similar manner, it is a human universe. I have pursued this thought through art, literature and the religious consciousness of man. (qtd. in Sinha 18)

The above observation of Tagore, the poet of humanity is thus a guiding vision for our campaign for the cause of the humanity.

Enlightenment of mind, the gift of any spiritual revolution, is an impulsive force to push civilization to a meaningful height. The effects of a spiritual revolution as experienced over the history of human civilization may be perused from the following paragraphs:
A spiritual revolution means a wide program for the transformation of the individual and mass consciousness, according to which – negative human qualities will be taken under control: aggression towards others, excessively egoistic aspirations, unrestrained consumerism, inertia;– positive qualities will be brought out: inner purity, beauty, sympathy, love for all living beings, harmony, altruism, the ability to serve the good of society, sacrifice and commitment; The first spiritual revolution was the period when over an extremely short space of time, great thinkers arose: Buddha, Confucius, Socrates, Plato, Christ and Mohammed – a radical humanist revolution in the spiritual life of human beings. Civilization gained systems of values and goals that enabled humankind to overcome the “catastrophe of the bronze age”, the potential of which has not been exhausted to this day. (“The Path to the neo-humanity”)

In this era of twenty first century we cannot do anything that raises question to our upbringing and culture. We are known by our actions. We should always keep it in our mind that culture is the pursuit for perfection. The study for excellence is another name of culture. The journey for sweetness and light is the appropriate name given to the pursuit for perfection. The richness of material advancement brought in with machinery revolution is not the yardstick of measuring greatness of a nation. A nation cannot be great in the truest sense of the term if the people of the nation are not good equally. The true progress of a nation lies in imbibing into the people of the nation, the very thirst for achieving the attribute of goodness and not the greatness alone.

Without a prosperous nation a prosperous individual is a hypothetical concept. Enjoyment of enjoyable items cannot reach fullness until congenial environment is ensured. Once again is required the smiling surrounding. And this is easily workable if we rise above our selfish interests and feel for the needs of our fellow beings also. Once we learn to earn the benefits of sharing our joys and sorrows with others, we are sure to enjoy the bliss and kiss of fortune forever. The humanity will then be in the fullest form of expression. The divinity will be in perfect exhibit with the heralding of philanthropy.

The cry for peace will no longer be a distant call and will be attainable through love for mankind. There is no denial of the fact that love works magic and cures instant the sick. The remedies of the maladies of the excessive materialistic outlook are in the hands of those who are the true worshipers of humanity of all ages. The best solution to all ills of the present day society is in the right thinking and right implementation of programs for the rightful position of the mankind by the persons with right vision and benevolent mission. The sooner we start to elevate ourselves to these ideals and thoughts, the sooner we start to help ourselves to offer and ensure the sweetest living for our fellow being. The civilization is likely to be enjoyed with pride and glory, the moment we all emerge to be thoughtful to the needs of others and turn out to be humane in all of our dealings with fellow beings. The moment we go on paying values to humanity than anything else the moment we rise to living in a land where divinity reigns everywhere. If we thus have the privilege of being surrounded by smiling faces, we are sure to enjoy divine graces uninterruptedly. Pacification of mind will contain no lamentation for non realization of any worldly item. Happiness will then be enjoyed in its fullest and purest form. Our identity as human beings will be best expressed. This is perhaps the greatest and sincere most offerings of our respect to Him who has wished us again and again to have served the needy through us and to have kept up the creation smiling all the while.

This outlook—the message of humanism and human values must be communicated to the masses through literature. Because when all is said and done literature is the only tool that could lift up the hearts of men. In modern Indo-English literature the poetry of Dr. K.V. Dominic and Dr. T. V. Reddy are illuminating examples of humanistic literature. Here a quote from a poem by Dominic will not be out of place:

Thousands of children are famished in our country and other countries day after day. Leftovers of the ten percent Haves can sustain ninety percent Havenots.
and make this hellish world
a blissful heaven. (Dominic 181)

Conclusion
We feel proud to be known as people of a civilized society. We further boast of having won the three domains—
land, air and water by the grace of science. We feel ourselves as eternal child to Nature only when we fail to
cope up with Nature’s fury. Until then we care little about the divine dictates that is the key to explore a smiling
humanity around. In this age of 21st century all great works have had its momentum through digital humanism.
Renaissance humanism too now stands applied, updated and translated to digital humanism, courtesy to scintillating progress in science and technology. The people living in any part of the world now are privileged
to feel like ones living in a global village. Human values inculcated and communicated through literature now reach to as many people as possible through Wikipedia, Google Books and the Internet Archive. The more
the humanistic approach to literature is in practical experience, the more the possibility of advancement of
the society. And the moment the humanity is paid its due value, the moment we are paid back a civilization,
vibrant and glorious.

Works Cited


ABSTRACT

Effectiveness of flipped class technique for instruction of English Language teaching for students of Bachelor of Education, this study conducted under Experimental method with the research design of post test controlled group design having sample of 30 students of AICESR College. Achievement test and flipped class program is used as the research tool. Two group of pupils, namely the experimental and control group were taken for the study. The control group was taught through conventional method of teaching and flipped class strategy was used for teaching the experimental group.

This research is conducted with the following objectives -To Plan and develop of instruction program according to flipped class strategy for selected topics of English Language Teaching of B.Ed. Curriculum , To implement the instruction program based on flipped class strategy for selected topics of English Language Teaching of B.Ed. Curriculum ,To examine the effectiveness of flipped class strategy on the achievement of student for selected topics in English Language Teaching of B.Ed. Curriculum. To conduct comparative study between flipped class and traditional strategy in teaching for selected topics in English Language Teaching of B.Ed. Curriculum

Keywords: Flipped Class Technique, Instruction of English.

Introduction:

"The mediocre teacher tells. The good teacher explains. The superior teacher demonstrates. The great teacher inspires to interact."

Teacher should believe in the thought that “Learner is creator of knowledge”. Students are not blank slates upon which knowledge is etched. They come to learning situations with already formulated knowledge, ideas, and understandings. This previous knowledge is the raw material for the new knowledge they will create. So teacher should be motivator, facilitator, researcher, Innovative, Updated, Techno savvy, practical, flexible, Expert in subject, and classroom should be Constructivist, Learner-Centred, Active, Reflective, Collaborative, Inquiry based, Evolving, Project-Based to facilitate the learners. Education should be accelerated need based, practical oriented, problem solving and insight developing. Finally education is everything about finding the truth.

Off course, Technology will not replace the teacher but technology can be tool to enhance the teaching learning to interactive classroom. Computer, Mobile, Laptop, and Tab can be used for flipped class. It is observed that when student do not no prior, what they will learn in class they face difficulties in grasping. When they read prior their previous knowledge get aroused. Even they can read more references about it and they can participate in interactions in the class.

Statement of Problem:
Effectiveness of flipped class technique for instruction of English Language teaching for students of Bachelor of Education
Operational Definition

**Flipped classroom**—is an instructional strategy and a type of blended learning that reverses the traditional learning environment by delivering instructional content, often online, outside of the classroom. It moves activities, including those that may have traditionally been considered homework, into the classroom.

**English**—English subject education in B.Ed. curriculum of SNDT University Mumbai

**Instruction**—Teaching learning process.

Objectives:

1. To Plan and develop of instruction program according to flipped class strategy for selected topics of English Language Teaching of B.Ed. Curriculum
2. To implement the instruction program based on flipped class strategy for selected topics of English Language Teaching of B.Ed. Curriculum
3. To examine the effectiveness of flipped class strategy on the achievement of student for selected topics in English Language Teaching of B.Ed. Curriculum.
4. To conduct comparative study between flipped class and traditional strategy in teaching for selected topics in English Language Teaching of B.Ed. Curriculum.

Hypothesis:

Null Hypothesis:

1. There is no significant difference between mean scores of post test of control and experimental group.
2. There is no significant difference between the achievement of control and experimental group with reference to cooperative and traditional strategy of teaching learning process.

Research Methodology:

**Tools Used:**

Accuracy of measurement in turn depends on the precision of the instrument or tool. The tools are of many types. The researcher has selected the following tools and used them to collect the data for this study

I) Instruction program according to flipped class strategy for selected topics of English Language Teaching of B.Ed. Curriculum
II) Achievement Test in ELT was developed by researcher.

Research procedure:

In the present study, Experimental research method was adopted for its suitability and accuracy. Two group of pupils, namely the experimental and control group were taken for the study. The control group was taught through conventional method of teaching and flipped class strategy was used for teaching the experimental group.

Sample:

The sample selected for this experiment was purposive sample. 20 pupils were selected from B.Ed. class of Ashoka International Center for Educational Studies and Research. Nashik and

Experimental Procedures:

To find out the difference in the effectiveness of learning through flipped class learning and through conventional method, the researcher adopted the two groups post test Control and Experimental group.

Statistical Techniques:

The data obtained were analyzed by using appropriate statistical techniques such as mean, standard deviation and t test.
Analysis of Data:
1. Conventional Teaching and flipped class strategy: Analysis, synthesis and interpretation of post test of controlled and experimental group.

Table No.1
Comparison of Mean of controlled and experimental group

<table>
<thead>
<tr>
<th>Group</th>
<th>No of Student</th>
<th>Mean</th>
<th>Achievement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Controlled</td>
<td>10</td>
<td>21.5</td>
<td>Good</td>
</tr>
<tr>
<td>Experimental</td>
<td>10</td>
<td>24.4</td>
<td>Excellent</td>
</tr>
</tbody>
</table>

Mean of experimental group is more than controlled group. Achievement of controlled group is good and achievement of experimental group is excellent.

Table no 2

<table>
<thead>
<tr>
<th>Analysis of data</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>Controlled group</td>
</tr>
<tr>
<td>Mean</td>
</tr>
<tr>
<td>Variance</td>
</tr>
<tr>
<td>Stand. Dev.</td>
</tr>
<tr>
<td>n</td>
</tr>
<tr>
<td>t</td>
</tr>
<tr>
<td>degrees of freedom</td>
</tr>
<tr>
<td>critical value</td>
</tr>
</tbody>
</table>

The means of Group 1 and Group 2 are significantly different at $p < 0.05$.

The degrees of freedom is: $d.o.f=2n^2=2*10^2=18$

critical value for $t$ with degrees of freedom = 18 and $\alpha=0.05$.

In this example the critical value is 2.101 (see the table below).

The absolute value of the calculated $t$ exceeds the critical value ($2.1556>2.101$), so the means are significantly different.

Findings:
1. There is significant difference between the achievement of control and experimental group with reference to flipped class and traditional strategy of teaching learning process.

Recommendations:
1. New techniques of constructivism can be introduced.
2. Pupils should be involved in teaching learning process.
3. Student should be motivated to construct own knowledge.
Re-imagining the Text: English Studies and Digital Humanities

4. Teacher should develop and provide the self study material for student.
5. Prior instruction of teaching topic should be given to student.
4. Teacher should use flipped class strategy in daily classroom interactions.

Work Cited:
- Chvan Deepak. (2010), Dnyanrachanavadi adhyapan karyakramachya nirmitichaya parinamkarktecha abhyas, Shikshnatil Marmdrusti ISSN:0976-0385
ABSTRACT

This study attempted to understand how the use of Facebook affects social capital and the psychological variables of self-esteem and life-satisfaction. A sample of 500 students from various colleges were approached to be a part of the study, they were contacted either face-to-face or via Facebook. Those interested in participating first filled a list of questions that would exclude the ones who didn’t fulfill the criteria. All of the participants completed four questionnaires—The Internet Social Capital Scales (Williams, 2006), Facebook Intensity Scale (Ellison, 2007), Satisfaction with Life Scale (Deiner, 2004) and the Rosenberg’s Self Esteem Scale (Rosenberg, 1989). Correlations were then established between the intensity of Facebook usage with the variables of Social Capital, self-esteem and Life satisfaction and the correlations for Social Capital, both bridging and bonding were found to be significant.

Keywords: FACEBOOK, SOCIAL CAPITAL, SOCIAL NETWORKING SITES, SELF- ESTEEM, LIFE SATISFACTION

Introduction

Facebook is a phenomenon that cannot be denied. With so many people eager to be a part of this online community, the psychological and other effects of this phenomenon are unknown and with its rapid growth around the world it is most essential that it be studied.

“SNSs are defined as web-based services that allow individuals to (1) construct a public or semi-public profile within a bounded system, (2) articulate a list of other users with whom they share a connection, and (3) view and traverse their list of connections and those made by others within the system. The nature and nomenclature of these connections may vary from site to site (boyd, & Ellison, 2007).”

Associated with any new means of communication is the concept of social capital. Any newly introduced means of communicating including Facebook have the potential to affect and modify the existing means of social capital maintenance and creation.

The roots of the concept of social capital can be traced to the work of Bourdieu (1986) and Coleman (1988), and it has been further worked on by Burt (1992), Putnam (1995), and Lin (2001). According to Bourdieu, social capital is ‘the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition’ (Bourdieu, 1986). It is analogous to any other form of capital like money or human capital and it is considered to be rooted in the relationships between individuals, and can be measured on an individual or group level. Putnam conceptualized social capital into two basic forms: bonding and bridging. Bonding social capital refers to the close ties that we have, and the benefits we derive from such relationships that might include emotional support, and other benefits like being able to loan a large sum of money. The benefits derived from casual acquaintances and connections, comes under bridging social capital and it can lead to tangible outcomes such as novel information from distant connections. The practical importance of bridging capital has been confirmed in ‘The strength of weak ties’ by Granovetter (1973) who found that weak ties in a network could possess information that an individual or his string ties did not possess.

According to Helliwell and Putnam, social capital is seen as a positive effect of the interaction among participants in a network.
According to Deiner, life satisfaction is an overall assessment of feelings and attitudes about one’s life at a particular point in time ranging from negative to positive. It is one of three major indicators of well-being: life satisfaction, positive affect, and negative affect (Diener, 1984).

It has already been established in previously conducted studies that social capital is an important predictor variable for other psychological variables (Wellman et al, 2001). Since Facebook is an instrument that can affect social capital, it follows that it will have an effect on self-esteem which makes it a vital variable to look into. The concept of self-esteem in itself has evolved and changed over the years.

“Self-esteem is a person’s appraisal of their own worth based on the attributes they associate with their self-concept (Sigelman and Rider, 2009).” Research has found both a direct and indirect link between intensity of internet and Facebook use to self-esteem (Gonzales and Hancock, 2011; Valenzuela, Park & Kee, 2009; Steinfield, Ellison, Lampe & 2008).

Rationale and significance

The statistics alone are a proof of the ever growing popularity of Facebook. With its users multiplying everyday and its application and uses becoming varied, it is fast gaining an important place in our lives. Thus, the current study focuses on the relationship between Facebook usage and the associated variables of Social Capital, that is broken down into bridging and bonding and the psychological variables of self-esteem and life satisfaction.

Review of Literature

Considerable amount of research has been carried out in the areas of Social Networking Sites usage and its association with various psychological indices.

The landmark study done by Kraut et al was followed by another study conducted by Eastin, LaRose and Gregg (2001). The results explained that Internet increases self-efficacy, which in turn decreased stress due to online interactions, which reduced the probability of depression. Internet also increased social support by increasing communication which increased resources when one is hassled and reduces the chances of depression (Eastin, LaRose and Gregg, 2001).

In Cape Town, South Africa, attempts were made to study the impact of social media, including Facebook in the creation and maintenance of cognitive social capital. Analysis of the results obtained through questionnaires did not establish a link between usage of Facebook and social capital. But, it did find that the intensity of Facebook usage was associated with satisfaction with University life and that it could be used as a tool for improving student well-being (Petersen and Johnston, 2015).

Greenhow & Robeliva’s 2009 study proved that SNS’s facilitated emotional support, helped maintain relationships, and provided a platform for self-presentation. Second, students used their online social network to fulfil essential social learning functions. Third, within their SNS, students engaged in a complex array of communicative and creative endeavours.

While looking to study the relationship between the intensity of Facebook usage and the psychological variables self-esteem and life satisfaction in building bridging social capital, researchers in Assam found that with Facebook it was possible for the user to build bridging capital by having a large network of weak ties. It was also found that the same weak ties served as an important source of new information and exposure to diverse perspectives (Rashid, 2015).

Researchers attempted to establish if Facebook can be used as a tool to reinforce the bridging social capital among the different ethnic communities. The study did not find any significant relationship between the intensity of Facebook usage and bridging social capital. It concluded that the pattern of usage of social networking sites is a far more important predictor to social capital than the intensity of usage (Adnan and Mavi, 2015).

A research dealing with youth generated problematic content on social networking sites, I studied pro self-harm sites. In spite of these sites promoting harmful behaviour like self-cutting and starvation, function as
sources of empathy and understanding that is not available offline, it provides the participants with a sense of belonging and a forum to deal with the emotional issues that they are facing (boyd et al, 2010). Thus, SNS provide the social fabric and the support system that they are unable to access in real life.

The hypothesis that intensity of Facebook usage is related to bridging and bonding social capital was supported in a study conducted in 2007. It was also found that those with lower life satisfaction along with low intensity of usage had lower bridging social capital. (Ellison, Steinfeld& Lampe,2007).

The purpose of the study conducted by Valenzuela et al was to understand whether college students use of Facebook was related with the measures of social capital, a multidimensional concept encompassing intrapersonal, interpersonal and behavioural elements. Surveys using the Satisfaction with Life Scale developed by Diener, Emmons, Larson and Griffin (1985), Rosenberg’s (1956) Faith in People scale and Index of Civic and Political Engagement developed by CIRCLE (Andolina, Keeter, Zukin, & Jenkins, 2003) (N= 2603) were conducted in two campuses. The prediction was that there would be a positive relationship between intensity of Facebook use and their life satisfaction, self-esteem, social trust, civic and political participation. The results showed that this positive relationship existed and it was consistent even after several demographic variables were controlled for (Valenzuela et al, 2009).

Gonzales and Hancock studied the relationship between Facebook and self-esteem. They measured the effects of Facebook exposure on an individual’s self-esteem. The hypotheses stated that objective self-awareness to Facebook would decrease self-esteem while the hyper personal model from computer-mediated communication were used to argue that Facebook would enhance self-esteem The results discovered that, becoming self-aware by viewing one’s own Facebook profile enhances self-esteem rather than diminishes it (Gonzales &Hancock, 2011 ).

Yoder and Stutzman showed that person-to-person communication is positively associated with perceived social capital and even increased intensity of wall posting is significantly associated with the accumulation or perceived social capital (Yoder &Stutzman, 2011).

The finding that psychological effects depend on the goal of the user or certain activities with respect to technology was confirmed in a study in 2010 conducted in the context of SNS usage by Burke, Marlow and Lento (Burke, Marlow & Lento, 2010).

Methods
The following chapter gives a description of the methodology that was followed in conducting this research.

Research design
It is a co relational research, where correlations will be established among the measures of Intensity of Facebook usage with Social Capital (bridging and bonding), Self-esteem and Life Satisfaction.

Variables and operational definitions
Self-esteem. “Self-esteem is a person’s appraisal of their own worth based on the attributes they associate with their self-concept (Sigelman and Rider, 2009).”

Rosenberg in the mid 60s defined self-esteem in terms of a stable sense of personal worth or worthiness. Satisfaction with life.”Life satisfaction is an overall assessment and attitudes about one’s life at a particular point in time ranging from negative to positive. It is one of the three major indicators of well-being, life-satisfaction, positive effect, and negative affect (Deiner, 1984).

Social Capital. “Social capital, understood as the good-will that is engendered by the fabric of social relations and that can be mobilized to facilitate action, has informed the study of families, youth behavior problems, schooling and education, public health, community life, democracy and governance, economic development and general problems of collective action” (Adler and Kwon, 2002: 17). As Coleman (1988) put forwards social capital is the “resources accumulated through the relationships among people” (Ellison et.al, 2007).
**Facebook intensity:** According to Ellison (2007), “It is a measure of the extent to which a participant is actively engaged in Facebook activities, by taking into account the number of Facebook “friends” and the amount of time spent on Facebook on a specific day. It also takes into account the extent to which a person is emotionally connected and the extent to which it is integrated into their daily activities.”

**Hypotheses**
1. There will be a positive relationship between Facebook intensity and bridging social capital.
2. There will be a positive relationship between Facebook intensity and bonding social capital.
3. There will be a positive relationship between Facebook intensity and self-esteem.
4. There will be a positive relationship between Facebook intensity and life satisfaction.

**Participants**
**Population:** The sample was targeting students who fall in the age range of 18-25.

**Sample:** The sample size was 309 with 197 females and 112 males

**Sampling technique:** Convenience sampling was used.

**Inclusionary criteria-**
- They have an account on Facebook.
- Have had a Facebook profile for at least a year.
- They are students in the age range 18-25.

**Exclusionary criteria-**
- Students studying abroad.
- People in the given age range who are working.

**Instruments**

**Socio demographic information:** Information Sheet would be used to collect socio-demographic information, including age, gender, occupation and the educational institution that they are a part of about the participant.

**Checklist:** The questions on the checklist are based on the inclusionary criteria. It screened the people the people who were a part of the sample. The checklist also included questions that were opinion-based about Facebook.

**Self-Esteem:** The Rosenberg self-esteem scale (Rosenberg, 1989) was used to measure self-esteem. The answers to the questions were reported on a 5-point Likert scale and

**Satisfaction with Life:** The Satisfaction with Life Scale (ISCS), (Williams, 2006) was used. A five-item instrument designed to measure global cognitive judgments of one’s life was used to measure life satisfaction.

**Facebook Intensity:** The Facebook Intensity Scale (FBI), (Ellison, 2007) was used. The Facebook intensity scale (Cronbach’s alpha=.83) was created in order to obtain a better measure of Facebook usage than frequency or duration indices. This measure includes two self-reported assessments of Facebook behaviour, it measure the extent of participation in Facebook activities, by measuring the number of ‘friends’ and the average amount of time spent on Facebook every day. This measure also includes a series of Likert-scale attitudinal questions designed to tap the extent to which the participant was emotionally connected to Facebook and the extent to which Facebook was integrated into her daily activities.

**Social capital:** Internet Social Capital Scales (ISCS), (Williams, 2006) was used. The ICSC measures bridging and bonding capital in social relationships, there are separate scales for both bonding and bridging social capital. And each of these has 10 question items. The validation used 5-point Likert scale response sets, meaning that each of the 10-item subscales range from 10 to 50.

**Procedure**
- Making of informed consent and the online and offline versions of the questionnaire.
- The online version of the questionnaires was created using googledocs.com and was sent out while
data was simultaneously collected via face to face interaction.

- Before the questionnaires were distributed to the sample, they were face validated for the Indian population.
- Before the questionnaires, there were a few questions about Facebook usage which excluded the people who didn’t fulfil the criteria.
- College students were approached, after being briefed about the purpose and the aim of the study and obtaining their consent, they filled out 4 questionnaires- those on intensity of Facebook usage, the Satisfaction With Life Scale (SWLS) (Williams, 2006), and the Rosenberg scale of self-esteem, (Rosenberg, 1989) along with Internet Social Capital Scales(ISCS), (Williams, 2006).
- Item by item data was entered, and they were scored on SPSS and all the subsequent calculations happened in SPSS.

Statistical analysis

- The sample was described using descriptive statistics tests of normalcy were conducted to ensure that the distributions of the scores were normally distributed.
- Correlations were established among the intensity of Facebook usage with Social Capital (bridging and bonding), Self-esteem and Life Satisfaction.
- Correlations were also established separately for males and females.
- The difference between the correlations of the men and women were determined using an independent samples t test and a Mann Whitney U test depending on whether the variable was normally distributed or not.
- Since all the variables except that of social capital bonding were not normally distributed a non parametric correlation test i.e. a Spearman’s rank order correlation was conducted, for the entire sample and for the males and females separately.

Results

Demographics of the sample

Sex: From the sample of 309, 197 of them were female while 112 of them were male.

Age. The age range of the sample was between 18 and 25. Of the sample of 309, 30 of them were 18 years old, 64 of them were 19 years old and 38 of them were 20 years old. 50 of them were aged 20, 77 of them were aged 22, 32 were aged 23. The remaining sample consisted of 10, 24 year olds and 8, 25 year olds. The average age of the females was 21.76 with an SD of 1.34 and for males was 21.63 with an SD of 1.79.

Tests of Normality

Since the sampling method is non- probability and the analysis that needs to be conducted is non parametric, tests of normalcy (Shapiro-Wilk) were conducted to make sure that the data falls in the normal distribution curve. Since the values are significant for the variables of social capital bridging, life satisfaction, self-esteem and Facebook intensity, it means that it is a poor fit and that they do not fall in the normal distribution curve. On the other hand the scores for social capital Bonding are normally distributed.

Since there are further correlations that are conducted between within the sample of males and females, and the same problem of a non –probability sampling methods and a parametric test arrives, a test of normality was conducted to see if the scores within the samples of males and females were falling in the normal distribution curve. Like in the case of the entire sample, the distribution of the scores was normal only in case of the variable of social capital bonding. The other variables of social capital bridging, self-esteem and life satisfaction along with Facebook intensity are not normally distributed.

Reliabilities

Since the questionnaires were meant for a different context and the scales were not validated for the Indian population. An inter-item analysis was conducted to determine the reliabilities of these questionnaires to this particular sample.
Correlational Analysis

Entire Sample. Since Facebook Intensity is a non-normally distributed variable, the correlational analysis between Facebook Intensity and other variables—Social capital bridging, social capital bonding, life satisfaction and self-esteem—needs to utilize a non-parametric technique of analysis. For this purpose, this research used Spearman’s Correlation for investigating the relationship between the four aforementioned variables and Facebook Intensity. It was hypothesized that there would be a positive correlation between social capital bridging and Facebook intensity; a positive correlation between social capital bonding and Facebook intensity; a positive correlation between Facebook intensity and life satisfaction; and a positive correlation between self-esteem and Facebook intensity.

Results showed that social capital bonding is significantly positively correlated to Facebook intensity (rho=0.31, p<0.01). Social Capital Bridging was also found to be significantly positively correlated with Facebook Intensity (rho=0.459, p<0.01). However both self-esteem and life satisfaction had no significant relationships with Facebook Intensity. The correlation for self-esteem was positive (rho=0.08, p<0.05) and the correlation for life satisfaction was also positive (rho=0.03, p<0.05). Hence two of the four hypotheses were accepted.

TABLE 2
Spearman’s Correlation between Social Capital Bonding; Social Capital Bridging; Self-Esteem; Life Satisfaction; and Facebook Intensity for Entire Sample

<table>
<thead>
<tr>
<th></th>
<th>Social Capital Bonding</th>
<th>Social Capital Bridging</th>
<th>Self-Esteem</th>
<th>Life Satisfaction</th>
</tr>
</thead>
<tbody>
<tr>
<td>Facebook Intensity</td>
<td>0.31**</td>
<td>0.46**</td>
<td>0.08</td>
<td>0.03</td>
</tr>
</tbody>
</table>

** rho value is significant at 0.01 level (2-tailed) [p<0.01]

Analysis on the basis of gender: For the females, results showed a significant positive relationship between Facebook Intensity and Social capital Bonding (rho=0.274, p<0.01) and between Facebook Intensity and Social Capital Bridging (rho=0.408, p<0.01). There was no significant relationship between Facebook Intensity and Self-Esteem (rho=0.04, p<0.05). Life satisfaction and Facebook intensity had a negative correlation which was also not significant (rho=-0.08, p<0.05).

Similarly for the male sample, results showed a significant positive relationship between Facebook Intensity and Social capital Bonding (rho=0.315, p<0.01) and between Facebook Intensity and Social Capital Bridging (rho=0.467, p<0.01). Additionally, there was also a significantly positive correlation between Life satisfaction and Facebook Intensity (rho=0.240, p<0.01). There was no significant relationship between Self-esteem and Facebook Intensity (rho=0.13, p<0.05).
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**TABLE 3**
Spearman’s Correlation between Social Capital Bonding; Social Capital Bridging; Self-Esteem; Life Satisfaction; and Facebook Intensity for Female Sample

<table>
<thead>
<tr>
<th>Social Capital Bonding</th>
<th>Social Capital Bridging</th>
<th>Self-Esteem</th>
<th>Life Satisfaction</th>
</tr>
</thead>
<tbody>
<tr>
<td>Facebook Intensity</td>
<td>0.27**</td>
<td>0.41**</td>
<td>0.04</td>
</tr>
</tbody>
</table>

**: t-value is significant at 0.01 level (2-tailed) [p<0.01]

**TABLE 4**
Spearman’s Correlation between Social Capital Bonding; Social Capital Bridging; Self-Esteem; Life Satisfaction; and Facebook Intensity for Male Sample

<table>
<thead>
<tr>
<th>Social Capital Bonding</th>
<th>Social Capital Bridging</th>
<th>Self-Esteem</th>
<th>Life Satisfaction</th>
</tr>
</thead>
<tbody>
<tr>
<td>Facebook Intensity</td>
<td>0.32**</td>
<td>0.47**</td>
<td>0.13</td>
</tr>
</tbody>
</table>

**: rho value is significant at 0.01 level (2-tailed) [p<0.01]

**Comparative Analysis**

**t-test.** An independent sample t-test was done to investigate the difference in Social Capital Bonding between males and females. Since this variable was normally distributed, a parametric test was appropriate. Results showed no significant difference between the two groups on Social Capital Bonding variable.

**Mann-Whitney U Test.** For the variables that were not distributed normally—Social Capital Bridging, Self-Esteem, Life Satisfaction and Facebook Intensity—the Mann-Whitney Test, a non-parametric test was used. Results showed a significant difference in Social Capital Bridging between the groups (z= -3.753, p<0.01). They also showed a significant difference in Facebook Intensity (z= -3.20, p<0.01). The other two variables, self-esteem and life satisfaction, showed no difference between genders.

**TABLE 5**
T-test between males and females on Social Capital Bonding

<table>
<thead>
<tr>
<th>Variable</th>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>t-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Capital Bonding</td>
<td>Male</td>
<td>112</td>
<td>29.22</td>
<td>5.38</td>
<td>-1.59</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>197</td>
<td>28.06</td>
<td>6.58</td>
<td></td>
</tr>
</tbody>
</table>

**TABLE 6**
Mann-Whitney U Test between males and females on Social Capital Bridging, Life Satisfaction, Self-Esteem

<table>
<thead>
<tr>
<th>Variable</th>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Z value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Capital Bridging</td>
<td>Male</td>
<td>112</td>
<td>36.30</td>
<td>6.17</td>
<td>-3.75**</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>197</td>
<td>33.82</td>
<td>6.06</td>
<td></td>
</tr>
<tr>
<td>Self-Esteem</td>
<td>Male</td>
<td>112</td>
<td>20.77</td>
<td>4.36</td>
<td>-1.09</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>197</td>
<td>20.31</td>
<td>4.29</td>
<td></td>
</tr>
<tr>
<td>Life Satisfaction</td>
<td>Male</td>
<td>112</td>
<td>24.15</td>
<td>5.41</td>
<td>-0.32</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>197</td>
<td>24.22</td>
<td>5.95</td>
<td></td>
</tr>
<tr>
<td>Facebook Intensity</td>
<td>Male</td>
<td>112</td>
<td>30.15</td>
<td>6.66</td>
<td>-3.20**</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>197</td>
<td>27.81</td>
<td>6.82</td>
<td></td>
</tr>
</tbody>
</table>

**: Z value is significant at 0.01 level (2-tailed) [p<0.01]
Discussion
With Facebook it is possible to keep in touch with our relatives and people close to us as much as our friends. When asked the reasons for adding anyone to our friends list, among the most common answers were the fact that the people were friends or someone they were already close to (boyd, 2006). This Facebook helps in strengthening already existing relationships with friends and family. The strengthening occurs because the relationship on Facebook supplements the contact that happens via face to face communication and the telephone or any other forms of communication.

According to Burke, people who are socially connected, gravitate towards systems that can reify their relationships. This could be another explanation for the positive relationship in bonding social capital.

The relationship between Facebook and the relationships that are maintained through it function as a feedback loop (Burke, 2010). Another reason why it increases Bonding social capital is because of the ease of communication, since both the people involved in an exchange of ideas need not be present at the same time (Boise and Wellman, 2006).

Facebook provides a forum of emotional expression as agreed by 83% of the sample. Studies have shown that self-disclosure, leads to increased feelings of social integration, higher sense of social well-being and self-esteem (Ko & Kuo, 2009). Studies conducted even in a collectivistic culture like Korea show that self-disclosure on social networking sites leads to a higher sense of life satisfaction and subjective well-being. (Kwon & Wen, 2010). Thus self-disclosure on Facebook helps to build a feeling of closeness with people who you do not meet on a daily basis, whom you would not count as important friends. In other words Facebook helps to increase a sense of Bridging capital.

Through the interaction that happens on Facebook there are increased feelings of inclusiveness, awareness and connectedness, all of which lead to increased feelings of Bridging social capital. (Koku, Nazer & Wellman, 2000).

Life satisfaction is a very complicated concept that is affected by a number of psychological and social variables. Even though Facebook has an effect on evaluation of life, with a platform to express and it being helpful and useful, it functions as a way of providing relief, a platform to vent out feelings and emotions, a lot of the times the emotional venting and expression of problems may yield some kind of solution, may in most situations it might only work as a means of catharsis. It provides everyone on the site a sense of well-being, sense of belonging and a sense of community but it does not improve evaluation about the situation of life. It functions as a place where people can feel comfortable and safe but it is more of a stop gap arrangement, being a part of Facebook does not enhance the quality of life or the perceptions of the quality of life. Even though factors associated with life satisfaction are related to Facebook usage, life self-esteem and social capital. The relationship between and the direction between the relationship of these variables and Facebook is unclear. Also the relationship between these variables is not strong enough to create a sizeable effect on life satisfaction.

Since a lot of people have their own relatives and other friends on their friends list, most of the comments that people receive on their profiles, for their photos, comments etc are positive. Such positive feedback increases a sense of self-esteem (Valkenberg, Peter & Schouten, 2006). This was what was found by research, but with every negative comment there is this possibility of it affecting a person’s self-esteem. It is also possible that that a person’s self-esteem get really tied up to these comments.

Also when it comes to a number of ‘friends’ there is need to have a sufficiently large number. A lot of people are called collectors (Boase & Wellman, 2006), due to their need to amass s many friends as possible, all of which is again connected to self-esteem, which when people do reach their previously set record, they feel a sense of self-esteem.

Computer-mediated communication in general and Facebook specifically eliminates the role of the physical appearance that plays a role in the rest of our interactions (latest article), which makes it less anxiety provoking and more comfortable means of communicating with people. Less anxiety translates into more relaxed and effective communication which has positive results and it leads to increased sense of self-esteem (Walther, 1995).
Thus being on Facebook can be both a fun experience and a stressful experience, so it is very difficult to actually chart the kind of effect Facebook usage might have and the results also show the same thing.

When the correlations were conducted within the sample of males and sample of females, the results differed. For the females there was a significant correlation between the measures of Facebook intensity and Bonding and Bridging social capital. The correlation between self-esteem and life satisfaction were not significant. But within the population of females itself it is seen that the relationship between Facebook intensity is not that significant. Even though Facebook provides a medium for making friends, it does not enhance feelings of the self. In general while making comments, women are more generous in comments and the comments that people receive on their profiles matter more to women than to men (Mobious&Quoc-Anh, 2004).

For the males there was a significant correlation among Facebook intensity and the variables of Social capital bonding and bridging, but not for self-esteem and life satisfaction.

Since there are different results that we are getting between the sexes it is important to look at whether the difference between the means of the two sexes is significant.

According to a news article by Jenna Goudreau in the Forbes.com, what men and women do on Facebook is different. According to the stats presented by Google and BrianSolis.com, Facebook which is the largest social networking site, has a membership where 57% of them are females while the rest are males. According to a quote by Sheryl Sandberg, the COO of Facebook, “The world’s gone social. And women are more social than men.”

The site also attracts 46 million more female visitors than male visitors every month and also women are more active on Facebook (Goudreau, 2010).

These data are available from a global point of view, and these results explain why there is a significant difference in the means of Facebook intensity between males and females.

There is also a significant difference between social capital bridging, since women use Facebook primarily for staying in touch and maintaining contact and social ties, and men for more information gathering and less for emotional reasons and connectivity, it explains why there is difference in the bridging social capital.

Conclusion
Thus the results show that the variable of social capital correlates positively with the variable of Facebook intensity and this correlation remains significant when it is studied on the entire sample, within males alone and within females alone. The relationship between Facebook intensity and self-esteem was significant for the entire sample and among the males. The relationship between Facebook intensity and life satisfaction was significant only for the males. A t-test was conducted between the means of the males and the females and there was a significant difference among the variables of Facebook intensity and social capital bridging. The first two hypotheses were supported from the data that was obtained; the other two correlations though positive were not significant.

Implications
1. Facebook can be used in conjunction with other interventions for those having low self-esteem or problems with interacting with people.
2. Since connections with school and college friends and other members of the community has positive consequences in the form of jobs, internships and other opportunities. Educational and other institutions may want to explore ways to encourage this sort of usage.
3. In addition to helping student populations, this use of technology could support a variety of populations, including professional researchers, neighbourhood and community members, employees of companies, or others who benefit from maintained ties.

Scope for further research
1. The phenomenon that Facebook is, the scope of further research is very wide with new avenues
emerging all the time. Research needs to be conducted taking into account the intensity of Facebook usage along with the pattern of usage in different age groups and its effects on a host of psychological variables.

2. Other areas for research include whether it can be developed into a tool for therapeutic purpose and whether it can be developed into a platform for learning social skills and practicing them before trying them out in some real world context.

Works Cited:


No words please…. An emoji will do!

* Annabel Rebello

ABSTRACT
Emoticons and emojis are changing the way we communicate. And though emoticons may make it easier to convey different moods without much effort, they have limitations of their own. The reader and writer both need to be able to understand an emoticon which can be perceived different based on different cultures. Emojis can be considered as remarkably versatile because of its efficiency in getting your message across to the other person. This paper will attempt to review the rapid use of emojis or emoticons in the 21st Century. How emojis have come to replace the written text as a substitute not only for words but also to convey emotions. This paper will also carry the observations of a survey after interviewing student youth between the age groups of 16-25 years. The question that this paper will attempt to is whether emojis or emotions have led to a corruption of language or is it a new art form of communication?

Keywords: emoji, emoticons, language, communication, convey of emotions.

In the year 2015, the Oxford English Dictionary named the word of the year- a “Face with Tears of Joy” emoji. According to them, it was chosen so, because it was the most used emoji globally. Another striking incident that year was a trial of a Californian man who was charged with hosting an online website for black-market items. During the trial, the lawyer of the accused raised an objection that a crucial piece of evidence was missing by the trial persecutors, which was a smiley. The lawyer claimed that the smiley meant that the accused had no intention of committing any crime and that his client was just being playful. Emojis are said to be laden with emotional and discourse functions of all kinds, including conveying one’s mood and also state of mind.

The original designer of emoji, Shigetaka Kurita took inspiration from weather forecasts that used symbols to show weather and other symbols to express emotions, such as the lightbulb signifying inspiration. One can easily see bending processes at work in the origination of the emoji code, which presents visual forms that are pictographic amalgamations encoding various connotative meanings, explains Marcel Danesi.

Emoji use is peer-and age-sensitive. Their main use is to keep interactions friendly and cheerful. They are thus used mainly in informal written texts exchanged among social peers such as friends, colleagues and family members. They are not used in formal texts such as essays, treatises, scientific papers, and so on. If they were to be used, their usage would be interpreted as ironic or cynical. The emoji or emoticon as it can be interchangeably called represents a generation. It consists of an image with a face most of the times without a nose that represents a concept and is known to be comprehensible and understood across spoken languages. Going back to the semiotic theory of Ferdinand de Saussure, the father of modern linguistics, shares his theory with the world that a central component of language is it’s arbitrariness and that there is no fixed meaning. His concepts of the ‘sign’, ‘signifier’ and the ‘signified’ can greatly be applied here. There is nothing that inherently links a signifier (the spoken or written form of the word) to the signified (the mental image of its object)”. Instead, meaning emerges through a differential relationship between signifiers: a word doesn’t refer directly to its object, but to the absence of all other words.

The philosopher Jacques Derrida expands on Saussure’s theory in his efforts to build a literary approach. In his book Writing and Difference, he alludes to the idea of a “lithography before words”: writing whose fundamental unit is not the word but the mark. Emojis have allowed us to communicate without saying anything, thus saving us from revealing our sentiments to others we communicate with. It has helped us communicate faster and reach more people. Emoji have undoubtedly changed the way we text, Gchat, and tweet—but are they changing language itself? While emoji are more popular than ever, the idea behind them is actually quite old. “There’s an old utopian ideal that we could create a kind of a universal pictorial language,” says Zimmer.

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Re-imagining the Text: English Studies and Digital Humanities

In 1969, Vladimir Nabokov told The New York Times: “I often think there should exist a special typographical sign for a smile … a supine round bracket question mark and the exclamation point, which don’t get you very far if you want to express things like sarcasm or irony in written form.”

To better understand the use of emojis the writer conducted a survey on the use of emojis in everyday conversations and its impact it has created in the lives of the youth. Around 50 youth between the age group of 16-25 years old were interviewed through questionnaire method and their responses were recorded. Observations collected on this survey were based on the questions that were answered.

Questions:

- What is an emoticon or emoji?
- Do you use it?
- Where do you use it?
- How often do you use it?
- In your last 20 messages on your phone, give the number of times you have used an emoji?
- Can you understand all the emojis?
- Can emojis lead to misunderstanding or miscommunication?
- Should there be a dictionary for emojis?
- Are emojis corrupting language?
- Do you think there is an overuse of emojis?
- Do you think emojis can be the future of online learning?

80% of the sample group was aware of the uses of an emoticon or emoji and 78% demonstrated that almost all sentences contained smileys or some other emoticon thus showing how dominant a role these forms of nonverbal communication have begun to play in the social exchange of college students. Around 75% reported that they used a minimum of 10-20 emojis in their conversation on phone. When asked about understanding every emoji it was only 47% who could understand every emoji. 70% said that sending emojis too often can be a nuisance and cause the sender to be ignored or not to be taken too seriously. Overuse of emojis has its drawbacks. And though emojis may make it easier to convey different moods without much effort, they have limitations of their own. “You couldn’t communicate only with emoticons,” linguist John McWhorter says “you have to know what you’re talking about, what happened, when, and so on. Emoticons don’t do that.”

Emojis can be considered as a remarkably versatile because of its efficiency in getting your message across to the other person. The social website Twitter limits the use of its characters to 140 words or less. But the use of emojis has aided to expand by cutting down the character count and supplementing words with pictures. So has the use caused the corruption of language or has it evolved into art form? In the survey, 70% of the youth said that emojis can lead to misunderstanding or miscommunication and that it is imperative that a dictionary would come out soon.

Emoticons can lead to miscommunication and misunderstanding. This happens in part because of a lack of agreed-upon definitions of emoticons. But emoticons can also be used to deceive or hide meaning. For instance, people can use emoticons in text-based message to hide how they are really feeling.

A full emoji dictionary/sign list would be necessary, to understand what each emoticon means. Unless, of course, we want to create a literature with multiple strands of interpretation but nonetheless but it then has to gain acceptance on a wide level to actually be of any use. Another limitation was that there existed cultural differences or interpretations of emoticons.

Emoticons and emojis are changing the way we communicate faster than linguists can keep up with or lexicographers can regulate. “It’s the wild west of the emoji era,” said linguist Ben Zimmer over the phone. “People are making up the rules as they go. It’s completely organic.”

The ability to convey tone and emotion through text, without resorting to illustration, is one of the key challenges of writing. People use emoticons in main ways to improve communication.

Emoticons can make communication more efficient, effective, clear, and fun. First, people use emoticons to indicate emotion by reflecting facial expressions. For example, :-( means sadness—which in this case is
used to reflect an emotional state. A second way people use emoticons is to indicate non-emotional sentiments that are tied to facial expressions. For instance, :-) indicates sarcasm. Emoticons can make the intention of a message clear as well as strengthen the intensity of a message. A positive message, for instance, with a smiley-face emoticon can be perceived more positively than a positive message without a smiley-face emoticon. Researchers have found that emoticons are also helpful at improving communication for second language learners though, that emoticons do not always improve communication.

66% of the youth in the survey thought that there was an overuse of emojis. Hence the overuse of emoticons due to the lack of effort on the writer’s part may wane its effectiveness such that readers start to ignore its presence. However, some people are still turned off by the use of emoticons.

When asked where the future of emojis would lie, it was a positive surety where 77% said that emojis can be the future of online learning. Researchers have found that emoticons are also helpful at improving communication for second language learners though, that emoticons do not always improve communication. the literature on emoticons used in support of online learning—with the goal of improving future practice and research of online teaching and learning—and then provide some specific instructional recommendations for online educators.

Punctuating a text with an emoji is giving it the character of a face-to-face conversation, a study published in the journal Social Neuroscience found out. It said: “When we look at a smiley face online, the same parts of the brain are activated as when we look at a real human face. Our mood changes and we might even alter our facial expressions to match the emotion of the emoticon. 72 per cent of 16-to 25-year-olds said they found it easier to put their feelings across in emoticons rather than in text.

Emoticons and emojis can make up for the useful cues that are often missing from digital chit-chatting: the raise of an eyebrow, the shrug of the shoulders, the rolling of an eye. But researchers’ reveals that many people believe those visuals can actually help the sender feel that they can better express themselves through these digital tools than through old-fashioned English.

While the majority of people across age groups also said they feel “more connected” to people they frequently message when using emojis, young people expressed a much higher level of comfort with smiley faces than actual dialogue. When asked whether they are “more comfortable” expressing emotions through those visuals than through phone conversations, 68% of agreed. Emojis have evolved to become a universal language that everyone understands. The emoji library has not only expanded to represent faces from different walks of life but even the faces we know through pop culture. We respond to these little icons like they’re real life human faces, in turn, closing the gap created by a sometimes troll-ridden world of the internet. We respond to crisis with emojis, and if emojis don’t suffice we still use images over words to communicate our sadness, collectively.

According to the website Emojitracker, which uses Twitter to calculate emoji usage, people are averaging 250 to 350 emoji tweets a second. Smiley faces and hearts abound, but there are more complicated sequences, too.

In a world where texting is replacing writing, videos are replacing reading, photos are getting more likes than comments, emojis are being relied upon to communicate even complex emotions. If you are not punctuating your texts with a smiley, angry, LOL or irked emojis, it’s probably getting lost in translation. Linguist Bharat Diwan, who runs Linguist World, Delhi, feels that emojis are enriching our text conversations on a daily basis. He says, “We live in a visually-driven world, and mostly like to have light conversations. What emojis have done is bridge the gap between words and visual emotions.”

In conclusion, this survey has attempted to understand the usage of emoticons or emojis by student youth between the age groups of 16-25 years. The findings are that emoticons or emojis have been understood across different cultures tells us that its meanings are universal. One emoji can convey different sets of meanings. Emojis have come to replace words, and long sentences thus saving the sender a deal of effort in trying to get the message across to the receiver. As Danesi explains in the Semiotics of language that, emojis are not devoid of syntactic structure, but rather it has made an impact on language itself breaking the flow of
the traditional use of syntax. When asked about the dangers that the world’s fastest growing language can bring to language Shigetaka Kurita, founder of the emojis assures us that the use of emojis isn’t a sign that people are losing the ability to communicate with words, emoticons can say more about emotions than text and they help to get the message across.

Work Cited:
Social networking: A tool for new age teaching-learning
And creation of virtual communities

* Mahuya Bhaumik

ABSTRACT
“Think out of the box and create a learning experience where the learner can interact with the content and their brains” – this observation by Rosalie Ledda Valdez sums up the motto of digital learning in the most effective way possible. Today’s digital world is not only restricted to Face Book, Twitter and Whatsapp. Rather if offers a global collaborative project that is much ahead of “institutionalized approaches” to learning and education. Digital learning not only helps educators to share information and resources but also creates professional learning communities that enhance creative potential, technological expertise and communicative skill. The teaching learning process has gained in new dimension through different social networking sites like English Baby, Academia.edu, Livemocha, Edmodo, 9th Period, Course Cracker, Epernicus and several others. This paper would try to assess the role of these different social networking sites to impart digital learning and foster a sense of interactive form of teaching-learning methodology through the creation of virtual communities. These virtual communities hail from diverse socio-cultural milieus and emerge as online communities because of commonality of interests and thus promote multiculturalism.

Key words: Social networking, Multiculturalism, Virtual communities, Collaboration, Interaction, Commonality

"Think out of the box and create a learning experience where the learner can interact with the content and their brains" (https://myschool.wordpress.com/2016/07/13/student-spotlight-ayebabomo-dambo/) - this observation by Rosalie Ledda Valdez sums up the motto of digital learning in the most effective way possible. In today’s globalized world of interconnectedness and interconnectivity the social networking sites cast tremendous impact upon the life of every individual. Even in rural areas people have accounts in Facebook, Twitter, WhatsApp and many more. Debates are rampant about the negative impacts of these social networking world, the addiction that it causes at times, the make-belief, virtual world that is created and the pretentions associated with it.

However, though there is no denial to these malicious effects of social networking, the tremendous potential and opportunities involved can never be overlooked and should not be. Since this technology reaches out to masses across borders, it has a huge potential as a tool for education; as a medium to cater knowledge to people belonging to any group or country. Thus all the markers of differences and discriminations are wiped away in this world of technology.

Students are enormously benefitted by its use. It develops in them a spirit to indulge in collaborative work, to enhance communication skill, to respect and accept diverse opinions and to improve technological expertise. The students, by accessing different sites and by receiving diversified knowledge, become more responsible regarding their choice between the relevant and the irrelevant. Intermingling with persons outside their familiar social circle helps the students to be confident and assertive and thus helps to shape their personalities. Appreciation and feed backs help them to be more creative and accept challenges with new vigour and zeal. Active experience by the students make them prompter in learning and make them much more attentive rather than what passive listening could have done to them.

Several educational institutions prefer collaboration with other institutions through social networking sites which provide larger exposure to both students and teachers. This also develops a social connection and helps to increase awareness about the different academic, co-curricular and social outreach activities conducted by various institutions. The students get motivated in this way to perform better both in curricular and co-curricular activities. These collaborations and participation in different social networking sites are also fruitful for teachers as well as administrators of educational institutions.

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Teachers gather relevant information about how to introduce innovations in teaching-learning process and how to draw the attention of distracted learners. Since these sites become interactive platforms for academicians they remain updated about newer approaches and methodologies of teaching-learning. The teachers can receive feedbacks about their ways of imparting knowledge both from the students and their parents, and can thus create a friendly ambience through discussions and interactions which in the long run make the entire process more engaging. Interaction of teachers and students through the networking sites help the students approach their teachers and seek guidance, help and advice beyond the school hours and make them more appreciative of the effort and sincerity of the teachers. This not only boosts up their spirit to gather more knowledge but also develops their integrity as individuals and inspires them to be dedicated and sincere towards their work. The real-time information sharing helps teachers to provide relevant information to students and thus helps the students overcome restrictions of library hours.

There are several social networking sites which are extremely popular and facilitate not only the teaching-learning methodology but also helps to strengthen the bond between teachers and students. These sites are perfectly befitting the needs of this ‘digital generation’. The list is quite an extensive one out of which this paper seeks to explore the potentials of a few:

1. Twiducate
2. Wikispaces Classroom
3. MinecraftEdu
4. Pinterest
5. Google +
6. English, baby!
7. Students Circle Network
8. Ted Ed
9. Edmodo
10. Academia.edu
11. Linkedin

**Twiducate** is a site for collaboration and can be accessed by both students and teachers. It creates an online classroom community with the help of a class code. It is a free site where the teachers can monitor what is being posted and who are the members. **Wikispaces Classroom** is another private social networking site which includes communication tools and news feeds. It works on the basis of collaboration and assignments and parents can also be members of this site apart from students and teachers. **MinecraftEdu** is another interesting site which engages the attention of learners through gaming. The game encourages students to collaborate, explore and solve different problems while gaining information about subjects like Mathematics, Science, History and Economics. Another significant feature of this site is that teachers can customize it to make it suitable for their curriculum. **Pinterest** is a quite popular platform for pinning favourite pictures which can serve as an interesting teaching-learning tool. It assists in quick and easy collaboration between teachers of various disciplines and areas of interest. Lessons can be made engaging and attractive for students by the use of this tool where the teachers can set up a Pinterest page for a specific class with pins focussing on particular themes that are relevant to the topic being taught. The visual impact created by the pictures drag the attention of students far more and make learning a pleasurable experience. **Google +** creates a virtual world of communication where students get the opportunity to know added information about a particular lesson which they probably could not manage to understand in the classroom. It helps them to understand lessons with great effectiveness by being pulled into the right circle through Google +.

There are certain social networking sites which are exclusively meant for students. **English, baby!** is a social site meant for learning conversational English. It is one of the most popular and highest rated sites for English learners and caters to more than 1.6 million members belonging to China, Brazil, Turkey, Egypt, America and India. To make the site popular celebrities are often seen in its English lesson videos. **Students Circle Network** is an international, educational social network for high school and college students. It offers free course resources, creates study groups, fosters peer to peer learning and provides support services. It includes more than 10,400 academic courses from over 200 Open Course Ware member universities around the world. It provides free service to students in humanities, computing, engineering, sciences and business. **Ted Ed** provides different sorts of TED talks along with animated clips of subjects like literature, language, art,
The social networking sites for teachers and educators are equally beneficial. *Edmodo* provides collaboration, communication and coaching platform to K-12 schools and teachers. It is a teacher centric site which facilitates sharing content and assignments and also helps to communicate with students and parents apart from colleagues. *Academia.edu* is a very popular website primarily for academicians. It is used to share research articles and follow related works in specific fields. It includes more than 8 million uploaded texts and has 31 million registered users as of January, 2016. *Linkedin* is a professional networking site which has been ranked as the 20th most popular website as per Alexa Internet ranking as of October, 2016. It is available in 24 languages and includes both employers posting job opportunities and job seekers posting their CVs.

Thus these sites involve multiple participants hailing from diversified disciplines and different cultural backgrounds. Thus the involvement and participation of teachers, students and parents in these sites promote interdisciplinary approaches and multicultural education. Technology evolves as a bridge joining all multi and interdisciplinary gaps making participants more sensitive towards the cultures of other members of the sites. The gaining in of cultural insight into different societal practices make the participants more tolerant as individuals and responsible as citizens of this globalised world where all the temporal and spatial separations are reduced. As Alston rightly points out: "Social media is not a media. The key is to listen, engage, and build relationships." (http://www.ami-partners.com/blog/2012/11/15/social-media-is-not-media-social-media-is-social-for-smbs/). This relationship building leads to the formation of virtual communities with a commonality of thought and a sense of common goals to be achieved. This virtual world is not restricted to time or space and is not a one-way traffic. Communication and spontaneity are essential for generating this feeling of social media being a shared platform. It helps to create new public space and community which fosters a sense of belonging amongst the members of this virtual world thus inspiring them to delve in collaborative projects and encouraging them to be more co-operative adjusting with people belonging to diverse socio-cultural backgrounds. "Social media spark a revelation that we, the people, have a voice, and through the democratization of content and ideas we can once again unite around common passions, inspire movements, and ignite change."

Thus it helps in building networks and developing interconnectivity thus making this world a better connected place and making each individual a global citizen.

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ABSTRACT
The movement engaged by the government of India to have a digital world was made with a mental picture of having a digitalized nation. Where every individual upgrades themselves with the current technologies introduced for their benefits and ease. Youngsters are gaming, shopping, tweeting, scrolling, liking, and sharing their lives of today’s high tech society. But how is this disturbing them and what are we to do? The following paper “Parenting the Screenager’s in the Digital world” aims to be a guide to parents for whom the use of internet becomes a useful orientation tool in order to guide their children using it. They will also understand the way they should deal with their children and help them face the screen aged world. The paper is planned in an easy-going format in a short time like free discussions from parents of all frequent using Screenager’s and on the several observations they find in their children’s.

Keywords: Parenting, navigators, digital world, technologies, Screenager’s, harmonizing habits.

Parenting the Screenager’s in the Digital world

Screenager’s…..According to the Oxford Concise Dictionary a ‘Screenager’s’ is ‘a person in teens or twenties who has an aptitude for computers and internet’. Its main origin was in the year 1990’s which was called as a blend of Screen and Teenager.

Teenagers today have never known a world without internet, which may be why half of the adolescents say that they are addicted to their digital devices. A Filmmaker and Stanford trained Physician Dr. Delaney Ruston visited one of the shows to talk about the next film. In a documentary “Screenager’s: Growing Up in the Digital Age,” Dr Delaney Ruston explored into the vulnerable corners of the family life including the directors own, and depicted some messy struggle over social media, video games, academics and internet addiction. All the way through startling insight from authors and the brain scientist’s solutions come into view on how we can give power to kids to best to navigate the digital world.

A lot of people encountered problems dealing with their children in this digitalized period, especially parents. Problems of how to deal with the challenging day-to-day lives today look on to the tools of technology to hold on to their children’s risk-free usage. There are mixtures of reasons why they choose to do this. Some will think this is all that is looked-for; others will use it to support their own efforts and conversations. It is perfectly realistic to turn to technology to provide “solutions” to ensure our children are using technology safely and in a risk free manner.

This paper discusses some common issues parents come across while parenting, including defining the purpose of the study, gathering related material from parents. In addition, this paper brings jointly certain questions parents come across after discussing the benefits and drawbacks of the carry out plans. The latter half of the paper offers the reasons for the changes in the behavioral personas of their teen-agers with suitable references to the theory by Prof. Park Jae Woo in SuJok therapy.

Some parents often discuss about the youth of today’s generation, blaming them for being socially active and physical, practically week. The next day they were called together to have a discussion over it. A group of 15 parents assembled in a room with the idea of getting to know more about how their children go about using the existing techniques and trends of the Screen Age.

We can closely relate to the concept of the Hetero Force of the creation order in the Tri-origin theory by Professor Park Jae Woo, as imbibed into students followed by the trends and post modernist world theory of Professor Park Jae Woo who is a Korean Scientist and Philosopher. According to Professor the “Hetero received many qualities from Existence Spirit to initiate and create this wonderful smile world.”

Prof. Park Jae Woo

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Hetero is the primary force to bring all existing beings to the world. Hetero likes bright side and avoids dark sides. In other words we can say that a Screenager’s is a person with a Hetero Force. A Hetero person or we can call it a Screenager’s, quickly decides something without any thoughts and moves promptly. Hetero appears all of a sudden but can also withdraw speedily. Hetero is always successively fast because of great objective. Hetero stays with mental, metaphysical world.

The parents would then understand that because of this Hetero force in their body they are Screenager’s. They were well familiar with the disadvantages in advanced as they have seen other children all over drowned in their mobiles and laptops. While there are many uses and advantages of these young people using tech, most of the time parents are flooded with concerns too worries such as –
- too much screen time,
- unsuitable content,
- cyber bullying,
- pornography,
- Meeting up with strangers.

There were some really important questions raised during the discussions with the other parents in a talk. Most of the parents suggested that “Wouldn’t it be good if we could put something on their phone or tablet that would make sure none of this could happen!” (Actual words of some parents are taken)

Below is the interface with few parents and some of the questions raised, discussed and answered by some.

Another important person who shares about the same in one of her interviews is a Physician, general practitioner and mother of two, Dr. Delaney Ruston. She also was interested in this issue when her preteen started begging for a smart phone.

**Q. How did you began navigating or monitoring your child’s usage?**

**A.** Dr. Delaney Ruston answered “As a mom of a teenage boy and pre-teen girl there was tension in my house involving technology. I was on edge feeling like I had to monitor”

This is how it begins from looking at others using android phones, smart phones this just made them underhanded and some parents felt completely out of control. As she was in search of solution but she wasn’t finding any proper answers. Additionally, being a physician, she would always see kids come in glued to their devices and was always surprised about the impact of technology on these younger minds. This initiated her journey where Dr. Delaney Ruston used her love of filmmaking as a social change tool. The power of emotions in good stories she really gets other too to think in several new ways and gets them wanting to be involved into great discussions. Exploring these solutions has been the most satisfying part, which is why her film resonate with people.

In real life the pressure young people face are innumerable and problematical. Some are more impactful than others and many of our children build their own hardiness and deal with today’s issues as we did with ours. Even though safety technology all the way through apps and other technology may be a of useful approach when children are younger, they are likely to become more and more unproductive. Above all as they become older, more peer-influenced, and are talented to way in the internet by means of numerous strategy in devices and in more and more spaces away from straight adult supervision.

**Conclusion:**
Teenager safety apps are not the answer to keeping your offspring safe online. There is entirely nothing that can replace straightforward and honest conversation. Humanizing and discussion with your children about the online world with widespread sense, recommendation and conversation about what is going on is irreplaceable. Parents do not need to know every platform or new Snap chat or Face book app or filter that has arrived on the market. What this is and always will be about is behavioral performance.

A means to navigate your children with information of how the humankind works (and it is no poles apart from the offline world) is extremely essential in helping them make online decisions at crucial points. Using the
information and the hidden analytics behind this should be part of the education that children receive. Enabling them to make fact based decisions on who shares their data and when is a good start, but we also need to understand that technology does not solve social problems.

“Cyber bullying, grooming and access to “inappropriate” content are all things that are enable through technology but have their roots in social issues. Having our children know we are there for them, and that we understand there are risks we can work at mitigating together, are far more powerful than telling them we are removing their privacy because we want to keep them safe.”

- Dr. Delaney Ruston

Wonderful Hetero! You are the creation bearer Thanks to Hetero Force “you could escape through the Zero Worlds with an initiating power to create this world”.

- (Prof. Park Jae Woo)

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ABSTRACT

Literature learning is evolving rapidly. Learners are more interested in innovative learning methods than conventional Chalk and Talk method or lecture method. Mobile and computer can become most preferred devices for learning literature. Teachers ought to be technosavvy and App friendly to actively engage the students in the classroom. This will make classroom teaching fascinating and learner centric. A computer and mobile can provide varieties of information not only in textual form, but also in audio-visual form. Mobile and computer can be very effective media of literature learning with innovative apps and e-links and other e-resources.

The present paper introduces the advanced ways of use of mobile apps and e-resources to make literature learning active, attractive and creative with audio visual effects. Mobile Assisted Literature Learning (MALL) and Computer Assisted Literature Learning (CALL) are captivating sources to make learning ever interesting.

KEYWORDS
Chalk and Talk method, e-links, e-resources, Mobile Assisted Literature Learning (MALL), Computer Assisted Literature Learning (CALL)

Introduction:

Expressing and sharing thoughts and feelings from the deepest consciousness is one of the basic needs of human beings, though medium and method of expression can be different. A sensitive mind full of thoughts and emotions needs to purge out and get ready for new experiences. Though emotions are same, today the medium and way of expression is changing. During predigital age, the messages or information would be transmitted in written or oral form. Today we transmit them through internet or a mobile phone. Digital media has become inevitable part of our life. The student fraternity today emphasises on using digitalised apps for learning, as they are more convenient and less expensive. According to Marc Prensky (2009) they are "digital natives" and he continues to say that “Digital wisdom is a twofold concept, referring both to wisdom arising from the use of digital technology to access cognitive power beyond our innate capacity and to wisdom in the prudent use of technology to enhance our capabilities.” The social media like Facebook, Twitter, WhatsApp, Instagram are now intensely used and are popular platforms of expression for every field and among all age groups. Academics is no exception for that. It has brought revolutionary changes in pedagogy. The concept of learning is drastically changing from conventional classroom learning to digital learning in virtual classrooms.

Literature is conventionally learnt through chalk and talk or lecture method. It offers limited scope for creating interest in the classroom due to various reasons such as lack of audio-visual aids, rigid curriculum and monotonous way of teaching. With the help of various techniques such as Computer Assisted Literature Learning (CALL) and Mobile Assisted Literature Learning (MALL) literature learning can be made interesting, learner centric and innovative.

Practical Application of CALL and MALL:

Computer Assisted Literature Learning and Mobile Assisted Literature Learning play increasingly significant role in literature classrooms. Computers can be utilised for wide ranging applications enlisted below:

1. **Tutor:** Computer can assist as a tutor in critical analysis of any text to understand its background concepts, genre, style, stylistics devices, structure, characterisation, themes etc. Many literary quizzes are available online to take a feedback of the learners.

2. **Instrument for Reading and Listening:** Audio versions of novels and dramas help to improve reading and listening. Moreover, they also help to make learning more interesting.

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3. **Dictionaries and Thesaurus**: www.dictionary.com is useful site for availing meaning of the words, pronunciations, transcriptions, synonyms, antonyms, Phrases, idioms, etymology, word games, Word of the Day and more activities to boost vocabulary building.

4. **Free e-Books and References: Project Gutenberg** is a site to get free literature books collected together. These free e-books are of standard quality and properly proof read.

5. **Free Animation and Videos of Classical Literature**: YouTube is the major source of Animated movies and videos of classics in literature. They are free and easy to access. Similarly, they assist in better understanding of the text. Besides, the videos of the lectures of experts are also available. **Quizzes and Worksheets on Literature**: Many websites like https://www.proprofs.com and http://study.com are helpful in providing quizzes and worksheets for comprehensive study of the text.

6. **Moodle**: Moodle is a free and open source learning App used for blended learning, distance education, flipped classroom and other e-learning projects. It’s very effective in its application.

7. **Windows Movie Maker**: Windows Movie Maker motivates the creativity and makes literature learning interesting. With the help of Moviemaker, a slide show along with the audio can be created with appropriated pictures related to the poems or a story or theme of the novel or drama. The audio file of the poem recitation or theme narration can be incorporated along with the pictures. Therefore, it is appropriate to use windows Moviemaker to teach poetry or fiction at classroom.

**MALL**: MALL is Mobile Assisted Literature Learning. MALL or m-learning plays a vital role in developing teaching learning process irrespective of the discipline. As far as literature learning is concerned, technology is a backbone. Innovative teaching-learning apps can be used to make literature learning effective and interesting. MALL “refers to the use of mobile and handheld information technology devices in teaching and learning.” (Djoudi, 353)

Kusulksa – Hulme and Traxler (2005) opines that “Mobile learning is both a new concept and on that has some familiar connotations. It is certainly concerned with learner mobility, in the sense that learners should be able to engage in educational activities with the constraint of having to do so in a tightly delimited physical location”.

Certain mobile apps help to make literature learning enjoyable, as these apps are free and the required texts can be accessed anywhere according to the requisition of the users. These apps provide comprehensive and maximum information of the literary texts, authors, history, literary terms, quizzes in user friendly form. They also give short introduction of the literary text, key points, characterization, plot and other literary devices in the text. List of some such useful apps is as follows:

**Literary Analysis Guide**: It is a reference tool for students of literature, rhetoric, and writing. The elements of literature are arranged around three clickable interface wheels. Touch any term on the wheels for a detailed definition, examples from literature, questions to ask, and an example essay paragraph which analyses that term. Students can also reference an illustrated version of each analysis paragraph which highlights the topic sentence, textual evidence and analysis portions of text. Twelve of the most commonly used figures of speech are presented around a fourth wheel, and students can look up less common literary devices in a full glossary of literary terms. In an expanded section on meaning, students can reference the proper sequence of literary analysis, patterns of paragraph development and common elements found within successful literary analysis essays. Literary Analysis Guide has helped students visualize how the elements of literature develop style and meaning since the beginning of the smartphone revolution. Now with illustrated example paragraphs for all major terms, users can see literary devices at work within properly written analyses. Also, with a full glossary of literary terms, students can search for the meaning of more esoteric literary concepts including a broadened selection of figures of speech, poetic forms, dramatic forms, tropes, schemes, techniques, and various forms of literary criticism.
English summaries: This app enables to read books summaries anywhere. Access to study guides contains: plot summaries, characteristics, basic information about books, etc.

Literary Terms: This is an app made for the people who want to know about literary terms and devices especially for the literature students and teachers. The terms are defined and elaborated in easy language. There are examples that can help the students to learn very quickly.

Learn SPM English Literature Guru: This app assists to learn English Literature via Youtube and practise using past year papers! Functionality: 1) Slideshare and Youtube references 2) Past year papers and answers 3) Available for offline viewing

Shakespeare Complete Works: This app is the collection of complete works of William Shakespeare which include comedies, histories, tragedies and poems.

eChalk’s English Literature App: Covering the majority of plays and novels studied at school, eChalk’s English Literature app is stacked with games and quizzes that are ideal to use as starter activities, revision exercises or just five-minute breathers in a long lesson. Each text is supported with four activities to help refresh and reinforce your knowledge: A. Conduct a character cloud-click game to rehearse knowledge of the principal characters. B. Test general knowledge of context, structure, theme and plot against the clock. C. Catch the bouncing names to pin down who said what using the quotes quiz. D. Spark class discussion, build vocabulary and introduce good exam technique with Venn diagram activities. It has also got a selection of poetry resources where a poem can be studied and annotated before taking a quiz.

English Literature Fun Quiz: This app is useful to test English literature knowledge in a delightful way. There are MCQs related to English literature. Choose the correct answer and find out what is your highest score.

For the creative writers there are many mobile apps which can be helpful in writing down the ideas. Some such apps are:

JotterPad: It is undoubtedly one of the best writing apps you can use. It offers to write not only in English but also in many other languages. It even allows to sync them with cloud services like Google Drive, Dropbox, and OneDrive to save the files safely. JotterPad believes in sharing great ideas, hence allows to export and share the files in various formats like DOCX, TXT, HTML, RTF, PDF, and plain text.

iA Writer: The text editor of iA Writer gives editing features like font styles and lists and comes with a built-in dictionary. If a word is misspelled, a red underline can be seen, tapping on which will show the spelling suggestions. There are some other useful features as well which can make typing experience better, like Night Mode and Word Count.

Monospace: It is a simple yet effective writing app. Colours of the app can be inverted with a single tap – by tapping on the drop-shaped icon on the top-right. Though it does not provide the editing tools the way most other apps, its way is rather more efficient. For a newly created file, you can either name it yourself or select “Auto-Name” which will name it according to the date and time. In the text editor, there are not any cluttered options. For further formatting of the file, only long press on the text is required and there are options like text style, text size, lists, quotes, and clipboard.

Writer Plus: It is yet another simple writing app. Multiple files can be created and even in different folders. In the word editor, there are options to increase or decrease the font size and select a font from Droid Serif and Roboto. For other formatting options, a little effort is required. A single hashtag defines a heading – increasing the number of hashtags will reduce the heading size, double tildes will strike-through, single asterisk will italicize, double asterisks will bold, and triple asterisks will both bold and italicize. To create an unordered list either a
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‘+’ or a ‘-‘ is used, and for ordered lists, simply numbers can be used. The editor also allows to add quotes by using the greater than sign (>). Lastly, Writer Plus has a night mode that can be modified to black in the app’s settings.

Conclusion:
With the invention of innovative technologies and digitalisation the pedagogical scenario is drastically changing. Technology embedded learning is essential. It provides easy access, understanding and makes monotonous and boring learning a fun activity. Literature learning with CALL and MALL is utilisation of technological skills to understand different aspects of literature with actual participation of the teachers and learners. It is futuristic way of learning for the digitally immigrated as well as digital native generation.

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ABSTRACT
It was Keynes who brought the emphasis of consumption into economics. And a shift from consumer to consumerism has taken place. Consumerism could be defined as the culture of excessive consumption of goods and services. In the present century, the scenario has witnessed a phase shift because of online consumerism. A plethora of commodity and service coupled with information bombardment is available to the consumer of the digital space. The government of India’s policy of cashless digital economy might bring about a revolution on many planes in India. The present paper seeks to focus on a few aspects of the shape of things to come. One wonders whether a state of affairs in the future would be a help or hindrance to the tenets of multiculturalism.

KEYWORDS
Consumerism, online consumerism, cashless digital economy, information bombardment, multiculturalism

Introduction
The first page news headline in a popular national daily English newspaper in India is – It’s a bird… it’s a plane… it’s an Amazon Drone. The news is that the companies such as Amazon and Flipkart will avail drones to deliver packages in India soon. There are some more news on their activities, their future plans in a number of daily newspapers every day. Another news on the same day informs the readers that Amazon.in and Flipkart mobile apps have touched the one hundred million download mark on Google Play stores. Really, a glimpse of the first page of a national popular newspaper, a print media may educate one about the impending phase shift in the consumerist culture of India today. Moreover, there are full page advertisements. Two or three competing E retailers like Amazon, Flipkart, Snapdeal to name a few are luring consumers to transact through their apps. Is this a beginning of app based civilization?

An app is computer software, or a program, most commonly a small specific one used for mobile devices and can be downloaded. The E retailers are offering special app related cash back and discounts. Each one is in battle with the others to grab the e commerce space. The advertisement surely will not miss any eyes with their catchy headline like Great Indian sale and there are announcement of big savings for everyone for a specific period. Again after a few days, one may find another great offer – Today is the last day of the Great Indian Festival. Pay using X debit or credit card to have up to 40% off on mobiles, 55% on electronics, 70% on home and kitchen appliances, up to 45% on daily essentials, 40% on fashion, up to 60% on books and entertainment and find great deals on millions of items like music, movies, video games, mobiles and tablets, computers and accessories, musical instruments, books and e books, sports and fitness, home and kitchen, clothing and accessories, watches, jewellery, handbags and luggage, shoes, beauty and health, toys, baby products, gift cards, pet supplies at the X online store. It seems the people who are now digitally literate are nothing but voracious consumers of comfort goods and entertainments. When one goes through the daily emails she or he is astonished to find so many benevolent mails from these e retailing giants. One of them may be offering half price sale of home furnishing, kitchen and dining cookware, electronics, grocery and gourmet foods. The rival e retailer has more benevolent offer. Their claim: Even better than the half price sale or minimum 60% off on those same products. They seem to tell us that civilization is now face to face with an impending phase shift—the era of excess consumerism has begun!

The notion of consumption in pre digital economic thoughts
In mainstream economics consumers mean those who are the purchasers of goods and services. They have the desire as well as the money to purchase what they want. Consumer behaviour is generally understood in three distinct steps—consumer preference, budget constraints and consumer choice. Given their preferences and limited incomes, consumers choose to buy combinations of goods and services that maximize their well
being. The most enigmatic question naturally comes is—what do they want? The entire economic system revolves round it. And the demand supply interaction brings the mainstream concept of market. The traditional concept of market implies a place where a buyer and a seller interact with the intention of purchasing and selling a commodity or service at a price acceptable to both the concerned parties. Human communication is one of the significant components of traditional market mechanism.

It was Keynes who brought the emphasis on consumption into economics. He introduced the concept of consumption function in economic thought. It is the relation between aggregate consumption or aggregate savings and aggregate income. And according to Keynes, current consumption expenditure is a highly dependable and stable function of current income. Keynes also structured a psychological law of consumption, according to which, as income increases consumption increases but not by as much as the increase in income. The post Keynesian alternative consumption theories however showed that there are other influences apart from that of current income like the life time planning of an individual, relative income of the individual in comparison with that of others and the permanent income of an individual which can have profound influence on consumption pattern. And moreover, a shift from the consumers to consumerism is the endeavour of the capitalist market economy.

**From Consumption to Consumerism—a phase shift**

Consumerism commonly is a culture of excessive consumption of products and services. In the post industrial revolution period, expanding production needs both uncharted territories for selling the product as well as transforming the human being as a consumer. From a way of life dictated by the traditional values and culture, work and leisure, the capitalist market system with their dedicated soldiers of big corporations and ready to help administration turns human beings into consumers who are happy to work and spend. They became competent to change their life style from prudence into ready to spend. Advertising in different forms, introduction of newer versions of the same product, brand strategy, easy instalment facilities are the tools the corporates use for their survival to enhance consumerism. A mass consumer culture was developed during the last century.

And in this twenty first century, the scenario is different. The question of what people want becomes trickier at present. One can only choose among a limited offers. When the limit tends to infinity, one surely needs those integral and differential calculus to get an answer. Be that as it may, the digital human beings are now lured by unbounded market space - the online market space. What is digital? It can be a cover term for the technology that connects man with information through computer machine. And the digital human here is not a code name for any artificial intelligence but a person whose way of life is transformed by the present computer world. It is the age of online consumerism. The convergence of offline business with online technologies and the horizontal integration within online markets, creation of online platforms are rapidly changing the mainstream concept of consumer, market and the pre digital consumerism.

**Digital Economy**

The market is not a ‘place’ but an ‘unbounded space’. And this space can be explored from anywhere with that smart technology. A plethora of commodity and service coupled with information bombardment is available to the consumers of this digital space. And everything be it a good book or an entertainment, or a cab ride, there are online markets. One can avail them easily over the internet with a web browser or an app, an abbreviation for application. It is a computer programme designed for a particular purpose which one needs to download onto a mobile device. Paytm wallet, Free charge, Amazon, flipkart, eBay, Myntra, Yatra, Ola, Uber are now household names for a specific socio economic class in the society. Cash back, promo code, referral are the new power strategies to hook the potential consumer to be a dedicated customer of their site. That socio economic class prefers cashless transactions. It seems that in near future these names as well as many new app names would be of every day use for an increasing population.

Digital competitiveness is an issue in present world economy. According to the IMD World Competitive Centre, Singapore is cent percent competitive and ranks first in digital competitiveness in the world in 2017. Then come Sweden and United States. India is ranked fifty first. The scores are based on countries’ ability to adopt and explore digital technologies leading to transformation in government practices, business models and society in general (Source: *Weekly Vector, The Economic Times Magazine*, page 26 August 6-12, 2017). But the population of India is a huge one and India has 450 million Internet users. Urban India with an estimated
population of 444 million already has 269 million (60%) using the Internet. Rural India, with an estimated population of 906 million as per 2011 census, has only 163 million (17%) Internet users. Thus, there are potential approximately 750 million users still in rural India who are yet to become Internet users; if only they can be reached out properly. (www.livemint.com › Industry › Infotech). The Government of India’s policy of a cashless digital economy is also rapidly transforming the cash carrying consumerist culture of India.

And this digital market is a platform for multiculturalism. On one hand, the premier brands are now open to the opportunity to re-think their business strategies to attract multiple groups simultaneously. On the other hand, the potential online consumers are now open to multiple cultures. Online Consumerism itself has n dimensions. And in a country like India with an immense multicultural environment, it has infinite dimensions.

The Methodology of the Study
The study here is mostly a qualitative research. It is used to provide ideas or hypotheses for potential quantitative research. The data collection method is based on semi structured techniques. Individual interviews along with the observation/ participation of the researcher are the methods used for the study. The interviewees are chosen through purposive sampling technique. A Purposive sampling is where a researcher selects a sample based on their knowledge about the study and population. It has the advantage that it is easier to make generalisations about the sample compared to a random sample where not all participants have the characteristic the research study is about.

The respondents are of different age groups, different income range and different taste patterns. Among them are students of colleges and high schools, young professionals, homemakers, people above forty five to sixty. Only one respondent is around seventy. All of them are Bengalee people from Kolkata, the largest metropolis of the eastern India. One of them, a young professional is in the media industry at Mumbai for the past three years.

The study resource of the researcher apart from the interviewees’ comments is a few secondary sources like the different mobile apps, internet, as well as the daily newspapers both English and Bengali mainly The Times of India and The Economic Times.

Inferences
Since the study is mainly an exploratory one with limited secondary resources, the focus is on a few amazing trends in the arena of digital consumerism and multiculturalism though there may be many alternative interpretations from other perspectives. The observations based on the interviews revealed a different pattern of what in the economics textbooks is known as effective demand.

The online shopping can be grouped into travel related and non travel related. Travel related ones can again be subdivided into In station travel and Out station travel. There has been a major phase shift in the intra city transport network due to these online cab apps. The intra city travel demands anxiety regarding the availability of their preferable mode of transport. Information about the actual location, money as well as the energy is also taken into consideration. People choose to use the online cab services like Ola, Uber, Megacabs for a number of reasons. It is not always the price or the discounts that matters most. But other factors like convenience of travel, certainty of availability of the vehicle in time, cashless payment option, the advantage to arrive at the exact place without the knowledge of the nooks and corners of their destination route are equally important motivators to push a potential customer to an actual one here. Again, the demand supply linkage chain in this digital online travel consumer world is influenced by a completely different set of factors different from any traditional transport economic theories. Intra city Online travel booking is influenced by internet connectivity, cashless options and the required mindset and most of all a simple factor the technology—the battery charge of the mobile. A respondent who now works in Mumbai mentioned that he even walked nearly a kilometer to his friend’s house to get the internet connection to book a cab to avoid the local train rush.

The Outstation travel especially by flight is now a purely a digital based travel. The e-customer also turned more mobile with the aid of the travel apps not only for flights but also for intercity and interstate luxury buses. Yatra, Red Bus are some options in India to reserve their bus ticket online to go from one city to another. However, most of the options are for city based travels still now.
Among the non travel related online purchases, the main demands are for books, lifestyle products, groceries, entertainments, foods, online recharge and medicine. The most useful apps for most of them are Amazon and Flipkart. And there are others for specific purposes like Netflix, ITunes, Mynta, Limeroad and so on. The factors which influence online purchase of many products are more visible options, location of the consumer, the strategy of customisation of the product, cashless advantages, cash back and other offers, reliability, delivery of products in time.

The online consumers are now unknowing open to a plethora of excess visibility of options backed by the cash back or discount offer. And it fuels excess consumption gradually.

May be a person has a momentary desire. But the visibility of that product may lure him to purchase it.

Location of the prospective consumer is an important criterion which influences online consumerism. Even the volume and frequency of online consumption varies from one residential locality to another in a big city. There may be more online consumers at the periphery than in the heart of the city because of the lack of the needed offline stores there. Again one interviewee who has friends from different parts of India stated that there has been a trend of online consumerism in the non metro cities of India in recent years. The visibility of options is less in non metros or in other words the variety are less there, but whatever is available there sparks huge demand from a small but rich online consumers.

Product customisation also helps brands boost sales on their own websites or gain share on a retailer’s site. Amazon’s success is an example in this field.

Most of the interviewees reported that their excess consumption is mostly limited to books. In fact many of them initially started their online shopping through purchase of books. A college girl stated that it is convenient for her because she can read the substance of the book, the reviews and can get it at her home in a short time. And it is natural for her to purchase more than what she initially decides.

Another young professional also stated that the factor of visibility of options is most applicable for him in case of buying of books online.

Fashion goods especially trendy dresses constitute a major chunk of online lifestyle products. And, prospective consumers here give more weightage to the trendy look of those products than their durability. Again a change in mindset has been observed. One of the college students confided of purchasing some intimate items from online stores. She stated that she needs to represent herself properly in this competitive world. And online shopping for those items is convenient for her. It was absolutely not even in dreams in the time of her mother when she was of that age. Another respondent said that online shopping apps give him the opportunity to purchase dresses for the ladies in his family without any consultation with them. And the discount offer for bulk purchase sometimes makes him a perfect example of excessive consumerism. He defends his decision that he is a rational buyer. These online platforms help him to purchase many uncommon dresses at very reasonable price which is difficult to get in local market. However, some informants are skeptical about the quality of the products.

The seventy around respondent has his preferences limited mostly to online purchase of books from Amazon. And he takes the help of his son a resident of England. The son orders them and the books are delivered to his home in Kolkata. And it is a positive case of consumerism.

The multicultural aspect seems to be profound in online entertainment arena. There are e entertainment apps like Netflix, ITunes and so on apart from Amazon. People pay to listen music or view cinemas. A Bengali respondent said that he is now an avid listener of Kashmiri, Kannada and Tamil music. He first listened to them through these entertainment apps. And the apps regularly suggest more options. And these suggestions are customised ones.

Food is another item which the people especially the young ones accustomed in digital world opt for. However according to a respondent it is not the delicacy but the satisfaction of hunger which is the main objective.
The digital app based markets for groceries e.g. Big basket are easy options for a chunk of time crunched consumers of groceries who hate to lose their time by bargaining with the seller. The examples can be endless due to the rapid growth of e-commerce throughout the world.

**Concluding Remarks**

This is a transitional phase. It is the beginning of an era of online consumerism. And economic thoughts need to be modified in this app based market economy. The meaning of consumption becomes wider with more items on consumer’s basket. Services like travel, entertainment, food delivery are significant components of online consumption day by day. Again, the physical location still is an important determinant of online commerce. However, the human relation created through face to face interaction of the seller and the purchaser is gradually becoming non visible. There is no bargaining and no human relationship. The purchasing power of the customers is lost. They have become the receiver of what the e retailers are offering to them be it cash back or discount. These digital marketing structures ignore the common people. The common people of India, the humane one who needs bare necessities, who still not dare to dream of comforts and luxuries, are outside this digital civilized world. The question remains whether they are thus uncivilized ones or are more civilized as they are able to preserve their humane relationship in this digital civilized world.

**Works Cited:**


Perception of Adolescents Towards Cyberbullying

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ABSTRACT
The aim of this study was to explore the perception of adolescents towards cyberbullying and to compare the perception of adolescents towards cyberbullying with respect to gender and age. A sample of 300 college going students in the age group of 15-16 years (150 students-75 males and 75 females) and 17-19 years (150 students-75 males and 75 females) were purposively selected from western suburbs of Mumbai. A self-structured tool was developed to obtain information on perception of adolescents towards cyber bullying with the split half reliability (r =0.89). The results indicated that the majority (56.70%) of adolescents’ level of perception for cyberbullying was medium. The t-test results revealed that, with respect to age statistical significant difference was found for denigration (t-value=2.85, p-value=0.006), outing and trickery (t-value=1.31,p-value=0.01), where the adolescents in 17-19 years old had higher perception as compared to their counterparts. There was no gender difference in perception of cyberbullying among adolescents.

Key words: Cyber bullying, Adolescents, Denigration, Outing and trickery

Introduction
Electronic devices are integral part of adolescence’s lives in the twenty-first century. Adolescents browse the Internet, watch movies, and even write on blogs from their cellular phones. Such convergence and the development of new social media (e.g., Instant Messaging, Facebook) have given adolescents a “new” method to involve in antisocial behaviors which may be termed as cyber bullying. Cyber bullying, a term for Internet bullying defined as the targeting of a child or adolescent by another youth using technology (e.g., e-mail, cell phone and pager text messaging, instant messaging, defamatory web sites and polling sites) for the purpose of intentionally humiliating, tormenting, threatening or harassing the individual. It is being increasingly used to harm individuals (Finkelhor, Mitchell, &Wolak, 2000).

Individuals can send unkind text messages and emails, post secrets about another for public viewing, and even upload embarrassing photos/videos of others all with the intent to harm others. Even respectable information sites, such as Wikipedia, can be used to disseminate false, harmful information about others. Recent statistics suggest that cyberbullying is a major problem. Survey findings showed that 11% of youth engaged in cyber-aggression regularly, 47% have witnessed cyber-aggression, and 29% reported being cyber-victimized (Patchin & Hinduja, 2006), further validating the need to continue to study what factors predict cyberbullying behavior. Being able to predict cyberbullying behavior has important implications, both theoretically and practically. Several studies have found that those who are cyber-victimized experience a wide array of negative psychological and behavioral outcomes. For instance, research has found that cyber-victims are more likely to feel angry (Dehue, 2008), fearful, sad, have problems in school, and engage in aggressive behaviors (Hinduja &Patchin, 2008).

According to the Chapell et al. (2006) study with 119 undergraduate students, bullying behaviors including perpetration, victimization, or perpetration/victimization continue from childhood into emerging adulthood. Over 70% of students who are bullied in their childhood or adolescence bully others in their emerging adulthood. Approximately 50% of students who experience perpetration/victimization or perpetration behaviors in elementary and high school repeat the pattern in university (Chapell et al., 2006). Due to the increase in the significance of cyber bullying behaviors, there is an evident need across the nation for the establishment of distinct laws to deter these actions from occurring.
Cyber Law
Provision under Information Technology Act, 2000 specially mentioned hacking as an offence, and provided punishment for hackers. Section 66 involves:

Hacking with computer system: i) whoever with the intent to cause or knowingly that he is likely to cause wrongful loss or damage to the public or any person destroys or deletes or alters any information residing in the computer resource or diminishes its value or utility or affects it injuriously by any means commits hacking. ii) Whoever commits hacking shall be punished with imprisonment up to 3 years, or with fine which may extend up to 2 lakh rupees, or with both.

The IT Act, 2000 does not define or mention the term “cyber stalking”; but makes provisions that will suffice to get hold of cyber stalkers. Under section 66-A, the Act provides that any person who sends, by means of a computer resource or a communication device: (a) any information that is grossly offensive or has menacing character; or (b) any information which he knows to be false, but for the purpose of causing annoyance, inconvenience, danger, obstruction, insult, injury, criminal intimidation, enmity, hatred, or ill will, persistently makes by making use of such computer resource or a communication device; (c) any electronic mail or electronic mail messages for the purpose causing annoyance or inconvenience or to deceive or to mislead the addressee or recipient about the origin of such messages, shall be punishable with imprisonment for the term which may extend to 3 years and with the fine. It has been explained that for the above purpose, the terms “electronic mail” and “electronic mail message” means a message, or information created or transmitted or received on a computer, computer system, computer resource or communication device including attachments in text, image, audio, video and any other electronic record, which may be transmitted with the message.

Types and forms of cyberbullying
There are various methods of cyberbullying and cyber aggression or harassment. Starting with text messages and e-mails (Rivers & Noret, 2010), these have proliferated. Li (2007) distinguished e-mail, chatroom, and mobile phone bullying. Smith et al. (2008) used seven main media described by secondary school pupils: bullying by mobile phone calls, text messages, picture/video clip bullying, e-mails; chatroom, instant messaging, and websites. Looking at the types of action, Willard (2007) described seven categories: flaming, online harassment; cyberstalking, denigration, impersonation, outing, and exclusion.

Theoretical Framework used for this study
Nancy Willard, (2007) has identified the following seven forms of cyberbullying:

1. Flaming- Online “fights” using electronic messages with angry and vulgar language; may include insults or threats.
2. Harassment- The repeated, ongoing sending of offensive, rude, and insulting messages to another.
3. Denigration- “Dissing” someone online by sending or posting derogatory comments, cruel gossip, or rumors about the person to damage his or her reputation or friendships; creating a web page or web site devoted to insulting another classmate or classmates.
4. Impersonation- Breaking into someone’s account, posing as that person, and sending messages to make the person look bad, get that person in trouble or danger, or damage that person’s reputation or friendships.
5. Outing and Trickery- Sharing someone’s personal or embarrassing information or images online or via cellphone, or tricking someone into revealing secrets or embarrassing information, which is then shared online.
6. Exclusion- Intentionally designating someone for exclusion from an online group, a gaming environment, or a group blog.
7. Cyberstalking- Repeatedly sending messages that include threats of harm or that are highly intimidating, or engaging in other online activities that make a person afraid for his/her safety.

As cyberbullying, has received extensive attention in the popular media, research on cyber bullying behaviors is also growing, at both the national and international levels. The majority of existing studies have focused on the prevalence of the phenomenon (Kowalski, Limber, & Agatston, 2008; Merck, 2009; Olweus, 2012), school-based bullying (Patchin & Hinduja, 2006; Wang, Ronald, & Tonja, 2009), and the comparative analysis of traditional bullying and cyber bullying (Hemphill et al., 2012; Raskauskas & Stoltz, 2007). However, at present,
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studies focusing on the perception of cyber bullying are still scarce.

Rationale
There is a multitude of benefits that technology provides to the modern world, but it also brings the negative by-product, that is cyberbullying. Adolescents at this age are highly influenced by their peers, their characteristics like risk taking, being independent, exploring personal identity online make them fall a prey to many antisocial behavior, one of which is cyberbullying. Cyberbullying victims have been found to suffer from many negative consequences as a result adolescents show school avoidance, higher level of anxiety, low self-esteem and suicidality. Hence it is important to know what adolescents think cyberbullying is, so that it will help to develop various coping strategies for them. As the dependencies of adolescents on technology has increased, the act of cyberbullying has also increased. Laws are in place to control and safeguard the act of cyberbullying. Hence, the present study attempts to find the perception about the forms of cyberbullying among adolescents with regards to age and gender.

Objectives
1. To explore perception about cyber bullying in adolescents in the following forms:
   - Flaming
   - Harassment
   - Denigration
   - Impersonation
   - Outing and Trickery
   - Exclusion
   - Cyber stalking

2. To compare perception about cyber bullying across age in adolescents.
3. To compare perception about cyber bullying across gender in adolescents.

Hypothesis
Following hypothesis were framed to execute the study:
H₀₁ - There is no statistical significance difference between the age of the students on the perception of cyber bullying.
H₀₂ - There is no statistical significance difference between the gender of the students on the perception of cyber bullying.

Method
A sample of 300 students was purposively selected. Out of the 300 students, 150 students were from the age group of 15-16 years and 150 students were from the age group of 17-19 years from western suburbs of Mumbai. The students were from 11th grade and 1st year degree college as per the requirement of age.
A self-structured tool was developed to obtain information on the perception of adolescents towards cyber bullying. The questionnaire consisted of 3 sections 1). Personal Information 2). General Awareness 3). Perception about cyber bullying. The third section comprises of 45 items, which was a 5-point rating scale. It ranged from strongly agree to strongly disagree.
Reliability of the tool
The split half reliability of the tool was 0.89 using the Spearman-Brown prophecy formula.

Range for forms of cyberbullying

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Forms of Cyberbullying</th>
<th>Low</th>
<th>Medium</th>
<th>High</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Flaming</td>
<td>5-11</td>
<td>12-18</td>
<td>19-25</td>
</tr>
<tr>
<td>2.</td>
<td>Harassment</td>
<td>7-16</td>
<td>17-26</td>
<td>27-35</td>
</tr>
<tr>
<td>3.</td>
<td>Denigration</td>
<td>7-16</td>
<td>17-26</td>
<td>27-35</td>
</tr>
<tr>
<td>4.</td>
<td>Impersonation</td>
<td>6-14</td>
<td>15-22</td>
<td>23-30</td>
</tr>
<tr>
<td>5.</td>
<td>Outing and Trickery</td>
<td>6-14</td>
<td>15-22</td>
<td>23-30</td>
</tr>
<tr>
<td>6.</td>
<td>Exclusion</td>
<td>7-16</td>
<td>17-26</td>
<td>27-35</td>
</tr>
<tr>
<td>7.</td>
<td>Cyberstalking</td>
<td>7-16</td>
<td>17-26</td>
<td>27-35</td>
</tr>
</tbody>
</table>
The colleges were approached and explained how their contribution could contribute in making a valuable research. The questionnaire was distributed to the students of grade 11th and 1st year degree college students with the instructions. After completing the questionnaire was collected at the same time. After collecting the data, it was coded according to the responses. The data coded were then processed and tabulated for interpretation. The data was analyzed in terms of percentages, arithmetic means, standard deviations, t-test.

Results and Discussion

Adolescents spent number of hours on electronic devices per day.

Figure 1 Percentage of no. of hours spent by adolescents on electronic devices per day.

Figure 1 illustrates the number of hours spent by adolescents on electronic devices per day. The data indicates that majority of the adolescents spent 1 to 2 (30%) and 3 to 4 (30%) hours equally on electronic devices each day, followed by 16.67% spent less than hour whereas only 5% spend more than 9 hours on electronic devices like cellphones, laptops, computers etc. This may be because they spend more number of hours on social networking sites like Facebook, Instagram etc. and also chatting online with their friends. The research findings were in congruence with a finding of a study done by Ofcom (2009) which stated that students spent more than 2 hours daily on electronic devices.

Adolescent's favorite online activity

Figure 2 Percentage of adolescents' favorite online activity

Figure 2 represents the adolescents' favorite online activity. The data revealed that the majority of adolescents (75%) online activity was to communicate with their school and college friends, followed by learning new things (53%). Here other responses included watching movies, videos and downloading music.
It is noted that adolescents’ favorite online activity was to communicate with their friends. Adolescents at this stage like to involve with their peers. So most of their time goes in communication with their friends over social networking sites, messages etc.

However, the research findings of Pew Internet & American Life Project Survey of Parents and Teens (2006) suggested that Entertainment information seeking (81%), followed by getting information about news and current events (77%) whereas downloading (19%) were the popular internet activity of the survey. Perception Level of adolescents about cyber bullying

![Perception Level of adolescents towards cyberbullying](image)

Figure 3 Percentage of Perception Level of adolescents about cyber bullying.

Figure 3 exhibits the levels of cyberbullying among adolescents. The data revealed that the majority of adolescents’ level of perception of cyberbullying was medium for most of the categories except for outing and trickery, where the level of perception of adolescents was high (48.30%). Hence, adolescents perceived that outing and trickery i.e. sharing someone’s personal or embarrassing information or images online and tricking someone into revealing secrets or embarrassing information is happening more than any other forms of cyber bullying. Adolescents should be very careful with what personal information they share online, as due to various hacking systems their personal information can be easily accessed and taken advantage of.

Exclusion (69%) and cyber stalking (66.30%) were the most perceived form of cyber bullying apart from outing and trickery. Fear of being left out from the online social group may pursue adolescents to be active users of internet which may lead to further negative outcomes.

However, the research finding was not in congruence with the findings of a study conducted by Yuliandi (2015), where among 400 adolescents it was found that 58% of them did not understand about cyberbullying.
Table No 1 Mean, SD, t-test results for the comparison on age of adolescents on perception about cyberbullying

<table>
<thead>
<tr>
<th>Parameter</th>
<th>Age</th>
<th>Mean Scores</th>
<th>SD</th>
<th>t-value</th>
<th>p-value</th>
<th>Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Flaming</td>
<td>15-16 years</td>
<td>16.82</td>
<td>3.47</td>
<td>1.56</td>
<td>0.06</td>
<td>Not significant</td>
</tr>
<tr>
<td>1.</td>
<td>17-19 years</td>
<td>17.4</td>
<td>2.91</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Harassment</td>
<td>15-16 years</td>
<td>24.82</td>
<td>4.88</td>
<td>0.91</td>
<td>0.06</td>
<td>Not significant</td>
</tr>
<tr>
<td>1.</td>
<td>17-19 years</td>
<td>25.29</td>
<td>3.98</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Denigration</td>
<td>15-16 years</td>
<td>24.38</td>
<td>4.77</td>
<td>2.85**</td>
<td>0.006</td>
<td>Significant</td>
</tr>
<tr>
<td>1.</td>
<td>17-19 years</td>
<td>25.81</td>
<td>3.83</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Impersonation</td>
<td>15-16 years</td>
<td>20.68</td>
<td>4.25</td>
<td>1.27</td>
<td>0.16</td>
<td>Not significant</td>
</tr>
<tr>
<td>1.</td>
<td>17-19 years</td>
<td>21.27</td>
<td>3.69</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Outing and</td>
<td>15-16 years</td>
<td>21.41</td>
<td>4.51</td>
<td>1.31**</td>
<td>0.01</td>
<td>Significant</td>
</tr>
<tr>
<td>1.</td>
<td>17-19 years</td>
<td>22.05</td>
<td>3.87</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Exclusion</td>
<td>15-16 years</td>
<td>23.25</td>
<td>4.28</td>
<td>0.84</td>
<td>0.79</td>
<td>Not significant</td>
</tr>
<tr>
<td>1.</td>
<td>17-19 years</td>
<td>23.68</td>
<td>4.49</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Cyberstalking</td>
<td>15-16 years</td>
<td>23.24</td>
<td>4.56</td>
<td>2.28</td>
<td>0.11</td>
<td>Not significant</td>
</tr>
<tr>
<td>1.</td>
<td>17-19 years</td>
<td>24.36</td>
<td>3.88</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**The mean difference is significant at the 0.01 level.

Table No 1 reveals t-test results for the comparison between age categories of adolescents’ perception on cyberbullying. There were statistical differences seen in the results with respect to age, for denigration (t=2.85, p=0.006) and for outing and trickery (t=1.31, p=0.01) where the mean scores for 17-19-year-old students was higher than 15-16-year-old students.

For all the forms of cyberbullying it was found that 17-19-year-old adolescents had higher perception about cyberbullying than 15-16-year-old adolescents as their mean scores was higher than their counterparts. As the child grows in age their understanding of the environment becomes much better. At this stage, adolescents are at identity crisis. They relate more with the peers and technology makes socializing easy, where they experience negative outcomes of technology that is cyber bullying.

Table No. 2 Mean, SD, t-test results for the comparison in gender among the adolescents on perception about cyberbullying

<table>
<thead>
<tr>
<th>Parameter</th>
<th>Gender</th>
<th>Mean Scores</th>
<th>SD</th>
<th>t-value</th>
<th>p-value</th>
<th>Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Flaming</td>
<td>Male</td>
<td>17.15</td>
<td>3.23</td>
<td>0.19</td>
<td>0.93</td>
<td>Not Significant</td>
</tr>
<tr>
<td>1.</td>
<td>Female</td>
<td>17.08</td>
<td>3.20</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Harassment</td>
<td>Male</td>
<td>24.70</td>
<td>4.44</td>
<td>1.38</td>
<td>0.38</td>
<td>Not Significant</td>
</tr>
<tr>
<td>1.</td>
<td>Female</td>
<td>25.41</td>
<td>4.46</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Denigration</td>
<td>Male</td>
<td>25.32</td>
<td>4.21</td>
<td>0.87</td>
<td>0.58</td>
<td>Not Significant</td>
</tr>
<tr>
<td>1.</td>
<td>Female</td>
<td>24.88</td>
<td>4.53</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Impersonation</td>
<td>Male</td>
<td>20.64</td>
<td>3.81</td>
<td>1.44</td>
<td>0.34</td>
<td>Not Significant</td>
</tr>
<tr>
<td>1.</td>
<td>Female</td>
<td>21.31</td>
<td>4.14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Outing and</td>
<td>Male</td>
<td>21.25</td>
<td>4.18</td>
<td>0.87</td>
<td>0.35</td>
<td>Not Significant</td>
</tr>
<tr>
<td>1.</td>
<td>Female</td>
<td>21.94</td>
<td>4.23</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Exclusion</td>
<td>Male</td>
<td>23.89</td>
<td>4.01</td>
<td>1.68</td>
<td>0.07</td>
<td>Not Significant</td>
</tr>
<tr>
<td>1.</td>
<td>Female</td>
<td>23.04</td>
<td>4.70</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Cyberstalking</td>
<td>Male</td>
<td>23.37</td>
<td>4.31</td>
<td>1.73</td>
<td>0.82</td>
<td>Not Significant</td>
</tr>
<tr>
<td>1.</td>
<td>Female</td>
<td>24.22</td>
<td>4.18</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**The mean difference is significant at the 0.01 level.
Table 2 reveals t-test results for the comparison of adolescents’ gender on perception about cyberbullying. There were no statistical differences seen with respect to gender for all the categories of cyberbullying. Though, there was no significant difference found among the gender of adolescents, for flaming, denigration and exclusion males had higher perception about cyberbullying than females. For rest of the categories females mean scores was higher than the males. However, with respect to committing of cyber bullying research findings of Safaria (2016) stated that males commit slightly more bullying act than females.

Conclusion
It was seen that the majority of the students were well aware about cyberbullying, most of the students believed that cyberbullying takes place frequently. Majority of the students on the daily basis spent 4 hours on electronic devices. Adolescent’s mostly online activity was to communicate with their school and college friends, followed by learning new things. The students’ level of perception about cyberbullying was found to be medium. Late adolescents had higher perception about cyberbullying than their counterparts. There was not much difference in the perception about cyberbullying of males and females.

Recommendations
The following recommendations were suggested on the basis of the current study
- Similar study can be conducted to compare the victimization of cyberbullying in adolescents.
- The sample size can be increased in order to generalize the results.
- Similar studies can be conducted in primary and secondary schools where they get access to technology at a very early age.
- An intervention module can be planned and implemented to help the adolescents to deal with cyberbullying.
- It was confined to the adolescents of age 15-19 years.

Work Cited:


Learning English Language Digitally: An Analysis

* Khushbu Trehan

ABSTRACT
The number of English learners is rapidly increasing with globalization and modernization and so the teaching methods to test the effectiveness of the teaching process. This tech-saturated era brings along new challenges for the 21st century teachers as the tradition of English language teaching has been remarkably changed with the phenomenal entry of technology with its own significant advantages. The rapid development of information technology has offered a better pattern to explore the new teaching pedagogy for the language learners providing them an array of methods to choose from: power point, internet, electronic dictionary, email, blogs, various Whatsapp groups, DVDs and multiple English learning applications. This makes teaching interesting as well as interactive with better learning results. This research paper is an attempt to analyze the effectiveness as well as the problems of multimedia technology to language teaching and learning.

KEY WORDS: Technology, English Language, Learning, Teaching, Methods, Multimedia

Introduction

Importance of English language
English, a language of global unification, is spoken by 1.8 billion people in the world and the number is still increasing rapidly. It is the lingua Franca of the modernized world for academia, business and technology. Therefore, teaching and learning English is of utmost significance. However, in India, the teaching of English as a second language has always been a real challenge right from the beginning of the history of English language teaching till date owing to the changing trends and new methodologies and hence, there grows a new English teaching and learning known as Content and Language Integrated Learning (CLIL).

The world unquestionably agrees to what Alexander V. Sandoval has mentioned in his essay, "English is becoming the world’s language of the 21st century. Most of the world’s population, about 70% speak English or know it. And more than 80% of all stored information in the world is written in English or translated into it. Foreign language skills, and in particular the English are a good tool in work, school, on vacation, when building a career or promote your own business. The man who speaks fluent in English will not get lost in the world where there are people."

Importance of Technology in Language Acquisition
The extent and importance of English language learning-teaching is also changing drastically with the phenomenal use of technology. It has become obligatory for English language teachers to envision the paramount role of technology as a catalyst in the elevation of the confines of knowledge in language acquisition for the learners. The teaching trends have already experienced remarkable changes and tremendous innovations with reasonable and significant use of technology giving rise to integrated and contextualized teaching of language skills. Therefore, the impact of technology on English language teaching has been acknowledged globally and has become an indispensable part of the modern teaching-learning environment.

ICT stands for information and communications technology. It is a broad term that includes any communication device or application, encompassing: radio, television, cellular phones, computer and network hardware and software, satellite systems and so on, as well as the various services and applications associated with them, such as videoconferencing and distance learning. It refers to technologies that provide access to information through telecommunication that include the Internet, wireless networks, cell phones, and other communication mediums. With the help of this, people can communicate in real-time with others in different countries using technologies such as instant messaging, voice over IP (VoIP), and video-conferencing. Social networking websites like Facebook, Instagram, WhatsApp that allow users from all over the world to remain in contact and communicate on a regular basis making the world a global village.

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According to Brown (1980) the teaching of English as a second language has been transformed considerably
with an increasing importance of the use of an “electric enlightened approach” for better theory comprehension
but encourages that classroom teaching is still plays a crucial role for second language learners to give
them real-world learning to their theory building with the direct method, grammar translation and the Audio-
Lingual method. Similarly, Randall (2006) has admitted that technology has become a major component of
all the facets of our daily lives including education.

Technology in Communicative/ Learning modes
In any teaching-learning situation, learners can respond at ease for communicative mode of teaching.
According to Madhavi (2010), communicative method for learning languages combines extensively, high-
quality content with flexible and interactive multimedia technology. This comprehensive language learning
method can act as a total solution for self-teaching, as well as teaching support to formal courses. Through
a wide range of activities, a variety of skills could be developed in a learner. A learner needs to communicate
in oral and written comprehension, as well as oral and written expression. She has identified the following
three possible learning modes in order to achieve those stated objectives:

The Guided Mode:
This mode focuses on the acquisition of functional language patterns that helps the learners to understand
pronunciation, grammar, functions of words and vocabulary by applying the rules.

The Free-to-roam:
This mode gives a learner the option of learning by topic or by linguistic skill.

The dynamic mode:
This mode is meant for the advanced learners who can promptly understand the authentic context through
various dialogues and videos elucidating every day and professional life situations with the help of using
recordings made by native speakers.

Closely related to the communicative/learning modes is the use of language laboratory which can be used
to enhance language teaching and learning processes through teacher’s console with language learning
software. This serves as a platform for learning, practising and producing language of teaching. The functional
use of language laboratory according to Schrum (2000) is attributed to the following objectives:

- To maintain good linguistic competence through accuracy in grammar, pronunciation and vocabulary.
- To develop pragmatic competence, to understand the grammar form, function and state of normality.
- To enrich the discourse competence, to prepare the learner to be able to produce contextualize
  written text and speech.
- To acquire strategic competence to use both spoken and written language to use in a wide range of
  communicating strategies.

In teaching phonetics for example, the sound of English language can be written down using the International
Phonetic Alphabet (IPA) for adequate exercises. The use of minimal pair perception exercises (sheep – ship,
zeal – seal, ten – then, bird – board, shout – tout, port – pot) helps learners learn the sound of English.
This can also be well practised on pronunciation exercises with the help of software or by using CDs in
language laboratory.

Prospects of the use of ICT in Language Education
Information and communication technology (ICT) is of extensive support in essentially all the areas of
teaching and learning. Moreover, significant attention to ICT is given in English language acquisition to
make the learning interesting by extracting information from the Internet.

Study by Robert Whelan [26] who investigated on the use of ICT in education and lowering barrier in South
Pacific. He reported training and capacity building, curriculum development, infrastructure (including electricity,
transport and basic services), financing, renewed policy initiatives and top-down government support are
perceived as the most important factors in educational ICT development.
It is interesting to note that ICT improves the quality of teaching as well as learning by providing the most updated resources/study material to the teachers and learners.

- English lessons that incorporate multimedia applications can exert powerful motivation and provide bored students with exciting new ways to learn.
- The use of ICTs enhances English Language competence as well as the quality of learners’ experience.
- The effective use of ICTs removes the time and space limitations found in traditional teaching, as classroom dialogue can now extend beyond the time and space constraints.
- It allows students to learn more autonomously and thereby raises self-esteem and confidence.
- It enhances learners’ interaction, verbalization and involvement in group collaborative learning.

Furthermore, we do have noticeable Studies that link TV and language development. Television with its several foreign channels can be of paramount importance in language acquisition. Television programmes give the learners an opportunity to pick up conversational English skills and new vocabulary/phrases in the given context. This in turn, helps to develop confidence in speaking the English language. Hence, learning with the help of technology provides a good source to the beginner as well as the expert educators alike. Information and communication technology helps the students to perform better in language learning than with regimented traditional classroom teaching. Online learning has the potentials to offer anyone with an internet connection access to a wide expanse but inexpensive education just as e-learning and computer allow schools to deliver classes to students anywhere in the world (Educause, 2010).

**Restrictions in the use of ICT in Language Education**

Information and communication technology and its various forms are of immeasurable benefits to the education system. However, there are several tough confrontations that affect the use of technology and challenge the students in the learning process. For example,

- Technology based learning is self directed.
- Inability to have face-to-face interactions with the instructor and other learners
- Inability to have questions answered immediately
- Large classes may interfere with ICT learning
- Incompatibility with student learning styles
- Lack of understanding
- Lack of personal motivation
- Not all the schools/colleges have computer laboratories
- Regular computer training for English language teachers.
- Concerns with technology
- Provision of Electricity/internet facilities in schools.

The success or failure of a teaching-learning situation in language acquisition rests to a large extent on the teacher. However, it has been discovered that many teachers are yet to upgrade or familiarize themselves with ICT and its application in the classroom setting (Morse, 1972). The other commonly faced challenges are as follows:
Re-imagining the Text: English Studies and Digital Humanities

ICT Challenges
The internet is a storehouse of enormous content and contains multiple resources for language learning, for example:

- www.britishcouncil.org (British council)
- www.bbc.co.uk (BBC)
- www.Englishonline.com
- www.towerofenglish.com
- www.english-zone.com
- www.longman.co.uk

The teachers can find a lot of interactive activities on the above mentioned websites classroom activities and lesson plans. In addition to this, it keeps us up-to-date with the latest information of the topic. However, it also contains an equal amount of junk and filth not related to the concerned topic and it becomes challenging for the new teachers and learners to locate the authentic information. Therefore, it can be understood that the assimilation of ICTs in language education is still encountered by the general heedlessness for both the teachers as well as the learners.

In addition to this, economic failure (for instance: Electricity/ internet facilities/ computer laboratories) can be of great bottleneck to the essence and sustainability of the use of Information Communication and Technology in English Language teaching and learning process.

Conclusion
English language learning and teaching has undergone several changes from time to time with the emerging technological trends. The use of information and communication technology (ICT) has revolutionized society globally and cannot be undervalued in language teaching. It supports the learners to learn faster and easier by creating an optimal language learning environment. In addition to this, it also provides a more engaging practical approach and enthusiasm in the learning process. Therefore, if ICT is integrated into English language learning, it will become a lot more rewarding for the modern day teachers with a great deal of success for the learners. However, it is imperative for them to keep themselves abreast with the technology.

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Re-imagining the Text: English Studies and Digital Humanities

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ABSTRACT
This paper is an attempt to examine whether use of English for Specific Purpose (ESP) method using digital media helps in better comprehension of the text. It was hypothesized that if visuals of the chosen difficult words from the text are used in a PPT then it leads to better comprehension of the text. At the beginning students were asked to do a pre-reading of the text and identify the difficult words which make were then discussed with the students and grouped under different categories. Then the students were shown a PPT wherein each word’s visual was shown followed by a digital test. Then a second reading of the text and simultaneous display of PPT was done. Finally their response to this digital way of learning a literary text was collected in the form of a questionnaire. The conclusion records these findings and makes suggestions for using this digital method for all texts.

Keywords: Text, Comprehension, ESP method, Pre reading, PPT presentation, Post test, Improved comprehension ability

Introduction
Today we have information rich and digitally equipped generation and Digital learning has helped in improving vocal, pictorial textual and all LSWR skills of students. Each teacher also turns to ELT methods to make classrooms more interactive and effective. S.Thrivenkatswami reflects that," Computers have come to our assistance in every walk of life including English Language Teaching. It is another medium for devising ELT materials such as print or the audio-visual mediums. One need not be unduly perturbed by it. Whether one wants it or not there is no escaping from this academically powerful device"(Thirvenkatswami58) Understanding the common English language is no more a challenge as technology has improved the exposure of students to the English language. Hence the challenge is to identify problem areas of the text and then choose from the various available softwares for language learning.

This paper reports a study carried out in a suburban S.N.D.T. University college in Mumbai, to examine the success achieved in enhancing the comprehension skills of students in the course of second and final year students.

Students were selected from S.Y.B.A. ( L.L.) and T.Y.B.Com. (H.L.) as both level learners are learning the same story, 'Summer Vacation' by Kamala Das from the text 'Inner Courtyard', Edited by Lakshmi Holmstrom but with different objectives at Semester III & V level.

The S.Y.B.A. (L.L.) students under 'Reading Skills Unit', are expected to read & comprehend the text and then answer short questions in 2or 3 sentences as part of a comprehension exercise selected from the text, apart from this they are also tested through word/meaning and antonym/synonym questions, whereas the T.Y.B.Com. (H.L) students are expected to read and comprehend the text then answer short questions (based on character analysis or incidents from the story) and long answers (based on themes and issues from the text).

Hypothesis:
Students would develop their ability to use digital methods of learning and comprehend the text and other details like characters, geographical location, meanings of words and will retain and recollect the visuals seen while reading the text.
Re-imagining the Text: English Studies and Digital Humanities

**Subjects:** 47 students were selected from the S.Y.B.A. (L.L.) and T.Y.BCom. (H.L.). They have been educated in either Gujarati or English medium schools but they have always studied English as a compulsory subject till this level. Their level of competence also varies even within their own class as their exposure, motivation and need to learn English language varies.

The following areas from the text were identified as difficult by the students from both the levels:

1. The students could comprehend the relation between the characters but found the names difficult to remember.
2. The geographical location (Kerala) of the story was difficult to relate to as majority of them had not visited the place and were unable to imagine the details as described in the text.
3. A list of difficult words was prepared by the students, which after repeated verbal explanations was difficult for them to comprehend. List of words were then grouped under the following categories:
   - **General words:** Nyaval fruit, emaciated tree, marble, fragrance, kernel, ancestors, gauze, shrivelled, sickle shaped, scraped, miniature coconuts, veins, pond, cryptic, protruding teeth, soot, hurricane lamp, cotton wicks, chant
   - **Culture specific words:** Muthassi, Chingum festival, mundu, avil
   - **Geographical location specific words:** Trichur, Mudathil house, Vadakinni, Tekkini, cochin
4. These difficult words limited their understanding of the story and acted as hindrance while writing short or long answers and also lacked clarity hence forcing them to use the redundant rote method of learning.

**Methodology:**
The following steps were taken:

a) A pre-reading of the text in groups was done by the students to identify the non-comprehensible parts of the story.

b) The students were asked to prepare a list of difficult words, character names and places and submit to the teacher.

c) A PPT of the selected words and their visuals, tracing the storyline was prepared by the teacher and shown to the students.

d) The PPT was shown for a second time with the second reading of the text by students.

e) The students then gave a post test of visual identification and correlation between the words and visuals.

f) Finally students were given a questionnaire to fill and give their feedback on this digital method of learning using the ESP method.

**Results:**

- All students support the use of digital media for learning purpose.
- 89% students think that identification of problem area using ESP method prior to seeing PPT was essential.
- 91% students agreed that the PPT helped in understanding difficult words, placing characters and story in context and achieving geographical clarity.
- 97% students agreed that the PPT made the second reading of the text more clear.
- 89% students agreed that the visual test helped them to reinforce and remember the visuals while reading the text.

**Conclusions:**
The following conclusions can be drawn from the above study:

1. Students support the digital method of learning.
2. ESP method has helped them to identify the problem areas of the text.
3. Rereading of text simultaneously with visuals have helped them to comprehend the text, it’s geographical locations and characters better.
4. This method can be used for other literary texts and subjects thereby reducing the time spent in only verbal explanations.
5. However even if the response was positive the students need to be motivated to take initiative and prepare such PPT’ s by themselves for other texts.
Recommendations:
Almost all students today are Internet savvy and have access to computers even at home. Students find ICT learning more interesting and time saving hence they can continue this process beyond the classroom using some of the commonly available ICT tools like CALL software, TESL-L services and so on.

Limitations of the study:
The following limitations were faced while conducting this experiment:

- Only those students who agreed to this experiment method were selected hence group size was limited.
- Since it was mixed group of B.A. and B.Com. Students from different mediums, their individual differences were not considered.
- Testing was also done in groups as pre reading activity was done using group method.

The aim of the study was to make learning and comprehension of text more interesting and effective and to motivate the learners towards digital learning methods.

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www.arcjournals.org
Using Twitter as a pedagogical tool

* Tamasha Acharya

ABSTRACT
This paper is an attempt to examine whether use of English for Specific Purpose (ESP) method using digital media helps in better comprehension of the text. It was hypothesized that if visuals of the chosen difficult words from the text are used in a PPT then it leads to better comprehension of the text. At the beginning students were asked to do a pre-reading of the text and identify the difficult words which make were then discussed with the students and grouped under different categories. Then the students were shown a PPT wherein each word’s visual was shown followed by a digital test. Then a second reading of the text and simultaneous display of PPT was done. Finally their response to this digital way of learning a literary text was collected in the form of a questionnaire. The conclusion records these findings and makes suggestions for using this digital method for all texts.

Keywords: Text, Comprehension, ESP method, Pre reading, PPT presentation, Post test, Improved comprehension ability

Learning today shows an increasing inability to negate the usage of social media among all age groups and a growing need to harness its usage effectively in our classrooms. Today, the online world has ushered in far ranging changes in the study of language. Language is fluid and keeps changing with people, their social customs, identities and principles, in different dimensions across diverse domains in time and space. It plays a central role in fostering new ways of knowledge formation. Writing activities using social media especially because of its informal tone is hugely popular and a part of everyday social practices.

New Digital media provides avenues into communication and is changing the ways people can act in their everyday lives. Despite claims otherwise about students writing lesser and lesser, studies show that with email, texting and instant messaging, tagging photographs and giving meaningful titles: they are writing much more than they ever did before.

There is a communicational change in writing in the online world and the commodification of Internet languagewith visuals, icons, emoticons, abbreviations, word reductions, stylized spelling, unconventional punctuation, and shortened forms in the spelling structure, random code switching is being extensively used. Using many of these changes is Twitter, a micro blogging application which is user friendly, efficient, accessible and a handy tool for improving communication. Twitter has developed a digital style over a traditional paper and pen style and tweets include a text with 140 characters where videos, images and also hyperlinks can be added. This facilitates traditional learning and encourages contact, communication and confidence.

There is a great need, to leverage technology to enhance classroom engagement and it is common understanding that survival both for teachers and students depends on knowledge from Google and other search engines. With more and more young people becoming naturally adept in using new technologies they can be characterized by what Prensky terms ‘Digital natives’ (2001) in his essay, On the Horizon where he advises ‘digital immigrants’ or teachers to reconsider both methodology and content. Additional research revealed in a 2012 study that students’ acceptance of technology is based on perceived ease of use and perceived need of technology (Huffman & Huffman, 2012).

For digital natives, texting, tweeting and socializing on the digital network is common. The millennial generation is actually writing much more than its predecessors and is extensively and expertly using a combination language in digital platforms like Twitter, Instagram, Facebook what’s App and Messenger. With each text message and Facebook update, which is very regular, students become more familiar and adept in written expressions. Twitter connects the world in real time and stimulates the traditional writing system where the focus is on use
of paragraphs, adding punctuation marks and revising dialogues. This application is used not only for knowledge and information but also to provide entertainment. Pictures can be posted and responses elicited. The learning experience in Twitter is transactional as both the learners and their environment affect each other. With the use of a simple hashtag (#), it becomes incredibly easy to curate tweets, giving users an easy way to follow the information that is associated with a specific class and to access information.

Twitter can be used as a running news feed, in live tweeting, to showcase a serialized work in small chunks, students can post their queries, opinions, other responses which they might be sensitive or shy to voice out in classrooms, retweet articles, news stories and other interesting information which they have read.

Appreciating Twitter’s impact factor especially its participatory approach, Cunningham claims that it is “…the most effective means of fostering intrinsic motivation, intelligence, the disposition for social cooperation an appreciation of aesthetic experience, for helping students develop the habits of mind necessary to continually reconstruct their understanding and to direct the course of subsequent experience. (2009, p50)

This paper discusses the usage of Twitter as an active, informal teaching tool. An experiment was conducted where communicating in English was not the only criteria but the social process of learning was also to be considered through a writing exercise. Writing includes thinking and when it is thinking, analysing what is important and expressing effectively within a framework of 140 characters and a limited number of tweets it calls for higher order thinking.

The experiment was conducted in a Journalism and Mass Communication class. The class comprised seventeen students whose minimum qualification was graduation though there were working professionals and post graduates too. The subject in which the experiment was conducted was Reporting and concepts such as Definition, Structure of Reports, Sources of News, and Types of Reporting- Interpretative, Investigative, Development had already been explained. As part of an internal assignment, the students had to be tested on practical reporting of an incident or issue. As each student owned a smart phone and used it extensively it was decided to make them use it for reporting which would include a script, videos and photographs. With mobile journalism on the rise it was unanimously decided to use Twitter, an app which some of them had already used and the others picked up in a demonstration class.

Students were asked to create a twitter handle and report in twenty tweets about a visit to an eatery, or pick a news item from a newspaper and frame a series of tweets on it. The number of tweets was fixed to promote focused thinking instead of verbose posting, and the posts had to encapsulate brief, clear and concise thoughts linked to describing a public place or situation.

The study did not aim to measure outcomes in terms of a compare-contrast with other methods of writing but was an experiment on mobile assisted writing and reporting using the framework of Twitter over traditional writing. The skill required was concise reporting in 140 characters using English. Each student created his own style of tweeting, while some reported in a reportorial, formal tone, others used a conversational, informal style. Many brought in Hindi words and Marathi expressions indicating their habitual use of the mother tongue and its interference in an English language assignment. While some focussed on opening sentences, others tweeted humorous, provocative or thoughtful endings. Impromptu interviews were taken and quotes added in the tweets. Addition of photographs and visuals was also experimented and used by the regular tweeters while the newly initiated did not experiment much.

The experiment aimed to facilitate the use of everyday space and validate what was already taught. Besides generating higher order thinking, other skills learnt involved writing, summarising, editing as only a limited number of tweets were permitted. It was a challenge to use Twitter to report and record micro sentences and keep the sentences within the limit. It was observed that the novelty of the approach not only generated excitement, increased proactive participation, fostered creative expression, stimulated learning, but also enabled introvert students to perform better. Besides creating an excitement in the permissiveness to use the smart phone in the public domain it was observed there was improved engagement in the meaning making process. The experiment aimed to encourage active participation in the syllabus and redirect smart phone distractions. Other advantages included providing instant feedback and greater rapport in student – teacher interaction.
Re-imagining the Text: English Studies and Digital Humanities

Hybrid language practices by the participant could raise issues in an English language class. However, this was encouraged as the focus was on communicating with the readers and using the skills of reporting effectively. The use of text speak in the forum was neither encouraged or discouraged and the class was unanimous in opining that it seemed cool and sometimes empowering to be able to use the hybrid form though Standard English was also necessary. Context is the key when analyzing error and the context here was reporting effectively. It was clear from the discussions that the students realized that a more professional approach towards language would be required when they joined as journalists.

The experiment was successful for the reports it generated and the enthusiasm, attention and interest it engendered. It was sensed that text speak cannot be considered wrong. It cannot be a part of newspaper reports as that is followed by millions of readers but it can be used till skills of reporting, analysis and language are strengthened.

The paper seeks to establish this experiential technique over conventional teaching learning situations in undergraduate language classes as it has certain advantages over traditional methods of chalk and talk. Digital platforms include a facility of interaction and this can encourage participation and discussion among students. Smith, JC & Vanevenhoven, J. (2011) have suggested that because students are using social media on an everyday basis, pedagogy must be developed by educators to incorporate instructing students about how to properly use social media in the classroom.

Several studies have shown that use of Twitter in the higher education classroom has the potential to increase student engagement (Abe & Jordan, 2013; George & Dellasega, 2011; Hirsch, 2012; Junco, Elavsky, & Heiberger, 2013). Easier and cheaper mobile technologies are an added advantage both for the teacher and the student today. Twitter as a teaching tool can be used before, during and after the teaching – learning process.

Tweeting goes beyond regular studying and its novelty may increase the enthusiasm of students. The highpoint both for students and teachers is using the smartphone as a gadget for teaching - learning openly instead of trying hard to ignore its existence and influence in our classrooms. Twitter as a medium will also help students to catch up on course material missed because of some reason, valid or invalid, as it will be available in the public domain and disseminate course content widely.

A study made by Eva Kassens Noor mentions, Twitter use by students better connected those students to the content of their courses. Further research by her showed students who used Twitter for their classes reported spending a higher amount of their time on their coursework and evidenced greater engagement with the material. She also mentioned that it was an instant feedback tool and noted that it aided instantaneous peer interactions.

Assignments to teach English as a second language in our classrooms can include reporting daily activities, conducting interviews with peers, minor and major celebrities, responding to topic sentences, situations, writing reports, short paragraphs, reviews of films, books, exhibitions, short stories, using it as an online platform for discussions about texts, concepts which have been explained in the class. Questions could be posed by the teacher for instance, “Which is your favourite subject and why?” The beginning of a story or plot could be thrown open for discussion and then each student could answer in tweetstaking the story ahead. As all the students would be on one platform there would be no issue about communication. Again, the presence of one platform might be conducive for students who are slow starters or are not clear about the question. All these aspects might validate its use even in large classes.

With constant complaints from teachers about the reducing attention span of students, Twitter can also be used for real time interaction. For instance while a lesson is being taught, students can be encouraged to tweet any question or comment. It might prove to be helpful as the discussion time could be reduced, the student has a sense of satisfaction from the individual attention he receives from the teacher and this especially could be a boon for the reticent and uncommunicative student who is prepared to be silent over his doubt rather than address it openly.
With questions and doubts arising about the deteriorating standards of language usage, a new vision in education is imperative to take cognizance of contemporary changes in social practices. Understanding the role of language online can inform educational practices better.

Merchant (2001) arguing about language usage in chat rooms claims that creativity and hybridity are features of the contemporary social world. Can we do away with this? It is a truism that college level students everywhere use this kind of language centrally in their primary discourse, textual practices and meaning making processes especially with their hourly exposure to electronic communication. Hybrid language practices may not be advocated in English classrooms but an attempt to make sense of the meaning making process of assessed writing might create more exposure to language acquisition online. Teachers can create an informal atmosphere with less rigidity towards errors, encourage learners to focus on the meaning or message not on form at least in tutorials and Spoken classes. Assignments on shifting from informal to formal discourse, changing their speaking habits and then writing from informal to formal can be practised.

I would like to take up here the argument taken up by Wheeler and Swords in their book Code – Switching: Teaching Standard English in Urban Classrooms which centers on the idea that a student’s primary discourse might be different from academic language; however this does not make the student’s language deficient.

McLuhan’s quote in reference to television almost half a century back stands true to the social media scene today:

“... Everything is changing - you, your family, your education, your neighbourhood, your job, your government, your relation to ‘the others’. And they’re changing dramatically.” Social media has an impact factor which educational institutions have to accept. I would like to end with an appeal for allowing the usages of text speak in our classrooms. If we notice our texting we can see we often skip usage of Standard English and use abbreviations and other associated styles during our online usage but are able to codeswitch effortlessly in case the need arises. Our students will assimilate better and with this ready frame we can encourage and expect improved learning. Ending my paper with anticipation that the syllabus designers and facilitators of the millenials will reassess their teaching learning process and the different facets of the social media might work as a technological Muse, I rest my case.

Works Cited


ABSTRACT

Digital revolution and new media has not only radically changed how art and literature is produced but also how it is critiqued and evaluated. This paper will analyse the democratisation of literary criticism by examining two YouTube channels namely, aretheygay and shippersguidetothegalaxy. By comparing the style and language of the videos in these channels with discourses in literary journals, the research will enumerate how academic concepts and theories have been made accessible to those outside the academia. Secondly, it will examine the drastic shift in what is considered as worthy of critique. And lastly, the research will examine how in fandoms the readers have not only become the creators but also the critics with their own language and concepts. Thus, new media has not only made literary criticism accessible to wide range of new audience but has also given birth to a new criticism.

Keywords: Literary criticism, new media, democratisation, YouTube, fandoms, language, new criticism

Since Gutenberg Revolution, this is the first time in the history of literature that the socio-cultural reality of the world has so radically changed. But unlike Gutenberg press, Digital Revolution is faster, its spread is wider and its effects are felt every millisecond. If the printing press democratized who can access the text, New Media has democratized who can produce and critique them.

While blogging is the go-to method for a barrage of reviews and analysis of text, YouTube has emerged as an increasingly popular alternative. One of the reasons is that when one is part of YouTube they have access to an established and steady stream of incoming traffic. Over a billion people use YouTube, which is one-third of all the people who use internet, and every day they collectively watch billion hours of YouTube videos (“YouTube for Press”). Thus, uploading videos on YouTube is akin to a worldwide premier.

YouTube hosts a wide variety of videos ranging from home videos to those by major network broadcasters, make-up tutorials to gaming channels, personal vlogs to animations, reviews to reactions and so on. This paper will focus on YouTube channels that features literary criticism videos. Literary criticism has gone hand in hand with literature. For as long as there were people who created literature, there were also those who critiqued and evaluated it. From reviews in magazines to academic papers in journals to thesis and dissertations, literary criticism is an integral part of publishing industry and literature studies. Internet has made easier to access these as most of literary magazines and journals are online and the universities are also uploading dissertations on collective databases like Shodhganga and Proquest. While internet has democratized the consumption of these scholarly article in so far accessibility is concerned, social media sites like YouTube has created a space for active participation. Not only by providing platform and tools for people to create content but also for them to interact with the said content. One can like, share and comment on the content. Thus, not only creators but also their audience can easily and quickly express their opinions.

Another difference between research papers and YouTube videos are the mode of discourse. Research papers, literary articles, term papers and dissertation – they all come under writing mode. Even though they might be later presented in conferences or seminars which would characterize them as speech. YouTube videos follow the reverse pattern where there might be written scripts or rough drafts for the content to be presented in the videos, though it is more accurate to classify its format under spoken discourse or speech in its finished form. Thus, sufficient overlaps of the characteristics of typical speech and typical writing are to be expected, which might be accentuated depending on different discourses.

The most common and widespread form of literary criticism are reviews and there are numerous YouTube channels that cater to it, including but not limited to, book reviewers like KarenReads and The ReadingTortie, movie reviewers like Luke Hearfield and StuTalks, TV show reviewers like Binge Watchers and TVJunkieand
anime reviewers like Glass Reflection and BobSamurai Anime Reviews. Each have their own distinctive style and approach towards their respective texts. But for the purposes of this paper, the focus will be on the larger discourse vis-à-vis literary academia. Excluding all the review channels, different type of literary studies and criticism channels on YouTube can be divided into three broad categories based on their content and format. Content refers to the texts and subject matter while format mainly focuses on tenor and domain. Tenor is the “relationship between a speaker and the addressee(s) in a given situation, and is often characterised by greater or lesser formality” (Leech et al. 145). Domain, Leech et al. notes, “has to do with how language varies according to the activity in which it plays a part” (150). These categories are arranged in descending order of the degree of their shared similarities with literary academia. Though there are numerous channels in these categories – and some might overlap - two channels in each categories are discussed below.

Channels like CecUgc and Ted-Ed are extensions of learning institutions namely University Grants Commission of India and TED respectively. Their content is not exclusively literary criticism but rather a larger collection of educational topics. That being said, these channels have playlists on literature and literary criticism. Thus, it will be more accurate to classify them as belonging to the larger literary criticism bloc rather than as literary criticism channel. The videos are in the form of micro lesson plans delivered by professors and field experts. Content of both these channels are characterized by explicit and clear sentences, presence of more complex structures and features that imply formality. These are generally regarded as characteristics of ‘typical’ writing (Leech et al. 139). But unlike Ted-Ed videos, CecUgc videos also have traits like repetitiveness and normal non-fluency which are characteristics of ‘typical’ speech (Leech et al. 139). One of the factors in this could be the fact that CecUgc videos are recordings of lessons delivered by professors. On the other hand, Ted-Ed has background narration which is synced with the animation. That is, Ted-Ed videos are more scripted compared to CecUgc videos which is much more ‘on the spot’ and thus has elements of improvisations. But even with these differences, they both have formal tenor largely due to complex sentences and polysyllabic vocabulary and their dominant function seems to be educational. Thus, they can be categorized as recorded or, as in the case of a scale of Ted-Ed videos, animated lectures.

Next category is of channels like Pop Culture Detective and Lessons from the Screenplay. Pop Culture Detective evaluates films, TV shows, comics, etc. from gender studies perspectives and Lessons from the Screenplay uses the screenplays of films and TV shows to understand different themes and plot devices. And even though one of the channels in this category is called Lessons from the Screenplay (emphasis added), the videos in these channels are closer to essays than lessons. The function of a lesson is to impart knowledge usually via lectures by professors and field experts. It can be viewed as transfer of information from experts to novice or amateurs. There is an inherent power dynamics that informs not only how information is transferred but also how it is received. Essays on the other hand is an examination of a topic or text by oneself. It is via analysis and close-reading that one develops their knowledge and in the process also learns how to extract, categorize, present information. Thus, for the author of the essay, it can serve as tool for self-development. But these video essays also transfer information to their audience and have educational function. Though they are not as didactic as the channels in the previous category.

Like the Ted-Ed videos in the previous category, these videos have scripted background narration, due to which they have characteristics of ‘typical’ writing. But the videos in this category have one integral difference from the previous category – interaction features. These feature, which are characteristic of ‘typical’ speech, strikes a conversational tone. The narrators are aware of their audience’s presence. While the audience can participate via comments, this is not real-time interaction or an active dialogue. The tenor is formal yet also familiar. The detached and objective tone while analysing the text balances with a more intimate and friendly tone that is interspersed throughout the video.

Another difference between the channels of both the categories is that the former are extensions of organizations and have different creators for different videos. Latter, on the other hand, are channels of autonomous individuals, who are sole creators of the content of the channel.

The form of the video is similar to academic writing. The arguments in the videos are put forth through the lens of academic theories, which are used to not only structure but also substantiate the creator’s position.

1 Every member that joins YouTube have their own channel, even those who have not uploaded any videos.
But the creator also understands that not everyone in their audience are familiar with these concepts and terms. This is why, these are explained and elaborated on in a simpler language for the uninitiated. This also ensures that the content doesn’t become too esoteric and boring. Thus, channels in this category functions as a bridge between academia and general public.

In the last category are channels Are They Gay? and ShippersGuideToTheGalaxy. Both these channels deals with literature and socio-cultural issues via romantic pairs or ships\(^1\). While the content in Are They Gay? channel is grounded in LGBT+ community, content of ShippersGuideToTheGalaxy is predominantly situated in Fandom community. Like in the previous category, videos in these channels also have scripted background narration\(^2\). Thus, this category too has characteristics of ‘typical’ writing. But these videos dominated by ‘typical’ speech characteristics like monitoring and interaction features and features that reflect informality. The tenor is informal and familiar. There is use of simple sentence and monosyllabic words. The vocabulary used is quite colloquial. The dominant function is not educational but rather discursive. Even in videos which are meant to provide information like the series LGBT+ History by the Decades in Are They Gay? and Fandom Basics series in ShippersGuideToTheGalaxy, it is less of transfer of information than sharing of information.

This category merges the democratization engendered by Digital Revolution (Gutenberg Revolution 2.0) with the democratic sentiments of Gettysburg Address, where Lincoln defined democracy as a government of the people, by the people and for the people. Superimposing this ideal on the YouTuber’s creator-audience relationship, a democratic literary criticism YouTube channel is the one that is operated by a fan who is an autonomous individual, discusses content created by the fans and is for those said fans who makes up the audience. Unlike the previous two categories that taught the literature as deemed by academia and explained the academic theories and vocabulary, channels in this category uses the vocabulary and theories of the fandom itself. As Sasha notes, “[f]andom...has it’s [sic] own genesis and in it's[sic] way it’s [sic] own culture independent of the larger cultural context” (2). In her video “Sheith - Voltron Legendary Defender Brothers Or Lovers?”, Sasha discusses this ship vis-à-vis its position in the fandom. Primarily its rivalry with the dominant ship Klance and the ongoing war in the fandom which has led to the fandom being declared toxic. The foundation of the analysis are not the debates and theories of academia, but rather those of the fandom. Similarly, certain phrases used in these videos can only be understood if one is part of that particular fandom. “For example”, Charles notes, “if I make a video and I say “Profound Bond”, everyone in the Supernatural fandom is going to know what I’m talking about” (4).

Like the channels in the previous category which explained the academic terms and theories to its uninitiated audience, channels in this category also aware of the need to balance between arguments which are “universal” and those for “in-group of fans” (Charles 4). While discussing Fandom Basics series which is a Fandom dictionary/guide Sasha asserts that “there is an element of shaming that exists within fandom surrounding one’s knowledge level which can make it daunting for some newcomers to ask any questions that they may have” (3). While both of the categories are explaining technical vocabulary, there is a shift from literary academia to fandom, which has in turn led to a shift in who is the uninitiated audience.

Hutcheon notes that, “new media are participatory media” (xxvi). As noted above, YouTube is a popular and influential website in this new landscape. It is a self-publishing platform and therefore provides self-agency to its contributors. There are no producers or editors who accept the work. For all intents and purposes the author/creator of the video is the publisher with complete creative control. Though the YouTubers still have to abide by the rules and regulations of YouTube, for a majority of extent they have a free reign to create and advertise their work.

Charles asserts that, “The internet is a freer version of television. If I proposed a show about LGBT+ media analysis on a major network, I would’ve gone nowhere. But through the internet, I’ve found my audience, and they’ve found me” (5). Even though the creators can avoid lots of red tape and get their content published in a relatively quick and hassle free manner, whether the channel succeeds depends solely on the audience.

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1 Romantic relationship between characters. This terminology is usually used in fandoms to denote the characters or people they wish would be romantically involved.

2 Some videos in ShippersGuideToTheGalaxy are a combination of scripted background narration and recordings like CecUgc videos.
While there is a large audience that might consume the content, not all channels becomes popular and gets millions of subscribers. Charles acknowledges that even though AreTheyGay has “thousands of subscribers”, his previous channels “couldn’t even crack one hundred” (3). Charles speculates it is most likely a case of “low supply and high demand”, where people want content relating to LGBTQ pairings so as to “validat[e] their theories or identities” but there aren’t enough YouTube channels that produces said content (3). This basic equation of supply and demand not only implies a deficit in LGBTQ+ friendly content on YouTube but rather a harrowing absence from the narratives in both literature and mass media.

Sasha too echoes Charles’ stance that the internet “has expanded people’s ability to create and share both their own creations and thoughts on the work of others. It has created a larger universe where people can find like minded people to share their opinions with” (3). This has revolutionized not only what is worthy of critique but also who is worthy of being a critic. But this 21st century revolution did not happen in a vacuum. Its seeds were sown in 20th century with modernists’ rejection of traditionally established forms of art, with interdisciplinary fields like cultural studies which obliterated the possibility of objectively evaluating culture and instead proposed a more nuanced descriptive approach, with postmodernists breaking down the distinction between high art and popular culture and feminists, marxists and postcolonialists challenging the ideology of the dominant sect of society and its perpetration of the norm.

In his video “Are They Gay? - Remus Lupin and Sirius Black (Wolfstar)”, Charles deals with lack of explicit representation of Homosexuals and other marginalized groups. While he commends JK Rowling for her desire to create a more inclusive Harry Potter universe by announcing that Dumbledore was gay after the series was completed, he also critiques it on the grounds that the author needs to “show that representation” (24:41 - 24:43). He demands, “[w]hy is it that the straight people just end up in stories but non-straight and non-cis people have to fight for their existence. Kids shouldn’t have to google their role models, they shouldn’t find out their identity from shocking headlines” (“Are They Gay? - Remus Lupin and Sirius Black (Wolfstar)” 24:56 - 25:10). The crux of the argument is not denunciation of easy visibility of the heterosexual characters in popular literature but rather the conspicuous absence of homosexual ones, which subsequently leads to the propagation of heteronormative narrative. The channel AreTheyGay not only creates a space where these norms can be questioned but also alternate possibilities can be explored.

In the abovementioned video, Charles explores the possibility of a homosexual relationship between Remus Lupin and Sirius Black. In Harry Potter fandom this ship, that is, the romantic pair is called Wolfstar and there are numerous fanfictions created around them. Though JK Rowling has asserted that these characters are heterosexual, Charles analysis their interactions in the text and enumerate various instances which can be read as an evidence for their relationship. Defending his - and the fandoms’, alternate reading of the texts that challenges the author’s version, he asserts that the author is dead and as readers one can interpret the text in varied ways and there is no one correct interpretation. He contends that “if we can write an essay on how a green light is a symbol for the American dream in Great Gatsby, I don’t see why this is such a reach” (“Are They Gay? - Remus Lupin and Sirius Black (Wolfstar)” 25:18 - 25:28).

What separates AreTheyGay? from academic papers is its ease of accessibility for general populace. When discussing the origin of this channel Charles recounted how, while reading Great Gatsby, he and his friend would discuss whether Nick was in love with Gatsby (1). It is this familiar tone – a discussion among friends – that characterizes the videos. The ruminative question of “Are They Gay?” embodies this quasi-casual tone with every video presenting an array of arguments and counter arguments. But this question can also be slightly misleading as the goal is not to uncover whether they are romantic pair but rather defend why they are shipped together as Fem/slash pair.

This distinction is quite important as these romantic pairings or ships are, usually, product of fandom ships and not actually canon. While some ships may become canon over time as the story progresses, like Victor and Yuri (Victuuri) on Yuri on Ice, this is hardly ever the case. More often than not, these pairings are limited to fan art and fanfictions. But the goal is not necessarily to legitimize these pairings by ingraining them in the canon. But rather to create a space for alternate pairings to flourish and not be dismissed.

…while people like the author like to dismiss some people interpretation of LGBT+ stories there are thousands of people who think there’s something more there. I guess it’s a matter of whether or not you believe in the Death
In the above video, Charles uses Barthes’s concept of death of the author to counter Rowling’s claim that Remus Lupin and Sirius Black are not gay. But instead of delving into poststructuralist and postmodernist tenets or contextualizing his argument vis-à-vis works of Barthes, Derrida and Foucault, the focus remains on opposing the notion of divine voice of authority. He does not even mention Barthes, probably because the general populace may not necessarily be familiar with him. In academia one usually uses literary critics as tools to approach the topic. It establishes the methodology of research, that is, the perspective from which the researcher is analysing the research problem. It is the foundation of the argument that the researchers put forward and helps them contextualize their position. But it also an integral element of the format of academic discourse. It indicates a familiarity with the research domain and indicates a thorough literature survey by the researcher.

Charles’s use of the above concept, on the other hand, is radically different. It recontextualizes the concept from a method in literary theory to a belief system. The arguments are not contextualized by it, but rather the audience’s acceptance of the arguments depends on their acceptance of the concept. It doesn’t frame his arguments, but rather concludes it in a “take it or leave it” manner. He does not need to use Barthes’s name to legitimize his stand. His audience does not necessarily associate a greater familiarity with literary theorists as a litmus test for his familiarity with the topic of discussion. While the literary theories and theorists shape the popular culture and its tendencies, they are almost expendable insofar the validity of discourse is concerned.

One can take this one step further and argue that not only this “esoteric academic jargon” expendable but also undesirable as it may be difficult to comprehend for those who are outside the academia (Charles 3). It is important to retain the interest of the audience, and the first step is that they should be able to understand the arguments put forward. It is also important to note that those who might watch these videos would not necessarily be students, teachers, and researchers or related to academia in some capacity. The goal may not be to just gain knowledge or enter into a discourse but also to be entertained. There are varied ways to cater to these specifications. Charles accommodates his audience by striking a balance between “analysis and humor” (3).

Charles’s use of the notion of death of the author is also different in this context not only because of different format and intended audience, but also because of the extent of its implication. In his essay “The death of the author”, Barthes’s asserts that “the birth of the reader must be at the cost of the death of the Author” (Barthes 149). He challenges the classical notion that superseded the author over the reader and instead argues that “text’s unity lies not in its origin [author] but in its destination [reader]” (Barthes 149). On the surface it might seem that Charles’s proclamation that “[w]hen the story is in your hands, it’s yours” simply mirrors Barthes’s arguments. But a closer look might show that its significance is much more layered (“Are They Gay? - Remus Lupin and Sirius Black (Wolfstar)” 25:35 - 25:40). He reiterates the ethos of the fandomverse and empowers the readers to not only interpret the story but also gives them the authority over the story where they are not only readers but can also be creators.

Whether it is Aristotle’s Poetics, Sidney’s Defence of Poesie, Pope’s Essay on Criticism, Coleridge’s Biography of Literariaor Hippolyte Taine’s History of English Literature, each literary era gave birth to its own criticism. And so is true for the age of the burgeoning fandomverse cultivated by New Media. Literary criticism can no longer be governed by the parameters of the academia because the literature itself has transcended them. Hutcheon notes that “fan culture has taken imaginative (and economic) possession of the fate of its favorite stories” (xxix). But the “strong democratizing ethos of the Internet” is not only limited to “infinitely modify[ing] the content in the form of fanfiction and fan art (xxv). The space created by various social media sites for fans all over the globe to come together on World Wide Web and form their own virtual community has led to the creation of a new literary microcosm.

Works Cited
**Questionnaire for AreTheyGay**

**Arushi Raj**  
Name: Alexander Charles  
Age: 16  
Gender: Male  
Nationality: American  
Education Qualifications: In High school  
Work Qualifications: Writer, producer, editor, and narrator of AreTheyGay.

1. Is AreTheyGay your first YouTube channel?  
   No, I’ve actually been making YouTube videos since I was nine. They weren’t exactly “real” YouTube channels, but I’ve always loved making videos, and it’s always been a secret dream of mine to have a big YouTube channel. There have been plenty scrapped YouTube channels that I’ve had over the years, including parodies of How To videos, music videos, but those are all gone from the internet now.

2. Do you have any other YouTube channels aside from AreTheyGay?  
   Not at the moment.

3. Are you the sole moderator of this channel? Do you have a team?  
   I work on the videos alone. Sometimes I’ll have my friends narrate or appear in videos for me, but for a majority of the videos I’m narrating. For all of the videos I’m the sole editor and writer.

4. What motivated you to start a YouTube channel?  
   Like I said, I’ve always enjoyed making videos and films. I don’t think there’s ever been a time where I didn’t have some sort of YouTube thing going on. I just love the idea of interacting with people all over the world.

5. What motivated you to start this channel specifically?  
   I remember the motivation began specifically in 10th grade English class. We were reading the Great Gatsby and a friend of mine would always talk about how the narrator, Nick, was obviously in love with Gatsby. We would look at all these quotes and evidence, and came up with a pretty convincing case. But it didn’t start with the Great Gatsby. Maybe AreTheyGay did, but I’ve been speculating about queer characters in media since I was in middle school. I used to write essays about John Lennon being bisexual, and research if the people we were learning about in history were LGBT+ or not. So when it came to the Great Gatsby, I just thought, “No one ever believes you in real life, maybe someone online will.” So I made a video, not about the Great Gatsby, but on the pairing I knew the best: Kirk and Spock from Star Trek. Apparently, I was right. There are people out there who don’t think I’m crazy for analyzing queer media.
6. Why did you name it Are They Gay?
   Well, actually, the channel was originally named “FromTheBottom” because I didn’t want to be limited to Are They Gay videos. This was around the time I had 200 subscribers. But AreTheyGay sort of became a brand, and I decided to change the name. I thought the name was catchy enough, so it stuck.

7. In your videos (e.g. Hannibal and Will, Yuri and Victor) you have discussed the need for stories with LGBTQ characters which does not specifically focus on their relationship. What are your views on politics of representation of LGBTQ community in literature (including, but not limited to, novels, movies, TV shows, anime and comics)?

There are several issues with representation, and I’ve talked about this with my work with the Trevor Project. I’ve made three suggestions for the media:

1. Represent us. We need to be visible. LGBT+ people can no longer be minor characters, or not there at all. The first step is being there.

2. Show us realistically. A great way to get people to understand and sympathize with the LGBT+ experience is to show our lives realistically. Our lives are not always pretty. Though they can be, it is still a struggle. Homophobia and transphobia is real, and we cannot forget that.

3. Show us in a variety of ways. The great thing about Hannibal and Yuri on Ice is that the characters just happened to be LGBT+. When the media wants to be “LGBT+ friendly”, they just add some white gay dude who’s a flamboyant stereotype or overly sexualized lesbians. While, certainly, these people do exist, it’s not the only way LGBT+ people exist. Yes, LGBT+ people face issues of suicide, depression, homelessness, and rejection from society. But not all of us are defined by our struggles. LGBT+ story arcs can be good, but that’s never the whole story. We don’t always need to die in the end. Sometimes queer people just need hope. A story about a cool queer person who fights crime and ends up happy in the end, is a lot better than a whole bunch of homophobia stories.

In the end, I’m not advocating for one type of story. Sometimes someone’s LGBT+ identity is important to them, sometimes it’s not. Non-LGBT people have the privilege of seeing themselves on screen in a variety of ways. LGBT+ people should have that privilege too.

8. You frequently engage in a discussion with your audience, sometimes even incorporating their comments in the videos. How much does these comments influence the content of your videos and the arguments you put forward?

The comment section is a good way for you to know what your audience is thinking. Comments are very important to me, because, since I’m making these videos alone, it helps to have input about the content I create. For example, several of my Are They Gay videos come from overwhelming suggestions in the comments. Other times, if I see the same type of argument against one of my points in the comments, I make sure to address that in the video. I don’t usually address commenters specifically, but the argument they’re making. It’s important to anticipate people’s apprehension and arguments when you’re making a point.

9. According to you, why is your channel so popular? What is its place and function in the larger discourse of literature, gender and sexuality?

Frankly, I couldn’t tell you why Are They Gay has thousands of subscribers and my previous channels couldn’t even crack one hundred. However, I could speculate. If you look up queer pairings on YouTube, it’s mostly music videos. There are some channels that do analysis like ShippersGuidetoTheGalaxy or Rowan Ellis. However, there is still a lack of analysis. Sometimes LGBT+ people need to see that there are people validating their theories or identities. There’s a low supply and high demand. I’m just one of the suppliers. Supply also isn’t the only issue here, it’s the accessibility of that supply. There are thousands of amazing academics doing great work, but the general public has difficulty understanding such esoteric academic jargon or giant research papers. My videos aren’t completely
academic and aren’t completely jokes. I’ve found a good balance of analysis and humor that works for me.

10. Lately, Queer theory has become an important Methodology for Literary analysis and research (in this case English Literature). Are you aware of any new theories, studies or research?

I wouldn’t exactly call myself an academic, but I understand that I am doing academia, in a way. Taking a piece of media and trying to understand it in bigger depth to extract a larger meaning, is definitely a form of academia. Since I’m still in highschool, I haven’t been exposed to the academic world as much as someone with a doctorate degree. I’m familiar with people like Vito Russo, but overall, I stick to my own analyses.

11. Will you categorize your channel as part of Literary Studies? (Why or why not.)

I don’t think there is a singular group that has a monopoly on the label “Literary Studies”. People engage in literary analysis all the time. When people are speculating what will happen in the next Game of Thrones episode or when queer people see subtext that other people don’t see, literary studies becomes a pasttime. My content isn’t entirely academic, but it’s content that makes academia accessible, so people can start analyzing on their own.

12. You upload videos regarding Queer history (LGBT+History by the Decades) and issues and concerns of LGBTQ community like Queerbaiting. What motivated you to deviate from your analysis of LGBTQ pairings and discuss the larger issues around the community?

I never thought my channel would become popular, or that I would be associated with a certain type of content. I’m interested in a variety of subjects, and I figured, if someone out there in the public can benefit from what I’m interested in, I’ll publish it. I think people who have platforms or large audiences have a duty to speak about the issues of their time, or at the very least, use their influence wisely. My AreTheyGay videos are there to make people laugh. My Queer History videos are there to make people think. I’ve always had a motivation to do both.

13. You deal with varied genres like anime, movies and TV shows. Do you deal with content you are familiar with or do you prefer to explore new texts? Also, how do you choose which pairings to cover?

At first, I just did things that I knew about because that was easy to make. Overtime, however, as I’ve gotten different suggestions, it’s given me the opportunity to explore different genres and mediums. I’m willing to analyze all forms of media, and often, I do. I choose my pairings from a mix of audience suggestion and my personal preference. I wouldn’t do a pairing that I absolutely hate, or I think is problematic. However, I don’t have strict guidelines on what I do videos about, as long as it’s LGBT+ related.

14. Of all the videos on your channel, I found only one about a lesbian pairing. Was that a conscious choice?

Was it a conscious choice to only have one lesbian pairing? Not exactly. Yes, I had made the conscious thought, “I need to do at least one lesbian pairing, because I think it’s important to show that the gay community isn’t just men”. It was also a matter of audience suggestion. It was the perfect opportunity to make a video about a lesbian pairing. I really want to have a more diverse channel, and I try to make up for it by having my Queer History videos be as inclusive and diverse as possible. But, as for the AreTheyGay videos, I always get suggestions for male pairings, and I like to listen to my audience. I have plans to do another lesbian pairing in the future, after I’m done with my current video. Women are painfully underrepresented, and, when represented, not represented well. Hopefully when that starts getting better, I can analyze lesbian pairings that aren’t just caricatures.

15. In your channel you engage with not only fictional but also real people. What was your motivation behind that?

Well, in my AreTheyGay videos, I try to stay away from real people. I did the John Lennon and Paul McCartney video when it was a new channel and I didn’t think a lot of people would see it. Looking
back, I’m not sure if I would have still done it. I think the Lennon/McCartney video is fine, since there’s no chance that McCartney will see the video because he has better things to do, and it won’t really impact him. I get ALOT of requests to do certain internet pairings and other band pairings, but those people are still alive and active on the internet. It just seems like an invasion of privacy. People have written in depth books about the Beatles, but other real life pairings don’t have that kind of status to warrant my kind of analysis.

I also like to cover real people in my Queer History videos because I think it’s important to have representation in all facets of life. LGBT+ people exist in fiction, and in the real world. They always have, and always will. It’s important to talk about that, and I really like making that information accessible.

16. According to you, who is your target audience or core demographic?
It depends on the video, really. Some videos are made for people who don’t believe in what I say, so I explain it in a way that they can understand. I try to make my arguments really universal. Other videos are more for the in-group of fans. For example, if I make a video and I say “Profound Bond”, everyone in the Supernatural fandom is going to know what I’m talking about.

Some of my videos are made specifically for an LGBT+ audience to learn about themselves, but I don’t make my content so exclusive as to exclude any outside perspectives that still need convincing.

17. What are your thoughts on canon and marginalization in both literature and society?
“Normal” is always changing, and I think most people can agree that normal doesn’t really exist, but people acknowledge that a majority and minority exist. Yeah, there are statistical norms. For example, the average height of a male is 5’9. But that doesn’t make someone who is 6’0 abnormal.

Progression so far has been going great, but society still values certain stories over others. ALOT of the LGBT+ representation I see is white gay cismen, and that’s not a coincidence. A way of looking at it is this: white, straight, cisgender, and male is a baseline. Making them queer, a person of color, or a woman is “extra”. This is a weird example, but look at the M&M characters. All the male M&M examples are neutral, but the females have to have big lips, eyelashes and heels. Look at bathroom signs. The male sign is someone with a neutral figure. A man or a woman could look like that, but instead, man is considered the norm.

I could write a million pages on this, but society only accepts a certain level of progress. People will always be biased against a minority group, and so they always tolerate a certain level of that minority group, or they represent the group in a way that everyone recognizes. I know that the story of a feminine white gay kid coming out to his family may be shocking to the general population, but it isn’t to the queer community. And that’s part of the problem. These stories aren’t written for queer people. They’re written for the cisgender heterosexual audience that watches the show. Representation is a great way for cishet people to understand LGBT+ people, but LGBT+ people need representation to understand themselves.

Heterosexuality will always be the norm in stories. Cisgender people will always be the norm in stories. Society is overwhelmingly written by a certain group of people, and usually, those people won’t even think about the millions of experiences there are out there. People don’t ask questions like “Why should I make them white or straight?”. People think that a person of color or queer person in a story is there for diversity purposes, but the truth is, they’re there because they exist.

18. According to you, how has internet impacted both the production and critique and evaluation of art and literature?
The internet is just like the television of its time. Or the radio of its time. Or the written word. All of these things have made ideas more accessible. Thanks to technology, more people can be educated, and at a faster rate. The internet is just another way to have that happen. Now people have all the world’s information at their fingertips. People can connect with others from all over the world. Now, anyone can be a critic. The internet is a freer version of television. If I proposed a show about LGBT+ media analysis on a major network, I would’ve gone nowhere. But through the internet, I’ve found my
19. Do you think there is a shift in what is considered as "worthy" of critique with the emergence of bloggers and YouTubers? According to you, what is their role in democratization of literary criticism? As new forms of media are created, what can be critiqued grows. Nothing is unworthy of critique. It's just the perspective by which you critique it. Surely, people wouldn't call Jersey Shore a great art form, but it indicates a lot of what our society values and also what our society considers trash. Everything in our society is a product of everything else in our society, and those connections are worth noting, whatever it is.

Now, with the internet, you don’t need a degree to critique something and be heard. For better or for worse, the perspectives that wouldn’t have otherwise received attention, are now there for people to talk about. Academics tend to use esoteric language, and have very specific formats for research papers. So not only can more people become critics, more people understand what they’re saying and jump in on the conversation.

Questionnaire for Shippers GuideToTheGalaxy
Arushi Raj
Name:Sasha
Age:27
Gender:Female
Nationality: Canadian
Education Qualifications:B.A Honours Cultural Studies & Critical Theory + Theatre And Film Studies
Work Qualifications:Post Production Supervisor

1. Is ShippersGuideToTheGalaxy your first YouTube channel? - Shippers Guide to the galaxy is my second personal channel and the 10th I have been a part of in some form of post production capacity.

2. Do you have any other YouTube channels aside from ShippersGuideToTheGalaxy? I do still have my personal channel from high school where I posed the fan videos that I made. I don’t still post on it but I like to look back on it sometimes.

3. Are you the sole moderator of the channel? Do you have a team? I am currently the sole moderator but am looking to expand and add some editors to my team.

4. What motivated you to start a YouTube channel? I joined YouTube originally to make and share my fan videos and participate in fan culture, as well as practice my editing skills.

5. What motivated you to start this channel specifically? I have always enjoyed shipping and fan culture and am particularly fascinated by what draws certain people to certain fan pairings. I had found that most information and presentations were text based and usually localised on Tumblr or Livejournal. I felt there was a gap that could be filled on YouTube, which would bring this culture to a wider audience; while simultaneously creating a new space for pre existing shippers.

6. Why did you named it ShippersGuideToTheGalaxy? I enjoyed that it was a play on The Hitchhikers Guide to the Galaxy since the idea behind the hitchhikers guide was that it was a quirky galactic travel guide I like to think of my channel as a quirky guide to shipping for both beginners and enthusiasts.

7. What are your views on fandoms? Fandoms vary too much to be defined with one sole viewpoint. Some fandoms are extremely positive while others are quite toxic. At their best they can be welcoming communities where people come together to share ideas. At their worst they can becoming hot spots for bullying and radicalization that
8. What do you believe is the allure of ships?
I believe the appeal of ships be they canon or non-canon is the allure of being able to expand upon a world people have become attached to but feel is lacking in some capacity. Perhaps some feel there is unexplored chemistry, or missing scenes or just the potential for more stories to be told. The ship and fandom in general is a place to explore that.

9. How does the socio-cultural environment of fandoms function vis-à-vis the larger socio-cultural context?
It varies as fandom is not monolithic and crosses many cultures as well as genders, orientations etc. Fandom also has its own genesis and in its way its own culture independent of the larger cultural context that tends to play out within this realm in the form of fads. Though there are people who attempt to either impose their culture socio-cultural standards on fandom or read what is occurring within it as a reflection of the aforementioned context how accurate such assessments is inevitably varies.

10. Why do you believe your channel is so popular? What is its place and function in the larger discourse of literature and fandom?
I think my channel is popular because people enjoy fandom but there is little about it in this meta format that isn’t text based or localised on Tumblr and Livejournal. So this for many people was a new way to encounter this side of fandom.

11. Lately, fandom and fanfiction has been explored by Cultural Studies and Literature (in this case English Literature). Are you aware of any new theories, studies or research?
Yes I am aware that fandom is beginning to occupy a larger space within the academic sphere I have been in contact with several people working at various levels of the education system on various different facets of fandom. My most recent contact aside from you has been with a woman doing her dissertation on Toxic Fandom specifically within Sherlock.

12. Will you categorize your channel as part of Literary Studies? (Why or why not.)
No, I would not as I view my channel as more of a stepping stone and gateway to fandom than an all encompassing source and not all of my content is academically focused though it plays a part.

13. You uploaded an update on Harley Quinn and Joker in response to the comments on the previous video regarding this ship. In another update video, regarding Harley Quinn and Poison Ivy, you have incorporated the comments and its arguments from the previous video. You asserted that you read all the comments that people leave. How much does these comments influence the content of your videos and the arguments you put forward?
The comments are my favourite part of every video, they do not affect the arguments I put forward (as research on any topic must be completed before the video is posted) unless there is a large group who feel that a key element has perhaps been missed, as was the case in the above scenario. I also use the comments to see which ships and topics people wish to see next as well as to interact with my audience.

14. You deal with varied genres like comics, anime, movies and TV shows. Do you deal with content you are familiar with or do you prefer to explore new texts? Also, how do you choose which ships to cover?
I will only explore content I am familiar with. If I am unfamiliar with the requested source material I will investigate and study it thoroughly before producing something. I believe it is disingenuous to talk on something if you have not at least engaged with the source text in some way. I love exploring new texts as more and more comes to my attention the longer I do this. I choose ships based on a combination of Patreon votes, popularity in fandom as well as ones that have interesting cultural aspects to discuss.
15. You have a series called Fandom Basics which is like a Fandom dictionary/guide for those who are not “in-the-know”. What made you start this series? I began this series as there is an element of shaming that exists within fandom surrounding one’s knowledge level which can make it daunting for some newcomers to ask any questions that they may have. Also I find the evolution of fandom fascinating and wish to share it with others.

16. According to you, who is your target audience or core demographic? My target audience is fans of all ages and creeds. I want my channel to be a space for all fans to be able to relax perhaps encounter a new ship, or term and feel at ease within their chosen subculture. Especially as sometimes fandom can be quite aggressive and segregational. My channel is particularly aimed at the open minded who like to explore concepts from a variety of perspectives.

17. Ships that you cover do not necessarily fit heteronormative parameters. Is that a conscious choice? No it is merely a result of shipping culture’s evolution it began looking through a non heteronormative lens (with the first truly popularized ship being Kirk and Spock) and it has largely continued within the same fashion. My goal is to explore fandom as it is and examine what has made it so and how it is changing as fandom has not nor will it ever be stagnant; as it is made up of an ever shifting and changing web of individuals.

18. What are your thoughts on canon and marginalization in both literature and fandoms? N/A Too lengthy to articulate I could write an essay lol...and alas with my daughter’s intense sleep regression I do not have the time)

19. According to you, how has internet impacted both the production and critique and evaluation of art and literature? It has expanded people’s ability to create and share both their own creations and thoughts on the work of others. It has created a larger universe where people can find like minded people to share their opinions with. However, it has also allowed for the creation of echo chambers wherein only one opinion is shared over and over without any dissent. The business aspect has also impacted what is produced and how it is critiqued an example on the critique side being the rise of clickbait titles to sell an idea or review. Also the need for rapidity has lead to a snowball effect that can cause either a negative or positive view to spread extremely quickly creating interesting spaces of either cultural agreement or disagreement.(i.e creator harassment) The internet as always has created both a positive and negative space when it comes to the above it just depends how it is implemented.

20. Do you think there is a shift in what is considered as “worthy” of critique with the emergence of bloggers and YouTubers? According to you, what is their role in democratization of literary criticism? It is difficult to gage whether individuals engaged in such critique do so because they deem it “worthy” or merely because it is something they care about which elevates to the status of “worthy” in their minds and the minds of others without any intent to change the academic landscape. It must also be noted not all critiques are created equal some are for views, others are more geared towards entertainment so the honesty of such personalities like any non internet based critic is difficult to gage. For those working through genuine critiques their role in the democratization of criticism is the ability to hear a variety of voices that may otherwise not have been heard. Creating a wider and more nuanced breadth of opinions/viewpoints with which to appreciate any given work.

I hope this helps I apologize that it took so long. I’d love to hear/see more of the final product. Thanks so much for including me in your research.
ABSTRACT

Our education is undergoing a vast transformation. The rapid development and ongoing conversion and convergence of different media forms are opening up fresh vistas of knowledge as well as novel ways of communication with the students. In fact, we are living in an exciting world today, where anyone can have an access to these revolutionary mediums with an internet device and connection. The teaching and learning community need to understand that the entire process need not be digital wholly. Learners need a balanced mix and an expert and experienced teacher can make maximum use of these platforms to create the meaningful learning that would activate and feed the inquisitive minds, helping them to achieve the desired potential. This research paper wishes to concentrate on how unpacking these semiotic resources could become a worthwhile preoccupation, resulting in a high level of achievement and creativity.

Keywords: transformation, communication, internet, meaningful, digital, creativity.

164 words

Introduction:

Language is a tool. By itself it serves no purpose. It is there to be used. Moreover, it is increasingly going digital. Digital tools are becoming more important these days. We use them to look up things on the internet, translate between languages, consult various information services, carry out research and development and share ideas. If we ask Google to satisfy our query about this, it directs us to Wikipedia and gives us a feasible definition about what is increasingly becoming known as “digital humanities”:

“The digital humanities, also known as humanities computing, is a field of study, research, teaching, and invention concerned with the intersection of computing and the disciplines of humanities. It is methodological by nature and inter-disciplinary in scope. It involves investigation, analysis, synthesis and presentation of information in electronic form. It studies how these media affect the disciplines in which they are used, and what these disciplines have to contribute to our knowledge of computing. 1"

This can be treated as a working definition. It also harbours networks of people who have been working together, sharing research, arguing, competing and collaborating for many years together. Technology is very much part of language learning throughout the world at all different levels, be it the primary sector or the adult one.

In his recent book for the British Council, “Innovations in learning technologies for English language teaching”, Gary Motteram argues that digital technologies are ideally placed to help teachers work with learners, and learners working independently, to do the necessary “languaging” 2 that makes their language development possible. This is actually talking about ‘doing things with language’ rather than just ‘learning about language’. Swain is of the opinion that learners can’t simply develop based on input. One must engage with people using that language and try to make meaning together. Moreover, when one is speaking or writing in a language, one must be specific about the object of that particular text. This is essential for the process. On must indulge in making people develop meaningful interaction. Technology can help to mediate the process by getting the language out there to innumerable participants and get their feedback on the same. This is helpful both for the learners and the teachers as the teachers can get help in understanding the ‘learner viewpoint/s’, while giving inputs about how much of what the teacher has said, has been understood by them and whether the teacher has been able to get to them successfully or not. The learners also get a reason to ask valid questions and increase their ‘dimensions of learning’ by interacting with innumerable learners as also the teachers; hence learning gets enriched in many possible ways, as never before.
Untold Benefits of Digital Learning:
Language and Literature both are set to receive numerous and untold benefits by combining with technology. Goals in education have become achievable because of this happy and harmonious combination. In every aspect of life today, we witness and enjoy the significance of technology inspite of the various kinds of digital divide that exist too. Sarica & Cavus state that:

“The barrier of location for people in different parts of the world has been removed by some of the latest technologies such as the web, internet, mobile devices such as Personal Digital Assistants (PDAs), iPhone, etc.”

Web-based technologies and powerful internet connections provide new possibilities for the development of educational technology. Alongwith this, English has received the greatest benefit by becoming ‘the language of the internet’ and many people have become attracted to it mainly because of globalisation. With all these developments, technology is geared to become the catalyst for language learning throughout the world at all different levels. We are as likely to find it at the primary as much as in the adult sectors, which also speaks for the amount of flexibility that it affords us too.

We would do well to analyse as to what kind of benefits technology affords us before going on into its ramifications. Firstly, anyone would be pleased to carry digital content instead of lugging around heavy books or files. Carrying only one device would be convenient for accessing such digital material for reading, editing and any other such work. Physical strain would be definitely less too.

The best benefit of digital content is that it can be tailored according to your needs. One can just have as much or as less one needs. The whole book needn’t be bought if one needed only certain sections. Limited content would definitely be cheaper than purchasing the entire book. Having an e-copy would make further revisions easier and faster, resulting in new editions coming out easily.

Several costs would be reduced on account of the e-material, particularly in producing books. Printing, binding and distribution would become less cumbersome and virtually, costs would become far more reduced and nil if proper strategies would be adopted. Content protection would lead customers to buy a new copy as no used copy would exist in the market. The entire work needs to be organised and streamlined to reap full benefits.

Digital content would impact the environment in special ways too. More trees would be saved if we cut down the requirement of paper. Moreover, by resorting to digital content, content providers avoid the printing and traditional distributional processes.

Digital interaction can increase the viewership manifold. All multimedia links, videos, content can be shared for a multi-sensory experience. Viewers will have full choice to deal with the content as they wish. They will be spoilt for options as they may just print, or listen or watch and read on the screen. Similarly the giver of the content would also have as many options as he could choose to deliver the content as he wishes, the entire at once or in instalments. Presentation also could be varied.

This finally brings us to the issue of reliability of these technologies for classroom interaction and use. We may begin slowly and make the students and teachers more and more accustomed to as much use as per their requirements, as often or as less one would desire. In fact learners are going to surpass the teachers as they become more and more digitally savvy – the mobile, leading the way in this technology revolution, as such. Learners can thus challenge the teachers to a better performance. However, it may also put some of them off too, but taken in the right spirit and with some innovative endeavours, I’m sure that the teachers can come out and perform better. Their creativity can take the traditional class to new heights and more enriching experiences, making learning a rare booty in the vast treasure-house of knowledge, leaving the students hankering for more and more.
Values of Digital Learning:

Just a decade back, we faced a massive transition. Phone, email and calendaring were just converging. Paper address books were just going out. New connectivity was catching on. iPods had taken our fancy. “Siri, Twitter, Fitbit, Facetime and NFC payments were, at best, fantastical musings Of the average consumer and often the stuff of science fiction.”

Digital learning is proving itself valuable day by day. Students can leverage and handle the technology with more and more devices and knowledge. They can learn more efficiently as digital assessments provide an instant feedback on their understanding. Thus, instructors and students, both can improve by concentrating on their lacunas respectively.

A fuller understanding can be achieved by visualizations, games, annotation, videos with rich learning content, discussion boards with online supports, forums for debate, clarifications, etc. can help a lot. One can also resort to pacing learning according to one’s time and preference. Active engagement, hands-on experiences, flipped classrooms enable students to experience learning that uses not only the best material but best practices as well. In addition, they are always updated on the current theories of learning.

The students can learn anytime, anywhere, according to their will and choice. Technology gives students the desired flexibility. One can choose to study abroad or practice an internship. It also brings in the concept of lifelong education without going to the school or college. One can look after family or attend to work compulsions without feeling guilty of not educating oneself. Education just became more accessible and affordable too.

On the other hands, teachers too may reap innumerable benefits from technology. They can surely manage their time wisely. Once they come to know the weak points or the areas, where to students are failing to understand the concepts, they can handle the doubts online or face-to-face. They can reach out to a wider number of students than before. Hence, dissemination of ideas became much quicker than before. A worldwide audience can be approached successfully and with greater confidence than before. The harvest is simply a richer teaching experience in every area possible.

One can also build learning modules better than ever by incorporating all suggestions and feedback from students, viewers and colleagues. This could never have been better. It would also provide the chance of effective learning and more enabled strategies coming into play, providing an effective response mechanism as well, which would help modify and rectify as desired.

Hoven is of the opinion that computers enable learners to “pool their knowledge in effective ways and enhance peer correction and language repair work.” In addition, Kim feels that attention must be paid to the fact that “multimedia-assisted language learning and internet-based instruction to contribute to EFL students’ cross-cultural competence.” Thus, this also hints to the fact that although technology is developing and changing very fast, it must be handled effectively and properly otherwise it can create some problems too.

E learning has a power and force within itself. Web-based learning activates the mind and involves the students and the teachers in a more integrated manner. Besides being user friendly, it is well-designed and easy to learn.

For example, we can take the example of emails. They existed even when the internet did not exist and are by far, the most commonly used application. By getting a single email account, teachers and learners can join e-mail assisted language activities. It is both useful and easy. “Foreign teachers and students can integrate e-mail based activities into their curriculum.” Ramazani informs of a weekly activity called The Weekly Essay. A few days before the class meets, the students send out emails to each other, the contents of which were essays, they had written on various topics. Then, they meet for discussion, which goes better as they are already prepared with their doubts and suggestions. Ramazani also uses another email activity for training purposes. He asks them to submit summaries of their understanding or appreciation of a literary
work about to be taught in the class. He then organizes these ideas on a handout to be used for brainstorming and stimulating class discussions. Hence, the email proves to be a beneficial tool for learning, if used properly.

Blogging is yet another important tool in the repertoire of e-learning\textsuperscript{11}. It is a form of personal communication and experience. Language and literature learners can use blogs in a multifarious manner to activate learning. Nardi et al are of the view that “Blogs are well-suited to serve as on-line journals for students, particularly since they normally enable uploading and linking of files.” Hence, the learners can use a personal blog, linked to a course as also all other open access material related to their topic for purposeful learning. According to Pinkman:

“Blogging becomes communicative and interactive when participants assume multiple roles in the writing process, as writers who write and post, as readers or reviewers who respond to other writers’ posts, and as writers-readers who, returning to their own posts, react to criticism of their own posts. Readers, in turn, can comment on what they read, although blogs can be placed in secured environments as well.”\textsuperscript{13}

Publishing in this way encourages ownership and responsibility on the part of the students as well as teachers too. They would be more thoughtful and careful, both with regard to the structure and content. If every class could use a blog or Web page, students could post their questions and the teacher would be able to respond for the whole class to see. This means that the teacher wouldn't have to answer the same question multiple times, and students would understand homework better. The class could use the blogs fruitfully in many other ways too. The students could respond to a prompt on the blog for homework or students could check their answers on the blog to review a test. The site could also help a lot with students who are absent. The teacher can create a website where the students could access all the worksheets. This proves to be a big help to the students who can do their work more easily, without depending on anyone at all.

The first general messenger service was ICO. Later, MSN, Yahoo Messenger came into existence. These services could be exploited for a lot more educational improvement than imagined. A constant interaction through these services between the student and the teacher can be of immense help. MSN has several features beyond text, audio and video and file transfer. Messenger is used with a webcam and allows users to see each other in a small window while talking to each other. Thus, all the four skills viz. listening, speaking, reading and writing can be drastically improved in this manner. Attention can also be paid to the style of speaking too.

Another useful application in this direction is Skype. This enables the distance to be covered and one can easily talk to an instructor or peer far away. Work need not be hampered at all because of travel or distance factors. As Wu states “Skype is a relatively newly emerging technology and the potential application of it to language learning and literature learning and teaching needs to be further explored. Students can also benefit by speaking to native language learners or native-like speakers. One can even combine video dialogues to improve student performance. In fact, students would retain a lot of information if they made a video dialogue in which they imagine a fictional conversation between characters, as opposed to taking a test or writing an essay.

Mobile devices are great learning devices besides being extremely handy to carry. Vavoula and Sharples suggest three ways in which learning can be considered mobile as “learning is mobile in terms of space. It is mobile in different areas of life and it is mobile with respect to time.”\textsuperscript{15} IPods are great media devices which enable the users to produce, organize, deliver and use media. It also allows the usage of texts, images, audio or video with the peers and teachers. Students can listen and read authentic materials such as news in English, songs, poems or vocabulary and translations.

Thus, we find that there is simply no end to learning with e-learning. Currently devices are available by the score. You just name it and you will have it. Hence, learning this way has a bright future and rich dividends.
The implications of digital learning are exciting. We can envision and enliven the current educational scenario. One thing is certain. Change is upon us. And we should by all means try to create a better future!

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Re-interpretation Of Text And Digitalization Of Humanities: A Close Study On The Bhagavat Gita

* Sibasis Jana

ABSTRACT

Now we are living in the era of Science and our life is moving mechanically in the thick din and bustle and smoke in a city. The more we are progressing with digital life, the more we are lagging far behind with the sufferings of modern crisis of humanistic intrinsic values and we are suffering from physical exhaustion, mental inharmonies and spiritual ignorance. The “Bhagavat Gita”, ‘the most beautiful philosophical song existing in any known tongue’ (Robert Oppenheimer) is the treasured book to re-charge our body, to enlighten our mind, to enliven our spirit. This present paper aims to highlight the essence of the “Bhagavat Gita” to re-shape digital humanities with sound knowledge, right action, Self-control, concentration, motivation, devotion and dedication in this cyber age.

Key words: Digitalization, Physiology, Psychology, Spirituality, Humanism.

Now we are living in the era of Science and our life is moving mechanically in the thick din and bustle and smoke in a city. The more we are progressing with digital life, the more we are lagging far behind with the sufferings of modern crisis of humanistic intrinsic values and we are suffering from physical exhaustion, mental inharmonies and spiritual ignorance. The “Bhagavat Gita”, ‘the most beautiful philosophical song existing in any known tongue’ (Robert Oppenheimer) is the treasured book to re-charge our body, to enlighten our mind, to enliven our spirit. This present paper aims to highlight the essence of the “Bhagavat Gita” to re-shape digital humanities with sound knowledge, right action, Self-control, concentration, motivation, devotion and dedication in this cyber age. We, the modern men are living in a digital world filled with cell phones, SMSs, internet, e-mails, digital cameras, iPods, e-books, e-journals, televisions, LCDs and reckless use of smart phones, electronic gadgets and we are surrounded by the technology in our day to day life drama. So we have no time to stand and stare, think and re-think vision and re-vision, create and re-create our views and actions. We are torned and tattered by sorrows and sufferings, anxiety and disappointment, stress and anger, decision and indecision.

The Srimadbhagavat Gita is the book wherefrom we can learn how to fulfill our hopes and aspirations, fix our goal, and achieve our glory and salvation. This book contains eighteen chapters and seven hundred verses and each chapter highlights on Yoga.

Chapter one entitled “The Yoga of Dejection of Arjuna” containing 46 verses highlights the principal warriors on both sides with their fighting qualities and Arjuna overwhelmed by infatuation is disappointed and is grief stricken. Chapter two entitled “Sankhyayoga, or the Yoga of knowledge” containing 72 verses stresses on the yoga of knowledge and the ksatriya’s duty to engage himself in fight and this chapter also signifies the marks of stable mind and the glories of it. Chapter Three known as “karmayoga, or the yoga of action” containing 43 verses highlights the issue of ‘karma’ or action and focuses the importance of duty, sacrifices, marks of the wise and the unwise; instruction about performance, of action without attraction.

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and repulsion and this chapter also stresses how to overcome desire in our daily affairs. In chapter four with 42 verses entitled the Yoga of Action and knowledge we are revealed with Sankiyoga and the knowledge, the marks of sankiyoga and Niskam karmayoga, their their glories. This chapter also presents the importance of meditation and concentration. In Chapter five entitled “The Yoga of action and knowledge” focuses ‘Karmayoga’(yoga of action) and meditation. Chapter six known as “Yoga of Self-Control” signifies how to control our mind and the techniques by which the super mastery of mind achieved. We can shape our destiny by Self-Realisation. Here we get sloka —

"Uddhared atmanatmanam
‘natmanan avasadayet
atmaiva hy atmano bandhur
atmaiva ripur atmanah,"

(Bhagavat Gita.6.5)

One should lift oneself by one’s own efforts and should not degrade oneself; for one’s own self is one’s friend, and one’s own self is one’s enemy.

Seventh chapter known as Gyaana-Vigyaan Yoga(knowledge of Nirguna Brahma and manifest Divinity) highlights wisdom with real knowledge of manifest humanity. Chapter eight known as Aksara-Brahma glorifies ‘Bramha’(The one supreme god) and the subject of devotion. Chapter nine entitled Raj Yoga(The Royal path) strikes the key note of royal Yoga and describes how eternal energy pervades, creates, preserves and destroys the universe. In chapter ten we get the Yoga of divine glorys and the power of Yoga with the fruit of their knowledge. Chapter eleven highlights the Yoga of vision of the Universal form and Lord reveals to Arjuna his four armed, gentle form. Arjuna after having the Vision of Universal form utters—

Pasyami Devams taba deva dehe sarvams tathavisesasamhan
Brahmanamisam kamalsanastham risinscha sarbnuragascha dibhyan.

(Yogananda-God talks with Arjuna-11.15)

Arjuna said: Lord, I behold within your body all Gods and hosts of different beings, Brahma throned on his lotus seat, Siva and all the Risis and celestial serpents.

In chapter twelve known as the Yoga of devotion stresses respective merits of the worshipers of God with form and without form and the means of God Realisation. Chapter thirteen signifies the Yoga of discrimination between the field and the knower of the field where subject of matter and spirit is discussed. Chapter fourteen highlights the yoga of classification of the three qualities of ‘Satta’, ‘raja and tamas described and the transcendentalism of this gunas. Chapter fifteen signifies the yoga of supreme person and describes the universe as a tree and the means of God realization. In chapter sixteen we have the yoga of discrimination between the divine and demonical properties. One should think positive in every moment of time. One should achieve—

“Abhayam sattva-samsddir
Jnana-yoga-yyavastithih
Danan dasa ca yajnas ca
Svadhyayas tapa arjavam.”

(Bhagavat Gita-16.1)

In our day to day life we must have fearlessness, purity of heart, steadfastness in knowledge and devotion, benevolence, control of the senses, worship, study of scriptures, austerity, and uprightness. Swami Vivekananda expressed in this point—"My ideal indeed can be put into a few words and that is to preach unto mankind their divinity, and how to make it manifest in every movement of life. (Complete works of Vivekananda,7:501.)

Chapter seventeen we have the yoga of the classification of the three fold faith and this chapter expresses different kinds of food, sacrifice, penance, and charity. The last chapter signifies the yoga of liberation through the path of knowledge and Self-surrender and it also highlights the classification of knowledge, action, doer,
reason, firm and joy according to the three gunas. From the Gita we have the clear idea that we are living in a magical and mysterious world where we are under the crux of great forces of life and death, creation and destruction, cycling and recycling, ascending and descending, flux and reflux of natural laws. Nature herself is the divine mother in manifestation and the universe is her play of consciousness. She provides not only for material growth and expansion that moves outward, but supports our spiritual growth and development, which moves within. Nature possesses a qualitative energy through which we can either expand into wisdom or contract into ignorance. Nature functions through conscious forces, spirits which can be enlightening or darkening, healing, or harming. We are guided by our inherited or acquired tendencies and habits born of environment. Educators, physical culturists, preachers, reformers, doctors, Engineers and lawmakers all are seeking for peace and harmony and all are groping into darkness to live against the odds of life and environmental crisis. They are aspirating for the ways how to develop harmoniously all the factors of life and of man’s nature. All our preservation, conservation, biodiversity management and Environmental justice movements would hasten us back to the time when nature could hold forth meaning and value. After all, there is this underlying aesthetic value that holds all life together and makes it collectively meaningful. Realization of this would mean a step towards the aesthetics of the spiritual. In modern times, the environment is becoming bad to worse. Global warming threatens humans’ existence, wars are incessant, and all these bring humans and nature great destruction. Humans are forced to face these problems brought by the Industrial Revolution and reconsider whether the application of science and technology in a human-centered way is right or not. Inequality is a kind of manifestation of anthropocentrism. The inequality in human society is closely related to inequality between humans and nature.

In a land like India with its heterogeneous culture, multi-ethnic and checkered history, varied narratives, huge population, couched in diverse perceptions and points of view, and filtered through multiple discourses over a long period of time, people suffered from environmental crisis, economic gap, scientific exploration and ecocides. Geographically, historically and geo-psychically Indian narratives afford pluralistic and complex readings. Philosophy, religion, and poetry have a deep history in this part of the land of India, as much as oppression, domination, and ideologies of resistance and subversions. The Gitas can help us to solve our problems within the moment of time.

Bhagavat Gita helps us re-shape our sound knowledge, right action, Self-control, concentration, motivation, devotion and dedication in the problem ridden socio-political moment. This Yoga Education also focuses the classical approaches to Yoga practices viz. Kriyas, Yama, Niyam, Asana, pranayama, Pratyahar, Dharana, Dhyan, Samadhi/meditation and the need of yoga for positive and sound health for modern dynamic man, the concept of health and disease: medical and yogic perspectives, concept of panchaKosa for an integrated and positive health and the utilitarian value of Yoga in modern age with vital energy, spirit and self-Realization. The prayer plants retain the same branches of words and if they are watered by the divine dew of meditation, each plant will yield fresh soul flowers of spiritual insights. To quote Yogananda-“By yogic process man mentally directs his life energy to revolve upward and downward around the six spiral centers (medullary, cervical, dorsal, lumbar, sacral, and coccygeal plexuses) which relate to the twelve astral signs of the Zodiac, the symbolic cosmic man”. (Yogananda: Autobiography of a Yogi)

We have to find out that how spirituality is influencing our health. No one really knows for sure how spirituality is related to health. However, it seems the body, mind and spirit are connected. The health of any one of these elements seems to affect the health of the others. Man is a triune being in his mortal aspect. He aspires for freedom from all varieties of suffering. His needs are –

1. Healing of bodily diseases.
2. Healing of mental or Psychological diseases such as fear, anger, bad habits, failure consciousness, lack of initiative and confidence and so on.
3. Healing of spiritual diseases such as indifference, lack of purpose, intellectual pride and dogmatism, skepticism, contentment with the material side of existence and ignorance of the laws of life and of man’s own divinity.
How to overcome physical disease:

- Following the rules of God’s physical laws one can avoid physical exhaustion.
- Overeating is bad for health. Most persons die of greediness and of ignorance of right dietary habits.
- One should obey the God’s laws of hygiene. It is better to keep the mind pure than keeping the physical hygiene sound, but the latter is important and should not be neglected. However, one should not live by such rigid rules that the least deviation from your wonted habits upsets him.
- Preventing decay in the body by knowledge of the conservation of physical energy and of supplying the body with an inexhaustible amount of life
- Preventing hardening of the arteries by proper diet.
- One should save the heart from overwork; fear and anger and anger overtax it. He would rest to the heart by scientific spiritual techniques and nurture a peaceful and harmonious attitude of mind.
- It is estimated that four ounces amount of blood expelled by each contraction of the two ventricles of the heart. The weight of the blood output during one minute is eighteen pounds. So in a day it will be about twelve tons; in a year it will be four thousand tons. (Yogananda: Scientific Healing Affirmations’)

These figures point out that the heart has to perform a hard laborious job. Most of the persons think that the heart can get rest during its diastolic period of expansion, totaling about nine hours out of the twenty-four each day. This period, is not actually true rest. It is the preparation for the systolic movement. The vibrations caused by the contraction of the ventricles reverberate through the tissues of the heart during its relaxation, so the heart is not at rest. As the energy expanded day and night wearing on the heart muscles naturally, rest to these muscles would consequently be of great value in maintaining health. Conscious controls over sleep, sleeping and waking at one’s own will, is the part of yoga training by which man may regulate the beating of the heart. One can also achieve control over death when one can consciously direct the motion of the heart. The rest and renewed energy given to the body by sleep is only a pale reflection of the wonderful calm and strength. And it comes forth “conscious sleep”, when even the heart is resting peacefully.

To overcome mental disease:

- By cultivating peace, and faith in God.
- Trying to free the mind from all disturbing thoughts and fill it with love and joy.
- Realizing the superiority of mental healing over physical healing.
- Banishing bad habits, which make life miserable.

Overcoming Spiritual Disease:
One should spiritualize the body by destruction of the consciousness of morality and change. *Our body is materialized vibration and it should be cognized.

- The consciousness of disease, death, decay should be removed by scientific understanding of the underlying unifying laws of matter and spirit, and of the delusive manifestation of spirit as matter, of the infinite as finite.
- One should believe firmly that he is created in the image of the father and are therefore immortal and perfect.
- As a particle of matter or a wave of energy is indestructible so far as scientific study is concerned, so the soul or spiritual essence of man is also indestructible.
- Applying in daily life the experiences of peace and poise received in time of concentration and meditation.

The Gita helps us to have yoga education which can supplement school and university education. It can prepare the students physically and mentally for the integration of their physical, mental and spiritual faculties so that the students can become healthier, saner and more integrated members of the society and of the nation.

Yoga education helps in self-discipline and self-control, leading to immense amount of awareness, concentration and higher level of consciousness. Briefly the aims and objectives of Yoga education are:

1) To enable the student to have good health.
2) To practice mental hygiene.
Yoga is not a religion; it is a way of living that aims towards ‘a healthy mind in a healthy body’. Man is a physical, mental and spiritual being; yoga helps promote a balanced development of all the three. Other forms of physical exercises, like aerobics, assure only physical well-being. They have little to do with the development of the spiritual or astral body.

The art of practicing yoga helps in controlling an individual’s mind, body and soul. It brings together physical and mental disciplines to achieve a peaceful body and mind; it helps manage stress and anxiety and keeps you relaxing. It also helps in increasing flexibility, muscle strength and body tone. It improves respiration, energy and vitality. Practicing yoga might seem like just stretching, but it can do much more for your body from the way you feel, look and move.

If practiced regularly, yoga and meditation help in yielding some positive results that can be quite beneficial for students. Yoga brings out plenty of potential positive outcomes in students and many other people. Some of the benefits of the Bhagavat Gita are—to get out of Family pressure, academic performance standards, financial fear and peer groups are some of the reasons which may take a student’s success in school. One of the primary benefits of yoga is to eliminate stress from young students. According to behavioral health services and research it is found that a student who participated in yoga instead of physical education has more exhibited improvement in mood, perceived stress and anxiety. Yoga and its movement help in drawing focus away from the busy and hectic day and reflect calming effects on your body. Students will feel happier and have improved mental focus and concentration after practicing yoga and meditation. This will also help them to gain higher grades, as they would easily complete their academic assignments and homework’s.

2 concentration
Yoga has proved to be of great importance in increasing concentration power and sharpness of brain. Movements of yoga offer time for mind and body to relax and include increased focus on long, deep, slow breaths as well as coordination of mental concentration. Yoga focuses on peace of mind.

Health benefits-
Physical and mental health therapy are the most important benefits of yoga. It has been reported that conducting yoga has succeeded in improving asthma. Asthma can be controlled by doing yoga regularly. Yoga practice also results in low level of anxiety. Yoga and meditation help in controlling high blood pressure, which keeps mind relax. Yoga has proved to be of great benefit to students suffering from hypertension.

Academic Brain Advancement-
Stress and fatigue are the major factors that lower the academic advancement and brain development for children and students, yoga has the power which will help students to stay relived and handle stress levels. As per several researches it has been proved that yoga helps students in improving their grades and improve their brain activities, as per the 2009 International Journal of Yoga which studied the role of yoga in improving stress level of 300 adolescent students, using different meditations patterns and asana, it was proved that students under consideration scored higher grades and had lower stress level as compared to the other students who do not practice yoga.

Improves Memorizing Power
Yoga helps students in improving their memory by meditating and concentrating sessions. The Gita offers multiple benefits to a modern day student and helps in increasing stamina in their body to perform different activities actively. Whether its kids, school going children or college students anyone can avail benefits from yoga. Yoga has proved to be of great benefit in reducing mental health disorder among students. Students can leave these stress management based activities with the help of online assignments service provider helper. The very essence of education is concentration of the mind to fluctuate at each and every moment. When one tries to acquire knowledge about an object, the mind, being constantly fluctuant, cannot focus on it fully. Thus the knowledge acquired is superficial. But if a man can be trained to concentrate his mind, thereby enabling him to focus uninterruptedly on the object of knowledge, then the knowledge
acquired by him will be all comprehensive. The distractions of the mind are related either to one’s past action or future anticipation. If these two types of mental gyrations can be stopped, and the mind can be trained to remain focused on its present assignment, then alone can the knowledge acquired by the mind be all-comprehensive and fruitful.

The influence of Bhagavat Gita in this digital age is significant and fruitful not only in the field of socio-political multi-cultural forum but also in every aspect of our battering days. The digitalization of the Bhagavat Gita helps us to hypnotize our mind cells from all the corners of our diverted factors and enlightens our heart with audio-visual media to sooth our physio-psycho spirited zeal. In our day to day life spaces and junctions we have sorrows and sufferings and then we must have right knowledge to solve these problems. Selflessness is the only way to prosper and progress our future journey. Every act should be done with an act of prayer forgetting the supremacy of ego and rejoicing the bliss of infinity. So we have to connect higher consciousness daily and live with learning materials from all the cords of life drama. We must not give up hopes and aspirations in any kind of frustrated hands of evil tentacles. Bhagavat Gita is the treasured book where we can get lessons to concentrate our mind, enlighten our sound health and beautify our spiritual aura of successful life with the science of yoga.

Works Cited:


Redefining Relationship (Virtual‘friends’)

* Pamela Sarkar

ABSTRACT

‘O mom, it’s already 9p.m. But dad has not yet returned back home from office ‘- these were the words uttered by a child of 11 years to her mother. Both the mother and daughter were so anxious, as there was no way to communicate with the concerned person who was supposed to be back home as usual within 7pm.

Lack of digital communication a few decades back used to put emotional and mental pressure on various human relationship on one side but the question is how far the present digital world has succeeded to associate individuals. Just a casual ‘hi’ ‘hello’ between a local fruit seller and his regular customer can hardly be seen in today’s digital life as we go to big shopping malls even for our regular life necessities. So happy the ceo’s of shopping malls are - as cctv are keeping constant vigilance on their employees. Instead of giving social space, digitalization is leading us to be miles away from minimum breathing space. Surely corporate houses are much benefitted as they can keep their bird’s eye on their employees working on field (pan optican). Supplying those people with modern gadgets might end up any personal or emotional connection with them but surely enhances company’s business. Our digital world is achieving a big gains even if it is at the cost of sacrificing several hearty relationship.

KEY WORDS: SOCIAL SPACE, PAN OPTICAN, HUMAN RELATIONSHIP

An extract from a daily newspaper:-

Close save of Teenager
Our special correspondent
Gurgaon:

A seventeen years old English medium school student tried to commit suicide from the 7th floor of her residence as her mother restricted her to be on social networking for 8/9 hrs a day. Miraculously she was saved by two passersby who instantly informed the liftman and thus prompt action was taken by her family members who rescued her and immediately admitted to the nearby hospital. Police investigation shows that the girl has 4,238 face book friends and more than 7,000 virtual friends all total in different social networking sites. The girl was suffering from various physical and mental ailments because of her erratic lifestyle, as her mother observed. Her parents tried several times to convince her not to be on-line in virtual relationships for a long period of time each and every day. On the very day when she jumped from the seventh floor, she had a bad fight with her parents and she conveyed the message that she would not be able to live without having these virtual friends on social networks. After this close save, her mother told in front of the media people — “See, now here in this hospital premises not a single on-line friend is present to wipe off my daughter’s tears.”

This extract from an imaginary daily newspaper seems to be very much real in most of our houses of urban areas where members of the family belonging to different age-groups are spending their quality time with virtual friends. May be the proverb – “A friend in need is a friend indeed”- is obsolete now a days, where people are more concerned with short-time mental satisfaction which cannot be termed as mental peace. Passion, emotion, warmth – the words which were once employed to describe the depth of relations between childhood friends, are disappearing soon. Our present ‘cash-less’ society – is turning us to be a ‘care-less’ society- where we are more concerned with taking care of our devices rather than taking care of human relationship.

On the contrary let me take the opportunity here to dwell on some of the other sides of the multidimensional coin. Maybe while one side of the coin alludes to urban predicament another side of the coin must tell us about the rural predicament. The previous extract though imaginary was an incident from an urban family. Now let us look into the landscape of a rural society.
A group of boys between thirteen and seventeen years of age were playing football in a field near a pond. They were so engrossed that they failed to see a large snake crawling towards one of their goal keepers. A sudden scream from the goal post area made everyone aware of the fact. They found the boy lying on the ground groaning in pain. When they realised that it was a case of snake bite, they hurriedly arranged ropes and tied up the affected area and called out to the villagers. The family members were also informed. One or two of them were so shocked that they were crying in fear of losing their childhood friend. He was taken to the rural hospital emergency unit where all these tender aged boys were standing outside so anxiously as if their own family member was in danger. They returned home when they were ensured that their friend was out of danger. The senior members of the village were astonished to see how these teenage boys were taking prompt decisions and actions to save the life of their childhood friend.

This news extract has given the society a little bit of hope that even till date some of us are there to care for the instincts, emotions, passions, sympathy and surely the warmth of relationships.

**Change in relationships:**
In the face of these two situations—one from the urban social background and another from the rural area, as sensible human beings all of us cannot but question ourselves as to the age-old concept of “Social bindings” and the shape of things in the urban life today. Twenty years back when there was no such concept of social networking a teenage girl of an urban area could not even dream of committing suicide for any sort of virtual relations. Thus it is useless to blame the management of the big corporate houses where we see very often their employees suffer from mental depression and are giving up their hope of a bright life. It is least important to comply with any emotional inclinations by the corporate house management people towards their employees though they are an integral part of their production system. Management knows that even if they lose one employee they are going to get another ‘one’ instantly. They consider their employees as only numbers and not as individual human beings having several natural instincts.

On the contrary a few decades back an agriculture-based family also used to think twice before terminating a labour and of his work. May be at that point of time those people were much more concerned with “social bindings”, rather than “social networkings People were more concerned of “real relationship” in early days. Thanks to the spectacular development of technology the changes in the perception of the objective world changes the need of having relations—whether official or personal. Today’s digital world is teaching us, why and how to maintain the social parameters—in workplace,. Human beings are turned into robots .It is surely beneficial for the well-off section of the society who can exploit these transformed robots at the optimum level

**Changes of our aims:**
All of us must be thankful to this digital world which has helped us to redefine an age-old concept of teacher-student relations. The aims of the digital world to transform human beings into robots has been fulfilled as many robot teachers and robot students are moving around us. Though these teachers and students are made up of real flesh and blood yet their relationship varies a lot from that when we were in the pre-digital period. A teacher was considered as ‘guru’- friend, philosopher and guide, for the students. Long back in Indian society a student used to give ‘gurudakshina’ i.e. fees either in cash or in kind to his teacher or ‘guru’ at the end of his studies. What an advancement of our Indian society which can be considered as blessing of digitalisation surely. Now a days many of us are accustomed with the concept of on-line teachings where the students and teachers might not get even a chance of real face to face interaction but virtually they are meeting as per the prescribed schedule settled by the on-line coaching centres rather on-line education institutes. It’s immaterial to follow the gesture of a teacher; it’s irrelevant to learn a good lesson from the balanced personality of a teacher. All these characteristics which were once considered as parameters of being a good teacher, is no longer existent. Thus it is not important for the students of now-a-days to be acquainted with the good personality or nice gesture of the leaders. No questions of giving ‘gurudakshina’—instead of that we pay as ‘advance tuition fees’ on-line for on line teaching of specific subject with specific time schedule. Thus these online teachers, whether they are on-line or off-line should not be considered as ‘gurus’ Rather they should be considered as more employees of on-line educational institutes. How can they have the passion of intense emotions toward their students who they haven’t seen at all? Feeling surprised to
think of those times when Chinese travellers visited India to learn the essence of holistic concept of ‘teaching’ and ‘learning’. Surely digitalisation has helped us to get first-hand information of anything within a few seconds even if we do not get any human being at that specific time to provide such information.

But, can we even imagine to get the essence of holistic education through the process of on-line teaching, even though digitalisation provides us with first-hand knowledge and information?

It is a paradox that digitalisation has succeeded in bringing people closer to each other, It has succeeded to make a compact world, where people are available at any point of time to each other. But the real scenario says- virtual relationships are only there where the real relations are disappearing soon.
ABSTRACT
Digital world has reshaped, even transformed for some, the ways in which humans read and write. This universal change has also influenced the world of literature. While there are positive and negative influences of this medium on the production and sell of the books, many a writers also have embraced new technology and have proved that the use of digital technology in the world of literature is the new avant garde that is expanding the horizons of literature. Margaret Atwood has been one such author who has been neutral to the use of technology and embraces and adapts to the new technology not only terms of production and dissemination but in terms of content and imagination as well. The proposed paper aims at studying the myriads ways in which the works of Margaret Atwood engage with technology in the manner of production as she has done with her graphic novel Angel Catbird and how in terms of content as in Oryx and Crake. These works also voice out the author’s concerns for the unchecked use of technology and also demonstrate the way technological change has influenced the imagination of the author. It will also study the ways in which her works like Handmaid’s Tale and Alias Grace have been adapted to technology like live streaming and thereby have changed the platform for reception and converting it for a visual reading. Handmaid’s Tale has also been adapted to movie earlier but the paper will study its adaptation of live streaming in order to understand the digitalisation of the novel.

Keyword : Literature and digital medium, storytelling and digital medium, graphic novel and TV adaptation

Right from the advent of printing press and the first copy of printed Bible, the technology has always influenced the production and reception of literature. Digital world has reshaped, even transformed for some, the ways in which humans read and write. This universal change has also influenced the world of literature. The advancement of digitalisation has made digital literature move from the early days of the hypertext movement. Literature now has extended itself with a wide range of new forms, hypermedia works, codeworks, flash poetry, and digitally mediated literary performances. Thus, the new tool to express has also been employed for the literary creativity with much imagination and innovation. While there are positive and negative influences of this medium on the production and sell of the books, many a writers also have embraced new technology and have proved that the use of digital technology in the world of literature is the new avant garde that is expanding the horizons of literature.

“The confrontation of digital and literature is not a catastrophe but an opportunity” said Adam Hammond in an interview on his ‘Literature in the Digital Age’.

This opportunity has been quite warmly welcomed by senior literary figures like Margaret Atwood. Atwood has always been innovative and inclusive in her approach and content. The same approach is evident in her handling of the digital world and digital technology for her fiction. As an ardent environmentalist, she has employed many of the technological innovation to reduce carbon footprint in the production and distribution of her works.

“One element of the symbiotic relationship Margaret Atwood is especially interested in, though, is the impact new technology has on creativity. The paradigm-shifting author doesn’t merely write about the future, she has also helped bring about changes to how we write in the future” says Joe Berkowitz.
Taking a cognizance of the technology and the advancement of human thinking, Atwood has ably contributed a fiction to Katie Paterson’s Future Library Project wherein her book ‘Scribbler Moon’ will remain unopened for a century. She has also invented the Long Pen through which author can sign the books from long distance.

Though she wittily calls herself being ‘guinea pigged’ (Interview with Amy Grace Lyod) by technology, one quality of Atwood that defines her relationship viz a viz digital technology is, she is an adopter of technology. The word technology nowadays is always inclusive of digital technology. Her engagement with technology is not just limited to the production and distribution but rather as a philosophical and rational inquiry on how digital technology is affecting or will affect the human existence. She is more involved with the aspects of storytelling, imagination and language when it comes to examination and relationship between human life and the technology.

She has teamed up with the comics’ producer Hope Nicolson, artist Johnnie Christmas and the colour artist TamraBonvillain for creating her graphic novel Angel Catbird. The specialty of this book is, the entire team never got to gather in the real world. The entire project was carried out on virtual platforms and the whole team got together only at the time of the launch of the book. The novel is a quality combination of literary imagination and digital creativity. The work is a gleeful subversive tale of a DNA-altered super powered hero. This illustrative book is a conscious effort by Atwood to create an awareness about endangered species of the birds. It talks about how the rash and self-centred humans are corrupting and endangering lives of the other species. The superhero StrigFeleedus is a genetic engineer who transforms into a bird/owl/human hybrid after an accident his life after the transformation provide a sort of voice for the troubles humans have inflicted on the other species. Atwood’s primary goal with this title is educating readers about the current perils faced by cats and birds, which she accomplishes by including factoids along the bottom of select pages. Thus, Atwood combines the 40s and 50s comics phenomenon with the contemporary technology of graphic novel to encapsulate her concerns over environment, especially the feathery frail ones and feline world.

In her futuristic speculative fictional series ,Madaddam Trilogy, Atwood imagines a series of alarming eco disasters. By depicting a landscape that is transformed into hazardous biospheres, Atwood cautions us against the lethal aspects of our technocratic societies as well as the ecocatastrophe that these might cause. The setting of Oryx and Crake reminds us of Atwood’s engagement with the association between the humans and the non-humans and of her concerns with the cruel treatment and exploitation of the natural world by an authoritarian social order. Oryx and Crake” portrays the role of gene modification and transplant science or transgenic biotechnology in deteriorating human kind and the environment. It projects a world devastated by a biotechnological war by capitalist corporations competing for the control of modified and controlled new organisms. Besides dealing with the issues of global warming, genetic engineering, declining resources, endangered species, sexploitation and remarkable decadence of humanity it also demonstrates the eschewed estrangement of human beings through seemingly connecting world of virtual reality. The outcomes of disharmonious relationship between humans and digital world, the resultant discordance among humans are succinctly brought forth by the author in this fictional world. Atwood projects the need for the equilibrium between man and natural world and man and digital world.

Atwood’s engagement with the natural world reflects itself through the multi-layered texture of her fiction, involving various dystopian traditions and ecocritical and ecofeminist models. Ecocritics like Patrick Murphy and James C. McKusick argue that the setting of Atwood’s Oryx and Crake educes ecological and ecocritical concerns that differentiate Atwood’s dystopia from traditional dystopian fiction. In “Different Shades of Green,” Michael Bennet says, “the new wave of ecocriticism is interested in the interconnections between urban and non-urban space, humans and interconnection, interconnectedness and experimental genres, as well as the impact of race, class, gender, and sexuality on how we use and abuse nature” (207)

The striking feature of this work is the perfect blend of dystopian imagery with a complete understanding of the technological world that is being imagined. Hence, it is not just another science fiction but an apt speculative fiction. The very language that is employed to tell the story is unlike a simple language of storytelling. There is a remarkable use of the jargons, slangs and some coined terms that are part of digital vocabulary form the base of the story telling. Thus, it shows how the digital world is influencing and shaping our language and
how the very same language influences the way contemporary literary writings too. Again, her use of language of the digital world is not just a superficial skiing on the surface, it is like deep diving into the ocean of storytelling to fetch and behold the submerged meaning of our present reality. The plot and the narrative are imbued and enriched by the language that derive and play with scientific terminology. The games Jimmy play like Extincathon, the porn sites they watch through which they first saw Oryx and the courses they study at graduate level are indicative of the future world that we are creating for our children by our dependence on digital media. Oryx and Crake depicts a world where despite all the surveillance systems Jimmy and Crake easily get to observe all the illicit material on the internet, and indulge in several illegal activities, such as watching pornography or using drug. The ways of the surveillance that is found in Oryx and Crake are similar to the surveillance of modern society, the creation of technology provides a more complex system of surveillance with using security systems like CCTV, spy voice recorder, network controller and many other controlling system. But the question, then it raises and not in vain is, are all these really helpful. Moreover, it also brings forth the question on the surveillance system and the care of our loved ones in the disconnected lives that the technology is leading us to.

This might lead us to think that Margaret Atwood is not so pro technology or the digital advancement but on the contrary, she is so much well versed with the field of scientific innovations and likes to use them whenever she approves of them. In fact, she has hailed many of the experiments on her works with open arms and have approved of digitalisation also. And therefore, Atwood was eager to see and participate in the TV series productions of Handmaid’s Tale and Alias Grace which are meant for live streaming.

Thus, there is another angle of how technology is representing the works of fiction through new medium of digital technology. Handmaid’s Tale was already adapted into a film in 1990. But in 2017, the novel was again adapted for celluloid rather digitised screen. As anticipated, the miniseries was received with critical accolades and viewers enthusiasm. The remarkable quality about this project is the fact that it was received and viewed across globe like any other live streaming. Thus, the novel as a form no longer remains a private or secluded experience but almost a public performance that collapses the distances of time and space. The live streaming of a serial is one step ahead of the film screening as it has a potential to reach out to endless people at the same time. Plus, availability of the same on the website makes it accessible at any time after its first performance which allows the reader (here the viewer) to visit and revisit the same work according to their convenience and interest. Due to the advancement of technology and the ways of controlling in the last forty years, one can discern two deviations from the novel in the TV series—

- Everyone has smartphones and June references Uber.
- The handmaids are identified by ear tags instead of tattoos.
- The punishment to Janine. For arousing more visual effect she is made to lose an eye and not the feet as in the novel.

The second TV series that started on Netflix in the second half of the year is remarkably faithful to Atwood’s Alias Grace. Sarah Polley has translated the form of the novel quite triumphantly and truthfully into a visual language. This series not only a just represtnation of novel’s characters and tricky plot but also very remarkable in its ability to adhere to the tone and the structure of the book. Many of the dialogues are directly taken from the novel which makes it poetic besides making it authentic. The strength of the novel is its unreliable narrator which could have been easily lost if the translation into visual language focused just on the general aspects of film making. But the TV series has managed to retain firm grip on the original strength of the novel by presenting Grace Marks with the same qualities in terms of performance, appearance and through voiceovers. Again, like Hulu’s adaptation of Atwood’s Handmaid’s Tale, voice-over is a technological tool to retain the quintessence of the original text in Polley’s Alias Grace. This also makes it possible to portray the psyches of the characters and the world these heroines dwell in. Therefore, this technological tool comes as an effective aid for both series in representing the gap between exteriors and interiors that Atwood’s novels represent.

Thus, one can conclude that Margaret Atwood has been an author who has been neutral to the use of technology and embraces and adapts to the new technology not only terms of production and dissemination but in terms of content and imagination as well. She also showcases the negative aspects of unchecked use of technology and its direct link with the destruction of ecology and thereby the harmful effects on human existence. Thus, she is neutral in her approach.
These works also voice out the author’s concerns for the unchecked use of technology and also demonstrate the way technological change has influenced the imagination of the author. On the other hand it is heartening to see the way technology is teeming up with the world of literature in the way her works like Handmaid’s Tale and Alias Grace have been adapted to technology like live streaming and thereby have changed the platform for reception and converting it for a visual reading. It really opens up a new area of study on adaptation of live streaming in order to understand the digitalisation of the novels.

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Youth and the Digital World

* Fr. Varghese Paul

ABSTRACT

Today the world is saturated with the digital media. Our young children especially the teenagers and the youth are growing up in a digital environment. For young and old there is no escape from the digital world. Everyone is affected by electronic and technological explosion of social communication. I recall here the words of one expert in digital communication Fr. Nono Alfonso, SJ of Atheneo University, Manila. During the World Congress of International Christian Organization of the Media (ICOM), which I attended at Tagaytay, Philippines in October 2016 he said in a keynote address, "Those who are born in the 1980s and later are digital natives and the rest of us are the digital immigrants". The digital immigrants are called to be digital literate. Today digital media is taken for granted in all areas of social communication. Everyone and anyone can author, edit and publish poems, articles, videos and other creation in the digital social media.

KEY WORDS : DIGITAL MEDIA, YOUTH, DIGITAL WORLD, DIGITAL IMMIGRANTS, SOCIAL COMMUNICATION, DIGITAL CRIME

We will do well to remember that digital media is not an end in itself but a means for something else. Here I remember a quote from Bill Gates: “Technology is just a tool. In terms of getting the kids working together and motivating them, the teacher is the most important.”(2)

Let me relate a real life example. This story of a 23 year old News Producer Kyali Chakravarthi appeared in the Ahmedabad edition of Divya Bhaskar daily on 2 September 2017. She had a post graduate Diploma in Broadcasting. She produced an "Anti Blue Whale" video and received one core 30 lakhs hits! When Kyali was in the 9th standard she got a computer at home and she learned to edit on the computer. When she was in 11th standard she made a short film “Heart Without a Beat" and government of M.P. honored her for the short film. Her parents too appreciated and encouraged her video film making enterprises. (3)

According to the supplier of electronic type-writer I was the second person in Ahmedabad city to buy a bi-lingual Gujarati-English electronic type-writer when it was made available in 1987. Then, I used to travel frequently abroad to attend seminars and meetings of the International Catholic Union of Press (UCIP) as its Council Member and then a Bureau Member. I was exposed to the electronic media before the digital media came to India. In fact, I worked first time on a computer way back in 1982 in an office of Catholic National News (CNN), Washington, USA. Since then I have been a keen observer of the progress and the spread of the digital media.

I began to use and marvel at digital media way back in 1975. When I was studying Journalism at London, I used to deposit my bank card in a slot and punch my number and the amount of pound, which I needed, even on a Sunday or a holiday. And I got the money without any human intervention! Then I got the updated bank card by post within one or two working days. Today getting cash money from a machine has become common through ATM outlets.

Another experience of digital media was in September 1980. I had gone to Rome to attend first time the World Congress of the International Catholic Union of Press (UCIP) in which I was elected as a Council Member of the International Federation of Catholic News Agencies (FIAC). After the world congress I made an unscheduled trip to Switzerland to visit UCIP head quarters at Geneva and meet the News Agency friends at Zurich.

While in Zurich I realized that I needed more days there and it would be difficult for me to return to Rome in time to take my flight to India. I had left my air ticket and luggage back at Rome. My friend there, saying ‘no problem’, took me to Swiss Air office and got the date of my return flight changed and got me new return flight ticket for a nominal fee! They could do it just punching my name and the scheduled date of my travel!
As UCIP council member I travelled abroad at least once a year for 24 years. These trips put me in touch with the latest development in the digital world abroad. While studying Journalism at London in 1975 I could go to a roadside telephone booth, insert a few coins and I could call home in India, or friends anywhere in the world. In 1990s when I landed in European airport I could send a short, limited-word message to my office or to my home in India and tell people that I have safely landed using the free computer and internet facilities offered at the airport.

My trip abroad had a salutary effect on my works back at home as the Chief Editor of DOOT for 16 years till 1994 and as the Director of Catholic Information Service Society (CISS) from 1984 to this day. I bought my first computer in 1988. Then, I bought an AT Computer and two personal computers in 1991 and connected them with LAN (Local Area Network) system. So sitting in one office I could do and check and guide the works of my staff in both DOOT and CISS offices.

In February 1983 I was called to Hong Kong as a Resource Person in a three member international team to evaluate Union of Catholic News (UCAN - a Church news service) and subsequently attend the UCAN Governing Body Meeting as an expert in news agency management.

At the meeting and evaluation I marveled at the progress of electronic media abroad and how far behind India has been in electronic media and information technology. Much before I bought a FAX machine in October 2003 I heard about FAX communication and used it in UCAN office in 1983.

Today thanks to the then Prime Minister Rajiv Gandhi and technocrat like Sam Pitroda and his “Centre for the Development of Telematics” (C-DOT) India has progressed by leaps and bounds in Information Technology. C-DOT was established on August 25, 1984 by the government of India with the full support of Mrs. Indira Gandhi, then Prime Minister. (4) It was the beginning of what I call Digital Media Revolution in India.

I have been reading “Youth, Identity and Digital Media” edited by David Buckingham on my laptop. As mentioned in the book, according to Brookings Institute, Washington DC, billions of people has access to internet and the figure of internet users are expected to grow 5 billion by 2020. We can certainly say that we are living in internet world of wide web. (5)

In the FORWARD of the book we read, “Digital Media have escaped the boundaries of professional and formal practices, and the academic, governmental, and industry hours that initially fostered their development. Now they have been taken up by diverse populations and non-institutional practices, including the peer activities of youth”. (6) We see today’s youth engrossed in digital world with internet conferences, digital games, online networking and amateur video productions with their PC, mobiles, smart phone, iPod, Laptop, etc.

In this context everyone needs to understand that our world has changed a lot in the 20th century. In our 21st century the world continue to change ever greater speed. For instance, in the past the elder’s authority was unquestioningly respected and the learning passed from the elders to the children, adolescents and the youth. Today the teen agers and the youth may or may not respect the elders and may even question or challenge their authority. For, thanks to social media and digital world, they are better informed in many areas than their elders.

Again, thanks to digital media, the learning is not limited from elders to the youth but much learning goes through peer groups. Young people’s relation with the development of new technologies is much better than the elder’s relation with new technologies. For, now technologies or the digital world is affecting not only inter personal relationship between the elders and the youth; but they affect the economy as well as the personal and social life of the young and the old.

The digital world has brought about a division or distinction between young generation and adult generation, between the digital native and digital immigrants. The adult generation is often critical of the digital natives and their use of the digital world. They say that digital technology is threatening or even destroying the childhood and the youth!
In the words of David Buckingham “Young people are seen to be at risk, not only from more obvious dangers such as pornography and online pedophiles but also from a wide range of negative physical and psychological consequences that derive from their engagement with technology. Likewise television, digital media are seen to be responsible for a whole litany of social evils – addiction, anti-social behavior, obesity, educational underachievement, commercial exploitation, stunt imaginative.” (7)

But the promoters of digital generation hold a different view. They see “the technology as a force of liberation for the young people – a means for them to reach past the constraining influence of their elders and to create new, autonomous forms of communication and community. Far from corrupting the young, technology is seen to be creating a generation that is more open, more democratic, more creative and more innovative than their parents’ generation”. (8)

What we need to understand here is that, as Susan C. Herring says, in “Youth Identity and Digital Media, “The current so-called Internet Generation is in fact a transitional generation, in which young internet users are characterized to varying degrees by a consciousness of both their own and adult perspective.” (9)

Looking at the positive side of this digital world, in comparison with newspapers, televisions, and the travel facilities by road, air and sea, my guess is that the digital media has become numero uno (number one) means of worldwide communication.

Let me take the example of Pope Francis’ use of the digital world. According to Vatican Radio as reported in the Examiner dated Aug. 26, 2017 “Pope Francis has more than 35 million (350 lakhs) followers on his Twitter account (@pontifex_in) in nine languages - the top from being 13.6 million in Spanish, 12.1 million in English, 4.52 million in Italian and 2.79 million in Portuguese.” (10)

According to the same The Examiner news report, “This @pontifex_in account is among the most followed in the world, and the one that records the most re-tweets”.(11)

What is clear to all is that there is a digital divide between the net generation and the pre-net generation. The net generation born in the mid 1980s and later is very much at home with the digital world. The pre-net generation even if they are net-savvy, are not a match to the net-generation in the use of the latest technologies of digital world.

I have seen with wonder and amazement the speed and alacrity of the net generation working at international airports in Europe and America while the net savvy pre-net generation worked very slowly at international airports in Mumbai and Delhi in the 90s with lethargy and bewilderment.

The net-generation seems to be swimming with the current in the digital world. Obviously we need to be aware of age-based differences in the digital world. The young generation’s skills and the use of digital media are much greater than that of the adult generation. I have noticed in my office and elsewhere that the youth’s skills and use of the digital media are much superior to the net savvy senior persons like me.

In a speech last July 2017 at Berkley University, USA Rahul Gandhi the vice President of Congress Party recalled a slide show presentation made by Sam Pitroda to the then Prime Minister Indira Gandhi. Rajiv Gandhi was present in the show. Ragul Gandhi and his sister Priyanka were asked to sit through the presentation. Sam Pitroda in his book “Dreaming Big” has described the very first presentation in the presence of Indira Gandhi and Rajiv Gandhi and select Ministers and officials: “I went through the presentation, one slide after another. I had organized it as clearly and comprehensively as I could.” (12)

At the level of the Indian government that was a very significant step of digital technology initiated by Sam Pitroda. Thanks to Sam the digital technology took root in India with youth enthusiastically embracing it. In his book Sam Pitroda says, “For me, connecting India was a big dream.” (13) Today we know that his dream has been more than fulfilled.

Today computer literacy has become part and parcel of school level education. I remember reading way back a news agency report on Computer Literacy Excellence Award in 2004. The report says: “The Catholic Church-run Don Bosco Higher Secondary School in Kohima, the capital of Nagaland State, received the
In our present day situation in the use of internet or digital media people, especially the youth are faced with two enormous problems: First, internet addiction especially among the teenagers and the youth and; Second, the cyber crime. A wonderful media of communication is misused and abused with very harmful consequences. First, internet addiction among teenagers and youth are steadily growing in India with alarming repercussions. This year in 2017 a number of suicides of teenagers have been reported in the newspapers. The parents and educators came to know about the reason for the suicide only seeing the wounds of blue whale etched on the bodies of the deceased that their children were playing the killer games like the Blue Whale Challenge and Resident Evil 7.

One of the problems, as Kaunain Sheriff M says in his article in The Sunday Express Magazine dated in September 2017, is the use and abuse of the digital media. In the article the writer has quoted Dr. Rajiv Mehta, a consultant psychiatrist at Sir Gangaram Hospital, Delhi. “People don’t realize the difference between the use and abuse. Everyone has access to the internet nowadays. That is what makes dependence on the technology more dangerous than the substance abuse. Both affect social and occupational lives. But what makes technology dependence worse is that, in more cases, the patients come when they have crossed the red line.” (15) Dr. Mehta was treating a nine year old boy from Haryana who slashed his forearms with a kitchen knife when he was denied a smart phone.

Kaunain Sheriff M has quoted Dr. Mehta further, “That in the last one year about 5% of his patients came to him for treatment related to some form of internet addition. Most of these patients fall in the age group of 16-18, a time when young adults are going through physiological and psychological changes.” (16)

In real life parents often guide the youngsters to cope up with psychological and physiological changes. But parents are often not well acquainted with the digital world and consequently there is no supervision of children on the internet at home. Hence children often become prey to internet bullying and victims of dangerous games like Blue Whale Challenge. This is also the situation where some children become addicted to social media needing professional counseling.

Quoting the Internet and Mobile Association of India and the market research firm IMRB International, Kaunain Sheriff M says in his The Sunday Express article that, “The overall internet penetration in India is currently pegged at 31 percent.” (17)

Teenagers and youth are often addicted to internet games, pornography and to social media. Chatting on the mobile and gambling on the net can also become addiction for youth.

The second problem of the digital world is cyber crimes! In India the police force is now being trained to handle cyber crimes and a Department of Cyber Crime is set up. In an article in The Examiner, Sept 09-15, 2017, Jean Saldanha says, “In 2016, police in Maharashtra registered 2,417 cases of cyber crime of which 928 (38%) from Mumbai alone!”(18)

If one state Maharashtra alone registered 2417 cases of cyber crime in one year, it is easy to imagine or calculate that cyber crimes in the whole of India may go into lakhs. So nobody can deny that cyber crimes are real and they are growing, perhaps faster than the growth and speed of the digital media in India. This is so because the digital media is becoming part and parcel of school education. Children and youth are required to do their homework often involving internet-search. I have noticed that in my internet exploration often undesirable sites prop up with tempting offers. Such prop ups can lead eventually immature persons astray or to commit cyber crimes.

Cyber crimes take various forms. They include crimes like hacking, pornography, identity theft, defamation, bullying, stalking, spreading false rumors, threatening with false charges and recruitment for trafficking. They say cyber crimes against women are more than against men. Cyber criminals often threaten and even humiliate girls and women with fraudulently obtained photos or videos or they create such materials by morphing. Uploading such materials in internet and spreading them through the media like e-mail, Face Book and
Whats App the victims are humiliated or blackmailed or the victims reputation is damaged.

Jean Saldanha in The Examiner article says that, “according to survey by CyberlawTimes.com, 75 per cent of the violence is directed at girls and women.”(19) Saldanha quoting UN Broadband Commission says: “The UN Broadband Commission report states that boys aged 12-17 are the largest consumers of online pornography, and this addiction is believed to be one of root causes of the surge in cyber abuse and sexting among teens.”(20)

A recent crime of stalking claimed much attention both in the national print and audio-visual media as well as in the digital world. The victim, a daughter of an IAS officer, courageously went public using the internet, print and audio-visual media inspite of massive pressure brought upon her by the stalker, the son of a powerful politician. It is to her credit that she stood her ground with full support of her family in spite of attempts to defame her as a ‘loose character’ and the defense that girls should not be out late at night. Such defense reveals people’s patriarchal mindset.

Young and old especially the teenager and youth need much self discipline in using the digital media. We also need guidelines and laws in the digital media. Where and when self discipline fails, the teenagers and youth need parental supervision and teachers’ guidance that they neither abuse the digital media nor they become the victims of scrupulous cyber criminals.

Finally, today we hear much about broadband highways, universal access to mobile connectivity, e-governance, and empowerment of youth in digital world, etc. The present government wants to connect all citizens through internet.

A young couple Shiji and Selvam gifted me a laptop computer in New York, USA in 2007. While I was still using their computer to check my e-mails, they told me that they have universal access to wifi at the city and they helped me to activate my laptop so that I could check my internet mail and search for the information which I needed from the internet. But back in India there was no universal mobile connectivity in 2007. Universal access to mobile connectivity may still take time to reach the remote areas of India. I have a sister-nun working in remote village in Arunachal Pradesh. We can communicate with each other through mobile or internet only when she comes for marketing to a town or visits Assam driving 8-hours to buy medicines. But, be sure that the digital media is here to stay and grow ever wider and wider. (Words 3521)

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ABSTRACT
Kirsten Krauth, an Australian woman writer, made her appearance in the world of novel-writing with a bang, with her debut novel “Just a Girl” in 2013. It is a bold step a novelist takes to prove the grimness and vices of the growing space of virtual reality, e.g., internet and the social networking sites, and its snare in which the protagonist is caught.

In this novel, Layla, a 14-year-old girl is so brave that, at this tender age she keeps on communicating with different men on various social networking sites. It is a lure to the young generation to respond to the clarion[though, in many cases, perilous] call of the social networking sites. But, Layla used to go and meet the men at different times by train. She met Tadashi and her adolescent mind began to take detours and strange turns. Hence, I choose to concentrate upon the mental graph of the young mind with aberrations, she takes care of in her own way. Virtual reality and reality in it truest sense are in constant clash with each other.

Just a Girl is a novel by Kirsten Krauth, an Australian woman writer, who has won popular attention with this novel. This novel starts off on a usual, much-trendy note, where the craze of social media is portrayed through a fourteen-year-old girl, Layla, who keeps on going out for meeting up the new friends, especially men, with whom she strikes friendship through her computer. Sometimes she goes overboard to think aloud, “He’s not bad enough to make me run away. But he’s older than I thought. Old enough to be my…maybe.”[Krauth:1] It is a bit daring of a wisp of a girl of fourteen to think in this vein. And that too, with a man who is not just handsome, but, old enough to be a doting parent to her. Is it just making friends on the social media as we all, to some extent, do or something even more perilous, sending potential threats to the security of the individual, especially when she is a ‘girl’ of a tender age and un-mellowed sensibilities?

An online review[Goodreads] says, ”Just_a_Girl is a novel about being isolated and searching for a sense of connection, faith, friendship and healing, and explores what it’s like to grow up negotiating the digital world of facebook, webcams, internet porn, mobile phones and cyberbullying- a world where the line between public and private is increasingly being eroded.”

It is quite interesting to note, how the virtual world takes on the real existence of a little girl, who grows up abruptly because of her regular access to the computer. Though her “Mum says she needs to focus more on the here and now”[Krauth:5], and, she decides to dance at the school social, mingle with her friends and even to have occasional flings with boy-mates. But, where would the child in her go? Hence, she also indulges in asking her mother foolish queries, while taken away to a museum:

Would a tyrannosaurus eat a stegosaurus?
Why are trees different colours of green?
How do you know god really lives in the sky?
Can you find gold if you crush up rocks?
If there was a drought forever would we all die?[Krauth:7]

How can such a child-like girl change into a abruptly-grown-up sporty adolescent which is somewhat strange at her age? Perhaps, the call of virtual world can hardly be denied by her. She looks up to this world of many shades with interest, may be, to ward off her loneliness or a sense of insecurity as her father walked out on her mother, leaving them in the lurch. She doubts her mother having an affair with the pastor in the local church and she, too, thinks of finding comfort and shelter in the lap of virtual reality, a world she can explore on her computer. Her loneliness is writ large on her face and she recounts;“ On Christmas day it’s always just me, mum and Rusty. On the verandah, in Springwood. Sometimes I wish she had some friends. Or family who’d want to drop by. But since Auntie Jeannie died there had been nobody.” [Krauth: 7-8]
Though, the world of virtual reality for 14-year-old Layla is for making a foray into the world of men and pleasure, the child in her stays in two minds listening to the dictates of her mother and flouting that, at the same time. Layla disgruntles:” Mum’s not happy that I’ve been going out with Davo. She’s never had that little talk to me about sex. But I know that’s what it’s about. ...My mum’s just not touchy feely. She doesn’t even really like being cuddled. When I used to try as a kid she went stiff. Her face smiled but her body said no. But I know a lot more than she thinks. I’ve seen it all on the internet. ...Mum told me never to trust a man. Who doesn’t look you in the eye. ...But a lot of sleazes give you heaps of eye contact.” { Krauth: 25-27}

After all, Layla is a girl of fourteen, who still nurtures a fairy-tale image of a lover and a beloved. The world of ‘internet’ may win her male-partners but not a true lover. She still fantasizes of a true lover, who would pen romantic billet-doux for her. So, on her birthday, apart from expecting a ‘birthday present’, she says, “What I’ve always wanted from a guy is a love-letter. Not an email but actual words down on paper. A romantic sentence that’s just about him and me. But Davo’s not a love-letter kind of guy.”[ Krauth:14-15]

In the age of internet, the virtual reality, sometimes tends to obliterate the physical distance between the friends and they often meet up, without any prior information about each other. That leaves room for charm, and, again, chances of dreadful conclusion. AleksKrotoski in his celebrated book, Untangling the Web: What the Internet is Doing to You writes,

A virtual lover is so much more attractive because the blanks can be filled in according to what you want to believe, and if something turns up that doesn’t match the fantasy, the online affair can be turned off with the click of a button. There’s a big difference now in the age of the internet. Our romances aren’t curated by human matchmakers, but algorithms, and we’re falling in love via machine, not via candlelight...But by letting the machine do this for us, we may be ignoring the possibilities that the web uniquely offers, not to mention the fact that it also has the potential to divide us, rather than bring us together.
[Krotoski: 2013: 107-8]

Thus, Layla’s scope for altering her mates she made on the internet quite wide and varied. This, of course, has a deadly impact on her getting used to meeting up this man in the morning and that bloke in the afternoon, quite indiscriminately. The adolescents of this era, are smart enough to start dating at such a tender age that it becomes detrimental to the society very often. In fact, since the last twenty-five years, since internet made a foray into almost all nooks and crannies of the globe, scrounging a ‘global village’ out of it, especially the youngsters are keen on making the most of it.

Layla— a girl of fourteen, a girl of impressionable age— is vulnerable to any kind of emotional entanglement, the internet might offer. And, she enjoys it too. As an adolescent of modern times, Layla should use the social media as an open platform for making friends but daring out to meet them or spend hours with them in a hotel room can be dicey, risk-involving ventures. But, fighting off her solitary confinement in a fatherless ambience, she gets desperate enough to try out any relationship that comes her way. This is, no doubt, one aspect of Layla’s using the internet. The other aspect is absolutely innocuous and common. She uses the internet for research purposes too. That is laudable, but, a little guidance to her understanding of the figures she was researching on would come handy. To quote directly from the book:

I google girls+guns. And I click through to YouTube and come across this video. It’s a woman who’s been in prison. Since she was 18. Now she’s on some talk show. She says she was raped by the guards. She has recently been let back into society. And the audience boos her when she comes on stage. But I feel really sorry for her. Because she has this beautiful long and shiny brown hair. Doesn’t look like someone who’s been in prison at all.

So it turns out she’s known as Long Island Lolita. I’ve heard about this book called Lolita. Lolita must be the name you call a girl in trouble. So I thought I’d tell her story to my class. [ Krauth: 31-32]

Layla’s generalization of the name “Lolita’ needed some proper guidance to who she was and how Nabokov intended her to appear. Her foray into the world of internet was not just for making friends but also for some honest intents and purposes. Another aspect of her use of internet leads her to precocity in her snide remarks on her mother’s behavior, especially when her mother wants her to stop spending muchhours in
front of the computer. She could guess her mother’s train of thoughts while she herself chanced upon all covert matters related to ‘sexual union’. Being a girl of fourteen, imagining her mother’s inner thoughts is nothing but a serious offence on her part. Times are changing ad so are changing the norms of behavior of the adolescents. And, in the age of virtual reality, no set rules of behaviour is no longer tenable in case of the young adolescents like Layla.

The world of reality and virtual reality run hand-in-hand in Just a Girl. Layla’s introduction to the readers starts off with her mention of a guy who was ‘formerly known as youami33’. And, this pastime of making friends on a social networking site and going out to meet him, on a train or elsewhere, keeps her busy. The detrimental aspect of it could not be felt by her immediately. Thus, she got to know Davo, almost her age or a little older. But, Layla did not stop at him. At Newcastle, she did not even bother to snatch a small-time fling even with a cab-driver. She was so engrossed in the world of virtual reality that she did not even fumble when asking the cabbie, “Have you ever been to Google Earth on the World Wide Web?”[Krauth: 109]To the cabbie, the words sounded Latin and Greek.

She enjoys the company of men and loves dating them and hates her mum keeping an eye on her. At the tender age of twelve, she feels she can easily be judgmental about everything her ‘mum’ tries to impose on her. For example, when she says that over the past couple of years, her ‘mum’ had not given her anything more than just a few knick-knacks, which had a shrewd motive of boosting up her morals:

- An interactive board game about the life of Jesus (which we played once and she annihilated me, of course).
- Novels cunningly disguised as being about teenage girls on the eve of destruction through drugs and sex(cool) who then are redeemed by following the true path of god almighty(gag).
- A CD of top ten Riverlay hits even though I don’t go to church any more.

[Krauth: 9]

Layla’s mother was broken down after she was left in the lurch by her father. In her soliloquy, she confides in the readers:

I pray the Lord is proud of me because it’s my first time in nine years without antidepressants, and I know I can do it, I’m doing a self-help workshop with Pastor Bevan at Riverlay, and it’s the right time to attempt it because I don’t have any streets right now, you know, it’s school holidays and my clients are a bit on the quiet side, and it’s a new year and all, can’t believe we’ve arrived here already, 2008, and I’m trying to stay focused and keep up with how my mind works and use the Power of Now, so I’m asking the Lord for the strength to get through this and find my way back, because while the drugs have evened me out, a lot of the past feels a bit foggy and I’m worried that my memories are slipping away from me, like wet little fish through my fingers, but I have faith that this is a new beginning for me and for my daughter, a chance to wash away those fears, and I need to get up to check on Layla because she creeps around and comes and goes, and I’m noticing that with no meds I get more anxious about her whereabouts and what she’s doing, but I’m watching, and I’m starting to feel angry and upset at being out of the loop. [Krauth: 11]

In order to flout all norms of a normal existence, Layla had taken recourse to the world of virtual reality to get an added pleasure of life. Though, from her real lover, she expects nothing ‘virtual’ but all ‘real and tangible’. At one point, she opens her heart, “What I’ve always wanted from a guy is a love letter and sex(cool) who then are redeemed by following the true path of god almighty(gag).”[Krauth: 14-15]

Layla, naturally, being driven by a bug of promiscuity, sells her heart to Tadashi, another man, another man, someone else again in search of mental satiety as well as physical. Her tender age had not left much room for reason and logic, and hence, physical urge and its immediate gratification became her sole aim. Internet helped her come in contact with new and newer contacts and extracting immediate gratification out of these flimsy, fake relationships, which stayed based on the bond of physique only. But, what exactly drew her to the men, she picked up from the social sites? This game of random pick and choose, no doubt, reflects the psychology of the lonely adolescents, being reared up by single parent. Yet, it also acts a pointer to the hyper-real presence of man’s world reflected in the psyche of the adolescent damsel. This nest-
leaving tendency among the young adults in the West, has categorically been analyzed by Frances K. Goldscheider and Calvin Goldscheider in the jointly-composed essay “Family Structure and Conflict: Nest-Leaving Expectations of the Young Adults and their Parents”.

The family environment where children are raised is also likely to influence choices about living arrangement. Disrupted and newly-blended families may foster preferences for children’s earlier residential independence, compared with persons living in more stable, nuclear families…

Persons in one-parent households or those in families with a stepparent should have higher expectations for PRI[Premarital Residential Independence] than those in other families. [Goldschrieder and Goldschreider: 89]

It is really applicable to the family of Layla. But, Layla was not that mature to go for premarital residential independence. She, at the most, loved to indulge in promiscuous flings, one after another, like a precocious girl of her age. Her rearing up by a single parent also acts a pointer to the hyper-real presence of man’s world reflected in the psyche. This world of virtual reality is no stranger to the adolescents of today. They find refuge from the world fragmented in smithereens and play with their own demands and tastes in their specific fashion. Through Facebook, she gets to know Tadashi, a Japanese guy, who she meets often on the train to school, but, he appears quite vibrant on the social site than on his interaction in person. Layla writes,

He visits me on Facebook and asks to be my Friend. He has a question mark where his face should be. We start to chat online. Boys my age can keep know who he is but he doesn’t know I know I can tell by his rhythms. I’ve heard them enough. Projecting his voice. …..

We talk about music and TV and shopping. I type so fast it’s hard for him to get a word in. Boys my age can keep up. But he cares about spelling. About getting the emphasis right. And I kind of like that. So I change tactics. I sit and wait for him on the other end. While he sorts out his words for me. But I don’t think so much about what I type. I want to impress him but not that much. [Krauth: 61]

Getting a laptop from her Dad, she goes crazy online and tries nasty tricks to impress prospective guys, much older than her. Automatically, we are being invited into the word of simulation, which tries to make virtual and the real more permeable to each other, ‘hyper-real’ grabbing the space of the ‘real’, outshining the other. Layla tries to build a community, comprising young men, she loved to be with, virtually, and if possible, really. Sherry Turkle in her interesting book, Life on the Screen opines, “We are moving from a modernist culture of calculation toward a postmodernist culture of simulation.” [Turkle: LS:20] Layla, really, thinks on the internet, dates on the internet, makes love on the internet, and, lives by the internet. For her, the ‘virtual’ and the ‘real’ existence change places. Turkle cogently argues, “if the politics of virtuality means democracy online and apathy off-line, there is reason for concern.” [Turkle: LS: 244] While commenting upon the significance of permeability of ‘virtuality’ and ‘reality’, Turkle in an article in American Prospects suggests, We don’t have to reject life on the screen, but we don’t have to treat it as an alternative life either … Having literally written our online worlds into existence, we can use the communities we build inside our machines to improve the ones outside of them. [Turkle: AP: 57]

For Turkle, the culture of simulation "may help us achieve a vision of a multiple but integrated identity whose flexibility, resilience, and capacity for joy comes from having access to our many selves." [Turkle: LS: 268]

James Slevin writes, “For Turkle, virtuality is to be understood as a transitional space that can be put in the service of the embodied self.” [Slevin: 105]

For Layla, it is something more. It is a way of life. It is an escape into a world of charm, a world of adventure, altogether. The adolescents of today, especially, those who are alone, having a single parent or the relationship between the parents soured, fall back on the world of virtual reality in search of friends and solace. It may be a mode of staying connected with a wider world, to fight off the sense of loneliness or insecurity. AleksKrotoski comments quite relevantly,
How is the web affecting what they think or do? You can see this most clearly in the group that’s going through the biggest social change: adolescents.

Pre- to late-teenage kids get their culture, gossip and attitudes from Google and Facebook. They, more than anyone else, are constantly on, constantly showing off and constantly connected. …Do they really think filming their mates slapping strangers and then putting the videos up on YouTube is hilarious? Are they really sexting like hormone-fuelled…. well, teenagers? Is everyone a cyberbully, or being cyberbullied? …

Youth culture, on the surface dominated by musical tastes, slang, fashion and objectionable hairstyles, is nothing but part of growing up. It’s about expressing yourself, becoming part of a tribe, making your mark. It’s about defining yourself as separate from your parents and everything that’s ever come before, ever. It’s also about finding out where the boundaries of social acceptability lie. It’s usually about reinventing the wheel. [Krotoski: 81-82]

For Layla, virtual reality had a specific meaning, for Tadashi, the world of make-believe had some other. For Tadashi, trawling the internet in quest of support networks in the form of online clubs or the ilk. He had found Mika, his doll-friend, he still needs in his twenties to fall back on, in hours of craving for togetherness. He came in touch online with Orient Industry, the ‘official supplier of love-dolls and the rest is only silence and togetherness. He wanted Layla to be his soul-mate, but, later he understood that save occasional meetings in the train, nothing substantial would result. He thought about Layla, the girl on the train, but, he loved Mika, who “ wouldn’t argue over small things, wouldn’t try to impose herself.”[ Krauth: 157]

Though Layla ventured out with total strangers, on the train or elsewhere, Davo, her boyfriend kept vigil on her surreptitious movements. Davo intrudes upon her privacy even..<br><br>Davo grabs my laptop and starts scrolling through my inbox. Through my Marco’s and Mr. C’s.  
● What’s his name? Show me.  
● We chatted on the web. I don’t even have his email.

Davotears the printer and internet cables out. I wait for him to throw the laptop but he just walks. …[Krauth: 159]

And, traversing through the infatuated links with Davo, Mr. C[ Pastor Bevan , in reality, who happened to be her mother’s hearthrob], Layla had to settle down with Marco, in the long run. Her mum got the shock of her life when she found Pastor Bevan waiting for her daughter in her bedchamber. And, Tadashi remained referred to as ‘the man on the train’, and, he had his Mika to turn to in his hours of distress as ever.

Why then Layla had been wooed by the lure of the internet, the hyper-real? No doubt, the young adults are restless, unfocused, impulsive and indecisive. But once the things start falling in places, the reality outruns virtual reality, they come out of make-believe chimera and accept the reality—hardcore, unalloyed.

In conclusion, it is interesting to point out that, this novel has a reversion back to ‘real’, though, ‘loss of the real’ was about to leave all relationships topsy-turvy. Let me quote from Chris Snipp-Walmsley’s famous essay titled “Postmodernism”:

In the age of the hyperreal, the image dominates, the ‘normal’ relationships are turned on their head. Simulacra[a term Baudrillard uses which not only refers to representation, but carries with it a sense of the fake, the counterfeit] pervade every level of our existence, and we cannot escape from them or express ourselves in terms other than through the codes which saturate us……Through internet chat-rooms and discussion groups, we can create and remould our virtual selves, promoting an image that frequently has little basis in reality; through twenty-four-hour news services we are bombarded with information to the point where the representation becomes more important than the events being represented. Every social role we adopt has, to a certain degree, already been pre-coded to such an extent that there is no possibility of breaking free from the matrix of representations into a genuine, personal response. [Waugh ed. : 412-413]
No doubt, *Just a Girl* ends on a positive note, though, multiple tortuous bends and turns it takes. The postmodern criterion has been successfully flouted by its desired return to 'real'. At the end, the novel leaves the reader happy, seeing poetic justice established, at long last.

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MOOCs: A Powerful Tool in Teaching English for Specific Purposes

* PritiBala Sharma

ABSTRACT
There is no denying the fact that English is the window to the world of employment too. India is one of the youngest nations which houses more than 54% of the total population below 25 years of age. India’s workforce is the second largest in the world after China but India’s formally skilled workforce is approximately 2% as compared to China, Japan etc. One among the many challenges is that India is presently facing a dual challenge of acute rarity in highly trained and quality employees along with the non-employability of large sections of the educated workforce with vast skill gaps. This paper is an attempt to discuss the role, importance of MOOCs as to how they can be a helpful and informative tool for the Indian learners of English and Employability skills.

Key Words: MOOCs, edx, Coursera, interviews, presentations, NPTEL

“Education reform is urgently needed and requires persistence as well as the political alignment of government, media, entrepreneurs, teachers, parents, and students. They all have to value and demand better learning.”
-Aime Saavedra, the World Bank’s Senior Director for Education.

It is an undeniable fact that human beings have an inherent tendency towards growth development and integrated functioning and they are proactive in learning the required skills to show their potential. It is a universal want in the job market to remain updated and sharpen their skills time to time. Therefore, what we learn, need and must be gradually updated as in both national and international market the career opportunities and priorities have been changing drastically. This leads to the emergent and dire need to develop and sharpen the skills of the young employees or college graduates to meet the challenges and match the expectations and requirements of their employers and to prepare themselves for their future in the field.

Challenges of young Professionals and Graduates:

1. The graduates and young professionals face a new set of challenges and advancements in their workplaces every day. It is observed universally that at one point of time, the learning during school and college days could help them in entering in to the job market. World Bank Group President Jim Yong Kim has said about the poor education system

“When delivered well, education promises young people employment, better earnings, good health, and a life without poverty. For communities, education spurs innovation, strengthens institutions, and fosters social cohesion. But these benefits depend on learning, and schooling without learning is a wasted opportunity. More than that, it’s a great injustice: the children whom societies fail the most are the ones who are most in need of a good education to succeed in life.”

Thereafter, the need of different skills set and practical knowledge is required to grow in their field as these young professionals and graduates realize that success depends on how they adapt themselves according to the changing world scenario of job market. The skill gape in the graduates, ready to land in job markets, are identified by majority of the employers worldwide.

Therefore, the young professional and graduates need to be empowered with the balanced skill package i.e. knowledge of their subject, Context and Strategic thinking, connections, communication, collaboration and computers. This needs to sharpen their skills intensifies and aggravates among the employees who have not received formal education or by the disadvantaged population.

This highlights the desperate need of seeking mentorship and curriculum that can hone their skills and can relate to the concepts, ideas, strategies and techniques in their comfort zone. They need time to process the learning so that they can be productive. Besides, they also need supervision and the kind of mentor who can

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help them to improvise by including industry experts and experiences. Overall, they expect from the platform what Antti Kapanen calls ‘Protean Skills’ i.e. a platform that can provide them a lifelong learning and help them in the adaptability of situation by gradually changing and updating the skills they require.

What the Young Professionals and Graduates Need:
The young professionals and graduates need to know these following points to excel in their field:

- How to brand themselves
- How to better engage with the employers
- Identify the right skills for their job especially employability skills as they suffer many a times in reading job descriptions, understanding the nature of job, writing C.V or Resume and facing interviews.
- How to communicate effectively in workplace.
- What are their competencies and the areas need to be improved.
- How to up-skill and reskill themselves.
- What is the platform that can provide them the right skills
- Their ability to express their knowledge in English.

English for Specific Purposes:
‘Globalization of the labor market opened new international opportunities for graduates of technical schools and provoked significant changes in requirements to qualification’ of a modern professionals. Professional knowledge with good communication skills has become one of the keys to be successful in today’s world. Therefore, language teaching and planning should aim at the effectiveness and ability of the learners in communication skills in their specific professions and social purposes.

In the 21st century global village, the English teacher trainers are required to teach their learners English in a practical manner by allowing them to develop their real world English so that they can cater to the needs of their personal and professional world. Therefore, English language teaching and learning is subject to tremendous change. The need of a special kind of approach in teaching English is realized that can make our young learners employable, competitive and sensitive towards the diversity and intercultural settings in the workplaces in present society.

Learning and teaching English for specific and social purposes became one of the most prominent and fruitful areas of ESL teaching. This was an approach that actually began to develop after World War II and has shown continued growth both theoretically and methodologically.

For a relatively long time, General English or Communication Skills in English has been taught to the students of different professions. It proved to be ineffective in real-life situations of different areas of specialism, such as engineering, management, fine arts, tourism, science and technology, medicine, and so on. Therefore, the need to pay more attention to individual learners in connection with his/her specialized area was realized. This realization and growing demand for English courses tailored to students’ specific separated English for Specific Purposes (ESP) from English as a Foreign Language (EFL), General English (GE) and Communication Skills in English. According to Hutchinson and Waters (1994: 16), ESP can be further subdivided into “two main types of ESP differentiated according to whether the learner requires English for academic study (EAP: English for Academic Purposes) or for work/training (EOP/EVP/VESL: English for Occupational Purposes/English for Vocational Purposes/Vocational English as a Second Language)”

The major characteristics of ESP are here below:

1. It is a content based approach
2. Requires the prior selection of special materials and contents and curriculum according to the needs and contexts of the learners.
3. Focuses on an assessment of purposes, needs and the functions for specific nature of the work.
4. Focuses more on language in context than on teaching grammar and language structures separately.
5. Combines linguistic skills together with the acquisition of special information required for the subject.
The Requirements for an ESP Teacher Trainer:
Kahlil Gibran’s novel The Prophet describes a teacher: “If the teacher is indeed wise, he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind” (as cited in Harmer, 2007: 107).

The teacher trainers of ESP should be:
1. primarily language teachers engaged in Teaching English as a Foreign Language
2. not expert in the specialized professional course but should have some understanding of the subject area
3. Ellis and Johnson (1994: 26) suggest that they must have the ability “to ask the right questions and make good use of the answers”
4. Can make best use of the resources and can design material from the texts of related courses.

ESP Material:
To get the practical results from the learners of ESP, the process of selection, adaptation, and writing ESP material is an important area to work on. The teacher trainers of ESP face various problems during creating or designing the materials like:
- Should the materials be selected solely or primarily subject specific?
- the appropriate ratio of general materials to subject-specific materials
- how much they are closely related to the specific skills required for the learners
- finding suitable printed and published material
- find out whether the learners’ needs are significantly different from those of other groups
- selection from existing printed materials and resort to writing materials “when all other possibilities of providing materials have been exhausted” (Hutchinson and Waters, 1994: 125).
- In tailor made materials, Haycraft (1987: 127) suggests some of the most important considerations as follows:
  a. -The length of the course;
  b. -The target audience of the course;
  c. -The appropriate structural grading: students should be taught what they need
d. -to know “in the right order with the right priorities”; The vocabulary should be useful and in current use;
e. -The appropriate idiomatic English;
f. -The materials should be “visually alive” and “well presented”.

Besides all these considerations, Lewis and Hill point out the students’ considerations also in material designing and development i.e.:
- Will the materials be useful to the students?
- Do they stimulate students’ curiosity?
- Are the materials relevant to the students and their needs?
- Are they fun to do?
- Will the students find the tasks and activities worth doing? (adapted from Lewis and Hill, 1993: 52-53)

MOOCs: A Platform, Source and a Tool for ESP Material Designing:
MOOCs (Massive Open Online Course) have been gaining impetus and importance among young graduates and professionals due to its flexibility and free access to hone their protean skills. Besides, it can be useful in creating, designing and developing ESP materials too.
MOOCs were first started in 2008 but gained popularity in 2012 with the course on “Introduction to Artificial Intelligence” involving more than 1,600,000 participants from around 190 countries.

MOOCs have been catering to the needs of the learners in terms of these protean skills i.e Communication, presentation skills, networking, successful negotiations, business writing, and time management and these courses have been benefitting them due to their broad array of emerging strategies and training tools to augment the employability skills. Needless to say, MOOCs have an ever increasing presence among young professionals. The advantages or essential features of MOOCs are:

- Self-paced
- Well organized and catchy
- Helps in reaching to the large and widespread audience with resources and expertise
- Develops community building
- Heterogeneous learners
- Incorporation of multiple channels and resources
- Address the expectations of the learners and motivate them for learning
- Courses delivered by the experts in the field of the course

MOOCs can be a great source for material designing and development because of its panoptic use of the specific material, and it does not claim any direct effort to teach English separately. In other words, language learning and subject learning is integrated and unified in these MOOC courses. These are the following advantages and reasons as to why MOOCs can be used for material development for ESP:

a. They facilitate comprehension
b. Content makes linguistic form more meaningful
c. Content serves on the best basis for teaching the skill areas
d. They address learners’ needs
e. They allow for integration of the four skills
f. They allow for use of authentic materials
g. Language skills improvement

(Brinton, Snow and Wesche 1989; Mohan 1986)

The MOOC ESP materials cover these following areas:

- Language skills improvement
- Vocabulary building
- Discourse organisation
Communicative interaction
Study skills
Synthesis of content materials grammar

A Sample Lesson Plan for ESP in Bachelor of Management:

Aim
- To practice and expand vocabulary and phrases associated with what is marketing
- To improve the listening skills and reading skills
- Teaching writing Business letters and email

Level
First Year Students of BBA/B.Com

MOOC Material:
The video (number-01) and the newspaper article used in the first week lectures on Marketing Management offered by IIMBx

Marketing Management & What is marketing
1. Listening Activity:
   a. You are going to listen to the views on marketing from students and faculties of Business Management. Before you listen, think about what you understand by marketing. Now listen and check if any of your ideas are mentioned.
   b. Get students to discuss ideas as a class or in groups and then note their suggestions on the board.
   c. Tell students to underline or highlight the words and phrases that helped them to decide which heading matches which section of the text.

2. Circle the words that can be combined with ‘market’.
   Overseas service leader promotions public relation
   reaching out to customers survey upscale country
   competence potential business share

3. Write the possible combinations, before or after ‘market’.
   ........................ market.....................
   ........................ market.....................
   ........................ market.....................

4. Match the Words:
   Curiosity - selling/commerce
   Reach out - consumer/client
   Customer - inquisitiveness
   Marketing - structure/tool
   Mechanism - connect

5. One word substitution:
   A. Which of the following words refers to the skill required to manage international affairs?
      a) Diplomacy
      b) Tact
      c) Tenacity
   B. Flamboyant confidence of style or manner
      a) Panache
      b) Panacea
      c) Cure
   C. Periodical publication of official news
      a) Gazette
      b) Magazine
      c) Memo
Re-imagining the Text: English Studies and Digital Humanities

D. (of a price or amount charged) unreasonably high:
   a. exorbitant
   b. brisk
   c. variety

6. Finish the sentence pairs/groups using the noun form of the highlighted corresponding verb:
   a. We will announce our marketing plans at the meeting tomorrow.
      We will make an ________________ about our marketing plans at the meeting tomorrow.
   b. He wants to bargain with the customer.
      He wants to offer a ________________ to the customer.
   c. Rolex sponsors the Wimbledon Tennis Tournament.
      Rolex is a ________________ of Wimbledon.
      Every year Rolex gives its ________________ to Wimbledon.
   d. Shops can display new products.
      Shops can set up special ________________ for new products.
   e. Famous sports stars often endorse sports clothing and accessories.
      ________________ from famous sports stars helps to sell sports clothing and accessories.

7. Ask one group of students to assume that you are Akash, doing Ph.d from IIM Bangalore. Write a letter to Priti, the Marketing Manager of Tata group. Request him to send your information about the company’s marketing activities.

8. Ask another group of students to reply to the letter via email mentioned above.

From the above mentioned discussion, and overviewing the lesson plan on ‘what is marketing’, its structure, delivery of course, and active participation of the learners in each activity result not only in the successful writing of business letters and emails but also in the increasing and developing the students’ subject specific vocabulary with inherent grammar structures.

Therefore, due to the well-organized, informative, high quality material, the enthusiastic, helpful and knowledgeable instructors and experts, MOOCs can be considered as the panacea and remedy not only for the professional but also for the ESP teacher trainers. It successfully addresses their specific needs. MOOCs proves to be a helping and informative platform where young professionals can hone their skills and ESP teacher trainers can get authentic materials to teach English by designing and developing material on the basis of the concepts, ideas, strategies and techniques used in the lectures.

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Towards Humane Literature With Special Reference To Subodh Sarkar's Poetry

* Jaydeep Sarangi

ABSTRACT

Poetry is an imaginative awareness of experiences expressed through meaning, sound, and rhythmic language. Poems reveal the courage and commitment of the poet's imaginative life. Poetry as a genre of supreme creativity embodies our ideas, dreams, hopes, sorrows, and wishes. It reaffirms our faith in humanity as it reflects the varied shades of our life. Indians have always held poetry in high regard, from Kalidasa to Rabindranath Tagore and Henry Derozio to Subodh Sarkar.

Born in Krishnagar, Nadia in 1958 Subodh Sarkar is a committed artist with many feathers in his colourful hat. The poetic self of Subodh Sarkar generates meaning out of dry and prosaic terrains of life's daily acts where imagination conjures up more mysteries. Most of his poems are collage of ideas effortlessly streaming from lived moments of creative zeal. Therefore we may be right when we claim Srestha Kavita as "tour de force." Subodh Sarkar is a leading storyteller in verse with a rare capacity to attract his readers. There is an indomitable gusto that invites a reader or a sensitive mind to his poetry. He reminded me the literary, social and political tradition of Pablo Neruda, Nicanor Parra, Roberto Bolaño and other leading Chilean poets. Like Parra and his Latin American counterparts, Subodh Sarkar's poems glitter with a rare sweet touch of simplicity and lucidity that mark his poetic idioms subtle where the corpus is an inviting discourse.

Central Sahitya Academy Prize winning poet and the editor of Indian Literature Subodh Sarkar reads different from the common run of contemporary Bangla poets. His control over language is like a competent master and the wordsmith. These poems are written over a period of three and half decades or so under various socio-political contexts and poetic reactions to personal and social life around the poet. The poet has participated in several International Poetry Festivals and has read his poetry and papers at countries like Taiwan, Germany, France, USA and Czech Republic. Invited by IWP, University of Iowa he participated in the New Symposium at Paros, a Greek Island, in 2007. He also visited Russia and Turkey as a member of the Indian Writers' delegation organized by the Sahitya Akademi. He has interviewed some seminal international poets including Allen Ginsberg, British poet Sir Stephen Spender, Chilean poet Nicanore Parra and the first black male American Pulitzer prize winner poet, Yusef Komunyakaa. All these contributed to Subodh Sarkar's writing when the poetic idiom is ever evolving. In The Wall and Other Poems (2015) I wrote "A volcano or Tsunami, a poet is always at the desk/ Words and music flood the world!" Such wordy pool of eruption we see in the poems of Sarkar - they shake his readers deep within - violently! His poems deal with rich mosaic of thoughts and concerns related to Indian ethos, nuances and linguistic mileage that reflect various facets of life and its routine course:

"Mothers of Manipur redefined my mother with a new name.
Where mothers walk naked in a procession
Commanders of ocean and earth, what you were doing then?"

(From 'Mother of Manipur')

The musings in Bangla are often short, compact and witty. There are some long poems in between. Some poems show the poet's vast knowledge of life. The poet is aware of what is happening around the world. Some poems are satiric by temper. Poems in this collection are not just the experiences and realization of life, the poet rather moves towards aesthetic celebration, not just physical, but also spiritual. Poetry for Subodh Sarkar is like a hammer with which he breaks many walls at different grounds. The book is the product of the poet's kindness and sincerity. I've been reading Subodh Sarkar for more than two decades and following his literary vibes in leading papers and little magazines. The plan for translation of his poems came to me during one of our frequent meetings in Kolkata. Initially I selected fifty five poems from Srestha Kavita. At the beginning the selection of poems was random. I tried to follow a pattern later on keeping in mind different

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perspectives of the poet’s poetic thoughts. Then the poet suggested that I translate a few more poems. ‘New Shah Rukh Khan’, ‘Ant Eggs’, ‘Bluff’, ‘Sari’, ‘Mother of Manipur’ and ‘Mourning and Honeymoon’ are among them. ‘Behala’s Boy’, a thoughtful poem on Saurav Ganguly moved me. It’s a fitting tribute the Dada of Kolkata whom we all love. In the process I got acquainted with some wonderful works of art and verbal felicity. His book *Amar Kobita Amar Jiban* (2015) introduced me to the background of some interesting poems. I read some insightful interviews with the poet in magazines and conceived the trajectory of the poetic mode during these days and conceived many ideas. This mapping the terrain got me in the development of Bangla poetry in the last four decades.

Subodh Sarkar is a staunch supporter of deshi literature. For him, mother tongue is like mother’s milk. He has expressed his concern for the mushrooming of literature in English in India. Vernacular literature is on ventilation. In one of his editorials in *Bhasanagar* (Vol I, Feb. 2015) he jokingly says, “Bangla Literature will be written in English.” He retorts if someone writes in Bangla he will burn his forehead; he will not be able to buy even a Barnol. English is now the language of the market, production and the produced. We cannot deny the fact that English Language is a powerful tool of cultural control as it works through a system of cultural values and nuances. Popular Literature often enjoys this powerful position. Chetan Bhagat’s writing is an indicator of the popular demand and supply in literary productions these days. We shall not limit our views within textual productions and its readership. We further relate it with identity management and power distribution within a bilingual map, and beyond.

Translating Subodh Sarkar’s Bangla poems enriched me from several perspectives. Some of the poems in the collection I found not easy for translation because of Bangla idioms which are culture and language specific. I made drafts and then revised at least for three to four times to remain faithful to the text. I tried to make out the abstract ideas and images. The poet was very kind in helping me out whenever I had an iota of doubt all these days. He had gone through all translations patiently and sat with me at his residence in South Kolkata several times. I understood again the old saying that behind all success there was hard labour and endurance. He taught me many subtle things in life, though not always verbally.

Many of Sarkar’s poems are anecdotal. After all the story-poem since the beginning of the oral tradition and even during the early time of scripting and publishing, prioritized the telling of an anecdote, in a particular style, with particular use of cadence and rhetoric forms. Words are entities that refer to objects or concepts, a word in Bangla language may not be substituted with a word in English when referring to the same concepts or objects. A translator’s project is expected to convey the message of the source text to target readers; however, there is no exact translation between any two languages. One of the biggest challenges faced by me is to recreate before the English reading audience, the unfamiliar artefacts, culturally loaded terms, dialects, specific cultural nuances and emotions of life experienced.

No translation is complete and definite. I never judge my translation as the only way to do justice to Subodh Sarkar’s multifaceted poetic canvas. As a translator I’m aware of the fact that a translated corpus survives with possibilities and it leaves room for further works when time ticks to a new frame. Identity is always a kind of representation of oneself to Others. There is a power hierarchy between the Bhasa text and the translated one. Translation is like transfer of power. Defining the code is a postcolonial agenda; the energising feature of re-placing of language in its capacity to interrogate. The identity changes in translation and gets augmented. For a strong vernacular like Bangla the transfer of power is minimum or rather in another way works in a reverse order. The relationship is vice versa. It is exciting if we can keep the cultural load intact within the coded semantics after the translation project. The local king remains a king even when the coat is made in King’s Cross, London! The effect is a fabric rare and strange!

**Work Cited:**
ABSTRACT
Alf Taylor is part of the multifaceted tradition of West Australian Aboriginal culture. In her preface for Alf Taylor’s first book of poems Faith Bandler noted that Taylor spoke as a lover. He presents us with an Aboriginal subject moving through space, apparently rootless but bound by a network of affective webs to family, lovers, places and strangers. The poem ‘Locked Away’ talks about the essential freedom one needs for his existence:

“And see
Butterflies
Are free
Why

Can’t we.” Dr. Jaydeep Sarangi through his poetic collections portrays the marginalized and the voiceless people; who have undergone tremendous torture in the social oppressive system. Although the poet does not belong to the marginalized community, he can shoulder the pain these marginalized have gone through. This empathy finds fitful expression through the powerful pen of the poet. In the poem ‘In a Home away from Home’ the poet beautifully expresses the aborigines as ‘the Saviours of history’:

“People call you ‘aborigines’
We call you the saviours of history”.

His poems are like a flowing stream where the images are coming one after another. Simplicity and lucidity are at the core of Sarangi’s poems. Dora Sales, a famous critic from The University Jaume I, Spain observes, “His view is deeply human, and, thus, deeply universal. As we all know, India has a rich literary tradition. Jaydeep Sarangi is a splendid member of this endless family. Truly, a poet of note.” Taylor’s ‘Silent Eyes’ is about the ‘aborigines’ who do not understand the word ‘Democracy’ which denotes the equal rights and space for the individual.

Apirana Taylor, a leading Maori performer poet from New Zealand speaks of his Maori community. In one of his poems ‘The Mauri’ he depicts his community: ‘the mauri is all around us’ The aborigines are ‘locked away’ in every aspect of their lives. Being born and brought up in three distinguished cultures in Australia India and New Zealand what unites Alf Taylor, Sarangi and Apirana Taylor is the feel for the marginalized, ‘the saviours of history and tradition.’ All of them share a long tradition of history, culture, heritage and mythology. In their poetry we can trace out perfect reflections of their community identity, even though they come from different socio cultural background of class and caste.

Key words: Maori, dalit, aborigine, caste, class

Living and working or creating in the land of their birth is vital for an artist’s connection to country”, says Edwina Circuit, manager of the Warakurna Art Centre in Western Australia. When walking on country, Aboriginal woman Melissa Lucashenko sees another dimension beyond the obvious. "We see the world that white people see but we are also seeing a mythic landscape at the same time and an historic landscape.” Aborigine people define their relationship as belonging to the land and they see themselves as one element of a fully integrated environment. As Charles Johnson explains, “We, as Native people, are part of the Arctic ecosystem. We are not observers, not managers; our role is to participate as a part of the ecosystem.” (Johnson, 1997:3)

Alf Taylor is part of the multifaceted tradition of West Australian Aboriginal culture. In her preface for Alf Taylor’s first book of poems Faith Bandler noted that Taylor spoke as a lover. He presents us with an Aboriginal subject moving through space, apparently rootless but bound by a network of affective webs to family, lovers, places and strangers.

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In the first poem of the collection "Winds", ‘People of the Park’ we find the aboriginal consciousness of the poet. He criticises the people of the centre for ignoring them:

“People outside
The circle
Think
The people
Of the park
Have
Got no tomorrow.”

The destiny of ‘the people of the park’ is shaped by ‘the people outside the circle.’ Most of the poems included in this collection are short lyrics. The poems are marked by lucid expressions and easy flow of thought. The poem ‘Locked Away’ talks about the essential freedom one needs for his existence:

“And see
Butterflies
Are free
Why
Can’t we.”

‘Tomorrow’ greets the aborigines ‘with sorrow’. They are ‘locked away’ everywhere—from personal world to socio-economic world. The aborigines are subjected to ‘loneliness’ and ‘pain’:

“Being locked away
All
I feel
Is loneliness
And pain.”

Philip Morrissey, professor of Melbourne University in his introduction to this book refers to African American philosopher Cornel West who has written of the black American struggle against nihilism which began with African encounter with the New World. Prof. Philip finds here the similarity between West and Taylor’s works because both are doing something similar. We can trace out a parallelism between the black American struggle against nihilism and the Dalit struggle against racial discrimination in Indian socio-economic set up. The Dalits in post-colonial India announce an unarmed mutiny against the social oppressive system. The struggle for existence and identity brings the black American and the Dalit closer.

The poem ‘Silently’ deals with the silent days of the life of the aborigines who are still waiting for a ‘better tomorrow’:

“Only
Sorrow
As I
Go to bed
And pray
For a
Better tomorrow.”

The very next poem ‘Better Tomorrow’ is the clarion call of Hope. The poet announces a crusade against all social discriminations. There is only his voice which hopes for the beginning of a New day; a new Sunrise:

“My children
Are my knights
Of tomorrow
———
Let’s look
For a
Better tomorrow”.

“There is the pleasure in the recognition of an enlightened moment in creation followed by a heightened awareness and sensibility. Poetry is a holy and beautiful dream. It is a dream for freedom; total freedom. I want to be a small part of this dream.” Writes poet Sarangi in his preface to his latest collection of poems ‘Faithfully, I Wait’ which was recently released at Flinders University, the festival city of Australia Adelaide. Jaydeep Sarangi is a poet for all seasons, and his poems are the changeable days and nights of the seasonal cycles. His poems, too, are the ever-growing trees, planted in the earthy spaces of Jhargram. Sarangi invites his readers
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into the sensuous forest of his community, a forest land where his ‘roots lie’ and his ancestors, ‘the kindly ones’ live. 

**Silent Days** is bilingual poet-academic Jaydeep Sarangi’s collection of self-contained poems in English along with a foreword by Lakshmi Kannan that deal with personal within, native links and daily living totality.

Most of the poems included in this collection are short lyrics like rain drops from the black monsoon cloud. The poems are marked by simple and lucid expressions and easy flow of free thought. Spontaneity, economy of expression and brevity are at the core of Sarangi’s poems. His poems are coloured with his thoughts on the Race, milieu and the context in which poems are located.

In the first poem of this collection ‘Stop Here, Please!’ we find the socio-economic consciousness of the poet:

“Believe me, you are a slave in our semi-urban
Consort in a metro suburb.”

Jaydeep Sarangi’s poems engages the readers with it’s touching simplicity and an easy run of thought. Most of the poems included in this collection are short lyrics in free verse written in deceptively simple style which is highly conversational.

The poem ‘In a Home away from Home’ deals with the marginalised people who live far from the madding crowd. The poem is full of beautiful and thought provoking expressions:

“People call you ‘aborigines’
We call you the saviours of history.”

Jaydeep Sarangi’s poems are replete with his experiences in his native land—a land of red soil in West Medinipur. The poem ‘The Red Soil Allure’ deals with the poet’s longing to be in the land of the ‘tribal children’:

“I know I’m enrolled among the hunting-freak tribal children.”

In his earlier collection entitled ‘From Dulong to Beas’ he comes back again and again to the land of red soil:

“Somewhere among the trees
Some rare species of monkeys
Jump from one tree to another
Like a busy man’s schedule in a metro city.” *(Kanakdurga Temple)*

Poems in ‘To Whom I Return Each Day’ offer a ray of hope to those oppressed by the harshness and shingle of life’s everyday reality. Through the poems of this book he returns to his roots, his culture, his traditions, his epics and scriptures, his rivers and landscapes, as well as the people who remind him of his realities. Through his poem “The City of Nine Gates”, poet Jaydeep Sarangi takes his readers on tour towards the awakening of self, establishing the fact that unnecessary brawls of materialistic, outer world leads toward a nowhere zone; however, the struggle which goes within the human soul might edge towards hope and freedom, that too only through evolution, ‘from bonds of actions’.

In the poem, ‘My Mother’, Sarangi writes,
‘Your red soil gave fruits. I touched the cords
I’m healed. I hold origin of life.’

Here the poet establishes a spiritual connection between Mother Earth and ‘Mother’. ‘Subaltern Speaks’ is a poem of protest. He strongly believes that the wheel will turn one day; History will be rewritten.:

“Subaltern speaks in a language
Of a machine, repetitive.
‘My days are carefree’, writes Sarangi, ‘Red soil is my first love’. These are the first lines of the volume’s ‘Faithfully, I Wait’ first poem, ‘Love and Longing at Jhargram’. Sarangi draws a powerful connection between poet and native land. Jhargram is the place where Sarangi grows into his own as a poet. ‘My laurels are made of forest leaves’, writes the poet. He concludes:
'Jhargram-This is where everything ends in love'.
This volume is dedicated to a promising Australian cricketer Philip Joel Hughes who met an unfortunate death at a very tender age. At twenty six years all smiles stopped together. The poem '63Not Out' is a perfect tribute to him. 63 has become a number; a number of pain:

“All eyes are wet, all are at home
From Killiekrankie Mountain to the Himalayas”
Grief unites the two distant lands.

His poems are like a flowing stream where the images are coming one after another. Simplicity and lucidity are at the core of Sarangi’s poems. Dora Sales, a famous critic from The University Jaume I, Spain observes, “His view is deeply human, and, thus, deeply universal. As we all know, India has a rich literary tradition. Jaydeep Sarangi is a splendid member of this endless family. Truly, a poet of note.

Apirana Taylor, a leading Maori performer poet from Newzeland speaks of his Maori community. In one of his poems ‘The Mauri’ he depicts his community: ‘the mauri is all around us’. Apirana helped form Maori theatre at a time when no such theatre existed. He has acted in and written many plays for theater. He was nominated best debut actor by the Dominion and Evening Post. Through his poetic collection ‘A Canoe in Midstream’ Apirana invites his readers into the world of Maoris. In one of his poems ‘Stone Age’ he writes:

“we stand on the banks of the Danube
I’m a Ngati Porou Maori
My mate is Cheyenne
There’s a nuclear reactor
On the other side of the river”.

Being born and brought up in three distinguished cultures in Australia India and New Zealand what unites Alf Taylor, Sarangi and Apirana Taylor is the feel for the marginalized, ‘the saviours of history and tradition.’ All of them share a long tradition of history, culture, heritage and mythology. In their poetry we can trace out perfect reflections of their community identity, even though they come from different socio cultural background of class and caste.

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WOMEN – THE ENVOY OF PEACE AND HARMONY IN THE FAMILY
WITH REFERENCE TO SELECT POEMS OF VATSALA

* B. Shyamala Devi

Abstract
Literature unveils the concealed self of human beings as well as how the nature of man is altered, degraded and distorted by the ambiguous dogmas followed in any society with or without a notion. In the passage of time literature tries to record how and where ethical values are celebrated or forgotten. The main focus of any literary art is didactic and aids mankind to check the deeds done and the errors committed. It aims at providing a harmonious life by promoting humanism. It compels every individual to take an ethical stance in treating everyone in the society on par with him. Though it is impossible, women in the family veil their self to transform the life of their family members constructively. Women in the Indian family readily take the burden of translating the dreams of everyone in the family into reality. They forget their aim, aspirations and dreams which are left unnoticed for centuries. The poems of the Tamil poet Vatsala speak about how her compromises enhance the energy level of her family to greater heights. All her poems commemorate women and her role in the joint family setup where they are transformed as a ladder to elevate others. Her poems “When?” and “Why didn’t I become a poet?” speak volumes about her disappointment as an individual. But the readers can recall how she thrives hard to become a poet by overcoming all the hurdles in her way. If she had not compromised she would have won laurels but her happiness lies in fetching glory for the entire family as well. The paper entitled “Women – The Envoy of Peace and Harmony in the Family with Reference to Select Poems of Vatsala” highlights Vatsala’s role as a home maker and how she sparkles as the best humanitarian through her compromises.

Literature unveils the concealed self of human beings as well as how the nature of man is altered, degraded and distorted by the ambiguous dogmas followed in any society with or without a notion. In the passage of time literature tries to record how and where ethical values are celebrated or forgotten. The main focus of any literary art is didactic and aids mankind to check the deeds done and the errors committed. It aims at providing a harmonious life by promoting humanism. Poetry, a versatile medium is used by women poets as a vent to their passion, stress, anxiety, unexpressed ideas and sentiment. Some poets use their poems to express their experience and expertise and some of the poets use poetry as the most influential medium to express what is hidden in their mind and so far unexpressed. Hence poems written by most of the women poets are autobiographical in nature and confessional in model. In the article entitled, “Confessional Poetry: An Ideal Medium of Expressing Women Poets Experience-A Comparative Study with Reference to Select Poems of Gauri Deshpande and Vatsala” P.K.Gomathi states:

The poets hope that solace can be accomplished when their suppressed thoughts take a form called poetry. Most of the women poets from India choose confessional poetry as they can directly translate their experience in an emotional way. (95)

Renowned women poets like Kamala Das, Tara Patel, Monica Varma, Eunice de Souza, Mamt Kalia and Gauri Deshpande in English and Rajathi Salma, Thamarai, Kavitha and Vatsala in Tamil have let their imagination to flutter through their poems along with their experiences which help the readers to understand their protest, anguish, despair, disgust, bitterness and their compromises. They develop their own ambitions but their aspirations are curtailed by their parents when young and they learn the art of compromising. Yet they search for a loop to thrive well in the limited scope offered with magnanimity. Their compromising attitude tunes them to adopt and adjust to the Indian family set up and they themselves aspire to preserve the consanguineous family tradition. Their willing compromises transform their mind set to the demands of the others but at times they long for an identity and recognition. Their compromises mould them as masters of multi-tasking and in turn they become the epitome of humanism.

Though every individual in any society needs to take an ethical stance in treating everyone in the society equally, women in the family are tamed and taught to veil their self to transform the life of their family members...
constructively. Women in the Indian family readily take the burden of translating the dreams of everyone in the family into reality. They forget their aim, aspirations and dreams which are left unnoticed for centuries. The poems of the Tamil poet Vatsala speak about how her compromises enhance the energy level of her family to greater heights. All her poems commemorate women and her role in the joint family setup where they are transformed as a ladder to elevate others. Her poems “When?” and “Why didn’t I become a poet?” speak volumes about her disappointment as an individual. But the readers can recall how she thrives hard to become a poet by overcoming all the hurdles in her way. If she had not compromised she would have won laurels but her happiness lies in fetching glory for the entire family as well. The paper entitled “Women – The Envoy of Peace and Harmony in the Family with Reference to Select Poems of Vatsala” highlights Vatsala’s role as a home maker and how she sparkles as the best humanitarian through her compromises.

Vatsala is an outstanding and notable Tamil poet and fiction writer who started her career after her retirement as Systems Engineer from Indian Institute of Technology, Chennai in 1999 at the age of forty-eight. Her poetic anthology entitled Suyam was published in 2000 and was translated into English as The Rapids of a Great River and Interior Decoration: Poems in 2009 and 2010 respectively. Her poems are accredited for its feminist perception, autonomous approach and confessionalism. She stated in the interview to The Indian Express after the publication of her novel Vattathul, “I belonged to a time when society believed that all a woman needed to live was food, clothes, a roof over her head and a husband — the last one being the most crucial of the lot. But fortunately or unfortunately, what I needed was food, clothes, a roof over my head and self respect.” She added, “My personal pain turned into social anger and I wrote. I still write.”

Vatsala’s poems impart a therapeutic effect on her comrades who too pursue their journey of life in the Indian joint family set-up. She is a master crafter in presenting vividly the life-experience and exposure chiefly in the realm of man-woman relationship and the role of woman in the family, her passive acceptance, her uniqueness, her selfless attribute, the compromises made and her humanistic approach.

Vatsala’s poem “El_u” which was translated by Srilata, her daughter as “When” discusses about the preference and priority enjoyed by a male child to female child in a family in India. She muses over the past to trace the right reason for her position at present. She candidly admits her defeat, and says “Today I lost to you”. The boy receives all the acclaim including a national award and he proved his mettle. Much to the pride of your sick mother,/ to the great joy of your wife and your children,/you won the national award for best scientist’. She articulates why she cannot climb up to his level and the way in which a female child is neglected. From the dress she wears, the school she attends to the duties conferred on her chain her. She discusses how she remains passive to be a successful wife, good mother and nursing ideal daughter-in-law yet she endeavors hard to become a primary school teacher. Though she is a teacher her duty to the family prevents her from winning even the best teacher award.

As for me... I remain
a good nurse to my invalid father-in-law,
a good mother to the little ones,
an ideal wife of a man
who turns to me for all his needs.
No, I didn’t win the school prize
for the best primary teacher.
Today I lost to you.

Vatsala broods over her past and locates the reason for her status. From her childhood days she has been given the lesser role and the prime importance has been bestowed on her brother. She states that her career has taken a complete switching over when she was asked to read history in a small school nearby whereas the boy took the bus to the town for his studies. She accepted it without an explanation as she knew the financial status of her parents, the tradition followed in her family and her compromise went unnoticed.

The day they decreed that you would study Science
and I, History.
Wrong again!
Do you remember the days you took the bus
Vatsala speaks about how the dress code given for a female child instructs her to be within the limits. She reminisces how she was crumbling and struggling to climb the tree with the long skirts and on the other side the boy succeeded in his attempt with his comfortable trousers. She was trained to accept the defeat with grace and she did so. She thinks that she has been compelled to face defeat from the day of her birth. The boy was given a ball and a gun to play with and the poet a baby doll and a pair of sparklers. Her comparisons and the way of narration drag the attention of the readers. The choice of words in the poem is simple but the message conveyed is loaded with pain and sorrow as she can neither bestowed with the chance of surveying the world like her brother nor thinking about a chance of climbing again. The word climbing indicates her pathetic plight in climbing the ladder of life on par with man.

But wait!
Let me look further…
to the day
you climbed a tree, clad in your sensible trousers,
and surveyed the world,
even as I tripped on my long skirt and fell
and forgot for life the climbing of trees?
I lost to you
that day,
did I not?

A ball and a toy gun for you.
For me, a baby doll and a couple of sparklers.
It was then, was it not,
that I lost to you?
You are not to worry.
This is it!

The poet has a mind set to analyse the reasons and asks how it is possible for her to win when every door remains closed in front of her.

I have arrived at the very end of hindsight.
For who remembers
the doors that were shut
as one lay sleeping in the cradle?

Vatsala has the capacity to compare her life style with her brother who has grown with her by enjoying all the better and privileged side of life leaving her to taste the bitter part. The last two lines speak about her lost identity and they enter inside the readers mind like a razor’s edge with two sharp ends. The poet has the competence of transforming her bitter experience in verse and explains how it has given a good and sophisticated life for her life partner, children and in-laws. Her pen brings tears when she narrates her poor memory which cannot be recollected when she was inside her mother’s womb. She states that her mother’s womb may be filled and recoiled with darkness, when she was inside. “Who remembers/ the darkness that shrouds the womb?” The feeling of unrest torments the mind of Vatsala but the success of her family members compels her for the compromise and she readily does it without a quarrel or a second thought. She believes that the partial treatment starts even before her appearance in the world. She requests the world to forgive her as she blinks without proper awareness for her failures. She gets a clear insight after her precise and unambiguous analysis. She is instructed to live in a world where everything is pre-ordained. She understands why she has no power to execute her wishes. She says, “Forgive me my confusions./ I see it clearly now…”. She thinks that she has no space to feel free, comfortable and contented. Her agony takes a form in her poem “When”. Srilatha who translated Vatsala’s poem said in her interview to The Indian Express that “the point of the translation was not to recreate a new English text, but restore the original Tamil version. Sort of like restoring an old painting.”
While discussing the reasons for the secondary role of women in the society Simon de Beauvoir in her book *The Second Sex* says,

> In actuality the relationship between the two sexes is not quite like that of two electrical poles, for man represents both the positive and the neutral, as is indicated by the common use of *man* to designate human beings; whereas woman represents only the negative, defined by limiting criteria, without reciprocity...A man is in the right in being a man; it is the woman who is in the wrong. (xxi)

Vatsala knows well that the way of life offered by the Indian society is totally different for men and women. *nål çi kaviñr āgavillai* was translated as “Why Didn’t I Become A Poet?” Vatsala starts thinking after the question asked to her and she realizes it only when it is asked to her. She understands her ability of writing verse and broods over how many poems were aborted due to lack of time and space.

It’s only after you asked me
that I wondered:
why I never became a poet.

Digging deep,
I found no evidence that I wasn’t one.
I’d like to ask you something:
do dead poems count?
Since they dissolved
while still unborn,
I couldn’t give them shape.

I wasn’t aware of their inception,
so I never recorded their time of birth.

But, with some, their time of death
is clear to me now.

When Vatsala states the reason for the premature death of her verses the pang of sorrow disturbs the minds of the readers too. Her household chores and duties compel her to be committed to her work and the thoughts vanish in air before they take a form as poetry. Even the poems written by her were because she could not show her protest when she felt sorry for her mother’s plight who struggled because of her greedy brothers and father’s harsh words.

One died when my grandmother praised
the neat way I folded the clothes.
A couple when
I picked up the ladle,
sorry for my mother,
who struggled with my brothers’ voracious greed
and my father’s fastidious tongue.
A few passed away when
I befriended a typewriter
to save up for a gold chain
just so a yellow thread could be tied
round my neck.

Vatsala is in a hurry to narrate her work load before the reader is deviated and explains the situations in which she fails to write poems. She explains how her precious time has been spent in nursing the new born baby, tutoring the children, saving money for their over sea’s education, receiving the son-in law from America and so on. She hopes to born as a brand new poet when all her duties are over.
Bored, are you?
I will keep it short then.
A hundred vanished as I
washed my babies’ bottoms,
tutored my darling children,
saved up for my son’s overseas education,
stood by my husband as he washed the feet
of the son-in-law from America.
If they all come to life and take shape,
a poet, I will be.

If not, next month,
after his death anniversary,
when my green card darlings go back home,
after my numb feelings are massaged and
I journey a bit into my eyes

and release my breath completely,
who knows,
I might become a brand new poet.

The poet gladly compares herself to a gigantic banyan tree in her poem “Âlamaram” which was translated by K. Srilata and Subashree Krishnaswamy into “Banyan”. She expects her readers to accept her status without criticizing her evaluation. She narrates how the situational pressures have gradually compressed and condensed her inside a tiny pot with less than hundreds of leaves. Though she is squeezed and reduced as a groomed bonsai tree she is confident that she has the skill and ability to fix and spread her roots like the giant monstrous banyan tree. She knows for sure that her family’s constructive growth depends on her.

I am a banyan.
No, don’t laugh.
Indeed, I am a banyan.
Though I fit snugly into this tiny pot,
a banyan I am.
Much like that giant tree,
I am,
a million leaves quivering,
mocking,
spitting rotten fruit.
Trust me,
I too am a banyan,
me, with my less-than hundred leaves.
Like that monster
with deep roots,
which can uproot
me from home,
I too am a banyan.
Truly,
me, with roots like nerves.

Vatsala narrates how her growth and development is limited inside a tiny space where she has little scope to prove her worth and aspirations. When she is asked about her possibility of extending her circle by a little girl she wholeheartedly blesses her to enjoy a better place on the earth so that she can shun the retorted growth and dwarfism. She who knows her limits never tries to break her boundary keeping in mind the welfare of the people who depend on her service. Though she is vigilant, sharp and keen, she willingly accepts stunted growth which is the fine indicator of her passion for peace and harmony in her family.
Trapped in a pot, 
roots clipped, 
branches broken, 
I’ve no choice 
but to be a dwarf. 
Yet, believe me, 
I am a banyan.

Me, who stands in the shade 
of this great tree. 
It is my tiny figure 
that charms. 
I am a crowd puller. 
A little girl asks, 
'Why didn’t they plant this tree on earth?’ 
Bang comes the reply: 
'It is not big enough 
to survive on the ground.’ 
The little girl claps her hands and laughs: 
'Only if you place it on earth, it can grow, no?’ 
I shake my leaves 
and bless her: 
Child, may you grow to be a banyan tree!

Vatsala’s poem “Banyan” ends with optimism and she hopes to have a bright future for the next generation.

The poems of Vatsala show how women willingly take up the duties of the family and they become the envoy of peace and harmony in the family. Though the position of women cannot be changed overnight, her poems are the medium through which her longing is well-expressed which may be understood at a slow pace. She hopes that the dawn is yet to come for her comrades though they enjoy comparatively enhanced life style than their ancestors. Fairness in learning and treatment are insisted in her poems and her bold and honest voice re-energised Indian women, writing poems to share their experience. All true art is genuine, honest, real, sincere and frank. The confessional poems of Vatsala bear the hallmark of all these qualities.

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A study in multiculturalism: The predicament of different minority cultures working in the schools where Bengali people are the majority

Dr. Rita De

ABSTRACT
Difference is sine qua non with creation. The vast humanity exists through the differences between countless groups of men. Each group has its own language, religious faith and way of life. They together signify the culture of the group. And humanity must be understood as a conglomeration of such myriads of culture. Each culture is unique. And no power of earth shall be able to mow down the differences among the cultures into a homogeneous one. They must co-exist and forge the culture of man. This is what we mean by the term multiculturalism. The present author is a bengali and a school teacher. And we bengali people have to work with the minorities in the schools. While the majority of the bengali people are the hindus, there are muslim minorities as well as the tribal minorities. The present essay seeks to dwell on how the teachers from the minority people feel in their interaction with the bengali people in the schools.

Keywords : Multicultural, minority, culture, tribe

Difference is sine qua non with creation. No wonder now-a-days any country whatever, is almost like a salad bowl consisting of different cultures. And multiculturalism in certain areas in South West Bengal is the object of present study.

There is a high school where 95% students are Muslims’ and 80% teachers are Hindus. Adjacent to it is an upper primary school. Here also more than ninety percent students are Muslims. Out of 17 whole time teachers 13 teachers are Hindus. Out of 3 part time teachers two teachers are Muslims. Curiously enough one of the two Muslim part time teachers has a Muslim father and a mother who is Hindu. The locality where these schools are situated has only tenor twelve Hindu families. They do organise Durga Puja which is the most popular festival among the Hindus in West Bengal. This shows that the rest of the locality who are Muslims do support Hindus in their annual festival.

In West Bengal commonly every school organises the Saraswati Puja. In the aforesaid High School there is the idol of Saraswati during the Saraswati puja. Almost 95% of the children in the aforesaid school are Muslims. Saraswati is the Goddess of learning. Idol worship is a taboo with Muslims though.

However the administration of the High School organizes a Jalsaa once or twice a year. And on that day lectures are delivered on the short comings of Hindu rituals and religion and way of life.

The headmaster of the aforesaid primary school is a Hindu but he has a rapport with the Muslim in the locality. Consequently even when the Hindu teachers bring the Muslim children to books the Muslims do not complain. Most of the Hindu teachers come from away. The S.I., The B.D.O. the PWD officers are all Hindus. They stay away from the village. However the civic police here are all Muslims. In West Bengal Rabindranath Tagore and Swami Vivekananda are looked up with great veneration. Also there is a great Muslim poet famous in Bengal, Kaji Nazrul Islam. The portraits of the three greats are very much there in the school under our survey. Commonly in West Bengal celebrating Rabindra Jayantito—commemorate the birth day of Rabindranath Tagore is a must. In the schools under study Rabindra Jayanti is organized with great fervour. But every time Rabindra Jayanti is celebrated, homage to the great Muslim poet Nazrul Islam is also observed. These are great instances of multiculturalism. Be that as it may think of a Hindu and a Muslim teacher walking along together. If any Muslim approaches the Muslim teacher on the road the Muslim teacher and Muslim gentleman talk to each other keeping their Hindu fellowmen away. We think that is natural. The frame of reference of the conversation might not be shared by the Hindu gentleman.

The school publishes two wall magazines annually. Some complain that the magazines do not publish any portrait of a Hindu God or Goddess. But the present author thinks that that is what should take place in the logic of affairs because according to Islam worshipping Idol is a taboo.
However there is a sweet shop in the neighbourhood of the schools. Both Hindus and Muslims buy sweets from here. The social control is such that the sweet shop cannot play on any song unless it is sung by Rafi.

In another township a Muslim teacher participates actively during the Saraswati Puja. But the teacher who teaches Arabic keeps away from the school during the pujas. However the Muslims who participate in the Hindu pujas do it with caution. Because if the Hindu Priest finds that a Muslim devotee has touched the offerings to God those offerings could no longer be fit for the consumption of the Hindu Gods. The present reader feels that the Hindus should transcend such narrowness of outlook.

There is a renowned Muslim school where Sanskrit and Arabic are taught with equal emphasis. And many Muslim students opt for Sanskrit.

I am myself a retired Headmistress. I am a Hindu. The school that I served belong to the Amta constituency. Aftab Sahib was once upon a time the M.L.A. of the locality. His wife is a Hindu. It is said that when Aftab Sahib was in power he made no discrimination between the Hindus and the Muslims. When he passed away, thousands of people belonging to both the communities crowded at his house to pay their last homage to that great man. 41 days after his demise there was a get together in honour of his hallowed memory. At that get together Namaz was recited. Thereafter the Bhagavad Gita was sung by the sister of Aftab Sahib’s wife and her team. I was also asked to participate in that recitation of the Gita.

Commonly more Hindu girls marry Muslim boys. But the marriage between Muslim girls and Hindu boys is rare. Thanks to special marriage act, a boy and a girl of different communities could get married to each other. And both of them could follow their own creed. In other words if the husband is Christian he might go to the church and if a wife is a Buddhist she is at liberty to go to a pagoda. Be that as it may, women have to migrate from their fathers’ household to her husbands’. She must adjust with the norms and the mores of her new environment.

Curiously enough just as Hindu women are keener on observing rituals and fast, more Muslim women observe fasting during roja in the month of Ramjan. There are many celebrations in West Bengal that take place both in Hindus and Muslim families.

The Hindus and the Muslims we have referred to in the above paragraphs both speak Bengali language. But although Bengali language is spoken by the majority of the Bengali people there are many other languages than Bengali in West Bengal. In our study of multiculturalism we will touch upon the interaction between people having a different language and tribal culture. Yes we will now dwell on Santal teacher working in a school or two of Bengal where Bengali language dominates. Right now one could get the highest education in Santali language, only if one is a denizen of Jharkhand. But earlier these opportunities were not there. There was a Santali diaspora with the advent of the British and a great member of Santales have been living in W. B. since long. And they must get their jobs in W. B. That is common inference. Of course the Santals in Bengal speak Bengali. And quite a few Santali teachers have been recruited in the schools. Even when their educational qualification is at par with that of their Bengali fellow teachers they are rather ignored by their colleagues. A Santal teacher told this to the present author. He asked why a Bengali fellow teacher introduces another person to other Bengali colleagues of his. The Santali teacher is not introduced to the stranger. A complaint was lodged against a Santal teacher who teaches Bengali. It was alleged that his teaching of Bengali grammar was full of mistakes and fallacies. Later the teacher had to prove that the allegation was false. The Santali people are acknowledged by the constitution of India as tribals. There is always a quota for the tribals in case of service opportunities. A tribal can contest with a general caste to get at a job but the general caste people cannot contest for the quota of the jobs earmarked for the tribes. Very naturally a general caste Bengali guy might feel that the tribes are privileged and he is not ashamed to express their feelings of jealously. They are jealous of scheduled tribe and scheduled caste. This hurts the tribal minority in the educational institutions. However multiculturalism does not approve of the insinuations of the majority culture targeted against the minority.

Numerous other cases could be cited to prove that the tenets of multiculturalism are yet to be lived and practised. True, that we are civilized. But we are not civilized enough.
Hindus do worship stones and trees, the salagramashila a kind of rock is worshipped as Narayana. The Lord Shiva is also worshipped on the typical rock called Banalinga Shiva. Hindus worship Asvathva and Vilva trees. But the Santali culture is very much related to forest life. They worship cows dancing during Badhana Parab. They worship the rice seedling during the Karam puja. They worship sal trees. Their life is very simple. But the civilised Hindus of West Bengal do not understand that. Since they are close to Nature they are culturally more advanced. If you could imitate them, you could save our environment.

Multiculturalism does not mean equal distribution of people of different culture in a particular locality. That cannot be there. So the wet stone of judging whether multiculturalism exists is to find how the minority population of a particular culture fares amidst the majority population of another culture and our first hand survey of similar situation in real life in West Bengal impels us to cry is it multiculturalism? Call it multiculturalism?

One of the finest poets of our generation, K. V. Dominic laments:

Laws of Vasudhaiva Kutumbakam

Eternal Laws of the planet

Meant for humans and non humans

But rational human beings never care ("VasudhaivaKutumbakam" 245)

Notes
1. According to 2011 census of India, West Bengal has over 24.6 million Bengali Muslims, who form 27% of the state’s population. In West Bengal capital Kolkata Muslim population is 926,414 making up 20.6% of the city population as of 2011 census. Ref: https://www.google.co.in


4. Bodhanaparab is the cow festivals of the santals during the month of October-November

5. Karam is the worship of karam Devia (karam-Lord), the God of power, youth and youthfulness. The karam festival is an agricultural festival celebrated by diverse groups of people, including the Munda, Oraon, Kharia, Panch. Pargania, Kurukh, Khortha, Korba, santhali, Nagpuri and Kumali speaking people. The festival is held on 11th day of a full noon (Purnima) of the Hindu month of Bhado which was between August and September. Groups of young villagers go to jungle and collect woods, fruits and flowers. These are required during the puja (worship) of the karam God. During this period people sing and dance together in groups. In the entire valley there are dances to the drumbeat “day of the phases.”

Humanistic Approach In The Select Works
Of Mulk Raj Anand

* O.T. Poongodi

Literature is one of the fine arts that employ language as a medium of expression. It is essentially an expression of human thoughts, ideas, feelings, emotions, joys and sufferings. This research paper is an attempt at discussing and also depicting the humanism through the characters, with special reference to the select works of Mulk Raj Anand - *Untouchable* and *Coolie*. The main characters Bakha and Munoo portray different personalities and thus reflect humanism.

The Oxford Dictionary defines Humanism as "a rationalist outlook or system of thought giving prime importance to human rather than divine or supernatural matters." Humanism is emphasizing the importance of human beings, their nature and place in the universe. It means love of man with all his weaknesses and instincts.

Humanism is associated with the belief in the value, freedom and independence of human beings. For a humanist, all human beings are born with moral value, and have a responsibility to help one another to lead a better life. Literary Humanism, Renaissance Humanism, Cultural Humanism, Philosophical Humanism, Secular Humanism, Religious Humanism and Psychological Humanism are the different types of Humanism.

Douglas Adams, the British author, Mulk Raj Anand, an Indian writer, Zora Neale Hurston, Doris Lessing, a British novelist, Catherine Lim, Singaporean author, Sir Terry Pratchett, British fantasy writer, Anne Rice, an American gothic fiction author, Antoine de Saint-Exupery, French writer, Robert J. Sawyer, a Canadian science-fiction novelist and Richard Wright, an American writer - whose novels and collections of short stories carry humanistic themes.

Mulk Raj Anand, an Indian novelist and short story writer, whose stories depicted a realistic and sympathetic portrait of the poor in India. He occupied a special position as a humanist and also a social writer of Indian Writing in English. His works revealed his social concern and humanistic views for the downtrodden. The humanism of Anand may be defined as, "A system of thought in which human interest, values and dignity are held dominant. Humanism implies devotion to the concerns of mankind, it is an attitude that concentrates on the activities of man rather than on the super natural world, the world of nature or so called animal kingdom."

*Untouchable*, the first and the realistic novel of Anand, brings to the lime light the sufferings and sorrows of a poor sweeper boy, Bakha. To comment on Bakha, the protagonist of the novel, namely, *They think we are mere dirt because we clean their dirt* (39) sums up Anand’s understanding of the grim realities of the social life of India.

In this novel, he expresses his belief in the dictum ‘man is the measure of all things’. According to him, man plays a vital role in the eradication of the misery and unhappiness in the society with the help of the advancement in the field of science and technology and with the practice of love and compassion for the weak and low.

As a humanist, Anand believes that man can solve the problems and find a fruitful solution by universal brotherhood love and compassion. Prof. S.Laxmana Murthy quotes the words of Anand as “the tragedy of my hero (Bakha) lay in the fact that he was never allowed to attain anything near the potential of his qualities of manhood” (167).

As a true humanist, Anand rejected fate or God. He vehemently believes that the root cause of the sufferings of Bakha is not fate, but the cruelties of mankind. The struggle of the individual becomes more significant in the novels of Anand. Bakhs’s world is too much narrow for his aspirations. So he longs for a new world with complete freedom and happiness. In the concluding part of *Untouchable*, he examines the various possible religious conversions, rapid industrialization and the Gandhian way. The emphasis on the Colonel Hutchinson’s (the chief of the Salvation Army) religion is on sin, love and equality of birth where as it is on cleanliness.

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morality and dignity of work like Gandhi’s approach to the problem of emancipation of the untouchables.

Anand’s humanism can be seen in his first novel Untouchable and also in the second novel Coolie. In Coolie, he narrates the life and death of a coolie Munoo, a poor boy and the hero of the novel, who dominates right from the beginning to the end. His life is full of sorrow and sufferings. It can be seen in the beginning of the novel, by the way his aunt Gujri ill-treats him. ‘Munoo Ohe Munooa!’ she called again, exasperated and raising her voice, this time, to the Highest pitch to which, in her anger and hate, she could carry it: ‘Where have you died? Where have you gone, you ominous orphan? Come back and begone!’ the piercing soprano resounded through the valley and fell on Munoo’s ears with the dreading effect of all its bitter content (1).

Anand’s philosophy of humanism rejected fatalism and it gives more importance to man and his ability. According to him, Munoo suffers because of the society and not because of the fate. Unlike Bakha in Untouchable, Munoo was of the high caste; because of the poverty, the society did not consider him as a human being.

According to Anand, man is the master of his destiny. This shows his humanistic faith on man. Munoo has great ambitions in his life. But, he is treated only as a beast of burden. The only solution to this problem is humanism – a creed of love. Compassion for poor is the major concept in his works and this is his core message to the suffering humanity. The anger with which he has portrayed Munoo’s sufferings and exploitation is a direct expression of love of man, a basic tenet of his humanism.

Tagore, like Anand, thinks that to attain our world-consciousness, we have to bring together our feelings with this all-pervasive infinite feeling, and this is possible when we free ourselves from the bonds of personal desires, prepare ourselves for our social obligations and sharing the burdens of our fellow beings.

Mulk Raj Anand has humanistic and realistic approach in his works that is reflected in the narration of his characters. Thus, Anand dramatized in his works the evils of poverty, exploitation and cruelty that crush youth. Humanism could be the only answer to all the problems.

Humanistic Approach leads to personal growth, self-esteem and the achievement of human potential more than the scientific understanding, prediction and control of behavior. In this approach the nature of man is central to literature. This approach is close to the ‘morality’ of literature, to questions of ethical goodness and badness.

To conclude, Humanism is the foremost and chief essence in the novels of Mulk Raj Anand. He presented the reality in a true manner. He is a great visionary of life, novelist of human being, master of literary crafts, ideal in philosophy, religiously humanist, realist in narration and tried to uplift the poor and downtrodden.

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The Quiet American: A Humanistic View

* Shweta Sood

ABSTRACT
Graham Greene’s novel The Quiet American was acknowledged with great admiration by all. Despite the criticisms made against Greene, some personal, some political, the novel achieved huge success as well as popularity. Though the novel seems to interweave a love story, it goes beyond the love triangle to portray one of the greatest political turmoil of the twentieth century, the French war in Vietnam, and the American involvement in it. The novel’s twin themes are entangled in a contrapuntal way so that the political and the personal themes cannot be separated from each other. Greene’s genius has interwoven the narrative in such a form that makes the novel an interesting read and yet offers a vivid picture of the Indo-China War.

KEYWORDS: CRITICISM, LOVE, TRIANGLE, POLITICAL, PERSONAL, TURMOIL, WAR.

Humanism is a body of philosophical viewpoints and ethical perspectives that accentuates the value of human beings, individually and collectively, and generally place more importance on rational thought than on strict faith or adherence to principle. A close reading of Graham Greene’s The Quiet American renders the readers to view the humanistic element prevalent in the novel. The novel was acknowledged with great admiration by all. It became a best seller, but there was much criticism of the novel for portraying Americans as murderers who were delivering raw materials to the Vietnamese to make bombs. Despite the criticisms made against Greene, some personal, some political, the novel achieved huge success as well as popularity. It was consequently adapted into films twice – once in 1958 and again in 2002, which shows not only the popularity of the novel; but also the significance of the novel in understanding modern existence and the political turmoil of the twentieth century.

Set in the early 1950’s in Saigon, Vietnam during the First Indo-China War, the novel depicts a triangular love story which develops between a British journalist in his fifties, a young American idealist and a beautiful teenaged Vietnamese girl. Though the novel seems to interweave a love story, it goes beyond the love triangle to portray one of the greatest political turmoil of the twentieth century, the French war in Vietnam, and the American involvement in it. Greene’s portrayal of the American involvement in Vietnam is often criticized for being anti-American, though the novel impartially dramatizes the ways in which the United States of America will lead its troops later to the Vietnam War to assert its political power in the world. The idea of the novel came to Greene while he was traveling from the Bentre Province to Saigon, when he met an American aid worker who talked to him about formulating a “third force.” He worked as a reporter on behalf of The Sunday Times and Le Figaro in Saigon from 1951 to 1954. During these four years of his stay in Saigon as a reporter, he experienced the first Indo-China war from close quarters which provided him with a vibrant backdrop to the love story; however the backdrop itself becomes a part of the narrative for the major part of the novel.

Set during the 1950s, the last days of French colonialism in Vietnam, The Quiet American astutely prefigures the dreadful consequences of forthcoming involvement in the region. This is personified by Alden Pyle, who is characterized by the cynical British correspondent as ‘The Quiet American’. Ostensible in Vietnam for humanitarian reasons, Pyle is, in fact, an undercover agent working for the notorious CIA and is formulating the ground for the Third Force that will come to replace both the French colonialists and the communists. Fowler comments, he was “impregnaingly armoured by his good intentions and his ignorance” (155).

Pyle is a starry-eyed young man from Boston who comes to Vietnam on a secret mission; full of faith and hope but without much experience of life. Much of his knowledge of men and affairs is derived from books, especially those of a journalist called York Harding whom Fowler holds responsible for Pyle’s fatal naiveté. Pyle innocently believes that others must surely share his deals and pureness of motive. Based on his adherence to the writings of York Harding, he is convinced that there is a Third way for Vietnam, somewhere

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MANIBEN NANAVATI WOMEN’S COLLEGE & GIEWEC
between the Communists and the corrupt colonial government. He has come to Vietnam to foster a group that will adhere to this Third way. The journalist Fowler, a cynical world-weary fellow of much wider experience, apprehends that Pyle is a dangerous man because he is imposing his unrealistic idealized vision on a group that is merely power-hungry. Greene treats Pyle as the product of a community and a climate of ideas which more or less predetermine his reactions. His narrowness and obstinacy in personal and political matters is a product of psychological conditioning. He is portrayed as a victim of his national background, which is the heritage of codes and concepts that alienates these men from immediate experience. He, therefore, carries the seeds of disaster which befalls him. As opposed to Fowler’s old world of experience, apathetic and decadent though it is, Pyle appears to be a caricature.

The means of acquiring knowledge is frequently a point of conflict between Fowler and Pyle. Fowler, a much older man, is not opposed to learning from textbooks, but he desires to let observation inform his perspective. Therefore, he prefers specificity over general situations and draws conclusions built upon individual instances. Pyle, on the other hand, chooses to gather knowledge from scholarly sources. When he comes to Vietnam, he harbours the belief that he already knows everything he could possibly need to know about the political situation in the country. He relies heavily on the work of York Harding in particular, even though Fowler goes to tell him in strict tones that Harding did not spend much time in Vietnam and therefore, has not grounded his opinions on reality. Fowler does not place any faith in Harding’s theories, and he believes that Pyle is asking for misfortune by trying to enforce Harding’s ideas. Despite their different learning approaches and attitudes towards knowledge acquisition, both Fowler and Pyle are stubborn. Neither fellow likes to be questioned. Even though Fowler is open to learning, it takes an extremely emotive experience for him to finally free himself of his professed neutrality and take a stance in the war. Pyle, however, never even thinks about changing his mind - which is ultimately part of his undoing.

The novel is a terrifying portrait of innocence at large. Not only is Pyle trying to replace the worn-out colonialists, but he also falls in love with Fowler’s beautiful Vietnamese girl Phuong, and seeks his agreement that would be the best for all concerned if she wants to marry him. This, in fact, is the heart of the story.

The prescient pessimism that pervades in the novel makes it as the most interesting read. The novel is so much dominated by death that Conor Cruise calls it the fourth character in the story (the other three being Fowler, Phuong and Pyle). Nowhere is this more apparent than in the scene where Fowler goes with Captain Trouin on a bombing mission. They drop napalm bombs on a village and leave it burning. The cruelty prevalent in the mind gets reflected as they add their little part to the world’s dead. War-ravaged Indo-China provides a landscape and a situation in which individuals and their values confront each other. On their way back, Captain Trouin, like a cordial host, shows Fowler the wonderful sunset. The sardonic contrast between Captain Trouin’s civility as a host and the savagery he has just perpetrated implies Greene’s comment on the inhumanity of the civilized world.

The Indo-China of the novel is torn by groups: the Pro-Western Government in Saigon, underground communist cells in the South, Chinese communists on the Northern border, warlords like General The in both the areas, religious groups that might foment troubles at any time, Catholics practising a policy of Laissez-faire with regard to the Communists, the “third force” breaking the deadlock between Colonialism and Communism. As the country is at war there is lawlessness. General The, the Caodist chief of staff, fights both sides, the French, the Communists. The whole atmosphere brims with pain and suffering. The setting of the novel insists on the meaninglessness of human condition. Unable to comprehend life and its complexity, Fowler feels disgusted and determinedly refuses to be involved in the goings-on. By profession as well as by temperament, Fowler is committed to not being involved in anything, and he enjoys a good affair with Phuong. But the stand he takes in respect of Pyle is not a question of either his profession or his temperament – it is a matter of moral acuity.

The backdrop and the political action are meant to emphasize convincingly the human situation which takes the central focus in the novel. There is a continuous confrontation between Innocence and Experience – one in love and the other in politics. What is apparently the issue between Fowler and Pyle is the love of Phuong. The cynical realism of the Englishman and the romantic idealism of the American are brilliantly brought out in the funny proposal scene where Fowler acts as the interpreter. But Fowler discerns that human behaviour in war or love is more complex than this. All through these transactions, it never occurs to Pyle that he has
blundered into Fowler’s private life and that, besides behaving caddishly, he is cheating himself. In trying to settle Phuong’s life according to his own simple ideas of love and marriage all that Pyle achieves is Fowler’s jealousy which ultimately becomes a part of his motive in having Pyle killed.

While Pyle’s innocence meddles painfully on the lives of Fowler and Phuong, it intrudes murderously on the lives of the innocent people. Before coming to Vietnam, Pyle had been reading in advance on the Far East and the problems of China. His perplexed reaction to the ground reality is that of a child, purposefully obstinate, whose mind moves irresistibly along a single track which is purely murderous. He only sees the world through York Harding’s ideas and theories and therefore supplies General The with the Diolacton bombs. Transformed into action, Pyle’s good intentions turn lethal and sinister. He gets his Third Force in the form of human blood on his shoes. He is dazed, but still does not see the sin in which he is caught up; he naively blames the communists. It seems as if he refuses to grow up, notwithstanding the experience of evil. Thus, the fate of innocent people is a frequent point of contention in the novel.

Both Pyle and Fowler confront each other as individuals with diametrically opposite values. Fowler has such a powerful morbid streak in him that when Pyle saves his life in the Vietminh ambush, Fowler feels no gratitude but only irritation. Fowler is estranged from life in which he finds no profound interest or purpose. His love for Phuong, his hatred of war and his pity for its victims lead him to act inconsistently with his chosen role of a non-participating spectator. On the other hand, Alden Pyle is full of naïveté and half-baked ideas, but he has deep faith about a Third Force, advocated by York Harding, as the only way out of the faction fight in Indo-China. He is innocent, but misguided. Even the blood of the innocent victims of the Third Force fails to dent his innocence as he is appealingly ignorant, callow and unimaginative. His is the tragedy of good intentions.

The story of the novel runs on the contrasted outlooks and beliefs of Fowler and Pyle and the contrast is highlighted through the argument between them in the watch-tower just before it is attacked by the Vietminh guerrillas. Pyle is totally involved. He believes in decisive action to save the East from the Communism. Fowler is uninvolved and considers Pyle’s idealism irrelevant to the Vietnamese. In spite of his compassion for the misguided young American, Fowler realises that their personal incompatibilities are too great for them to reach an agreement on the Vietnamese situation. The ironical part of their characteristic bonding is that they recognise each other’s worth, but one of them must destroy the other eventually. Their conflict is as tragic as it is inevitable.

Fowler’s primary standpoint is that it is imperative not to meddle in another country’s political conflict because it can aggravate the conflict in unforeseen ways. Initially he prides himself on his status of being a reporter who writes what he witnesses. In addition, his stance reflects his ethical position and self-determination. He firmly believes that America should not be dictating its priorities to Vietnam, however well-intentioned these may be. He firmly believes that, “they don’t want our white skins around telling them what they want” (86). Fundamentally, the Vietnamese want a sustainable standard of living; they want rice not violence; they do not want to be “shot at” (86). He does not believe in imposing conceptions and theories. Rather, he believes in basic human rights for people i.e. the freedom to live in peace, and the rights to shelter and food. Contrasted to him, Pyle is typical of the colonial administrators and the warring leaders who believe that they are fighting for a good cause. Pyle is so blinded by American exceptionalism that he cannot see the calamities he brings upon the Vietnamese.

Both of them discover themselves at crossroads where they have to figure out if the ends justify the means which they are executing in their respective areas of work. Pyle, determined to establish a Third Force, deliberately assesses the loss of innocent human lives with the possibility of bringing democracy to Vietnam. He originally plans to bomb a military parade to target South Vietnamese generals, but the parade is cancelled and instead, only civilians die. Even though the attack does not go as planned, Pyle still believes that the end justified the means, saying that the civilians lost their lives for the right cause. Shaken by the damage that Pyle has done, Fowler decides that the American needs to be stopped. With Mr. Heng’s provocation, Fowler starts to believe that the only way to stop Pyle is to kill him. Fowler sees the possibility of saving people from further destruction, and finally decides to lead Pyle to Heng. Greene depicts that while Pyle is firm in his belief that the ends justified the means, Fowler is not as sure. He goes back and forth for a while and even after Pyle is dead, Fowler feels a sense of guilt for his decision.
Greene explores the leitmotif of violence through Fowler’s reflections on his time spent in Vietnam. Fowler often goes back and forth about the notion of guilt in the act of committing violence, permitting violence, or failing to stop violence from happening. Fowler witnesses the result and aftershock of violence when he crosses the canal filled with dead civilian bodies up north, but in not taking a stance in the war. He somehow consoles himself as to be an innocent because he does not engineer violence. However, later on he realizes that in adopting a neutral stand and not taking any action to stop violence, he feels himself to be guilty. Eventually, the injustice of so many innocent deaths is what drives Fowler to take a stance in the war. Meanwhile, Pyle aggravates violence to happen by giving General Thé supplies to make bombs as he sees these aggressive acts as necessary means to an end; and believes that the people in the square must die for democracy to flourish in Vietnam. Fowler is shocked to discover Pyle’s complicity in terrorism, and it drives him to execute a violent act in leading Pyle to Mr. Heng, who kills him. It is imperative to note that when Pyle and Fowler enable acts of violence, they consider that their actions are necessary to stop further violence from occurring and yet, they are only propagating the cycle of war. Therefore, The Quiet American is termed as an anti-war novel because it projects no positive outcome.

Greene paradoxically suggests that Fowler becomes involved as a matter of principle. He dissents the indiscriminate violence after witnessing the bomb in the Place de Garnier. Pyle’s political intrigues involve him in the bombing of a public square in which most of the casualties are women and children. Looking at the woman who sat “on the ground with what was left of her baby in her lap” (154) stirs within Fowler both repulsion and anger. He consciously recognizes that when people you have come to care for and love are being killed in front of your eyes, you have to take a firm stand against it and make a commitment. Fowler realises that Pyle should be stopped immediately from committing further violence as he is very stubborn. And since in the case of Alden Pyle, the “quiet American,” control is out of the question, Fowler connives in his elimination by Communist agents. He sacrifices his bilateral stance and arranges to have Pyle murdered, an act by which he finally takes a side. Accordingly, he supports General Heng’s view that one has to get involved and take a stance, especially if one is human; one must be bothered by the suffering of others and take some authoritative action to stop indiscriminate violence.

The essence of Fowler’s conflict of conscience is apparent in his dilemma. Should he stop Pyle and give up his principles? Fowler has always maintained that countries such as America should not interfere in another country’s political affairs. However, when he witnesses the indiscriminate bombing he resolves that he can no longer watch from the side lines. At the same time Fowler easily eliminates his love rival and he is aware that Pyle’s death will help to secure him Phuong’s going partnership. Fowler’s action in helping to eliminate Pyle, being at once political and personal, is ambiguous in the extreme. Though the police are suspicious that Fowler is involved, but they cannot prove anything. Phuong goes back to Fowler as if nothing had ever happened. Fowler wins back Phuong and his wife, in a moment of liberality, agrees to give him divorce. But neither Phuong nor the opium pipe which she prepares for him can wipe out his doubts and his vague remorse. It is, therefore, not exactly a happy ending for Fowler. His attachment to Phuong does not relieve him from being troubled by a sense of loneliness. The shadow of Pile will always keep on haunting his mind. His copy of York Harding’s The Role of the West on Fowler’s bookshelf is a constant reminder of a young chap with crew cuts and a black dog at his heels. Fowler is left with a feeling for the “Quiet American” and a sense of guilt for his own involvement which led to murder.

To conclude, The Quiet American is a remarkable account of Vietnam before American forces arrived and certainly provides an appealing look at colonialism vs. the rise of communism and the role America played. The novel is a good read on both the political as well as the humanistic level. The novel’s twin themes are entangled in a contrapuntal way so that the political and the personal cannot be separated from each other. Greene’s genius has interwoven the narrative in such a form that makes the novel an interesting read and yet offers a vivid picture of the Indo-China War.

Works Cited:
I am in the company of world renowned personalities who are fully enriched with knowledge and up-to-date with the subjects earmarked for our conference.

I am delighted to present my paper on Atomic Weapons and pollution which plays effective role in formation of world peace.


I will fall in my duty at this stage if I don’t mention the positive growth of science also. From the days of Ramayana-Puspakviman-and Mahabharat, to the present days of Telecommunication equipments, largest medical equipments, life saving drugs, cars, trucks and railways…and what not? Which has brought pleasure, comfort and peace amongst the people of this world.

However we cannot forget till today the very hazardous weapons i.e. Atom bombs which were showered on Hiroshima and Nagasaki cities of Japan on Lacs of innocent people were cruelly killed with the fall of atom bombs on these two cities. Many were landed without houses, without food and without clothes.

Today the world is sitting on the top of hazardous life killing weapons and we the intellectuals of the universe are breathing our each moment helplessly under shade of GOD YAM. The knowledge of atom was transferred to GOD RAM from Rushi Vashista, to Arjun from Lord KRISHNA and Swami Vardhaman and Siddharth from RushiKANAD.

It was in the year 1846, Austria attacked on Venice with bombs with the help of hot air balloon for the first time in the history of the world. Aeroplanes were invented and started flying in the sky of this earth. In the year 1911, Italy attacked Turkey with bombs. During the 1st World war (1914-1918) the deadly weapons such as bombs, tanks, rockets etc. were used in plenty, bringing out deaths humanbeings, destroyer of buildings and anarchy of precious monuments in the world.

With a propagation of hatred between human races, wars amongst the nations continued to spread up like wild fire and the place of world prophets, saints were taken over by cruel war heroes like Adolf Hitler of Germany who invaded many European countries and established his rule over them. Hitler was cast conscious and was of the opinion that Germans are the only people with Aryan blood flowing in the veins and God has sent him to be a leader to rule this world. He was of the firm opinion that it is the Jews who were the enemies arising problems for ruling and he decided to destroy cruelly the entire Jews communities of the world.

Many communities just for their survival, against the onslaught of Hitler, were forced to enter in the 2nd world war (1937-1945). There was a horrible war, y took a death toll of more than 10 lacs people heavy destructions of houses, lakes, animals, birds etc. side by side, Japan was also bombarded. With up-to-date war technology and more and more inventions in science, during the period the hatred expanded tremendously length breadthwise and was responsible for the killing of humanbeings in terms of lacs and lacs of people on this earth. It was during this world war, Japan attacked Pearl Harbour of America and in response in 1945, America attacked Japan with two atom bombs in Hiroshima and Nagasaki resulting the deaths of lacs of Japanese. The atomic science then has made a tremendous progress and has brought this world to the dead end of the existence of the whole universe. You can destroy the entire world with just one switch ‘ON’ system.

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MANIBEN NANAVATI WOMEN’S COLLEGE & GIEWEC
the rest of the world are living in laps of destroyer God. After 70 years of their deadly experience, Japan has not forgotten those inhuman moments. Because of radiation, Japanese are still suffering from several disastrous diseases.

Many more countries are developing atomic weapons. The most surprising thing of the century is that no wars are fought on the soil of America. But in other countries wars are fought under the guidance or under the direct involvement of America, Britain, France, Russia and other leading nations of the world.

I would like to say that if we not give a thought to demolition of bombs and other deadly weapons, we will be always under stress and tension, and enjoyment in life will never be there for us.

General Eisenhower, a military officer, after seeing a horrified of war says:

‘In preparation of every Rifle, Selling of Frigate & Submarine, Firing of Rockets, stretches away food grains from the hungry mouths of human beings and taking away clothes from the body of trembling man in severe winter’.

World is spending money not only on weapons, but we find that sweat of workers, enlightenment of scientist, hopes and desires of child and newly wedded young women are also destroyed. Weapons are the only alternative for the security of the nation is never correct. It is the desire of the people to live in peace is the real security of the people. Once upon a time there was a slogan ‘Peace through Weapons’ which was a fraud, created by sellers of weapons which is ridiculous, foggy, unrealistic and brings financially bankrupt stage.

Pollution is another subject of the time, which comes to my mind, for sensible thinking and serious discussions for this gathering. Pollution, if we don’t control at this hour of the century and if we will not give serious thoughts to the subject, destroyal of earth is not far off in time.

The entire fuels usage, if we put 100%—75% of it comes from fossil fuels.

Petroleum is around 32% transportation. If we want to make polyesters and to make electric usage, we need very badly petroleum products. The stock of fuel available in the earth will lapse after 70 years.

Coal is around 26% which is used by industrial, factories and thermal power stations as a fuel. This can run only for 300 years.

Natural Gas is around 17%. This gas is utilized in agriculture, factories as well as in cooking. Every day gas is being burnt in big quantity. This can run only 75 years.

The world population is growing day by day at a very alarming speed and more and more trees are destroyed, serious problem of the century. Pollution is spreading leaps and found in every walks of life of human beings. Destroy of Jungles, lowering levels of water in lakes, rivers etc. should be checked as there is no alternative for these alternative for these life saving things.

I believe and full trust that lacs of years back, the planet ‘MARS’ was destroyed or vanished because of pollution. We find, after lacs of years ‘LIFE’ may appear in planet Mars in near future. The scientists of the world should find out alternative source of URJA without any further delay otherwise earth will also vanish and earth will be lifeless in the years to come.

Now I would like to narrate some observations on World Peace.

Existence of human being is a God gift to the world and should be thankful to the Almighty and should do best deeds in life. Take an example of Jesus Christ. He used to say that ‘Love thy neighbor as thy self’, so that enmity amongst the people vanishes and the world becomes ‘Zero-enemy’ world. To create ‘Zero enemy world we, ourselves should have peace in our head and heart. We should calmly live our life without disturbing peace and calmless of others by not becoming greedy for powers, money and other worldly life style. Our
favouritism for particular religion creed caste should be at minimum level. We should live in peace and harmony. Communication should be buried. The idea of revenge amongst the people should be burnt away with the flame of love and peace. Hindu-Muslims and Hindu-Christians riots should be stopped at any cost by propagandising message of nonviolence, peace, education and love, preached by the saints.

Religious leaders of various religious should offer their discourses from the common platform and the main theme should be that there is no higher religion than HUMANISM. There is merely one and only one religion i.e. Humanism.

Politics is other region where total change of mind and heart of the people of this region is badly needed. Politicians of the world are the destroyer of the human mind and brings interest. Greediness of power, money and muscles, makes flaming speeches before the holy public in temples guruswaras and masjids and create tension and disturbs peace of mind.

Corruption at random in every walks of life is another weapon with which they destroy the mind of the people. Disturbed people are always dangerous for the welfare of the society. If we keep all these points in mind and try to win over culprit, destructive minded people of this earth. I am fully confident that dawn of prosperity, peace and progress will bright up on the horizon of planet, known as world, that is BRAHMAND. In my novel SPATIAL ECHOES two young boys Sanatan and Iqbal, one HINDU and the other MUSLIM, in a sleepy village of prepartition India, UMRETH were nurtured with ideals of patriotism and service to humanity. This novel vividly describes India in the days before independence fermenting questions of communal harmony, substance of world peace, the future of the world in the nuclear arm race and the chessboard gimmickries of the super powers bent on taking the world to the brink of mass destruction.

I am very much thankful to the organization who gave me an opportunity to speak on the subject ‘ATOMIC WEAPONS AND WORLD PEACE.’—
Nation-states, State-nations and Stateless Nations:
A South Asian Perspective

* Pandurang Barkale

ABSTRACT
The term ‘nation’ is sometimes loosely used as a synonym for state which means a government which controls a specific territory, which may or may not be associated with any particular ethnic group. A nation-state which could mean a nation that possesses political sovereignty is socially cohesive as well as politically organized and independent unit. State- nations are the territories that have single government and severity but its national consciousness could be underway. The term Stateless nation implies that the ethnic group should have or deserve its own a state. Unlike European states that journeyed from being nation to nation-states, the states in South Asia were freed as states by colonizers. National consciousness, in such countries, gathered momentum only after state endorsed and inculcated the common cultural and administrative pattern. By state’s implementation of its vision and policies, the development of the nationalist culture could occur. This led to the rise of several ethno-nationalist, sub-nationalist and separatist movements. This paper tries to take stock of the concepts of Nation- states, State-nations and Stateless Nations and tries to relate it to South Asian state national context.

KEYWORDS: State, nation, nationalism, national consciousness, state, diaspora, ethnicity, capitalism, nationality etc.

Article:
The word ‘nation’ came into English from the Old French word ‘nacion’ which was borrowed from Latin word natio (nât-ô) which means ‘birth’. Nation is generally defined as a relatively large group of people who feel that they belong together by virtue of sharing common traits such as common language, religion or race, common history or tradition, common set of customs, and common destiny. Nation is a cultural-political community that has become substantially conscious of its coherence, unity and particular interests. Benedict Anderson describes nation as an ‘imagined community’. Paul James, Australian theorist, in his ‘Nation Formation: Towards a Theory of Abstract Community’ (1996) calls nation an ‘abstract community’ because he believes that nation is objectively impersonal, even if every citizen of the nation experiences him or herself as subjectively part of an embodied unity with others. Vance Packard, American social critic, in his A Nation of Strangers (1974) uses the term ‘a nation of strangers’ with the belief that most members of a nation remain strangers to each other and will never likely meet. The word ‘nation’ is sometimes loosely used as synonym for state or sovereign state which means a government which controls a specific territory, which may or may not be associated with any particular ethnic group. Nation is also confused with the term ‘country’ which is a geographic territory, which may or may not have an affiliation with a government or ethnic group.In 18th century, the term ‘nation’ became more narrowly referred to as a group with a recognizable and sovereign government with physical borders. It is the time when the nation began to emerge as the leading form of government and social organization. The new notion of the nation aligned more with the concept of a nation-state. In the New World, then, Africans were brought as enslaved people. The white population of the new world considered Africans in one category of nation that was based purely on color and continent of origin. The identity of the slaves was then determined by their skin color rather than what nation or tribe they belonged to. Prior to the 18th century the term ‘nation’ was meant to be a group of people unified by language, region and cultural background; what is now called to be one’s ethnicity. The process of emancipation and the abolition of slavery system gave impetus to the great change in the concept of nation. The newly salvaged section of slaves began to fight for rights. It was in this process of emancipation that nationality began to assume different meaning. Language and cultural background were no longer the only prerequisites of nation. Instead, now the idea of an established government and physical boundaries also determined what it meant to be a nation.

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Nations can also be categorized into different types. There are nations like: the liberal, the romantic, the Socialist, the fascist and National Socialist. Most Nations of America and Europe are currently governed with liberal models. There emerged Socialist Nations in the 21st century which included China, Cuba and Vietnam, among others. The fascist and national socialist models were wiped out during the Second World War. The nations of the world today are increasingly getting multicultural and multiracial in nature and this is happening in face of the resurgence of nationalistic sentiment with its most extreme measures of ethnic cleansing. Ethnic nation implies that the nation precedes the state, and it is very often discussed as some kind of collective entity that transcends each and every individual. Cultural nation requires sharing only the same language, culture, and attachment to the same history. In case of the cultural concept of the nation, it is tough to distinguish between national minorities and nations. In order to increase the stake into nationhood one may tend to multiply the numbers of candidates and expanding the community population so as to be able to claim a full right to self-determination into an absurdity. There is another exclusive civic version of nation. Civic nation is equated with a sovereign state, a “country.” Civic nation offers a way to cope in a non-discriminatory manner with cultural diversity by avoiding explicitly recognizing the existence of collective rights to those cultural communities. There is also a sociopolitical concept of the nation that again treats nation as a certain sort of political community.

Long-distance nationalism or the nationalism nurtured by an exile is the oldest and most old-fashioned type of nationalism. Long distance nationalism is genuinely experienced when a citizen of certain country sits in exile, away from home, writing and thinking about home. One of the most dynamic diaspora groups that are seen in the long distance activities nowadays are the “stateless diaspora groups.” Stateless diasporas are considered to be more active in terms of involvement to homeland politics and to be more attached to their past. Especially if there is a struggle in their country of origin for secession, they are more likely to engage in political movements in the host countries.

Nation-state cannot come into being sans a nation and nation can be built only with the vibrant feeling of nationalism. It is collectively shared national consciousness that bind people together in a common thread of nation. Population of certain territory must perceive itself as a nation in order to become one. National consciousness can be defined as a will to live together and the sense of belonging to a nation. National consciousness relates to the self-representation of the group as a whole and it is with this self-representation that we are able to decide whether the group sees itself as an ethnic, cultural, civic, or sociopolitical nation. The will to live together implies our choice to be part of the nation as a kind of political community. However, there is still a crucial difference between being a part of nation and any other social associations. One can always and easily disengage oneself from associations, but we rarely have such option when we choose to settle down on the territory of a certain political community. The only method to remove oneself from the authority of certain political community is to move outside of the territory and get settled out of its dominion. Sense of belonging concerns to the subjective involvement of the people into the nation, and it may not be shared equally by all. Many individuals may choose to value their other allegiances more, whether it is their family, their friends, their colleagues or those that share the same religion, caste, creed or sexual orientations. Individuals may discreetly prioritize their different social affiliations, but most individuals also have a sense of belonging to a particular nation. Allegiance to nation is so special not because it is the most important allegiance but rather because it is the most common one.

Nation and state are two separate entities. State refers to an independent and autonomous political structure over certain territory, with a comprehensive legal system and a sufficient concentration of power to maintain law and order. State is primarily a political-legal phenomenon, whereas ‘nation’ is largely psycho-cultural concept. Nation and state may develop and exist independently of one another. A nation may exist without a state and a state may exist without a nation. When these two entities coincide then the boundaries of the state are approximately conterminous with those of the nation, the upshot is a nation-state.

State is a political unit with sovereignty, a political entity that exercises sovereign jurisdiction within given territorial borders and a system of centralized rule that tends to dominate political life in all its forms. In modern times, the state is designated to mean a human community that successfully claims the monopoly of the legitimate use of physical force within a given territory. Geographical territory is one of the major characteristics of the state. A nation-state which could mean a nation that possesses political sovereignty is socially cohesive as well as politically organized and independent unit. The relationship between ‘nation’ and
‘state’ is a quite complex one. Nations and states, thus, do not essentially evolve simultaneously and it is also difficult to decide which one comes first. In 19th century Europe, the idea was popular that it is nation that preceded and created the state. In case of third world developing countries today, this equation seemed to have turned topsy-turvy because in their case it was state that created a nation. The emergence of national consciousness preceded the formation of the state in Germany, whereas in France the monarchical state preceded national consciousness. Although a united Germany came into being later, the problem of a fully vibrant nationalism remained unredressed because German people lacked a firm a sense of national unity as the people of France. The nationalism of Germany was sponsored by state and was cultivated downward, whereas French nationalism was popularly based and cultivated upward. Similarly, non-western countries like Turkey and Iran can be viewed as nation-states, whereas most of the African countries are basically state- nations. It is individuals who give themselves a state and it is state that makes nation out of it.

The formation of state-nations tends to dominate the non-Western world where the process of cultural integration was corollary of political unification. Political independence, in this world, gave impetus to the demarcation of territorial boundaries and the allegiance of a given people to a single government. Territorial demarcation and induction of single government involves the adoption of a common administrative setup, a common educational system, a common body of law, a common language, and a common system of communications. Thus, the national conscious, in such countries, gathers momentum only after state endorses and inculcates the common cultural and administrative pattern. It is state that, by implementation of its vision and policies, ensures the development of the nationalist culture.

Stateless or fourth world nations is a political term used for the ethnic-national minority that does not have its own state and is not the majority population in any nation state that it is a part of. The term Stateless nation implies that the ethnic group should have or deserve its own a state. Citizens of stateless ethnic groups may be nationals of the country in which they live, or, in some cases, they are denied citizenship by that country. Nations without state are sometimes classified as fourth world nations. The people of ancient nations that lived beyond modern industrial norm and abounded in hunter gatherers, nomadic, pastoral and farmers constitute the Fourth World. The inhabitants of the Fourth World reside both in urban and rural areas but they are structurally irrelevant in the society as they neither produce nor consume what is considered important in a globalised and technologically connected world. The Fourth World includes a whole range of the tribal and peasant societies that share a number of attributes, including a low level of political and economic integration in the state system, an inferior political status, and an underprivileged economic position. The dwellers of the Fourth World may virtually stay in the First World but cannot afford the access to the First World standards of living. Such nations are also ironically called ‘hidden nations’ pointing a needle of reproach to the states cultural blindness or its insulation against reality. The laws set up by the colonizing culture assimilate these groups into the dominant culture in such a manner that their cultural existence is completely obliterated.

Thus, the indigenous people may geographically be situated within the First World Nations but they are held as cultural war prisoners. Indigenous nations and their territories are conceived, in economic terms, as untapped natural sources. The natives instinctively consider themselves prioritized in terms of access to the resources of that territory. Although Fourth World is seemingly restricted to mean a stateless, poor and marginal nations, it also embraces millions of the inhabitants of all small nations, groups working for their autonomy and independence at all levels from the neighbourhood to the nation, minority groups whether ethnic, linguistic, cultural or religious, and those in the fields of peace action, ecology, economics, energy resources, women’s liberation, and the whole spectrum of the alternative movement that are struggling against the gigantism of the institutions of today’s mass societies and for a human scale and a non-centralized, multifarious, power-dispersed world order. The indigenous social movements could be seen as site of power for such nations are everywhere demanding the right to self- determination.

Some of the stateless nations can boast of a great heritage and a long tradition of statehood in the history and some were always dominated by another powerful nation for a long time. Stateless nations are either dispersed across a number of states or form the native population of a province within a larger state. Some stateless nations had a state in history but were later usurped by some other mighty state for example, Tibet’s declaration of independence in 1913 was not recognized, and it was invaded in 1951 by the China which claims that Tibet is an integral part of China, while the Tibetan government-in-exile claims that Tibet is still an independent state under unlawfully forceful occupation. There are instances of some ethnic groups which were once a
stateless nation that later became a nation state. It is not to say that all states are nation states; there are a several ethnic groups who live in a multinational state without being considered ‘stateless nations’. A nation can exist without a state and the existence of the stateless nations speaks volumes for the fact. Nationalism is often linked to separatism, because a nation can attain its completeness through its independence.

Constructions of nation and nationalism with regard to Third World countries, has been greatly influenced by the European models of nations. In the European colonies, wherever the native intelligentsia played a decisive role in galvanizing support against the colonial rulers, it was given out as if the anti-colonial nationalism was shaped by European political and intellectual history. This paved way for two types of nationalism: Eastern and Western nationalism. Western nationalisms are capable of forming their own models of autonomy from within, whereas Eastern nationalisms have to align with something alien to their own cultures in order to become modern nations. Even though non-Western countries have frequently taken a stance militantly resentful of Westernization, it cannot be denied that the Non-Western nationalism owes greatly to Western civilization, Western ideas, techniques, and institutions. The colonized countries seized upon these very instruments in their efforts to rip up imperialism. Non-Western nationalism attempted to integrate foreign values and practices without sacrificing the essential distinctiveness which justifies the practice of colonial peoples calling themselves ‘nations’.

If nations and nationalism are considered to be the essential products of industrialization and modernity, then nationalism was out of question in Indian Subcontinent because the region neither has experienced industrialization nor has it undergone the transformation of modernity. The region is typical for its endorsement of both modern and traditional values and institutions. Both modern and traditional value systems and institutional forms coexist in the region, though not always peacefully. The history of political systems in South Asia is attributed to territorial states without any reference to nationalities and nationalism. The history of nation building in South Asia is a story of adaptation to western values by the manipulation of the educated political elites. South Asian people were asked to forsake their traditional values in the name of modernization and adopt purely western values which were projected as rational, and the only way to a better socio-political future. Colonial masters, for the political expediency dissected the South Asian composite society into fragment and thereby laid ground for debasing the concept of a composite nationhood that was endogenous to the subcontinent. In a schematic manner the British managed to move nationalist feelings onto religious lines in the subcontinent. The subcontinent, in the end, was divided on religious grounds by the colonial masters and the two separated nation undertook the solemn task of building modern nation-states for themselves. However, the spirit of nation-building was often dampened by the unresolved issue of ‘ethnicity’ that haunted both the nations.

There was constant resistance to the idea of a modern nation-state in the subcontinent. Contentious coexistence of two major religious communities of the subcontinent, i.e. Hindus and Muslims has slowed down the progress of the region towards the desired modern nation-state. Philosophers like Rabindranath Tagore and Muhammad Iqbal were not in agreement on the concept of homogenous nationalism that can suit the socio-political consciousness of the people of South Asia. India and Pakistan, along with the other South Asian nations face the problem of multiplicity of nationalities; the overlapping geographical boundaries among Nationalities; and the failure to articulate a common nationality.

After carving out a religious nation out of the South Asian subcontinent, hope floated that the process of nation building would be easy for both India and Pakistan. The independence movement in India was a ‘nationality’ movement that enabled India bounce completely out of British political influence and formed national unity within Indian state. Religious incongruity was invoked to make Pakistan a separate Islamic nation. The religious nationalism which was the cohesive force for the Pakistani nationhood was challenged by another form of nationalism, namely linguistic nationalism. The Bengali speaking majority of East Pakistan affirmed their ‘Bengali’ linguistic nationalism. A couple of decades after India’s partition, Pakistan got halted to make a new nation-Bangladesh out of it which set the precedence of secession of nations from nation-states. Creation of Bangladesh can be theoretically called an assertion of sub-nationality within the larger nationality of South Asian Islamic nationhood.

India also witnesses the surge of linguistic nationalism that threatened the unity of the Indian union. However, the problem was reined in before it reaches acute dimension by linguistic reorganization of states in 1956.
The weakness of Indian nationality is that it is fiercely challenged by geographical, ethnic and religious nationalities. There is a constant demand of regional autonomy, appeal for secession by linguistically organized states. Ethnically composed north-eastern states and the religious Sikh nationalism have put tremendous pressure on the political sovereignty and national unity of India. These challenges to India’s nationhood underscore the fact that there is no congruity between the political and national identity that is the fundamental criterion for the evolution of the spirit of nationalism.

These ethno-nationalist movements are not unique to India; rather they daunt entire South Asian region. Apart from India, ethnic conflicts in South Asian states include: The Mohajir movement; the Sindhi, Pukhtun and the Baloch problems in Pakistan; the Chakma problem in Bangladesh; and the Tamil separatism in Sri Lanka. These movements have challenged the sovereignty of the political systems in South Asian countries. Bhutan, also suffers from pressures of exclusive ethno-nationalism of Drupka community which intends to turn Bhutan into a mono-ethnic polity. In Nepal, most ethnic groups including the Newars, Tamangs, Magars, Gurung,Sherpa, Limbu, Rai and Tharu, do not prefer to be labeled as ethnic groups but nations. They believe that they are fit for nationhood since they share common language, religion, culture, territory and have a history of independent statehood, which would be restored if the right for secession was granted.

South Asia has a long history of inland migration; hence there are diverse ethnic groups or communities dispersed within the region. The nations like Maldives and Sri Lanka are exceptions to this. Tamils of Sri Lanka and the ethnic communities of the northeastern region of India share fairly compact geographical locations. The ethnic conflict in Sri Lanka involves two main ethnic groups - the Sinhalese, who form a majority population and reside mostly in the south and the Tamils, who live mostly in the north and east of the country. The violent clash between the majority Sinhalese-dominated Sri Lankan government and the Tamil minority dates back to several years counting from 1980’s. Sri Lanka had frequently been engulfed in military conflict between the government and the separatist Tamil group called the Liberation Tigers of Tamil Eelam (LTTE).

Ethnic amalgamations of various ethnic identities make it difficult to manage the differences and form of The Nation-State in South Asia. World has noticed the most extreme measures used by some nationalist leaders to wipe out the ethnic barricades from their land. Such differences were eliminated by means of genocide and ethnic expulsion in Germany during the Nazi period. Territorial elimination in the form of secession, decolonization or partition were the softer measures used by some countries. State manages differences among nationalities either through control strategies or through arbitration and federalism. The objective of the nation-state is the articulation of a concept of nationalism that stands outside the other primordial identities and into which all primordial nationalities will either spontaneously get assimilated into or can be made to get assimilated into. Such methods were deployed in South Asian region in some degrees at some point of the process of nation building. Since most nation-states are formal artificial creations, the political system of the state is expected to arrange for the constant reinforcement of the spirit of political nationalism among the ethno-nationalities.

South Asian states are periodically plagued by the assertions of natural nationalities. Political systems of the region have a herculean task to devise an inclusive national identity to which the citizens of distinct ethnic nationalities would willingly refer to instead of referring to their natural nationalities. Nihilistically our colonial masters have been blamed for creating permanent fissures in the otherwise coherent socio-political fabric of the region. The process of consolidating the concept of the nation-state in the region was made possible two sets of approaches, namely structural and distributive. The distributive approach is aimed at complementing the structural strategies to smooth the progress of integration of natural nationalities into the structured political national identity. In India, the distributive approach has taken form of the strategies such as boosting secularism and protecting minority rights. The partition of the Indian subcontinent and the further partition of Pakistan were also in full conformity with the principle of secularism and the protection of minority interest.

Noticeable methods to create homogenous (mono-ethnic) nation-states out of multi-ethnic states may include: a systematic assault on the Chakmas in Bangladesh, the provision federal features in the Indian constitution, the attempts to impose Sinhalese ethnic hegemony in Sri Lanka, Nepal's recent resolve to turn Nepal into a federation and an ouster of the Nepalese from Bhutan. However, these all of these methods have proved to be practical and inadequate. Ethnic cleansing was never a desirable mean for South
Asian countries for the process of nation building owing to the countries’ democratic structures and long tradition of inter-communal. Because of the existence of multiple identities and the geographical overlapping, federalism on the basis of natural nationalities is also not workable in the region. Identity formation, in the region has proved to be a cumulative process, making the question of nationality fluid for the regimes, and causing obstacles in effectively curbing potentially threatening nationalities. Secession, as a mean to create nation-states, has not been entirely successful in the South Asian region owing to the absence of compatibility between natural nationalities and geographical requirements. There was an attempt to promote Pakistani nationality in which all nationalities and cultural diversities will get fused into. Islamisation, as a method to create a uniform national identity in Pakistan could yield meager success. And the nation had to manage the cultural diversities through proper federalism. However, the nation’s periodic lapses into dictatorship, Military rule led to natural requirement of concentration of power which thwarted federalization causing more pressure of sub-nationalistic assertions on the political sovereignty of Pakistan. Bangladesh’s use of Islam as a unifying tool of national identity formation and its shift from the Indian model of secularism towards religious nationalism has created more problems for it. The non-Muslim population of Bangladesh which includes the Hindus and the Buddhist Chakmas are discontented and a section the population has turned violent. Sri Lanka has adopted constitutional methods to ensure minority representation and to create provisions for the minor religious nationalities to protect their identities. Provisions for minority education, special economic provisions for backward social categories and ensuring adequate political representation are the strategies that Indian political system has adopted for consolidating and reinforcing the political national identity.

Pakistan, as the nation, was created on the basis of a Muslim identity but its cultural diversity that required the overhauling of national identity in such a fashion that would encompass the whole cultural landscape. Pakistan, after becoming a separate nation, tried to create an Islamic nation based on Islam that would accommodate the other nationalities according to the religious provisions prescribed by the Quran. Bhutan had to manage the problem of its ethnic nationalities i.e ethnic Bhutanese and the ethnic Nepalis. Substantial portion of Bhutan’s population is concerned about Nepalis trying to replace the ethnic Bhutanese from the position of majority and power. This concern has been managed by imposing restrictions on the movement of the ethnic Nepali population. Maldives, being nearly homogenous, had no problem of nationality but regionalism. After the withdrawal of the British power, there seemed to be the problem of geographical nationalism in Addu Atoll. But Maldivian regime adopted the strategy of development to lure the population of the Addu Atoll into the national mainstream of country.

Since 1990, more than one lac ethnic Nepalis (Lhotshampas) who have lived in Southern Bhutan for generations had to leave Bhutan. Major chunk of this people remain in UNHCR supported camps in Eastern Nepal, the rest have integrated themselves in local communities in Nepal and Bhutan. The Bhutanese government has washed its hands off overwhelming majority of the refugees claiming that they are not genuine Bhutanese citizens while the Nepalese government and the refugee leadership oppose this claim. Thus, for over a decade, the Lhotshampas have been living sans an effective nationality. Sri Lanka’s strategy to include secularism and ethnic electoral federalism was trumped by the discriminatory distributive strategies and the dynamics of competitive electoral politics that ensures the dominance of the Sinhalese over the ethnic Tamils. Nepal, in its attempt to articulate a political nationalism, included the principal identity of most of the natural nationalities, i.e. Hinduism and others left out of this identity were allowed to maintain their own identities within the political identity of the Nepali nationality. Khas (Nepali) was adopted as the single official language to create a concrete image of Nepali nationality.

Thus nation as a concept is incomplete till it gets metamorphosed into nation-state. The durability of the nation-state is determined by its national consciousness and the feeling nationality governed by cultural homogeneity. Nation states are more likely to last long since thenationality precedes the statehood. In state-nations, the feeling of nationality has to created and imbibed. Stateless nations or ethno-nationalist groups may resort to violent measures to attain their right of self-determination. Stateless diaspora too has a pivotal role to play in the national politics. Nation-states in South Asia are actually State-nations and are multi-ethnic in nature. Hence the statehood in these countries is often found jolted by the sub-nationalist movements.
Re-imagining the Text: English Studies and Digital Humanities

Works Cited:


Re-imagining the text through “Haptic Gestures: A reading of Samatha Gorman and Danny Cannizzaro’s PRY”

* Mitalee Gangal

ABSTRACT

The 21st century is identified as an era of digital revolution and of highly evolved experience of literary and cultural text. Touchscreen fiction, an off-shoot of e-fiction, has been an addition to this digital revolution. It is a genre of fiction which combines game, visuals, texts, sounds, and can be controlled by the reader. It also provides for a feedback by the readers; and the authors of haptic novel revise the plot and characterization based on the feedback. Such a literary form is crucial in elevating the reading experience on a new interactive platform. It also enables reading on non-printable media such as tablets and mobiles.

This paper is an attempt to analyze Samatha Gorman and Danny Cannizzaro’s popular app based novel PRY in the light of N.KatherineHayles’s views on Electronic Literature. The paper also considers the features and reading experience of e-novel as an emerging literary genre. PRY is an experimental novel that combines text, visuals and the haptic experience which unfolds the story of the protagonist, James, a gulf war veteran. The paper explains how this e-novel re-conceptualizes narrative, characterization and plot with the help of haptic control. The paper also re-considers the question of authorship in the light of cyber-criticism.

Keywords – HAPTIC GESTURES, E-NOVEL, DIGITAL LITERARY REVOLUTION, TOUCH-SCREEN READING

The 21st century is identified as an era of digital revolution and of highly evolved experience of literary and cultural text. Touchscreen fiction, an off-shoot of e-fiction, has been an addition to this digital revolution. It is a genre of fiction which combines game, visuals, texts, sounds, and can be controlled by the reader. It also provides for a feedback by the readers; and the authors of haptic novel revise the plot and characterization based on the feedback. Such a literary form is crucial in elevating the reading experience on a new interactive platform. It also enables reading on non-printable media such as tablets and mobiles.

This paper is an attempt to analyze Samatha Gorman and Danny Cannizzaro’s popular app based novel PRY in the light of N.KatherineHayles’s views on Electronic Literature. The paper also considers the features and reading experience of e-novel as an emerging literary genre. According to John Cayley; Professor of Literary Arts at Brown University, who makes digital language art (especially within and against the so-called services of Big Software), claims that, “PRY; as the title of a literary publication, this word—Pry—must serve as a kind of invitation, an invitation to read. As a single-word sentence, it is an imperative. As a gesture, it encourages us to perform, implying that there should be an intrusion, a prying open, a gesture that reveals something interior, perhaps secret—something, at least, worth getting into. In the case of Samatha Gorman and Danny Cannizzaro’s gorgeous audiovisual, multipart book—acquired as an app and loaded onto an iPad or iPhone—Pry is also the title of a specific story, the narrative of a young demolition consultant, James, whose life has been shattered and reconfigured by the 1991 Gulf War. James is losing his sight. We must pry open his failing eyes, or some other conduit for visual experience and memory, so as to help complete his story for us. Putting it that way might well be metaphor, however, the reading experience Pry; offers is one in which gestural metaphor is realized. The screen is the new surface for ever more of our reading. At once paperless and paper-like, the screen is now a “tablet” in our highly articulate hands. And it’s been here long enough to offer us gestures, quite natural, some of which we can easily name: tap, drag, pinch, and, yes, pry, though this opposite-of-pincher may remain unnamed, an unspoken unpinch. So Pry is simultaneously the title of this story and a one-word media manifesto. It proclaims, and I agree, that gestures will be an intimate and necessary aspect of the experience of reading, as reading changes for all of us. Pry helped me to realize that the other gestures I make when I read most eBooks are simply a manifestation of what the media theorists call skeuomorphism—when current media imitate the material characteristics of earlier media merely because they seem to perform the same function. With an actual contemporary “swipe” you skeuomorphically “turn” the
“pages” of your eBook while some sad animation lifts and flexes and bends the paperless pixels. But when I pry within Pry, I address the medium of the book itself. In a real, embodied, media-appropriate sense I am allowed and enabled to read differently.

The culture of reading is slow to change. In the present moment, eBooks are flooding into the market. They are easily understood as book-like, and ever more easily read as such by more and more people. eBooks may well wipe out the physical book, rendering it an all-but-antique form, prized and used only for certain special kinds of reading experiences—I know this has been said before, but the likely truth of this speculation is now supported by major investment in digital formats. If people will read eBooks, publishers will cease to pay for print. The point is: reading may well be changed by skeuomorphic, commercially motivated bad faith, or else, rather, we must pry into and open up entirely new worlds of reading. Pry is one true gesture toward another and, perhaps, better future for reading.”

Thus, PRY is an experimental novel that combines text, visuals and the haptic experience which unfolds the story of the protagonist, James, a Gulf War veteran. Pry tells the story of James, a Gulf War veteran dealing with memories of trauma. Basically designed for the iPad, the piece is experienced through constant reader’s tactile engagement. Layered fragments of video, text and sound suggest a story that is revealed with touchscreen gestures linked to the narrative.

As James slowly loses his eyesight due to an injury, the reader must pry open his eyes to understand the outside world. It thus, requires active intersection of mind and body ont he part of the reader. Gradually, the reader unfolds the text to move into James’ subconscious, revealing memories that he has hidden away or replaced with imagined experience. Elsewhere, the reader runs a finger along rows of Braille and hears James’ voice reading the text in a speed and clarity correlating with the speed of the gesture.

In the words of USC news: PRY is an immersive experience for the reader: Focusing on the intersection of text, cinema and digital culture, Gorman and partner Danny Cannizzaro, an MFA student in visual art at the University of California, San Diego, began imagining Pry in 2011, about a year after the debut of the iPad. Later, as a MAP student, Gorman was able to take advantage of the program’s emphasis on collaboration between disciplines, using tools and resources across various departments at the cinema school.

The creation of Pry was a hybrid of writing, production, design and coding, all of which occurred in concert. Pry for its author Samantha Gorman, is a book; one can watch and a film which can be touched. This unlocks the doors of Haptic Gestures; an altogether new experience for its readers. Pry opens up with instructions to “Pinch and hold close to enter James' subconscious." This aspect focuses to combine the literary concepts and electronics to bring it in the classroom; as discussed in N. Katherine Hayles “Electronic Literature: New Horizons for the Literary.” It is the first systematic survey of the field and an analysis of its importance, breadth, and wide-ranging implications are brought together for the literary study, by Hayles. Her systematic survey of the field addresses its major genres, the challenges it poses to traditional literary theory, and the complex and compelling issues at stake. She develops a theoretical framework for understanding how electronic literature both draws on the print tradition and requires new reading and interpretive strategies. Grounding her approach in the evolutionary dynamic between humans and technology, Hayles argues that neither the body nor the machine should be given absolute theoretical priority. Rather, she focuses on the interconnections between embodied writers and users and the intelligent machines that perform electronic texts. It is an interplay between electronic and print imaginative writing. This book accompanies a website: http://newhorizons.eliteratue.org; as a host of many inter-related topics on electronic literature.

To explain the term ‘Electronic literature’ explicitly; it is best understood as ‘digital literature’ which is a genre of literature encompassing works created exclusively on and for digital devices, such as computers, tablets, and mobile phones. This means that these writings cannot be easily printed, or cannot be printed at all, because elements crucial to the text are unable to be carried over onto a printed version. The digital literature world continues to innovate print conventions. Some novels are confined to tablets and smartphones for the simple fact that they require a touchscreen. Digital literature tends to require a user to traverse through the literature through the digital setting; to explore the depth of literary exchange. Espen J. Aarseth wrote in his book “Cybertext: Perspectives on Ergodic Literature” that “it is possible to explore, get lost, and discover secret paths in these texts, not metaphorically, but through the topological structures of the textual machinery”. 

MANIBEN NANAVATI WOMEN’S COLLEGE & GIEWEC
The quote Joseph Tabbi employs from Don DeLillo for the epigraph to his essay is a helpful one: “You didn’t see the thing because you didn’t know how to look. And you don’t know how to look because you don’t know the names.” DeLillo’s words orient us in the direction of the language-driven, social work that Tabbi argues for in his vision of a semantic literary web.

N. Katherine Hayles opens the aperture more widely and the angle differs slightly as well. Her electronic literature “primer” is a wide-ranging essay that takes the pulse of the e-literature field at this particular moment, reminding us that “literature” has always been a contested category.

This essay surveys the development and current state of electronic literature, from the popularity of hypertext fiction in the 1980’s to the present, focusing primarily on hypertext fiction, network fiction, interactive fiction, locative narratives, installation pieces, “codework,” generative art and the Flash poem. It also discusses the central critical issues raised by electronic literature, pointing out that there is significant overlap with the print tradition. At the same time, the essay argues that the practices, texts, procedures, and processual nature of electronic literature require new critical models and new ways of playing and interpreting the works.

A final section discusses the Preservation, Archiving and Dissemination (PAD) initiative of the Electronic Literature Organization, including the Electronic Literature Collection Volume I and the two white papers that are companion pieces to this essay, “Acid Free Bits” and “Born Again Bits.” Intended audiences include scholars, administrators, librarians, and funding administrators, respectively, who are new to electronic literature and for whom it is hoped this essay will serve as a useful introduction. Because this essay is the first systematic attempt to survey and summarize the fast-changing field of electronic literature, artists, designers, writers, critics, and other stakeholders may find it useful as an overview, with emphasis on recent creative and critical works.

Hayles states in “The epoch of Technical Media”(Electronic Literature, 88-90), that no theorist has done more to advance the idea of technical media as an autonomous force determining subjectivity than Friedrich A. Kittler.

“Kittler writes in Gramophone, Film, Type-writer:

“Once the technological differentiation of optics, acoustics, and writing exploded Gutenberg’s writing monopoly around r 8 80, the fabrication of so-called Man became possible. His essence escapes into apparatuses. Machines take over functions of the central nervous system, and no longer, as in times past, merely those of muscles. And with this differentiation-and not with steam engines and railroads-a clear division occurs between matter and information, the real and the symbolic. When it comes to inventing phonography and cinema, the age-old dreams of humankind are no longer sufficient. The physiology of eyes, ears, and brains have to become objects of scientific research. For mechanized writing to be optimized, one can no longer dream of writing as the expression of individuals or the trace of bodies. The very forms, differences, and frequencies of its letters have to be reduced to formulas. So-called Man is split up into physiology and information technology.”

In chapter 5. “The Future of Literature”, Hayles signifies that “Nothing is riskier than prediction; when the future arrives, we can be sure only that it will be different than we anticipated. (Electronic Literature, 159)

One such example of Digital Literature can be –”Game, game, game and again game (2008), Nothing you have done deserves such praise (2013), I made this. you play this. we are enemies (2009), and Scrape Scraperteeth (2011)” are important examples of the intersection of games and poetry. These are the works by digital poet and net-artist Jason Nelson whose career has been devoting to explore interface, interactivity, and surrealism within electronic literature.

Another unique piece of digital literature is Nightingale’s Playground by Andy Campbell and Judi Alston. This interactive fiction is a link between the original concept of text based interactive fiction and gaming as we know it now Shelley Jackson’s Patchwork Girl, based on Frankenstein’s Monster by Mary Shelley, is described as “an electronic fiction that manages to be at once highly original and intensely parasitic on its print predecessors”. Throughout the hypertext, Jackson integrates resemblance to the stitching together of Frankenstein’s monster’s limbs.
ABRA: A Living Text, an interactive poetry app and spell book created by poets Amaranth Borsuk and Kate Durbin, allows the reader to mutate and integrate their own words (including emojis) into the vocabulary of a “living” poetry book.

The various critical acclaims for the author of ‘Electronic Literature’ define it as:

“For those new to electronic literature, it provides an intellectual, historical, and technical basis for inserting it into the curriculum; for those familiar with the digital arts and electronic literature, it provides a succinct overview of what has been accomplished in the field and what remains to bring this work from the hands of practitioners and theorists into the classroom.” —Dee Morris, University of Iowa.

“In Electronic Literature, N. Katherine Hayles has delivered a wonderfully structured synthetic overview of writers, texts, critics, and publication venues for the field of electronic literature. In it, she has managed to articulate a non-canonical canon, a body of work and set of ideas that are flexible rather than fixed, inclusive rather than exclusive.” —Rita Raley, University of California, Santa Barbara.

“For someone teaching a course on contemporary literature, for example, it can be used along with a unit on electronic literature as an increasingly important part of the twenty-first-century canon.” (Electronic Literature, 09)

Electronic Literature can well be understood as rhetorical framework that mediates between human and machine cognition. The final chapter of the book titled, “The Future of Literature: Print Novels and the mark of the Digital,” explores that digitality leaves its mark on many contemporary print novels. Here, the author discusses novels: Salvador’s “The People of Paper,” Jonathan Safran Foer’s “Extremely Loud and Incredibly Close,” and Mark Danielewski’s brilliant hypertext novel “House of Leaves.”

The book starts with a very fanciful scenario which says in the very first chapter, “Electronic Literature: What it is?”

“The Scriptorium was in turmoil. Brother Paul, the precentor in charge, had detected a murmur from the back row and, furious that the rule of silence was being compromised, strode down the aisle just in time to see Brother Jacob tuck something under his robe. When he demanded to see it, Brother Jacob shamefacedly produced a codex, but not one that the antiquarii of this monastery had copied — or of any monastery, for this Psalter was printed. Shocked as much by the sight of the mechanical type as Brother Jacob’s transgression, Brother Paul so far forgot himself that he too broke the silence, thundering that if books could be produced by fast, cheap and mechanical means, their value as precious artifacts would be compromised. Moreover, if any Thomas, Richard or Harold could find his way into print, would not writing itself be compromised and become commonplace scribbling? And how would the spread of cheap printed materials affect the culture of the Word, bringing scribbling into every hut and hovel whose occupant had hitherto relied on priests to interpret writing for them? The questions hung in the air; none dared imagine what answers the passing of time would bring.” (Electronic Literature, 01)

Here, the author Kate, lays down a very formative theory where buzzwords- hypertext, interactive fiction, blogs, DHTML—come only to lose their power and clear definition. New media is a medium who has yet to establish its lexical roots, something so necessary for the lovers of words, the students of literature, to truly get a grip on what they now must accept as Literature. It suggests that the place of writing is again in turmoil; not by the advent of print books but by the introduction of electronic literature.

It thus, puts forward a rhetoric asking, “Is Electronic Literature really literature at all?” Electronic Literature in turn, excludes the print literature and claims to be ‘digital-born.’ A digital object created on a computer and is meant to be read on a computer. Its mission is to, “promote the writing, publishing, and, reading of literature in electronic media.” (Electronic Literature, 03)

If we, now consider, PRY from the Electronic Literature view; it is an e-novel that compiles videos, sounds and text explored through HAPTIC GESTURES by the reader. Here, the reader seems to be wandering between James’ thoughts of fear, hallucinations, and his emotional turmoil during his tenure at the gulf. He is a gulf war veteran living with the memories of trauma. This entry into James’ subconscious also, paves a way to view the world outside James’ existence. It thereby, enables the readers to unveil the hidden nuances or
secrets of James’ from his professional front.

Meanwhile, the reader comes across a Braille text, wherein, they hear James’ voice reading the text in a speed and clarity co-relating with the speed of the gesture. His subconscious mind boggles between images of “Monsters…. Ghosts……you want them here, already the room is getting rounder…." It is an exploratory experience for its readers. Stars at the end of every chapter indicate how thoroughly a chapter has been explored. Thus, it gives us an experience of open-endedness through haptic navigations commemorating multiple-model narrative.

PRY opens with, James lying on the bed; looking blankly at his room’s ceiling where he feels like, “Paralysis. The feeling of a spider crawling outside my range of vision. The moment it disappears, I feel it on me." He keeps thinking of Jessie where, the reader explores through expanding the screen, “Jessie…Her hand. On my shin. The curl of her nails under my knee. Anchoring on me. She climbs. Slides her hand on top of my thighs. And turns it under. Stay like this. Look up." Here, the text suddenly transforms into a film where Jessie is seen stabbing James right into his eyes. Thus, reading PRY is an immersive experience for the readers in an active frenzy. It tells us the story of James – a demolition consultant – returned from the 1991 gulf war. It explores James’ mind as his vision fails and his past collides with the present. PRY is a fiction created exclusively for digital touchscreen reading; it moves beyond e-book replication of print conventions. It proves to be an exploratory experience for the readers. Prying into James’ history is a process of discovery. A simple tap in any chapter, restarts it/ leads back to the table of contents/ provides guidance for interacting for the project. The (?) mark in the navigation bar while reading PRY; tells us how to explore the current chapter. It tells us about the diplomatic Luke; James’ superior; who is described as, “a man with a plan…a tactician in sheep’s clothing”

“Some people don’t see it as a book and don’t want to see it as a book,” Gorman says, but she has a strong belief that this misconception about PRY will fade away soon. In this respect, PRY re-imagines the genre of e-book, wherein the readers are bound to play a major role through their haptic gestures; to explore the work.
Re-imagining the Text: English Studies and Digital Humanities

Staying Afloat in Multicultural London: A Study of Buchi Emecheta’s
In the Ditch and Second Class Citizen

* Anisha Ghosh (Paul)

ABSTRACT
The fiction of British-Nigerian novelist Buchi Emecheta unfolds a story of dislocation – cultural, social, political, and economic – experienced by her female protagonists in the tradition-bound Nigerian home as well as the (hole) society of metropolitan London. In this paper we attempt to study how the immigrant Nigerian woman protagonist Adah in her first two novels In the Ditch and Second Class Citizen manages to survive different forms of oppression in ‘multicultural’ London. To escape the oppressive tendencies of traditional Nigerian culture Adah relocates to London with the hope of getting better education and the dream of becoming a writer. Her cherished escape route exposes her to a new set of challenges which she can combat only through cultural negotiations and transformations. This shows that cultural survival is an ongoing process of hybridisation as hybrid subjectivity is not a stable identity category but a fluid chaotic space always in flux.

Keywords: Dislocation, cultural identity, hybridity, hybridisation, immigration, third space

Cultural hybridity is not a simple amalgamation of two well bounded official cultures, but culture itself is always a process, a journey not an arrival, through transformations and exchanges over time. The diasporic subject then resides in a cultural space which is ever-changing, ever-growing, metamorphic, dynamic and fluid, something which Bhabha calls the ‘third space’ so much so that the diasporic subjectivity and its status as an insider or outsider at home and host cultures remains contingent and unstable. In the present paper we attempt to question these categories of insider and outsider by studying how the diasporic subject makes sense of its experience of dislocation in multicultural London in course of which the homogenous Black-British identity is destabilised in British Nigerian author Buchi Emecheta’s earliest semi autobiographical novels In the Ditch and Second Class Citizen. The protagonist in both the novels is the same, Emecheta’s fictional self Adah and the story fictionalised in these novels is the story of her early life in Nigeria and the early years of her relocation to London during which the diasporic subject tries making sense of her experience of dislocation through suffering and survival. The first two novels then, etch a triangle of suffering, immigration and survival through newer forms of suffering.

Florence Onye Buchi Emecheta was born on 21st July, 1944, to Igbo parents – Alice Ogbasan Oejebeta and Jeremy Nwabudike Emecheta in Yaba, a village near Lagos, in colonial Nigeria. In 1960 she emigrated to London, as a married woman and mother of two; she resumed her education in London in 1970, worked in a library to support herself and her children and battled it out through frequent pregnancies, domestic violence, separation from her husband, poor living conditions and her second class racial, gender and financial status in the London metropolis to become one of the leading voices of Nigerian as well as black British literature. London, then, becomes an integral part of her literary and feminist imaginary and is more than a background to many of her novels.

Looking at the bigger picture, relocation brings up question of renegotiation of identities through cultural translation and transformation which necessitates an appraisal of the ways in which the immigrant looks at the host society and how the host culture and society looks at the immigrant. So it becomes necessary to look at the London we are talking about, the London not of Adah’s dreams but the one where she arrives and which she inhabits. This London is being created in the interstices and hinterland of the ancient British empire. This London is multicultural, if not multiculturalist, where immigrants from different ex-British colonies have relocated in huge numbers in the post war era, making productive cultural negotiations and exchanges from the interstices of mainstream British culture and society with transformative influences on British culture and identity. In the words of Hanif Kureishi, “[i]t is the British, the white British, who have to learn that being British isn’t what it was. Now it is a more complex thing, involving new elements. So there must be a fresh way of seeing Britain and the choices it faces: and a new way of being British all this while” (qtd. in Pichler 22-23).
A new paradigm within British identity emerges during the 1960s and 70s called ‘Black-British’ to incorporate the influx of non-white non-European communities in Britain as a result of forced migrations of the transatlantic slave trade or the voluntary immigrations of the post-war postcolonial period, in order to combat what Paul Gilroy would call the systematic exclusion of ‘blackness’ from ‘Englishness’ (Gilroy, *There Ain’t No Black in The Union Jack* 12). The term Black British, however, has ever since its emergence been argued and debated amongst literary and critical thinkers as it remains to be established what is meant by ‘British’ before adding another qualifier ‘black’ to it. What is really ‘black’ about this Black? (Dabydeen and Tagoe). Is it the philosophy, the literary techniques and strategy peculiar to the non-white or simply the colour of their skin? If the latter then what has pigmentation to do with literary/philosophical expression, if the former two then how can the internal differences of class, caste, ethnicity, gender and sexuality be accounted for within the umbrella term ‘black’? If we see the blackness of ‘Black British’ as political, even then its provisionality gets continually challenged by its multiethnic character as the so called ‘black’ community of Britain includes Black Africans, Black Caribbeans, Indians, Pakistanis, Bangladeshis, Chinese, Japanese, Other Asians and so on. How, then, Toni Morrison’s idea of ‘strategic essentialism’ in the Black American context as expressed in *Playing in the Dark* – rediscovering an African American identity by going down the African well – may hold good in the heteroglossic heterocultural multiethnic ‘Black British’ scene? In “Cultures of Hybridity: Reading Black British Literature”, Mark Stein writes, “In the British context, the adjective still frequently refers to a rather wider group than in the American debate; according to the concept of political colour, ‘black’ refers to ‘people of colour’” (Stein 77). We may refer to Stuart Hall’s views of connecting ethnicity race and culturalism not with nationality but to “a positive understanding of the margin as a space of productive negotiation, productive of centredness, of productive cultural, social and political change” (qtd. in Stein 79). The politics of this ‘black British identity’ then, according to Hall, is based not on essentialist ideas but on ‘diversity and difference’ (qtd. in Stein). The term ‘black British Literature’ should not be restricted to the singularity of Black (African, Caribbean)-British experience, but as Mark Stein would put it, “a collective term that covers an imagined experiential field of overlapping territories. . . writing that takes recourse to domains such as Africa, Asia or the Caribbean and attendant cultural and aesthetic traditions” (Stein 80). It is in the ‘third space’ thus created by these ‘overlapping territories’ of the African-Nigerian and British (immigrant) experience that we may position our author Buchi Emecheta.

In reading and writing about the experience of displacement, the feelings of belonging and exclusion and the categories of home and host, insider and outsider, we must begin with a proper enquiry into what necessitates ‘displacement’ in the first place and why England of all countries becomes the obvious choice for relocation for Emecheta as well as the protagonist of her novels. Firstly, it was a quest for education which according to Emecheta, is the key to women’s empowerment and the dream of becoming a writer that made immigration a necessity for Emecheta-Adah. Given the bleak scenario of education in Nigeria of Emecheta’s youth, where gender preference ruled parents’ choice of educating their offspring often dictated by the fact that white collar jobs under the colonial government were only meant for boys, Emecheta had to put up a tough battle as a little girl for enrolment in school an episode dramatised by her fictional self in *Second Class Citizen*. Adah secretly attends the Methodist school as her parents won’t let her while her younger brother had already started school, is beaten severely by her mother on discovery and later enrolled to school for basic education. She later funds her own education by attaining a scholarship. Even greater are the challenges faced by a woman aspiring for a career in creative writing in Nigeria given the African world’s bias against women’s writing, the problem of readership and critical reception, as has been pointed out by Mariam Ba in her 1986 paper “To be an African Woman Writer”, as well as the corrupt practices of the publishing world in post-independence Nigeria where being well connected counts more than the merit of one’s work.

To Emecheta-Adah growing up in colonial Nigeria acquiring her basic education under the missionary schooling system, England the mother country was a land of golden opportunities, it was the promised land of emancipation for tradition-bound, disadvantaged Nigerian woman who is deprived of her basic rights of education in her own country,

The title ‘United Kingdom’ when pronounced by Adah’s father sounded so heavy, like the type of noise one associated with bombs. It was so deep, so mysterious, that Adah’s father always voiced it in hushed tones, wearing such a respectful expression as if he were speaking of God’s Holiest of Holies. Going to United Kingdom must surely be like paying God a visit. The United Kingdom, then, must be like heaven. (Emecheta, *Second Class Citizen* 8)
Adah was nurtured into believing in the mirage of emancipation in London of her dreams to be true; the shipwreck of her aspirations on hitting the shores of cold London is an anticlimax:

England gave Adah a cold welcome . . . Liverpool was grey, smoky and looked uninhabited by humans . . . Well, it was too late to moan, it was too late to change her mind. . . . Her children must have an English education and, for that reason, she was prepared to bear the coldest welcome, even if it came from the land of her dreams. (*Second Class Citizen* 36)

In an interview with Jane Bryce Emecheta articulates her disillusionment with the ‘real’ London on her arrival which later shaped her artistic vision, “When I came to England it wasn’t what I expected it to be . . . where people lived like Jane Austen. . . I arrived in Liverpool on a grey morning and I suppose the shock of housing and of people not being very friendly was my first impression” (Interview). The novel *Second Class Citizen* marks Adah’s journey from this initial shock and disillusionment to adaptability and survival.

For the Nigerian woman, every strategy to survive a particular form of oppression only subjects her to several others; hence if one is to ensure her survival, one has to do it through the suffering just like staying afloat in water. Survival for Nigerian woman does not depend on a fixed set of strategies or a bag of tricks; it is rather circumstantial, provisional and performative. In *Second Class Citizen* Adah’s survival depends on performing her racial identity in her own way, as well as by negotiating ways of becoming woman. London society has fixed a certain social position for the Nigerian/Black immigrant – the position of a ‘second class citizen’ living in ghettos, doing menial jobs and fostering their kids – a racial and class stereotype failing to stick to which inadvertently brings feelings of alienation and non-belonging. These stereotypes are so internalised by the immigrants that the Black Nigerian community in suburban London considers Adah’s attempts to find a respectable job befitting her educational qualification instead of working in factories absurd. Francis accepts and internalises his racialized position in London society and agrees that Adah should accept it too; he even considers fostering the kids like all other black immigrant families. In Francis’s case sticking to the racial stereotype engenders a sense of belonging to the alien country while in case of Adah it is all the more unsettling as she becomes aware of her pigmentation. In Nigeria she was never conscious of her colour even in her interaction with white people, but in England the binaries of superiority and inferiority associated with ‘whiteness’ and ‘blackness’ are pronounced. Her experience of racial othering while looking for a new house for rent when they got rejected so many times for being ‘coloureds’ before finally getting residence with the Nobles leaves a psychological impact on her. Again, while admitted to the hospital for delivering Bubu – her first experience of surgical delivery – she becomes conscious of the colour of her skin. While the other white women always had visitors, their bedside stands were full of flowers and cards, they were dressed in fancy nightgowns, Adah, still in the hospital gown, only had short customary visits by Francis with no flowers or gifts. While Francis accepts his assigned race and class role in London society, he resists any kind of cultural negotiation and adaptation in London and hence fails to do his gender identity in ways different from what he had internalised from his Nigerian socialisation, a problem faced by many of Emecheta’s male characters.

As an attempt to maintain and perpetuate the stereotype of second class citizenship, the black community must be homogenised and relegated to the margins. Whether it is the housing on Ashdown street in this novel, or other Black ghettos and community neighbourhoods of Asians like Brick Lane or South Hall, the diverse non-white communities are segregated so that they retain their marginal status. Black immigrants from disparate national ethnic origins, diverse social, class and tribal backgrounds are ‘classed’ together in Adah’s Ashdown street housing owing to their blackness. These attempts to homogenise the black experience is futile as the internal differences and discord persist as is obvious from the envy of Adah’s neighbours which is either partly the result of class hatred (there were people who would be her class inferiors in Nigeria and hence no good company) or tribal discord (Yorubas, for instance, dislike Igboes for their sense of superiority and Igboes finding them too coarse and uncultured in their turn) and partly due to their defiance to submit to the race/class stereotype of ‘black immigrants’ by doing ‘black’ differently in London.

As mentioned earlier, for the Nigerian woman one survival route leads to several other knowable and unknowable forms of oppression. In case of Adah immigration an escape route from her disadvantaged gender position in traditional Nigerian society exposes her not only to a racially disadvantaged position, but also traps her in an
unequal and exploitative marriage. Adah’s hasty marriage to Francis was her passport to London – she could never make it to London if not on the pretext of staying with her husband Francis as the immigration laws won’t permit a single woman to cross over. A single unmarried woman crossing over to the West for education and better career and life opportunities is seen as a loose woman, as, in the Nigerian mind, the binary of mother/whore is always at play in ‘defining’ a woman. Marriage, an institution that confers social prestige and is the greatest ambition in the lives of women in Nigeria, acquires a totally different significance for Adah in the diasporic situation as does the birth of a male child. Emasculated by racism, the Nigerian man is not recognised as part of institutionalised (white) patriarchy in London society which makes him resort to domestic violence and sexual repression of the woman at home. Wife-bashing is a common phenomenon in the Nigerian society and no ‘western influence’ which the Nigerian man takes to after his immigration. The difference is only in the level of severity – where the rural joint family set up back home in Nigeria keeps a restraint on the husband’s capacity for violence, as there is always the fear of intervention of family elders, especially women, and women’s associations which often penalise the husband if the bashing is too severe (Muonwe), in the nuclear family set up in suburban London Francis’s cruelty knows no bounds. Instead of the family being a site of strength and solidarity which may help deal with the adverse effects of institutionalised racism, Adah’s family only augments her problems.

In Igbo Nigeria women play the dual role of provider and nurturer to their children; women in polygynous family set up get separate huts and land for cultivation on their husband’s compound. Each wife’s children live in their mother’s hut and are fed on agricultural produce, only the major crop yam being provided by the father. These women enjoy financial independence by trading in surplus produce in the local market; however the cultivation of the most profitable crop yam, its trade and all kinds of trading outside of the local market remains a male prerogative in agrarian Nigerian society as a result of which women are placed in a less financially advantageous position than men (Muonwe). Coming from Igbo background the role of nurturer provider is not a novel one for Adah; back home in Nigeria too she was an earning member, the goose laying golden eggs to her in-laws, but here in London the altered circumstances this role has totally different significance and cultural meanings attached to it. In the cramped living conditions of London, where Francis was no financial support, repeated pregnancies and the birth of a male child was no blessing or achievement for Adah but only added to the number of mouths to feed. Every time she gets pregnant she has to resign from her job which puts her into financial difficulties. Francis’s sexuality was animal-like, voracious and violent. Coming from a polygynous culture he does not mind looking for “willing women” if his wife is unable to perform in bed due to physical illness or is overworked: “As far as he was concerned, marriage was sex and lots and lots of it, nothing more. . . Francis was dissatisfied and started shopping around outside for willing women. Adah was quite happy about this; she even encouraged him. At least she would have some peaceful nights” (Second Class Citizen 41). The polygynous marriage which apparently had some pros for the wives as has been pointed out by Emecheta in her paper presented at the Second African Writer’s Conference in Stockholm, resurfaces in London in an altered and negotiated form.

For Francis Adah was a good investment as she was hard-working and educated who could take care of the finances as well as housework. She was just a body – a body that could work like a ‘mule’, in Zora Neale Hurston’s sense of the term, a body that could feed his sexual appetite, a body on which he could inflict violence to assuage his sense of personal failure, a body on which he could live off like a parasite. He colonised Adah and won’t let her take charge of her own body – if she denied his sexual advances she will get thrashed, if she resorted to means of birth control she will be insulted by being called a woman of questionable character. Overlooking all these difficulties Adah would have saved her marriage by colluding through silence to her own exploitation, if Francis had not burnt down the manuscript of her first novel. That was the moment when she decides to walk over her marriage, a decision which would have been loaded with a lot of social, cultural pressure in Nigeria where the cultural significance of marriage as participation in the process of procreation and the social prestige accorded to those who remained married dictates the individual’s choices. Here in London, the hold of such social glories and taboos was less strong on Adah and she was at liberty to take the decision of divorce as here it was not the community’s but the individual’s concern. Once again, one escape route leads to several other difficulties as now Adah, with a pregnant belly and four dripping babies, was to survive all alone in London.
Emecheta’s perspective on London life as a sociologist – owing to her academic training in sociology and employment with the social services department, as well as her experience of living on the dole – undergoes an aesthetic transformation into her semi-autobiographical fiction *In the Ditch* and this transformation of the sociologist’s point of view into an artist’s opens up several conflicts and contradictions about the vision of home and the experience of living in host society. The novel is not only significant in illustrating how autobiography turns into fiction, but also is a commentary on Emecheta’s writing project and her artistic vision shaped by the harsh realities of her life. The burning of the manuscript of her first book, which was meant to be a romance but was later published as her third novel *The Bride Price* with an altered tragic conclusion, is a symbolic act for purgation of all romantic notions and sentiments and a violent push towards realism which marks all of Emecheta’s fiction and hence, a shaping influence on her artistic vision.

The novel captures Adah at a more advanced stage of acculturation compared to where she was in *Second Class Citizen*. Her early dissatisfaction and disillusionment with London of reality is long gone and the process of acculturation coincides with her acceptance of ‘reality’ of her socio-economic, cultural position in British society and her attempts to find inroads to that ‘reality’ and deriving a sense of belonging through familiarisation of the unfamiliar. We find Adah developing an understanding of many cultural codes of British society by way of drawing comparisons with certain African/Nigerian cultural forms she left back home. Thus, the courtyard of Pussycat Mansions becomes an anglicised version of the family compound and the shared experience of living in the ditch is the English variant of communal life of Nigeria/Africa where each person feels responsible for the well being of the community and vice versa. Mrs. Cox the elderly matron playing mother hen to the women at the mansions, is a ‘white’ version of the African social mother always ready to help and support even in the individualistic western society. This process of acculturation if it remains just an Africanist decoding of the cultural codes of British life, surely becomes lopsided and unidirectional; in Adah’s case who has a more open mind now, the process of acculturation does not only entail negotiating new cultural forms through her African/Nigerian understanding but also clearing out the clutter of African cultural beliefs and rituals which lose their relevance in the context of western rationality. The entire episode of her Nigerian landlord practising juju just to get rid of her and her kids fails to make the same impact on Adah in London as it would have in Nigeria where it has some cultural validity and acceptance. Susan Pichler’s comments in this context are interesting. “For Adah it seems clear that the ‘authoritative discourse’ of ‘Western’ rationality has supplanted the traditional authoritative discourse of her Nigerian upbringing” (Pichler 123). Adah looks at him through her newly acquired western lenses and wonders what an atrocious picture the Nigerians must be presenting to the Britons but is only too embarrassed to realise that she too was “part of the picture” (*In the Ditch* 10). She soon relinquishes her newly acquired westernised way of ‘looking’ and stands in racial and ethnic solidarity with the landlord, keeping his secret safe from the searching English eyes of the neighbours, the milk man and other lookers on: “She did not know why she was so keen on keeping her landlord’s secret. Patriotism? After all, one did not like to have one’s dirty linen washed in public. Whatever happened, they were all originally from the same country, the same colour, both caught in the entangled web of an industrial society” (*In the Ditch* 11). However, she is yet to comprehend this ‘intricate web of an industrial society’, its institutions like the welfare state and its constructs like ‘problem families’ and ‘unemployment benefits’ which shall reveal other forms of solidarity more strong and powerful than race, ethnicity and its connection with nationality.

*In the Ditch* is a more intricate study of the intersection of race, class and gender than *Second Class Citizen* through Adah’s social criticism of the British Welfare System. For Ada making sense of the British society by way of comparison (and contrast) with familiar African cultural forms fails when she comes face to face with the idea of unemployment benefit. The British Welfare System is the greatest stumbling block in Adah’s comprehension of British society as her African/Nigerian upbringing and memories of home provide no equivalent or correspondent for it. It is all too shocking for her as she realises that people can be better off on unemployment benefit as they were getting more money than they could make if they worked. Mrs. O’Brien’s husband is compelled to remain unemployed as “When he works forty hours a week, he brings home sixteen pound, but when he is on the dole they give us eighteen pounds, free milk, free vitamin things for the kids. . . But if Bob goes to work we lose all that” (*In the Ditch* 47). Coming from the heartland of Igbo Nigeria, where diligence and hard work are deemed as the greatest virtues and the only way to prosper in society Adah in the beginning fails to comprehend how unemployment promises better living conditions than hard work. At these occasions cultural mediators like Whoopey come to her rescue. It is Whoopey who explains her how to play victim and whine about her circumstances to convince the Council people to give her maximum benefits that can be spared for an unemployed single mother supporting five kids all under six and pursuing education in the
evenings, after she was compelled to leave her job at the British Museum library as her children could not be left unattended for such long hours of the day.

It is through acceptance of her situation and by following the code of behaviour in currency at the mansions which she learns through friends and cultural mediators like Whoopy and Mrs. Cox that Adah integrates herself into the life in the ditch and cultivates a certain sense of belonging and assimilation if not into the mainstream of the society, at least in its interstices. The motley crowd of women representing families living in the ditch – widows, single mothers, women separated from their husbands and wives of unemployed men, coming from different ethno-cultural, social and educational backgrounds are homogenised under the tag of ‘problem’ families by the Welfare system. Their friendship and bonding through the awareness of shared pain, shared sense of losing individuality crosses ethno-cultural borders and class divides, as by extending unemployment benefits British Welfare system had robbed them even of a class position: “The little group talked, gossiped and laughed; all were happy. They found joy in communal sorrow. . . It was always nice and warm in the ditch” (In the Ditch 60). However, this narrative of friendship and camaraderie though promises a certain sense of belonging and stability for Adah it is not undisturbed by subterranean tensions of racism. Incidents like the confrontation with Small family when Mr. Small gives her a ‘gentle’ reminder of the colour of her skin (“Look, I don’t mind your colour”) when complaining about her and her children’s noisiness (In the Ditch 22-23) and the episode at the launderette where a woman hurls racist comments at Adah and she is encouraged to stand her ground by her friends and fight for her rights exemplify the subtext of racism that still has a strong hold even in the anomic and classlessness of the society at Pussycat mansions. Even friends like Mrs. O’Brien are not sensitised to the internal differences within the Black community as all the Blacks, Nigerian or Sierra Leonian, Ghanaian or Caribbean are considered a singular community: “Why was it that everybody would always judge one black person by the way another black person behaved. . . As long as you’re black, any other black person is ‘your people’ (In the Ditch 47).

The Welfare system has its own impositions and bureaucratic control on the lives of these families. Looking at the O’Brien’s case or Adah’s own situation for that matter, the bureaucratic control of the Welfare system seems to be turning the families from low-income group into ‘no income’ group thus perpetuating their ‘problem’ status which needs to be taken care of. Carol, the Family Advisor, explains Adah’s situation to her in a way that she decides in favour of relinquishing her job in order to look after the kids; as she is put on the dole her socialisation in the mansions as a ‘problem’ family is complete and Carol plays a key role in that process, “She, an African woman with five children and no husband, no job, and no future, was just like most of the neighbours – shiftless, rootless, with no rightful claim to anything” (In the Ditch 33). Not only this, the Welfare System exercises bureaucratic control over the sex lives of women inmates:

The women not only had to be poor, but they had to be sex-starved too. Their chances of marrying or remarrying were reduced almost to nil.

The social argument was that if any of these women were allowed to have sex with their men friends, there would always be unwanted babies, and that these would probably then have double income, one from the fancy men, the other from the Dole House. (In the Ditch 61)

The fear of deduction of unemployment benefits played a greater role than the fear of being reduced to a prostitute in controlling and regulating the sex lives of these women.

To ‘belong’ to the life in the ditch Adah had to barter her individuality, something which the ditch tries to kill. Thus cultivating a sense of belonging too comes at a price for Adah which opens up new areas of repression – bureaucratic control and denial of individuality – and this launches her into another struggle for survival. Writing then becomes essential for survival as well as sustenance for Adah as it was for Emecheta, as it is through writing that the voiceless finds her voice and creates a space of her own. The writing project for Emecheta’s protagonist is an act of survival, as it was for herself: “If I was not to perish here, I realised that I had to find something I was good at. My books are about survival just like my own life” (Interview by Julie Holmes). For Emecheta writing is all about speaking about one’s life experiences, narrating one’s own story, just like the story telling sessions of her ancient foremothers of Ibuza – what they did sitting in the open spaces in moonlight, she was doing with her type writer. Writing does not only provide Adah with her own space where she can negotiate influences of both her cultural worlds and hence create that third space of
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possibilities, it is also procreative. Alice Walker in her chapter on Emecheta in *In Search of Our Mothers’ Gardens* also points out how Emecheta integrates the profession of writer into the cultural concept of mother/worker, because she is both. So through the role of writer/ mother that she plays in real life and as Adah in her fiction, Emecheta reinterprets the African cultural concept of worker/ mother – mother as nurturer and provider – in the changed context of London where life is ruled by racial, cultural, bureaucratic, economic and gender forces, to ensure cultural survival as well as sustenance.

The journey her fictional counterpart Adah embarks upon as an emigrant in *Second Class Citizen* reaches a certain point in *In the Ditch* where she is ready to be an immigrant as we find her at a more advance stage of acculturation and more prepared to negotiate and carry her ‘two worlds’ in a newly created space of her fiction. Since belonging and becoming is no arrival but a continuous process, an ongoing journey in course of which the immigrant subject occupies different identity positions and spaces, there is no resolution of the dilemma of insider or outsider; the question of belonging and un-belonging not only in the host but also in the originary culture remains unresolved with no reaching after possible solutions in Emecheta’s fiction.

**Works Cited**


ABSTRACT
Digital humanities in an umbrella term that covers a wide range of digital tools and techniques used in the fields of teaching and research. Google Classroom is a digital technology which helps learners to connect with teachers irrespective of time and space. The research article presents some of the interactive methods through which Google applications could be used as a resource to teach literature to advanced learners. The paper highlights on how Google Classroom has helped the researcher to realise that one could create specific templates to cater the need of the learners of literature, where they could post all their reflections and activities that were assigned to them. One of the major advantage of using Google apps is the educators can go paperless and also can maintain confidentiality of the learners through one to one communication when needed. The paper also tries to analyse almost all possible methods to tap Google resources to teach literature.

Key Words: Digital humanities, Digital platform, Google classroom, Google Docs, Google apps.

Introduction:
Digital humanities is one of the collaborative techniques through which literature can be taught to the learners through web based technologies. Google Classroom is a useful online resource that allows the educators to make a copy for each student so that the teachers could check on the progress of their students periodically, provide feedback, assess their learning, make a pre discussion and also the teachers could focus their attention to their class during face to face interaction with students as teachers could identify the areas where students face difficult. There are many advantages of using Google Classroom. The major advantages are the sharing of resources are easy and one can go paperless. The main goal of this paper is to create an awareness among the teaching community to use technology in order to enhance the teaching and learning experience. In the present world, learners come across so much technology that it has become a mainstay in their lives. Often the learners know more about the digital age than their teachers, and are always enthusiastic to experience technology in a traditional classroom setting. But while technology has enhanced the quality of lives by making tasks easier, for majority of the teachers, it is challenging due to the time constraint. This is the major reason for the researcher’s project to incorporate Google Drive into teaching of literature for Post graduate students as this online tool can serve as an invaluable time saver and also support students’ learning process.

Background of the Studies:
Digital story telling is a technique where the value of masterplots lie in their ability to demonstrate how story elements can be legitimately embedded in different narratives, especially on the choices about how to embed them reveal higher-level concerns. There are three major variants specified by Matt Erlin in his article “Digital Humanities Masterplots” discusses the different stages of Digital humanities as insurrection, as external recurrence, maturation and the immortal story. In the case of the insurrection main plot, one could find the uniqueness of humanistic inquiry as a direct source of societal transformation. The difference between the positive and negative variants described is not to be found at the level of this commitment, but rather on the type of intellectual inquiry that each will foster and the varied responses to the aim that could be achieved within the current institutional structures of the university. (“Digital Literary Studies”)

Brent Hurley in her article “Using Google Classroom to Differentiate Your Traditional Literature Circles” shares her experience of using Google classroom to teach literature to Grade 11 students. The major advantages she found in this practice are that the workbook is an excellent source of learning and feedback. It is easier for the learners to post their answers and comments from their laptops, tablets, iphones, etc at anytime anywhere. As it is a learner centered approach students will choose the topic of assignment after discussion with peers. The researcher has focused on the EQ of the learners trying them to connect with themselves, between and the external world. (“Using Google classroom”)
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Pamela Delotch opines on the use of Google classroom that, since its inception, Google.com has not only become an ubiquitous source of information but also provides a flourishing list of tools that can make the teacher as well as the learners’ day easier and more interesting.

Why students should use Wiki:
Use of wiki in the classroom provides a very different kind of online experience for the learners. It is a learner centered approach where the teacher puts the learners in the driver’s seat by giving them more control over a project’s outcome, thus encourages them to be producers rather than just consumers of information. This reversal of roles ultimately helps the learners to master content. For the effective use of wiki in the classroom, the first step is to find a suitable wiki site for both the teacher and learner. The Top 3 Wiki Sites for teachers are Wikispaces.com, wikidot.com, pbworks.com.

Advantages of Google Classroom:
The researcher selected Google classroom over wiki as Google Classroom is more user friendly than wikispaces and also the process in Google Classroom is free of cost, relatively simple and even a fresher to technology could make use of it. Due to the above mentioned reasons, the researcher selected Google classroom over the other web based tools. Besides this, Alice Keeler in her article discusses twenty major uses of Google Classroom. Some of them are as follows:
1. Google Classroom allows the teachers to share documents, videos or links with the learners.
2. It could be used to assign work to students as Google Classroom allows the teachers or users to build assignments. The major advantage is an entire lesson could be uploaded in one place.
3. Google Classroom enables the teachers to post their announcements. Unlike websites with one way communication, learners could reply on the announcement.
4. By using Google Docs there is no need for papers. Learners can use a blank Google Doc or templates. Google Classroom creates a copy for individual learners.
5. When using Google Documents, learners tend to forget to change the sharing settings or to turn in their work. Google Classroom eliminates this issue by placing the document in the teacher and the students Google Drive immediately.
6. In Google Classroom it is one to one interaction with the student and teacher unlike other applications, where the folder is shared with all students. As a result, it eliminates cheating by copying other student’s assignments.
7. Teachers have the freedom to choose whether to share a document with individual or groups, who can access and edit. This process enables the students to contribute their ideas for the project. Also, using spreadsheets, the teacher can initiate discussion on a topic among the learners.
8. Another advantage is that teachers can assign a due date for assignments and also could Capture the middle of the process, where teacher acts more as a coach than an evaluator. Besides, Google Classroom notifies who has and has not completed an assignment or about the learners who need assistance.
9. Finally, this application also allows the learners to interact with their teachers freely without inhibitions. Thus allowing them to communicate with their teachers outside the classroom.

Methodology:
A learner centered blended model is used where the digital technology is combined with face to face interaction. The present study involves Post Graduate students from M. A B. Ed at Srinivasa Ramanujan Centre, SASTRA University, Kumbakonam. First the learners are encouraged to open a Gmail id. Once the Google classroom is created, the learners were sent a link to join. Then the teacher created a Google classroom through the following steps:
1. Using the gmail id, sign in to classroom at classroom.google.com
2. Click the + icon in the upper right corner and click create class.
3. After creating class, enter class name in the class name field.
4. Enter the section, grade level in the section field and click create.
5. After signing in to Google Classroom, click the clascsto which the materials have to be added.
6. At the top of the page, click about and add a title for the page and a description of the class.
7. A location for the class can be added in the Room field.
8. Additional sources could be added by clicking Add materials.
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Steps to invite Students:
1. After signing to Google classroom, click the class name to open and at the top of the page click students.
2. Click the invite button and click my contacts list to access from the contact list.
3. Select the students to be invited and enter their name and mail id.
4. Click save as group button to save the selected students.
5. Click the invite students button.

The teacher has control over when students can join class. Also there is an option to reset code. (“Creating Classes in Google Classroom”)

There were 15 participants in the Google Classroom. Through this, students were taught Contemporary Literary Theory for a period of three months. Before this, the learners were taught other Literary theory papers through face to face interaction. So, they had a prior knowledge on the topic selected for discussion. The topics covered are: Feminist Criticism, Cultural Materialism and Reader Response theory. First, the materials related to the topics are uploaded by the teacher in the Google classroom and the learners were given a period of two days to complete their reading. Then the teacher initiates discussion the next day and the learners are encouraged to join the discussion. Learners are also motivated to post additional materials related to the topic, thus enlightening the learners more on the specific topic. Later, the teacher access learner’s ability through assignments and written tests.

During the first session, the teacher uploaded materials like Simone de Beauvoir’s “Second Sex”, Elaine Showalter’s “Towards Feminist Poetics” and “Feminist Criticism in the Wilderness” asked the learners to summarise the materials. A group assignment was given on this topic, where each learner had to contribute an idea they find in the given text. Besides, the learners were asked to gather online materials related to the topic through internet search and post it in the classroom. Initially learner’s found it difficult to locate relevant materials. But once they learned the art of using key words, it became relatively easier for them to download relevant articles.

In the second session, the teacher suggested the learners some e-books and kindle version of the books related to culture. The learners were given a time period of one week to complete this activity. After this the learners were asked to analyse texts based on the theory. When some of the learners faced issues in applying the concept to a text, the advanced learners helped them to complete their task. Thus this collaborative learning was found highly beneficial for the slow learners. At the end, an individual task of creating a short video on the topic ‘Different cultures across the globe’ was assigned to the students and learners were evaluated on the basis of the videos presented by them.

In the third session, the teacher asked the learners to prepare a power point presentation for reader response approach. Of the materials posted, the teacher selected the best ones and demonstrated with suitable examples for interpreting a text.

In the final session, the students were asked to select a theory and write an interpretation of any fairy tale story based the theory they had studied during the previous sessions. Based on the assignment submitted the students were evaluated. Finally, a discussion forum was also conducted online, where the students participated stating the challenges they faced while learning and performing the task assigned to them.

Results and Discussion:
The study was conducted over a period of three months on various topics from Contemporary literary theory. Students were trained to interpret any given piece of literature under various perspectives. The study helped the students to learn various theories and interpret the texts in the light of the theories they had studied. An analysis of the pre test and post test demonstrates that there is a significant improvement in their ability to interpret the texts. Further, the study also proves that as learners had freedom to learn at their pace, their perception and reasoning ability has improved to a significant level. The feedback from the learners
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Scope for further Research:
The present study is limited to only Google classroom with a small number of students. So, other sites like pintrest, wiksite, etc can also be analysed for their effectiveness as a teaching tool with a wide range of students.

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Problematics of Representation in Digital Humanities: An Overview

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Abstract:
Digital humanities deal with the systematic use of digital resources in humanities. Its methodology is largely collaborative and computationally involved. The essay points to the loss of the aura of the text each time it is reproduced. The play of power politics in representation and the autonomy of the West which has been deciding hierarchies are juxtaposed to that of the third world countries or those underrepresented and unrepresented lot. The essay avers that the skepticism associated with such representations has to be overcome by paying attention to the archival silences which are actually the voices of those who occupy the fringes of society. Intelligent indicators in the form of labels and key words, regular updations and organized digitization and translations can help in making those non-mainstream, non-English, non-West voices heard. Thus digital humanities with its huge data provide a promising ground for study of the subaltern.

Keywords: Digital Humanities, power politics, problematic of representation, organized digitization, hash tags, intelligent indicators

Digital humanities are a scholarly activity where the discipline of Humanities and digital technologies meet. The systematic use of digital resources in humanities is the focus of a study of this kind. In its methodology it is collaborative, trans-disciplinary, and computationally involved. With the printed word no longer being the main medium for knowledge production and distribution, research, teaching and publishing have begun to look up to digital humanities. With the advent of digital humanities one can see the ways technology reshapes humanities classroom and scholarly communication.

Reproduction of a text, a work of art, has been associated with knowledge dissemination. Yet, another imminent danger is the fact that each time it is copied, the 'aura,' the 'one-timeness' of the experience, that Walter Benjamin talks of in his 1938 essay "The Work of Art in the Age of Mechanical Reproduction", is lost. Yet another danger is the politics of power that is at the centre of representation. As in Derridean terms, the dominating item in the binary pair creates the other or represents the other, and stereotypes it, which in turn affects the representation. Gayathri Chakaraborty Spivak's statement in her ground breaking "Can the Subaltern Speak?" sums up this issue of representation thus: "Western intellectual production is, in many ways, complicit with Western international economic interests" (271). It cannot be denied that a good 92% of World Wide Web is Anglophone centric and only a meager 8% is for others. But representation is what concerns the world wide audience.

Although other languages are in use, web access is predominantly in western hands. The pertinent question that academicians and critics together will have to answer is what becomes of the 'residual knowledge' of which Raymond Williams speaks. This is the knowledge outside the framework of the centre, which is marginalized and often under represented. It is proof enough that Digital hegemony is rife within the literary world and also dominates over us with our consent. This is that idea which Antonio Gramsci explains using his idea of 'hegemony' which is "political leadership based on the consent of the led, a consent which is secured by the diffusion and popularization of the world view of the ruling class" (352).

India does not have a dominant space in World Wide Web and its subordinate status can well be attributed to the dominant West. This brings in the question of when in fifteen years from now the world has total access to World Wide Web, what will be the condition of the misrepresented and underrepresented and, more so, the unrepresented for digital humanities from the Post Colonial perspective. A pertinent question that remains unanswered yet.

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At this juncture arises a question loaded with implications and which is the need of the day is whether humanities will survive. The skepticism has its origins in the way humanities work. The process is an uncomplicated one where reading takes place followed by writing which is a reaction to it. Humanists study human culture as created by individuals, far removed from reality. Once a text is digitized a similar status awaits it. It becomes something of a 'linear text,' ‘a hyper text’. This foresees a bleak future for humanities. Successful scholarship involves questioning one’s own position in relation to the subject one intends to project. Digital Humanities is an arena where an objective perspective is not possible. In fact, it requires a constant review of one's own position. What it means to be a digital humanist at this given point is also an issue that the practitioner needs to address.

Digitisation is followed in its footsteps with numerous skeptical thoughts like how will the tribal be represented if they do not have a trace in World Wide Web and also like when everything is online where on online will one’s identity be. Factors like Digital Interpellation make one feel subservient and voiceless over the web. A question like how open or free is knowledge and if we need to pay to gain access to them remain unanswered. The solution suggested by critics is many. However, provision of services that allow users to establish collective descriptions in the form of labels or key words for certain components of the web might address the issue in some ways.

While on the one hand such doubts plague the reader, on the other one will have to acknowledge the undeniable fact that Big data are organized based on digital traces. The logic behind this is that the world has begun to depend less on physical material and more on data. The huge data consist of archival silences which are filled with violence and which one should not refuse to listen to. That is the arena which houses untold stories, unheard voices and unrevealed thoughts. All of them belong to those who occupy the fringes, those scarcely occupied spaces. It is from here that writing from the margins evolves. These stories, voices and thoughts are politically provocative with generous contributions by those who occupy the boundaries—the tribal, women, LGBTQ. It is here that the suppressed subaltern can find expression.

Only when one’s voice also has representation, an equal one, then can he/she can consider having a stronghold in Digital Humanities. Recent research seems to have moved ahead in its critique of contents on the web. Some scholars have come to claim that the belief that English is the dominant language on web is only an assumption. This belief is attributed to the US dominance of the force behind the web and because English Language covers half of the web pages. But the reality is this proportion is decreasing as other countries and languages are gradually developing their own content and gaining ground. As Jens Allwood states in his “Linguistic Diversity and the Digital Divide”, “Access to the web and information retrieval can then be gradually provided, either directly or through translation. Finally, speech synthesis and speech recognition would be valuable since they could perhaps provide a short cut to the use of various digital services in a predominantly “oral culture”.” (8)

Technology has had a massive effect on academia, given the political and economic transformations society is witnessing currently. The construction of digital humanities has facilitated intense debates about open access publishing and has made possible the dissemination of knowledge to readers outside of academia too. Consequently, one should understand the fact that scholarship which had always been bound up with pedagogy, an institution, is now accessible to all and opens up venues for collaboration.

More intelligent indicators must be developed. The voluminous nature of web pages in English should not be misunderstood as the dominance of that language. Rather, it is the quality of service those pages provide that renders them authority. Similarly, web pages without updation or organization will not be able to cater to the browsers’ needs. In short, the digital divide, the one between the ICT and language, the web pages as furnished by the creators and the reality of the represented lot, has to be resolved.

A gradual move towards a logical digitization with an eye on accessibility is taking place. Folksonomy, applying public tags to online items with an intention of refining them has examples like Twitter hashtags, library online catalogs, Flickr, StumbleUpon, Instagram, WordPress, Pinterest and BibSonomy to name a few; and URL or Uniform Resource Locator, provides a way to locate a resource on web.
Re-imagining the Text: English Studies and Digital Humanities

Digital Humanities has made its mark on academia. Yet the queries as to how far has it succeeded in representing the ‘other’, the unrepresented, and the marginalized remain unanswered. But the harmony that the two branches of knowledge, humanities and ICT, exhibit is remarkable that the academia believe that its future will be a resolving of the digital divide and opportunities for a new and effective methodology for representing the unheard voices.

Works Cited


Poetry Section
LIGHT UP!

Poonam Nigam Sahay

Light Up!
For your smile
Opens a window
To this world!
Light Up!
For many people,
Depend on you,
For their existence!
Light Up!
For the untold
Promises unfulfilled
Waiting for their turn!
Light Up!
For the intense
Messages, your soul,
Gives to you!
Light Up!
For singing the
Glory of the Almighty,
Who Guides You Always!

1. Silent glory

Sibasis Jana

The green tree darkens at twilight
Reddish-yellow light envelops the city.
People wrap in Bloom’s Taxonomy with Chetan Bhagat
enjoying fallacy over Pythagoras.
Animals naked adjust darkness
with chimney sweepers,
schoolgirls dream Stephen Hawking
energize sleepless exam phobia with Doremon.
bees hum and hum collect honey
perfumed blossoms enjoy soothing
under supernatural magic stick.
poetry erupts in budding morrow
confirming valmiki’s superb spell...

2. Love therapy

Sibasis Jana

I meet her in the misty moonlit night.
She comes to me with multicolored roses.
The perfumes swamp my vibrant breathing
with amoral Pururava-urbasi.
Night watchers guard her virginal streams
designed with konarak-khajurah.
Vatsayana smiles in sixty four petals,
sixty four yoginis dance in nocturnal lyre.
I suck her beauty bit by bit
Plucking the blue lotus
In erotic ‘kundalini’.
Morn invokes sweet perfumes
River flows to milky ocean
Patanjali prays eightfold paths.
Loss of one is Loss to All

Dr. T. Vasudeva Reddy

We are not separate selves and souls
Social beings are we, not wild animals,
We shudder to think of living like Crusoes,
It is a crucifixion indeed or worse than that;
Life is interdependent, a thread in a cloth;
All the threads can make a close texture
or the mind will be in constant rupture;
From man to country and to continent
and to the world at large lies a sound system;
Wreck of the system results in fire and fury,
chaos and pools of blood and jungle law;
Everyman counts for the smooth run
Each pin or screw counts in a machine
In fact, loss of one is a universal loss to all;
Let us shed the fat contents of greed
We have lived too long for ourselves
Now let us try and strive to live for others.

Deserted Old Woman

Dr. T. Vasudeva Reddy

To protect from wind no protective wall,
The thatched rotten roof ready to fall,
No light save the pitying scanty street light,
With no walls it seems an open prison
Confined after the death of the only son;
Light is rationed by the well nigh coconut tree;
Tides of past memories of bygone days sail free
And try in vain to suppress the invading flames
Of hunger darkening as waters of foul Lethe;
Fading footprints of tested time fail to shine,
The manes of coming days darkly illumine;
Coughing lungs struggle to permit scanty air,
Cloud of gloom creeps, attempts to seal her eyes;
She clings to the tantalizing ray of light,
And to the invisible Lord her sinking soul cries;
She is drained of all cells of energy to fight,
Pangs of hunger slowly lull her to sleep;
Steadily she crawls into sleep never to rise
to see this apathy of the world too wise.

Dr. T. Vasudeva Reddy worked as Lecturer, Reader and U.G.C National Fellow & Visiting Professor, and retired as Principal of Govt. Degree College in December 2001. He is a renowned poet, critic & novelist of international repute. M.Phil and Ph.D. theses have been produced on his works. He has received innumerable national and international awards for his poetry. He has authored and published ten collections of poems, two novels, two books of criticism, and a book on grammar. He is the President of Guild of Indian English Writers, Editors & Critics (GIEWEC).
**A Sonnet for My Child**

Dr. S. Bharati

Hey boy, you are a sly one
you never raise your tone
whenever you are in anger,
you just keep your mood a little longer.

Baby you are a sly one
always looking for a phone
with your favorite wizard.
Darling dude, you are a sly one
ever ready to bite my bones
that tempts the dogs.

Dear sly little kid, one day I found you
chasing the meek little hogs near the bog
my boy, you jump like the striped and dotted frogs
in sheer mirth and joy.

**Some Relations**

Dr. S. Bharati

My fair lady,
you limit me
in the name of culture.
But dear dame, cultures transcend
its not theirs rather ours.
You mark boundaries and resist me.

Let me be your black stallion,
permite me to feel your breathe and whisper my
words of love.
Let my thorny bush
rubbed by the soft and silky petals of yours
moving in the ghastly winds.
Allow my tides to Swallow your ebbs.

I’m a child, lead me with your fingers
to the path of light.
I learn from you the art of burning,
with passion burning as charcoal
in radiating heat and light
begins the art of withering and deconstructing.

Dear, let me deconstruct you.
I never felt inferior
But its you who made me feel so.
A family duel is all about vant
age, superiority,
- a Win-win concept.
I try to merge with you as helium in the sun
and water droplets in the ocean or rather
Oxygen in the air.

**Dew drops deposited at dawn**

Dr. Ramesh Chandra Mukhopadhyaya

Dew drops deposited at dawn
Dazzling like diamonds
Deck the vernal verdures
And the autumnal pasture
With the dalliance of dragons
and the manna of a flagon
brimming with love and compassion
charged with creative passion
The children of the Lord
Ride the horses of Word
And unlock the cataracts of compassion
In the depth of our heart

**A Bugle Blue**

Dr. Ramesh Chandra Mukhopadhyaya

The mantle of snow
And the horns of a doe
Enthrall a pious crow.
With heigh and ho
The shepherd does blow
A bugle blue
And a message true
Nothing lasts beyond the morrow

**Dr. Ramesh Chandra Mukhopadhyaya**, (b. 1947), M A (Triple), M Phil, PhD is a retired college teacher now residing at Belur Math, Howrah, West Bengal, India. A Bilingual writer (English and Bengali), he has been writing on different subjects for the last thirty years. He has his PhD in the Buddhist Philosophy.
Re-imagining the Text: English Studies and Digital Humanities

Life Touches
Molly Joseph

life touches me
burning
when the empty
eriverbed moans,
many a day it was full, flowing,
unmeddled..

Life touches me
aching
when I sit with the widow
whose soldier husband
perished at the border
fighting for a cause
he seldom knew for sure...

life touches me
with a pang
when my green hilltops
roar to a fall so down
when the corporate bull dozer
pierces ruthless, to level.

Life touches me
hopeful
when the young academic
takes a brief respite
for the sick and sunken eyed..

Life touches me
tickling
when the yonder naughty
spring
wafts in an air so
lively, fragrant..

life touches me
tender
when I hug close the newborn, fresh
sweet, smelling of heaven..

Life touches me
soft and hard,
when misty eyed, merry eyed,
共同 we flow
filling each moment
destined for you and me...

Dentures-ill fitting
Like
an old person
eating
through
ill fitting
dentures
I
try
to grasp
what
goes around..
a piece
too much
in the mouth...

gory
tales
of
man hunt,
woman hunt.
nature hunt........
derailed
lives
relations,
mishaps...

people
encroaching,
establishing
domains
not theirs...

growing
demands
galore....
a piece
too much
in the mouth...

Brief Bio-data:
Dr. Molly Joseph had her MA in English Language and Literature, took M.Phil., and had her Doctorate in Post War American Poetry and PGDTE from EFLU Hyderabad. She retired as the HOD, Department of English, ST. Xavier’s College, Aluva and now works as Professor in Communicative English at FISAT, Mookkannur, Kerala, and is a good orator and social activist. She has published 3 books of poems, Aching Melodies, Autumn Leaves and December Dews. She writes travelogues and is a regular contributor to many journals and magazines.

MANIBEN NANAVATI WOMEN’S COLLEGE & GIEWEC
No Bitter Ending

Ketaki Data

After incessant patter of rains
The greenery around looked fresh
The birds trilled in full-throated ease
The sky wore a bluer jacket
The woollen balls of spun clouds
Surfaced once again,
Hovered over,
Hung loose
At the corner.

After the night of despair
Of pell-mell snorkelling
Down the sea,
The diver comes up dead-tired,
Sits on the beach, relaxes,
And leaves again for the lure
Of the Unknown.

After the bickering last evening
She was about to walk out
Of the life of her hubby,
But reaching the threshold
She looks back
To find a ball of hope
Lying intertwined with love
At the end of her bed!

Zeitgeist

Ketaki Data

All the paths crisscrossed
Throwing me to a crucial crossroad
Where Oedipus might have met Laius
And being ignorant of what would happen
He unwittingly butchered his own father!

I know I can’t be rude to anyone
Let alone kill; I know I can’t talk much
To strangers, let alone love,
I know, no, I don’t know anything!
I do not doubt my ignorance,
I do not question my inanity
As I know how to stay comfortably
With the pitfalls and lacunae of LIFE!

The spider in the cobweb
The fish in the water, the bird
Perched on the slim twigs of a tall tree
Are apprehensive of the following moment,
That might appear brutal to them,
May leave them on tenterhooks
Or hatch a heinous plot against them!

No certainty is there in love,
In life, in anything that keeps
You engrossed today
May fade out tomorrow
May stand annulled
May leave you utterly confused,
Utterly dejected, —
Hence, the womb of desire
Fails to give birth to
Any child of love,
The trencher of Life
Re-imagining the Text: English Studies and Digital Humanities

Angles as Refugees

Dr. K. V. Dominic

Innocent children from South Sudan
Bleeding black angels on earth
Destined to die without food and water
Not hundreds or thousands
but millions and millions
Civil war waged for silly reasons
already devoured thousands of innocents
women and children are forced
to leave their houses and country
They throng in hackneyed boats
overloaded and hazardous
Where is there haven or
who would shelter them,
poor little ones have no idea
Sea has saved thousands already
from their poverty and miseries
pulling down as toppled from boats
How heart-rending is their wail from boats:
Merciful God, kindly save us!
What have we done to bear so
bitter in our tender age?
Why should we suffer for
irrational vicious acts of our elders?
Omniscient God, aren’t we also
your good children as birds in the sky?
How happy are the birds!
Need not bother much for food
You provide them what they need
They have no restraints or territory
The whole planet is theirs
Isn’t the same your providence
for humans and other beings?
Why don’t you punish criminals
and save innocents like us?
Should we wait for your justice
after our death and in next birth?

Nostalgia for Childhood

Dr. K. V. Dominic

I long to go backward to my childhood
Run hither and thither on the vast
grassy playground of Nature
I could toddle with hen and chicks
and babble to them in their own language
I could play football with dogs and puppies
and eat and sleep with cats and kittens
I could give handful of grass to cows and calves
and stroke them when they smile at me
Birds of various types cheered me with
melodious tweets and I greeted them
with similar tweets that delighted them
Hundreds of butterflies and dragonflies
flew over my head inviting me to fly with them
And how I chased them in joy longing to catch them!
How much I bathed in joy both in rain and sunlight!
Alas! Gone are those golden days of my life
Only innocent childhood savours Nature’s happiness
Children find all beings their equals and companions
They feel excited when drenched and sweated
Compared to my childhood happiness
my children could enjoy only ten percent
and my grandson is denied total happiness
His enjoyment is chained to TV and toys
Haven’t we made extinct innumerable
species of birds, butterflies and dragonflies?
How many houses rear cattle, dogs, cats and fowls?
Instead we grow mosquitoes who hunt us everywhere
Haven’t we destroyed nature and environment
and made uncongenial for our children to survive?

Dr. K. V. Dominic, reputed poet, critic, short story writer and editor. Authored/edited 33 books including eight collections of poems—six in English and one each in Hindi and Gujarati. Secretary of GIEWEC, Editor of WEC and IJML. Former Associate Professor of PG and Research Department of English, Newman College, Thodupuzha, Kerala, India.
It Always Rains in that Green House

(Dedicated to Derek Walcott)

-By Jaydeep Sarangi

It always rains at St Lucia,
Achilles finds roots in the chaotic hybrid world.
Silence chants from the annals of history.
So many bards flock together
From shores of time. The elder of twin boys.

La Plata to Di Hong
The Ganges to river Yuna
All bear a name: re-writing a name.

Fruits are juicy, flowers with perfume,
Core of fire burns each heart, nature’s plan.
Each one has a story to share in silence.
So we stop. We listen to mountains sing,
Rocks, caves and falls prepare minds
For a moment of calm awakening of inside.

Ancient sages bless for a supreme quiet stream of light
Flashing from each joint of bones. It’s home. Home
For green knights. Soul of the native,
Season of mist makes all hearts juicy, language
Kissing words of luck hours by hours.
Love letters are taken from the bookshelf.

The sparrows and seagulls compete with doves,
Crows have part with images, history of the land,
No man can ever be more sensitive than
By the fire of the Muse, star apple kingdom.
Sense of the power and romance of flora and fauna
In poems living, like the song of the bird, trees old and new,
Flood each heart where poetry is a visitor, a valued priest.

Migratory birds search for home. Ruins of a green house.
We need one soon.

All poets count the humming of a bee, blood in their poems
Fair creature of an hour, all lines spark. It rains, rains always.

After this poem, rain will start. St. Lucia is our home. Another life.
Love after love!

I’m that Semicolon

-By Jaydeep Sarangi

I see you naked
Near Mahanadi.
Asking for food
Asking for a roti
One sari perhaps.

I see you blessed
In another terrain
Near Yamuna.

I’m that semicolon
I can’t complete a sense
I pass the idea and transfer the same
To the next. A memo for spring.

Weeds keep me busy. Green hopes.

Will you be my body.
A full stop? Even a dash?
Can I work through you
My dear poets?

Dr. Jaydeep Sarangi, renowned bilingual poet, short story writer, critic, editor, reviewer, and interviewer has so far published 31 books. He is a leading scholar, editor and critic on marginal literatures. He has contributed to Oxford University Press Anthology on Dalit Literature. He is an Associate Professor of English at Jogesh Chandra Chaudhuri College (Calcutta University), Kolkata, India. Dr. Sarangi is the Vice President of GIEWEC. He edits New Fiction Journal. He is also a Visiting Professor of English to Australia, New Zealand and Poland.
The door is still open
if you’d ever come back home,
the native, the narration
of Adam and Eve before
the sin from forbidden fruit.
The door is still open
if you’d ever come back home.

Home never lies alone;
always are a father and his son.
Seeds in mother breed
in the core of heart;
tears have no colour
shine mercury on cheeks.
The door is still open
if you’d ever come back home.

My forefathers never wear shoes
My father never looks back
I never see any war
never sleep empty stomach
my mother everyday cooks.
I was quite sure
my sister might guess the truth;
she never dares to speak
the version of her own
mother grows quick in her
learns shortly the cupboards,
windows and home; the seeds
that breed in the core of heart.
The door is still open
if you’d ever come back home.

Life like a deciduous leaf
clings between deaths.
I never like the street dogs
chaos, hunger in beggars’ land
where tender twigs always head up futile
trodden among dried leaves.
I walk with you a very long
I could never come back home,
the native, the narration
of Adam and Eve before
the sin from forbidden fruit;
though, the door is still open!