



Centre for Media and Social Science, Salem, Tamilnadu and  
Department of Journalism and Mass Communication,  
Periyar University, Salem

**Prof. S. Arunraj and Dr. P. Viduthalai, Editors**  
**Select Papers from the One-Day International Seminar on**  
**“Portrayal of Social Issues in Literature and Media”, February 2018**

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Prof. S. Arunraj and Dr. P. Viduthalai, Editors

*Portrayal of Social Issues in Literature and Media*

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**PERIYAR  
UNIVERSITY**

State University  
Salem - 636 011  
Tamil Nadu, India

**Professor P. KOLANDAIVEL**

Vice Chancellor

Date: 06-02-2018



Message

I am happy to note that the Department of Journalism and Mass Communication is organizing a one day international seminar on Portrayal of Social Issues in Literature and Media in association with the *Centre for Media and Society*.

I understand that the seminar will deliberate more than one hundred research papers and the seminar is being attended by a renowned poet, writer and Tibetan activist **Tenzin Tsundue**. He has won the first-ever *Outlook-Picador Award for Non-Fiction* in 2001 and has published three books to date which have been translated into several languages. Many teachers, scholars and students will benefit from this effort of the university. New ideas will emerge for budding scholars to pursue their interests and scholars who are already pursuing research will obtain newer insights into their domain of study.

I congratulate the organizers for their earnest attempt to arrange the seminar and wish the endeavour all success both socially, academically and personally.

*P. Kolandaivel*  
[P. KOLANDAIVEL]

**Dr V Natarajan**  
**Professor and Head**  
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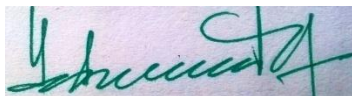


**Greetings and best wishes!**

**Literature and media are the mirrors of the society. Truer reflections will enable members for proximal existence with reality. Dreamier and far from truth portrayals will only distance members away to further crisscrossing divisions. Literature leans towards aesthetics that could derive a lenient description while media thrives on accurate and truthful accounts that pave way for informed decision-making. Hence, it is even more important for media producers and innovators to act more responsibly. Creativity is the hallmark of literature and it adds spice to the description in the media out-put. Intersecting points are one too many for both literary musings and journalistic endeavours. This prompted us to embark on an ambitious venture to convene experts and scholars from both the fields under common umbrella for deliberation. Centre for Media Studies joined hands with Periyar University and this received welcome response. An assortment of social issues was deliberated offering both journalists and litterateurs space for negotiation. The conference volume bears testimony to the response of the academic community representing all hues and strata. As the Head of the Department of Journalism and Mass Communication I express my heartfelt thanks for all who joined hands with us to make this conference achieve great relevance and success.**

**Sincerely,**

**Dr V Natarajan**





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The Centre for Media and Social Science is a Media, Language and Research Centre in Salem. Our campus is situated at Moongilpadi, Karupur, Salem. The institution helps to take media education to the students with rural background as well as those who are economically challenged in Tamil Nadu. We have organised numerous workshops, conferences, seminars under various topics such as Soft Skills Development, Photography, Media for Rural Students, Media and Children, Film Making, Editing, Photojournalism in Mass Media, all over the state and CFMS offers excellent guidance from leading professors and Academicians from various reputed Universities in India.

According to Rabindranath Tagore “A teacher can never truly teach unless he is still learning himself...” So, the seminar is stage of research which may clear vision for updating social issues in literature and media. Media is an important tool of communication among people. The seminar offered fruitful discussions on the social problems and the impact of social issues in Literature and Media. Innumerable mysterious features were unveiled by the fruitful discussion of academicians.

The **Centre for Media and Social Science** & the **Department of Journalism and Mass Communication**, Periyar University, Salem District, Tamil Nadu, joined hands and took a scholarly initiative and pursuit to organise the first **International Seminar on Portrayal of Social Issues in Literature and Media** on 10<sup>th</sup> February 2018 at Periyar University Campus.

The call for papers received excellent response from the faculty members and research scholars from around the world. We received more than 160 papers including papers from European and African Countries and from major states in India. The editorial board recommended 88 research articles for UGC Refereed Journal Publication, **The English India**, UGC Approved Journal No: 62883 and 52 research articles for ISBN publication with the title **Social Issues in Literature and Media**. Many scholarly papers deal with the magnitude of impact of social issues in English Literature and Media Studies in the present scenario.

Now, we are publishing the second volume of the conference papers which were received late. We are really happy to mention that out of 80 articles the editorial board recommended around 45 articles for publication. Those articles are being published in the UGC Refereed Journal **Language in India** [www.languageinindia.com](http://www.languageinindia.com), a UGC Approved Journal No: 49042.

We are glad that these papers closely analyze aspects of issues revealed in English Language and Literature, Comparative literature, particularly Subaltern studies, women empowerment, Media Studies and bring forth insightful discussion. This gives us immense pleasure and motivation to take up similar academic adventures in the days to come.

Sincerely  
S.ARUNRAJ

## **A Note of Thanks**

The *International Seminar on Portrayal of Social Issues in Literature and Media* is a maiden academic venture of the Department of Journalism and Mass Communication, Periyar University & Centre for Media and Social Science, Salem District, Tamil Nadu.

The Organising Committee expresses its gratitude to the management of the Periyar University for their permission to conduct a one-day historical international seminar on 10<sup>th</sup> February 2018.

We would like to extend our special thanks to the benevolent gestures of our Honourable Vice Chancellor Dr. Kulandaivel for his constant support and guidance not only for this seminar but for all activities in our campus. Without his leadership and motivation, we could not have organized this very useful International Seminar.

I am immensely glad to record my deep sense of gratitude to our beloved Registrar for his constant and continuous encouragement in making this seminar a grand success.

I am indebted to the team members of Centre for Media and Social Science, Salem for their enthusiastic and hard work. I am really proud to be a mentor of my students in Centre for Media and Social Science.

We must also thank the contributors of the well-researched papers on *Portrayal of Social Issues in Literature and Media*, a volume of scholarly papers – an amalgamation of intellectual pursuit. Contributors brought in excellent insights into the issues discussed in the seminar.

No words could fully express my thanks and gratitude to the member of the organizing committee, Faculty Members of the Department of Journalism and Mass Communication, Periyar University and Research Scholars of our Department for their whole-hearted cooperation in making this seminar a grand success.

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## Indian Third Gender – Literary Representation and Place in the Social Structure

Adriana Simoncelli  
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### Abstract

*Hijras* are one of the most controversial social groups which over the years has occupied an extremely marginalized position in Indian society. Inherently inscribed in the landscape of India, mentioned and described in both Indian epics and other ancient texts, nowadays they are feared, mocked or ostracized. Even if today marginalized, they co-create Indian culture. Their condition based on rejection by family, cultural and societal isolation is still neglected. Their identification as a uniquely positioned third sex becomes much more complicated when the *hijra* lifestyle is discussed with respect to this contemporary reality, instead of historical or mythical representation. But who exactly are they? Messengers of Gods or derided, queer dissidents? This article will try to answer to that question.

**Keywords:** third gender, hijras, literary representation, society, social structure.

### 1. Definition of the Third Gender

Indian society is deeply divided along the lines of gender, caste, religion, class, language, education, all of which intersect with sexuality to create deeper divides and oppressions. However, differently than in Western societies, in India from the dawn of history the division between sex is not binary but trinary where the gap between male and female sexes is filled by the third, 'neuter' gender, which is neither male nor female.

Commonly known as *hijras* in their own narratives, they view themselves not simply as 'neither man nor woman', but also as deficient in terms of masculinity and not completely feminine. Instead of taking a place outside the female-male binary, the *hijras* have created a life somewhere in between, one that is restricted by deep-rooted cultural constructions of femininity and masculinity. Nowadays the word *hijra* is used almost exclusively by the non-transgender community, to denote the man deprived of masculinity, eunuch, impotent, it has a pejorative, depreciating aspect and basically it does not reflect reality. Indeed, *hijras* are not unsuccessful men but rather women who regained their proper identity by getting out of the shape not belonging to them or representatives of the third gender with characteristics of both other sexes, spread out in different proportions.

Intrinsically carved in the scenery of India, yet they are marginalized in this caste-based social structure. Largely, the community expresses a feminine gender identity, coming closest experientially to what would be referred to in the West as a transsexual, that is, a female trapped in a male body. It is a socio-religious construct marked by extreme gender -nonconformity in the sense that there is no correlation between their anatomical sex and gender identity.

According to popular religious practice, they are believed to be endowed with special powers to confer fertility on newlyweds or new born children, this is why how wants the tradition, they sing and dance at weddings as well as childbirth functions, and they are rewarded for these services with money, clothes or jewelry. Singing and dancing has a respectable status in the *hijra* community; it gives them a sense of power as it reaffirms the fact that the people who ask them to sing and dance during the childbirth believe in their power. However, due to poverty, discrimination, lack of education and skills, many of *hijras* have no means of earning money. So, they engage in commercial sex work and begging.

The term *hijra* is a 'term- umbrella' which includes all the non-cissexual as well as non-heterosexual individuals like transsexuals, transvestites, hermaphrodites, intersexed, eunuchs, impotents, homosexuals, bisexuals, androgynies, gynemimetics, emasculated, impotent, castrated, effeminate, transgendered and so on, in simple words: all those who are somehow sexually anomalous or dysfunctional or who are considered queer. The *hijras* themselves use to distinguish between those who are born with ambiguous genitals and those who are made such through castration. While in Western culture gender and sex have been described under two distinct realms: male and female (identities which to some are determined solely biologically), in the Indian culture they have grown to become a prominent and well-known member of the society, a separate entity who carries its own culture but who have suffered from discrimination and have struggled for its basic fundamental rights from the time of the European, specially British, colonialism.

## 2. Literary and Religious Representation

Transgender characters appear in early Indian literature; we can encounter them in two ancient Indian epics: *Mahabharata* and *Ramayana*. They have their place in the Hindu and Islamic mythologies. We find them in Sanskrit "Encyclopedias" of Hinduism: *Puranas*, in the treatises from the field of politics and law, *Manusmriti*, in the Indian *ars amandi*, *Kamasutra*, in historical documents from the Mughal era. They are present in the Hindu, Buddhist, Islamic and Jain traditions.

In the literature they are defined as a *tritiyaprakriti*, which means 'neither man nor woman', what is a fully satisfactory designation for *hijras*. The literature of Jains developed this conception very well distinguishing between 3 sexual orientations: *striveda* (sexual feelings of a woman), *pumveda* (sexual feelings of a man) and *napumsakaveda* (sexual feelings of a hermaphrodite).

In the third-century B.C.E. in the linguistic treatise, *Mahabhasya* [*The Great Commentary*, 4.1.3], we find this description: "What is it that people see when they decide, this is a woman, this is a man, this is neither a woman nor a man? [...] That person who has breasts and long hair is a woman; that person who is hairy all over is a man; that person who is different from either when those characteristics are absent, is neither woman nor man."<sup>1</sup> or "bereft of either a masculine or feminine nature."

*Hijras* themselves believe their origins are dated back to the period of the *Mahabharata*. According to the Indian tradition and to the epic itself everything what is present in its verses is religiously and legally sanctioned, while whatever is not found in the *Mahabharata*, does not exist. Thus, in its fourth book intitled *Virata Parva*, Arjuna in 13<sup>th</sup> year of the Pandavas' exile cursed by

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<sup>1</sup> After: Lal V. s.130

the nymph Urvashi has to spend one year in the court of the king Virata as Brihannala, wandering as a dancer and singer among women, dressed in a saree, reputed to be unmanly like eunuch.

Then later, there is another episode, present in the southern version of the *Mahabharata*, where during the Kauravas-Pandavas war, the Pandavas have to make a human sacrifice, for ensuring victory in the war. No one is ready to volunteer, till finally, Aravan, the son of Arjuna comes forward and offers himself for sacrifice. There is but one condition: he should enjoy one night of marital bliss before the sacrifice. This proves to be a difficult situation since no king is willing to marry his daughter to Aravan, knowing well that she would be widowed the next day. Finally, Lord Krishna takes a female form of Mohini and spends one night of marital bliss with Aravan. Thanks to it, Aravan is duly sacrificed the next day. The story has become more and more popular through the ages and now, every year, in the village of Koovagam in Villupuram district in Tamil Nadu, there is a temple festival of *hijras* who come from all the country to attend it.

The *hijras* trace their origins back to the religious era of Rama, again finding the confirmation in the southern version of the second great epic, The *Ramayana*, which narrates that when Rama was sent into exile with Sita and Lakshmana at the behest of his father, he was followed to the banks of the river at the edge of the forest by his adoring subjects. Reached the shore, he turned to his people and said: "Men and women, please go back and perform your duties". When he returned to Ayodhya fourteen years later after his victory over Ravana, he found a cluster of people still gathered at the same spot. They told him that since they were neither men nor women, they had felt themselves exempt from Rama's injunction. For this act of exemplary devotion, they received the blessing of Rama.

As religion is of great importance to the *hijras*, they underline their origins and connection with Indian gods. They identify themselves with the god Shiva, a central, sexually ambivalent figure in Hinduism, who integrates both male and female characteristics in his hermaphroditic aspect of *Ardhanarishvara*, "*The Lord whose half is a woman*". The mythology of *Ardhanarishvara* originates in the *Puranas*, but it was developed later to explain existent images of the deity that had emerged in the Kushan era. It is mentioned again in the *Mahabharata*, that Shiva explained the rise of the universe from the union of sexes, as represented by his half-male-half-female form. In some narratives, Shiva is described as dark and fair-complexioned, half yellow and half white, half woman and half man, and both woman and man.

### 3. Place in the Social Structure

As we could see, while transgenders are despised and treated with contempt in most societies, they are supposed to have a sanctioned place in Hindu society (especially in weddings, births and festivals) as a recognized 'third gender', accommodating gender variation, ambiguity and contradictions. Overall, they are a visible force, and part of an organized community. Despite this supposedly elevated status, reality is starkly harsh. All over the country, in any part where the *hijras* reside, their lives are often physically, mentally and emotionally scarred by experiences of shame, dishonor and gruesome violence. In the contemporary scenario, it's not just the ambiguous gender but also the class dimension of the *hijra* community that has a severe impact on issues which the upper class so conveniently take for granted, such as access to education, job or medical care.

As the majority of the Indian society and culture rejects them, *hijras* tend to isolate themselves from the mainstream culture, what gives them a sense of community, but it also preserves their security and safety. That is why they form groups and they situate their houses relatively close together.

India is two-sided in its social perception of the *hijra* lifestyle. From one side, Indian society treats *hijras* with a combination of fascination and devotional fear, from the other side they are rejected and mocked. As a result, Indian *hijras* struggle as an ostracized social class, subject to gender violence and various other human rights violations.

Fortunately, slowly, slowly, their conditions start to improve. They form unions under the leadership of their representatives like Lakshmi Narayan Tripathi, A. Rewathi or Kalki Subramanyam to organize protests for their human rights. After almost two centuries of persecutions, in 2014 the Supreme Court of India finally conferred to them the status of the legal third gender.

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**Prof. S. Arunraj and Dr. P. Viduthalai, Editors: Portrayal of Social Issues in Literature and Media**

Adriana Simoncelli

Indian Third Gender -- Literary Representation and Place in the Social Structure

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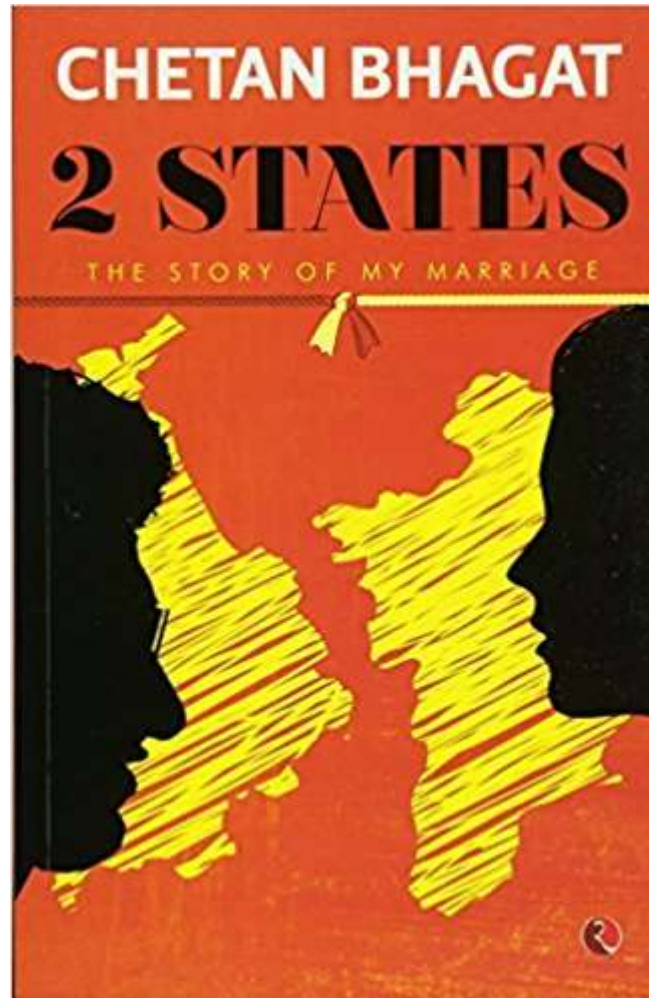
Department of Journalism and Mass Communication, Periyar University, Salem

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**Multiculturalism in Chetan Bhagat's  
*Two States: The Story of My Marriage***

**G. Annapoorani, Research Scholar**

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Courtesy: <https://www.amazon.com/2-States-Story-My-Marriage/dp/8129135523>

**Chetan Bhagat**

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Prof. S. Arunraj and Dr. P. Viduthalai, Editors: *Portrayal of Social Issues in Literature and Media*

G. Annapoorani, Research Scholar

Multiculturalism in Chetan Bhagat's *Two States: The Story of My Marriage*

Chetan Bhagat is one of the most popular contemporary Indian novelists in English literature. He has portrayed young dynamic and modern Indian youth and their culture, trying hard to make themselves successful in their lives. He is gifted with an extraordinary ability to deal with various aspects of human life. His novels deal with different postcolonial perspectives from culture issues. India is well known for its varied cultural heritage, as it is known for the lively and traditionally performed variety of marriages in his novel, *'Two States: The Story of My Marriage'*. Though the idea is the most realistic modern trend, it draws attention to cultural differences in diverse India. Chetan Bhagat truly captures the spirit of modern culture.

## **Multiculturalism**

Multiculturalism is a study of the multiple (two or more) cultures. The word 'culture' is derived from the Latin root 'colere' which means to inhabit, to cultivate or to honour. It refers to the capability of human beings to classify and inhabit the various experiences to encode and imbibe them meaningfully. Many scholars use the terms multiculturalism and cultural studies, socio-political, religious studies, media studies, and so on. Likewise, this paper analyses the different cultures. The people in this novel, both the older and the younger generation have a multi-cultural background. This provides ample scope to make a studied comment on multiculturalism.

### ***Two States: The Story of My Marriage***

Chetan Bhagat's novel, *'Two States: The Story of My Marriage'* concentrates on how a particular phenomenon, the concept of love related to matters of culture and society with its numerous customs. The novel *'Two States: The Story of My Marriage'* deals with the cross-cultural encounter complimenting the different experiences and imbibing them meaningfully. As rose symbolizes beauty, the soldier symbolizes a nation, the title of any work should symbolize its theme. Chetan Bhagat's *'Two States: The Story of My Marriage'* - the title by itself showcases axis people of the two states coming to its convergence. A simply realistic novel, it brilliantly explores the encounter of two states, Punjab and Tamilnadu.

## **Life Story**

*'Two States: The Story of My Marriage'* is one of the successful works by Chetan Bhagat, a young Indian writer in English. His works like *One Night on the Call Centre*, *Five Point Someone* and *Three Mistakes of My Life* were bestsellers. He was also hailed by the media for the "3 Idiots" controversy, the film based on his novel *Five Point Someone*. *'Two States: The Story of My Marriage'* is the real-life story of Chetan Bhagat. Though the characters portrayed in this novel are fictitious, the plot is his real-life story. India is a country of different cultures. One represents the south Indian Tamil and the other north Indian Delhi. These two major characters move throughout the novel throwing light on the cultural differences between these two cultures of the same nation.

*'Two States: The Story of My Marriage'* is partly autobiographical. The story is about a couple, Krish and Ananya who from two different states of India, Punjab and Tamilnadu respectively, are deeply in love and want to get married. *'Two States: The Story of My Marriage'* is



an awesome journey from a rasgolla (sweet made of milk and sugar) to a buffet dinner. The novel follows the lives of two characters, it has four different time spans.

### **Krish and Ananya**

*'Two States: The Story of My Marriage'* begins in the IIM Ahmadabad mess ball, where Krish, Punjabi boy from Delhi sights a beautiful girl, Ananya, a Tamilian from Chennai, quarrelling with the mess staff about the food. Ananya was tagged as the 'Best girl of the fresher batch'. They become friends within a few days and decide to study together every night. In the meantime, they become romantically involved. They both get jobs and have serious plans for their wedding. At first Krish tries to convince his girlfriend Ananya's parents and at last convinces them by helping Ananya's father to do his first PowerPoint presentation, her brother, Manju, by giving him IIT tuition and later convinces her mother by asking her to sing in a concert organised by Krish's off-city at Citibank. The mother is convinced as her biggest dream of singing at a big concert comes true. Then they try to convince Krish's mom. But the problem in Krish's mother's relatives who don't quite like this. They say that Krish should not marry a Tamilian but end up agreeing with him, when Ananya tries to help one of Krish's cousins to get married and successfully does it.

Krish has had hatred against his father. He never shares his feelings and/or doesn't share a harmonious bonding with him. Now as they have convinced both their parents, they now try to introduce each other's parents. They go to Goa. But this dream of theirs ends as Ananya's parents find something fishy between Krish's mom and him. Ananya's family end up deciding that Krish and Ananya will not marry each other. Krish starts to become work-aholic and starts living badly. But, at last, Krish's father, who was like an enemy for Krish, helps Krish and Ananya to get married as he convinces Ananya's family as well. Now Krish realizes his Dad's love for him. They really work very hard to convince each other's parents and finally make it. It is narrated in the first-person point of view in a humorous tone, often taking digs at both Tamil and Punjabi cultures.

### **Cross-cultural Marriage**

The novel ends with Ananya giving birth to twin boys. She says that the babies belong to a state called India, with a thought to end regional prejudices. The intensity and the beautiful description about the contrast in marriages make his novel more attractive. The language is subtle, readable, interesting and is made very humorous, with some really good similes and metaphors.

Cross-cultural marriages are still unacceptable in our society, though we are living in the world's greatest culture. As rightly acknowledged in the novel, when we accept a family of a different culture, we are adding value to our existing ones. At the end we all belong to only one state and that's 'INDIA'.

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## Victims of Double Jeopardy

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### Abstract

History, culture and society are masculine-centered discourse which excludes women from meaningful political action. Feminism is not merely an academic exercise or a fashionable foible that we air religiously on the 8<sup>th</sup> of March as Women's Day but is an effective site of resistance to "malestream determinism". Gender denotes socially constructed roles, behaviors, activities, and attributes that a particular society considers appropriate for men and women. It is decided by cultural, social, political and economic forces which influence social behavior of men and women. The gender difference is the foundation of a structural inequality between a man and woman. The discrimination based on the gender of a person is perpetuated through the social-cultural and psychological mechanisms prevalent in society. The question of social marginalization and the issue of gender inequality are inseparable. Meena Kandasamy, the first Indian woman poet writing Dalit poetry in English, in her poetry, raises her voice against the gender inequality and systematic subjugation of Indian woman. Her poetry arises not out of her reading and knowledge, but out of her own experience and active engagement with the cause of championing caste and gender equality. *Touch* (2006), her first published collection of poetry, is a clear-sighted, unafraid and a scathing attack on the perpetuation of the social patriarchal oppression of women in general, and the Dalit women in particular.

**Keywords:** Gender, inequality, Dalit woman, patriarchy, subjugation, caste, untouchability, discrimination, male-domination.

### Mainstream or Malestream

Traditional, mainstream or malestream western thought which excludes a wide variety of thinkers like Plato, Aristotle, Rousseau, Sartre, Nietzsche and Habermas has helped to create a critique of misogyny, and assumptions of male superiority and centrality. The belief that women's nature and all her possibilities are determined by her biology, specifically her reproductive biology, is the crux of western thought. Assumptions about feminine nature have not only described what that nature is allegedly is but have also prescribed and determined what feminine is and what a woman should be. "Sex" is a biological term whereas "Gender" is a psychological and cultural term. It is widely held that while one's sex as a man or woman is determined by anatomy, the prevailing concepts of gender, of the traits that are conceived to constitute what is masculine and what is feminine in temperament and behavior are largely, if not entirely, social constructs that were generated by the pervasive patriarchal biases of our

civilization (Abrams and Harpham, 2009. p.101). In all traditions and cultures across the globe, women have always been considered inferior and incapable of any serious thought or action. Legislators, priests, philosophers, writers and scientists, opines Simone de Beauvoir, have striven to show that the subordinate position of women is willed in heaven and advantageous on earth.

### **Indian Social Mechanisms and Subjugation of Women**

Indian society has some sort of social mechanisms, arrangements, customs and institutions that act as covert modes of establishing and perpetuating the subjugation of women. India, being a male-dominated, patriarchal society, deprived women of their basic rights as human beings. Woman was denied along with many other rights, the right to education and the decisive power about her own life and was not even considered worthy of treating as a human being equal with man, rather she was, and still is, viewed as the “other” of man. The issues like the patriarchal family structure, the custom of polygamy, endogamy, child marriage, unequal share in the family property, the “Purdah” system, state of permanent widowhood etc. have contributed a great deal, as the obstacle for the free development of a woman. Women have generally tended to be excluded from the public discourse and confined to the “domestic sphere” of home and family and to women’s work because women were only rarely taught to write, there is a relatively little direct documentary material about most of our fore mothers’ lives. (Rao, 2004. p.02)

### **Situation in Modern India**

Despite the constitutional safeguards today, the situation of the woman in modern India has, if not wholly, remained unchanged to great extent; if equality persists, so does discrimination, domestic violence, ill-treatment, subjugation and so on; man is still the head of the family, dowry, albeit covertly, is still taken from the bride’s family, the cases of sexual assault on women are quite often heard, woman is yet to be given the complete decisive power about the issues like her career, marriage and many other issues pertaining her life.

The Indian caste system also has relevance to the women’s discriminatory status. The features of the caste system like „endogamy“ act as a mechanism of retaining control over the labour and sexuality of women, the concepts like “purity” and “pollution”, which segregate people from each other and regulate mobility of women deprecate the issue of gender equality further. The most effective weapon which helped in the perpetuation of the “untouchability” and women’s unequal status was the institutionalized denial, to the weaker sections of society and women, of access to educational resources.

### **Gender Inequality and Modern Indian Writers**

Gender inequality has often been taken up as a subject by the Indian writers in their literary works. However, the issue of the marginalization and oppression of Dalit woman was not discussed by and large. The issues related to Dalit women have hardly been taken up seriously either by political leaders or scholars until very recently. The reasons might have to do with the socio-political and economic conditions of Dalit women who continue to remain voiceless even today. (Raj Kumar, 2010, p.211) Some contemporary Indian literary artists, like Meena Kandasamy, voice out their concerns regarding the „sexual politics“ and the gender inequality in

their writings. Meena Kandasamy stands apart from those contemporary Indian woman poets who are caught in the midst of dualities, because of the dilemma between what they want to and what they are expected to write; she delineates the subjects like “gender inequality” and “caste discrimination” with a candid precision. She dissects, Very deftly, the complex mechanism of perpetual subjugation of the Indian woman in her writing.

### **Meena Kandasamy**



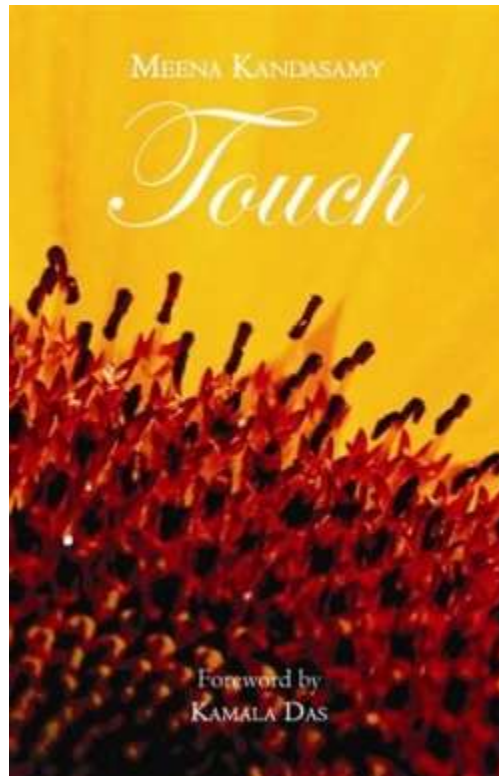
**Meena Kandasamy**

Courtesy: <https://www.amazon.co.uk/Meena-Kandasamy/e/B001ICDT9I>

An emerging poet, fiction writer, translator, journalist and a social activist, Meena Kandasamy maintains her focus, in throughout her writing, on caste annihilation and the issue of woman’s equality on par with a man. She is hailed as the first Indian woman poet writing Dalit poetry in English. Kamala Das, one of India’s foremost poets, in her foreword to *Touch* (2006) praises the poet as:

Dying and then resurrecting herself again and again in a country that refuses to forget the unkind myths of caste and perhaps of religion, Meena carries as her twin self, her shadow the dark cynicism of youth that must help her to survive.  
(07)

## *Touch*



Courtesy: <http://mascarareview.com/jaydeep-sarangi-reviews-touch-by-meena-kandasamy/>

Her first collection of poetry, *Touch* (2006) is a scathing, militant attack on the perpetuation of the social oppression of the Indian women. It discusses the issue of the sexual harassment of the women. Meena Kandasamy, unlike other poets and writers dealing with this subject, portrays women, particularly the Dalit women not just as the victims of the lust of the higher caste men but as rebels fighting against the injustice perpetuated against them and champions the cause of the equality of women.

A woman is considered a chattel by the male dominated society. Men of all castes and classes collude in making certain rules of behavior and circumscribe the trajectory of female growth and confine her to the four walls of her house. In one of her poems in *Touch* (2006), entitled 'Songs of Summer', Meena Kandasamy rebukes the patriarchal society for treating the woman as its slave and a desired object:

To make her yours and yours alone,  
You pushed her deeper into harems  
Where she could see the sunlight  
Only from the lattice windows.  
Domesticated into drudgery she was just  
Another territory, worn out by wars.

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**Prof. S. Arunraj and Dr. P. Viduthalai, Editors: Portrayal of Social Issues in Literature and Media**

Dr. R. Bharathi

Victims of Double Jeopardy

A slave Who maintained your numbers. (112)

### **Criticism of the Society**

The poet Meena Kandasamy also criticizes the society for not treating a woman as a woman. The male-dominated society recognizes a woman as a sister, a wife, a mother and also a goddess, but never as a woman herself. A woman's goodness is graded upon her degree of submission and servitude to her father, husband, brothers, sons and almost every other man in her family and society. She targets the society thus:

Your society always makes  
the spoon- feeding-the-man  
the pot-and-pan banging.  
the-sweeping-the –floor  
the masochist slave  
and other submissive women  
as goddesses. (130)

### **Would-be Bride and Would-be Bridegroom**

She vehemently condemns the stereotype male biased custom of girl seeing practiced in the Indian society, intended for judging her in order to assess her potential of being a possible bride to a man. A would-be bride is judged on accounts of her femininity, education, beauty, physical fitness, her character, her politeness and submissiveness etc. On the other hand, the boy who wishes to get married to her is not judged on all these counts. A girl who wishes to get certified as a bride by the boy who comes to see her and his family, is required to behave in a certain way in order to protect herself as expected by the would-be groom's family which underpins the ideology of the patriarchal society. The poet enunciates her views about this unjust treatment imparted to woman in the following words:

But, when they come to see you  
For a possible bride, look at the floor  
The fading carpet and the unshapely toes  
Of the visitors who will inspect the weight  
Of your gold, the paleness of your complexion  
The length of your hair and ask questions about  
The degrees you hold and the transparency of your past. (127)

### **Sexual Atrocities and Sexual Crimes Against Women**

Women in our society are subjected to various atrocities and the sexual crimes against women keep on increasing alarmingly. Given that the fear and the shame that women (victims of sexual assault) undergo and the apathy of the concerned authorities to record such crimes, many a times the sexual assaults on a woman by man don't get reported and recorded. Domestic violence and the dowry deaths also contribute a lot to the victimization of the women in our male-biased society. In a poem, 'My lover speaks of rape', she discusses the victimization the women at the hands of the men:

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Green turns to unsightly teal of hospital beds  
And he is softer than feathers, but I fly away  
To shield myself from the retch of the burns Ward,  
the shrill sounds of dying declarations,  
The floral pink-white sad skins of dowry deaths. (138)

### **The Role of Caste**

The inhuman treatment given to women in the Indian society is related to the caste as an institution. Endogamy acts as a social barrier which circumscribes the upliftment of the lower caste people. On the other hand, exogamy, if practiced across all castes, classes, and cultures, can help transcend the barriers of caste, creed and race. Since a woman is capable of giving birth to a child, if she marries outside her caste and delivers children, she acts as a gateway to the other castes, those Dalit women who dare to love the upper caste men are brutally assaulted and murdered as part of the retribution for their acts. This plight of a Dalit woman is appositely described by Meena Kandasamy:

Our passionate love,  
Once transcended caste.  
Let it now  
Transcend Mortality...  
Fear not beloved,  
In love  
Life is not compulsory. (51)

### **The Plight of the Dalit Women**

Though the upper caste women as well as the lower caste women are the victims of the gender discrimination, the plight of the Dalit women is far worse than that of the upper caste women. A Dalit woman is considered as “other” even amongst women of all castes. In her seminal book, *Dalit Women: Fear and Discrimination*, Meena Anand articulates the situation of a Dalit woman:

One even with a little human sensitivity gets stunned with the realistic and authentic accounts of the life conditions of the Dalits [Dalit] women [woman], her suppression, humiliation, sufferings, dilemmas and exploitation. Her sufferings are twofold [twofold]; she has her own share of universal suffering as a women [woman] and additionally, she is victim of a variety of exploitations, social, religious, economic and cultural as a Dalit women [woman].(Meena Anand, 2005, p.40)

The Dalit women are not only discriminated by men and women of other castes but by the men of the very caste to which they themselves belong. They are quite often subjected to the domestic violence and are deprived of their basic rights. There is such a plight that they become the lame and meek victims who can't protest against the injustice done to them. This predicament of a Dalit woman is pointed out by the poet in the following words:



How can I say  
Anything, anything  
Against my own man? (56)

### To Recapitulate

To recapitulate, gender discrimination is an omnipresent social evil which is very much prevalent in the society even today. Meena Kandasamy espouses the cause of the gender equality in her poetic discourse in *Touch* (2006) by dissecting the matrix of female suppression and expressing her concerns about it. Hers is an acerbic attack on the social malaise of the systematic domination of the female sex. Through her witty arguments and polemical style of writing she attempts to champion the cause of the gender equality.

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## **Portrayal of Cyber Security and Laws for Social Media Culture**

**Dr. M. Malathy and S. Ananda Pragadeeswaran**  
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With Social Media Culture (SMC) propagating and distressing our day to day life, our digital addiction level is increasing at a speedy and rapidity. In the urgency to be in this world in the associated globe, users not remember the control over the breathing space to our-self of the information available in the social media. In this paper some of the social media threats and safety measures that would help to keep away from the sufferer of cybercrime.

**Keywords:** Social Media Culture (SMC), Cybercrimes, Cyber security, Cyber laws

### **1. Introduction**

Nowadays, Social Media Culture (SMC) [1] is involved for high-speed interactions across the world. It channels the public communications using enormously reachable and scalable publishing methods over the Internet. The main objectives of social media consist of linking persons, communities and organizations for exchange of ideas, sharing happiness and relationship. The social media has generated many big business opportunities [2] for enterprises, designed at advertising and running client associations. Popular social media tools include Social Media Culture (SMC) (e.g., Facebook, WhatsApp, and Twitter), shared projects (e.g., Wikipedia), content communities (e.g., YouTube) and blogs (e.g., Blogger). Social media has introduced considerable transform in the way public be in touch. Further, access to social media is increasing from beginning to end portable devices.

Social medium today has integrated skill, content, social contact and revolutionized the system humans communicate. Communication on social media can make enormous viewers organically without any monetary commitment for organization. Social Media Sites (SMS) make easy collaborating, sharing that allow those to construct a public or profile. The type of social media that is the most used in world are sites like Facebook, Twitter and WhatsApp. In particular, we identify numerous advantages of adopting Social Media Sites (SMS) and also establish the related risks; primarily linked to safety, confidentiality and faith.

Similarly, a real moment in time, position bring up to date from users on the Social Media Sites (SMS) may turn out to be a serious threat for their privacy. For these reasons, many individuals as well as organizations are skeptic to endorse them. However, few enterprises chose to design their own Social Media Sites (SMS) [3] limited to their employees.

## 2. Risks and Challenges

The massive growth of SMS has brought numerous benefits to online communities, but also generated a large number of security concerns. The SMS operates in public domain. Hence, they also provide a vulnerable platform to be exploited by the attackers. Some of the risks and challenges associated with adoption of SMS are as follows.

### 2.1 Safety Concerns

- *Identity mistreat* – The masquerade of a genuine user by an invader can result in distinctiveness mishandling. The attacker may imprison users' information and damage them consequently. Consider an attacker who creates a forge HR delegate profile on a social networking site. The attacker posts a good-looking occupation opportunity and genuine users may befall the victims by giving out their resumes. The attacker may use these resumes to get together victims' individual information, share it with the third parties or sell to an marketing organization. furthermore, adding together plenty of private information in public profiles may also cause noteworthy spoil to individuals on SMS. The information exposed on the SMS such as full date of birth, mother's name and e-mail can magnetism the attackers since many financial institutes also use this information as a part of user classification. The possibility of such attacks can boost more, if the user accepts needs from strangers. There can be possible data leaks all the way through these *strange* links and entities.

- **Malwares, Viruses and Phishing Attacks**

- Malware and Virus attacks [8, 9] may occur by the use of consumer posts, tweets and email communications. These attacks are also used by intruders to obtain the user's credentials and gain access to the network. After gaining access to the network, the attacker may spread spam mails and steal proprietary or confidential data. The attacker may cache or modify the victim's profile leaving it vulnerable to new attacks.

- **Threats from 3rd party applications**

- SMS offer the integration with third-party applications. These applications initially seek permission from the user to access personal information present in the user profile. The user clicks on 'Allow' button, potentially losing control over the shared data. Some of these applications, serving the intended purpose in the foreground may also download a malware on the user's machine without their knowledge.

- **Legal Aspects** - The legal risks associated with the use of SMS for an organization can be broadly summarized as follows.

- Liability due to the breach of organization's security as an outcome of the attack originated from the SMS.

- Legal implications as a result of the leakage of third party confidential information due to the use of SMS.

- Risks associated with attacks against the employees through Social Media Sites (SMS) or associated applications.
- Implications due to posts from employees or outsiders that spread rumours, cause hatred or communal violence.
- Defamation suites due to posts from employees on SMS that caused reputation loss to third parties.

Similarly, SMS may also implicate the individuals. Individuals may face legal charges in the following scenarios.

- Posting offensive content against a particular entity, community or country.
- Anti-legal or anti-national activities of individuals using SMS.
- Leaking confidential information on SMS.
- Invading on someone’s privacy.

## 2.2 Privacy Concerns

Privacy, in Social Media Sites (SMS) remained a complex problem as the concept of social networking and user privacy are quite opposite to each other. The fact that most of the current SMS do not respect the privacy of the user data, is not because of the technical difficulties but rather a design choice made by the providers of SMS. A list of privacy concerns common among SMS users is as follows.

• **Data Privacy** – Users share their personal and sometimes sensitive information on SMS. This may lead to privacy breaches [10] unless appropriate privacy settings are applied for the user’s profile. Though SMS provide a range of profile privacy settings, most of the users are either unaware of them or find the mechanism as complex. If the user’s profile has the default setting as ‘public’, then all the information in the profile is visible to everyone. This way, everyone can view the personal information, associations, activities, interests and alumni information which may lead to undesirable consequences. Accepting requests from unknown people may also adversely affect user’s privacy. The ‘unknown friend’ may abuse the user’s trust and may try to capture the sensitive information. Besides, users can’t control what others can post about them. This way, privacy of both the user and the associated friends is at stake.

• **Tracking Users** – A recent surge of LBSN has invited serious concerns [11] on users’ privacy. A real time update on users’ location may prove intrusive to the users since the third parties may collect personal information of the roaming users. This way, outsiders probing into the users’ personal information can cause them physical security concerns. Likewise, employers may also use SMS as a tool to keep a check on their employees. For example, the HR agency may attach itself to the employees to keep a track on them and monitor their posts.

### • **Identity Federation Challenges –**

Identity Federation is the technique used to share identity across multiple domains. Nowadays, many online websites offer users to login using their Facebook account. The primary purpose here is to add convenience to the users so that they need not to create multiple accounts. But this ability presents tough privacy challenges because users do not have the visibility on how and to what extent their personal information could be shared among third party applications.

### **2.3 Trust Concerns**

Trust, in social networks, plays a vital role for their adoption and is an active area [12] of research. Due to the high susceptibility of Internet, it is necessary to identify with whom we are communicating or dealing online. However, it is very difficult to identify and establish trust for an individual on SMS as there is hardly any direct contact. Considering two entities A and B, entity A is said to trust entity B when entity B behaves exactly in the same way as entity A expects. This ‘expected’ behavior is often refuted by attackers to exploit the individuals on SMS. Different trust related concerns in SMS are as follows.

• **Online Trust and Reputation Management–** Trust provides a decision support system in SMS. Users often trust their friends, connections and even friend-of-a-friend (FOAF). But attackers use different techniques to abuse user’s trust. For example, the attacker creates fake identity of the legitimate user and exploits the user’s connections. Similarly, a group of individuals may establish certain behavior among each other and provide unfair ratings such as exaggerated recommendations to each other. In some cases, a disgruntled employee may post some adverse comments which could damage the reputation of the employer.

• **Trusting SMS Operators –** Whatever users post or upload content in their profile on SMS, the information is usually available with SMS operators. Therefore, users can’t trust SMS operators in the first place. SMS operators can retain a copy of the account data even if the original account is deleted by the user. Also, if the data available with SMS operators is in an unencrypted form, it means a direct threat to the user.

• **Social Engineering –** The technique to persuade the users to disclose their personal and confidential information such as passwords and employment details is known as Social Engineering. Attackers use such a non-technical means to exploit the user’s trust on SMS. Moreover, Social media platform can be used for Internet harassment [1] which may cause mental and emotional suffering to the users.

### **2.4 Impact on Human Relationships**

With the creation of SMS, message and contact have pulled out up a new aspect. Even though SMS suggests an efficient way of socialization, its escalating compulsion is building a nation of not-so-social. Citizens have a tendency to use their moment in time on these SMS rather than openly interacting with people and links. as a replacement for of sharing their journey policy with appropriate group, persons have a tendency to post a message on WhatsApp or a Twitter or on Facebook. furthermore, SMS strategy (being an electronic medium) is a reduced

way for assigning the emotions. This emotional invisibility can further change the human associations.

#### **2.4.1 Tackling Aggression against Women Online**

- In India, the Centre for Cyber Victim Counseling develops educational cyber-awareness programs for schools, for parents and for community members such as the police force.
- Women's Aid in the UK has created a practical guide for victims of online abuse entitled: Digital stalking: a guide to technology risks for victims. "Just five rules for what you can do on the site: Don't spam; Don't ask for votes or engage in vote manipulation; Don't post personal information; No child pornography or sexually suggestive content featuring minors; Don't break the site or do anything that interferes with normal use of the site."
- *Heartmob* is a platform that provides real-time support to individuals experiencing online harassment - and gives bystanders concrete actions they can take to step in and save the day [11].

#### **2.5 Information Security**

Internet-based threats are not only on the subject of crippling communications and collapse important systems in the world. The world web media information security is a major issue for various web-connected entities. Google faced the important cyberattack to access the Gmail accounts of various Chinese human rights activists in December 2010[12]. The hidden software that contains the PDF file was automatically open the documents and ability to discover some of the Google internal systems.

#### **2.6 Cybercrime of United Nations Office on Drugs and Crime**

UNODC in its 2013 Comprehensive Study on Cybercrime proposes 14 acts that can represent cybercrime, structured in those similar three categories [13]

##### **Acts against the privacy, reliability and accessibility of computer data or systems:**

- Illegal entrée to a computer system
- Illegal contact, interception or gaining of computer data
- Illegal interference with a computer system or computer data
- Production, allocation or possession of computer abuse tools
- Breach of privacy or data protection measures

##### **An interrelated act for individual or economic gain or harm in the computer:**

- An interrelated fraud or counterfeit in the computer
- Interrelated self-offences in the computer

- Interrelated patent or brand offences in the computer
- Distributing or controlling sending of Spam
- Interrelated acts causing personal harm in the computer
- Interrelated solicitation or 'grooming' of children in the computer

**Computer content-related acts:**

- Interrelated acts involving hate speech in the computer
- An interrelated production, distribution or possession of child pornography in the computer
- Interrelated acts in support of terrorism offences in the computer

The basic security breach tools with which the enumerated crimes are committed are backdoors, botnets, denial-of-service attacks, keyloggers, logic bombs, malware, pharming, phishing, rootkits, smurfing, spoofing, spyware, Trojan horses, viruses, worms, and many more, [14] the reach variety and the definition of which can be found elsewhere. [15]

**2.7 Mobile legal policy and cyber law for SMS in India**

Now-a-days Indians are using mobile phone equivalent to their large population. Communicating Social Media Sites (SMS) via mobile phone is more popular than the PC communications. So mobile manufacture and world business peoples are targeting the Indian customers. Large number of mobile user needs cyber legal policy and cyber law to access Social Media Sites (SMS). India is a right place to put Information Technology Act 2000 for information security in the usage of mobile phones.

**2.8 Conclusion**

The potential of social media sites and strong-minded are linked risks. We also offered various parameters based on which social media sites can be evaluated. However, the security challenges posed by Social Media Sites (SMS) need a united effort from the Users, Organizations and the Social Media Sites(SMS) operators. Users should protect their personal information prudently to avoid any identity misuse or theft. Organizations and Social Media Sites (SMS) operators should create a balance by enforcing adequate security measures to reap the best results. Despite of the inherent risks, social media possibly will remain as a powerful communications channel, acting as a dynamic source for information, talent and customers. The Digital and Network technologies have taken us from the industrial era to the information era. This information era created cyberspace which is never a secure space. As an interconnected society, we are committed to building this Better-Connected World. Social media is here to stay and become more powerful. The organization need to put in policy of usage and make the employees aware of the policies as the use of social media brings challenges for organizations, because it is a new communication tool that needs to be implemented in the already existing

communication goals, strategies and daily activities of the organization. Be a responsible netizen, extend it to the society and make cyberworld a safe and secure place to digitally coexist.

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[16] <http://goo.gl/y7HQw9>

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## **Trope of Post-coloniality in Salman Rushdie's *Midnight's Children***

**S. Margaret**

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**Abstract**

Salman Rushdie pioneered a technique of forging an assortment of perspective on the nation. *Midnight's Children* plugs into the post national attitude experienced by the Indian middle-class elites and intellectuals. Rushdie's enormous literary reputation and overwhelming critical attention has attracted and continues to attract as a paradigmatic postcolonial text in tandem with post structural and post modernist thought shaping the western intellectual landscape.

**Keywords:** Salman Rushdie's *Midnight's Children*, Cosmopolitanism, post colonialism, politics and identity.

**Wrestle with the World**

Salman Rushdie became the quintessential postcolonial novelist with the phenomenal success of *Midnight's Children*, his globally acknowledged masterpiece, published in 1981. The staid and emaciated state of English language fiction in India was shaken up by the aesthetic intrepidity and daring linguistic risks that Rushdie demonstrated in this ground-breaking book. Looking back at the musty and dull aura of the English novel in the 1980s, Rushdie declared indirectly what he intended to do in his books. His credo, to put his words in a slightly altered structure, was to "bite off a big chunk of the universe and chew it over" with "linguistic" as well as "formal innovation" (Rushdie, *Step Across this Line* 38). His evident ambition was to "wrestle with the world," unlike his contemporary writers who were dealing with "tiny patches of the world, tiny pieces of human experience" (*Step Across this Line* 38.).

*Midnight's Children's* magic realist format, deftly used by South American authors such as Miguel Angel Asturias, Alejo Carpentier and Gabriel Garcia Marquez, added a fresh generic momentum to the pallid fiction of the subcontinent. Revealingly, Rushdie pioneered a technique of forging an assortment of perspectives on the nation and interweaving multiple strands of its history, subverting the official versions.

With his remarkable feat of melding postmodern techniques and post-national perspectives in his narratives, Rushdie stands out prominently in postcolonial literature – becoming perhaps the only lens through which the new crop of post-imperial subcontinental fiction is viewed. This dominant literary assumption has been interrogated by Pranav Jani in his

perceptive and closely argued assessment of seven post-independent Indian novels in English. In *Decentering Rushdie: Cosmopolitanism and the Indian Novel in English*, Pranav Jani, apart from *Midnight's Children*, focuses on the novels: Nayantara Sahgal's *A Time to be Happy* (1958), *The Day in Shadow* (1971) and *Rich Like Us* (1985); Kamala Markandaya's *The Coffer Dams* (1969); Anita Desai's *Clear Light of Day* (1980); and Arundhati Roy's *The God of Small Things* (1997).

### **Namak-Halaal Cosmopolitanism**

The quality and variety of the postcolonial representations of India in these novels as well as their varied orientations towards the nation have been extensively examined by applying the critical template of "namak-halaal cosmopolitanism", which means "true to one's salt." As Jani puts it, the postcolonial novels characterized by namak-halaal cosmopolitanism are "oriented toward and committed to the nation as a potentially emancipatory space" (7). The term namak-halaal, made popular by a Bollywood film, is actually related to Islamic concepts of haram and halal, having their roots in the Qur'an and Sunnah, and "cosmopolitanism," in Jani's conceptualisation, signifies diverse explorations of Indian life from an elite standpoint or articulations of cosmopolitan-elite subjectivities as is evidenced by postcolonial novels that are both written and consumed by the English-using middle-class authors and readers.

More to the point, the contexts in which Indian English novels are produced and consumed are cosmopolitan and elitist ones. Jani seeks to identify the heterogeneous nature of cosmopolitanism in the postcolonial Indian English novel, particularly the difference between the nation-oriented novels written during the early post-independence decades and the novels characterized by postmodern epistemology and postnational orientations. As Jani says, the former set of novels is leavened with namak-halaal cosmopolitanism while the novels of the latter category exemplified by *Midnight's Children* tend to turn away from nationalist visions.

### **Orientations, Ideology and Aesthetics**

Jani takes apart the complex relations between orientations, ideology and aesthetics in postcolonial literature and posits new ways of explicating post-coloniality. In chapter 1, he profiles Rushdie's enormous literary reputation and the overwhelming critical attention *Midnight's Children* has attracted and continues to attract as a paradigmatic postcolonial text in tandem with post-structural and postmodernist thought shaping the Western intellectual landscape. While pointing out *Midnight's Children's* lack of commitment to the tangible nation and the ambivalences of Rushdie's cultural location, Jani offers alternative lenses through which post-coloniality can be viewed – in other words, he argues how the pecking order in the postcolonial Indian novel heavily weighted in favour of Rushdie needs to be reordered and, by implication, an impressive number of works of this genre resituated in conformity with their perspectives on India.

Jani declares that the novels with nation-oriented politics and identity written since the 1940s represent significant postcolonial voices. Late Indira Gandhi's Emergency (1975-77) represented a low point in the emancipatory potential of the postcolonial nation. The Indian nation-state began to be seen as inadequate to the challenges and demands of the free nation. Rushdie's novel plugs into the post-national attitude experienced by the Indian middle-class

elites and intellectuals. Jani contends that these novels must be historicised and broken free of the single generic straitjacket.

Jani is arguably pushing the envelope of the post-colonial genre by stressing on the multiple “cosmopolitanisms” of the post-independence Indian novel in English. In his analysis of Nayantara Sahgal’s *A Time to be Happy* and Kamala Markandaya’s *The Coffer Dams*, Jani contends that these writers, despite their ideological differences, have common orientations toward the nation. The former is nation-statist while the latter is subaltern-centred but both Sahgal and Markandaya look at the legacy of the national liberation struggle and find the project of national regeneration still incomplete, if not dumped altogether. The critique of the Indian nation-state has a distinctive flavour in *The Day in Shadow* in that Sahgal’s sceptical edge shows in her portrayal of India. In this novel, the heft of social concerns expands like that in Anita Desai’s *Clear Light of Day* with “an attempt to refashion the nation into a gender-egalitarian space” (102). The novelistic plea for rewriting the nation in the interests of women has been configured but it is still tied to the framework of Indian nationalism or namak-halaal cosmopolitanism.

### **Evident Post-national Turn**

The post-national turn in the Indian English novel is amply evident in Rushdie’s book. Here the representation of the Indian nation is remarkably different from that in Sahgal’s *Rich Like Us*, which also taps into the political convulsions of India during the Emergency. The fictional processing of the Indian material in the two novels follows divergent tracks and yet, in a nuanced reading of their thematic preoccupations, there are some similarities. The salient points of Jani’s book may be extracted from the following differentiation between the two kinds of postcolonial novels:

Namak-halaal cosmopolitan narratives construct ethical and political universes in which the implied authors employ characterization and voice to exhort the implied audience to support, and potentially engage in, projects of national regeneration – whether or not they are nationalist. But postnational texts explicitly subvert namak-halaal narratives, often emphasizing the impossibility of national regeneration through the disintegration of narrative cohesion. (186)

The failures of decolonisation and the desire for the nation inform both sets of novels, but postnational novels like *Midnight’s Children* are less concerned about future possibilities of the nation than namak-halaal texts such as *Rich Like Us*. The novels of the latter category look back to the recovery of the nation-state, without which the liberatory project would lose a real terrain.

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## Problems of Primary School Children

**Dr. A. Masilamani**

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### Introduction

Schooling has direct effects on children's educational achievement, their acquisition of literacy, numeracy and scientific knowledge. These basic skills provide the foundation for later "subjects" such as geography, physics and foreign languages. Formal educational qualifications are the key to a child's entry into higher education or training and also employment. The learning of specific knowledge and skills is a direct effect of classroom teaching. Such indirect effects of school are more elusive because they are mediated by children's motivation to learn or avoid learning, their conception of themselves as pupils, and the attributions they create for explaining success and failure. Cognitive and motivational mediators of indirect effects continue to exert influence on individual development outside and beyond school. There are several well designed experimental studies of the impact of preschool education which have included follow-up through young adulthood. These landmark studies employed randomised designs which contrasted the development of children who had and had not experienced pre-school education, thus allowing causal models to be devised which suggest lasting benefits of pre-school education, especially for those from disadvantaged backgrounds.

### A Parents' Guide to Helping Children Manage Worry, Learn to Calm Themselves and to Manage the Challenges of Tough Times

Many children go through periods of time when they feel anxious, stressed, worried and sad. Sometimes this is because of a tough life experience – parents separating, family illness, grief and loss, bullying, struggles coping at school. Sometimes there is nothing in particular which seems to be causing problems, but the child has a tendency to be a “worrier” or get sad and they are having a hard time coping with their own emotions.

Despite the serious topic, there is plenty of humour and fun in the seminar, videos, case examples - as well as time allowed for questions about tricky kids and tricky situations.

*“The parents and staff of our schools found the ‘Worried and Sad Kids’ seminar to be very beneficial and insightful. The information was easy to understand, coupled with practical strategies which helped parents to feel more equipped in helping their families. I would highly recommend the seminars from Developing Minds Psychology as a fantastic resource”*

— Holly Taylor, Chaplain, Braeview Primary School and Happy Valley Primary School

### Understanding and Communicating with the Next Generation

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Our world has changed. In every area, life has changed dramatically in the last fifty years. What we often fail to recognise however is that a changed world has produced a changed generation.

Young people today are very different from us. They have different values, different expectations, different moral codes, different ways of thinking, speaking and acting. And when we fail to take this into account when dealing with young people we become confused and frustrated.

Then How to *use* this information to:

- Communicate with the next generation
- Work alongside the next generation
- Feel hopeful about the next generation
- And more

### **Understanding and Communicating with the Next Generation (for Educators)**

This seminar is specifically for educators who work with teenagers and young adults. It covers the material as stated in the “Understanding the Next Generation” seminar above and goes on to address issues faced by teachers and educators in particular. Topics discussed include communication with young people, managing behaviour, incorporating youth culture into education and using interactive learning strategies.

### **Characteristics of Successful Senior School Students: A Parents’ Guide**

Years 10, 11 and 12 can be a stressful and worrying time for parents. They are often unsure about how to help their teenager, how to work with the school and what to do in difficult times. Research and experience shows that parents are eager for any information that helps them care for their teens during this process. If seminars on these topics are included as part of a regular school evening, attendance rate increases dramatically.

In this seminar specific topics include:

- Understanding the differences between generations
- Helping young people with homework - without nagging!
- Most common pitfalls in dealing with a Year 12 student
- How to work with the school
- Enjoying the year!
- And others...

This seminar for parents is far from dry, dull and academic. Using humour, stories, anecdotes and real-life examples, parents are usually engaged and interested from the very beginning.

There are lots of information, it was extremely worthwhile and challenging (Parent)

- Great to feel we were doing things right, I learnt practical suggestions of how to talk to my daughter (Parent)

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Problems of Primary School Children

- Wonderful to find out we are not alone. Many thanks. (Parent)
- Parents find her presentations highly valuable and other parents who are unable attend hear about how good they are - and ask for a copy of the notes! (School counsellor)

### **Calm and Confident Teens: A Parents' Guide to Helping Teens Stay Calm, Manage Stress and Frustration and Manage Tough Times**

Parenting teenagers can be a job filled with frustration, anxiety and concern. Even harder is when young people are dealing with a crisis of some kind: depression, relationship break-up, loss of self-esteem, problems with peers or learning difficulties just to name a few. At these times, parents often feel helpless and don't know what to do to help, while everything they do try seems to backfire.

Feedback from parent seminars in the past includes:

- I felt more confident about the positive things I am already doing - learnt to hang in there!
- I came away with strategies to deal with teens' behaviour
- I realised other parents are going through the same difficulties - and that there is hope!
- Clear and simple steps - interactive presentation - good focus on the positive

This seminar is a professional development session for teachers and other educational/health professionals which covers the following topics:

- Understanding the latest data on mental and emotional health issues for young Australians
- How to effectively help and support young people in crisis - in very short periods of time (eg in between lessons)
- Some basic phrases to use with mad, sad and stressed young people: what to say and what not to say to teens who are struggling
- What to look out for and warning signs
- Protective factors: simple steps to keep teens afloat and safe
- Helping young people to make their own simple plans to get through difficult times
- Helping young people learn to stay calm and reassure themselves

### **Conclusion**

An enormous literature has been skimmed to draw a relief map showing the major studies which establish the scientific evidence for the effects of school. Experimental studies, especially those on the impact of pre-school education, have demonstrated clearly that high quality, active-learning pre-school programmes can have lasting benefits which are measurable and cost effective. Researchers involved in the strongest of the studies pointed to "commitment to schooling" which was an important mediator between early intellectual gains and later educational and community outcomes in adulthood. The variable was an amalgam of elementary teacher ratings, scholastic attitudes and aspirations of teenagers, and whether or not the teenagers did homework . . . The direct relationship between commitment and pre-school education suggests that the direct effects of pre-school were motivational as well as cognitive. We assumed that commitment to schooling began as a response to school success.



Research on the impact of primary school is correlational and longitudinal, but rarely experimental. Its validity rests on new and powerful statistical techniques which School influences support causal arguments but do not prove them. It is tempting to say that the legacy of effective pre-school education is the "will and skill to do"; the legacy of the effective primary school is preference for learning goals, feelings of self-efficacy, belief in the power of effort and goals of social responsibility. Two powerful themes have emerged in the review. First the impact of school is potentially great, especially when schools are characterised by the management and teaching strategies documented in the Effective Schools literature. Second, many of the effects of schooling are indirect, i.e. they are mediated through change and development in pupils' cognitions and motivations. Social responsibility may be one of the most important of all and receives some support from the High/Scope longitudinal evaluation.

When schools change pupils' self-concepts, goals, beliefs about success and social responsibility they exert powerful influence not only on subsequent education but also on employment and community participation in adulthood.

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## How Social Media Creates an Impact in our Mental, Physical Health and Culture – Portrayal of Social Mobile Media Culture Technology in India

Dr. M. Malathy and M. Rani

### Abstract

Recent years, we are living in the era of Social Mobile Media Culture Technology. Reality is the industrial revolution affects the social life of individuals. Social media addicted all kinds of people. Debate between the mental health and the social media means, the irrespective of age group and gender group of people affected not only the mental health but also the physical health. Social media innovations are having two sides positive and negative like two sides of coin and the same time we have do research on what are all the causes to give negative impact on the social media and our culture. This paper is discussing the both positive and negative impacts of the health issues and culture issues by using the social media. Social media gives stress, depression, loneliness etc and how to overcome from that and maintain our health properly.

**Keywords:** Social Media, Metal Health, Physical Health, Stress, Addiction, Curb.

### 1. Introduction

The irregularity made by the intemperate utilization of online networking is an incredible worry for guardians, specialists and society in regard to the emotional wellness of people. A standout amongst the most widely recognized exercises of present age is inordinate utilization of online networking sites. Web-based social networking can be considered as those sites which permits collaboration through web 2.0 and 3.0 destinations including application like Facebook, Twitter, MySpace, internet gaming, virtual universes like Second Life, Sims, YouTube, Blogs et cetera. These destinations of present period are developing exponentially and go about as simple accessible entrances for correspondence and excitement for more youthful age.

Merriam-Webster (2014) characterized web-based social networking as, "types of electronic correspondence (as Web locales for interpersonal interaction and miniaturized scale blogging) through which clients make online groups to share data, thoughts, individual messages, and other substance (as videos)." Virtual stages of web-based social networking like Facebook, Twitter and so on fundamentally improved the virtual condition from past decade by encouraging clients to exchange their emotions, thoughts, individual data, pictures and recordings to an unprecedented extent. Further, web-based social networking clients have rapidly received online social correspondence as a basic piece of everyday life, as prove by the expanding figure of day by day clients. Truth be told, Facebook alone revealed an expected 1 billion dynamic clients in 27 August 2015. It implies one out of seven individuals on earth utilized Facebook in a solitary day to remain associated with their loved ones (posted by Mark Zuckerberg on Thursday, August 27, 2015). Thus

web-based social networking lays significant impact on various parts of present computerized life separated from online correspondence, from promoting to legislative issues to instruction to wellbeing to essential human association. In a significant number of these regions, web-based social networking presents clear advantages; in any case, web-based social networking wonder is generally new, number of observational investigations assessed the general impact of customary utilization of online networking on the prosperity and psychological wellness of its clients. This absence of comprehension is prevalently a grave worry with regards to display more youthful age, as adolescents and youthful grown-ups invests their great measure of energy in online socialization and thus are conceivably encountering a more serious danger of negative impacts. Various research examines group association between utilization of online networking and its unwanted results like increment in nervousness, stress, sadness and forlornness. The expanded use of web-based social networking by more youthful age raises cautions with respect to its unfavourable impact.

## **2. Mental Stress Based on Social Media Culture**

In show time fixation of online networking is staggeringly expanded, once an individual gets on, it is hard to cease from its utilization. Remarks and likes about as encouraging feedback and making it harder to stop it. Certain individuals contrast their lives and the flawless existences of their companions. Dick (2013) detailed with the utilization of free interpersonal interaction administrations (Facebook and Twitter) individuals stay associated with companions and read profitable substance yet in the meantime lose a considerable measure of caution and security. In this world anxiety is one of the crucial psychological wellness issues. Individuals worry about the preferences and remarks of their transferred pictures and recordings. In the present period strong any individual is insusceptible in setting of online networking. The Hearty Soul (2016) affirms that more drawn out time you spend via web-based networking media more you are discouraged. Use of person to person communication applications like Facebook and Twitter is less useful to understudies in staying more engaged and less pushed. Kaur and Bashir (2015) investigated both positive and negative impacts of web-based social networking on emotional wellness of young people, constructive outcomes incorporate socialization, improved correspondence, learning openings and access to wellbeing data. While negative perspectives incorporate despondency, online badgering, digital bullying, sexting, weariness, push, concealment of enthusiastic and decrease of scholarly capacity. In display world, relatively every person from age of 11-93 is associated with the online networking. As indicated by an examination directed by Strickland (2014) youthful grown-ups are the most dynamic clients of online networking and dominantly are in danger of creating emotional well-being issue at a high rate of concern. Another investigation directed by Park, Song and Lee (2014) demonstrated that Social media application like Facebook is decidedly connected with acculturative worry of understudies. So also, Kaur and Bhat (2016) made a broad examination of weight on psychological well-being of understudies and propose that pressure can adversely influence on emotional well-being of understudies. In this manner we can presume that over the top utilization of online networking can influence on psychological wellness of the more youthful age.

## **3. Social Media affecting Mental Health**

Of course, all of the above are complex and are often exacerbated by or intertwined with the other indicators. Social media's negative impact occurs mostly as the result of the upward social comparisons we engage in while using it. We tend to make note of the contrasts between a perfectly presented life and our own. Comparisons tend to lower self-esteem, which in turn increases the risk and severity of depressive symptoms, anxiety and a host of other unhealthy feelings and behaviours.

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Dr. M. Malathy and M. Rani

How Social Media Creates an Impact in our Mental, Physical Health and Culture – Portrayal of Social Mobile Media Culture Technology in India

Though common sense tells us what we're seeing is often "glossed over", unrealistic or exaggerated versions of reality when scrolling through social feeds. Perceived perfection in body type, family composition, idealistic lifestyles and social preference, it's all too easy to feel inadequate about our own physical appearance, intelligence, success, lifestyle and even moral integrity. The true relationship between the use of social media and mental health is a relatively new and complex area of study given the constantly changing technological landscape. While some studies point to the positive aspects and outcomes of our interactions online, a growing base of research seems to reinforce the opposite view. Regardless, the impact social media has on us as individuals, organizations and communities is something that can't – and shouldn't be – ignored.

Low or decreased self-esteem during or after using social media.

- Negatively comparing yourself to others via their social media content.
- Repetitively focusing on your own shortcomings or distress while viewing others' social media feeds.
- Frequently feeling envious of others while engaged with social media.
- Using social media as your prime leisure activity.
- Feeling disconnected from friends and family or not interacting with them in person as often as you normally would.
- Decrease in ability to concentrate.
- Increased or unusual social anxiety when interacting with people offline.
- Feeling a need to share everything you're doing offline on social media.
- Experiencing the negative emotional experience, "FOMO" (Fear of Missing Out) during or after viewing others' online activity.
- Consciously, consistently using social media as a distraction to avoid or suppress unpleasant emotions.
- Irregular or disordered sleeping patterns.
- Increase in fatigue and/or stress during or after using social media.

#### **4. Depression Based on Social Media**

From the above literature it is clear social media is the basic agent that not enhances but also nourishes the mental health problems. Excessive use of Social media leads an individual to disastrous results that starts with anxiety and leads to the depression. It is revealed that depression and time spent on Facebook by adolescents is positively correlated. Rosen et al., (2013), mirrored these findings and revealed that symptoms of major depression has been found among the individuals who spent most of their time in online activities and performing image management on social networking sites. Similarly (Lou et al., 2012) asserted that students who use Facebook intensely reports enhanced loneliness. It is also found that social media usage also enhances the psycho-social problems like adjustment & self-esteem (Kalpidou et al., 2011). Research conducted by Davila (2012) reflected severe depression symptoms among younger generation are associated with less positive and more negative social interactions. In contrary evidence of inverse relation between depression and internet usage has been reported by the Kraut et al., (1998) and Shah & Grant (2002), they further suggest that various social forms like gaming & chatting diminish the depression risk.

#### **5. Conclusion**

This investigator reviewed and synthesized extensively related literature of social media and some factors of mental health. The relation between usage of social media and depraved mental

health determines the significance of the topic. Social media usage have dangerous effects for younger generation because problems related mental health which gets developed during young period can act as an epidemic for any individual throughout the life. The significance of continual enquiry and examination on this construct can't be overstated. Present literature reflects the deprived association between usage of social media and mental health of younger generation and also demonstrates the significance of present topic. It is clear that adverse effects of social media usage obligate propounded consequences for present generation especially for younger ones. The literature reviewed in various section of present paper elucidates the substantial value of association between social media usage and mental health problems of present era; also, the present paper illuminates the complexity of relationship. Present Paper offers an insight in the complex connection of social media usage and mental health problems of younger generation. These problems can be identified as online harassment, depression, sexting/texting, stress, fatigue, loneliness, decline in intellectual abilities, cyber bullying, emotion suppression and lack of concentration. These all things directly or indirectly effects on mental health of younger generation. Literature summed so far reveals that younger generation operates susceptibly. As a confronting population of the present era, younger generation is experiencing emerging stage of life and is at higher risk of serious mental health problem. To reduce these risks proper steps should be taken like information and counselling sessions can be structured at schools and colleges. A proper awareness movement can be organized to understand the effects of usage of social media on mental health on younger generation. The social networking sites should be constrained to certain age limit. Any social media application that has not positive effect like discrimination, violence and racism, etc. should be dissolved at once completely

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## Portrayal of Rising Never Identities in *Difficult Daughters*

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### Abstract

The impact of patriarchy on the Indian society varies from the one in the west and therefore, the Indian women novelists have tried to evolve their own stream of feminism, grounded in reality. They have their own concerns, priorities as well as their own ways of dealing with the predicament of their women protagonists. Manju Kapoor's *Difficult Daughters*, recipient of the commonwealth writers' prize for best first book (Eurasia region), is a significant contribution in this direction.

### Patriarchy, Mangal Sutra, Victim, Marginalized, Women's Oppression

In *Difficult Daughters*, her first novel, published in 1998 and located primarily in the India of the 1940s, Manju Kapur speaks, with great narrative eloquence, of the idea of independence. The search for control over one's destiny, surely the key theme of *Difficult Daughters*, refers to the Independence aspired to and obtained by a nation (despite its cruel division by a fateful Partition), but also to the independence yearned after (and finally not obtained) by a woman and member of that same nation (or of one of its rival communities). The dramatic and brutal story behind the partition of India, as played out in the region of Punjab is the compelling backdrop of Manju Kapur's '*Difficult Daughters*'. In the novel brutality and mayhem arising out of the Partition comes to us, through the accounts of various characters in the novel. These accounts recall the horror and brutality which it resulted in, and murder of a large number of people on both sides of the border.

### Arya Samaj Family – Marriage in the Indian Context

Kapur's *Difficult Daughters* focuses on the Arya Samaj Family of Lala Diwan Chand. She also employs a narrative technique that deliberately traces out a generational progression with respect to the genealogical table of the family, especially referring to the women folk of the second and the third generations. The central character, Virmati belongs to the second generation. The dominant narrative voice in the novel is that of Ida. She delivers the same solely based upon her own past experiences, reminiscences, and plenty of information that she gathers from Kailash Nath and Gopi Nath, her maternal uncles and her Parvati Masi and all the close associates, friends and colleagues of her parents, well after the death of the couple. Besides, a thorough and comprehensive study of the novel obviously exposes the treatment of three separate composite sets of Indian women. All the three sets categorically centre around the very idea and spirit of marriage in the Indian context.

### First - Ganga

The first one consists of Lajwanti, Kasturi, Harish's mother, Kishori Devi and his first wife, Ganga. Their marriages decidedly date back to the pre-Independence era. They seem to be behaving uniformly. To them, it is the moral aspect that counts. Naturally they glorify the institution marriage as the "be-all and end-all" for themselves. Ganga is seen as another victim of the traditional society. During her childhood, she was married to Harisol when he was three years old. She was never sent to school by her mother, but she had trained her in good housekeeping. When Ganga was 12 years old, she entered her in-laws' house and tried to prove herself as a good housewife, but she could never become an intellectual companion to her husband. As he felt lonely and desolate among his family members, he drew towards Virmati through her desire to learn and fell in love with her.

Ganga is also at fault for her plight, because in spite of Professor's attempts to teach her, she never tries to improve herself, to become a literate woman and share intellectual companionship with her husband for which he aspires. Due to Ganga's illiteracy, he brings home her rival Virmati. Distress envelops her, but she continues with domestic routine and her role as a wife, a mother and a daughter-in-law. Her ill-feelings for Virmati is quite natural, because no wife would like interference in her married life. She wishes for Virmati's death when she hears that she has gone to drown herself. After Virmati's pregnancy she wishes for the birth of a baby girl. At the resolution concerning Virmati's further learning, Ganga resents her studying the most. She thinks that if that much attention has been given to her, she would not be in the position she was that time. She smiles at the short while Virmati has lasted in the house and thinks "She herself would never clear the field for anyone". (*Difficult Daughters* 250) Kapur records Ganga's lookout and outlook in the following words: "Her husband continued to the Ganga's public statement of selfhood. Her bindi and her bangles, her toe rings and her mangal sutra, all managed to suggest that he was still her God". (DD 278) They are virtually the inseparable part of the tradition of weeping brides and her sorrow is not taken seriously". (203)

### **Virmati, Shakuntala and Swarna Lata**

The remaining two sets, comprising the second and the third generations of the womenfolk of the family, vividly visualize the social scenario round about the Independence of India and onwards. Virmati, her cousin Shakuntala and her hostel room-mate, Swarna Lata constitute the second set. Virmati, like so many other sub-continental women, is asked to accept a typical arranged marriage. She rebels against that destiny, to the lasting shame of her family, above all, of her mother. Insisting on her right to be educated, she manages to leave home to study in Lahore. Nonetheless, she falls in love with the Amritsar Professor, Harish Chandra, a married man who first appears in her life as her parents' tenant. After numerous vicissitudes, including a period as a school principal in a small Himalayan state, she finally marries the man she loves and returns to Amritsar to live with him. However, he refuses to leave his first wife, and the consequence for Virmati are harsh indeed; she ends up being marginalized by her own family and despised by her husband's.

Virmati, being the eldest in the family of eleven children is made to play a second mother to her siblings. She is reminded of the incomplete sewing and knitting, or the food, milk, clothes and studies of her brothers and sisters by her mother. Education was important as educated boys asked for educated girls; it therefore was important only from the matrimonial point of view. Naturally in this set-up and with this social requirement, the role of education neither aimed at the growth of the individual, nor did it promise



independence to women. Virmati's mother had been dutifully spinning cotton to make a quilt for her to be given as dowry for her impending marriage. She was visibly exasperated at Virmati's refusal to consider the marriage. When Virmati mentions Lahore for her further studies, Kasturi becomes violent with rage and frustration. She grabs her daughter by her hair and bangs her head against the wall, expressly to knock some sense into her. She declares that she would readily consume poison if that would make her daughter marry the man her parents had chosen for her. Kasturi's feelings are revealed which show the anguish of an average mother:

What had come over the girl? She had always been so good and sensible. How could she not see that her happiness lay in marrying a decent boy, who had waited patiently all these years, to whom, the family had given their word? What kind of learning was this, that deprived her of her reason? She too knew the value of education, it had got her husband, and had filled her hours with the pleasure of reading. In her time, going to school had been a privilege, not to be abused by going against one's parents. How had girls changed so much in just a generation? (*Difficult Daughters* 60)

This is a question that haunts every generation of mothers when they see their daughters rebelling against the imposition of values of their earlier generation upon them.

### **Education versus Marriage**

The "education versus marriage" argument is reiterated many times in the novel. Virmati's engagement and subsequent postponement of marriage gives her the opportunity to study further and thus begins the illicit relationship between her and the married Professor.

Through most of her life, Virmati is torn between family loyalty, her love for the Professor, which is a social aberration and her desire to be educated and independent. Soon after marriage, Virmati finds that everybody becomes hostile to her in the new environment. It is amazing to see that Virmati who was first attracted to the Professor for his love of freedom and individuality, willingly loses her identity into that of the Professor. Not that she does not understand the wrongs done by the Professor, but she is not prepared to face the situation. She, who had evinced much spirit in defying her parents and the parochial society, gets mired in the principles of patriarchy that suit the Professor. The harbinger of emancipation reduces Virmati to the position of a concubine.

### **Quest for Identity**

After her marriage, Virmati's quest for identity is replaced by the struggle for existence. The woman who was supposed to be an intellectual, keeps craving for an opportunity to wash her husband's clothes. Her notions of self-assertiveness become confined to that of domesticity. Washing Harish's clothes becomes an important matter, whereby Virmati has to assert her right as a wife. Love, naturally, acquires another synonym for her -that of servitude. She has accepted everything as her lot and completely surrenders to it. Indian women take care of everybody in the family except themselves. Bhagbhat Nayak remarks:

The novel evokes some concern over the problems of women in a male-dominated society where laws for women are made by men in its social matrix and a husband stands as a 'sheltering tree' under which a woman proves her strength through her suffering. (103)

Vahdita Mishra rightly argues:

Kapur never permits Virmati any assertion of power of freedom. Because even as she breaks free from old prisons, she is locked into newer ones. Her relationship with the professor, for instance. While it does provide an escape from a loveless arranged marriage; it is itself furtive and claustrophobic, by offering only a stolen togetherness behind curtained windows. Even years of studying and working alone does not give her the confidence to strike independent roots and grow. She hovers uncertainly at the edge of each new world, never entering, lest the Professor should call and not find her near. Eventually, marriage to the man of her choice, is no triumph either. As second wife, she must fight social ostracism outside the house, and compete for the kitchen and the conjugal bed with Ganga, the first wife, inside it.

### **Advanced Women**

Shakuntaia and Swarnalata belonged to the type of advanced women in society, Shakuntaia after doing her M. Sc, in Chemistry had experienced the joys of independent life. Her decision of not getting married during those days shows her strong character. When Kasturi says to Shakuntala "What the need to do a job? A woman's shaan is in her home." (16) She becomes the mouthpiece of the traditional society of contemporary India. At this Shakuntala responds by criticizing the social custom of marrying the daughters:

These people don't really understand Viru, how much satisfaction there can be in leading your own life, in being independent. Here we are, fighting for the freedom of the nation, but women are- still supposed to marry, and nothing else. (17)

Shakuntala sowed the seeds for further studies in Virmati and invited her to Lahore saying "[...] times are changing, and women are moving out of the house, so why not you?" (18). It is only because of her inspiration that Virmati could aspire to soar very high in the sky, defying her traditional family and get herself highly educated, with the potential of being economically independent through her life — a rare accomplishment for the women of the times. Shakuntala is well over the marriageable age, but she has chosen not to marry. This is causing a headache for her mother Lajwanti, who wants her to be married and settled though she tries to hide the fact. Shakuntala is a fearless woman who opens the doors of Virmati's mind to worlds other than mere marriage.

### **To Conclude – Marriage as a Central Issue**

Marriage is a very central issue in every Indian family. In Kapur's *Difficult Daughters*, Virmati is brought up to be a wife and a mother, on the consciously inculcated idea of Indian feminine role. Her resolution not to marry the man of her parents' choice, but to marry the Professor or no else, is taken as a rebellious act against her upbringing in an austere family, where high ideals like morality, virginity and chastity are considered necessary virtues for an unmarried girl. The formal marriage, a social and public

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**Prof. S. Arunraj and Dr. P. Viduthalai, Editors: Portrayal of Social Issues in Literature and Media**

Dr. R. Sankari

Portrayal of Rising Never Identities in *Difficult Daughters*

statement, is a must for her. Marriage thus for women means deliverance from the fear of being socially condemned. The earlier generation of her mother saw no reason to rebel. There was complete acceptance in such a married life. Kasturi is an example of the typical feminine attitude - to procreate to bring about life and pleasure. To manage her home, first a joint family and later her own, is supposed to be happiness for her. Like Kasturi, for Ganga, marriage is a religious and a social institution, where love is not the basis of marriage. She too has a superb domestic sensibility.

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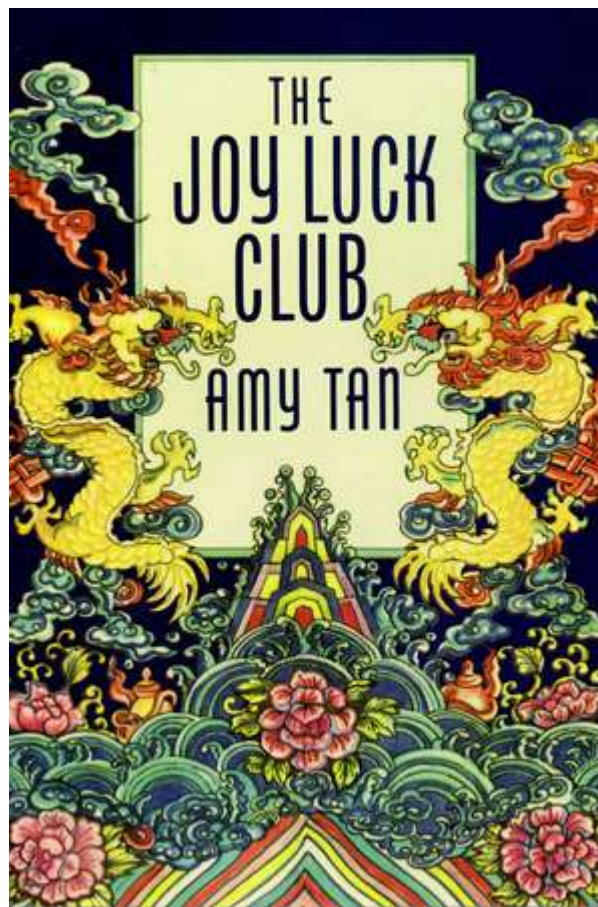
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**Poetics of Psychological Changes in Amy Tan's *The Joy Luck Club***

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**Abstract**

This paper attempts to analyse the psychological evolution in the novel, *The Joy Luck Club*, of Amy Tan. Change may be illustrated as evolution, progress or a movement from one form into another. Change may be physical when growing up and travelling from one place to another are examined. It may be psychological or mental, when there is a change in character, manner, tone or attitude. When there is a change in culture and values, change becomes cultural. One's change from ignorance to divine revelation may be termed spiritual evolution. Amy Tan depicts a refreshing

antidote to the world weariness and uncertainties we face today, thinking how things happen - in her own life and beyond - but always returning to the question of fate and its opposites: the choices, charms, influences, attitudes, and lucky accidents that mould us all.

**Keywords:** Amy Tan, *The Joy Luck Club*, Evolution, Change, Physical, Culture and Values

### **Amy Tan**

Amy Tan is a creative representative of the Chinese American women authors who focuses on the issues of inequality meted out to women in other cultures, the different cultural beliefs of women, friendship, abortion, generation gaps between daughter and mother and the power of women in facing adversity. The novels of Amy Tan have made an indelible mark on the literary scenario portraying the lives of Chinese American women with their cultural and generational differences.

### ***The Joy Luck Club***

Amy Tan's debut novel *The Joy Luck Club* affirms her power as a master story-teller. The novel depicts the tales of four mothers and their daughters; it has been divided into four parts, each of has four tales. The Chinese mothers leave China thinking of forgetting all their painful past and begin afresh in America. They dream of a better future for their children which would have nothing to do with the China they realized. The mothers desired that their children would speak good English and lead happy lives without agony. Michael Dorris in his review "Mother and Daughter" remarks,

*The Joy Luck Club* is that rare, mesmerizing novel one always seeks but seldom finds. Tracing the poignant destinies of two generations of tough, intelligent women, each gorgeously written page welcomes the reader and leads to an enlightenment that, like all true wisdom, sometimes brings pleasure and sometimes sadness. (1)

### **Mother-Daughter Relationship**

The novel, *The Joy Luck Club*, recounts about mother-daughter relationship. In the first section of the novel "Feathers from a thousand Li Away" draws out the legacy and also the mental evolution of the mothers in China, illustrating a heritage that they wanted to bestow on their daughters, which the title implies in the beginning. For years, the mothers do not tell to their daughters about their past until they are assured that their children would listen; and by then, it is almost too late to make the offspring understand their legacy that their mothers left behind, long long ago, when they leave China.

### **Jing mei and Suyuan Woo**

The central character of the novel is Jing mei. Jing mei's tales frame the narrative structure for as Suyuan Woo's life. This is because she acts as a narrator both for herself and her mother Suyuan Woo. Suyuan Woo describing about the life who believes Kweilin is a paradise on earth before visiting it. "I dreamed about Kweilin before I ever saw it; my mother began... If you... feel such happiness it would be enough to never have worries in your life ever again" (21).

Suyuan and her two children are brought there by her husband who is in the army believing that they will be safe there. This is during the war. Suyuan Woo's dreams evolve into grim reality when she finds each day gloomy for them to survive and the place, grotesque and dreadful. Since it is a war time, Suyuan along with her two children used to hide themselves under hopeless conditions to save themselves. Despite the war, Suyuan determines to have small parties in order to keep herself

and the people around cheerful. “I thought up Joy Luck on a summer night that is so hot even the moths fainted to the ground, their wings are so heavy with the damp heat” (23).

Suyuan Woo expounds as to how her life from happiness changes to sadness for she and the others holed-up in caves for their survival. She launches the Joy Luck club with the belief that life would evolve from sadness to happiness again. During the Second World War, Suyuan is inflicted to escape from her home with her twin daughters. From being a caring mother, she is forced into becoming an existentialist. She is pressured to leave the daughters behind when she is too sick to look after them and when she has to get away from that place. It is only at that point that June woo endures an evolution from ignorance to sudden revelation when her mother tells, “Your father is not my first husband. You are not those babies” (34).

### **Moving to America**

As aforementioned, Jing Mei Woo or June’s tales build the whole narrative structure. She acts as narrator for both herself and her dead mother, giving voice to her mother’s tale. Jing Mei expounds as to how her mother migrated to America, thinking optimistically that her life will be better in America. Suyuan Woo moved to America in 1949 after losing her husband and two children. Jing Mei usually feels that she was born in America where an individual has her own identity. So, she does not want to go by the words of her mother who is a Chinese. “You want me to be someone that I’m not! I sobbed; I’ll never be the kind of daughter you want me to be” (142).

### **Recollection of Childhood**

Jing-Mei recounts the episodes of her childhood where her mother wanted her to become a famous pianist, but Jing-Mei did not want to obey her. Yet, after her mother’s death, Jing-Mei plays the piano understanding the significance of her mother and her struggle for their identity. Coming to the portrayal of mother and daughter who are eventually the same, now, the other two mothers after Suyuan’s death. June finds that she has twin sisters who are living in China and have written to their mother in hope of meeting her at last. After her mother’s death June takes up the place of her mother in Joy Luck club she believes it as a prideful act by the four women including her mother. But, when she becomes the active member she recognizes the responsibilities in the Joy Luck club and changes herself from an ignorant child, to a responsible girl who wanted to fulfil her mother’s dreams as a daughter. She wanted to find her two sisters and get re-united with them. The three remaining Joy Luck club ladies tell June that she should go to China, to meet her sisters, and tell them about her mother.

June expounds by understanding the significance of her mother as to how she looks after her in spite of long struggle. “You must see your sisters and tell them about your mother’s death,’ says aunty Ying. But most important you must tell them about her life” (40). All the Joy Luck club ladies motivate her for being the member of Joy Luck club. Jing-Mei feels very proud by knowing the true nature of her Joy Luck ladies. When the Joy Luck aunties determine that Jing-Mei can get support from Joy Luck club, and assert that she can get \$1200 from Joy Luck club to visit china and meet her sisters, Jing-Mei’s perspectives evolve for the better life. She believes that the Joy Luck club is a responsible forum that her mother initiated to share each one’s pain and joy to hope for a cheerful and fortunate life. This is in contrast to what she believes earlier.

### **Did Not Obey Her Mother**

Jing-Mei, being an adamant daughter never obeys her mother. Suyuan Woo, her mother asks her to make the most out of the opportunities found in America by probing different subjects to find one in which she shines. Only after her mother’s death, Jing-Mei realizes her significance. Jing-Mei

believes that only her mother would be able to lead her to a better life. Jing-Mei expounds of the life of crab when a crab is taken for cooking it is soaked in hot water. The crab endures a change without knowing that it has been thrown into hot water, ultimately, it loses its life and self-identity. Before dying, Jing-Mei contemplates that the crab pleads for its life. Like a crab, Jing-Mei often pulls back into her shell. This is viewed best in her encounter with Waverly Jong. But Jing-Mei realizes that best protection comes from her mother. Jing-Mei expounds as to how her mother bears so much of agony to make Jing-Mei secure her identity in America. Rather than re-assuring her daughter, Suyuan tells her that she is too lazy to even meet her mother's expectations. This remark intensely affects Jing-Mei's self-esteem it makes her feel that she can never be successful. When her mother compares her with Waverly Jong, who is a chess champion, Jing-Mei gets angry.

### **Questioning Self Worth and Value**

Throughout her life Jing-Mei always questions her worth and value as a woman and as a daughter, constantly feeling as if she has failed her mother. When she goes to An-Mei's house, she sees a photo on the wall, she thinks that the backdrop looks the same as San Francisco there is nothing precisely Chinese about it. But when all the members of the Joy Luck club determine to go to china for a vacation, they all consider it as homecoming.

### **Return for a Visit and Emotions**

As Jing-Mei enters Shanghai, China, she feels Chinese. Jing-Mei endures a psychical change which makes her realize that her mother has always been right. Jing-Mei even feels a change in her father when he earls out for his aunt in Shanghai she could feel the inner thoughts of her father evolving himself into a Chinese youngster. Though her father is very old and also her aunt, they both feel so young by reminiscing their youthful days. Jing-Mei also understands that her every name that which identifies and represents her mother's dream, her history and her character later by having a conversation with her grand-aunt, Jing-Mei comprehends how Chinese women are now. The change in China after the war has given women a better position in the society.

Expounding about the psychical change in Lindo Jong, of all the elderly women in the tale, is an important character who expounds about her childhood days. At the age of sixteen, her life is evolved from a jovial girl to a responsible woman, who now understands that Huang's are everything for her. Lena St. Clair, like other daughters in the novel, is unable to make amiable rapport with her mother Ying-Ying. Her mother finds out only the mischievous things that are yet to happen and later apologizes for not taking steps to stop them. Yet, her views are shattered when she sees Teresa, a girl who lives in the neighbourhood. She sees Teresa and her mother quarrelling and the reconciling. One sees a distinct change is Lena's attitude after that. She feels that such quarrelling is part of the mother-daughter relationship. It is this understanding that helps Lena gets her mother out of trauma that she endures after an abortion. Lena's relationship with Harold is as feeble and frail as the chair he has made. Ying-Ying breaks the table; Lena understands that her mother has always been right in her view. She realizes that her mother is the only person who can shower unconditional love and care. Lena expounds as how her mother used to foretell about her future and she always has warned her to be very cautious in picking her husband. Lena is also lost in her marriage, knowing there is something wrong, but not being able to talk it with her husband. She is awfully insecure about her worth as a woman and as a wife, so she tries to avoid challenging her husband about the inequality in the marriage that she sees as the root-cause of their disputes. Lena believes as to how the world can be in all its choices come with so many coincidences, with so many similarities and exact opposites. After Clifford St. Clair dies Ying-Ying regains part of her identity and tries to help her daughter to regain her identity.



## To Conclude

To sum-up, *The Joy Luck Club* opens a new vista towards an understanding of the mother-daughter relationship and also undergoing the psychical changes in each individual woman character. According to Amy Tan, psychical changes is the real change in every human, where as a woman; she has experienced a complete change of being a daughter by undergoing her mother's emotions and by making her mother to feel the real content of life where one experiences change of physical appearances from head to toe by changing the mental attitudes.

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## **Egyptian Hieroglyphs to Emojis: Pictographs as a Universal language System and Its Role in Creating the ‘Global Brain’**

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### **Abstract**

Egyptian Hieroglyphs are one of the oldest language systems of human civilization. Hieroglyphs were a pictographic language system and are even studied today for understanding a culture that has been lost in the sands of time. In this digital era, we have taken a similar route like the hieroglyphs through Emojis. Emojis are all around the internet and social networking apps like Facebook, Whatsapp Etc. They are basically a mix of emoticons and other images of objects that take different meanings within the context they are used. Emojis as a pictographic concept was introduced by Shigetaka Kurita (emoticons as a concept was initially introduced by Scott Fahlman of Carnegie Mellon University). All these pictographs are part of a communication medium which particularly exists in the digital communication network.

Even when we have highly evolved verbal language systems all around the world, emojis make their presence felt. They currently serve the function of Determinatives inside most language systems, but a lot of research is being done to develop them into a full-fledged language system. Peter Russell talks about the concept of a ‘Global Brain’ that emerges out of a connected/networked system of human communication and Emojis as a language system acts as an assistive force in creating unified perceptions in a network system. The paper tries to shed light on this aspect of Emojis that presents before us the chance to take our methods of digital communication to another level of self-expression and networked consciousness.

The paper also uses the Emotional Contagion theory to further substantiate the effect of Emojis on interpersonal communications.

**Keywords:** Hieroglyphs, Emojis, Pictograph, Determinatives, Global Brain

### **Introduction**

We are living in a connected world, connected yet detached, its filled with a dichotomous sense of belonging. There is often a deterministic and moralistic sense of understanding how technology is an evil force that dislocates people from their social relationships and establishes a highly individuated sense of being. This perception has in no way affected the growth of technology, but it creates a larger point of debate among the popular culture about how much humans are becoming dependent on automated systems to sustain their social and personal lives.

What this debate – arguing that community is either lost or completely recreated online – fails to recognize is that community has long been freed from geography and that the Internet may hold as much promise for reconnecting people to communities of place as it does for liberating people from them. (Castells, 2005, p.217)

Post-modernist theory is one such theory, which has a very suspicious view of world systems. It says that we are living in an age of simulacra, a stage where we can't differentiate between the hyper and real anymore. The enhanced and accentuated media involvements have lead us to a cultural limbo where our routine interactions have been designed using computer algorithms and strategically employed visual props. The cycle of Marxian mode of production and consumption has juxtaposed itself to a domain of the hyperreal.

Mobile phones or Smartphones are the favourite playgrounds of technological innovation today. They are bringing out jaw dropping paraphernalia that makes us wonder about the sheer potential of modern day technology. Today, we can commute in our 'smart' cars and explore uncharted territories with ease. We can educate ourselves with the current trends of health and well-being sitting in our own living rooms. We can create or recycle items using DIY videos. Efficient resource management is the buzzword that's pushing our lives forward. So if we keep arguing about the banality of such technological advancements in creating polarities in human interactions then we are just hanging onto cultural puritanism that fails to accept and evolve.

Let me begin with the contention that today, everyone is a cyborg. This statement depends, I think, on how the cyborg is conceived. While the 'classical' notion of the cyborg figures an intimate connection between the organic and the technological – most obviously in terms of implants and prostheses – we can broaden this out by thinking about the ways our lives are touched by technologies in significant ways. (Bell, 2006, p.150)

### **Egyptian Hieroglyphs to Emojis: The Return of the Pictographs**

Egyptian hieroglyphs were the language system used by the Egyptians roughly around 3200 B.C.E - 350 C.E. It was used mainly by the Egyptian elites and hence was a main tool in recording Egyptian monumental inscriptions and religious texts. Other daily documents, literature etc were written using pen with a more cursive form called Hieratic.



*Fig 1. A limestone with Hieratic inscriptions*

Hieroglyphs mainly consisted of pictures of objects or animals and each of them used to denote certain sound and in some cases used to directly refer to the object depending upon the context. Hieroglyphs were an advanced form of language system during that point in history and this is evident from the fact that Egyptians were very much keen on recording their merits and myths in grand structures like Pyramids. Hieroglyphs were lost to the abyss of civilization after Egypt was conquered by the Roman Empire. Today, a lot of research is done on the Ancient Egyptian language and each moment archaeologists and socio-linguists are baffled by the sheer complexity and depth of this pictographic language system.



Fig 2. An Illustration of Egyptian Hieroglyphs

Emoji in Japanese means e (絵, "picture") + moji (文字, "character") Picture+character. So, it is a symbolic character denoted through a picture. Emoji is everywhere around us. They have evolved as a pictographic language system in itself but often used as Determinatives in common interactions. Determinatives basically help us understand the meaning of the written word more clearly. Emojis are evolving at a faster rate than that of the Egyptian hieroglyphs but they haven't reached the level of complexity that Hieroglyphs had achieved. Maybe we haven't yet realized the full potential of Emojis or we might just want Emojis to be an 'enhancer' for the existing language systems.

Emoji are standardized picture-words that are used commonly in informal messages of all kinds to add semantic nuances, to emphasize tone, to avoid potential misunderstandings, and to fulfill various phatic and emotive functions; they are not meant to replace existing scripts. (Danesi, 2017, p.167)

There is already a crowd funded Emoji Dictionary (You can visit [www.emojipedia.org](http://www.emojipedia.org) for further information) and *Moby Dick*, the classic piece of literature has already been transliterated into an Emoji version! One of the main setbacks that Emojis face currently is its learning base. Not everyone knows the Emoji language, it varies on a lot of factors like age, ethnicity, cultural relativism etc. But somehow, the dynamic nature of Emojis help them to evolve spontaneously and spread through Cyberculture thus paving way for a more homogenized mode of communication bypassing personal and cultural differences. This flexibility is itself the most vibrant characteristics of Emojis. Again, when it comes to question of Emojis being a pictographic language, people often compare them with the Egyptian Hieroglyphs. But then comparing emojis with an evolved language system like that of hieroglyphs itself is a rudimentary effort. But nonetheless this is a necessary reference point to study the effect of emojis in the contemporary world. Emojis are the product of a cultural revolution, a transcendence of mankind from the real to the virtual.

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**Prof. S. Arunraj and Dr. P. Viduthalai, Editors: Portrayal of Social Issues in Literature and Media**

Ananthakrishnan U., Ph.D. Scholar and Dr. V. Santhi Siri

Egyptian Hieroglyphs to Emojis: Pictographs as a Universal language System and Its Role in Creating the 'Global Brain'



Fig 3. An illustration of different Emoji faces.

Rather than trying to become a structured language system emojis aim at creating community consciousness. They integrate common behavioural patterns of individuals and make the process of interpersonal communication more swift and interesting. This does have its downsides though. Complex and abstract ideas that doesn't adhere to fixated common understandings are hard to be deciphered through emojis. It wouldn't be wrong to say that emojis cannot be used for formal contexts of communications like meetings, formal discussions etc as of its current stage of development.

### The One and the Whole: Emojis in a Global Brain

The effect and effort of emojis was never to be a substitute for the existing languages but to loosen up the structural rigidity of languages as we know it, to make communication more resourcefully efficient. They are an active part of the Internet age that thrives on what Peter Russell would call as 'Global Brain'.

In his book *The Global brain awakens*, Peter Russell explains about the evolutionary step of humans into a networked and interconnected organism that is part of a larger 'social super-organism'. In other words, he envisions how our individual brains would all be connected like a synaptic network forming a bigger brain, a larger stream of consciousness called the 'Global brain'. Emojis as a language system acts as an assistive force in creating unified perceptions in a network system.

As more and more nations move into the information age, the technology of communications and information processing will dramatically affect the human race, as we become increasingly integrated through the burgeoning network of electronic synapses. (Russell, 2000, p.130)

This phenomenon of Emojis becoming a global language system can be further substantiated by the Emotional Contagion theory. The emotional contagion effect is, I would argue, the driving force of emojis making it a viral phenomenon. When we share a message with an emoji to its tail, the message

itself is lifted, enhanced to a level of attentiveness that pulls us towards understanding the message. It is not attenuated like the redundant and monotonous quality of letters. If a joke is shared with a laughing emoji then the recipient will be persuaded to reassess the joke so that he/she may comply with the shared emotion of laughter.

Social-psychophysiological investigations have found that individual's emotional experiences and facial expressions, as measured by EMG procedures, tend to mimic at least rudimentary features of the changes in emotional expression of others that the subjects observe. (Hatfield, Cacioppo, Rapson, 2003, p.19)

Research has shown that when we look at an Emoji, certain areas of our brain gets activated which originally gets activated while looking at a real face. This means that Emojis have a deeper effect on our interactions than what we have believed. Our brains register Emojis as nonverbal form of communication and hence for example, when we see a Sad emoji, our brain registers its emotional quality faster than when we use normal verbal language to communicate our state of mind. This can be equated with how we use tones when communicating through phone or non-verbal cues like expressions and gestures while communicating face to face.



Fig 4. A newer version of Emojis introduced by Apple in 2016.

### Conclusion: What is Real?

If the emoji code is ever to become a true universal language, it cannot become fractured through usage or become too diversified through cultural coding. (Danesi, 2017, p.157)

Danesi has a legitimate concern here, as the possibility of developing a new language in a Cyber-era and mostly to suit the needs of its Cyber citizens seems to be a welcome proposal indeed. But nothing survives in its ideal form and it would be a negation of intellectual prowess to merely view

Emojis as an innocent form of communication stripping all the capitalist agendas from it. If it trends, then it sells! This is the motto of the digital capitalists who have already tapped into the potential of shaping up Emojis in its arena of ‘must try’ products. Different online companies are offering Emoji keyboards (virtual), Emoji Stickers and Apple has recently introduced Animojis, the Emoji line up that augments your facial expressions via Face Recognition Technology. The deep visual qualities of Emojis are the main reason behind facilitating and appropriating them, according to Capitalist fervour. The post-modern world is a spectacle of visions, *it* believes what it sees and once *you* believe, then *we* consume it.

We can’t sit back and whine about a dystopian future where machines would take control of our lives and how we would become slaves of an automated system. It is simply not that easy to untangle the complex nature of the Techno-Human Condition.

Humans are not bundles of traits, nor are they isolated Cartesian individuals, nor are they merely hubs in social networks; they are all these things-but much more. The point is not that any particular technology may affect a particular human; the point is that we cannot understand what humans are unless we also understand the meanings of the technological systems that we make, and which in turn re-make us. (Allenby, Sarewitz, 2013, p.83)

We are also growing, evolving together with machines, we are ourselves becoming machines and the Pre-Cyber age conundrum about the nature of reality is simply outdated! Imagine you are in a meeting, smart phone buzzes to remind you about ordering a gift for your spouse. You swipe on your screen and your order is placed. This is the kind of world we live in or its better to say we are living in multiple worlds connected together with infinite possibilities.

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## Creative Headlines in Dailies: A Comparative Review

Kavitha Vamanan

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### Abstract

With the Advent of modernization, there is a vast change in the display of headlines in dailies. Newspaper headlines deliver the relative significance of a news story to create attention amongst readers and aid to portray the frame of mind of the story. The objective of this study is to examine how the front-page headlines visually determine the news value and grasp readers' attention. Five newspaper headlines from the Front page of five English dailies - Hindustan Times, The Asian Age, The Telegraph, The Free Press Journal and The Tribune was analyzed for a period of January 02<sup>nd</sup> to January 06<sup>th</sup>, 2018 by means of Qualitative content analysis. The analysis shows that each newspaper acclimatizes creative ingredients akin to colored headlines, text against colored backgrounds, navigations, bold typefaces and headline width to clutch attention and visual appeal amongst readers. These firm changes in displaying creative headlines visually establish the news value.

**Keywords:** dailies, creative headlines, modernization, news value, visual appeal

### Introduction

Newspapers play a decisive role in our routine life. The most eye-catching nuts and bolts present in a newspaper are Imageries and Headlines. Headlines direct readers to stories and embark the significance of news. Nir (1993) says headline has "incite the reader to read the entire story and to draw the attention". "Newspaper headlines are designed by headline writers as they exemplify the spirit of the news story" according to (Kiousis & McCombs, 2004; Scheufele, 2000). "Readers can influence by the size of the Newspaper headlines" (Carol & McCombs, 2003, p. 37). (Pfau, 1995; Tannenbaum, 1953) confirms that "Reader insight of a news report can depend on its headline". Paul LaRocque (2003) claims that Good headline has to "capture the essence of the story and interest of the readers. Headline writers have their own obstacles such as space, type size, time and limits on their own abilities - vocabulary, imagination, creativity and knowledge of the language". (Stovall, 2002) remarks that Headlines "have unique visual nature for capturing readers interest, which distinguish itself from the remaining text". Creativity made changes in displaying headlines in newspapers. Now days, there is no certain rules for the headlines. Years back, Newspaper displays the headlines in small points, single deck and bold caps now the trend gets transformed by adding creative ingredients to the headlines to make more tempting.

## Objective of the Study

To examine how the front page headlines visually determine the news value and grasp readers' attention.

## Methodology

Five headlines from Front page of five English dailies - Hindustan Times, The Asian Age, The Telegraph, The Free Press Journal and The Tribune are observed for a period of January 02<sup>nd</sup> to January 06<sup>th</sup>, 2018. Overall 25 samples culled from the front page of these English dailies for the study. Qualitative content analysis is found as an effectual method for analyzing the headlines. Each headline is examined in five frames - Typeface style, Headline Width, Headline Weight, Headline Props and Creative Props.

## Findings and Analysis

### TYPEFACE STYLE

Typeface Style	Hindustan Times	The Asian Age	The Telegraph	The Free Press Journal	The Tribune
Serif	-	5	-	-	5
Sans Serif	5	5	5	5	-
Upper Case	1	-	-	5	-
Lower Case	4	5	5	-	5

**TABLE-1:** Hindustan Times, The Telegraph, The Free Press Journal use Sans Serif fonts for the headlines. The Asian Age use both Serif and San Serif and The Tribune use Serif typeface. Lower case is preferred by most of the newspapers than upper case. **San serif with lowercase typeface style is more appealing to the readers compared to serif.**

### HEADLINE WIDTH

**TABLE-2:** Among the five English dailies two newspapers use both 6- 4 columns and other three highlight the importance of the news report for its readers using four columns. Single, Two and three deck headlines are used by these dailies. Multiple and four decks not often used. The newspaper which displayed in **four or more columns has more importance than stories of one or two columns.**

No.of Columns	Hindustan Times	The Asian Age	The Telegraph	The Free Press Journal	The Tribune
8 - 7	-	-	-	-	-
6 - 5	-	3	-	3	-
4 - 3	5	2	5	2	5
2 - 1	-	-	-	-	-

Decks	Hindustan Times	The Asian Age	The Telegraph	The Free Press Journal	The Tribune
1	-	1	-	2	-
2	1	1	5	3	3
3	3	1	-	-	1
4	1	1	-	-	1
Multiple	-	1	-	-	-

## HEADLINE WEIGHT

Headline Weight	Hindustan Times	The Asian Age	The Telegraph	The Free Press Journal	The Tribune
Light	-	-	-	-	-
Normal	-	-	-	-	-
Bold	-	4	-	1	1
Ultra Bold	5	1	5	4	4

**TABLE-3:** Headline Weight is how blacker (heavier) the headline is. Out of five dailies except The Asian Age other dailies highlights the headline in Ultra Bold. The Asian Age daily prefers Bold but use Ultra Bold for most important stories. The Free Press Journal and The Tribune prefer Ultra Bold but rarely use Bold. An **ultra bold typeface brings out the importance of news story than bold typeface.**

## HEADLINE PROPS

Headline Props	Hindustan Times	The Asian Age	The Telegraph	The Free Press Journal	The Tribune
Kicker	-	3	-	2	-
Strapline	5	2	-	1	4
Navigation	-	-	-	1	-

**TABLE-4:** Strapline is used by most of the newspapers underneath the headline to **spotlight the significance of the headline.** The Asian Age and The Free Press Journal use Kicker - above the headline as **supporting headline** with the point size smaller than the main headline. To emphasize the subject of the news story navigator is hardly ever used by these dailies.

## CREATIVE PROPS

Newspapers	Creative Props
Hindustan Times	Both the word of a Headline and strapline in color
The Asian Age	Kicker against colored background
The Telegraph	-
The Free Press Journal	Word of a Headline in color and Kicker against colored background.
The Tribune	-

**TABLE-5: To make headlines more creative and visually alluring** kicker, Strap line and navigator are set against colored background and few headlines are set in colors – either a word of a headline in color or the strapline / Kicker in color.

### Conclusion

Innovation brings changes in the appeal of headlines in dailies. Headline itself is a combination of key words from a news story yet now days instead of single color headline either a particular keyword is highlighted in color or supporting headlines displays in color in an imaginative way. In conclusion, the study indicates that there were firm changes in displaying headlines. Each newspaper acclimatizes different styles in terms of Typeface, Headline Width and weight and in the usage of Headline and Creative Props. To clutch attention and visual appeal amid readers most of the dailies exploit creative elements akin to colored headlines, text against colored backgrounds, bold typefaces and navigations. These creative headlines visually limelight the value of a news story.

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Creative Headlines in Dailies: A Comparative Review

## Affecting the Psyche: Sensational News Media and Associated Psychological Consequences

Vishnu, K. J., Ph.D. Research Scholar and Dr. S. Anand Lenin Vethanayagam

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### Abstract

News plays an important function to make people informed and educated. We are living in a world abundant with media which provides people with news. Television has evolved as a prominent news media over the time. Commercialization of journalism and market-oriented practices have done severe damage to the news industry. A shift from facts and information to mere sensationalism is a visible outcome of this unethical practices. The focus on negative news and the exaggerated presentation is causing several psychological problems. This study is an attempt to understand the perceptions of students on their TV news watching habits and its consequent psychological effects.

**Keywords:** News media, TV news, Sensationalism, Psychological effects,

### Introduction

News media happen to be an integral part of human life as it keep one updated with information and make them aware about their surroundings. It makes individuals conscious of the society and world in general. The advent of TV channels devoted only to news was a great leap in this regard. India is abundant with news channels in English as well as regional languages catering to the needs of a larger population of the country. Much has happened over the temperament and presentation of news in these channels. Stiffen competition for market and TRP ratings decide the working of a news industry. Sensationalism of news has become the norm. It may be strange to understand that television which always perceived to be an entertaining and relaxing medium has now a reason for many psychological effects also (“The Psychological Effects of TV News,” n.d.).

The present study tries to understand the news media watching behavior of students and their perceptions regarding televised news along with the psychological consequences rendered by this media.

### Sensationalism

The sensationalism has been around ever since early human began telling stories, it dates back to news ballads in Europe during the late 1500s (Bird, 1992) reactions to the 19<sup>th</sup> century circulation wars between Joseph Pulitzer and William Randolph Hearst and ‘yellow journalism’

at the end of the Second World War; strongly resemble the damning tone of current public discourse about sensationalism (Altschull, 1990; Tannenbaum & Lynch, 1960). Stephensen finds sensationalism serves the function of spreading information to the less-literate audiences and strengthening the social fabric. (Stephens, 2006)

Interestingly, definitions of the word *sensational* developed a negative connotation a few decades after the rise of the Penny Press; over the years, the negative undertones have intensified (Grabe, Zhou, & Barnett, 2001)

The recent preoccupation with tabloid news should therefore be put into historical perspective rather than presented as a crisis unique to contemporary times.

The Dictionary definitions of the word *sensational* has the same meaning from “intended to be shocking and exiting” (Sensational, n.d.) causing great public interest and excitement (Sensational, n.d.). In defining the term, scholars and media critics assume that sensationalism provokes the senses and emotions of audience members: Sensationalism stimulates “unwholesome emotional responses” (Mott, 1962, p. 442), emphasizes “emotion for emotion’s sake” (Emery & Emery, 1978).

The profit motive is most often identified as the impetus for sensational journalistic practice. Sensational news is apparently designed to attract attention in the name of high viewership ratings (Berkowitz, 1993; Scott & Gobetz, 1992).

### **Psychological Effects of Watching News Media**

Although television newscast is an important news medium (Hargreaves & Commission, 2002), only a limited number of studies have examined the psychological impact of watching news.

The psychological consequences rendered by news media is an area that needs to be studied in detail. Although there are studies that feature television as a medium that can cause fear, alienation, and mistrust in heavy viewers (Gerbner, Gros, Morgan & Signorielli, 1986), communication studies have not evaluated the possibility that news media can cause psychological consequences. And yet, a plethora of communication studies suggest that media news coverage can be unduly negative (Combs & Slovik, 1979; Coleman, 1993; Daly & Chasteen, 1997). It has been seen that disturbing news events via news television, radio and print sources can be a greater source of stress. Advances in media technology and economic changes during the latter half of the twentieth century have increased the prevalence and availability of news sources as well as their negative, sensational, and graphic nature (Coleman, 1993; Hickey, 1998; Shenk, 1997).

Psychologists, over the time have tend to study the effects of exposure to the news media. Individuals shown news bulletins edited to display negatively valenced material demonstrated increase in both anxiety and sad mood (Johnston & Davey, 1997). People who are anxious about a particular topic may be more likely to attend to news media information regarding that topic, which because of the sensational, ubiquitous nature, will in turn, increase anxiety, regardless of actual risk factors (Slovic, 1987).

Hobfoll, Bridges, Lomranz, Eyal and Tzemach, 1989) found a significant relationship between major negative news events and the rates of depression in a study during the Israel-Lebanon war of 1982. The case can certainly be made that exposure to news sources could affect people's view of the world and of threats to their own well-being and safety, and so result in depression.

### **Methodology**

The study focuses on the effect of news media on the psychological well beings of the viewers. Since the study focuses on the personal opinions, feelings, experiences and perceptions of the viewers, a qualitative data collection method of in depth interview is chosen. One-on-one interview were conducted on a random basis among post graduate students and research scholars of Pondicherry University, a central university from south India till the data reached a saturation point.

In interview, the questions were unstructured, and the students were allowed to talk freely. Questions were purposefully asked about the media coverage on events and political turmoil that happened after chief minister Jayalalitha's death in Tamilnadu and row over the screening of Hindi film *Padmavat*, to elicit more details under the scope of the study. Elicited narratives were analyzed to establish relationship between sensationalism and psychological consequences.

### **Observations**

To the surprise of the researcher, almost every interviewee agreed that their dependency on television to get information or perspectives is very low.

“I don't want to waste my time listening to TV news” one girl said.

This is a prevailing sentiment everybody shared. Most of them considered watching televised news as a waste of time that fails to equip them with new information or insights. A dearth of factual information, biased version of stories and emotionally driven debates cannot gratify the students. They depend their smart phones and make use of various applications to get instant news. Many of the students agreed that they depend newspapers more, when it comes to serious information gathering and detailed analysis.

“The noise is too bad, I lose my sleep if I watch the prime-time news debate” a research scholar opined.

The sound and fury of TV news is found unfavorable by many. Some students mentioned about a sleeping disorder when they watch primetime news debates. The escalation in noise caused by the arguments between panelists, shouting anchors and dramatic sound scores were described affecting the mind. The main accusation was that the sensational news disrupts the peace of mind and ‘make it hyper active always’.

Difficult to focus or concentrate on studies was another problem as these news debates creates a “turmoil” and it takes time to “settle” your mind. One boy said that he doesn't watch



news channels during examination days, because it affects his studies. The use of fast moving words, stark colors, glittering graphics are found ‘unnecessary’ and ‘cheap’ by the students apart from the quality of debates- substandard arguments, ill-mannered panelists, aggressive anchors and insignificant topics.

“News people are obsessed with all the bad things in the world and I want to keep away from these negative vibes” was the comment of a girl while discussing the media celebration over the controversy regarding the film *Padmavat*.

Media propagating negativity and creating a bad mood is an aspect that pops up often during every interview. Focusing too much on violence, corruption, terrorism, crime, controversies, and misdeeds of politicians is transmitting a pessimistic mood and escalates a tendency to get depressed. There is a need for more positive and feel good stories to be included. Students feel that a newspaper or a web portal is more useful that they can skip the unwanted news, but this option is not possible on television. Choices for the viewer is limited and it persuade them to choose alternative options.

Most of the news and discussions are oriented towards the creation of anxiety and fear among the viewers. The anxiety driven media fills their slots with emotional driven stories and biased perspectives. Factual information and rational journalism is too rare in the field. Creating a hype over silly issues and maintaining that intensity for days and all of a sudden drop it and pick another issue has become a common practice. “It is almost like a festival for them”, on scholar said remarking the media reportage of political disruptions in Tamilnadu. Emotionally charged and fear mongering TV news makes a good number of students keep a distance from this media. All the participants were saying that they cannot stand a TV news for more than an hour and recommended that the TV media should definitely rethink over their concept of news and its presentation.

It could be seen that students are referring to the sensationalistic style of news media and the psychological issues associated with it, as it discussed in the reviewed literature.

## **Discussion and Conclusion**

The study reveals that youngsters are depending various media over television when it comes to news and information. The sensationalist styles adopted by the news industry could be found as a reason for this trend. It affects the mental health of the people at the expense of their time without providing any useful information. Rather than making the people aware of the happenings and events, TV news media focuses on presenting an exaggerated and distorted version of the events. Stressing on negativity and conflict is affecting the mental health of the viewers. Both in the content of the news and in the form of the presentation, TV news media adopts certain sensational styles. It develops a sad mood, anxiety, panic and sometimes traits of depression. The symptoms are told as sleeping disorders and issues with a lack of concentration on studies.

The television news channels are a good source of keeping the viewers informed with latest developments and analysis of events and incidents. They should provide information and education in a positive manner without adhering to sensation and psychological hazards to its viewers.

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## Trade-Wise Economic Empowerment of Women

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### Abstract

Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. It is the process of guarding them against all forms of violence. Women empowerment involves the building up of a society, a political environment, wherein women can breathe without the fear of oppression, exploitation, apprehension, discrimination and the general feeling of persecution which goes with being a woman in a traditionally male dominated structure. The core belief of National Rural Livelihoods Mission (NRLM) is that the poor have innate capabilities and a strong desire to come out of poverty. The challenge is to unleash their capabilities to generate meaningful livelihoods and enable them to come out of poverty. Empowering women through NRLM is a need for an hour. The main objective of the study is to elicit the socio-economic status of Beneficiaries and analyse trade wise economic empowerment of the Beneficiaries. The area selected for the present study is South Andaman. 400 samples were selected by using stratified random sampling method. An interview schedule was used to elicit the socio-economic status of NRLM beneficiaries; a five-point empowerment scale was developed and used by the researcher to assess the level of economic empowerment of the respondents. Both primary and secondary data were collected for the study. The collected data were statistically analysed and interpreted by using appropriate statistical tool. NRLM may act as a engine for eradication of poverty and empowering women in Andaman. The present study concludes that the respondents are economically empowered through NRLM trainings. Factors such as Age, Education, Marital status and economic status are highly influence the study.

**Keywords: NRLM, Women Empowerment, South Andaman and Economic Empowerment**

### Introduction

*“It is impossible to think about the welfare of the world unless the condition of women is improved. It is impossible for a bird to fly on only one wing.” — Swami Vivekananda*

Women in rural India generate income in various ways women are highly involved in small scale enterprises. Women have extensive workload with dual responsibility for farm and household production. Rural women in India feel the weight of poverty percentage of female are more than

male to die as infants and children. India is the world's tenth largest economy. In rural areas, women are generally not provided to have any meaningful income generation capacity. Without the power to work and earn a good income, their voices are silent (Vasuki, 2011). Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. It is the process of guarding them against all forms of violence. Women empowerment involves the building up of a society, a political environment, wherein women can breathe without the fear of oppression, exploitation, apprehension, discrimination and the general feeling of persecution which goes with being a woman in a traditionally male dominated structure (Rajeshwari, 2015). The Government of India established the National Rural Livelihoods Mission (NRLM) in June 2010 to implement the new strategy of poverty alleviation woven around community-based institutions. The Mission's primary objective is to reduce poverty by promoting diversified and gainful self-employment and wage employment opportunities for sustainable increase in incomes (Government of India, 2015). The mission statement of NRLM is "to reduce poverty by enabling the poor households to access gainful self-employment and skilled wage employment opportunities, resulting in appreciable increase in their incomes, on a sustainable basis through building strong grassroots institutions of the poor. These institutions enable and empower the poor households to build-up their human, social, financial and other resources, solidarity, voice and bargaining power. They, in turn, enable them to access their rights, entitlements and opportunities" (Government of India, 2016). The core belief of National Rural Livelihoods Mission (NRLM) is that the poor have innate capabilities and a strong desire to come out of poverty. The challenge is to unleash their capabilities to generate meaningful livelihoods and enable them to come out of poverty, (NIRD, 2014). Empowering women through NRLM is a need for an hour.

### **Objectives of the Study**

1. To elicit the socio-economic status of Beneficiaries.
2. To analyse trade wise economic empowerment of the Beneficiaries.

### **Methodology**

The area selected for the present study is South Andaman, is the third largest island in the island group. It is located immediately south of Middle Andaman Island and Baratang, from which it is separated only by a narrow channel, a few hundred meters wide. The island is 83 kilometres (52 miles) long and 28 kilometres (17 miles) at its widest part. South Andaman is less mountainous than the more northerly of the Andaman Islands. Geographical area covered by 1,262 KM<sup>2</sup>, with a total population of 20,9602. From that 11,1980 (Male) and 97,622 (Female) in 2011 census. The addresses of Village wise SHGs in South Andaman were obtained from the SHGs directory, head office and also from the websites. Area wise lists of SHGs were obtained from the Tehsil office. From the list 16 villages were selected randomly. From that 400 samples were selected by using stratified random sampling method. One of the criteria for selecting the respondents is that they must be the member of SHGs at least three or five years in order to get valid and reliable information. An interview schedule was used to elicit the socio-economic status of NRLM beneficiaries; a five point empowerment scale was developed and used by the researcher to assess the level of economic empowerment of the respondents. Both primary and

secondary data were collected for the study. The collected data were statistically analysed and interpreted by using appropriate statistical tools.

## Results

### A. Socio-economic status of Beneficiaries

Table 1  
Personal Background of the Beneficiaries

Variables	Beneficiaries (N=400)	
	No.	%
<b>Age (in Years)</b>		
18-25	93	23.3
26-35	122	30.5
36-45	134	33.5
Above 45	51	12.8
Total	400	100.0
<b>Educational Level</b>		
Illiterate	27	6.8
Primary	73	18.3
Upper Primary	93	23.3
Higher Secondary	115	28.8
Graduate and above	92	23.0
Total	400	100.0
<b>Marital status</b>		
Married	267	66.8
Unmarried	69	17.3
Widow	64	16.0
Total	400	100.0
<b>Employment Categories</b>		
Agricultural Labourer	109	27.3
Landless Agricultural Labourer	87	21.8
Private Worker	64	16.0
Self Employed	59	14.8
No Specific Job	81	20.3
Total	400	100.0

The personal background of the selected beneficiaries shows that 23.3 per cent of them were in the age group of 18-25 years and 30.5 per cent in age group of 26-35. Around 33.5 per cent of them were in the age group of 36-45 years and 12.8 % of them were above 45 years. Regarding the educational level 6.8 per cent of them were illiterate, 18.3 per cent were

primary, 23.3 per cent were upper primary, 28.8 per cent were higher secondary and 23 per cent were graduate and above. The marital status of the beneficiaries shows that 66.8 per cent of them are married, 17.3 per cent of them unmarried and 16 per cent of them are widows. Under the employment categories 27.3 per cent of them were agricultural labourer, 21.8 per cent of them were landless agricultural labourer. Around sixteen per cent of them were private worker, 14.8 per cent of them were self employed and 20.3 per cent of them were have no specific job.

Table 2  
Family Background of the Beneficiaries

Variables	Beneficiaries (N=400)	
	No.	%
<b>Family Type</b>		
Nuclear Family	283	70.8
Joint Family	117	29.3
Total	400	100.0
<b>Family Size</b>		
Below 5 members	297	74.3
Above 5 members	103	25.8
Total	400	100.0
<b>No. of Children</b>		
One	36	9.0
Two	118	29.5
Three	139	34.8
More than Three	85	21.3
No Children	22	5.5
Total	400	100.0

Around 70.8 per cent of the respondents were from nuclear family and 29.3 per cent of them were from joint families. Regarding the size of the family below 5 members (74.3 %) and above 5 members (25.8 %). with reference to the number of children, one (9 %), two (29.5 %), three (34.8 %), more than three (21.3 %) and no children (5.5 %).

Table 3  
Economic background of the Beneficiaries

Variables	Beneficiaries (N=400)	
	No.	%
<b>Economic Status</b>		
Below Poverty Line (BPL)	103	25.8
Above Poverty Line (APL)	297	74.3
Total	400	100.0

<b>Socio Economic Class</b>		
Upper class (26-29)	0	0
Upper middle class (16-25)	36	9.0
Lower middle class (11-15)	140	35.0
Upper lower class (5-10)	211	52.7
Lower class (<5)	13	3.3
Total	400	100

The Below Poverty Line (BPL) category of the respondents were 25.8 per cent and Above Poverty Line (APL) were 74.3 per cent. As per Kuppusamy's modified socio economic rating scale (Kumar et al., 2013), nearly 52.7 per cent of the respondents belonged to the upper lower class and around 35 per cent to the lower middle class, 9 per cent belonged to the upper middle and none belonged upper class.

### **B. Trade wise Economic Empowerment.**

Table 4  
**Grouping of Trade of Training**

Economic Activity	Beneficiaries (N=400)	
	No.	%
Agriculture and Allied Sector	71	17.8
Fisheries and related Sector	60	15.0
Tourism Sector	48	12.0
Production / Manufacturing Sector	147	36.8
Service Sector	74	18.5
Total	400	100.0

Regarding Grouping of trade training shows that 36.8 per cent of the respondents reported that they obtained training in production/ Manufacturing sector, 18.5 per cent of the respondents reported Service sector, 17.8 per cent were obtained training from Agriculture and allied sector and remaining 15 per cent of the respondent reported fisheries and related sector, 12 per cent were reported Tourism sector.

Table 5  
**Distribution of Economic Status and Income Generation Activities**

IGA	Economic Status					
	Below Poverty Line (BPL)		Above Poverty Line (APL)		Total	
	No.	%	No.	%	No.	%



Agriculture and Allied Sector	20	5.0	51	12.8	71	17.8
Fisheries and related Sector	14	3.5	46	11.5	60	15.0
Tourism Sector	12	3.0	36	9.0	48	12.0
Production / Manufacturing Sector	38	9.5	109	27.3	147	36.8
Service Sector	19	4.8	55	13.8	74	18.5
Total	103	25.8	297	74.3	400	100.0

While comparing economic status and IGAs there is significant difference between BPL and APL in Agriculture and Allied Sector, Fisheries and related Sector, Tourism Sector, Production / Manufacturing Sector, Service Sector. Out of which production and manufacturing sector stands high (27.3 %).

Table 6  
**Marital status and Income Generation Activities**

IGA	Marital status							
	Married		Unmarried		Widow		Total	
	No.	%	No.	%	No.	%	No.	%
Agriculture and Allied Sector	52	13.0	12	3.0	7	1.8	71	17.8
Fisheries and related Sector	43	10.8	9	2.3	8	2.0	60	15.0
Tourism Sector	33	8.3	3	0.8	12	3.0	48	12.0
Production / Manufacturing Sector	99	24.8	24	6.0	24	6.0	147	36.8
Service Sector	40	10.0	21	5.3	13	3.3	74	18.5
Total	267	66.8	69	17.3	64	16.0	400	100.0

The Table 6 reveals that more than half of the beneficiaries (66.8 %) are married and into the five sectors and the highest contribution (24.0%) was in production / manufacturing sector followed by unmarried (17.3 %) and widow (16.0 %).

Table 7  
**Age wise distribution of the Beneficiaries and Income Generation Activities**

IGA	Age wise distribution of the Beneficiaries									
	Upto 25		26-35		36-45		Above 45		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%

Agriculture and Allied Sector	18	4.5%	23	5.8	23	5.8	7	1.8	71	17.8
Fisheries and related Sector	12	3.0	18	4.5	22	5.5	8	2.0	60	15.0
Tourism Sector	7	1.8	20	5.0	13	3.3	8	2.0	48	12.0
Production / Manufacturing Sector	36	9.0	40	10.0	55	13.8	16	4.0	147	36.8
Service Sector	20	5.0	21	5.3	21	5.3	12	3.0	74	18.5
Total	93	23.3	122	30.5	134	33.5	51	12.8	400	100.0

The Table 7 indicates that there is significant difference between age and IGAs, especially around 13.8 per cent of the women were undertaking the IGAs in Production / Manufacturing sector between the age of 36-45 years.

Table 8  
**Educational Status of the Beneficiaries and Income Generation Activities**

IGA	Educational Status of Beneficiaries						Total
	Illiterate	Primary	Upper Primary	Higher Secondary	Graduate and above		
Agriculture and Allied Sector	No.	7	12	17	18	17	71
	%	1.8	3.0	4.3	4.5	4.3	17.8
Fisheries and related Sector	No.	7	11	22	11	9	60
	%	1.8	2.8	5.5	2.8	2.3	15.0
Tourism Sector	No.	3	11	11	11	12	48
	%	0.8	2.8	2.8	2.8	3.0	12.0
Production / Manufacturing Sector	No.	8	25	26	46	42	147
	%	2.0	6.3	6.5	11.5	10.5	36.8
Service Sector	No.	2	14	17	29	12	74
	%	0.5	3.5	4.3	7.3	3.0	18.5
Total	No.	27	73	93	115	92	400
	%	6.8	18.3	23.3	28.8	23.0	100.0

While analyzing the educational status of the beneficiaries in respect of Production / Manufacturing sector it is reported that 11.5 % of them were from higher secondary followed by 10.5 per cent of them graduate and above. However, in the agriculture and allied sector as well as fisheries sector the illiterate persons altogether 3.6 per cent (1.8 % each). Overall the beneficiaries having the higher secondary level were high (28.8 %) followed by upper primary (23.3 %), graduate (23.0 %) and primary (18.2%).

## Conclusion

NRLM trainings are playing vital role in not only improving the quality of life of women but also the economy at large. The role of NRLM is multi-dimensional. Therefore, this must encouraged further and faster to improve the economic status of the society in general rural women for in particular. NRLM may act as a engine for eradication of poverty and empowering women in Andaman. The economic empowerment of the rural women is a priority under the NRLM scheme of the government of India. The growth of NRLM is essential for the beneficiaries as they ensure better standards of living and their individual, family and social empowerment. Hence the economic empowerment by the beneficiaries is high. Empowering women is pre-requisite for creating a good nation, when they are empowered society with stability assured. Empowering of women is entailing as their thoughts and their value system leads the development of a good family and good society and ultimately a good nation.

The present study concludes that the respondents are economically empowered through NRLM trainings. Factors such as Age, Education, Marital status and economic status are highly influence the study.

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**Prof. S. Arunraj and Dr. P. Viduthalai, Editors: Portrayal of Social Issues in Literature and Media**

K. Venkatesan, Ph.D. Research Scholar and Dr. K. S. Pushpa

Trade-Wise Economic Empowerment of Women

## Affecting the Psyche: Sensational News Media and Associated Psychological Consequences

Vishnu, K. J., Ph.D. Research Scholar and Dr. S. Anand Lenin Vethanayagam

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### Abstract

News plays an important function to make people informed and educated. We are living in a world abundant with media which provides people with news. Television has evolved as a prominent news media over the time. Commercialization of journalism and market-oriented practices have done severe damage to the news industry. A shift from facts and information to mere sensationalism is a visible outcome of this unethical practices. The focus on negative news and the exaggerated presentation is causing several psychological problems. This study is an attempt to understand the perceptions of students on their TV news watching habits and its consequent psychological effects.

**Keywords:** News media, TV news, Sensationalism, Psychological effects,

### Introduction

News media happen to be an integral part of human life as it keep one updated with information and make them aware about their surroundings. It makes individuals conscious of the society and world in general. The advent of TV channels devoted only to news was a great leap in this regard. India is abundant with news channels in English as well as regional languages catering to the needs of a larger population of the country. Much has happened over the temperament and presentation of news in these channels. Stiffen competition for market and TRP ratings decide the working of a news industry. Sensationalism of news has become the norm. It may be strange to understand that television which always perceived to be an entertaining and relaxing medium has now a reason for many psychological effects also (“The Psychological Effects of TV News,” n.d.).

The present study tries to understand the news media watching behavior of students and their perceptions regarding televised news along with the psychological consequences rendered by this media.

### Sensationalism

The sensationalism has been around ever since early human began telling stories, it dates back to news ballads in Europe during the late 1500s (Bird, 1992) reactions to the 19<sup>th</sup> century circulation wars between Joseph Pulitzer and William Randolph Hearst and ‘yellow journalism’

at the end of the Second World War; strongly resemble the damning tone of current public discourse about sensationalism (Altschull, 1990; Tannenbaum & Lynch, 1960). Stephensen finds sensationalism serves the function of spreading information to the less-literate audiences and strengthening the social fabric. (Stephens, 2006)

Interestingly, definitions of the word *sensational* developed a negative connotation a few decades after the rise of the Penny Press; over the years, the negative undertones have intensified (Grabe, Zhou, & Barnett, 2001)

The recent preoccupation with tabloid news should therefore be put into historical perspective rather than presented as a crisis unique to contemporary times.

The Dictionary definitions of the word *sensational* has the same meaning from “intended to be shocking and exiting” (Sensational, n.d.) causing great public interest and excitement (Sensational, n.d.). In defining the term, scholars and media critics assume that sensationalism provokes the senses and emotions of audience members: Sensationalism stimulates “unwholesome emotional responses” (Mott, 1962, p. 442), emphasizes “emotion for emotion’s sake” (Emery & Emery, 1978).

The profit motive is most often identified as the impetus for sensational journalistic practice. Sensational news is apparently designed to attract attention in the name of high viewership ratings (Berkowitz, 1993; Scott & Gobetz, 1992).

### **Psychological Effects of Watching News Media**

Although television newscast is an important news medium (Hargreaves & Commission, 2002), only a limited number of studies have examined the psychological impact of watching news.

The psychological consequences rendered by news media is an area that needs to be studied in detail. Although there are studies that feature television as a medium that can cause fear, alienation, and mistrust in heavy viewers (Gerbner, Gros, Morgan & Signorielli, 1986), communication studies have not evaluated the possibility that news media can cause psychological consequences. And yet, a plethora of communication studies suggest that media news coverage can be unduly negative (Combs & Slovik, 1979; Coleman, 1993; Daly & Chasteen, 1997). It has been seen that disturbing news events via news television, radio and print sources can be a greater source of stress. Advances in media technology and economic changes during the latter half of the twentieth century have increased the prevalence and availability of news sources as well as their negative, sensational, and graphic nature (Coleman, 1993; Hickey, 1998; Shenk, 1997).

Psychologists, over the time have tend to study the effects of exposure to the news media. Individuals shown news bulletins edited to display negatively valenced material demonstrated increase in both anxiety and sad mood (Johnston & Davey, 1997). People who are anxious about a particular topic may be more likely to attend to news media information regarding that topic, which because of the sensational, ubiquitous nature, will in turn, increase anxiety, regardless of actual risk factors (Slovic, 1987).

Hobfoll, Bridges, Lomranz, Eyal and Tzemach, 1989) found a significant relationship between major negative news events and the rates of depression in a study during the Israel-Lebanon war of 1982. The case can certainly be made that exposure to news sources could affect people's view of the world and of threats to their own well-being and safety, and so result in depression.

### **Methodology**

The study focuses on the effect of news media on the psychological well beings of the viewers. Since the study focuses on the personal opinions, feelings, experiences and perceptions of the viewers, a qualitative data collection method of in depth interview is chosen. One-on-one interview were conducted on a random basis among post graduate students and research scholars of Pondicherry University, a central university from south India till the data reached a saturation point.

In interview, the questions were unstructured, and the students were allowed to talk freely. Questions were purposefully asked about the media coverage on events and political turmoil that happened after chief minister Jayalalitha's death in Tamilnadu and row over the screening of Hindi film *Padmavat*, to elicit more details under the scope of the study. Elicited narratives were analyzed to establish relationship between sensationalism and psychological consequences.

### **Observations**

To the surprise of the researcher, almost every interviewee agreed that their dependency on television to get information or perspectives is very low.

“I don't want to waste my time listening to TV news” one girl said.

This is a prevailing sentiment everybody shared. Most of them considered watching televised news as a waste of time that fails to equip them with new information or insights. A dearth of factual information, biased version of stories and emotionally driven debates cannot gratify the students. They depend their smart phones and make use of various applications to get instant news. Many of the students agreed that they depend newspapers more, when it comes to serious information gathering and detailed analysis.

“The noise is too bad, I lose my sleep if I watch the prime-time news debate” a research scholar opined.

The sound and fury of TV news is found unfavorable by many. Some students mentioned about a sleeping disorder when they watch primetime news debates. The escalation in noise caused by the arguments between panelists, shouting anchors and dramatic sound scores were described affecting the mind. The main accusation was that the sensational news disrupts the peace of mind and ‘make it hyper active always’.

Difficult to focus or concentrate on studies was another problem as these news debates creates a “turmoil” and it takes time to “settle” your mind. One boy said that he doesn't watch

news channels during examination days, because it affects his studies. The use of fast moving words, stark colors, glittering graphics are found ‘unnecessary’ and ‘cheap’ by the students apart from the quality of debates- substandard arguments, ill-mannered panelists, aggressive anchors and insignificant topics.

“News people are obsessed with all the bad things in the world and I want to keep away from these negative vibes” was the comment of a girl while discussing the media celebration over the controversy regarding the film *Padmavat*.

Media propagating negativity and creating a bad mood is an aspect that pops up often during every interview. Focusing too much on violence, corruption, terrorism, crime, controversies, and misdeeds of politicians is transmitting a pessimistic mood and escalates a tendency to get depressed. There is a need for more positive and feel good stories to be included. Students feel that a newspaper or a web portal is more useful that they can skip the unwanted news, but this option is not possible on television. Choices for the viewer is limited and it persuade them to choose alternative options.

Most of the news and discussions are oriented towards the creation of anxiety and fear among the viewers. The anxiety driven media fills their slots with emotional driven stories and biased perspectives. Factual information and rational journalism is too rare in the field. Creating a hype over silly issues and maintaining that intensity for days and all of a sudden drop it and pick another issue has become a common practice. “It is almost like a festival for them”, on scholar said remarking the media reportage of political disruptions in Tamilnadu. Emotionally charged and fear mongering TV news makes a good number of students keep a distance from this media. All the participants were saying that they cannot stand a TV news for more than an hour and recommended that the TV media should definitely rethink over their concept of news and its presentation.

It could be seen that students are referring to the sensationalistic style of news media and the psychological issues associated with it, as it discussed in the reviewed literature.

## **Discussion and Conclusion**

The study reveals that youngsters are depending various media over television when it comes to news and information. The sensationalist styles adopted by the news industry could be found as a reason for this trend. It affects the mental health of the people at the expense of their time without providing any useful information. Rather than making the people aware of the happenings and events, TV news media focuses on presenting an exaggerated and distorted version of the events. Stressing on negativity and conflict is affecting the mental health of the viewers. Both in the content of the news and in the form of the presentation, TV news media adopts certain sensational styles. It develops a sad mood, anxiety, panic and sometimes traits of depression. The symptoms are told as sleeping disorders and issues with a lack of concentration on studies.

The television news channels are a good source of keeping the viewers informed with latest developments and analysis of events and incidents. They should provide information and education in a positive manner without adhering to sensation and psychological hazards to its viewers.

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## An Analysis of 'Sports News Coverage' Among Leading Tamil News Dailies

N. Bakkiyaraj and S. Parthipan

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### Abstract

News dailies are set of large sheets containing printed news, stories, articles, information, advertisements and so on. It provides us various sports of information at various levels such as local, regional, national and international. According to World Sports Encyclopedia (2003), there were 8,000 indigenous sports and sporting games in all over the world. India is home to a diverse population playing more than 70 different sports across the country. The objective of the paper was to analysis the sports and games information in selected Tamil dailies published in Tamil Nadu state. A survey was conducted among sports professionals and the reveals *Dinathanthi*, *Dinakaran*, *Dinamalar*, *Dinamani* and the *Hindu* (Tamil) were the top five ranked Tamil news dailies. The weightage in terms of space, level of sports news, picture and sports discipline wise news and picture were taken as variables for this study. The data for present study was collected from Bharathidasan University Central library, the ten days data (December 01.2017 to December 10.2017) from above said dailies were taken for analysis. The analysis reveals *Dinamani* had given wide coverage in terms of space, *Dinakaran* was give more level of sports news, *Dinathanthi* was give more level of sports picture and cricket has coverage more news and picture by selected Tamil news dailies. Conclusions of the study, selected Tamil news dailies had given more priority game of cricket. The news dailies give more sports news coverage to international level. General sports news, general health and awareness were least in the Tamil news dailies.

**Keywords:** News dailies, Sports and games, News and Pictures.

### Introduction

News daily is a periodical publication containing written information about current events. News dailies can cover wide variety of fields such as politics, business, sport and art and often include materials such as opinion columns, weather forecasts, reviews of local services, obituaries, birth notices, crosswords, editorial cartoons, comic strips, advice columns and so on (Dinesh Sara (2013). White Planet Technology Private Limited (2017) defines that newspapers are set of large sheets containing printed news, stories, articles, information, advertisements, etc. It provides us all sorts of information, local, regional, national, and international. (Prakash (2015) observed that News dailies play a great role in keeping us up-to-date about all over the world. It is now print in almost all languages and in all countries of the world. Wikipedia foundation (2017) viewed that the first News dailies were established in the late 18th century in India is Hicky's *Bengal Gazette* which was started

in 1780 under the British Raj by James Augustus Hicky. Soutik Biswas, (2012) observed that India has more than 70,000 news dailies in more than a few languages, India is the biggest news dailies market in the world and over 100 million copies sold each day. They can be classified according to the number of times they appear in a year. Some are printed daily, some twice in a week, some weekly, some fortnightly, and some monthly. It helps us in widening our knowledge, skill, and technical awareness. They build the nation and guide the Government of the country. They generally make healthy criticisms of the activities of the Government. They point out its mistakes and set it on the right path. They wield much influence and power (Dinesh Sara (2013)).

### **Sports News Coverage in Tamil News Dailies**

In Tamil Nadu state, news dailies are primarily published in Tamil and English languages. The popular morning dailies are *Dinathanthi*, *Dinamalar*, *Dinakaran*, *Dinamani*, *The Hindu (Tamil)*, and *Thinaboomi*, *The New Indian Express*, *The Hindu (English)*, *Deccan Chronicle*, *The Times of India* (w3newspapers.com (2009-2018)). News dailies have several sections; sports page is one of the sections. Generally, Tamil news dailies provide less news coverage to sports. According to World Sports Encyclopedia (2003), there are 8,000 indigenous sports and sporting games in all over the world. In Olympics, there are summer events 45 and winter events 15, Commonwealth 26, Asian Games 38 and National Games 33 events. India is home to a diverse population playing more than 70 different sports across the country (Wikipedia foundation (2017)).

### **Statement of the Problem**

The paper was intended to make an analysis of the sports news coverage among selected Tamil news dailies published in Tamil Nadu state.

### **Purpose of the Study**

The following purposes governed this study.

1. To know which Tamil news daily offers grater coverage in terms of space for sports news.
2. To identify which Tamil news daily gives more weightage to sports news coverage as well as picture coverage.
3. To clarify which level of sports-news get grater coverage in Tamil news dailies.
4. To understand which sports event gets grater coverage in Tamil news dailies.

### **Methodology**

Initially, a survey was conducted among 142 sports professionals such as sports men, sports administrators, officials, physical educators, coaches and other stakeholders such as audience, media persons and so on to rank the top five Tamil dailies and the result reveals that *Dinathanthi*, *Dinakaran*, *Dinamalar*, *Dinamani* and *the Hindu (Tamil)* were the top five ranked Tamil dailies. The data for present study was collected from Bharathidasan University Central Library. The ten days data (December 01.2017 to December 10.2017) from above said dailies were taken for analysis. In the study ten days data were only taken for analysis, hence it could not be generalized on all periods.

The weightage in terms of space, level sports news, picture and sports disciplines-wise news and pictures were taken as variables for the study.

## Analysis of the Data and Discussion

To find the total number pages for each daily was calculated by adding all the ten days, similarly total number of pages of sports news coverage on each daily was calculated separately. Here the weightage was given to sports news coverage as well as picture coverage for level of sports news and also the items were calculated sports-wise, the total news and pictures to all sports among five leading Tamil news dailies. These data are presented in the following tables.

**Table – I**  
**Weightage given to sports news coverage in terms of space**

Name of the News dailies	Dinathanthi	Dinakaran	Dinamalar	Dinamani	The Hindu (Tamil)
Total number of pages	268	210	172	166	238
Total numbers of Sports news coverage pages	10	9	5.25	10	9.25
Percentage of Sports news coverage*	3.73	4.29	3.05	6.02	3.89

\* Weightage given to sports news in terms of space (in Percentage).

The table-I indicate that ‘Dinamani’ gives more sports news coverage in terms of space among five leading Tamil news dailies.

**Table – II**  
**Coverage of sports news at various levels among leading Tamil news dailies.**

Title of the News Dailies	Dinathanthi		Dinakaran		Dinamalar		Dinamani		The Hindu(Tamil)		Total News Dailies	
	score	%	score	%	score	%	score	%	score	%	score	%
International	68	76.40	97	88.18	50	79.36	62	81.56	49	85.96	<b>326</b>	<b>81.69</b>
National	13	14.60	12	10.90	9	14.28	11	14.47	7	12.28	<b>52</b>	<b>13.97</b>
State	6	6.74	1	0.90	2	3.17	3	3.94	1	1.75	<b>13</b>	<b>3.44</b>
District	2	2.24	0	0	2	3.17	0	0	0	0	<b>4</b>	<b>1.06</b>
<b>Total</b>	<b>89</b>	<b>22.53</b>	<b>110</b>	<b>27.84</b>	<b>63</b>	<b>15.94</b>	<b>76</b>	<b>19.24</b>	<b>57</b>	<b>14.43</b>	<b>395</b>	<b>100</b>

The above table -II reveals that ‘Dinakaran’ gives coverage of wide range of sports disciplines compared to other dailies.

The table-II also indicates that all leading Tamil dailies give more important to international sports news and least of district level coverage.

**Table – III**  
**Coverage of Sports picture at various levels among leading tamil news dailies.**

Title of the News Dailies	Dinathanthi		Dinakaran		Dinamalar		Dinamani		The Hindu(Tamil)		Total News Dailies	
	score	%	score	%	score	%	score	%	score	%	score	%
International	62	75.61	60	85.71	51	78.46	39	72.22	41	91.11	<b>253</b>	<b>80.06</b>
National	12	14.63	9	12.85	9	13.84	12	22.22	3	6.66	<b>45</b>	<b>14.24</b>
State	6	7.31	1	1.42	3	4.16	3	5.55	1	2.22	<b>14</b>	<b>4.43</b>
District	2	2.43	0	0	2	3.07	0	0	0	0	<b>4</b>	<b>1.26</b>
<b>Total</b>	<b>82</b>	<b>25.94</b>	<b>70</b>	<b>22.15</b>	<b>65</b>	<b>20.57</b>	<b>54</b>	<b>17.08</b>	<b>45</b>	<b>14.24</b>	<b>316</b>	<b>100</b>

The above table-III reveals that ‘Dinathanthi’ gives coverage to wide range of sports disciplines compared to other dailies.

The table-III also indicates that all leading Tamil dailies give more importance to international sports pictures and least of district level coverage.

**Table – IV**  
**Weightage given to various sports disciplines among leading Tamil news dailies.**

Name of sports	Cricket		Football		Hockey		Boxing		Miscellaneous*		Total Sports	
	Score	%	Score	%	Score	%	Score	%	Score	%	Score	%
Total	205	51.89	51	12.91	48	12.15	14	3.54	77	19.49	395	100
Picture	167	52.84	42	13.29	34	10.77	13	4.11	60	18.98	317	100

(\*Miscellaneous and values for news and pictures = Badminton-2.27, 1.26. Weight Lifting-2.02, 1.89. Tennis-1.77,2.21. Athletics-1.77, 2.21. Kabaddi-1.26,1.58. Archery-1.26, 1.26. Shooting-1.01,0.63. Wrestling-1.01,0.63. Swimming-0.75,0.94.Squash-0.75,0.31.IceSkating-0.75,0.31. Gymnastics-0.50,0.31. Table Tennis-0.50,0.31. Carram-0.50,0.31. Volleyball-0.50,0.63. Basketball-0.25,0. Handball-0.25,0. Ball Badminton-0.25,0. Chess-0.25,0.31. Rubby-0.25,0.31. Golf -0.25,0.31. Billiard& Snooker -0.25,0.31. Water Diving -0.25,0.31. Yoga-0.25,0.63. General= general sports news, general health and awareness of news and pictures. -0.50, 0.63).

The above table-IV reveals that sports discipline-wise comparison in terms of news and pictures among leading Tamil news dailies.

The table-IV data also indicates that game of ‘Cricket’ has great number of news items and pictures among leading Tamil dailies followed by football, hockey and boxing.

That cricket is one of the most popular sports in India may be the reason for this item being the top sports in the list.

## Conclusion

Generally selected Tamil news dailies allotted least space for sports news coverage in terms of space. The news dailies had given more priority to the game of cricket only. The Tamil news dailies had more coverage to international sports news as well as pictures. The news dailies had least coverage about district level and general sports news, general health and awareness.

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## A Study in Digital Space Creating Sustainable Tourism Awareness

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### Abstract

As natural environment is the base of the tourism industry, the major focus of the industry in the recent decade is about the sustainability of the tourism and how the right platform can be created. Since we are living in digital era, it is better to use the internet as a tool of communication. Internet, because of its virtual charm it is considered as a medium for social refrain. The present study is an attempt to find out the role of digital media in creating sustainable tourism awareness among tourists in Kanyakumari district, Tamil Nadu, India. The study combines a general review of media's role on ecotourism and then aims to find out which media are catering to the tourists. The Western Ghats provide Kanyakumari district with rich natural resources of flora and fauna. In the present scenario of climate change, environmentalists suggest ecotourism as a means for conservation of environment and socio-economic development. Today's society spends much time with the media. Media has greatly affected the way youth spend their leisure time. In this modern era, human ecosystem is significantly mediated by the media. So, it is the time to initiate development policies and strategies for encouraging tourism based on the media messages. The media in general are persuasive in nature, and the media primarily have the potential to control to some extent the minds of users. The role of mass media is important to promote the brand-image of the destination. The importance of digital media is growing in tourism industry. Today people are interested to use digital space to communicate than the physical space. Most governments see tourism as a means of economic development and hence investment in the industry is usually encouraged. In the rapidly-changing global economic scenario, tourism is considered as one of the largest sustainable industry. Kanyakumari district has been chosen for the study, as it has a good potential for tourism destination for both national and international tourists. The pleasing weather of Kanyakumari district throughout the year provides best sites for the tourism industry. A questionnaire was administered to collect data from 100 respondents. The survey for the study was conducted among the tourists in Kanyakumari district during the time period December 2017 to January 2018. Respondents to the questionnaire were selected through stratified random sampling technique.

**Keywords:** Sustainable tourism, digital space, Western Ghats, ecosystem, livelihood.

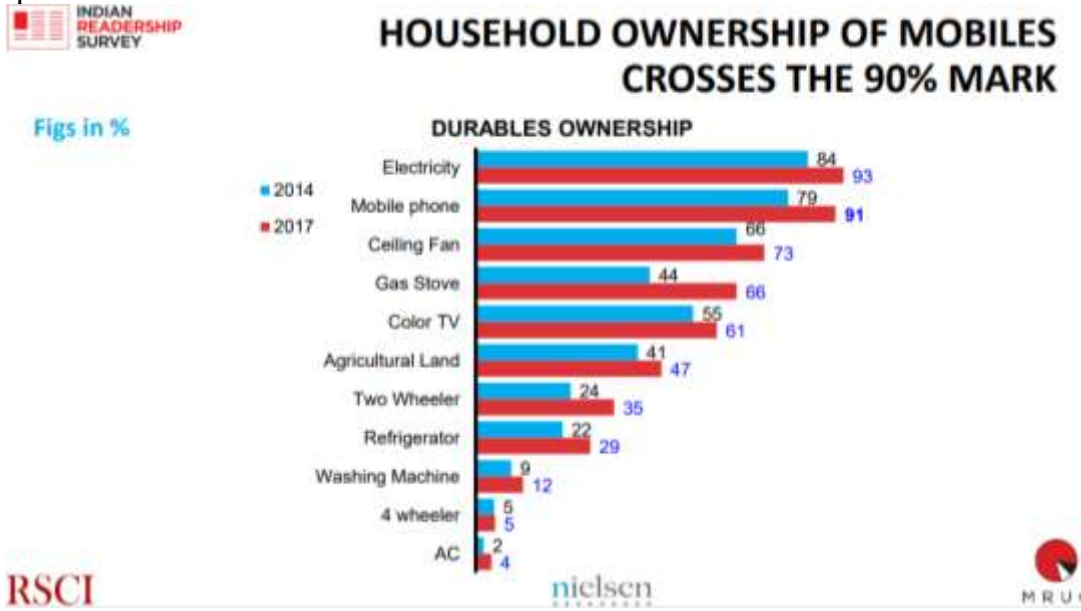
### Introduction

Kanyakumari, located at the southern extremity of Indian peninsula where the Arabian Sea, the Indian Ocean and the Bay of Bengal meet, is referred as 'Thriveni Sangamam' (confluence point of three seas). So, the district occupies a unique place in the world tourism map for this location. Kanyakumari has always been considered as the prime cultural hub of India. The beach with multi-colour sand has a uniqueness, where one can enjoy the sun sets and the moonrise simultaneously in full moon days. The district has a good potentiality in attracting national and foreign tourists. According to India Brand Equity Foundation (IBEF – Ministry of Commerce and Industry, Government of India) , Tamil Nadu attracted 20.1% of total foreign tourists visiting India in 2015 and in Tamil Nadu, Kanyakumari has a great role in attracting the foreign tourists. The Western Ghats keep the district with rich natural resources of flora and fauna. The district is also known as ‘district of ponds’. The district is blessed with a moderate climate and seasonal rains twice a year. This supports a wide variety of banana agriculture than most other places. The district is made up of different topography where the western seashore supports coconut groves, the Western Ghats that have flourishing rubber (latex) plantation, pepper, cashew, the plain region has vegetables, tapioca and horticultural crops like mango, pineapple and jackfruits. This natural scenario of greenery attracts the tourists the worldwide. But in the present scenario of climate change, Kanyakumari district is losing some of its charm. This negative trend can be checked by the proper interlocking of conservation through education and awareness.

The economic status of the district should also be developed along with it. Tourism, in this context, can be considered to cope with this situation on acting as a catalyst for the economic and social development of the district. As per IBEF report (2017), many developing nations are considering tourism as a multispectral industry to stimulate the economy from different sectors. Since it's a major sector in today's world, many countries are competing to attract tourists through all means of communication. So the mode of communication is considered for informing and influencing tourists in the selection of destination. At the same time, tourism without proper management leads to heavy damaging impacts on the environment such as increased water use, increased pollution loadings through waste and emissions, and direct and indirect disturbance to wildlife and vegetation (Fennell, 2003). This may destroy the beauty of natural destination and the tourists may reject the destinations which are polluted. As tourism opens door for rapid economic growth that attracts a number of foreign and non-local investors, this may neglect the prosperity of local people. So tourism also has its own seeds of destruction and, therefore, tourism can kill tourism; destroying the environmental attractions for which visitors come to this location (Glasson et al., 1995). Many environmentalists suggested ecotourism as a promoting tool for environmental conservation as well as socio-economic developments. To make ecotourism more practical, travellers should follow the definition of TIES. As per TIES, ecotourism should be “responsible travel to natural areas that conserves the environment and improves the well-being of local people and involves interpretation and education”. While practising ecotourism, tourists are supposed not to destroy the natural inhabitants of the spot they visit. Ecotourism may play a vital role in this regard. Tourism activity in the district could be taken as a vibrant tool in enriching the social status of the society. Therefore, tourism calls for awareness for the conservation of nature and environment which can be done by the media.



With the advent of modern media technologies, there is an immense possibility to reach the unreached tourism spots and enlighten significance of ecotourism. Many countries have succeeded the usage of internet for their destination promotion. Tourism promotional activities through internet are encouraged by governments to reach globally. The district has a good potentiality in attracting national and foreign tourists. Based on Indian Readership Survey (IRS, 2017) released by the Readership Studies Council of India (RSCI), the household ownership of mobile phones had crosses 90 %.



(Source: IRS January 2017, <http://mruc.net/topline-findings> Media Research Users Council)

In the ancient times, man had the urge to explore new places and their travels were less sophisticated than current generation. Today, the situation is different. Human ecosystem is significantly mediated by technology. Mostly digital media are based on translating analog data into digital data. Any digitized content (*text, audio, video, and graphics*) that transmitted over the internet is digital media. This include that news from a TV, newspaper, magazine, etc. that is presented on a Web site or blog as a form of ‘convergence-media’ can fall into this category. Because of the rapid speed, today people are more likely to use digital media to communicate than all other medium. The development in the field of transportation as well as communication makes travelling more sophisticated and a modern traveller demands safety and comfort for his enjoyment. Modern tourists treat the tourism as not just packing the bags and exploring a new destination. It is about stepping to another comfort zone. People always love novelty, especially travellers like to explore new experiences and are curious to find new destinations, so tourism industry has always been on the lookout for new attractions to keep their tourists coming. The tourism department of Kanyakumari district should take the advantage of curiosity that people towards tourist attractions. The diversified culture and natural ecology has to be uncovered with the help of media. So it is the time to initiate development policies and strategies for encouraging tourism based on needs of modern travellers. In this sophisticated age, the efficiency of a department can be measured by the usage of technical competence for the promotional activities.

People use digital technologies for their day-to-day life considering digital technology is smarter than anything else in this world. So it is quite natural that in the field of tourism that travellers are interested in using digital communication technology to get information.

### **Significance of the Study**

Our world is facing competition in every field, and the general trend is adapting the fastest initiative for rapid economic progression, without any concern about future generation. The tourism industry is also used for the economic growth without any concern for the next generation. However, this adversely affects the environment. Tourism can be said as people from different countries assemble at a place to relish the natural beauty of a place. Thus, tourism is one of the most popular forms of economic recreation. Tourism is directly associated with natural environment and culture, and the preservation of natural environment and tradition for economic progression. Tourism studies develop a sense of ethical responsibility to protect the nature to achieve sustainable development. This resulted in the need for sustainable tourism. Most of the countries recognized tourism to open job opportunities, foreign exchange earnings and maintain friendly relationship with foreign countries. Tourism contributes to ecological and economic conservation that leads to other major infrastructural developments in the fields of transportation, accommodation, hospital facilities, hygiene, proper sanitation measures etc., and these measures supports the country to reach top rank in the Environmental Sustainable Index (ESI) and Human Development Index (HDI). As Kanyakumari district is endowed with natural rich resources, it widely attracts tourists from all over the world. Delving deeper in to these places for tourism promotion and environmental education can protect biodiversity while creating jobs and sustaining the region through revenues from sustainable tourism. Introducing ecotourism to the district can protect and conserve the ecosystem by involving local people. Media is an integral part of communication today. The policy makers, social agents join with media in constructing environmental awareness for widely dispersed people. Thus, media is a key source of destination information and environmental awareness.

### **Objectives**

1. To explore the role of various media in creating ecotourism awareness among tourists in Kanyakumari district.
2. To understand the role of digital media in environmental conservation.
3. To examine the gender difference and environmental concerns among the tourists.
4. To find out the source of information about natural places in Kanyakumari district.

### **Research Questions**

1. Which are the types of media that create more ecotourism awareness in Kanyakumari district?
2. How do the media influence the tourists of Kanyakumari district?

3. How do media create awareness on environmental conservation among the tourists of Kanyakumari district?
4. How does age difference affect the environmental concerns and practices among tourists?
5. How does gender difference affect the environmental concerns and practices among tourists?
6. How does environmental tourism and ecotourism support environmental conservation?

### **Methodology**

This study analyses the role of various media in creating environmental awareness among the tourists in Kanyakumari district. The researchers have conducted a survey in the district. A questionnaire composed of demographic questions in the first part and it was followed by the questions related to the media and environmental awareness. For the study, the questionnaire concentrated on two aspects, namely *information completeness* and *persuasiveness* of the media. The questionnaire collected information on the various types of media and its influence on tourism. Respondents were asked about the source of information for natural places in Kanyakumari district. Respondents are selected through a stratified random sampling technique. The survey was administered to 100 respondents to understand the information sources of Kanyakumari ecotourism awareness. The selected respondents belonged to the 21-60 age group which are categorized into four sub-groups. Among the N100 samples, male respondents are N69 and female respondents N31.

### **Findings and Analysis**

The survey was conducted among the tourists from the states of Tamil Nadu and Kerala, as most tourists visit Kanyakumari district from these two states. Among the total samples collected, 61% are from Tamil Nadu and 39% are from Kerala.

The demographical details of the sample population are as given below:

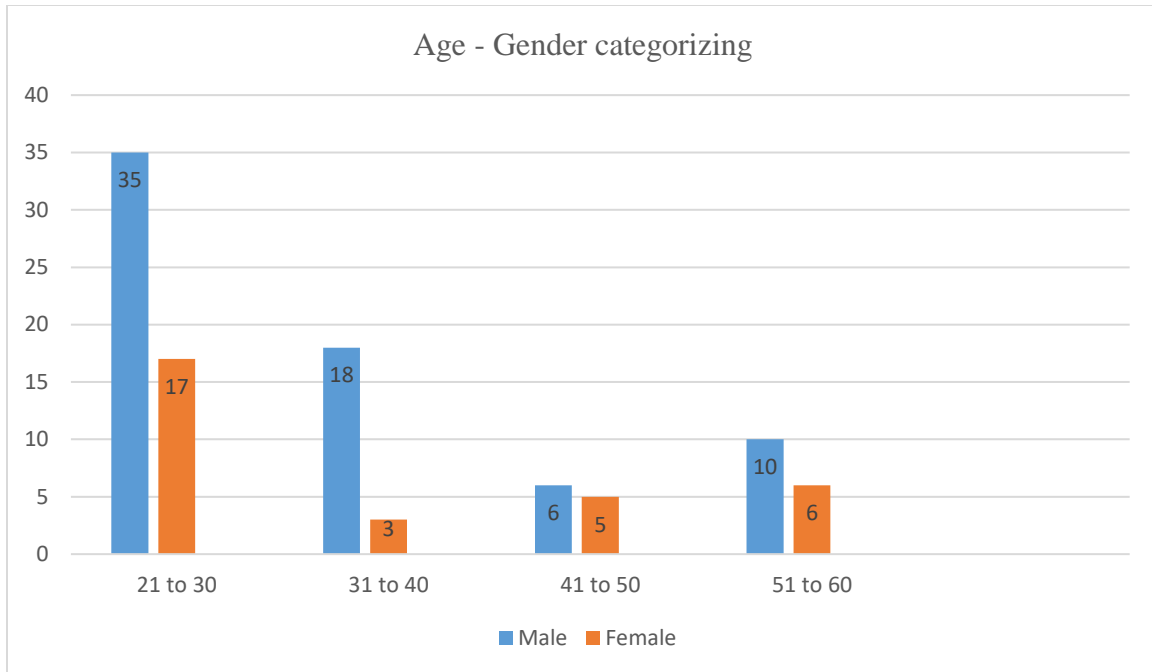


Figure 1: Age-gender categorization

Figure 1 shows that the majority of tourists are in the 21-30 age group and most of them are unmarried. They are free from job pressure and with less responsibility which give them more time for tourism. The study also finds out that the same age group are more users of social media. Social network sites help youngsters to becoming more social and bond with other people (Arpita, 2017).

Among the 41-50 age group, least tourists are found. It indicates that they spend less time for tourism activity. This is due to the age most people work hard for their children's education. The 21-30 age group (52%) travels more than other age groups. As much as 21 percentage of them are in the 31-40 age group, 11 percentage of them belongs to the 41-50 age group, and 16 percentage of the respondents belongs to the 51-60 age group.

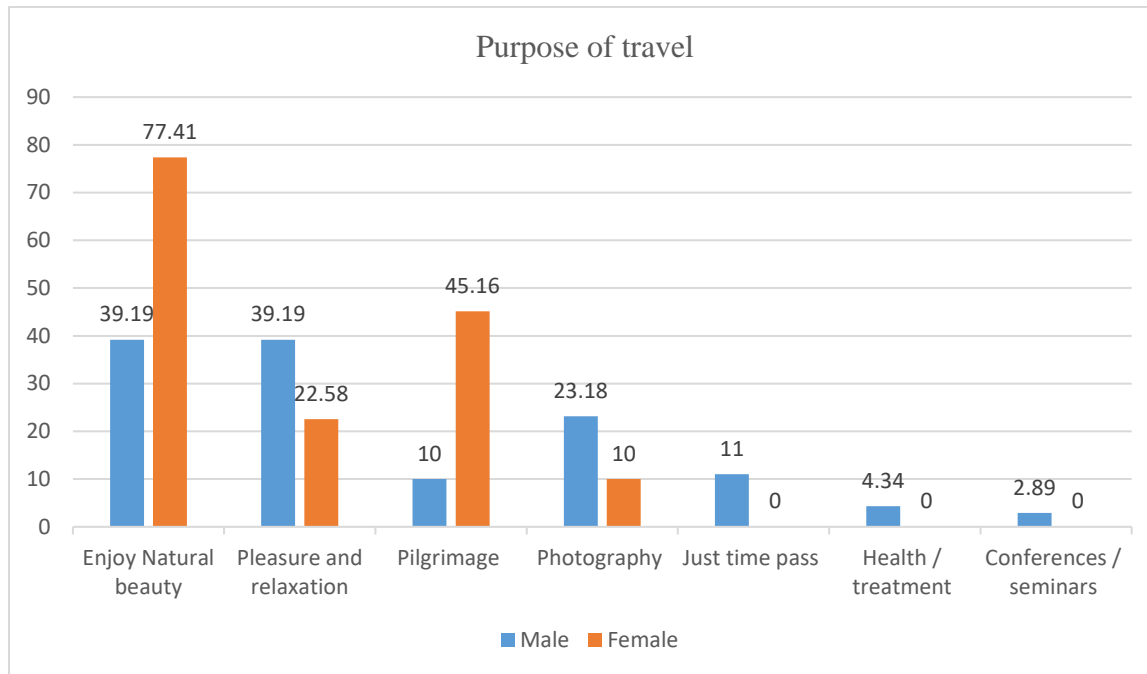


Figure 2: Purpose of travel

Tourism is the temporary, short-term movement of people to destinations outside the places where they normally live and work and their activities. It includes movements for all purposes (The Tourism Society of England, 1976). So, the researchers designed the questionnaire to find out the purpose of travel also. They found that among the total sample the most tourists (N51) prefer to travel Kanyakumari district to *enjoy the natural beauty*. This indicates that the Kanyakumari district has more environmental tourism potentiality. Figure 2 shows that among the total male respondents (N27), 39.19 % are interested in *enjoying the natural beauty*, whereas 77.41% of female are interested in *enjoying the natural beauty* of the district. This indicates that female travellers (77.41 %) show more interest for *travel to enjoy the natural beauty* than male travellers (39.19 %).

Except for *enjoying the natural beauty* and *pilgrimage*, all other variables show that male are more interested. For pilgrimage purpose, among the total 69 male respondents only 7 show interest (10%). From the total 31 female respondents 14 show interest in pilgrimage (45.16%). The study found that majority of respondents travel with a specific objective, and only 8% of respondents prefer to *travel for just time pass*. Tourism involves travelling with the specific object of studying, admiring, and enjoying the scenery.

Researchers found out that 19% of respondents *travel for photography*. *Travel for photography* freezes the beauty of nature.

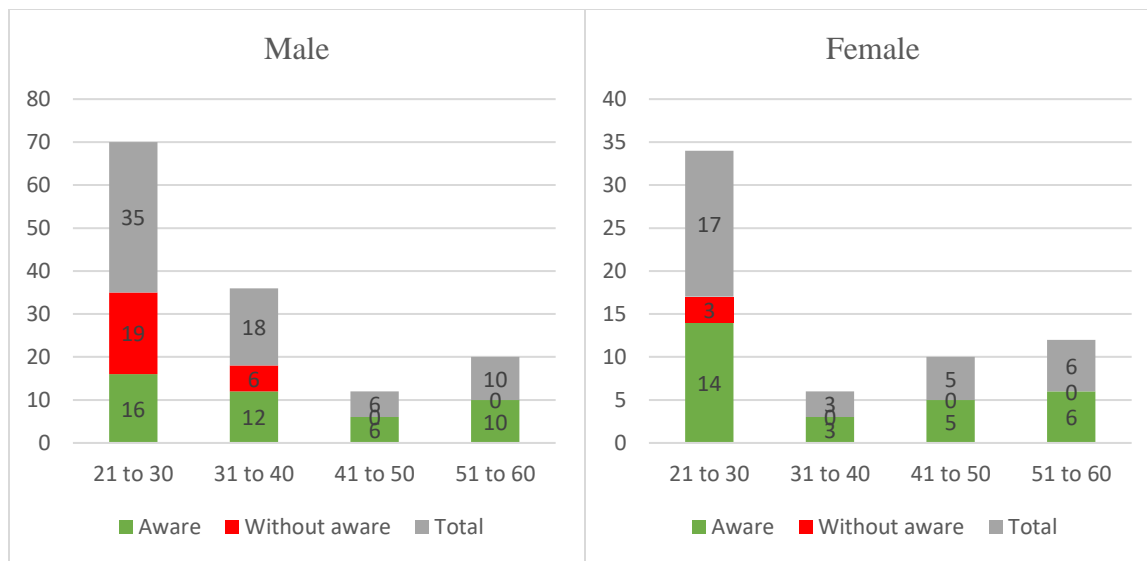


Figure 3a

Figure 3b

Figures 3a and 3b show that the female respondents are more *aware about the need of environmental conservation*. Among the total N69 male respondents, N44 are *aware about the need of need of environmental conservation* (63.76%). and of the total N31 female respondents 90.32% (N28) are *aware about the need of need of environmental conservation*. Women show at every age more concern for the environment than men (Bekkers, 2005).

Women, being attached with domestic and household management, interact more intensively with the nature than men. Women's direct contact with environment has not only produced them deep knowledge, but also protective and caring. Women had launched number of movement in demanding of better protection and environment conservation. Chipko movement, Narmada Bachao Andolan are the best examples for the environmental movements led by women (Aditya, 2016).

Figure 3a and 3b also explain that age is a factor in environmental concern, as higher the age group, they are more aware about the need of environmental conservation. Higher age exerts a positive effect on environmental morale. Focusing on social norms we observe that higher age is consider for higher social positions. It is stated that higher age persons have acquired greater social stakes.

The study also examines the connection between *natural tour and natural environmet conservation thoughts*. Majority of respondents (More than 76 %) responded that there is a great bond between travels and the environmental conservation thoughts.

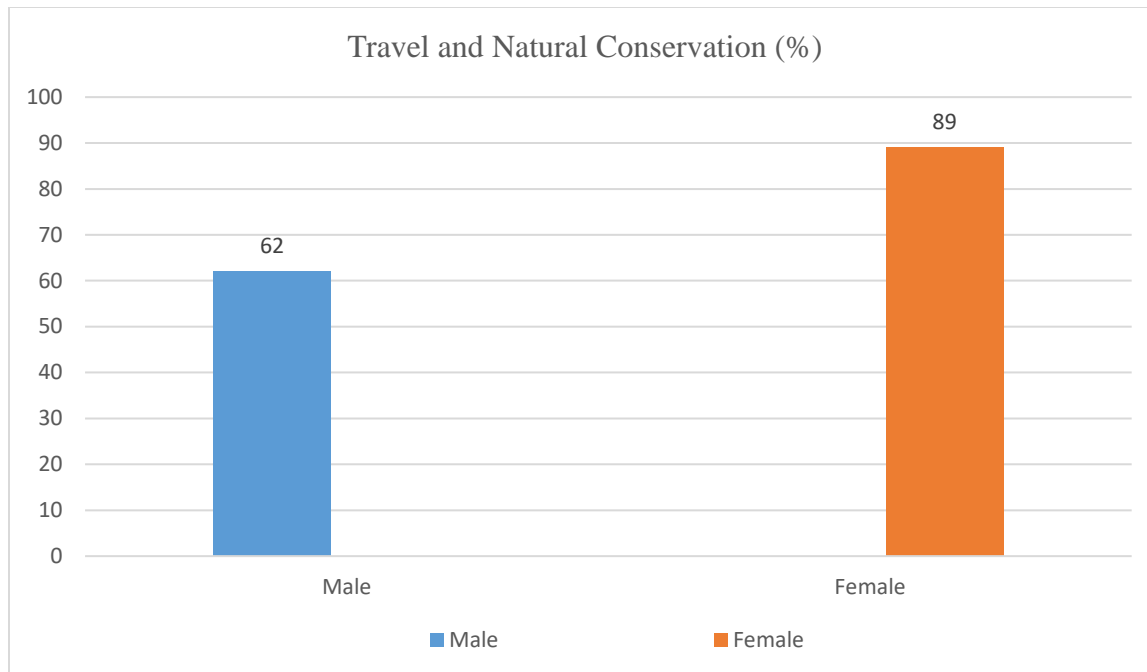


Figure 4: Kanyakumari ecotourism awareness through various media

The above (Figure 4) representing the relationship between the travel and natural conservation thoughts. The researchers find out majority of respondents are considering that travel to natural regions create a thought in their mind about the need for natural conservation. 62 % of male and 89 % of female answered traveling to the natural environmental locations provide environmental knowledge and make them to think about the need of conserve the environment. Commonly its known to all that, ‘Travels are great book of information’. When travelling, the traveller can experience and learn a lot of knowledge that cannot be learned from books . These experiences will lead the traveller to be richer in knowledge. From the real experience, they can touch all part of environment and that create a though in themselves about the need of natural conservation – as the traveller directly comprehend the environment for sustainable development.

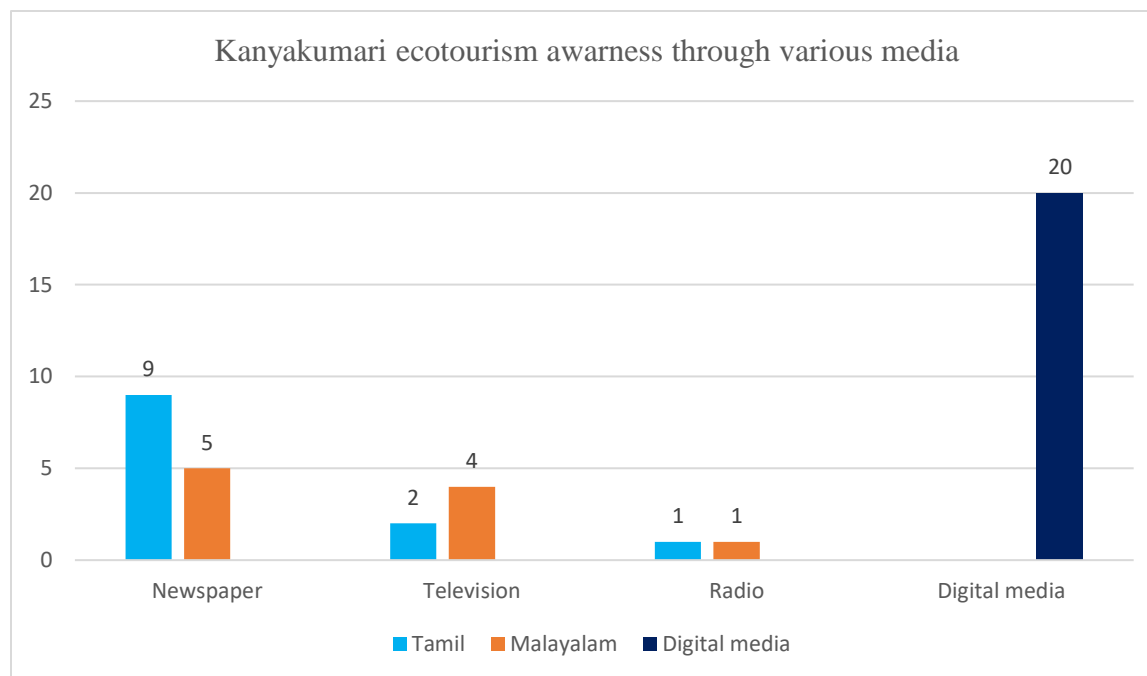


Figure 5: Kanyakumari ecotourism awareness through various media

Figure 5 describes the details of various media in ecotourism awareness in Kanyakumari district. The study found that only 41% of respondents were aware of ecotourism through media. Among the N41 respondents, 20 were informed through digital media which is 48.78%, Tamil newspapers 21.95%, Malayalam newspapers 12.19%, Tamil television channels 4.87%, and Malayalam television channels 9.75%. A very less percentage of 2.43 got awareness through radio. The study shows that more number of people are aware about ecotourism of Kanyakumari district through social media/digital media.

*'Information completeness'* and *'Persuasiveness'* are the aspects used by the researchers to analyse the role of various media. Most of the respondents stated that digital media can persuade, while newspapers can provide access for more credible and complete information that satisfies the *'information completeness'*.

Digital / Social media can be considered as a canvas of users' interests. In digital-social media, the users will share their travel experience. It is easy to access by the peer group and friends in the list. But at the same time, some users are not considering that digital media as a responsible and credible medium. Once people get some information about nearby places, they search about the related contents in the internet or other printed medium. Though ecotourism supports the well-being of local people, it is very important to create a positive attitude among the local people about the benefits of ecotourism which includes ecological and economic conservation. For uplifting tourism, there must be frequent communication campaigns of local people with tourists so that social barriers and orthodox systems could be abolished (Batra, 1990). Internet as a medium of mass communication, making its efforts to educate, inform and persuade the masses all over the



world. It offers the best platform for social interaction (Arpita, 2017). As a result of rapid technological growth, globalisation arrives and blurred the national boundaries.

### **Conclusion**

Based on the survey, respondents ranked the digital media as top one institution contributing to public environmental awareness. Today, society pays more for information and awareness that can be gained through various communication channels. As digital media is more persuasive, most of the organizations use digital media as a broadcasting platform to magnify messages from traditional media sources such as radio, television, and print media. Digital media can be entirely a new way of approach on reaching the target audience and fast feedback for the content. It has a pivotal role for effective communication of informing and creating awareness. Digital media allows the users to access in any platform (including desktop, laptop, tablets, and mobile phones – in a convergence form). It is a fascinating medium. The content that previously used to be available only on the mainstream media outlets such as print media, radio and television. This in turn has resulted in a growing trend in the online community.

Moreover, digital/social media can serve as a canvas of users' mind. So, the Tourism Department uses this medium for the sustainable tourism.

Researchers found out that digital media can influence with its attractive platform and user-friendliness, but the traditional newspapers can provide information completeness.

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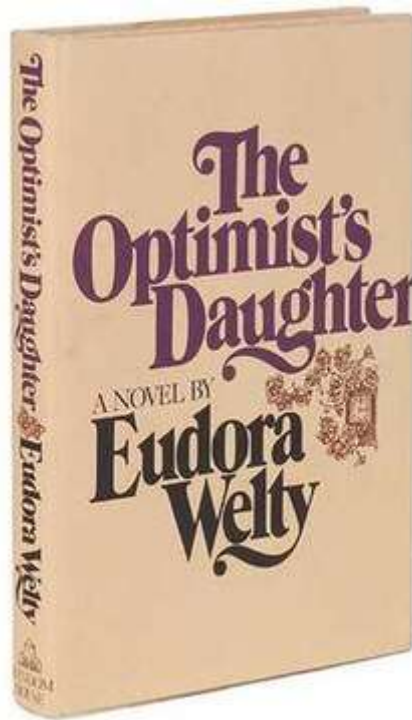
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## The Trope of Salvation in Eudora Welty's *The Optimist's Daughter*

Mouleeswaran. C. and Dr. V. Gnanaprakasam



Courtesy: [https://en.wikipedia.org/wiki/The\\_Optimist%27s\\_Daughter](https://en.wikipedia.org/wiki/The_Optimist%27s_Daughter)

### Abstract

The *Optimist's Daughter* is a novel which Welty completed while working on *Losing Battles*. This novel extends and deepens the level examination of death through its focus on the changes experienced by the main character, Laurel Hard. This might be medieval in its fullness of vision, depth of field range of car. The protagonist of *The Optimist's Daughter* is a young girl grown to maturity, and in the end her frame of vision can take if not only things but the infinitely extended shadows of things, she often concerns herself profoundly with vision itself." *The optimist's Daughter* may well be the most personal of Eudora Welty's works, but she has kept her eye precisely on the subject. There is not slightest hint of self-glorification. By being reticent about her feeling she allows the reader's mind to respond fully to the subject.

**Keywords:** Eudora Welty, *Optimist's Daughter*, love, hate, salvation, tragic, cosmic manipulation, death, memory

### A Lyrical Masterpiece

The *Optimist's Daughter* is a lyrical masterpiece. Like the ancient lyric poet story teller Eudora Welty has woven a multi-layered fabric of words - words concerned with the simplest, but most important words that we know - life death love and memory. In doing so she has enriched our language and given us in *The Optimist's Daughter* one of the true glories of modern literature.

### **Judge Mckelva**

In *The Optimist's Daughter*, Judge Mckelva has come to New Orleans from his home in Mount Saius Mississippi. He has come to consult a well-known eye specialist originally a neighbour whom he had be-friended and helped through medical school to have his eyes examined. It is early March, the time of Mardi Gras. Judge Mckelva is accompanied by his silly second wife, Fay, whom he had meet when she was a member of the typist's pool at a Bar convention. His daughter Laurel Mckelva Hand, a widow in her middle forties is slightly older than Fay. Laurel, whose husband had been killed by Kamikaze pilots in World War II, has come from Chicago, where she makes her living as a designer of fabrics. Judge Mckelva trouble is diagnosed immediately as a detached retina, and he is operated at once. The two want to watch over him during the succeeding days in the dark hospital room. Just as his eye is about to heal, the Judge suddenly dies. His death brought on by Fay, who in exasperation shakes him and tries to get him up. The two women accompany the body back to Mount Saius, where it is laid in the family library to be viewed by the townspeople, and by members of Fay's family, who have driven over from Texas. Judge Mckelva is buried not in the old section of the town cemetery next to his first wife, but in the new section near the interstate in a plot chosen for Fay. While Fay departs with her family for a few days, Laurel, alone in the house, struggles to come to terms with the deaths of her parents and of her husband.

### **Opens in Modern Hospital**

The narrative opens in the unnatural and antiseptic world of the modern hospital.

A nurse held the door open for them Judge Mckelva going first, then his daughter Laurel, then his wife Fay, they walked into the windowless room where the doctor would make his examination. (2)

In the above passage, Judge, Laurel and Fay Mckelva follow one another into a darkened landscape that is where they remain through most of the narrative what vision is possible within this landscape is sporadic and arresting; objects are seen as with "the excruciatingly small, brilliant eye of the instrument" (13) with which Dr. Courtland examines Judge Mckelva's sight.

### **Conflicting Emotions**

Although the novels overt action centers around the death of Judge Mckelva following eye surgery in New Orleans and his funeral and burial at home in Mount Salus, Mississippi its meanings are realised through conflicting emotions in the mind of Laurel Mckelva Hand, daughter of Judge Mckelva and Becky Mckelva, Welty's several themes are death, human relationship, and the effect of memory on the past, but through the image, symbol, ritual and parable she weaves them together into one thematic whole.

### **Oedipus and *The Optimist's Daughter* - Juxtaposition of Blindness and Insight**

The journey of *The Optimist's Daughter* is constructed in the same manner of Oedipus, The juxtaposition of blindness and insight echoes the Oedipal myth. In the myth, Tiresias, the blind prophet summoned by Oedipus to tell him his fate {that Oedipus is the murderer he seeks), and Oedipus himself (who act of self-blinding serves as a judgement on his lack of insight as well as an index of the level of self-knowledge he has attained) are both made wise in their blindness. The

journey towards blindness and/or insight, moves both backward and forward in time, That is, Oedipus moves forward to a fate assigned to him in the past. He begins his journey in disbelief and completes. It in a literal blindness born of insight, Laurels journey into her 'past\* and the 'past' of her parents both leads her to an understanding of her father's relationship with his mother and to the resurrection of her dead husband Phil.

Now by her own hands, the past had been raised up and he looked at her, Phil himself here waiting all the time, Lazarus (181)

### **Laurel's Mother**

Laurel's discovery of her mother's breadboard is a more precise example, for the moment of recovery. The moment when her searching hands locate the breadboard Phil had made for her mother dovetails past and future in the form of Judge Mckelva's wife Fay. "The cyclic journey that reaches both back and forward is symbolic of what Mircea Eliode would call 'meaningful repetition.' For Judge Mckelva as for Clement Musgrove in *The Robber Bridegroom* the journey forward is the mirror image of the journey back.

Judge Mckelva, like Clement Musgrove, has married twice, once "happily" (this marriage has produced a daughter) and once "unhappily" (Clement second wife Salome is the ideal "wicked" stepmother of the fairy tale) "while Judge Mckelva's Wanda Fay carries the fairy tale tradition in her name Wand a dead stick, Fay a spirit from underground".

### **Two Wives**

Judge Mckelva like Clement is the center that holds antithetical poles (his two wives) in equilibrium. His position is demonstrated at the funeral, by attendants who "slowly moved in place as if they made up the rim of a wheel that slowly turned itself around the hub of the coffin and would bring them around again" (79). The primary objection of Laurel to Fay's marriage with her father is significant for Fay has invaded the family circle and thus disturbed the "zone of absolute reality;" you desecrated this house" (200). Early in the narrative identified as a designer she has been trained to look for patterns the hovel is Laurel's attempt to see a pattern in apparent chaos Laurel's completion of the journey, her ability to see a pattern, insures the novels comic resolution. For, as Reynolds price puts it in "The Onlooker, smiling, an Early reading of *The Optimist's Daughter*, all patterns are comic ... because the universe is patterned therefore ordered and ruled therefore incapable of ultimate tragedy."

### **Journey toward Knowledge**

The journey of *The Optimist Daughter* leads a journey towards knowledge. Laurel, like Oedipus must come in terms with parental ghosts to complete her journey. Throughout the novel, Laurel's mother Becky recurs to counterpoint the judge's wife Fay.

Becky's ghost is evoked most completely, by the secretary 'made of the cherry trees on the Mckelva place a long time ago" (159). The secretary housing 26 compartments in which "her mother had stored thing according to their time and place" (160) is hot only the fountain through which Becky is brought into the present but got the vehicle that takes Laurel into the past.

### **Regional and Classical Myths**

In *The Optimist's Daughter* the labyrinth partakes of regional as well as classical myth. Blindness keeps Becky away from her West Virginia mountains long after fire has destroyed her reason to go because "up home" is a symbolic location ... a place blindness and illness have kept her room.

Instead of returning home, Becky dies believing that "she had been taken some where was neither home nor up home that she was left among strangers, she had died without speaking a word keeping everything to herself in exile and humiliation" (179). Laurel's marriage like her mother's youth has been sealed within region. For both Becky and his daughter region lends significance to event.

### **Symbolic Geography**

Sections of Mississippi, Texas and Virginia are as symbolic as Becky's West Virginia mountains, form regional indexes of character. In his "The Onlooker Smiling, An Early Reading of *The Optimist's Daughter*," Reynolds Price explains the significance of location in terms of class "Virginians are finer than Mississippians are finer than Texans." Judge Mckelva who "like his father has attended the University of Virginia" (p.162) is one of the social and political leaders of the Mount Salus community. His appropriate mate is Becky, for even though she is from West Virginia her parents both Virginians and her father is a lawyer. The next highest level of regional significance, the level exactly below the Virginians in terms of status is the Mount Salus community itself. It is on this level that Dr. Oourtlund himself, a native of Mississippi addresses Laurel in New Orleans the night of her father's death ... "Laurel, there's nobody from home with you, would you care to put up with us for the rest of night?" (53).

After her father's death, Laurel's family, her "people" are the members of the community in which she was raised. It is because her Mount Salus friend are communal "kin" that Laurel is reprimanded by her mother's friends for the double betrayal of leaving her father and marrying a Northerner:

Laurel is who should have saved him from that nonsense Laurel shouldn't have married a naval officer in war time Laurel should have stayed home after Beckey died, (136)

It is. because Laurel is a Mississippian that she is discouraged from returning to Chicago.

Once you leave after this, you'll always come back as a visitor". Mrs Pease warned Laure! 'Feel free, of course ... but it was always my opinion that people don't really want visitors' (133)

Among other regions Mrs Pease and the chorus of Becky's friends want Laurel to "stay put" ho she can protect the judge's house from Wanda Fay Mckelva. Though she is lowest in the novels social hierarchy, Fay is proud of her region and refuses to be mistaken for a Mississippian.

"I'm not from Mississippi, I'm from Texas," she let out a long cry, (18)

Described by Guy Devenport as one of the "repacious weak witted pathologically selfish daughters of the dispossessed" Fay is reduced to and explained away by her origins."

Fay's pride in her origins is a comment on her character, a way of indexing her by region.

### **Fay**

The myth surrounding Judge Mckelva's marriage to Becky is exposed to Laurel in the reality of her marriage to Fay, Fay is the mirror image of Becky. Throughout the novel, Fay's preoccupation is Fay herself. In this self-centred envelope Fay is a malicious version of Delta Wedding's Robbie Reid and Losing Battle's Gloria short. Like them Fay denies history.

Fay obliterates memory to sustain a myth of homelessness and pastlessness rather than holding the memory of home after it has been destroyed as does Becky Fay's spontaneously is mirrored by Becky's patience. Although Fay and Becky are intrinsically opposite, they are not rivals as Laurel comes to realise late in the novel.

It's not between the living and the dead, between the old wife and the new, it's between too much love and too little. There is no rivalry as bitter, Laurel had seen its work." (178)

Therefore, Fay completes Becky by providing her counterpart. The rivalry between them exists within Judge Mckelva himself. With this understanding Laurel can accept the possibility of Fay's existence within her family.

As in Welty's other novels the circle is here symbolic of family unity and cohesion. Invited by Major Bullock, the Chisoms complete the family portrait begun in the hospital by the Dalzells. To Laurel, Dalzells and Chisoms both belong to the "great interrelated family of those who never know the meaning of what has happened to them." (103)

### **The Process of Mapping**

As in *Losing Battles* the cohesive family here maintains and perpetuates itself through what R.D. Laing defines as a process of "mapping." As in Welty's other novels most notably *The Ponder Heart* and *Losing Battles* behavioural standards are here supplied by narrative point of view. According to Laurel Fay's flaw, and the flaw of the Chisoms as a family is falling to perceive significance. After a lengthy discussion the chorus of Becky, she decides that Fay's behaviour is neither better nor worse than that of her family. Throughout the discussion Laurel comments neither on Fay's behaviour nor on that of the communal family during Judge Mckelva's funeral. Her silence is important in accentuating Laurel's separateness and refusal not only to Judge Fay but also to judge her mother's friend. The narrative point of view is made Laurel's but only by implication.

The very difference of *The Optimist's Daughter* from Welty's other novels is its silence, the fact that Laurel finally does not 'tell it even though she knows that 'to be released is to tell, unburden it.' (157).

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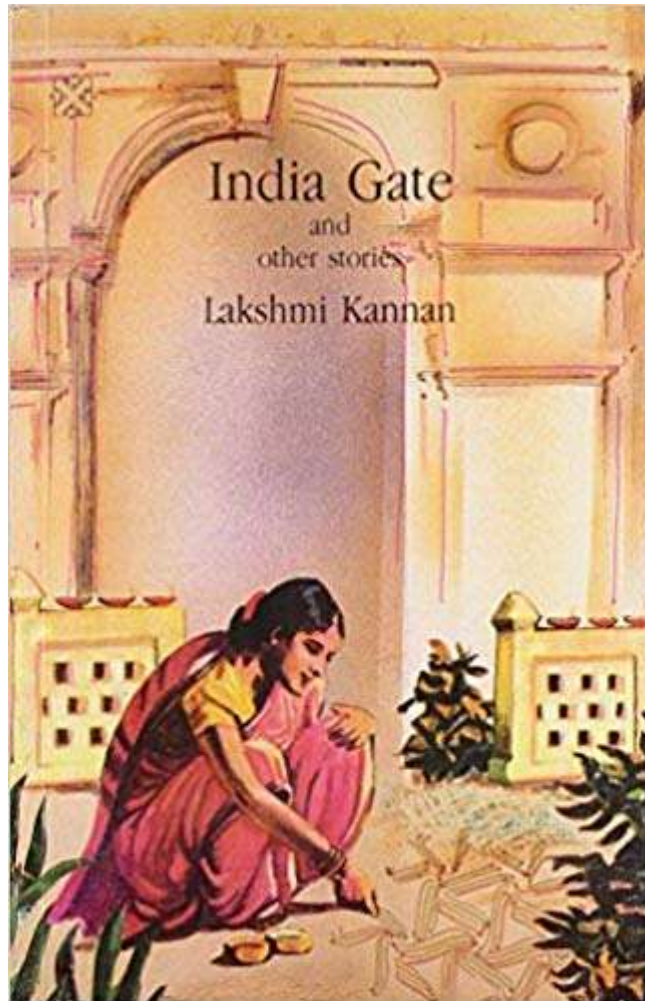


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## Search for Self-Identity: A Study of Lakshmi Kannan's Short Story "Muniyakka"

**K. Mugeshpillai and M. Soundhararajan**

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Courtesy: <https://www.amazon.com/India-Gate-Other-Stories-Kannan/dp/0863113451>

### Abstract

Lakshmi Kannan is an eminent Indian scholar, a bilingual writer who writes under the pseudonym 'Kaveri'. She also writes poetry in English. In this story Muniyakka, Lakshmi Kannan shows the inner psyche of Muniyakka and the struggles faced by her from all the men connected to

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her life namely her husband and sons. Lakshmi Kannan has portrayed the protagonist Muniyakka in such a way, that it kindles the reader to think about the condition of women.

**Keywords:** Lakshmi Kannan, *Muniakka*, alienation, feminine, search for identity.

### **Muniyakka**

The short story entitled “Muniyakka” pictures the life of a woman, who had been battered and torn by her husband, sons and destiny. The author Lakshmi Kannan enters into the inner psyche of womanhood and tells a captivating story. Muniyakka’s mastered art of soliloquy during her work shows her inner turmoil. Her routine duties of mopping, sweeping and cleaning, to sustain herself in her old age is really touching. Muniyakka has a very strange behaviour. She would keep muttering to herself while working. Children call her a walkie-talkie. Most of her mutterings are against her dead husband Bairappa and their three careless sons. Sometimes, Muniyakka used to scold all the devotees who stain the stones of the temple with kumkum, sandalwood paste, and the smudgy sprinkling of withered flowers. It would be a free curse for everyone from the mouth of this old lady. She wonders why all these married young women were praying for a son. She had three sons herself and what worthless creatures they turned out to be. Her husband Bairappa drank, gambled, squandered all her hard-earned money and finally died, leading a wasted life.

### **Feminist Lakshmi Kannan and *Muniakka***

Lakshmi Kannan, a feminist and a social reformer tries to visualize a picture of a widow Muniyakka, who has been battered and torn by her husband, sons and destiny. In this story Muniyakka, the protagonist Muniyakka, a widow abandoned by her three son’s lives in a hut with a sense of solitude in her heart. The alienation of her children has made her psychologically muted. She mutters always without any hesitation in order to pour out her emotions. In other words, Muniyakka does not exist to her sons, they are happy with their family without Muniyakka. When she visits them, she is treated no better than a beggar. Muniyakka is not given even a small bowl of broth during her visit. In this story Muniyakka, Lakshmi Kannan shows the inner psyche of Muniyakka and the struggles faced by her from all the men connected to her life namely her husband and sons. Muniyakka just like any other women might have dreams about her marriage but all her dreams are shattered when she marries Bairappa. She is stunned once; she comes to know about Bairappa’s habits of drinking, smoking and gambling. Before the marriage, her parents are least bothered about her wish towards her marriage with Bairappa.

### **Complications in Life**

In the life of Muniyakka complications arise when her husband Bairappa stops going to work. The family condition becomes so bad that, she has to work hard in order to look after her family. Muniyakka then starts doing menial works like sweeping, mopping, washing vessels and clothes, cleaning the courtyard from house to house in the neighbourhood. Lakshmi Kannan’s portrayal of the events in the story is realistic. Muniyakka loves her children to a great extent, though she leads a harsh life because of her irresponsible husband. Lakshmi Kannan describes the loving nature and feminine aspect of Muniyakka. Muniyakka craves for true love from her husband but in vain. Bairappa leads a worthless life and finally dies. Muniyakka is consoled thinking that her children will take care of her in future and will love her.

### **Muniyakka’s Sons**

Muniyakka’s sons never have any love towards their mother, like their father, they too utilize her to the most and needed her support until they have been married. But once, they are independent

and married their abandon her just like crushing a piece of paper and throwing it in the garbage bin. Muniyakka has three sons and has raised them well. But in her old age, she has no one to take care of her. Muniyakka's sacrifice are in vain, she is treated her like a rug. She is worn out, they forget her love and leave her to rot and fend for herself. Muniyakka is a pious woman and a faithful wife. After the death of her husband, Muniyakka is a devoted wife which is evident when she conducts the sraddha every year in remembrance of her husband and to appease his departed soul. She prepares fish curry, tenderly cooked cabbage, sweet buns made with jaggery, spiced rice, a small bottle of toddy and a packet of his favourite brand of bidis. The rites of Bairappa's sraddha has to be performed by Muniyakka's sons but they are least bothered, Muniyakka does all the rites instead of her sons.

### **Sumangali Muniakka**

Muniyakka has a beautiful glow on her face due to the round kumkum on her forehead, flowers on her hair, a clean cotton saree wrapped around her body, a contrasting picture to her usual haggard self. Only on this day, she is allowed to wear all this stuff of a "sumangali" or a traditional married woman. Muniyakka lives alone in a hut like a human being in an isolated place without anyone to interact with her, she is surrounded with trees and flower gardens. Muniyakka is always busy doing her work from early morning till evening; she gets some time to rest in the afternoon instead she uses this time to help the gardener in watering the plants. She used to water the entire garden, which caused her body to ache. Through the story Muniyakka, Lakshmi Kannan has portrayed the protagonist Muniyakka in such a way, that it kindles the reader to think about the condition women face, especially the treatment of widows in the contemporary society, how they are discriminated by their own family and in the society. Muniyakka is lost within the dense greenery of Raja Rao's backyard. Her life will forever remain, encased within the backyard of another house, toiling for daily bread.

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## **Latest Trends in Television Advertising in India**

**Muthu U. T., Research Scholar**

### **Introduction**

Advertising is a powerful communications force and a vital marketing tool helping to sell goods, services, images and ideas through channels of information and persuasion. Advertising is a form of communication used to encourage or persuade an audience (viewers, readers or listeners) to continue or take some action. Advertising messages are usually paid for by sponsors and viewed via various traditional media: including mass media such as newspaper, magazines, television commercial, radio advertisement, outdoor advertising or direct mail: or new media such as websites and text messages. People usually come into daily contact with many types of advertisements. Advertisements make up a large part of leading newspapers and magazines. Similarly, broadcast advertisements, otherwise known as commercials, interrupt almost every television and radio programme.

### **Change in Advertising in Form and Content**

The change in advertising in form and content since TV has become a major contributor in the marketing scenario is of high implications. The label to surrealistic, from testimonials to supernatural, the shift is evident. Advertising in India has seen many an interesting campaigns which become popular hits in no time and has become a key factor in deciding the lifestyles of not only the rich and famous, but the middle and even the lower class. Many gadgets, which revolutionized the life of an average Indian in the last decade, were alien to the people of yester years. The sudden change from land phone to mobile phones stands in the frontline of this change. The content and copy have undergone drastic changes to create newer needs in the minds of the common man. Technologies like infra-red, Bluetooth, GPRS and 3G are the catch words of the advertising industry though these are still alien to the laymen in its true sense and usage.

### **Marketing Strategies**

The marketing strategies have also been to overcome the saturation happened in some major selling areas like television sets, the arrival of LED and Plasma TV sets which witnessed the gradual disappearance of CRT televisions and monitors from the market is a good example. Now the role of the advertisement has changed from prompting one to take the decision to buy one, but to change the existing one in tune with the changing lifestyles created by the number of advertising campaigns. Now the in thing is to own more than one, may it be a TV set, car or mobile phones. A luxury car and a sports model, a business phone and gaming phone, a TV set for the family and another one for private use. The list goes and on.

### **Cricket on TV**

Cricket, the major revenue generator for Indian television has changed its form and styles, to suit the needs of the market. Following the footsteps of Ted turner who revolutionized cricket by

day/night matches with white ball and color uniforms tailor-made for TV, India started Indian premier league and the market made use of the golden opportunity to the brim. Several campaigns were started exclusively for IPL seasons (for e.g. Zoozoo ads of Vodafone), each team sponsored major business groups of India and supported by celebrities from the tinsel world was literally a haven for the advertising industry.

### **Humour and Comic Events**

Humour, the most sought-after theme for advertising, still rules the advertising scenario all over the world. Jest has an innate ability to make people notice and is retained better than other themes. It is proved beyond doubt that almost seven out of ten ads you remember have themes based on humour. For example, Zoo Zoo ads of Vodafone, Onida KY Thunder, Choromint, Mentos, fevicol, virgin mobile, etc.

### **Value-Based**

Though humour is the best option for advertising from the time immemorial, value -based concepts with a special stress on Indian culture with topics like sense of pride, care for the elders and teachers, empathy for fellow beings, unity etc. take a major chunk of advertising time in India. Some campaigns like TATA Tea (jaago-wake up against corruption, etc.) Idea cellular (saves tress, walk and talk for health), Malabar gold campaign for clean cities, *Mathrubhumi* daily ads which stress on positive culture etc. are some major examples here.

### **Surrogate Advertising**

Surrogate advertising which once considered unethical is now a widely accepted form of advertising with more and more companies adopting the form to promote their products. Many celebrities, both from sports and cinema appear in such ads with wills, kingfisher, and bagpiper etc. being the major players. **Wills**, a product from ITC, the major manufacturer of cigarettes in India is promoting their brand in disguise through their ad campaigns for Wills lifestyle clothing and **Kingfisher**, the major beer brand in India manufactured by UB Group who owns a cricket team (Royal Challengers, Bangalore), promotes their various brands of liquor through ads of their team and other brands like Kingfisher Mineral Water, etc. Bagpiper, another major brand of liquor, promotes their brand giving ads for playing cards with same brand name.

### **Multimedia Animation**

With technology advancing like never, more and more technical and technological innovations are revolutionizing the advertising industry with unending possibilities of multimedia and animation. Advertisements showcase a wonder world of our fantasies with no limits for imagination. The success of the advertising is in making viewers believe every dream comes true when they buy and use the advertised products. Even the wildest dream of a person is shown happening with the help of animation technique which astonishes them with its visual scope and appearance. Another area for such innovative technology is children's advertising campaigns where famous cartoon characters and the like appear to lure the kinds to buy the particular brand.

### **Animal Central Characters**

Advertisements with animals as with central characters constitute another steam of popular advertising in television and in general. Vodafone ad (started earlier as a campaign for hutch) with a pug as the central character is one of the all-time favorite of the Indian advertising scenario. The advertisement in turn made a boom in the sales of pugs also. Several other ads with kitten (pears soap) parrot (animated-Vodafone) etc. is also popular.

## Superhuman Figures

Man's wish to achieve superhuman powers has always been a favorite theme of ad film makers. Advertisements for toffees, bubblegum, biscuits, etc., are using popular animation characters like Ben 10, Dora- the explorer, poke man, batman, Spiderman etc. When selling youth brands, the ability to become a macho figure (men) who can attract women like anything is stressed, be it a perfume or motorbike or any other brand that demands such treatment.

## Props and Hoardings

Like surrogate advertising, use of props and even hoardings in the scenes and background in commercial feature films is another technique in advertising in the present Advertising world. Scenes in a film where the action happens at various places like shopping malls, jewelry shops, cafes, clubs, cloth shops, etc., are shot with ample promotional material coming in the background or as properties. Also the characters are assigned job at various business houses (for example, executives at Reliance) which itself acts as a promotion for the brand.

## Sponsoring

Sponsoring hoarding at stadiums, boundary line at the cricket ground, logos and slogans placed in the T-shirts, caps, pants, socks, bat and ball which are only visible through a close up shot during match telecast are another innovative form of advertising. MRF has long been the sponsor of Sachin's cricket bat which gave them a great advantage as a brand. Nike, Reebok and other similar companies are the major players in these types of advertisements.

## Advertisement Research

In the present media world, advertisements whatever may be the form or content, are closely followed by researchers, media enthusiasts and even by lay viewers. They create needs that may seem unavoidable for the existence of human being as a social animal but most of them are creating artificial demands in the guise of offering options to ease life. India is the best market for companies are happy to sell their products to at least two percent of Indian population, the revenue amounts to those obtained from selling the same to whole of Australia and New Zealand.

## Conclusion

The Indian advertising scenario has undergone noticeable changes to cope up with the changing pace of the market especially after liberalization. It is useful to find out why India is fast adapting the changes and fluctuations in the market to accommodate the number of products and services arriving in the market to accommodate the number of products and services arriving in the market every other day.

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**ICT and Youth:  
A Study on the Use of Smart Phone Apps among Youth in  
Chennai Metropolitan City**

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**Abstract**

In 2011, India's total population was 121 crores, among them 19.2% are youth age between 15 – 24 years (Census, 2011). In recent adoption of Information Communication Technologies (ICT) India has near about 900 million people using mobile phones and one third (300 millions) of them using mobile phones with internet connectivity (Times Now, 2015). Smart phone is the latest advent of the technology which got rapid development in India predominantly among the younger generation. This new media revolution has evolved various generation of mobile phone technology (2G, 3G, 4G & 5G) and its applications technology (Feher, K. 2010). According to Rogers, 1995 youth are the early adapters of new innovations. The smart mobile phones have altered their life, customs, behaviours and traditions.

It has influenced the socio-cultural environment of youth in India. The use of smart mobile phone and its applications has been advanced attracted invariably from village to cosmopolitan cities, illiterates to literates and poor to rich or vies-versa. In India, this new technology has affected the natural and traditional method of communication among the people and they stay alone even in hectic situation (Wilska, T. A. 2003). With Uses and gratifications theory the objectives and research problems were set to study the significance and influence of mobile phone in the life of young generation of both genders. The second purpose is analyzing the impact of use of smart phone apps by youth (both boys and girls) in relation with their socio- cultural environment. Survey was conducted with the use of purposive sampling method and semi structured questionnaire administered among the youth in Chennai city. The collected data were analysed with SPSS and the result is interesting that the use of modest smart phone and its apps communication technology have paved platform to increase crime rate, street offences and moral ideas among the users. The uses of immoral and sexual contents on mobile internet surface have created negative impact among the youth minds.

**Key words:** Mobile Phone, Apps, Youth, Technology, Impact, Immoral, Culture, Chennai City



## Introduction

In the present world of technology smart phones have become the center of attraction among the youth in the metropolitan city. The distinguished areas, wherever the impacts of smart phones are, mainly education, health and in the social life of the youth. Mobile technology has drastically modified the cultural norms and behavior of youth. It is said that “phones possess turned the world into a global town.” It has given way for the youth to know the world and incarnate the new technological advantages in to their life style. Especially smart phone applications have turned out to be a great communication technology to interact with each other living in one corner of the world. Every coin has two sides in the same way this upcoming new media also has two sides though there are many advantages one can also find many disadvantages. Very often the youth are engaged with their smart phone applications ignoring their social responsibilities. In some cases many have become addict to their smart phones and find very difficult to keep away their fingers from their touch screens. It affects their education, relationship, privacy and social life. The porn content available on web browsers deviate the young minds which in turn leads to the immoral sexual behaviours. The smart phones are misused by criminals as source to exchange their information. Sometimes the high mega pixel cameras and the voice recorders have turned out to be a medium for eve teasing.

According to 2015 report of The Internet and Mobile Association of India (IAMAI), majority of Indian users of the Internet, particularly rural consumers, have simply bypassed the PC, and are using mobile devices to get connected to the internet services. This is a clear indication that the Mobile Internet users are likely to increase between 70% and 80% of the total online population by 2018, as compared with 60% to 70% in 2013. The most important turning point of this secular trend is that 70 percent of rural users access the Internet from their mobile handsets.

Today youths locked with ‘G’, the term coined by the Pocket Radio Service for indicating the different generations of mobile network as 2G, 3G, and 4G. These Gs have increased the possibilities of running many applications in a mobile device simultaneously. 2G helps in ushering of GPRS and 3G network allows more data transmission which enables video calling, internet surfing, file transmission, online TV, HD videos, Games and much more (Shukla, S *et al.*, 2013). The 3G network is more popular among youth because of the easy accessibility of Internet through their smart phones. 4G network is just getting in some urban cities of India. 4G network is providing 3G facilities in addition to data transmission between 100MBPs to 1GBPS speed. Also, 4G is suitable for operating all kinds of applications in smart mobile phones. This would lead in to a great revolution in usage of smart phone apps among the metropolitan youth (Fagbohun, O 2014).

## Background of the Study

Indian government has recently announced that the age of 'youth' is up to 30 in age, scaling it down from its previous upper limit of 35. In this modern age, in which almost every product and idea under the sun is sold to people with the promise to make them feel young and smart in the society where they live in, no matter what their age, 'youth' is a touchy subject (National Youth Policy 2014). According to a report of Market Analysis & Consumer Research Organisation (2004) mobile phones transform information across the millions of people irrespective of their

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socio-economic status. Mobile phone technology introduces new sense of connectivity and speed to social life. The mobile phone companies are targeting youth by launching their products with various advanced features cool ring tones, e-mail alerts, screen-savers, games, and cameras with speedy processors enabling in it various applications that are used for organising the youth lives better.

Katz & Sugiyama (2005) reveals that the mobile phone culture is to show the fashionable image of smart phones which is co-created by both the industry and the consumer. At present the smart phone advertising and marketing has promoted the fashion element associated with youth, futurism and modernism. Simultaneously, marketers have emphasized on stylish design, elite status and fashion aspect of mobile phones. Youth are center of attraction of the mobile market.

According to Nishiyama H *et al.*, (2014) the users have rapidly expanded and penetrated as subscribers in mobile technology and absence of other sustainable ICT technologies. Media have prompted the public, private and the social sector to exploit mobile communication in India. The main reason for the increase of youth mobile phone users is due to the increasing online communication and information are accessible to young people more conveniently from mobile platforms apart from traditional PCs. Mobile platforms provide primary online access for some users and supplementary access for little others (Neumayer, C. & Stald, G. 2014). Access to the online communication and information opens the way for the youth to get connected to the Social network sites which are web-based services allowing individuals to construct a semipublic or public profile in a bounded mobile device. Maximum of the time social networking sites are used to communicate with people who are already their friends or connections in the social network sharing same mindset or same interests and views, discussions on debatable topics, news articles are most common topics on these networks. these sites are not only popular for providing a platform for chatting, sharing scraps, videos, pictures etc., but also for discussing social issues (Shabnam S Mahat & S D Mundhe, 2014). Youth are sharing more information about themselves on social media sites over their smart phone apps than they did in the past. Turner *et al.*, (2008) suggest that user personality and individual attributes such as age and gender were found to be differentially associated with some aspects of phone-related behaviors." Billieux *et al.*, (2008) tested gender differences in both teams of impulsion and problematic mobile phone use among the young.

Spanish college students, Jenaro *et al.*, (2007) found that high cell-phone use is associated to being female and having high anxiety and insomnia. Nysveen *et al.*, (2008) investigated gender differences related to their mobile phones and users' perception and attitude towards their use in public and private places. They concluded that while females perceived the service very positively, there was a persistent trend for males to dislike the service, regardless of location.

## Research Methodology

Uses and gratifications theory was used to set the objectives and hypothesis. Survey was conducted with the semi structured questionnaire to find out the results in the selected districts of Tamilnadu. Purposive sampling method was administered in collecting data from different areas of Chennai metropolitan city. The sample size was fixed into 400 which is been divided in to 200 males and 200 females. The collected data were analysed with SPSS package.

## Objectives

1. To study the adoption and usage of smart phone apps among the youth of both genders, male and female in Chennai metropolitan city.
2. To study the socio-cultural and socio-political awareness created by smart phone apps among the youth of Chennai metropolitan city.
3. To study the positive and negative effects of smart phone apps of youth in metropolitan city.

## Data Analysis and Interpretation

### 1. To study the adoption and usage of smart phone apps among the youth of both genders, male and female in Chennai metropolitan city.

**Table 1. Most Favourite Apps**

Gender	WhatsApp		Messenger		Facebook		Twitter		YouTube		Skype		Others		Total	
	Count	%	Count	%	Count	%	Count	%	Count	%	Count	%	Count	%	Count	%
Male	84	42%	42	21%	37	18.5%	8	4%	10	5%	7	3.5%	12	6%	200	100%
Female	107	53.5%	53	26.5%	22	11%	7	3.5%	5	2.5%	5	2.5%	1	.5%	200	100%
Total	191	47.5%	95	23.8%	59	14.8%	15	3.8%	15	3.8%	12	3%	13	3.3%	400	100%

Table 1 shows that the youth responded about their favourite smart phone apps. About half of the total respondents (47%) most favourite apps is WhatsApp (42% male and 53.5% female) and followed by Messenger (21% male and 26.5% female) 23.8%. considerable percent of youth responded to Facebook (18.5% urban and 11% of rural). Very little percentage of respondents' favourite social media applications are twitter (3.8%) YouTube (3.8%) Skype (3%).

**Table 2. Usage**

Gender	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree		Total	
	Count	%	Count	%	Count	%	Count	%	Count	%	Count	%
Male	26	13%	140	70%	2	1%	24	12%	8	4%	200	100%
Female	17	8.5%	126	63%	6	3%	20	10%	31	15.5%	200	100%
Total	43	10.7%	266	66.5%	8	2%	44	12%	39	9.8%	400	100%

Table 2 shows that the youth responded about the usage of smart phone apps. Above three fourth of the total respondents (77.2%) agreed to the statement on the usage of Smart phone apps (83% Male and 71.5% Female). Almost one fourth of respondents (21.8%) disagreed to the statement (16% Male and 25.5% Female). While very little respondents are uncertain about the

statement (1% Male and 2% Female). Both the youth population agree the usefulness of smart phone apps in good number where as male are little more in number agreeing to the statement.

**2. To study the socio-cultural and socio-political awareness created by smart phone apps among the youth of Chennai metropolitan city.**

**Table 3. Awareness on socio-cultural changes**

Gender	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree		Total	
Male	102	51%	72	36%	12	6%	11	5.5%	3	1.5%	200	100%
Female	92	46%	54	27%	36	18%	13	6.5%	5	2.5%	200	100%
Total	194	48.5%	126	31.5%	48	12%	24	6%	8	2%	400	100%

Table 3 shows that the youth responded on the statement that the usage of Smart Phone apps has brought awareness on socio-cultural changes taking place in the society. Above three fourth of the total respondents (80%) agreed to the statement (87% Male and 73% Female). Some of the respondents (12%) are uncertain about the statement (18% Male and 6% Female). While very little respondents (8%) disagree to the statement (6% Male and 9% Female).

**Table 4. Awareness on Socio-Political Issues**

Gender	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree		Total	
Male	73	36.5%	83	41.5%	32	16%	9	4.5%	3	1.5%	200	100%
Female	75	37.5%	69	34.5%	30	15%	15	7.5%	11	5.5%	200	100%
Total	148	37%	152	38%	62	15.5%	24	6%	14	3.5%	400	100%

Table 4 shows that the youth responded on the statement that Smart phone apps bring awareness on Socio-political issues. Three fourth of the total respondents (75%) agreed to the statement (78% Male and 72% Female). Some of the respondents (15.5%) are uncertain about the statement (16% Male and 15% Female). While very little respondents (9.5%) disagree to the statement (6% Male and 13% Female). Both the youth population agree to the statement in large number that smart phone apps bring awareness on socio political issues.

**3. To study the positive and negative effects of smart phone apps of youth in Chennai**

**Table 5. Convenient tool to stay connected with friends and relatives.**

Gender	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree		Total	
Male	26	13%	136	68%	2	1%	28	14%	8	4%	200	100%
Female	30	15%	130	65%	5	2.5%	22	11%	13	6.5%	200	100%
Total	56	14%	266	66.5%	7	1.8%	21	5.2%	50	12.5%	400	100%

Table 5 shows that the youth responded on the statement that smart phone apps are convenient tools to stay connected with friends and relatives. Above three fourth of the total respondents (80.5%) agreed to the statement (81% Male and 80% Female). Some of the respondents (17.7%) disagreed to the statement (18% Male and 17.5% Female). While very little respondents (1.8%) are uncertain about the statement (1% Male and 2.5% Female). The youth of both genders agree that smart phone apps are more convenient tool to stay connected with their friends and relatives.

**Table 6. Threat to Privacy**

Gender	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree		Total	
	Male	38	19%	100	50%	18	9%	41	20.5%	3	1.5%	200
Female	47	23.5%	77	38.5%	12	6%	56	28%	8	4%	200	100%
Total	85	21.25%	177	44.5%	30	7.5%	97	24.25%	11	5.5%	400	100%

Table 6 shows that youth answered that smart phone apps are threat to their privacy, where 50% of Male and 38.5% of Female respondents agree, and 19% of male and 23.5% female of the respondent responded strongly agree. 20% of male and 28.5% of female youth disagreed and 1.5% of male and 4% of female youth have strongly disagreed with the statement. While 9% of male and 6% of female respondents are uncertain about the statement. Though smart phone apps are the powerful weapon in their hands but almost two fourth of the youth are aware of this fact that it also stands as a major threat to their privacy.

**Table. 7 Cybercrime**

Gender	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree		Total	
	male	45	22.5%	107	53.5%	16	8%	24	12%	8	4%	200
Female	30	15%	101	50.5%	34	17%	33	16.5%	2	1%	200	100%
Total	75	18.5%	208	52%	50	12.5%	57	14.5%	10	2.5%	400	100%

Table. 7 shows that youth were asked smart phone apps paved way in increase of cyber crime, where 53.5% of male and 50.5% of female respondents agree, and 22.5% of male and 15% female of the respondent responded strongly agree. 12% of male and 16.5% of female youth disagreed and 4% of male and 1% of female youth have strongly disagreed with the statement. While 8% of male and 17% of female respondents are uncertain about the statement. Almost more than 70% of youth are in agreement with the statement that due to smart phone apps cyber-crime has increased.

**Table.8 Immoral Content**

Gender	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree		Total	
	Male	20	10%	96	48%	16	8%	46	23%	22	11%	200
Female	65	32.5%	89	44.5%	22	11%	16	8%	8	4%	200	100%
Total	85	21.5%	185	46%	38	9.5%	62	15.5%	30	7.5%	400	

Table 8 shows that youth were asked smart phone apps promote immoral pictures, video clips and images among youth. Where 48% of male and 44.5% of female respondents agree, and 10% of male and 32.5% female of the respondent responded strongly agree. 23% of male and 8% of female youth disagreed and 11% of male and 4% of female youth have strongly disagreed with the statement. While 8% of male and 11% of female respondents are uncertain about the statement. Almost more than 60% of youth are in agreement with the statement that smart phone apps promote immoral pictures, video clips and images among youth.

## Conclusion

Muhammad Sarwar and Tariq Rahim Soomro (2013) reveal that the impact of Smartphone is on almost all walk of human life. Some of the prominent areas, on which the impacts of Smartphone obviously include, could be said as education, business, health, social communication and social life. Smartphone technology has drastically changed the behaviour of individuals and cultural norms. The impacts of it on society are both at the positive side and also at the negative side. At one end Smartphone enabling people to remain connected all the time and on the other end Smartphone are enabling people to create their own micro-cultures and engage into activities considered dangerous of society. Freedom is the word which always centered on the life of youth. Today's young generation feel that smart phone apps have opened the way for them to express their views with much freedom. It has become the most convenient tool to share and transfer the data in the form of video, pictures, photos, descriptions and instant short messages. Freedom without restriction could promote lots of immoral activities. Mobile social media Apps when used in a wrong manner could also lead in to unethical issues. Youth have also agreed that due this convenient tool which is a powerful weapon in the hands of youth paved way in increasing cyber-crime, spreading of wrong messages and immoral contents. This medium has also aroused as a threat to their privacy. This study reveals the fact that social media usage increased due the growth in mobile phone technology at the same this has also tremendous effect in the life style of youth. Having both effects positive and negative smart phone apps have become a big challenge for the youth of today in knowing the its effect on them.

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ICT and Youth: A Study on the Use of Smart Phone Apps among Youth in Chennai Metropolitan City

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## Representation of the Standard Man Transforms into a God in Amish Tripathi's *The Immortals of Meluha*

S. Prabu, Ph.D. Research Scholar and Dr. B. Karthikeyan

### Abstract

A Myth is a sacred or symbolic story from the past, and it should be practice in nature. A story could describe the origins of individuals or explains customs or traditions. Retelling of mythology could be a common apply in literature. Retelling of mythology in literature, particularly in Indian Writing in English has undergone outstanding changes job to the expectations of the fashionable readers for the past few decades. The Shiva triad by Amish Tripathi is one such sensible try. The primary book within the series, *The Immortals of Meluha* could be a contemporary tale on Lord Shiva whom we have a tendency to meet often in temples and shivalayas, however haven't had such an incredible vision of. Amish is associated IIM educated boring banker and turned happy author. He is obsessed on history, mythology, and philosophy, finding beauty and which means altogether world's religions. Amish has curiously used the plot of ancient traditional knowledge and mythology and embellished it together with his writing skills and imagination. What comes out could be a exciting mixture of fiction and reality. He tells a desirable tale of the characters we have mature up hearing of and brings all of them to life, holding their characters as per his story's demand. *The Immortals of Meluha* could be an exciting cocktail of mythology as we all know it and fantastic tale of its own.

**Keywords:** Amish Tripathi, *The Immortals of Meluha*, India, Myth, Fiction, Retelling, Standard Man, Transformation, Culture.

### Introduction

Mythology in Indian context is probably the foremost utilised and most loved for each generation and genre. History bears proof to each reality the Indians from all ages, time and place and phratry have expressed their ardent want to be enriched and knowledgeable in myths, mythology, legends and traditional knowledge. Indian mythology and its many sections have lively their permanent influence on Indian literature as a full, that by their own right. It will be thought of a writing style itself. The Puranas consisting of the two nice epics the *Ramayana* and *Mahabharata* are religious writing represent the antiquity of India. These epics square measure the wealthy repository of the standard myths, stories, concerning legends, deals with the pantheon of Hindu Gods and folktales. They are viewed as a cultural beacon of values, beliefs, prejudices and philosophical ideals. Doty acknowledges this take for, "Mythic expression isn't concerning trivial matters; it involves instead views behaviour, and essential. It is clearly, the kind of expression that presenting the dramatic embodiments of ideals and values and models of heroic and supreme" (19).

Though criticisms and accusations are directed towards myths questioning its credibility and validity, writers are active in reinterpretation of legendary stories. The most reason for this insatiable interest of the writers in mythology is to work out, which means of their gift in relevancy their ancient past. Indian fictional writers appointed views, meanings, and connotations to the standard myths. They used archetypes of legendary heroes, symbols, character varieties and themes. However currently the common apply of retelling legendary stories involves reconstruction of stories and characters in accordance with the context that clearly brought mythology into the lounge conversations and debates.

### **The Standard Man Transforms into a God**

Mythology within the trendy difficulty is employed to bridge the gap between urban and rural consciousness, between the past and the present and therefore the gift. Mythic thoughts, in fact, square measure tries to mediate the gaps between continuity and alter. By exploitation similar mythological things, a broader dimension is given to the contemporary chaotic condition during which humanity resides nowadays. The legendary past affirms man's relationship to the transcendent. It is a value-structure. It is a find of the past for the current, associated an adaptation for the longer term. In modern Indian works, at the side of a way of courtesy, associate perspective of irony, frequent use of mythological sequences as structural pictures, and a continual involvement with the issues of expediency and eternity, square measure terribly visible. These writers have created a shot to retrieve, rediscover, and redefine components of culture during an inventive means, by a come to pride in one's roots, whereas wanting ahead.

### **Amish Tripathi**

The new breed of writers like Amish Tripathi, Ashok Banker and Ashwin Sanghi square measure experimenting the mythology genre by mixing it with the opposite modes of writing as an example, Ashok Banker and Amish Tripathi have homogenised mythology with fantasy mode. These writers square measure modernizing the Indian myths with this sort of implementations. Ashok Banker pioneered this apply of modernizing the myths in Indian fictional writing. However, he endeavoured to remain faithful the initial legendary stories by replicating them. On the opposite hand Amish Tripathi has created strictly a fantasy fiction out of the legendary stories by establishing a novel identity for Indian Writing in English together with his Shiva triad. Amish is obsessed on mythology, history and philosophy. His belief is that there is square measure of beauty and which means altogether world cultures and religions.

### **Shiva Triad**

Amish's Shiva triad relies on the reconstruction of many Indian legendary characters and stories drawn from the *Ramayana*, the religious writing and *Shivapurana*. He has relied on the classical Indo-Aryan texts of the Vedas and Upanishads for the philosophical arguments. The tree books of the series square measure the only real proof of the ability of Amish. Indian writers have created typical use of mythology. They either used legendary themes or legendary characters in their works. Amish poor this ancient means of handling mythology and has given it a brand-new outlook. Amish has picked one in every of the foremost multifarious Gods from Hindu mythology to weave his tale concerning. He takes a God we have a tendency to believe and turns into a normal man then tells a tale of however the standard man transforms into a God thanks to his conduct, choices, deeds, and destiny. This fascinating page turner simply manages to wake United States of America a additional innovative and riveting version of the *Shivapurana* at the side of a delicate allegory of philosophy, with a totally completely different perspective.

## **Recreating the Parable of Shiva**

He recreates the parable of Shiva, Ganesh, Sati and Kali through his study of all spheres of Indian life and literature. He makes Shiva story appealing and intelligible to the fashionable mind. Those that still keep the oral tradition alive through intonation and singing of hymns and people songs merit feeling and admiration of young generation. At constant time, there's conjointly a requirement to know and reinterpret it. Amish insists to have interaction oneself in action as a result of actions purify as data liberates. Through recreation, "The Shiva Trilogy" becomes living sacred scripture capable of providing religious direction within the present time. The lifetime of Shiva as additional human than God is what the theme of the book revolves around. The proper combination and balance of journey, action and love at the side of ideologies, mythology and philosophy is what has light-emitting diode Amish to his destiny of manufacturing this nationwide acclaimed bestseller.

## ***The Immortals of Meluha***

*The Immortals of Meluha* relies on the development of the existence of Indian legendary God Shiva because the legendary figure in 1900 B.C. The epic narrative is mostly a literary construction mingled with the pseudo historical material. Amish has succeeded in creating several mythological figures into straightforward flesh and blood groups of people, and in this lies the wonder and satisfactoriness of this book. The book starts off with a young social group leader (Shiva) in Sitsang, who is cheerful, carefree, and nonetheless dedicated and powerful in each mind and body. His bravery makes him extremely revered among his tribe of Gunas, and hence, nobody queries his call to maneuver off from Mansarovar and migrate for higher life. Because the setting of this episode shifts from Mount Kailash to Meluha, Shiva bit by bit transforms into a additional Godlike being, the 'Neelkanth' or 'The Divine one with the Blue Throat'.

The Suryavanshis and the folks of Meluha prophesize the arrival of this second Mahadeva as associate leader to a safer and a additional wonderful future for his or her kin. The plot thickens because the contention between the Suryavanshi and therefore the Chandravanshi tribes takes a flip for the more severe. This can be wherever Shiva's destiny as a magnetic leader and a divine individual comes face to face together with his gift persona that is that of an easy retiring soul. As a full *The Immortals of Meluha*, by Amish is associate exhilarating cocktail of reality and story mixing them like never before showing however wealthy so they are. Shiva like a normal man is unsure, unsure and anxious concerning the responsibilities that he would be shouldering within the close to future. This can be once Sati enters his life. Suddenly, Shiva finds the lost peace and balance in his life and eventually succumbs to what he was destined for. Slowly and bit by bit these events initiate to Shiva discovering the latent strength and power that resides among him and exploitation it for the eudemonia of the humanity.

## **Brahma as a Scientist**

Lord Brahma is mentioned as a good Indian 'scientist' who was perpetually inventing devices and cures for the nice of humankind underneath his steerage, a get cluster of adolescents, chosen from every of the seven regions of ancient India, honed their minds to realize godlike intelligence. They were referred to as the Saptarishis. Strict rules forbade them from active any trade for private gain. They became monks, teachers, doctors, who didn't charge for his or her services, however lived on donations and almsgiving. The Saptarishis and therefore the folks they chose to share their responsibilities came to be referred to as the Tribe of Brahma or Brahmins. There is one thing here that resembles India's current state of affairs – the Meluhas square measure Suryavanshis, worshippers of the sun. The Chandravanshis, who live across the border, square measure a punnic ton, and worship the moon.

## Chandravanshis

They keep causing little bands of assassins who launch surprise attacks on public places. Their aim is to attack non-combatants – the Brahmins, Vaishyas or Shudras, devastate place like temples, public baths, unfold terror and wreck the empire's morale. They need the Nagas, a race of malformed folks, adept at martial arts, on their aspect. Shiva is that the unwitting savior who is non-commissioned to fight them off. He like associate anti-hero who perpetually lights up his chillum and smokes marijuana, keeps looking for non-vegetarian intake places, and moons over a widow, Parvati, likes to dance. The book describes loads of shut combat and well-described violence.

## Gods and Their Culture

It is termed as a good book that gets you conversant in some admirable aspects of our gods and their culture. Throughout the course of the novel, the varied canvas of Indian history, mythology, traditional knowledge and faith keep the reader engrossed and wanting to flip the pages and devour the written words. Moreover, the underlying philosophical allegory of the actual fact that 'God resides in everyone folks, all we want to try to understand this and provides ourselves a chance' aids the emotional association and relation of the readers with the book. Although, Amish baby-faced unpleasant experiences whereas commercial enterprise his book, he with success connects such emotions to his readers.

## Amish Tripathi's Art

He unveils on the success of his books and challenges baby-faced to Manish Mishra: "I finished tally once twenty rejections. All of them felt that this was a spiritual book and therefore the youth isn't inquisitive about faith thus there was no hope for this book. To be honest, I don't see my books as 'religious' despite the fact that I'm a faithful Shiva worshipper. It's associate journey series. Finally, we have a tendency to self-revealed it. The book picked up among the primary week and therefore the publishers who had rejected it came back for a transfer". (Tripathi, "I stopped") although there have been queries on the publication of his books he believes it's "the attractiveness of Shiva" that has contributed to the recognition of the books (Parker).

He talks concerning however youth drawn to somebody like Shiva and one thing like mythology to Ananya Bhattacharya of Zeenews.com: there's a form of attraction towards Lord Shiva for the youth. Shiva could be a terribly 'cool' kind of a personality. He is a god of the rebels, he doesn't very differentiate between the Devas and therefore the Asuras, he's a – girl man who is turbulently infatuated with Annapurna, he is an excellent dancer and a consummate musician, and he is the author of the Vedas. Shiva could be a terribly knowledgeable, democratic god; he treats his devotees with respect. At constant time, he has this love for marijuana and bhang! I feel whoever features a streak of rebelliousness in them, would realize Shiva terribly enticing. There's a mood of rebellion and anti-elitism in Asian nation and round the world. And Shiva is that the original anti-elitist, rebellious deity! (Parker)

He attributes his interest in mythology to his background, "I was born in a spiritual family. My grandad was a Pandit in Benaras and an instructor – he tutored arithmetic and Physics at Benares Hindu University. Each my folks are terribly spiritual. Thus, I learnt abundant of what I do know concerning mythology and spiritual philosophies from my family." (Parker)

He believes retelling the tales of Lord Shiva during a trendy, modern and relatable vogue can resensitising our minds to our wealthy cultural past: "I don't suppose mythology ever went out of fashion in Asian nation. We have a tendency to square measure one in every of those rare

civilisations with a culture spanning quite five, 5000 years. We've unbroken our traditions alive. We have a tendency to enable our traditions to adapt with time and that we don't seem to be rigid concerning it. Stories conjointly modernise and localise, that keeps them alive. This tradition of modernising and localising mythology puts life into it and makes it relevant yet again." (Tripathi, "I stopped")

In Amish's interview with Anusha Parthasarathy in *The Hindu*, he says: My book began as a thesis on the character of evil so became associate journey of types. Who else will be the hero of such a book however the destroyer of evil, Shiva. Retelling myths has been an expensive tradition ... and my try is barely a continuation of it. If you inspect the *Ramayana*, Kamban's version is completely different from the Tulsidas' version. They retold it for the folks of their era and this can be completely different from the initial by Valmiki. It's not simply the *Ramayana* however constant with all Puranas. (Tripathi, "Indian Mythology")

### **Tales with Fitting Characters**

The book's biggest strength is however it plunks the mythological characters from the epics and plants them into tale with fitting characters, however still ensures that they're all humans. The subplots tell tales of Vasudevs, Sati, Nandi, Gunas, Rudra, Devas and Asuras, and additional creating it strikingly clear that everybody together with Gods, will create mistakes. The narrative is lucid and therefore the story is well-paced. Primarily the books square measure exciting however there's incredibility in it says Shuddhabrata Sengupta: Amish reveals the mysteries of the plot at the proper pace, keeping the reader perpetually wanting additional data while not growing bored.

However, the thrill of the plot masks deeper issues hidden at the middle of the series. At the onset, the Shiva triad claims to be an interpretation of "the wealthy mythological heritage of ancient Asian nation, mixing fiction with historical reality." This can be a daring agenda to start up, and if done properly ought to be quite fruitful, yielding associate enlightening account that's informative, instructive, and fascinating. But, while it's a combination of mythology, fantasy fiction, widespread science, self-help philosophy, and history, the Shiva triad makes a large number out of every and each one in every of these categories.

The odd mix of fantasy and reality associated speculative history creates an awkward comic tone which will be captured during a single sentence from the primary book: "The drone of Brahmin scientists reciting Indo-Aryan shlokas at the bottom of the mountain floated up to form an ethereal atmosphere of pathos." The powerful Puranic stories of Shiva and therefore the nice wealth of scholarship and archaeology of ancient Asian nation square measure reduced to names, imprecise references and symbols, whereas the poetic skills of the author square measure hampered by spiritual sentiments. These three major strands—myth, history, fiction—combine within the most awkward of all potential manners; with possible dangerous consequences. However Amish argues that the term mythology, that comes from the Greek word *mythos*, suggests that to cover the reality which it's up to United States of America to find it through the story, "Probably the sole ancient civilisation that has unbroken its myths alive even nowadays is Asian nation. This can be not as a result of the opposite myths is not as wealthy as ours however as a result of we've understood the philosophy behind them.

### **Conclusion**

Amish says "Modernising and localising myths square measure ways in which of keeping them relevant in present. Otherwise, they might die out. Whether or not that would create them

relatable are a few things readers ought to decide.” Amish firmly establishes a fictionalized historical account Amish doubtlessly may count himself among the lucky few – the Shiva triad novels- The Immortals of Meluha, the Key of the Nagas, and the Oath of the Vayuputras haven't become bestsellers, but each of these has found place in Hollywood and film industry for film variations, a commendable accomplishment for a debutant author.

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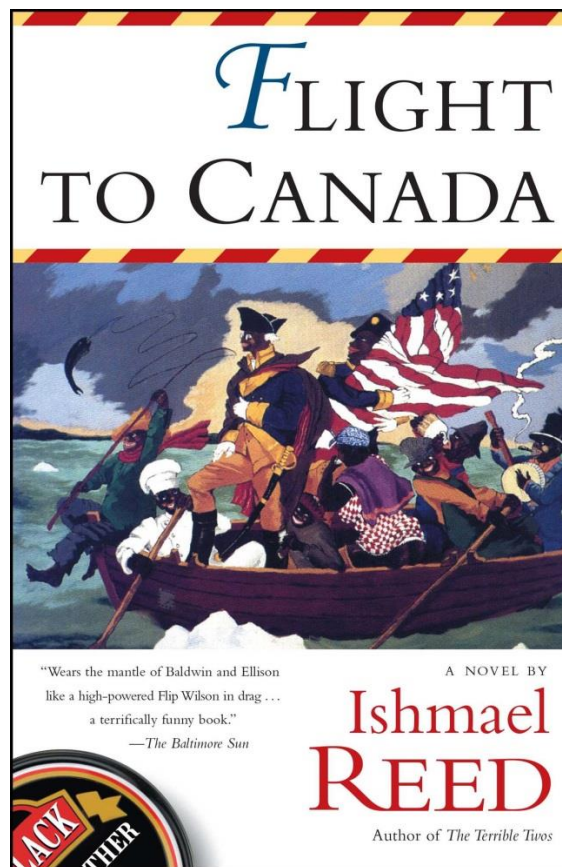
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## An Encounter with the Oppression and Discrimination in Ishmael Reed's *Flight to Canada*

P. Premalatha, M.Phil. English



Courtesy: <http://www.simonandschuster.com/books/Flight-to-Canada/Ishmael-Reed/9780684847504>

### Abstract

The major social issues prevails in literature in oppression discrimination years and culture is heralded by many as leaving almost magical come powers to general the common and cities to make the sad happy in the novel flight to Canada by Ishmael reed explores about on cultural shower among people this paper aim to portray the black people against oppression and cultural discrimination in this

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An Encounter with the Oppression and Discrimination in Ishmael Reed's *Flight to Canada*

way black people suffers under cultural discrimination. Though this discrimination black people are isolate and suffer under the psychological problems. The action interprets about the suffering of people who stuck with cultural discrimination shown this kind of discrimination is also the violence

## **Introduction**

This paper deals with the topic cultural discrimination that comes from the theory cultural studies. Cultural discrimination explains about the variations between the upper class and obstacles lower class. That is the sufferings of lower class people such as slavery, domination. *Flight to Canada* depicts the cultural discrimination between black and white people.

## **African-American Literature**

African-American literature is the body of literature produced in the United States by writers of African descent. Which begins with the 18th century writers as Phillis Wheatley. The role of African American literature within the larger American Society, African culture, racism, slavery and social equality. African American writers have been recognized by the highest award including the Nobel Prize to Toni Morrison. African American literature began from late 20th century and early 21st century

The important development in African American literature during the last three decades include the overwhelming success well as a growth in the number of authors. The themes and issues explored in this literature are the role of African Americans within the larger American society, African – American culture, racism, slavery and social equality.

## **Slavery**

Since the history of African American writers paid attention on the themes of wavy poor and inhumane behaviour that slaves commonly experienced. Classic slave narratives included Frederick Douglass. Modern writers like Toni Morrison and Alice Walker adopted this theme of slavery and slave narratives in their works as well.

## **Cultural Studies**

Cultural studies were initially developed by British academics in the late 1950s, 1960s and 1970s and has been later transformed of various disciplines around the world. The discipline of Cultural Studies is a field of theoretical, political and empirical study that leads to Cultural analysis which concentrates on the political dynamics of contemporary culture its historical Foundations, defining traits conflicts, and contingencies.

Ishmael Scott Reed is an American poet, novelist, essayist, songwriter, playwright, editor and publisher, known for his satirical works challenging American political culture. In 1995, the college awarded him an honorary doctorate degree. He was nominated for a Pulitzer prize for his work *Flight to Canada*, 1976

## **Cultural Discrimination**

In recent years and culture is announced by magical powers: to regenerate the economy and cities, to make the sad happy, and to combine the prohibit. The triumph of multi-culturalism means the art, literature and music of many more civilizations than Western Europe are often elevated. Aesthetic



judgment relies: taste, discrimination, beauty and truth. It can be alienated to the beauty of our cultural tradition decrying it as superior, rarefied and elitist. The exercise of our taste and discrimination. May go against the work of art our and cultural world becomes a relatively undistinguished one. Certainly, lazy cultural relativism or a tolerance towards anything new and shocking, let alone forcing the arts into an instrumentalist straitjacket, will not help us to forge any common understanding and love of the arts.

### ***Flight to Canada***

Ishmael Reed's genius lies in his perception and expression of the cultural conflict basic to the oppression of black Americans historically and contemporarily and "obscure references". Reed achieved an exceptional level of insight, satire, and intrigue in *Mumbo Jumbo*. In *Flight to Canada*, he gives us insight, satire, intrigue and hilarity in complex analysis of American black, White relations, the cultural struggle between western Civilization and the Afro-American focusing on the afro- American membership in the so-called Third World by virtue of domestic colonization.

Reed does not accept the recognition of racial and cultural freedom as a myth. Oppression simply takes another form as slavery is abolished. Many are fooled into believing it is virtually non-existent. The Raven Quick skills struggle and discover the harsh reality of the veil.

### **Conclusion**

*Flight to Canada* raises the consciousness to the cultural contours of the political struggle and the foils of the past in the struggle for liberation, extricating the myths, Black and White have so entangled.

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