

ISSN 2454-3314

THE INVESTIGATOR

An International Peer-Reviewed Journal of Multidisciplinary Explorations
(Vol. 5, No. 1) March 2019



Association for Cultural & Scientific Research

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The Paradox of Privacy in Facebook

With digitization taking over every field, it has embraced the field of communication as well. This resulted in greater usage and dependence of Social Networking Sites (SNS) as they aid in connecting, creating of networks both public and personal and manage them. In the process, the matter of privacy is lost in translation. We seemingly self-disclose information, to gratify our needs all the while being concerned about 'privacy'. This paper analyses the 'privacy paradox' in light of the recent data leak controversy 'Cambridge Analytica' to understand the information revelation, self-disclosure, concerns over privacy and awareness of privacy settings in an attempt to identify the various privacy protection strategies among Facebook users. The study found that 'privacy paradox' is indeed real, because a cumulative of 80.7% the participants of the study were found to be 'very concerned' and 'somewhat' concerned about informational privacy on Facebook despite sharing information on the SNS. It is also notable that the most used privacy protection strategy was 'blocking' someone (72%), followed by keeping the visibility at 'Only me' and/ or 'Only my friends' (50%) indicating that Facebook users are cautious about what they share on Facebook and with whom they share it.

With the advent of internet and subsequently Social Networking Sites (SNS) we have transcended geography and national boundaries in our pursuit for something greater, be it gathering information or simply socialising with people. They have transformed the field of communication as we know it as friendships and relationships are made, maintained and at times contained within the virtual reality affecting and influencing the real world in real time. Facebook, the most popular SNS in the world stands as an example where you can be 'friends' beyond borders. So, in a space and time where everyone is a friend, is anything private?

Facebook and Privacy

Social Media also known as Social Networking Sites (SNS) can be defined as "web based services or 'spaces on internet' where users can create profiles within a system and network with others with whom they connect and maintain the same"(Boyd & Ellison, 2007, Young & Quan-Haase, 2013). This study uses the terminology 'Networking' (Boyd & Ellison, 2007) as opposed to 'network' in SNS to further emphasise the relationship initiations between strangers since it is detrimental to the privacy of both individuals.

The most popular SNS – 'Facebook' was started by Mark Zuckerberg in 2004. By April 2018 it had 2.13 billion active users worldwide and 214 million users in the US alone (epic.org). Facebook like most other SNS has the same core set of features. For the users to be a part of the SNS, they are to create a basic profile where they voluntarily provide personal information like their names, age, gender, email, etc. with the intention of finding people or being found to create a personal network (Young A. L., 2008). But, the 'friend requests' can be accepted or rejected by the authorisation of the user. Still, the very design of SNS allows for and thrives on information consumption and self-disclosure which (might) lead to potential and real

privacy risks. The recent data leak uncovered by The New York Times, the Guardian and others – ‘Cambridge Analytica’ is a testimony to this.

Cambridge Analytica

Cambridge Analytica (a political data firm) hired by President Trump for his campaign accessed over 50 million Facebook profiles - analysed the profiles, friend networks and likes without the knowledge of Facebook or its users to identify the personalities of American voters and influence their (voting) behaviour (Granville, 2018). Though Facebook said that no sensitive information was leaked blaming Dr. Kogan for selling the data to the said firm, it is to be noted that Facebook allows researchers to access the user data for academic purposes. Also, this is not the first time that Facebook is hassled with privacy concerns. For example, it was only in 2008 that privacy setting was introduced and early 2009 saw a revamp of privacy terms that caused a huge outcry (Stross, 2009).

Recently, to help users manage and control their privacy on Facebook the language used in the privacy policy was simplified that the youngest (legal) user could understand but the policy is in parts that span across various tabs and pages that is not easily navigable (Anderson & Livni, 2018). Also, changing the privacy settings does not stop the service from accessing the information (even if you left Facebook) or tracking you online or offline. The issue is that SNS work with self-disclosed information and ‘the issue of the border between public and private in social media is unclear’ (Chewae, Hayikader, Hasan, & Ibrahim, 2015).

Privacy - Definition, Paradox, Threats, and Protection Strategies

Privacy is declared as a fundamental right within Article 21, enshrined in the Indian Constitution; but, does it mean just ‘to be left alone’? The various definitions of privacy can be condensed as ‘having a control over or managing the flow of personal information’ (P, R, & K, 2015, Deuker, Albers, & Rosenkranz, 2012). Most studies classify privacy as ‘physical’, ‘interactional or social’, ‘psychological’ and ‘informational’. In social media the last two categories are mostly infringed upon than the rest, as psychological privacy being particularly relevant is endangered in social web with the ease and lack of control about whom and under which circumstances someone’s private information is collected, used or distributed – the data being the ‘informational’ privacy that is breached (Wittig, 2016).

However important privacy maybe, in social media, though users express a significant concern about the release of personal information, there is a ‘paradox’ because it is observed that people trade privacy for the benefits - social rewards, popularity and enjoyment (Deuker, Albers, & Rosenkranz, 2012, Chen & Chen, 2015). Garga, Bentonb, & Camp (2014) theorize that there are three canonical explanations for the paradox – a) People don’t care that their information is accessible; b) they don’t know that their data can be used by anyone and the consequences and/ or c) they forgo it for ‘usability’.

The phenomenon of ‘privacy paradox’ is documented in literature as ‘people’s willingness to disclose personal information on SNS despite having high levels of concern’ (Young A. L., 2008). The various concerns regarding the potential risks or threats in SNS include identity theft, paedophilia sexual crimes, illegal ads and

spams, ideological manipulation, government or private surveillance, tracking, virus and malware attacks, cyber bullying which may sometimes lead to physical attacks among others (Kumar, Saravanakumar, & K, 2016, Chewae, Hayikader, Hasan, & Ibrahim, 2015). Previous researchers have found that though people tend to disclose information on SNS they are also aware of the risks and adopt a few privacy protection strategies. The most common strategies include limiting a) personal profile visibility which includes restricting visibility to active users, not getting listed on Google, control how others can find you, untagging oneself and controlling who can send messages, b) the personal privacy awareness which addresses the aspect of self-disclosure of information on the profile and c) limiting the personal networking boundary or 'friending' (Ibrahim, Blandford, & Bianchi-Berthouze, 2013, Chen & Chen, 2015, Kumar, Saravanakumar, & K, 2016).

Privacy paradox is the crux of the issue of self-disclosure or information revelation which calls for Privacy Awareness and subsequently the practice of Privacy protection strategies. Thus the study bases itself on two theories. First, in an attempt to explain self-disclosure of information despite the concern over privacy, the study draws upon Ashwini Nadkarni and Stefan G. Hofmann's 'Dual-factor model of Facebook use' which suggests that Facebook use is motivated by two primary needs: (1) The need to belong and (2) the need for self-presentation. As the study concentrates identifying on privacy protection strategies it takes up the key principles of the Communication Privacy Management (CPM) Theory proposed by Sandra Petronio. The theory discusses the 'private disclosures' making the communicative process the central feature taking into account both the recipient and the discloser by analysing (1) shared privacy boundaries (Private information ownership), (2) coordinating (Private information control), and (3) ramifications of privacy boundaries (privacy information turbulence).

For the purpose of fulfilling the objectives of the study, descriptive design and quantitative approach was adopted. A total of 150 samples were taken by using snowball sampling (non-probability) that was distributed through an online survey. The results of the survey are interpreted in order to fulfil the objectives which are as follows: To find if the respondents are concerned about privacy in Facebook. To find the most used privacy protection strategies of the Facebook users. To find what information is shared in the profile. To find the extent of visibility of the information shared in the profile.

Analysis and Interpretation

This section describes the results of the analysis of data collected through survey using SPSS software. Table 1: Consolidated table with the Frequency and percentage of various variables related to adoption and use of Facebook

Variables	Frequency	Percentage
Age		
13 – 18 years	11	7.3
19 – 24 years	90	60.0
25 – 30 years	23	15.3
31 – 36 years	13	8.7
37 – 42 years	3	2.0

43 – 48 years	4	2.7
49 – 54 years	1	0.7
55 years and above	5	3.3
Education		
High school	1	0.7
Higher Secondary	8	5.3
Undergraduate	72	48.0
Postgraduate	53	35.3
Post Graduate Diploma	9	6.0
M.Phil	2	1.3
Ph.D	3	2.0
Chartered Accountant	2	1.3
Adoption and Use of Facebook		
How do you access Facebook?		
Desktop / Laptop	17	11.3
Mobile Browser	32	21.3
Mobile App	101	67.3
Time spent on Facebook in a day		
Less than an hour	86	57.3
One hour	26	17.3
Two hours	19	12.7
Three hours	11	7.3
More than three hours	8	5.3
Level of Activity		
Active	32	21.3
Passive	118	78.7
Why did you join Facebook?		
My friends and family suggested it	58	15.2
Received a promotional email	1	0.3
Everyone I know is on Facebook	40	10.5
To keep in touch with everyone	67	17.6
To find my classmates or childhood friends	46	12.1
To find people with mutual friends	16	4.2
To get to know more people	24	6.3
To keep in touch with times	26	6.8
To be abreast on current affairs and news	22	5.8
For educational purposes	9	2.4
To find support groups	5	1.3
To promote my business	5	1.3
To find dates	4	1.0
To find jobs	2	0.5
To exhibit my talents (Music, Dance, DIY)	15	3.9
To network in general	34	8.9
Others	7	1.9
Total number of friends in Facebook		
Less than 250	45	30.0

250 – 500	46	30.7
500 – 1000	35	23.3
1000 – 2500	21	14.0
2500 – 5000	3	2.0
'close friends' in Facebook		
Less than or equal to 10	65	43.3
10 – 25	23	15.3
25 – 50	34	22.7
50 – 100	1	0.7
More than 100	27	18.0
'acquaintances' in Facebook		
None	1	0.7
Less than or equal to 50	59	39.3
50 – 100	23	15.3
100 – 250	27	18.0
250 – 500	31	20.7
More than 500	9	6.0
strangers friended on Facebook		
None	42	28.0
Less than or equal to 50	64	42.7
50 – 100	10	6.7
100 – 250	17	11.3
250 – 500	13	8.7
More than 500	4	2.7
How do you communicate in Facebook?		
Post messages on friend's 'Wall'	7	4.7
Group messages to all my friends	3	2.0
Direct message (Inbox or Messenger)	106	70.7
Poke, etc.	3	2.0
Comment on Posts	31	20.7

What do you mostly use Facebook for? (in percentage)	Strongly Agree	Agree	Neither Agree nor disagree	Disagree	Strongly Disagree
Chat with friends	18.0	40.0	22.0	10.0	10.0
Check up on activities	18.7	59.3	14.7	4.7	2.7
Follow events/ celebrities	16.7	38.0	29.3	9.3	6.7
Find or gather information	28.7	50.0	16.0	2.0	3.3
Make new friends	11.3	34.0	30.0	13.3	11.4
Let others know what's happening (Status updates,etc.)	11.4	42.0	32.0	7.3	7.3
Check news feed to see what others post	21.3	50.7	8.0	4.0	6.0
Like,comment and share	12.7	46.7	27.3	6.0	7.3
Promote business in the 'Marketplace'	10.6	20.7	36.0	14.0	18.7

As seen in *Table 1* a total of 150 respondents of different age groups participated in the online survey. Table one discusses the way the respondents have adopted Facebook for their needs. This gives us the insight that most respondents fall under the age group 19 – 24 years (60%) and that all of them are ‘literates’ with 48% percent being undergraduates, followed by 35% who are post-graduates while the rest range from a high schools to doctorates. It is also learnt from *Table 1* that, more than half (57.3%) merely check in to Facebook spending less than an hour, and that a good majority of them (67.3%) access Facebook through their Mobile App with over three-fourths of the respondents being ‘passive users’. Their passive activity is augmented by their reason for using Facebook 78.7% using it to find and gather information closely followed by 78% who use it like they would a calendar to check events and 71.3% stated that they check the news feed to stay updated.

In terms of the reasons for joining Facebook, the most common response, according to *Table 1* was ‘to keep in touch with everyone’ (17.6%) followed by taking to Facebook after the ‘suggestion of friends and/ or family’ (15.2%) and ‘to find classmates and childhood friends’ (12.1%). It is learnt that the size of the network of ‘friends’ in Facebook is 250-500 ‘friends’ for 30.7% of the respondents closely followed by 30% of the respondents stating that the number of friends is approximately ‘Less than 250’ indicating that most respondents have a relatively tight-knit group according to Facebook standards. But, most of them (43.3%) state that only 10 of their Facebook friends may be called ‘close friends’ with the rest falling into the categories of ‘acquaintances’ and ‘strangers’.

Similarly most prefer one-to-one communication facilitated by services like Messengers over their conversations made public, giving us the first insight that though Facebook is a networking tool, people want ‘privacy’ of the information communicated and also that they like to have some control over its visibility. The study further investigated how people approach the concept of privacy against what they self-disclose on Facebook which is discussed in detail in *Table 2*.

Information revelation and Self-disclosure on Facebook				
Information Shared (in percentage)	Yes	No	Don't remember	Yes, but 'fake' information
Full name	84.7	14.6	0.7	0.0
First name	96.7	3.3	0.0	0.0
Last name	86.0	13.3	0.7	0.0
Nick name	26	68.6	4.7	0.7
You birthday	87.3	12.7	0.0	0.0
Your birthday (date and month)	50.7	43.3	6.0	0.0
Your birthday (with year)	66.0	23.0	5.3	0.7
Sexual orientation	50.0	42.7	6.0	1.3
School name / Workplace	88.0	10.0	2.0	0.0
Place of Birth	50.7	41.3	7.3	0.7
Residential Address	12.6	80.0	6.7	0.7
Current location	71.3	24.0	4.0	0.7
Relationship status	44.7	52.0	2.0	1.3
Political views	25.3	69.3	4.7	0.7
Religious views	29.3	63.3	6.7	0.7
Photos of yourself	89.3	10.7	0.0	0.0

Photos with your friends	82.7	17.3	0.0	0.0	
Your Interest	47.7	21.3	4.0	0.0	
			Frequency	Percentage	
Purposely 'excluded' information from profile					
Yes				76	50.7
No				74	49.3
Profile picture - a photo or accurate depiction of yourself					
Yes				115	76.7
No				35	23.3
Fake or inaccurate information in your profile					
Yes				8	5.3
No				142	94.7
Regretted providing information on Facebook					
Yes				36	24.0
No				114	76.0

Table 2: Consolidated table with the Frequency and percentage of various variables related to Information revelation and self-disclosure on Facebook

While the respondents imply the need of privacy for their conversations on the platform, they seem more liberal with the sharing of personal information as evidenced in Table 2. More than three-fourth of the respondents have stated that they have shared their photos of themselves and photos with friends (89.3% and 82.7%), the institutions they are affiliated with (88%), Date of Birth (87.3%), full name (84.7%), while 50% and 50.7% of them share details like Sexual Orientation and their Place of Birth respectively followed by their 'Interests' (47.7%) and 'Relationship Status' (44.7%).

When it comes to information that is not disclosed, residential address is the least shared information with 80% of respondents followed by 'political views', 'birthday' and 'religious views' with 69.3%, 68.6% and 63.3% respectively stating that they have not shared the same. But, seventy-six percent (76%) of them also claim that they have not regretted sharing information on Facebook but a little over half of the respondents admit to having 'purposely excluded furnishing certain information on Facebook' revealing yet another facet of their cautiousness. It is also found that despite the undercurrent of caution that the respondents are found to exhibit, they have not resorted to misdirection with 94.7% stating that they have not provided any fake or inaccurate information on Facebook.

At the same time, most (76.7%) of them have posted an original image or a depiction of themselves, reasoning 'It would be helpful for others to identify them', or simply 'Because I look good' or citing that 'A picture won't compromise privacy!' and 'People need to know me, right?' terming it a medium of 'Promoting my image' or as an exercise in confidence (of their looks) establishing their need to 'belong' and need for 'self-presentation'.

Table 3: Consolidated table with the Frequency and percentage of various variables related to Visibility, Privacy Settings and Privacy Awareness on Facebook

Visibility, Use of Privacy Settings and Privacy Awareness						
		Frequency			Percentage	
Profile Visibility						
Public		36			24.0	
All my networks and all my friends		21			14.0	
Some of my networks and all my friends		8			5.3	
Only my friends		75			50.0	
Only me		4			2.7	
Don't remember / Don't know		6			4.0	
Have you blocked anyone?						
Yes		108			72.0	
No		42			28.0	
Have you added strangers to your friend list?						
Yes		63			42.0	
No		67			44.7	
Not sure		20			13.3	
Have you activated privacy settings and controlled the visibility?						
Yes		123			82.0	
No		27			18.0	
Information and its extent of visibility	Public	All my networks and all friends	Some of my networks and all friends	Only friends	Only me	Haven't shared the said info.
Phone Number	9.3	10.7	13.3	16.7	26.7	23.3
E-Mail id	12.0	12.7	19.3	27.3	18.7	10.0
DOB (with year)	21.3	17.3	10.7	28.0	15.3	7.3
Gender	40.0	19.3	7.3	30.0	3.3	0.0
Sexual Orientation	19.3	14.7	13.3	20.7	11.3	20.7
Religious views	16.7	12.7	17.3	16.7	10.0	26.7

Political Views	12.0	13.3	18.0	18.0	10.0	28.7
Status Update	18.0	18.7	14.0	37.3	4.7	7.3
Online/ Offline Status	12.0	16.7	18.7	33.3	8.7	10.7
Wall / Feed	18.7	18.0	16.0	36.0	6.0	5.3
How strongly would you agree that you are aware of the following? (in percentage)						
	Strongly Agree	Agree	Neither Agree / disagree	Disagree	Strongly Disagree	
Educational institutions follow students on Facebook which makes it easier to access them from admission till the completion of the course	19.3	26.7	37.3	8.0	8.7	
Future employers may screen prospective candidates to access compatibility	16.7	44.0	32.7	4.0	2.7	
Police officers use Facebook to track illegal activities	24.0	44.7	26.7	2.0	2.7	
Information that you disclose on Facebook may potentially lead to privacy risks	39.3	40.0	16.7	2.7	1.3	
Sexual predators and con-artists use Facebook to track and locate potential victims	42.0	41.3	12.7	3.3	0.7	
Governments have begun to use Facebook to reach out and also monitor the citizens	28.0	40.7	26.7	2.7	2.0	
Political parties are using Facebook for everything from campaigning to making announcements while identifying people with sympathetic views to their ideologies with data mining	49.3	30.0	16.7	2.0	2.0	
Advertisements that are personalised are based on the information that the users reveal	50.7	34.0	12.0	2.7	0.7	

From the results discussed in Table 3, the fact that the respondents are cautious on certain counts despite revealing information on Facebook is reaffirmed with 50% of the respondent's profile visibility being exclusive for their friends (Only my friends) and an overwhelming 82% confirming that they manage their privacy by manipulating the privacy settings on Facebook regularly.

As shown in Table 3, this is substantiated with majority of them (44.7%) confirming that they have never accepted requests from strangers. Also, 72% claim that they have blocked someone on Facebook with over 66% of the aforementioned 72% stating that

they have blocked ‘Strangers’ who they had friended or who had sent them friend requests.

On the front of privacy and awareness, the respondents showed a high rate of their knowledge and understanding that the information that they post on Facebook can be used for various purposes. Some of which might lead to potential harm against their person in some way or that their feed is tailored to their needs and / or is an attempt to manage and understand their personality and behaviour (in terms of advertising, purchasing power and political propaganda) which is elaborated in Table 3.

Table 4: Consolidated table with the Frequency and percentage of various variables related to Privacy concerns on Facebook

Facebook, Privacy and Current times...	Frequency	Percentage
Concern about Information Privacy in Facebook		
Very concerned	84	56.0
Somewhat concerned	37	24.7
Not too concerned	22	14.7
Not at all concerned	5	3.3
Don't know	2	1.3
Do you know that Facebook can share your information to third parties?		
Yes	120	80.0
No	30	20.0
How sure are you about information safety on Facebook?		
Completely sure	8	5.3
Very sure	8	5.3
Moderately sure	62	41.3
Slightly less sure	21	14.0
Not sure at all	51	34.0
Has your account been hacked on Facebook?		
Yes	22	14.7
No	128	85.3
Have you ever read Facebook's "Privacy Policy"?		
Yes	66	44.0
No	84	56.0
Are you aware of the 'Cambridge Analytica' controversy?		
Yes	79	52.7
No	71	47.3
Have you cut down on Facebook usage?		
Yes	69	46.0
No	63	42.0
Maybe	18	12.0

Have you ever deactivated or deleted your Facebook account?					
Yes				66	44.0
No				84	56.0
How strongly would you agree with the following? (in percentage)					
	Strongly Agree	Agree	Neither Agree nor disagree	Disagree	Strongly Disagree
You are bothered that you do not have control over decisions on how your information and interactions are collected, used and shared by others	32.7	34.7	24.7	4.0	4.0
You are concerned about the fact that because of Facebook people my know more about you than you are comfortable with or that they have access to information about you that even if taken off Facebook, is still accessible for someone	28.7	38.0	24.7	4.7	4.0
You are worried that people who you don't know may see what you post without your intention to do so, without your knowledge and that people may share your content without your consent or permission	34.0	32.7	22.7	7.3	3.3

As seen in Table 4, fifty-six percent (56%) of the respondents voice that they are ‘very concerned’ about ‘Information Privacy’ on Facebook while 34% and 41.3% state that they ‘are not sure at all’ and that they are ‘moderately sure’ about the information safety respectively with 80% of them aware that Facebook can share demographic and other personal information to ‘third parties’. But, despite knowing the clause about the potential for information sharing to third parties, the majority (56%) mention that they have never read Facebook’s ‘Privacy Policy’. Also, it is seen in Table 4 that though 52.7% are aware of Cambridge Analytica a very close 47.3% are not. By extension, it is found that 46% of the respondents have cut down on their Facebook usage with 66% saying that they had deactivated their accounts at least once.

The final segment of Table 4 discusses the three elements of Communication Privacy Management namely, Control, Access and Information Diffusion and how concerned Facebook users are regarding the same. The results of the survey show that 32.7% and 34.7% agreeing on various levels that they are bothered by the lack of control over ‘their’ information. Similarly, a cumulative 66.7% of respondents express concern over the level of access (however unintentional / inadvertent) that others might have to their information. Lastly, 66.7% also worry that the information provided by them might be shared without their knowledge or consent.

Findings

It is found that ‘privacy paradox’ is real for though showing concern about the privacy of their information, the participants of the survey have voluntarily revealed information on Facebook. A cumulative of 80.7% of people who participated in the study were found to be ‘very concerned’ and ‘somewhat’ concerned about informational privacy on Facebook. Though it was found that the participants of the study self-disclosed their personal information, they employed privacy protection strategies like ‘not sharing’ the information for a few categories like phone numbers (23.3%), Religious views (26.7%) and Political views (28.7%) on Facebook. Other privacy protection strategies employed by them include ‘Blocking’ (72%), keeping the visibility to ‘Only Me’ or ‘Only my friends’ (50%), making sure to not add strangers (44.7%) to their networks, cutting down on Facebook usage (46%) and / or having deactivated their accounts at least once (44%). Social Networking Sites have been central to facilitating communication in cyberspace leading to many a privacy risks. Most of these risks and threats arguably arise from the “Privacy Paradox”. The results of the study indicate that people are highly aware of the privacy threats and employ privacy protection strategies within the framework of and the options available in Facebook. The study found that accumulative of 80.7% of people expresses various levels of concern over privacy threats and its potential consequences while the rest were nonchalant. During the analysis of the survey results it was noted that the Facebook users do indeed take a cautious approach towards information revelation however voluntary it may be.

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Surveillance: A Reading of William Gibson's *Pattern Recognition*

*This paper aims to analyze the protagonist named Cayce Pollard from William Gibson's *Pattern Recognition* (2003) through the lens of surveillance. There is a tremendous change in the lives of both living and non living after the emergence of new technologies (Smart Phones, Computers and other computational devices). The new technologies are getting smarter in the hands of the mono capitalists, during and after 1990's especially with the term Cyberspace. Gibson has given a clear cut picture of Cyberspace through the character Hubertus Bigend a watcher who is watching Pollard after she hired as an agent in the Blue Ant Corporation. Every move of Cayce is watched by the Watcher throughout the novel as Foucault's concept of panopticon is applied to show the surveillance. This paper explores how she tries to escape and resist herself from the surveillance in the novel.*

The word *surveillance* comes from a French phrase for "watching over" *sur* means "from above" and *veiller* means "to watch" and is in contrast to more recent developments such *sousveillance*. Most of the Surveillance is utilized by the governments for acuity gathering, avoidance of crime, the defense of a process, individuals, society or object and the examination of crime. It is also used by spy organisations to plan and obligate crimes, such as mugging and kidnapping by the businesses to gather intelligence and by private investigators Surveillance can be viewed as an infringement of privacy and public safety is at hazard. Through, *Pattern Recognition* Gibson shows the reality of the present scenario and how everyone of us surveilled by the corporate giants as Cayce surveilled by Bigend. Gibson's contemporary novel *Pattern Recognition* (2003) predate the NSA leaks, but still deal with the spirit of the world as a network of information, individuals, and powers that are worried about the rebellious potential of the Hubertus Bigend. The protagonist of the novel fined her under constant surveillance and is faced with a rude attitude that threatens her personal security and honesty. Cayce world is that of our own or more precisely an interchange recent history as the novel is set exactly of present times. The narratives incorporate elements the one can recognize to be part of the immediate real, from global events like 9/1. In the same day, Cayce Pollard's father disappears in New York on September 11th 2001, launching her on a trajectory that brings Bigend and his advertising agency Blue Ant (corporate sector) into her life. The actual conspiracy starts in her life immediately after joining in the Blue Ant as Gibson States "The actual conspiracy is not so often about us; we are most often the merest cogs in larger plans (*Pattern Recognition* p,no 341)".

In *Pattern Recognition*, Cayce Pollard is hypersensitive to the unusual things that make brand imagery effectual, working as a temporary "piece of human litmus paper" to fashion designers and companies (p, no 13). She ends up working with Bigend to find the maker of mysterious film-footage segments surfacing online an experience she has already followed through Fetish: Footage: Forum, an online community of enthusiasts. Cayce starts to work with Bigend willingly, much due to her own financial and professional needs, but quickly become aware of his unnerving

practices of surveillance and his seeming incapability of taking no for an answer. These practices are at the heart of Bigend's approach to power relations between free individuals, he consciously seeks to manipulate them to promote his own, typically hidden, schedules, restricting the freedom of his cooperatives in the process.

Foucault summarizes several features of his understanding of power that this paper focuses to employ in the analysis of the *Pattern Recognition*. First, he makes the distinction between power relations and relations of constraint. To Foucault, power is not unidirectional, nor is it an object possessed by someone wielding it and lacked by its target. Rather, power is always a relationship between individuals in which "actions modify others," that is, "power only exists when it is put into action" (219). As Gibson clear cut in his expressions in *Pattern Recognition* through Cayce, in all her situations under Bigend is manipulated by the power.

It would seem that different agents in the *Pattern Recognition* seek to turn true power relations into relations of restraint and domination. This is definitely the case with Dorotea in *Pattern Recognition*, when Cayce is antagonized by her as a competitor for Bigend's favor. For, Foucault the real danger was not necessarily that individuals are repressed by the social order but that they are "carefully fabricated in it" (Foucault, 1977), and because there is a penetration of power into the behaviour of individuals. Power becomes more efficient through the mechanisms of observation, with knowledge following suit, always in search of "new objects of knowledge over all the surfaces on which power is exercised" (Foucault, 1977).

Gibson's speculative novel reveals the issues of power over individuals through Bigend and Cayce. 'The Blue Ant cell rings, from the Luggage Label bag. Annoyed that she's left on to ring, interrupting her thoughts, she fumbles it out, expecting Boone (*Pattern recognition*, 196)". He wrote that power "reaches into the very grain of individuals, touches their bodies and inserts itself into their actions and attitudes, their discourses, learning processes and everyday lives" (Foucault 1980,30). Dorotea's actions are aimed at devastating Cayce and restricting her actions in the interplay of power, in their case enacted in both the realms of fashion and advertising as well as that of the Fetish: Footage: Forum, to which both Cayce and Dorotea contribute. Foucault put forwards that, Where can we draw the line between security and freedom, especially when modern surveillance technology is increasingly used in urban public spaces to control or modify behaviour, tracking people who aren't incarcerated, but mobile and innocently going about their business? Who determines what our rights are? Can we make the rules together?

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A Panoptic Re-reading of *Nineteen Eighty-Four*

*The paper analyses the various methods by which surveillance is carried out in George Orwell's *Nineteen Eighty-Four* with references to Foucault's notion of Panopticon - something which is of paramount importance in the present-day context of round the clock monitoring. An effort is made to analyze new concepts associated with modern ways of surveillance, particularly the surveillance in the online world.*

Ancient civilizations had been civilizations of spectacles. Temples, theatres and circuses were predominant in public life, rendering the multitudes access to the spectacle. The modern age but poses a contradiction, with a single device now is monitoring the multitudes. Thus, Foucault's notion on modern society becomes true, which states "Our society is not one of spectacle but of surveillance" (217). Today, the surveillance landscape has widened. The very notion of surveillance made one alert of the 'gaze' that was always upon him, but nowadays most people just ignore the proliferation of surveillance, either because they are sensitized that somebody is watching, or because they cannot decide a fixture from a surveillance device. Individuals have come to be situated within a fixed place or an organizational structure, where their slightest movements are always supervised.

Earlier, the power of the structure used to rest in the architectural design that allowed those in power to observe others, without them knowing that they were being watched. Panopticon thus became the ultimate devise of discipline through surveillance. The system is effective because we know it exists, but we are not sure whether we are being watched. In *Discipline and Punish*, Michel Foucault cites Panopticon - a prison, as a model of a complete institution that moulds the rest of the society. The outcome of this model is the disciplined behaviour of the subjects and as such we may define discipline as a type of execution of power, through various forms of instruments, techniques and procedures. The use of surveillance in George Orwell's *Nineteen Eighty-Four* finds resonance in Foucault's discussion of Jeremy Bentham's Panopticon, in which the power of an authority's 'gaze' exerts discipline. In this study, I shall discuss the various methods by which surveillance is carried out in the society in *Nineteen Eighty-Four* and shall look into the concept of Big Brother, who epitomizes surveillance in the novel.

Orwell considered his work as a portrayal of the future of man- a portrayal that was ahead of its times, but has now been surpassed by the technological possibilities of surveillance and data collection of the present. Surveillance, implicitly, but in a coercive manner, seeks to make its subjects reposition themselves. This effective method can be seen employed in the novel, through the concept of disguise. The citizens of Oceania are indoctrinated with the slogan "Big Brother is watching you" (Orwell 3). Since the citizens by no means have seen Big Brother, apart from the posters on the walls and the voices emanating from the Telescreens, they do not know if he is an actual human being or not, and the Party of Oceania uses this to their

advantage, to bring the people under their control. Here we see the dutiful subjection of the least powerful and the most socially dependent of the subjects of a society. Since Big Brother's true personality and existence remains shrouded in mystery, the citizens experience the very same kind of surveillance by an unknown entity as the prisoners of a Panoptic prison do. "He is seen, but he does not see; he is the object of information, never a subject in communication" (Foucault 201).

Another common method for observing the subjects is through propagating a religion, which is a form of ideological control that works in terms of internalized submission. In this context the Party demands loyalty towards Big Brother who represents their religion. "Oceanic society rests ultimately on the belief that Big Brother is omnipotent" (Orwell 221). He has the power to control his citizens' mind and thereby discipline their inner cogitations. This form of exercise is executed through various ministries like the Ministry of Love, Truth and Peace. Armed with this knowledge, political devisers are able to create an all-powerful godly figure, through whom power is executed and the subjects internally disciplined.

Severity of laws is yet another decisive method through which the strength of surveillance is manifested in the minds of the citizens. Eurasian prisoners were executed in front of the public, with children also made to witness the spectacle, "this happened about once a month, and was a popular spectacle" (Orwell 26), which ingrains in their subconscious a fear of the Party and its regulations. The citizens themselves are thus turned into apparatuses of control as evident where both adults and children act as informers, disclosing thought and face crimes to the Thought Police. Thereby each and every citizen ceaselessly functions as individual, Panoptic, virtual observing mechanisms, alongside instruments like Telescreen and Speak Write.

The guard in the watchtower of the Panopticon only observes physical actions, such as attempts to break out, which constitute the utmost threat in the penitentiary. But in today's world, the surveillance has come to infiltrate not just the body, but the mind too. In *Nineteen Eighty-Four*, Winston, by some means, has created an unusual kind of privacy for himself, in a society where private space leads to severe punishment. "He could be heard of course, but so long as he stayed in his present position he could not be seen" (Orwell 7). But, in the end, it does not matter how secret this spot is from the Telescreens, as Winston is still a prey of a totalitarian structure, which he simply cannot break away from. He is still a victim of a constant stream of propaganda that speaks in the Party's goodwill. This mechanism can be compared to our online social media, where users share their individual thoughts and creative ideas without realizing that they are parroting the ideologies of those in power, or that various agencies infiltrate their very lives and thoughts, shaping them and keeping track of them, in a meticulous manner.

Equivalent to religion we can also analyze the language Newspeak, used in Oceania. Nowadays censorship on how one uses language is a common activity. In Panopticon we cannot find the influence of language among the citizens because there is no kind of interaction between the prisoners who are segregated from each other. "There are like so many cages, so many small theatres, in which each actor is alone, perfectly individualized and constantly visible" (Foucault 200). But in *Nineteen Eighty-Four*,

the sole idea of developing a language was not for it to function as a medium of expression, but to limit and destroy other modes of thoughts, with language constructing reality. “Don’t you see that the whole aim of Newspeak is to narrow the range of thought? In the end we shall make thought crime literally impossible, because there will be no words to express it” (Orwell 55). “A real subjection is born mechanically from a fictitious relation” (Foucault 202). People under constant surveillance suffer from a state of psychic confusion. “This time Winston was startled into self-forgetfulness” (Orwell 244). They are unable to express any original thoughts, as their minds are indoctrinated by the ideologies that surround them—ideologies which surveillance in no small part helps dissipate. Winston goes through such a situation in room 101 where he finally accepts Big Brother – the symbol of gaze – to be real. “But it was all right, everything was all right, the struggle was finished. He had won the victory over himself. He loved Big Brother (Orwell 311). Thus, we may say that, like in the novel, with the advent of technological advancement, man has lost his individuality. As a leader, Big Brother was capable of controlling the masses according to his discretion, and in the process he robbed them of integrity and individuality. The technological advancements aided the Party in manipulating the instincts and emotions of its citizens, making them accept its maxims with unquestioning faith. Another feature of surveillance is a kind of record keeping of the details of citizens, which is not just limited to name, age or sex. This is evident in the Panoptic Penitentiary as well as in *Nineteen Eighty-Four*. Winston is identified in his workplace as well as in every other social context by his identity number 6079. Here we may question the notion of one’s individuality where the essence of one’s identity is merely reduced to numbers and it would not be far from the mark if we were to say that the Aadhar project as a welfare enhancing plan is essentially a surveillance system as well as data mining tool. “This surveillance system is based on permanent registration... this document bears ‘the name, age, sex of everyone, not withstanding his condition” (Foucault 196).

To conclude, I wish to bring into your notice a new concept associated with surveillance, namely ‘participatory surveillance’. An instance of this can be seen where individuals using social networks provide personal information about themselves, knowingly granting third-parties permission to access the data. Here, for the sake of small concessions, we are signing away our rights and privileges, surrendering in the process the very core of our privacy. Thus, in our era of ubiquitous surveillance, Big Brother reminds us of what is manifest in our contemporary reality, where being watched has become a common thing. *Nineteen Eighty-Four* thereby passes a prophetic vision, shedding light on post-modern surveillance. And in this context, Michel Foucault and Jeremy Bentham can both be rightly lauded as the visionaries, who foresaw panoptic surveillance leading to dismantling of privacy and individuality. As Anthony Burgess puts it, “To be left alone is the most precious thing one can ask of the modern world”.

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Male Gaze in Indian Advertising

Male gaze which means showing or watching events or looking at women from a man's point of view, was a concept first developed by the feminist film critic Laura Mulvey in the essay "Visual Pleasure and Narrative Cinema" (1975). She proposed that the male gaze is constructed for the pleasure of the male viewer, which is deeply rooted in the ideologies and discourses of patriarchy. The male gaze theory is about how women are objectified and portrayed through the camera lens according to a man's perspective. Though the term is widely discussed in the context of films, the concept is applicable to advertisements too. Ever since the introduction of advertising, women have been objectified, and in some instances, insulted or degraded. Despite the conscious efforts of many advertisers to change this, we can still see the mindless use of female bodies in advertisements, to satisfy the male psyche. Things are no different in India, where patriarchy has been prevalent for a long time now. In most of the Indian advertisements women are portrayed from the perspective of a male, as the 'passive female', who cater to the male fantasy. The research paper aims to examine the male gaze in Indian advertisements, their role in reinforcing female objectification and stereotyping, and the consequences of these depictions.

The 'gaze', a term that suggests how viewers engage with visual representations, originated in film theory and criticism in the 1970s. The 'male gaze' implies the sexual politics of the 'gaze' and suggests how women are presented and represented as sexual objects for the pleasure of the male viewer. A key idea of feminist film theory, the concept of the male gaze was introduced by scholar and filmmaker Laura Mulvey in her famous 1975 essay, 'Visual Pleasure and Narrative Cinema'. According to feminist theory, the 'male gaze' is the act of depicting women, from a masculine, heterosexual perspective in the visual arts and literature and is deeply rooted in the ideologies and discourses of patriarchy. In 'male gaze' the feelings, thoughts of a woman and her own sexual drives are less important and she is 'framed' by male desire. The male gaze is comparable to scopophilia, which means sexual pleasure derived from observing or looking, voyeurism and narcissism. According to Mulvey, in visual media women are portrayed as the objects of the 'gaze'. There they are not the possessors of the 'gaze' because the camera is controlled by men and the visuals are created to suit the taste of a default target audience. In 'male gaze' the perspective is that of a heterosexual man who eyes the curves of a woman's body. Women are portrayed at two levels: as an erotic object for the characters and as an erotic object for the male viewer. In visual media, the spectator is always considered to be a male and this makes the spectacle a woman. Women are portrayed as an erotic spectacle or object which has no bearing with the content. She is an erotic figure created by the spectator to satisfy the fantasies of the spectator himself.

Sexual objectification in visual representations is related to male gaze in the fact that it views the object as a sexual entity that can fulfil the fetish of the spectator's mind, disregarding the personality of the object. Barbara Fredrickson and Tomi Ann

Roberts in their essay, 'Objectification' Theory: 'Toward' Understanding' Women's 'lived' Experiences' and Mental 'Health' Risks.', states that sexual gazing or the male gaze is what determines sexual objectification. When sexual objectification occurs, women's body parts are what define her not the character she is portraying. Fredrickson and Roberts state that as a result of sexual objectification a feeling is created that women are being monitored all the time, which causes stress and mental disorders among women. They further state that sexual objectification and gender oppression have similar consequences which results in employment discrimination and sexual violence. This inequality is usually attributed to patriarchy, which is embedded in the belief systems of western culture and in male centric societies. The male or institutions created by males have the power to determine what is considered 'natural'. Over the course of time, these constructed beliefs begin to seem 'natural' or 'normal' and masculinity is set as something which is binary opposition to femininity, and a level of inferiority is created for females.

Male gaze, often associated with films encompasses the realm of advertisements too. Over the years advertisers have reasserted the need for females to look good, smell good and be flawless in all aspects, just to be attractive and appealing to men. Male gaze creates gender-stereotypical roles which include occupations or positions, attributes or behaviours usually associated with a specific gender. Often ads depict a man being adventurous juxtaposed with a woman being delicate or dainty. Ads that depict a man or a woman failing to achieve a task specifically because of their gender, e.g. a man's inability to change nappies; a woman's inability to park a car, etc. can also be seen in abundance. In advertising, a woman is not only presented as an object of gaze but also as a product. "The message is always the same: buy the product, get the girl; or buy the product to get to be like the girl so you can get your man" in other words, "Buy' the image, 'get' the woman" (Wykes,). Women who are exposed to these advertisements are often tempted to view themselves as the woman they are watching and/or buy the product to become like the model who fulfills all the criteria set by the male perspective. The content of the advertisements are created in such a way that the women who watch or read the advertisement, who do not belong to the set category, will feel inferior and worthless. Images of young, beautiful, slim, Caucasian females can be seen in abundance in our print and TV advertisements. Studies show that only 10 in 40,000 women are considered model material, which proves false advertisement at its best because women generally are not shaped that way.

Different studies conducted in the area suggest that the phenomenon of 'male gaze' is prevalent in the advertising industry ever since its inception. According to, Huang & Lowry's (2012) study 'An Analysis of Nudity in Magazine Advertising: Examining Gender, Racial and Brand Differences', the female models are more likely to be shown at different levels of nudity than male, because the spectator is always expected to be a male. LaTour & Henthorne (1994) conducted a study on 'Ethical Judgments of Sexual Appeals in Print Advertising', attempted to examine the impact of potentially controversial sexual appeals as ad stimuli on consumers.

They tried to analyse the consumer's ethical judgment, attitude towards the ad and brand, and purchase intention. In the study sample both men and women

expressed ethical concern over the use of overtly sexual ads. Male gaze in advertising not unknown to an average Indian viewer. Many of the Indian viewers have grown up watching the lux ads, which seem to be wired performances for the male-gaze, with the leading Bollywood ladies in a bathtub with candles and roses, gently blowing soap bubbles into the air, and the Fair and lovely ads which are discriminatory on the basis of the colour of skin which questioned women's dignity. A typical example of the male gaze in advertising would be the "Axe Effect" advertisements. The Axe effect according to the advertisers is supposed to draw hordes of women to any man sprays the Axe deodorant. The women here are portrayed as senseless and brainless. The advertisement puts forward a stupid thought that women's sexual desires are activated when the said deodorant is sprayed. The appearance of female models too is decided by the preferences of the male. The man is portrayed as the epitome of masculinity and female fantasy, whereas the women ridiculously fight with each other, push their counterparts down to get the man's attention.

An advertisement by the ice cream brand Kwality Walls released in 2017 has been criticised across the country for the gender stereotyping. The TV advertisement reinstates a typical gender-based stereotype: that a woman of all ages should be efficient in household chores, especially cooking. In the advertisement, a typical Indian joint family is seen celebrating less-than 10 year-old daughter's major achievement - making her first round *roti*. Ironically, a young boy of her age is seen waiting at the dining table, when the young girl arrives wearing an apprehensive look, with the first *roti* she made. The advertisement ends with the family applauding her successful outing in kitchen and 'treating' her with ice cream.

Another example of male gaze in advertisements is the 'Slice Ads which cashed in on Katrina Kaif's sexuality to promote the drink. Showcasing the actor as an object of desire is what the brand has successfully been doing for a decade now. A sensible person who views the ad might wonder about the connection between Katrina's sexuality and a pulpy mango drink. However the brand has been using the successful formula every year by presenting the actress in different avatars appealing to its male audience.

Recently an Airtel Ad tried to be progressive and feminist but instead turned out to be a sexist one suggesting that conventional female roles are not to be abandoned. The Ad showcases a woman who is the boss at work, demands her team of subordinates that includes her husband stay late and finish the project. On her way home in a chauffeur-driven car, she calls up her husband to check what he would like to eat for. The Ad showcases the woman as a *sanskaari naari*, who, despite a long day at work, goes home and cooks her husband a three-course meal.

A billboard advertisement by Danish brand Jack and Jones in India, which was withdrawn after an order by the industry watchdog Advertising Standards Council of India (ASCI) is another instance of male gaze. The billboard put up in 12 cities across the country, features Actor Ranveer Singh dressed in formal attire carrying a woman, who is also in her office wear, on his shoulders. A suggestive copy in the billboard states 'Don't Hold Back, take your work home'. The woman is shown smiling while an elevator boy, smirking, looks on. The Ad was pulled out after there was uproar in social media accusing the brand of being utterly sexist and objectionable.

Studies and observations of industry experts point to the fact that things are no different even in 21st century. A round-up by the Economic Times, a leading daily, on the top ads of 2016 (between 24.6 million and 35.8 million impressions) show that not much has changed, in both visual and print, with respect to gender stereotyping and objectification. The male perspective is still prominent in most of the advertisements that are seen today. The conventional roles of Indian men and women have changed and some of the advertisers are yet to realise it. It is high time that the stereotypical portrayal of the woman as the homemaker and men as the breadwinner is changed. Though, conscious attempts have been made by many sensible ad filmmakers, there are still a lot of copywriters and brands who do not understand the importance of being gender neutral. All the non-verbal cues being put forth in advertising needs to be carefully thought through. Stereotyping and objectification in advertisements as by products of male gaze should be critically evaluated, and changes should be brought in, as they stand as hindrances in the path of gender equality.

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**Menstrual Shame among Postgraduate Students
in Marudhamalai Area at Coimbatore**

World health organisation has defined Adolescence as the period between 10-19 years of life. It is a changeover period from child to adult life during which pubescent development take place and for girls 'MENARCHE' is an indicator of developmental growth in women which determines the switch from being a child to being a youth. Menstruation is shedding of the endometrium, under the influence of hormones which is a normal biological process for all women. But, the society and their perception have a negative attitude and consider menstruation is something that should be shamed off. The Objectives of this study is to assess the knowledge and perception of feeling shame regarding Menstruation among Post Graduate students. The present study notices the need to drive out the misconceptions regarding menstruation to improvise and promote good menstrual hygiene and to hide the term called Menstruation.

Menstruation is a normal process, however in most parts of the world, it remains a taboo and is rarely talked about (House et al. 2012) where females perceive menstruation is an effect on their own body image, gender identity, self- acceptance, symptoms attribution, sexual and health behaviour (Shabnam Omidvar). This results in substantial voids in the knowledge towards menstruation among adolescent girls and women. So, there is a need for behavioural change so as to develop the right attitude for safeguarding menstrual health as there is a strong bondage with the traditional beliefs, taboos and misconceptions during menstruation which leads to many serious health problems. The foundation of conduct norms & communication about menstruation is the belief that it must remain hidden where they still follow the wrong beliefs, traditional myths and unsound practices regarding menstruation. So that the society considers the menstruating girls are impure and they should be ashamed of menstruating. This gives the intensely painful feeling or experience of believing that we are flawed and therefore unworthy of love and belonging for something that we have experienced, (Brene Brown, Jan 14, 2013) will be the mind set of all women. Though menstruation is a natural process, it is linked with several misconceptions and practices, which sometimes result into adverse health outcomes.

Women see their life alternating between the pre-menstrual to menstrual phase irrespective of which they have a deep concern about the regularity of the cycle and nature of flow,(Ruble, 1977). It is reported that most of the girls perceive that all bad blood goes away from body during menses and they lack interest in work, feel lonely and inactive during menstruation. They get tense and feel embarrassed if they get menses suddenly. They are very cautious and tense for stains on clothes too (Abhijit, 2014). This results that girls and women are shamed of the biological process called menstruation. Coutinho (1999) suggests that menstruation is an unhealthy and unnecessary process that causes women countless health and emotional problems. He suggests that the most advanced 'treatment' of menstruation would be its total termination in all women of reproductive age. On the contrary, historically, failure to menstruate has been perceived as a sign of illness and mental insecurity (Ussher,

1997) but, even today menstruation is often perceived as impure and the related advertisements also portray that menstruation is something which should be hidden from everyone and maintained silently. The colour of blood is shown as blue, where they fail to show it in red colour. This signifies the shame of bleeding red.

Lay theories suggest that having periods "cleanse out your insides" (Martin, 1987) and helps to "purify". In the context of the women during their menstrual periods, there are several illogical views which exist still. On the one hand, women are considered vulnerable to "attaching spirits" and require private protection. Women purify themselves by bleeding and thereby increasing their sacred powers to the point that they are unsafe to others who would come into contact with them. Another view of menstruation is that women add so much power in their blood that it has to be bleed away regularly (Kersenboom, 1969). There have been several attempts to understand the origin of menstrual taboos. It falls into two broad explanations: (a) psychogenic - fear of menstrual blood and (b) sociogenic –male- controlled social systems perceiving the menstruating woman as impure or dirty. This can be linked with the perception of blood itself as the menstrual blood being considered dirty and black where hunters' sacrificial blood as good and positive red (Hoch-Smith 1978). Even the hunting blood is considered as pure where a normal physiological process is reflected as bad and a sign of ignorance.

Most recent studies see menstruation more practically considering it as an empowering rather than a limiting phenomenon (Gottlieb, 1988). Menstruation being a strange feature of female has become linked with many cultural and religious influences from the earliest times. As this issue is not discussed openly in the Indian society, it has been lead women not to accept the physical and psychological problems related to menstruation as a normal state of being. Since this is a fact that which directly affects only the women. The attitude of men, particularly the elderly and senior members have a definite influence on various customs and rituals being followed in the family (Bela Kothari, 2010). They can support or oppose any changes. Therefore, there is a need to investigate the knowledge of men also about menstruation.

This was a cross sectional study done in Bharathiar University and Government Law College in Marudhamalai, of Post Graduate Students, Coimbatore. The data was collected during the period of September to November 2018. The study tool used was a pre-designed, pre-tested, structured and self-administered questionnaire which was developed and translated into local language. The questionnaire included Perceptions included Knowledge and Attitudes regarding the process of menstruation; students were explained the purpose of the study and were briefed about the questionnaire. They were also informed about the confidentiality of the information collected so as to get as more reliable answers from them. The data thus collected was entered into the SPSS software. Percentage analysis and test of association were done for finding the results among gender and their perception towards the menstruation. It is observed that only 48.3% of respondents know about the first menstruation and 51.7% were not aware of the menses.45.1% were informed in advance about the menstruation (Chang et al., 2012) explored boys' experiences and attitudes relating to menstruation and the issue was that no one wanted to talk about menstruation with the boys and they could not discuss menstrual issues with their mothers or sisters or

their fathers. This results that there is a hesitation to discuss about the menstruation from the school level itself.

As quotes from boys interviewed in the study show, they were also discouraged from talking about menstruation with each other at school. It is sad that 54.9% were not informed or discussed about menstruation before they attend the puberty. It is noted that 29.5% felt embarrassed while going out with menstruating girls. It is to be appreciated that 70.5% did not feel embarrassed while moving out with menstruating girls and aware of that menstruation is a normal biological process. It is pathetic that 22.9% have teased menstruating girls, and so there is feeling of shame for girls during their periods. 65.1% agrees that menstruating women should not enter into holy places and the count of female 66.3% is higher in this statement. It is observed 65.7% says that the menstruating materials should be used in privacy, this results that menstruation is abnormal for women and it should be hidden from men. 60% it is accepted that menstruation is still considered as unclean in the Indian society. 55.9% agrees to the point that women must use separate restrooms during their periods.

It has been observed that 69.2% agrees that menstruation is invisible to men as in a review boys says 'Menstruation is sort of disease in which blood come out mouth. Girls feel giddiness and fall down anywhere' (Px Chhat S11). 'It comes once in one month. If their voice change, it is told that they have attended puberty. I think that it comes once in 15 days' (Px Tam S21). It has been noted that only 31.7% considered menstruation blood is as an pure blood and which is not to be hidden from the society. The study shows that both groups, male and female, are hesitant in discussing about menstruation. It is perceived as an embarrassing and disgusting experience at a personal level and at the societal level as 'shameful', something that should be avoided in any public discussion (Singh, 1999; Khanna, 2005). Though a lot of families struggle in talking with their girls about periods, the biggest resource for girls menstruating for the first time is their mothers, according to (Margaret L Stubbs, 2015) it was because when talking about menstruation that strikes uncomfortably close to another topic parents tend to want to avoid: sex. In spite of the awkwardness, talking about periods is a vital part of a development. There is a need to redefine the shame and embarrassment associated with adolescence, particularly reproductive health issues of menstruating girls. With the advancement of science and technology, the time has now come for a scientific verification of the beliefs associated with menstruation before continuing many of these myths and taboos. At the heart of any solution lie two factors: firstly, the need to educate and sensitize men about issues related to reproductive health of adolescent girls, menstruation, in particular so that the physical problems requiring attention are discussed with both the parents and adequate steps taken in this regard (Ramasubban, 2008).said. "What we hope for girls is that they see having periods as sign of health. The menstruation shame has been overcome by madame Gandhi in the year 2015. It was during her periods she achieved the marathon where she raised hands without any shame with the blood visible on her workout pants. Gradually there is an improvement in talking or discussing about the menstruation. Though this changes doesn't have a great impact on the society, because of the perception on menstruation which is still considered as a shame.

It's interesting that so much embarrassment, awkwardness, and shame surround a natural bodily function experienced by girls and women at some point in their life cycle. We don't hide toilet paper away, yet some women still get nervous if a tampon drops out of their handbag, or women might buy a floral-patterned tin to hide the sanitary pads (Emilly Jupp, 2015). "We live in a culture where female is still seen as, weak during the menstruation, menopause..." (Caitlin Moran). But period bias goes way back. Historically, periods have been respected and hated in turns. But mostly just despised. We were off to a good start with the ancient Greeks, who may have used menstrual blood in medicine and also as a fertiliser which is rich in nitrogen (independent magazine). Hippocrates believed that menstruation cured women of pre-menstrual tension and was very pro-bloodletting in general. Emily Martin argues that the reason for this contempt for periods is that "menstruation not only carries with it the meaning of a productive system that has failed to produce, it also carries the idea of production gone twisted," and that periods are evidence the body is "making products of no use, not to specification, wasted, scrap." But that doesn't seem to completely solve the hesitation of talking about a period and it is to be shamed off. A menstruation is also a sign that the body has the capability to make life that everything is in good working order, that a woman is fertile. Kat Lazo, who runs Thee Kats Meoww You Tube channel, also speaks about the portrayal of periods in the media, arguing that men make jokes on film and TV about something that they don't experience, "and that's why they're so inaccurate,". "Majority of media are made by men and like most things men are misrepresenting periods. Men are writing about and portraying periods from a third-person point of view.

This results their perception on menstruation is negative and they lack the awareness of the biological process of a women. Periods are either a comedic punch line or a horror show. There's a huge stigma associated with periods, and men are only propagating it."It's clearly observed in Movie 43 and Super bad, where a girl starts bleeding and the boys see it and freak out, as just two examples of a girl being teased during menstruation. Advertising has worsened the problem, as many adds still use the words 'whisper' and 'secret' and 'discreet' and create uncertain wrapping words and tactics that have been used for over 80 years to imply that periods shouldn't be discussed. This all results that menstruation is bad and has a negative attitude towards it." The word bless comes from the old English, beldam ("to bleed"). So bleeding is a blessing, not a curse, it's a sign we can give life. Only when the perception of everyone is changing towards a positive approach on menstruation the feel of shame will be reduced.

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Revisiting Surveillance in Alfred Hitchcock's *Rear Window*

*Surveillance technologies have become a regular, inseparable feature of the everyday lives and culture of citizens across the globe. Surveillance has become dispersed, fluid and invisible. Surveillance is a transdisciplinary field. It encompasses within it diverse forms, linkages and processes. It is a signifier referring to face-to-face supervision, camera monitoring, TV viewing, paparazzi stalking, GPS tailing, cardiac telemonitoring, tracking of commercial/internet transactions and so on. It thus points to an ever receding signified. It is generalized, dispersed and extensive. Alfred Hitchcock released *Rear Window* in 1954. In this film, an effective surveillant apparatus is naturalised as cinematic story-telling. The protagonist – Jeffries (Jimmy Stewart) – enjoys sitting on a chair and watching the activities of the neighbours in his block. He has fractured his leg, which has restricted his mobility.*

The interest in surveillance has surged post the 9/11 terror attacks on the World Trade Centre. More pervasive forms of institutional surveillance are now being and have been developed, the prominent ones being – dataveillance (i.e. the collection, organization and storage of information about people) and biometrics (i.e. the use of the body as a measure of identity). Surveillance technologies have become a regular, inseparable feature of the everyday lives and culture of citizens across the globe. Surveillance has become dispersed, fluid and invisible.

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To Bentham's structural description of the panopticon, Foucault added another component – the horror of power that keeps a constant vigil on the powerless through surveillance. Hannah Arendt posits that watching “remains sporadic, but the threat of being watched never ceases”. The inmates face the “constant torture of the random but ever possible gaze”. (Accordingly, in urban space unverifiability is characteristic to the function of surveillance. The consequences of increasing surveillance are that in everyday life people are more visible to invisible watchers than ever before. The “private actions of the gazed upon become the public spectacle of the gazers”, points out Hillier).

Foucault's description of Jeremy Bentham's architectural plan of the Panopticon reads as: “At the periphery, an annular building; at the centre, a tower; this tower is pierced with wide windows that open onto the inner side of the ring; the peripheric building is divided into cells, each of which extends the whole width of the building; they have two windows, one on the inside, corresponding to the windows of the tower; the other, on the outside, allows the light to cross the cell from one end to the other. All that is needed then, is to place a supervisor in a central tower and to shut up in each

cell a madman, a patient, a condemned man, a worker or a schoolboy. By the effect of backlighting, one can observe from the tower, standing out precisely against the light the small captive shadows in the cells of the periphery. They are like so many cages, so many theatres, in which each actor is alone, perfectly individualised and constantly visible". This vivid description has been invoked several times mainly because of the idea of the building's structural capacity to enable and facilitate total vision, surveillance and control. The structure depicts the helplessness individuals often feel in the face of the overwhelming force of institutions (the state, hospital, prison, school, and work place, family) to determine life within their confines...the sense that there is nowhere to run and nowhere to hide.

Thus, the Panopticon makes one visible – the ones being surveyed and the one surveying –but it also makes one invisible – the actions, movements of the surveyor are not visible to those being surveyed. In fact, it is not even necessary for the surveyor to be physically present– just the potential and the possibility of being surveyed is enough to impose control. It becomes a source of anxiety, discomfort and fear – who is watching? What are they watching? Why are they watching? What will they do? Thus, vision becomes central in the production of control.

In *Discipline and Punish*, the primary objective of the Panopticon is mentioned as: "to induce in the inmate a state of consciousness and permanent visibility that assures the automatic functioning of power. So to arrange things that surveillance is permanent in its effects, even if it is discontinuous in its action; that the perfection of power should tend to render its actual exercise unnecessary; that this architectural apparatus should be a machine for creating and sustaining a power relation independent of the person who exercises it; in short, that the inmates should be caught up in a power situation of which they are themselves the bearers". The inmate is uncertain as to whether he is being watched or not. Thus, he begins to watch himself. He becomes careful, he monitors his behaviour on his own, so that he does not attract the ire of the observer – who might or might not be there. He conforms, because he imagines that he is being watched.

George Orwell's novel *1984* dramatizes the effect that such surveillance produces: "There was of course no way of knowing whether you were being watched at any given moment. How often, or on what system, the Thought Police plugged in on any individual wire was guesswork. It was even conceivable that they watched everybody all the time... You had to live – did live, from habit that became instinct – in the assumption that every sound you made was overheard, and, except in darkness, every moment scrutinized". It is the sign of the presence of the supervisor and not his actual physical presence that matters. This is what makes it possible to substitute fake cameras for real ones, to control and regulate behaviour even with non-functional cameras. Rabinow notes: "through spatial ordering, the panopticon brings together power, control of the body, control of groups and knowledge...it locates individuals in space, in a hierarchical and efficiently visible organization". The cultural and spatial organization of society means that we are continually surveyed, constantly regulated by a panoptical gaze.

Interestingly, in 1954, around five years after the publication of Orwell's novel, Alfred Hitchcock released *Rear Window*. In this film, an effective surveillant

apparatus is naturalised as cinematic story-telling. The protagonist – Jeffries (Jimmy Stewart) – enjoys sitting on a chair and watching the activities of the neighbours in his block. He has fractured his leg, which has restricted his mobility. Thus, he passes all his time in front of the window, looking at others – a ballerina dancer continuously practising dance moves in skimpy clothes, a quarrelsome husband and wife, a newly-wed couple who have just moved into the block, a Miss. Lonely-Heart and so on. The only other 'entertainment' is provided by his nurse Stella who visits her in the mornings and Lisa – a woman who is in love with him. The movie offers a theory of spectatorship that is uneasy with the immobility of the panoptic gaze. Since Jeffries is confined to a wheelchair, he has nothing better to do than watch the daily routines of his neighbours from the window of his apartment. The film proposes that the movie camera and the telephoto lens can provide the discerning viewer with incontrovertible forensic and narrative evidence of criminal activity. Friedberg points out that “like central tower guard, the film spectator is totally invisible, absent not only from self observation, but from surveillance as well” (1994, 20). The film's editing of what is seen through Jeffries' lens with what happens in his apartment establishes one simple continuous space of realism, observes Tom Levin. The window can be considered merely a very large aperture and the apartment a camera where the images revealed are developed, analysed and dissected. Hitchcock shows us what appears to be a psychologically complete and satisfying story about a mysterious flowerbed, a murderous husband and a nagging, house-bound wife.

This film about citizen-detectives establishes the visual foundation of neighbourhood watch groups: in the 1960s, Jane Jacobs would think that informal neighbourhood surveillance would provide for the most effective form of urban security. Hitchcock's representation of decentralized surveillance functions focuses on the private individual, whose everyday vigilance leads to proper police intervention and the apprehension of a criminal. When Jeffries finally does become visible to the murdered he has been watching, his apartment and 'watch-tower' are threatened, but not mastered by the criminal. Barton Palmer suggests that *Rear Window* is about spectatorship and voyeurism and also a narrative that moves Jeff inexorably towards action. Jeff's “voyeurism may be seen as an initial stage in a therapeutic project which delivers him to the joys and responsibilities, however ironically undermined, of full adult life”, observes Palmer (1986, 8). Lawrence Howe posits that the film is as much “about scopophobia as it is about scopophilia”. Stella makes an interesting observation in the film: “we are a race of Peeping Toms”. In Hitchcock's films, this is referred to as voyeurism.

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**Endangered Language in the Districts of Pathanamthitta and Alappuzha:
A Socio- Linguistic Study of Anthroponomastics**

Upon tracing historical data pertaining to Rawthers of Muslim community in South India, it could be an apt choice to go back to certain anchorites and Turkish heligers' era during 1225 CE in Tamilnadu's Thiruchirappalli. The so called Rawthers are said to have been valiant cavaliers for they had been much sought-after by the kings and the local rulers of the time. As such, the lifestyle in terms of their food habits, clothing, rituals, ethnicity and blee, and, above all, the language had been running risk of corruption. The typical Koduntamil can be taken as an example for this feature. Here in which we experience a peculiarity in the manner of using language by the aforesaid group: a sort of macaronic style that bears and amalgamates the clevis of two different languages in another language which is aspired to use. Hence, it shall be analysed meticulously by way of leading our efforts to delve into the minor distinctions as language and culture are inter linked. The subtleties of these factors concerning to the language spoken by the Rawther communities in Pathanamthitta and Alappuzha districts of Kerala are the major properties addressed in this paper with utmost care and validation. Apart from this point, I would like to zero in on the syntactic, morphological and phonological elements of this language- 'blend of Tamil and Malayalam', in a nutshell. With a view to generate a plausible definition and generalization against the rationale of the discussed, the paper displays a plethora of words from the common vocabulary from Tamil and Malayalam to serve various functions coupled with honorific sets and lexical classifications for a specialized study of personal names and places. The hypothesis proposed by Sapir- Whorf in connection with context and culture that plays pivotal roles in a language is carefully accommodated for a better theorization and a sound coherence.

The phrase *Rawther lingo* implies the tool of communication that has been used by the *Rawthers* who belong to the *Hanafi* wing of Muslims of South Indian states of Tamilnadu and Kerala. The studies reveal that this peculiar language is a conglomeration of various languages as the people who used this language had migrated to India from Turkey with a prime focus on trade. It is believed that the said group was the progeny of those got converted to Islam by Nathar Vali, a pious Sufi preacher. Hence, *Rawthers* are a Muslim sect, whose language has got a lot of impact due to the influence of other language such as Arabic, Urdu, Persian, and Turkish. Literatures in regional languages in South India began blooming during 800-1200 AD and so was the case of regional cultures. The prominence of Malayalam language and its script *Brahmic* carried a momentous and weighty ratification across south-western peninsula of Kerala. This is the region where the kingdom of Mahodayapuram stood with pride and was reigned by the Chera dynasty in the ninth century. Hence, it is undeniable to look back for an exploration of roots and origins through the literary channels composed in Sanskrit and the regional language, of which we can trace the indications pertaining to *Rawthers* in *Lilatilakam* 'diadem poetry'.

With the influx of Muslims in South India in 1206 AD, and established their own identity with the Sultanate period, the nobles and elites of the time used Persian

language for their communication and transactions besides Hindi. This was a smooth way for getting conceived a fresh language; Urdu, a word for 'camp' in Turkish language. Very noteworthy, that some of the Persian poets like Amir Khusro and Amir Hussain Dhelvi composed grand works in Persian. On the other hands, the cult of *pir*, otherwise known as Sufi saints who had been active in religious veneration that resulted in the erection of Muslim worship centres, shrines and mosques wherever they migrated to. However, it is very cardinal to understand the Islamic principles and jurisprudence and other particulars corresponding to language and culture of *Rawthers* so as to generate an anticipated focus on the topic's essential substance *Rawther lingo*. Islamic principles and jurisprudence and *Rawther's* societal, familial and religious consetuedes are being taken for a detailed study, headed by Chunakkara Haneefa, an Arabic teacher, who belongs to the 'prestigious *Rawther* community', wrote a brief account of *Rawthers* under the title '*Islamum, Rawthermarude Paithrukavum, Pinnitta 900 Aandum* (Islam and the Heritage of *Rawthers* with the Past 900 Years). The author belongs to the *Rawther* community who is currently the President of *Rawther* Federation that operates its functions from a Charummood in Alappuzha district. The encapsulates an overview of the said community and its culture, political relations, genesis, language, geographical boundaries pertaining to *Rawthers*' diaspora, service, attitudes, and, gradually moving towards the current underpinnings. The book contains such valuable aspects on the subject, and hence, it has been entrusted to the scholars and professors for scientific modification so as to enable it to be served in scholastic and research resource material for inter-disciplinary studies including Philosophy, History, Linguistics, Sociology, Anthropology, and Diaspora Studies.

Some basic features of this lingo are: it is a corrupted language in terms of the existed linguistic and scientific theories that practiced in Malayalam and Tamil. The prominence of this language has not been used by the new generation in the modern era. Some words used in this language cannot be found in either of the above discussed languages. Neither a Malayali nor a Tamilian can figure out or comprehend this peculiar lingo completely that ultimately leads to ambiguity. Morphology, phonology, syntax and semantics of Malayalam ad Tamil languages are critically corrupted. Local traders and small scale businessmen use this language as a channel or bridge between Malayalis and Tamilians., for instance; jackfruits are plenty available in Kerala. Tamilians are very fond of these fruits. Local traders of Kerala export these fruits to Tamilnadu for which they communicate with the Tamil speaking drivers of '*paandi laarries*' (Lorries from Tamilnadu). These businessmen use this lingo to convince their counterparts for a better bargain to earn a profit from no investments. *Rawther* lingo, however, is not used in mosques or dargh as for spiritual, ritual or religious discourses. It has been confined to person to person merely for unofficial and casual operations. no particular scripts used, no written verses recorded, no scientific research has been conducted, no evidence of origin found, no classical status received, not incorporated in any books, statutes etc. students of this community do not find it a good language for communicating. Usually, the older people in the family use this lingo to be a 'handy' one to give orders or instructions to others. This has been cornered so pathetically, and became the part of the 'grandmother's decayed tooth' which is about to fall. John B. Carroll's version on this discussion is really praiseworthy as it goes "Those who may be alarmed about the spread of English, or of any other language, may be reassured that

there is insufficient evidence for thinking that such a language has within itself, like a Trojan Horse, particular view of the world”(1963).

Now, my next attempt is to look for the honorific cognomen *Rawthers* with due theorization known as onomatology for these valiant and brave men secured this name. As per the Encyclopaedia Britannica ‘the subject of onomatology is broad because almost everything can have a name and because the study of the names theoretically encompasses all languages, all geographical and cultural regions and all historical epochs’ (Encyclopaedia Britannica). As cited above, it is understood that the particular name that secured by an entity has the capacity to single out by directly pointing to it and not by specifying it as a member of a class. But, in the case of identifying the precise honorific tag *Rawthers* for the community, I, many a time confronted with miscellaneous records and attachments that led me to vacillations against what to choose.

Some say it so because *Rawthers* displayed heroism and valour, to another group it is a title, yet another set of people are on the opinion of certain language and its impact, probably Turkish. These tradesmen had had their rendezvous at various regions that eventually slated with identical names such as *Petah*, *Theruvu*, *Paandibhagam* etc. The ponds they used to have their bath is therefore known as *Paandikulam* (the pond of the Paandyans). Of late, these appellations had turned to be an important identity of the place or landmark, began to be added as a suffix to the names of places i.e Erattupettah, Kayamkulam Pettah, Paanditheruvu, Thiruvananthapuram Pettah, Pathanamathitta Pettah, Kadakkadu Theruvu, Adikkattukulangara Theruvu, Thaavalam etc. These appellations became names of places where Paandis or Paandyans or Thulukkans (Turkish cavalymen/traders/ Mohammadiyans according to *Sabdadaravali Malayalam Dictionary*). It is said that the Rawthers of today had been shortened from the then name *Ravathurmar* who were converted by Nathar Vali, an ancient Sufi saint who preached Islam in Trichy in the 14 the century.

Nevertheless the above points, one can see the possibilities whatsoever pertaining to it according to their genesis, intensions, and people with whom they had been associated, and, for whom they rendered their servitude that left an indelible signs and unmitigated memories of victory. If so, the word *Rawther* cannot be seen as a mere generative appellative but as an honorific tag as the given name is ought to fight against evils, very aptly ‘apotropaic’, according to Greek mythology.

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**Physical Infrastructure and Economic Development:
A Case Study in Kerala**

Development of an economy mainly depends on the speedy disposal of basic infrastructural facilities such as transportation and communication. It is popularly known that advanced mode of transportation and communication networks would be required for the growth of all sectors of the economy such as primary, secondary and tertiary. Both these are highly interconnected in such way that there would be a strong linkage effect (both backward and forward linkage) between infrastructure and all sectors of the economy. There would be a high multiplier effect upon infrastructural development in transportation as it provide a large number of employment to the people working in roads, bridges, highways, flyovers and over bridges. Regarding infrastructural development, indivisibility is very important concern which means huge amount of investment has to be made in initial stage for promoting private investment in emerging sectors and also to attract foreign investment. Also this would help to reduce the disparity between rural and urban area. There is empirical evidence that lack of adequate infrastructure limits the growth and development of developing countries like India. Requirement for the huge amount of capital and long gestation period are the major constraints to less developed countries in the formation of basic infrastructure and further developmental activities. Lumpiness of investment is basically needed in infrastructure development especially in transportation sector. Investment like piecemeal basis is not suitable for infrastructure development as it would adversely affect cost effectiveness. Sometimes countries like India still face the problem of growth sustainability due to the non availability of basic infrastructure facilities. Even though India obtains high GDP growth in past several years, it cannot be possible to maintain for a long as it is limited by infrastructure scarcity. In this context, growth without basic infrastructure, development remains large issue for developing countries like India. Investment in Transportation sector played a dominant role in the overall development of basic infrastructure. Therefore our study is to examine the infrastructure development of transportation sector in India and Kerala.

Infrastructure growth has to precede growth of economies because well developed roads and advanced mode of communication is essential for the growth of all economic activities. Apart from this, development of transportation bridges the gap between backward areas and forward areas by ensuring the accessibility and better utilization of existing resources. Large scale private and foreign investments rely on good transportation facilities. We can see that highly developed countries like US and Europe made a tremendous achievement in the build up of highways and flyovers through which they could utilize their potential capacity so as to create large number of job opportunities. While we are observing less developed countries, it is commonly found that they are facing the common problem of poverty and unemployment. This happens mainly because of scarcity of basic infrastructure especially transportation and communication. All economic activities and its further growth are directly or indirectly influenced by basic transportation infrastructure. The case of China is a good example for infrastructure development especially in transportation sector. They have constructed around 17 bridges over one river which is 100 years maintenance free and many of them are the longest in the world and completed record in time. The

rail link of 2000km from mainland China to Tibet at a height of over 15000ft is said to be most innovative project which also reflect their engineering skill. Timely completion of these infrastructural projects is a good symbol of any economic development as it is found to be more cost effective and helps to maintain sustainable growth.

India has one of the largest road networks in the world. Rail and road transport are the dominant mode of transport in our country since 80% of passengers and over 60% of freight move by roads. As per records of National Highway Authority of India, national highways carry about 40% of total traffic but only about 2% of the road network is covered by these national highways. The construction of highways reached 9829 Km during the financial year 2018 which was constructed at an average of 26.93Km per day. Total length of roads constructed under PMGSY was 47,447 Km in 2017-18. In addition to this, average growth of the number of vehicles has been around 10.16% per annum over recent years. Motor vehicle population in India is low as per international standards, with only 24.85 million cars on the national roads as per 2013 records. In total, about 21% households have two wheelers where as only 4.7% of households in India have car/jeep/van as per 2011 census. Despite this, the number of deaths caused by traffic is amongst highest in the world and found to be increasing. This shows that existing road transportation faces a lot of bottlenecks in its primary stage of development. As we all know that majority of our people lives in rural areas and many of them are depending agriculture and allied activities as their main livelihood. Therefore, it is essential for developing rural infrastructure especially in transportation sector with the main objective of bringing their agriculture produce to urban markets. The development of transport system helps to open up remote regions and resources for production. By linking the backward regions with relatively more advanced, transport development helps in the better and fuller utilization of resources. But our country still suffers from lack of adequate infrastructure development because the supply of infrastructure facilities is not enough to keep pace with growing need for our economy. Even though our country shows a continuous growth in transportation and communication, it fails to attain global standards and even cannot be able to meet growing needs of economic activities. Dynamic and fast growing economies like India have yet to innovate more in transportation sector with growing needs of agriculture and industrial activities. Unfortunately we are having political and beurocratic issues in the smooth flow of infrastructure investment. Even now 30% of villages in our country still lack road connection. The transport system is under heavy strain, with inadequacy of capacity and substandard infrastructure.

The main problem is that majority of transportation requirements are done through roads and railways but rail network do not link with road network for last mile delivery of goods. This poor road and rail connectivity to several ports hampers the efficient removal of all freight .Highways built by one level of govt are not always linked to district roads built and maintained by another. In addition to this, road transport includes a number of regulatory challenges including managing public private participation in road construction, increasing safety and reducing environmental impact of road based transport, ensuring competition in road transport services. Negative externality became another issue because roads are more congested with number of vehicles which creates air pollution and in turn lead to

health problems. Low quality roads made lots of damages to the vehicles and consumes large quantity of fuels and energy. Indeed, the congestion caused by inadequate expansion in transport capacity to date, especially on crucial links and corridors underlies issues such as security of supply chains, inventory of raw materials, port handling which affect industry. Still sustainability of growth calls for increased need of transportation sector as it is the back bone of sectoral growth. These two variables are very much related in such a way that growth of State Gross Domestic Product (SGDP) will increase the developmental expenditure on National highways and vice versa. Therefore developmental expenditure on national highways in Kerala and State Gross Domestic Product (SGDP) has to be analyzed for getting the correlation between them. For this, time series data of those variables are taken together and evaluate their magnitude of correlation. Following table shows the developmental expenditure on national highways and SGDP in Kerala.

Table 1:

Year	Developmental Expenditure on National Highways (in Crores)	SGDP (in Crores)
2010-11	109	276997.00
2011-12	153.66	336293.10
2012-13	151.46	381282.87
2013-14	258.84	429100.29
2014-15	67.18	432236.74
2015-16	137.65	467243.14

Source: Planning, Ministry of Road Transport and Highways

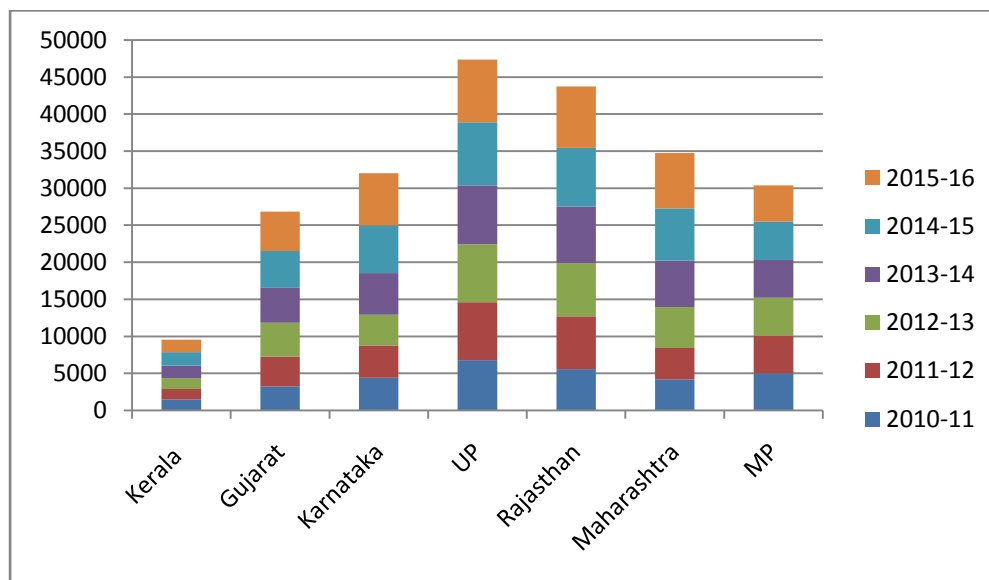
From Table 1, it is very clear that there is no such significance relation between these variables even though the SGDP shows a increasing trend over the years. Developmental expenditure on national highways shows a sharp decline during the year 2013-14 to 2014-15. However, it became doubled in association with increase in SGDP during the period from 2014-15 to 2015-16. The present study tries to examine the interstate disparity of road transportation among different States. Here the size of national highways has been analyzed among these States over the periods. Size of national highways (Km) in different States are shown in the following table

Table 2

Year	Kerala	Gujarat	Karnataka	UP	Rajasthan	Maharashtra	MP
2010-11	1457	3245	4396	6774	5585	4191	5027
2011-12	1457	4032	4396	7818	7130	4257	5064
2012-13	1457	4579	4114	7818	7180	5509	5116
2013-14	1700	4694	5649	7986	7646	6249	5116
2014-15	1812	4971	6432	8483	7886	7048	5185
2015-16	1654	5304	7022	8483	8313	7477	4890

Source: Planning, Ministry of Road Transport and Highways

From the Table 2, it is seen that Uttar Pradesh(UP) has a dominant place in the size of National Highways where as Kerala stands a lowest position and also stable for the first three consecutive years since 2010. Another fact is that Kerala recorded a negative growth rate in the last two years.



Kerala has advanced social infrastructure but it lacks physical infrastructure such as transportation and communication facilities. There was a tremendous growth in service sector, but its sustainability has been challenged mainly because of the lack of adequate infrastructure especially in transportation sector. The quality of life now greatly depends on the quality of transportation. There are about 1.6 lakhs kilometers of road in the State of which only 20% are motorable. The rest are mostly narrow or single lane pathways intended for residential or street connectivity. The 80% of motorable traffic uses the arterial and sub arterial roads consisting of NH s, State Highways and major district roads. The maintenance and upkeep of these highways are from satisfactory and devoid of any scientific pavement or bridge management system. Although the State has high potential in coastal and inland water transport, exploitation of such facilities still remains tardy.

The Present study makes comparative analysis of the growth and prospects of transportation in Kerala and India. Development of transportation is the most effective tool for the development of economic infrastructure. Kerala is known for high social development but no significant growth in transportation facilities. From the observation of various studies, majority of population in Kerala is mainly depending on road transportation. Although the State has high potential in coastal and inland water transport, exploitation of such facilities still remains tardy.

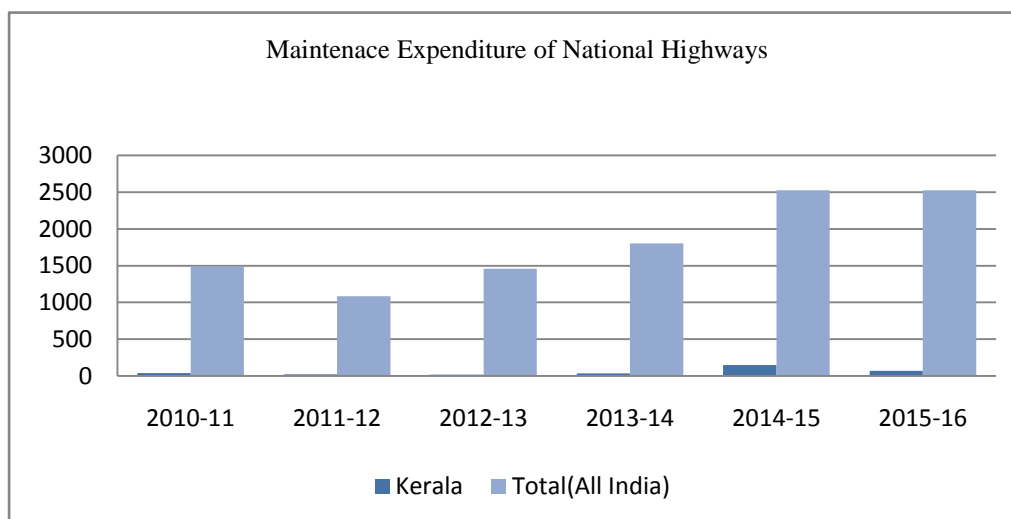
There is no proper co ordination among service providers of different transportation modes. Now-a-days, growth of service sector enhances the need for better transportation and communication network. However, it is commonly seen that existing road transportation in Kerala is not capable for meeting the growing needs of our economy. Meager amount of investment in infrastructure especially in road transportation really hampers the trade and commerce. Even though there would be large possibility of tourism sector in Kerala, low quality transportation services

especially road transportation remains a major hurdle to the tourists from other countries. Substandard and low quality road network really hampers the economy for last several years. The length of road per lakh population is 686.55Km and almost 90% of the road network is single lane (Latest Economic Review report)

Quality of roads is another important factor to be considered with regard to the transportation development which can be evaluated on the basis of maintenance cost. Proper and timely maintenance of roads really ensures the quality of roads. Therefore, the maintenance expenditure is very essential for developing road transportation in an economy. Following table shows the relation between maintenance Expenditure on National Highways (in Crores) in Kerala and all India level.

Table 3

Year	Kerala	Total(All India)
2010-11	37.20	1488.30
2011-12	22.27	1082.46
2012-13	17.77	1460.28
2013-14	34.51	1802.54
2014-15	149.30	2524.24
2015-16	69.38	2525.28



Source: Planning, Ministry of Road Transport and Highways

From the analysis, we can see that Kerala spent a few amounts of money on maintenance expenditure of national highways. Apart from this, there was a significant decline of the corresponding expenditure during the period from 2014-15 to 2015-16. The following table shows the status of road transportation in Kerala in the year 2017-18. Table 4:

	Standard double lane	Standard single lane	Below standard single lane	Total
State Highways	1640	2404	297	4341
Major District roads	1310	26160	Nil	27470
Total PWD roads	2950	28564	297	31811

Source: Kerala Economic review

From the Table 4, it is seen that almost 90% of the road network is single lane and total length of the roads maintained by PWD is 31811Km in 2017-18, of which 4314 Km(13.65%) is State highways. Majority of the PWD roads are major district roads. Apart from this, only 38% of the total State highways are double lane and around 55% of them is standard single lane. Similarly in the case of major district roads, majority of them is standard single lane roads which also show the underdevelopment in transportation sector in Kerala.

Kerala economy is still far from the satisfactory level of road transportation. Timely maintenance of Highways is found to be very poor. Size of National highways in Kerala is lower than that of other States. Abysmal growth of National highways in Kerala. Underutilization of other mode of transportation facilities like inland water ways even if it is cost effective and energy efficient. Growth of road transportation is found to be inadequate in terms of increasing requirement of industrial and agricultural activities. Kerala economy mainly depends on road transportation even if there is a huge possibility of inland water ways. Development of highways is facing lot of constraints due to the density of population, inadequate policy and inefficient administration system

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Traversing Surveillance in *Poonachi*

Poonachi or The Story of a Black Goat, the celebrated novel of Perumal Murugan centers on the eponymous doe which was gifted to old couple by a stranger whom they believe to be divinely mysterious. The novel takes an anthropomorphic stance by portraying human emotions allegorically. Surveillance lay like hidden strata in the novel which intrudes into the private realm of an individual and makes them susceptible to a hazardous extent of visibility. The novel traverses all the way through geographical space of a typical village in Tamilnadu. The inseparable interconnection of power and surveillance figures out to be the nucleus of the novel represented on the background of an allegory. Power-surveillance relation in its close proximity is precisely evident, creating dark images of dystopias in the totalitarian society.

Surveillance in its multitude creates vigilant individuals and moulds up a quintessence of conscious self in the world of virtual reality. The ambivalent nature of surveillance brings to mind a state of perplexity on the concerns of security and visibility. It inspects individuals as stuffs of cyberspace embedded in technological imprints, categories and tags us on numerical codes. The novel meticulously and sarcastically describes the diverse elements of surveillance that exists in the society. The allegorical characterisation blend finely suits to cultivate an empathising attitude towards the strata of surveillance by the regime. Surveillance frames to be a noteworthy component in the novel. The tale bestows a thought of being viewed by the big brother even at the scarcest happenings in the life. The society can be a panopticon where individuals observe people without their knowledge. People are being judged in every sphere of the globe. Michel Foucault rightly observed in his influential work *Discipline and Punish: The Birth of the Prison*:

The judges of normality are present everywhere. We are in the society of the teacher-judge, the doctor-judge, the educator-judge, the social worker-judge; it is on one them that the universal reign of the normative is based; and each individual, wherever he may find himself, subjects to his body, his gestures, his behavior, his aptitudes, his achievements.(304)

The basic human instinct of interest to monitor the other, mark out to be the apparent reality projected in various parts of the novel. At the onset of the novel itself there are portrayals of components of social surveillance. The old man's vision of a large silhouette moving a far distance imaged to be an uprooted tree trunk walking on the trail figures to be a man. Seeing the figure the old man assumes about the different persons in the village and tries to recollect and connect the figure with the individuals of the village in which he live.

The old man curious to find out the odd one, shouts at the strange figure to stop, assuming that he may fail to spot the stranger. This instance of curiosity can be connected to a different mode of surveillance that exists in the society. Sound of the stranger too connects with surveillance elements, as the old man was not able to relate his voice to any one he knows in the village when he replied and introduces him as

Samiyov. It suggests that the old man is familiar with the voice of the people of his village. Similarly, the metaphorical representation of the stranger's voice sounded a wasp burrowing through a block of wood obviously relates to the unfamiliarity of the old man's recognition of the voice. The author intelligibly narrates the thoughts of human mind to find out the unknown and also associates the elements of surveillance even in the voice of an individual

The illustration of the villager's unusual visit to the old couple's house can be connected to the surveillance that subsists in the society. The villagers who deserted the couples made an unusual visit to their home to express their concern, when they learn about Poonachi's survival from the eagle's grab. The intentional desire behind the villager's visit is to watch the young doe which possesses distinct quality. Murugan artistically presents human beings' curiosity about the neighbour's life. The villager's humorous comments on the young doe implicitly describe it.

Visiting of the folks from distant places to see the unusual doe and its seven kids that was delivered in one litter too becomes spectacle and surveillance of the society. Ironic representation of people's visit to the old couple's home with packed food items to satiate hunger during their journey and also account of Poonachi getting tired of posing for the artists whom the villagers brought to compose a portrait of the creature amplify the elements of surveillance in the society. Murugan magnificently connects the charging of fee for the spectacle of miracle in Mesagaran temple to the charging of one penny for one visitor to gaze at Poonachi and the kids. This correlation eventually throws light upon the system of business that exists in the present society in the name of faith and religion.

Surveillance is the manifestation of power where the powerful governs the powerless physically and mentally. The powerful dominates the weak by subordination. Power persists as a noteworthy component in the novel right from the beginning. The exaggerated representation of the figure, as a six-footer could lie down freely extending his arms on either side of it demonstrates the subordination of the powerless. The author has consciously overemphasized the figure to rule out the power conventions that exist in the society. He also intends to sketch out a sense of fear in the mind of the native old man. Surveillance indistinguishably linked to power promulgates a conception of dismay. The thoughts of the old man precisely describe his feelings of threat. "The old man knew everyone in the area, including children of all ages. Who could this be? He couldn't tell from the gait. In the space between one step and the next, he thought, a six-footer could lie down and extend his arms freely on either side" (2).

Perumal Murugan intelligently merges strangeness to fear in the meeting scene of the old man and the stranger. Fear associated with strangeness is evolved out of observing unusual traits while we meet a person who is strange to us, which associates to power domination. In the novel the stranger is represented as tall as a palm tree which implicitly displays power that is closely associated with fear, evolved out of observing. The fear in the mind of the old man is the responsible factor that traces the stranger to be tall as palm tree.

The instance of the eagle attempting to snatch Poonachi pinpoints the authority of the hawk over the agreeable doe. The creator's utilization of bird in the setting indicates exact portrayal of intensity of power. The eagle symbolizes power and strength; on contrary the doe represents subjugation which can be counted as predominance of the masculinity. It can likewise be compared with the strength of intensity and observation of the first world nations like America, Japan, and Europe and others on the underdeveloped nations of Asia, Africa, and Latin America. In addition to it a global surveillance initiated by the United States can also be a hegemonised surveillance across the national borders. This controversial massive and secret surveillance by the U.S government kept hidden has been dramatically traced out in *Frontline* magazine. The magazine reports that this political history began in the wake of September 11 and continues even today after the revelations of Edward Snowden. It also explores the secret relationship that exists between Silicon Valley and National Security Agency. Michel Foucault clearly examines in his famous work *Discipline and Punish*

Hierarchized , continuous and functional surveillance may not be one of the great technical ‘ inventions’ of the eighteenth century ,but its insidious extension owed its importance to the mechanisms of power that it brought with it. By means of such surveillance, disciplinary power became an ‘integrated’ system, linked from the inside to the economy and to the aims of the mechanisms in which it was practiced. It was also organized as a multiple, automatic and anonymous power; for although surveillance rests on individuals, its functioning is that of a network of relations from top to bottom, but also to a certain extent from bottom to top laterally; this network ‘holds’ the whole together and traverse in its entirety with effects of power that derive from one another: supervisors, perpetually supervised The power in the hierarchized surveillance of the disciplines is not possessed as a thing, or transferred as a property; it functions like a piece of machinery. And, although it is true that its pyramidal organization gives it a ‘head’ and distributes individuals in this permanent and continuous field. (176-177)

At any moment of time the regime has the power to turn against the people who found to act adversely. Clear indications of such events are crafted in the novel so as to bring up the power domination of the society. The regime supported genocide of the black goats can be equated with the extermination of certain race including the holocaust, genocide of the indigenous people of America, Serbia, Indonesia and elsewhere. Holocaust counts to be the largest extermination in the world history. The extermination of Jews from the Nazi concentration camps during the World War II counts to two-thirds of the Jewish population of Europe between 1941 and 1945. Eventhough the targeted group for extermination were Jews but as part of a larger event, it resulted in the persecution and murder of other groups, including the ethnic Poles and other Slavs, Soviet citizens, Soviet prisoners of war, political opponents, gay men and Jehovah's Witnesses. This significant racial extermination in the world history is after the intense surveillance that existed in the concentration camps. The novel scrupulously outlines the racial extermination by the regime.

Exercising of power by the authority aims at moulding individuals with desired behavioural changes and inculcating discipline in the subjects. French Marxist philosopher Loius Althusser in his influential essay *Ideology and Ideological State*

Appartus mentions the State apparatuses intended to instil discipline among the individuals. The Repressive State Apparatus comprises Government, the army, the Police, the Courts, the Prisons, etc., enforce law by deterring, rehabilitating or punishing people who violate the rules and norms of the governing society. On the other hand the Ideological State Apparatuses modify individuals through special institutions like religion, education, family, politics, trade-unions, communication means and the legal State apparatuses. Elements of these State apparatuses are clearly expressed in the context of the ear-pinning ceremony. The regime monitors the citizens like the panopticon.

The regime considers it as their duty to safe guard its subjects in issues related to identity. Categorisation of individuals was initially started to collect information based on demography, economic activity, literacy and education, housing, urbanization, fertility and morality etc which later evolved out to be intense surveillance system where the body of individual becomes site of observation. Technological aggrandizement steers up enclosing identity in cards which gets adhered to our normal life. The different transactions we indulge in our daily life relay on diverse kinds of cards. Our working, shopping, learning and driving spaces gets incorporated with identification imprints on paper which registers our presence and locate where we are, what we say and who we are. Usually we remain least bothered about the miniature card which measures almost $2\frac{1}{8}$ by $3\frac{1}{8}$ inches but the impact of it can bring is tremendous.

Most of us often make complaints regarding the different sorts of identity card we mess up with and holds vision of universal access marker which scans our iris palm print or an implanted radio-frequency identification chip. One cumbersome and questionable walletful of plastic would be obsolete when supplanted by a non detachable, universal identification marker and a methods for interpreting and executing the various exchanges and trades. Aadhaar card serves as one of the multipurpose universal marker.

The identity cards issued by the government exercises power through invisibility and inculcate discipline without punishment. The individuals get objectified and develop a sense of discipline even if they are not observed directly. This involuntary discipline created by the authority amasses details of wide range of population hence exercise power invisibly to an extended group. Michel Foucault rightly observed in his renowned treatise *Discipline and Punish: The Birth of the Prison*

Aadhaar is the brand name of Unique Identification Number issued to every Indian citizen by the Unique Identification Authority (UIDAI). The twelve digits unique identity number linked to the biometric and demographic details surveils the unique features of an individual to a level of specimen in the laboratory. The biometric data collected by the Unique Identification Authority of India, comprises facial photograph, scanned the image of ten fingerprint and iris of the eye which are unique in nature hence the chances of providing forged details and malpractices related it are rare. This highly complex surveilling system can be recognized and confirmed from anywhere in India hence the compatibility of it is surpassing. Persistence of uniqueness in Aadhaar number can be counted as a distinctive feature that minimises threats associated with it but it numericises individuals and tags them as commodities.

No Indian citizen is likely to escape from this authoritative form of surveillance as it assures identity to all citizens of India. It is obligatory to flourish in the nation as it gets merged with different budgetary administrations including bank account, ration card, PAN card, domestic gas connection, and so forth, is one of the critical components required for profiting appropriations in recipient plans. There is clear indication in Aadhaar that it is not mandatory which majority

The novel *Poonachi or The Story of a Black Goat* anthropomorphically present diverse elements of surveillance that persists in the society. The author, Perumal Murugan satirically portrays different manifestations of surveillance that gets institutionalized in the society of today. The author's rejection of these elements of surveillance is explicit from the masking of the locale of the story and characters.

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**Autobiography and Identity:
from Subaltern Autobiography to Dalit Autobiography**

The word autobiography had derived from the three Greek words 'auto', 'bios' and 'graph' which means self, life and to write respectively. Even though the etymological meaning of the word autobiography is 'the writer's life story', the word cannot be considered as mere self-explanatory. The above definition does not seem to be an adequate one to explain the concept of autobiography, as it is an ambiguous word and as there are certain other attempts to define it.

It seems like only three factors of autobiography can be considered as its innate elements and they are 1) it should be a non-fiction story 2) the subject of the story must be the author; and, 3) it records the process of self-analysis significant on a larger scale. Nevertheless, the identity revealing/identity forming aspects of autobiography serve as its most critical feature. The nonfictionality is the first and important feature of autobiography. The nonfictionality of autobiography exists as an unwritten rule and it signifies that the author should write the text only according to the truth as close as possible, not on the basis of fictionalities. This unwritten rule suggests implicitly that the reader, who goes through the author's narrative, takes the text for granted without any hesitation. The dates, the people's names and the events described are considered as facts, therefore any possible mistakes seen in the author's narrative may be considered as an intended falsification. Autobiography is regarded not only as a story of one's personal life, but as an ethnic autobiography which is "a particular approach to autobiography that emphasizes the influence of group affiliation – the group may be gender, race, ethnicity, religion – on the writer's development". Brian Finney states that "autobiography specifically presents the writer with an opportunity to pursue the truth about himself, from himself" (Finney, 12). Finney further remarks: "There are endless ways of telling one's story ... but none of them can tell the whole story" (Finney, 12).

Even though the author intends to compose an authoritative and nonfictionalized story of his/her life, there are chances to fall in the trap of illusion, sentimentality and subjectivity. The illusive nature of reality, inaccurate memory, wishful thinking and preconceived ideas restrains the author from deciphering the truth and facts. There are possibilities for the autobiographers to slip from fact into fiction. In the words of Storm Jameson: "I have tried not to lie, but no doubt I have told more lies than truth" (Finney, 254). Furthermore, Rudy Wiebe in his story "Where's the Voice Coming From?" reminds the readers of the fictional nature of all narratives. The facts become fiction while trying to provide a truthful account of any historical event, as every history is someone's story. A basic level of truth and verifiable lineage is needed for a text to be called as a non-fiction autobiography. On the other hand, one should be aware of the fact that fiction is part of everyone's life and it is necessary to include them in the autobiography. Fears, dreams, ideas, hopes, anxieties, reveries makes a person complete and thus they should be given importance in one's story of life. It is not possible to classify them as lies or facts, or even as fiction, even though they are

imaginative in nature. The importance of these factors change according to the personality of author, but they can't be avoided. The fears and hopes of the author are equally important as the events occurred in his/her life, in facilitating the comprehension of the author's personality. Instead of reducing the factuality and the nonfictionality of the biography, these non-truths help in contribution to the goal of truthfulness. A well-known example is the autobiography *I, Rigoberta Menchú: An Indian Woman in Guatemala* of Rigoberta Menchú, an activist from Guatemala who won the Nobel Peace Prize in 1992. The autobiography was later found to contain a number of inaccuracies. An anthropologist, David Stoll, comments that Rigoberta Menchú has written about the experiences she never had herself. Discussing this in *The Limits of Autobiography*, Leigh Gilmore argues that "Menchú and her defenders have said that accusations about her truthfulness are political in that they mean to discredit her and thereby her efforts to raise international concern for the indigenous Guatemalan Indians of whom she is one and whom she represents" (4). In Gilmore's view, then, a "crucial limit in autobiography" is "not just the one understood as the boundary between truth and lies, but, rather, the limit of representativeness, with its compulsory inflation of the self to stand for others" (5). The question as to whether Stoll's findings are correct or if they constitute a form of "unsympathetic scrutiny" or an "adversarial account" as Gilmore suggests, (4), can be left open. "As a genre," Gilmore goes on to say, "autobiography is characterized less by a set of formal elements than by a rhetorical setting in which a person places herself or himself within testimonial contexts as seemingly diverse as the Christian confession, the scandalous memoirs of the rogue, and the coming-out story in order to achieve as proximate a relation as possible to what constitutes truth in that discourse" (3). As Gilmore argues in another book, *Autobiographics*, "autobiography draws its authority less from its resemblance to real life than from its proximity to discourses about truth and identity, less from reference and mimesis than from the cultural power of truth-telling (3, fn. 8). In Gilmore's view, then, the "demands made by autobiography" can lead to "silencing and shaming effects" (3). In particular, this may be the case with trauma stories, since "conventions about truth telling, salutary as they are, can be inimical to the ways in which some writers bring trauma stories into language" (3).

The second element which favours the genre autobiography is that the subject of the story must be the author. This element needs no further explanation, as it is a crucial factor of autobiography. Almost all definitions of autobiography place the author of the text, as its subject. This is the basic idea which differentiates autobiography and biography from each other, as two different genres. Nevertheless, there is at least one definition which allows for a fictional subject: "someone's life-story written by the person him or herself; this may be a real or fictional person" (Longman). Apart from that, there have been instances of certain autobiographies which are written by ghost-writers. Such autobiographies are composed by the author with the assistance of a collaborative writer, who helps the author to share his/her life story. This kind of assistance is accepted usually when the subject is either ignorant of the language or is illiterate. According to the definition by publishing terms, the authorisation, cooperation, participation, and ultimate approval of the subject is required for its publication.

The third element of autobiography is its introspective character, i.e. the process of self-analysis. This element is what makes autobiography different from a memoir

which record the events in one person's life rather than his/her personality. Even though self-analysis is seen in the works of every literary genre, it remains as the foundation of the genre autobiography. In the western civilization, the first autobiographical narratives are stated as confessional. More than that, according to the *Encyclopaedia of Religion*, all autobiographies are in a sense religious: "What makes an autobiography religious is the author's attempt to describe and evaluate his or her life from the perspective of the author's present convictions about what is ultimate or sacred." Philippe Lejeune's definition of autobiography also emphasises self-reflection: "a retrospective prose narrative that someone writes concerning his own existence, where the focus is the individual life, in particular the story of his personality" (Lejeune, 22). In fact, all autobiographies are representations of a form of identity quest where the author tries to answer a question, which is best formulated by Esmeralda Santiago, "How do I become me?" Altogether, autobiography provides a space where it acts as a clear mirror where the author gets a reflection of him/her and can identify and recognise himself/herself as an individual. This metaphor is not complete as autobiography also offers a platform for the author to define himself/herself to realise how gradually through experience, knowledge and understanding his/her self emerges in the constant process of becoming, rather than the fixed state of being.

"Autobiographics" is a term coined by Leigh Gilmore, which is defined as the study of autobiography. This new branch of literary study recognises the elements such as self-invention, self-discovery, and self-representation as the authentic constituents of autobiography and they are supposed to catalyse the goal of self-realization, as a whole. Karl Weintraub contends: "We are captivated by an uncanny sense that each one of us constitutes one irreplaceable human form, and we perceive a noble life task in the cultivation of our individuality, our ineffable self" (Weintraub, xiii). On the whole, the mission of autobiography is equivalent to the mission of one's life, which is self-realisation. Jerome Buckley says in *The Turning Key: The ideal autobiography . . . describes a voyage of self-discovery, a life- journey confused by frequent misdirections and even crises of identity but reaching at last a sense of perspective and integration. It traces through the alert awakened memory continuity from early childhood to maturity or even to old age.... And as a work of literature it achieves a satisfying wholeness. It is an attempt to delve deep into the recesses of one's life and self and thus to discover a truthful, honest metaphor of the self. On a larger context, the practice of writing autobiography can bring order and meaning in the chaos of life experiences.*

The Subaltern Studies, which began in 1980s, aims at the promotion of the study and discussion of the subalternist themes in South Asian Studies. Subordination has remained as an important theme, which this school has focused on since its origin. Even though there have been shifts in the interest, motives and theories of subaltern studies, one thing which remained unaltered is the effort to revise the history from the perspective of Subalterns and to give them the deserved space in the history. The new contributors of the subaltern studies writings offered new forms, substances and themes in the existed historiography. One theme of the later writings of the subaltern studies was the analysis of the portrayal of subalternity by the dominant discourses.

As these elements of change became incorporated into subaltern theory, a new vista of inquiry opened up whereby the subaltern studies scholars started focusing on all the processes of the modern state, public institutions, and the representation of subaltern classes in its loci. By encompassing these analyses, subaltern studies came closer to postcolonial studies as practiced in American academia. Scholars like Partha Chatterjee, Dipesh Chakrabarty, David Arnold, and others undertook many such studies, incorporating views from postcolonial theory. Recently, some of the scholars have participated in unearthing the subaltern consciousness of various other marginalized groups like women, minorities, and the so-called lower castes. From the 1990s onward scholars like Gyanendra Pandey, Shahid Amin, Partha Chatterjee, and others have provided post-nationalist critiques of the nation through their celebration of “fragments” and their questioning of the very form of Eurocentric discourses. Currently, subaltern studies have turned into a global field of scholarship.

Partha Chatterjee is one among the notable contributors of the works on subalternity, which appeared in 1980s and 1990s. *Prose of Counter Insurgency* written by Ranajit Guha is one of notable essays published during the early times of subaltern studies. The works in the earlier phase of subaltern studies concentrated on the establishment of new subaltern histories, while, the works in the latter phase focused on the various features of dominance and oppression experienced by Subaltern sections. They also tried revealing their roles in the existed realms of culture and politics. On the whole, the writings were an attempt review and rethink the history written from the perspective of elite section and its limitations. Such notable essays are *Gandhi as Mahatma: Gorakhpur District, Eastern up, 1921-1922* and *Approvers Testimony, Judicial Discourse: The Case of Chouri Chour* written by Shahid Amin. Communalism was also a notable theme of the writings of Subaltern Studies during the 90s. Gyan Pandey was one among many who wrote on communalism particularly about the Hindu Muslim riots in modern India. Gyan Prakash in one of his essay once said that the real significance of the shift to the analysis of discourses is the reformulation of the notion of subaltern.

The decade of 1980s deserves a special significance in the Subaltern Studies. It was in this decade that the factors like caste, gender and religion got importance in the history writing. The decade also heard the voices of the oppressed people like in the subaltern history, like that of peasants, workers, tribals, lower caste women and dalits, whose voices were rarely heard before. It was also in the 1980s that the high tide of subaltern historiography handed it over to the Dalit movement. The movement questioned the basic concepts of Brahminism and various schools of history. One thing the movement shed light was the use of the term ‘subaltern studies’ as an umbrella term for a lot of communities, while these communities had their own unique vision and approach to history. Thus, the Dalit historians rejected the Subaltern School by claiming it as elite and non-Dalit.

The subaltern groups had no space in the genre of autobiographical writings for a long time, not only as these writings were considered as the forte of the white, male, western identity alone but also as the subaltern narratives were excluded from the mainstream literature. The tradition of autobiography neglected the writings of both women and the downtrodden. The determinants of class, race and gender are sidelined from the canon of autobiography. It turned out to be the task of feminist writers

and cultural historians to recover the hidden tradition of the autobiographical attempts of women and marginalized. The line of marginality can be traced in every realm of society such as colour, caste, creed, ethnicity, gender, sexuality, race and class. Thus, the subaltern autobiographies like Black autobiographies, the gay and lesbian autobiographies, autobiographies of the disabled, autobiographies of geisha and sex workers, autobiographies of ethnic minorities ask questions regarding the hegemonic, heterosexual, patriarchal, normative regimes. It also attempts to bring new and alternative meaning to self, identity, worldview and perspective into existence.

Every marginalised group, be it in terms of race, colour, class or gender, exists in a negative relationship to power. One will be able to see the effect of power on subaltern groups and the resistance they create, if the space of these subaltern autobiographies is subjected to study. Thus, the subaltern autobiography is not merely a literal act, but it is a political act. It is equivalent to survival literature. Their articulation is their method of survival. Therefore, every subaltern autobiography needs a political reading. When such autobiographies are concerned, the questions of the self, representation, autobiographical truth, autobiographical pact, language, narrative, authenticity attain various ideological dimensions.

The dominant societies consider the marginalised groups as “inferior” and “polluted”. They are not even considered to be capable of writing a narrative of their own. As Gayatri Chakravorty Spivak says in her famous essay “Can the Subaltern Speak?” they had no voice to speak for themselves. According to Spivak, the subaltern, also called the marginal, the oppressed, the Other, has no space, and “[f]or the ‘true’ subaltern group, whose identity is its difference, there is no unrepresentable subaltern subject that can know and speak itself” (27). As she goes on, Spivak addresses the question of the double or even the multiple, oppression faced by the subaltern. She states it by explaining the predicament of a subaltern woman who faces more than one kind of oppression, when a subaltern man has no voice to speak in the society. As per Spivak, “in the context of colonial production, the subaltern has no history and cannot speak, the subaltern as female is even more deeply in shadow” (28), as the female experiences oppression not only from the colonizer but also from the male subaltern. The subaltern autobiographers try to re-write the notion of “subaltern self” in such a context, and thus it becomes an action of resistance against hegemony and oppression. The act has in-depth political connotations.

Autobiographies, especially subaltern autobiographies are conceived politically, as Antonio Gramsci has pointed out: “autobiography therefore replaces the “political” or “philosophical” essay: it describes in action what otherwise is deduced logically. Autobiography certainly has a great historical value in that it shows life in action and not just as written laws or dominant moral principles say it should be.” (Forgacs, 132). Thus, autobiography needs more equipped and critical reading strategies. Autobiography as a genre has an important place in subaltern ideology as it proves that there are many versions of reality. Julia Swindells in her work *The Uses of Autobiography* says “Autobiography now has the potential to be the text of the oppressed, the culturally displaced, forging a right to speak both for and beyond the individual. People in positions of powerlessness – women, black people - have more than begun to insert themselves into the culture via autobiography via the assertion of the personal voice....” (Swindells, 7)

The subjects of the subaltern autobiography speak from the margins. Their subjectivity is constructed from the encounter between power and powerlessness, domination and subjugation. Patterns and practices in literature were questioned, since the twentieth century, with the emergence of literary and cultural movements such as feminism, African-American movements, gay movements and others, which focused on the representation of minorities. As a result of these representations, a rethinking of the traditional values appeared which was followed by a re-evaluation of autobiographical practices. The existed mainstream autobiographical practices took a turn from this point, not only by getting metamorphosed into transgressive and fragmented, but also by encompassing the subaltern groups. Thus, it proved that, the fixity and stability the genre said to have is only a myth. As Stuart Hall says “[t]he subject, previously experienced as having a unified and stable identity, is becoming fragmented; composed, not of a single, but several, sometimes contradictory or unresolved, identities” (598). Reaffirming Hall’s ideas Sidonie Smith and Julia Watson state that “the old notion of ‘self’ has been redefined as an illusionary ego construct (a fiction, a phantasm) and displaced by the new concept of ‘the subject,’ always split, always in the process of constituting itself through its others” (19). The subaltern has acquired a voice in the contemporary world, as a result of the developments in the minority studies which is also known as subaltern studies. The subaltern presence in the society is very powerful as they have the capacity not only to subvert the so called powerful hegemony but also they can reconstruct many conventional patterns and concepts. Thus, this presence, according to some critics like Homi K. Bhabha, is said to be very crucial in the self-interpretation of the mainstream society or majority group.

Many authors in the Postcolonial Literature use their texts as a tool to portray the miserable set of circumstances of their people and to resist against the violence and oppression showed by the colonizer and thus to use them as way to display the discrimination in the colonized land. As these Postcolonial writings, autobiography can also be considered as a literary protest where the subalterns try to liberate themselves from the trauma of oppression and also to make them visible in public sphere. Autobiography can be said as the construction through textual production. On one hand, it gives voice to the marginal groups to emphasize their role and position in a society full of prejudices and stereotypes and on the other hand, it deconstructs the problematic colonial discourse which concentrates to erase their identity and to make them voiceless. As said before, the changes in the genre of autobiography can be analysed in general as a result of the diasporic movements and multicultural interactions.

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Suicide Tendency of Farmer's in Kerala

Kerala farmers passing through a crisis. The highest numbers of farmer's suicides were recorded between 2001-2004 4,515 farmers committed suicide. But official records not show it. There are accusations of States manipulating the data on farmer's suicides. This can cause the agrarian distress with many socio-economic and political consequences such as a increase in cost of cultivation, unprofitable cultivation, shortage of water facilities, decline of prices, drought and monsoon floods, decline of soil fertility etc. This paper discussed farmers suicides in Kerala from 2001-2004.

Emile Durkheim was a French Sociologist who studied thousands of cases of suicide to demonstrate his theory that a person's commit suicide because of the influence of society. Durkheim's third Book Suicide (1897), a major theory of social constraints relating to the collective conscience acted as a monumental land mark in which conceptual theory and empirical research are brought together.¹ His use of statistical analysis was for two primary reasons (1) to refuse theories based on psychology, biology, genetics, climate and geographical factors and (2) to support empirical evidence to his own sociological explanations to the study of suicide. Durkheim displayed an extreme form of sociological realism. Durkheim studied thousands of cases of suicide to demonstrate his theory.

Marlow's Need Hierarchy Theory of motivation provided that human beings are motivated by five needs which are sought to be satisfied in a hierarchical order with the physical and safety needs taking utmost priority. As the farmers find that even the most primary needs are not satisfied the farmers set to undergo severe psychological stress. The first major issue to be discussed in this regard is the role and effectiveness of the market mechanism, in promoting agricultural development. Even in the context of the developed economics it is well recognized that the state has to intervene in the agricultural markets which are notoriously unstable to ensure reasonable returns and stable income to the farmers.⁴ Declining profitability of farmers in the state resulted in an increase in their debt burden. The indebted farmers, who were driven to the wall as being unable to repay the debt, sold their land to mitigate the distress they were then put to by yielding to these mischievous market forces.

An important and immediate manifestation of the increasing indebtedness of the farmers is the distress sale of land for the settlement of debt leading to the asset loss. In a primary survey conducted at Wayanad, it was found that 24% of the farmers sold their land which constituted 84% of their total land.⁵ The economic distress of the farmers occurred as a result of the price crash led losses and a consequent debt trap, bound to have its psychological impact on the farmers.

With the opening up of food and other crops to the world market, farmers were exposed to the highly fluctuating world prices. The world prices of primary products declined since the mid-nineties, till around the end of the millennium as a result of an excess supply in the world market. The falling process adversely affected the farmers

in India and the developing countries, especially those who had shifted to the cultivation of commercial crops entailing large investments. The strategy of producing and exporting commercial crops and importing food at cheaper process did not succeed due to the price trends in the world market during this period. A household investing large outlay in commercial crop cultivation has to bear larger risks, especially when the output prices are systematically unfavourable over a specific period. The prevalent practice in the credit market especially in case of Institutional credits is to repay the interest annually on a loan, and to renew the loan for the next year. The rising food prices in the new century, especially the phenomenal upsurges in global food and fuel prices also meant that real returns in agricultural activity in the Third World had turned even more unfavourable in recent times⁷. Moreover, with world prices affecting domestic prices under a trade-liberalized regime, the returns to agricultural production further compounded the problem of the large rural populace in Kerala.

Many of the farmers are household heads as well. This aggravates the stress of the farmers as the whole family is seen suddenly driven to suffer the causalities. Unfortunately there was no planned or ad-hoc public effort, including that from the government agencies to enable the farmer to starve off his personal trauma. The farmers in Kerala are caught in a situation of alarming rise in cost of production and very low price for commodities. They have been struggling hard to make both ends meet together. And when even the livelihood security of the whole family is perceived to be under threat the farmer is made to attempt his last escape route, of suicide.

As per government estimates only 804 farmers committed suicide during 1995-2004, and another 101 farmers thereafter. At the same time the statistical details furnished by the government do not corroborate with these figures. It can be verified with the following table:

Table .1
Farmers Committed Suicide during 2001-2004

District	Farmers committed suicide 2001-2004
Trivandrum	-
Kollam	1
Pathanamthitta	-
Alappuzha	2
Kottayam	-
Idukki	-
Ernakulam	2
Thrissur	1
Palakkad	22
Kannur	-
Wayanad	150
Kasargod	9
Total	193

Source: Prepared from Annual Report of Details of Professional Groups in Kerala from 2001-2004, Economic & Statistical Department, 2004

According to the 59th survey of NSS in 2003, rural indebtedness in Kerala was as high as 64.40 percent as against 48.60 percent at national level. The rate of farmer's suicide is high in districts where people live below the poverty line (BPL).⁹ General suicide rate in farm-distressed districts like Idukki, Wayanad, Palakkad and Kannur was relatively high. It can be verified with the professional profile of the suicide victims of Kerala, which shows that 4151 persons of farming /agricultural activity committed suicide during the period 2001-2003.¹⁰

Table -2

The Farmers Suicide figures from various Official Records

Year	No of suicide of farming profession
2001	1035
2002	1533
2003	1583
TOTAL	4151

Sources: Compiled from the Statistical Report for Planning, Economic & Statistics Department, 2005.

On scrutiny of the cases it is found that 3500 suicides were committed by the age group of the persons between 30-60, which implies the fact that the majority committed suicide due to the unbearable family burdens of financial nature.

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**The Discourse of the Hyperreal taking over the Real
in the Movie *The Shining*: A Critical Observation**

Human mind is a phenomenon with the power to grasp and interpret the events taking place in the society to which it belongs to. His Holiness Dalai Lama says, "...the notion of continuity of consciousness can come to be seen to be in accord with both the nature of our environment and the nature of our mental experience..." therefore we can assume that the nature of consciousness is heavily influenced by the quality of our physical atmosphere as well as the quality of our psychological understanding. Human beings have made countless attempts to depict the reality of their environs as they perceived it. All kinds of arts as well as the literary creations reflect their age and the conflicts that defined that particular age.

Stanley Kubrick (1928-1999) is the most influential director whose films redefined the modern world with an artistic perspective. Born in between the two world wars Stanley Kubrick was the spectator of the then contemporary world in which various social and political movements were taking place. The world was on the verge of transition. During the Second World War, the mankind has experienced an inexplicable neurosis and anxiety deriving out of the fascist regime's extreme lust for power and control. However the paranoia continued even after the fascist regime fell. The America's nuclear attack on Japan's Hiroshima and Nagasaki has shocked the sensitive minds who had strong faith in the democracy and humanity. The beginning of cold war era coupled with the phobia of another nuclear war between Russian and America had painted the post second world war in the bleak color of despair. In the 1970 the Vietnam War began, destroying the young and sensitive minds faith in America's ideology. The voice of resistance and rebellion rose in both in literature as well as in the world of cinema. A herald of visionary film makers created films with different genres to counter attack the looming despair created in the decadent modern society. Stanley Kubrick is one of the greatest directors whose films offer us a coherent artistic vision of the crucial aspects of the twentieth century after the Second World War.

The intention of this research article is to discover how the film *The Shining* (1980) directed by Stanley Kubrick attempts to depict the effects of hyperreality on the sanity of the sensitive mind of modern man. The term hyperreality is actually coined by the French writer Jean Baudrillard. His core ideology contributes much to the argument of 'loss of real' which is a direct reference to the disappearance of a distinctive line between reality and the imaginary. In the postmodern world the influence of films, TV, advertisement and amusement theme parks have left such a strong impact on the human minds that the representation of reality has become almost impossible through the signs and images. The images, signs or symbols which attempt to depict reality have lost their authenticity because they do not offer the viewers the coherent concept of reality but on the contrary they merely provide a romanticized and highly glamourized symbol or image as the mere picture of reality. This kind of representation is nothing but the misinterpretation of reality. The

consequence of this tendency is hyperreality where reality itself looks duller in front of realer than realistic images. The postmodernist thinker Jean Baudrillard used the word hyperreality to portray 'the generation by models of a real without origin or reality.' Hyperreality according to him is a mere sign which does not have any original denotation. It creates the powerful symbols of something that does not even exist but creates a realer than realistic effects. The influences of images from film, TV and advertising are the best example for a hybrid culture of hyperreality where the sense of real is totally lost and the viewers are being manipulated by the set of symbols that do not even exist in reality. It is this concept of loss of real which the film *The Shining* tries to explore.

The Shining was released in the year 1980. It was based on the novel by Stephen King. But while adopting the novel Stanley Kubrick has made numerous changes in the original screenplay in order to critic the obsession of the modern society with realer than realistic images. Kubrick's *A Clockwork Orange* (1971) too tried to reflect on the idea of hyperreality way before Baudrillard has given a proper name to this phenomenon. In the film *A Clockwork Orange* the murderous psychopath Alex is severely disturbed by the images of the blood on the screen because they look deeper and bloodier than that of real life bleeding. The scene is a strong symbolic indication of the height of influence of hypereal real images of film, TV and advertisement on the modern minds. *The Shining* elaborates the same theme with a greater intensity.

In the film *The Shining* Kubrick attempted to deconstruct the idea of ghost story and represent it as an encounter between the living (real) and the dead alive (hypereal). The conflict arises when the desires to get back to the world of the ghosts becomes a dangerous obsession for Jack Torrance, which is a symbolic way to portray the man's obsession with the hedonistic past. Jack is a former school teacher and now he has agreed to work as a caretaker at The Overlook Hotel during the winter season. The hotel is built in the early 1900s and begins to show uncanny effects on Jack Torrance as soon as he is shifted there along with his wife and his son. The intention of Kubrick in the film is to show how Jack's own frustration in the present manipulates him to take shelter in the past, where he can indulge in hedonistic pleasure. In the present, Jack is a failed writer and a failed family man. He used to be a heavy alcoholic and as his wife narrates in a fit of rage he has broken the arm of his five year old son Danny. He does not take a good care of his wife who is forced to take the actual responsibilities of a caretaker. In short Jack is not interested in being an ideal husband and father who would take the responsibility. He wants to indulge in pleasure and wishes to celebrate without any compulsions or restrictions. He is in a desperate need for a drink but his present responsibility of being a sensible father and responsible husband force him to stay away from any such intoxication. The fact that he must earn in order to take care of his family stops him from doing what he craves for. Jack wants to escape from the present in which his fantasies and temptations are not fulfilled. Here the craving for fantasies and desires to be intoxicated are the symbolic representation of man's rejection of reality and an immense yearning for hyperreal where the concerns of reality are eroded.

Jack's yearnings for such hedonistic pleasures are answered when he discovers the celebrants dancing and drinking dressed up in typical 1920s outfits at the ball room in the hotel. From this scene onwards Jack's obsession with the past begins to take a

coherent form. Here after Jack begins to correlate indulging in hedonistic pleasure with the elite ghosts who came to the Hotel overlook in the year 1920. The 20s era marks the beginning of a new era in the history of America. The urbanization in America had begun in this period after leaving behind the experiences of rural past. New York became the centre attraction and more numbers of people were tempted to come to the city to make a new start. The Broadways created finest entertainment shows; Madison Avenue became the centre for new advertisement which began to tantalize people with desires. The advertisement of cars such as Chevrolet and of cosmetic beauty creams turned the people interest in life of pleasure, comfort and attractions. The Wall Street created a sudden boom in the city's economic opportunities. 'Streets were painted with gold' was the common expression associated with the excessive of economic growth that has taken place in New York. In Park Avenue, the business tycoons lived and had spent a lavishing lifestyle. Jack Torrance begins to experience this sort of lavishing lifestyle in the ball room of the Overlook hotel, where it appears as if the 1920s elite ghosts have never aged and trapped in a perfect world of excess and lavishing parties. But these parties and excessive lifestyle of luxury overshadow the fact the great economic depression in America has taken place during the same age. The 20s also marks the age of alcohol prohibition which banned any production, importation, transportation and sales of alcohol. Nevertheless the ghosts of the elites in the film are always having a good time with alcohol. This is a very significant scene, indicating the fact that the elites remain immune to the constraints of reality as they have power to alter the reality according to their will. The tragedy of Torrance lies in the fact that, being a part of the middle class, he is easily intoxicated by these realer than real decadences who is never affected by the larger reality of life. Therefore Jack's failure to take care of his family and craving to be the care taker of the elite class ghosts reflect how the delusory hypnotising images of the postmodern world manipulate the man while urging him to ignore his own responsibilities authentic life.

When Jack cannot come back to the presence and accepts the hyperreal world of elite ghost as his reality, he begins to hear voices from the elite ghosts of the 20s. They manipulate his feelings and convince him that he was the actual caretaker of this hotel since 1920s. After being nostalgically tempted by the decadence past of the 20s Jack decides to murder his own family so that they too can be the part of the so called glorious past. It is an act of displacement where to avoid responsibility of the present Jack is relying over the pleasures of a bygone era. But he does fail to perform this gruesome act as he gets frozen in the outside maze on a heavily snowing winter night, in an attempt hack his own son into pieces with an axe. The film ends with a closing shot of an old photograph of a ball that has taken place on 4th of July 1921, in which Jack the caretaker is smiling at the camera with a large celebrating group of elites.

Even though this closing shot brings the idea of incarnation the real subtext that lies here focuses on Emergency Quota Act (restricting immigration) which was introduced in the same year. The caretaker Jack is celebrating in the picture which represents the idea that right wing Elites welcomed this new law. The fact that Jack happens to be the caretaker of this large group of elites signifies that the hotel was created to cater for (which still caters for) the needs of élites. The artificial gaiety of the élite is rather more like a cover for a much more ugly violent reality. To focus on this idea in the very early scenes the audiences come to know that Hotel is built

upon the burial ground of the Red Indians, the actual Native Americans. The scenes, where the cascade of blood wells up from the closed elevator doors reflect the genocide of the Red Indians during the westward expansion. It is as though Kubrick wants indicate that no matter how refined and how sophisticated the balls of the elites are, nothing can suppress the truth about the genocide of the Red Indians. The sophisticated hotel, entertaining the elite guests with wicked fetishes is symbolically represented as a hedonistic hell, built upon the burial grounds of the Natives. Not only does Jack rejects the reality in the pursuit of self-gratifying pleasure and loses his mind but he attempts to destroy the reality of the present. The tragedy here is created out of this grand error. If Doctor Faustus sold his soul for Devil to acquire greater knowledge, Jack sells his sanity and his sense to grasp the reality to the eternal elites of the 1920s so that he can attain eternal hedonistic joys.

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**Conceptualizing Male Gaze:
An Expedition to *Nashtappetta Neelambari* and *Mazha***

The twentieth century witnessed the collaboration of different arts and production of hybrid forms. Our century had put most rigorously into practice certain theories concerning the interrelatedness of arts in an effort to strengthen the specific effects of singular arts. Cinema has been a most active catalyst in this process. Cinema was first evaluated as an art form in terms of a fantastic amalgamation. Cinema has a capacity to combine arts. Considering the combination of literature and cinematic medium we come across the difference of communication in them, word against image. Both words and images are sets of signs that belong to systems and that, at a certain level of abstraction, these systems bear resemblance to one another. From the moment visual and verbal elements are seen as component parts of one global system, the affinities between the two arts come into focus.

Films and novels differ in many ways, and because of these differences the way they convey their themes, plots, and characters will necessarily differ. Three of the most obvious differences between films and novels are found in the scale, the level of realism they convey, and the reflection of the author or auteur's ideology. As soon as the makers of cinema recognized that telling a good story in moving pictures required a "good story," adaptations of novels, plays, and short stories became commonplace. For every literary text each reader "sees" a different vision of the work, so the idea of reality is interpreted by each of those readers. Similarly, filmmakers interpret the "reality" found in a work of literature. But when it gets a film adaptation the final vision reflected will not only be the ideas of the original author, but also the vision of the filmmakers. Sometimes, however, a filmmaker's attempt to stay true to the original text is thwarted by contemporary sensibilities, and the screenwriter or director's ideology will come through the film even if it was not present in the original work. So the film adaptation is changed to project messages deemed important by the filmmakers, not by the original author. Thus the changes in literary text and the film adaptation can be observed.

Lenin Rajendran's *Mazha* (2000) is the film adaptation of Kamala Das' 'Nashtappetta Neelambari' (1993). In this Lenin Rajendran tells the story of a woman called Bhadra, who is a doctor by her profession and shows inextricable passion to poetry and music. Kamala Das' 'Nashtappetta Neelambari' the protagonist is portrayed as Subhadra Devi, a woman who enjoys and celebrates the individual freedom. It's not conferred to her by the society but she herself demands it and lives it. In *Mazha* the woman portrayed, Bhadra, is a girl who got conventionalised by the patriarchal forces. Her growth from a girl to a woman marks the advancement of the conventionalisation processes prevalent in society. But this conventionalisation or bounding to the patriarchal forces happen only in her family life. In her professional life she is depicted as a powerful woman with bold professional ethics. Her attempt to assert her individuality at the end through the realization of raga Neelāmbari, which represents

her poetry and love, fails at last. *Mazha* presents before us a more conventionalised Bhadra from Subhadra Devi.

The aspect which I scrutiny here is that of the stereotyping of the women character Bhadra, in the film adaptation of “Nashtappetta Neelambari”. Bhadra is portrayed as a ‘conventional’ woman, powerless and weeping character. Stereotyping of women characters is done by fixing them into the notions of the patriarchal society. Feminist critics extended critiques stressing the limited, stereotypical roles assigned to most female characters. Laura Mulvey takes up Freudian psychoanalysis and structuralism in her “Visual Pleasure and Narrative Cinema” (first published in 1975) to argue that mainstream Hollywood narrative films represent women characters as passive objects of male sexual desire. Mulvey’s theory of the ‘male gaze’ claims that male characters are ‘bearers of the look’ (Bill Nicholas 309) which is aimed at physically desirable, sexually submissive female characters. Moreover, we the spectators watch cinematic films through the eyes of the dominant male protagonists and are implicitly addressed as though we were men desiring heterosexual pleasures, even if we are heterosexual women or homosexuals.

Mulvey borrows two features of cinematic experience from psychoanalysis to explain the theory of male gaze. First notion is that of scopophilia which means ‘pleasure in looking’. Freudian theory suggest that pleasure in looking is a human instinct that develops in the early years of a person’s existence when they begin to experience control over their sight and can fix it on various objects, such as toys. Mulvey argues that narrative cinema conventions and contexts of screening foster a sense of ‘voyeuristic phantasy’ (307) in the spectator, not unlike the infantile variety. Scopophilic desires accommodate male rather than female voyeurs. Female spectators are excluded from the male-oriented perspective on visual pleasure. The type of visual pleasure constructed by mainstream narrative cinema is gendered and sexist. The second feature of narrative cinema is the notion of identification derived from Jacques Lacan’s theory of the mirror stage. Mulvey applies Lacan’s ideas to cinema spectatorship. The cinema screen functions as the mirror. Spectators are encouraged to identify themselves with on-screen characters and imagine these characters as superior reflection of themselves. The male protagonists who do the looking become the ‘main controlling figure with whom the spectator can identify’ (310). Women spectators are also bound to identify with this dominant male character. In films there are also female characters who threaten the male ones. These characters are subjected to male gaze in a different sense because their lack of penis signifies for men the threat of castration. These characters have to be killed or incarcerated in order to protect the phallic power of patriarchal identification.

Mulvey concludes with three types of ‘looking’ associated with the cinema: (i) the look of the camera that records the film, (ii) the look of the audience that views the film and (iii) the look of the characters in the film. Narrative film conventions of realist filmmaking, however makes the first two ways of looking invisible and instead foreground the third perspective, ‘the conscious aim being always to eliminate intrusive camera presence and prevent a distancing awareness in the audience’ (314). All we are consciously left with, therefore, is the look of the characters in the film, and in most films the bearers of this look are male characters, who are usually looking lustfully at the female characters. Mulvey’s theory of the male gaze has been

very influential to the film and media theory. All we are consciously left with, therefore, is the look of the characters in the film, and in most films the bearers of this look are male characters, who are usually looking lustfully at the female characters.

In the film *Mazha* this lustful look is done by Chandran. There are scenes in which he possess voyeuristic gaze towards Bhadra. In scene 36, 37 this look is prominent. In scene 36 we see Bhadra, taking rest after her night duty. Then Chandran starts to look at sleeping Bhadra. He is enjoying the physical beauty of Bhadra through sight. This perspective is adopted by the audience. That is audience observe Bhadra's physical beauty through the look of Chandran. Laura Mulvey says,

The man controls the film phantasy and also emerges as the representative of power in a further sense: as the bearer of the look of the spectator, transferring it behind the screen to neutralise the extradiegetic tendencies represented by woman as spectacle. Each is associated with a look: that of the spectator in direct scopophilic contact with the female form displayed for his enjoyment (connoting male phantasy) and that of the spectator fascinated with the image of his like set in an illusion of natural space, and through him gaining control and possession of the woman within the diegesis. ... By means of identification with him, through participation in his power, the spectator can indirectly possess her too (310).

In the scenes we find Bhadra is got forcefully enter into a relation with Chandran. Thus a sexually submissive woman is portrayed. These all come under this male gaze. The commercial film gets its acceptance only in a frame in which the ruling ideology of society is celebrated. The whole customs and conventions of the womanhood, decided by the patriarchal society have to be pleased, then. Bounding to this aspect, *Mazha* portrays a woman of traditions and conventions. The freedom experienced by Madhavikkutty in conceiving and delivering Subhadra is cut short to fix Bhadra to the desired frames of commercial filming. In such stereotyped figures woman has to be submissive to the wishes of her family. Even without considering her thoughts, hopes and desires she has to fulfill the idea about her, set by the family or parents. She is not present as a self, but she has to be a reality which attends to the needs of people around. She has to be submissive to the male around her. The life of the women ends up with her husband's death. She has to lead a life in full sorrow and has to keep her away from all kinds of happiness. A woman who appears in coloured clothes will not be accepted as a good woman in the society. On the whole she has to be a silent, suffering being without any protest to the exploitation she is having.

Our protagonist Bhadra experience most of this kinds of happenings. She is subjected to the forces of her parents, her husband and society. Even her physical and sexual life is subjected to the wishes of her husband. In scene 52A of *Mazha* we find Chandran compelling Bhadra to sing. He even physically tortures her to make her sing. She faints and falls into his arms. In scene 53 we find Bhadra losing her voice. Even after all these, we find Bhadra trying to love him and to be submissive to Chandran. She loves him and care for him. These all are the stereotyping done in the film. The stereotyping offers the women with no chance to go out of the frame fixed by the society. It gives only a singular perspective to womanhood. The desired goal of a patriarchal society, in framing a submissive female is achieved through this.

As Mulvey observes male gaze done through the male protagonist, here it is done by Chandran. Chandran is the bearer of the look and through his eyes audience experiences the pleasures. The stereotyping of woman characters is done to please the ideas of patriarchal society in current. The inability of Bhadra in effective assertion of her individual self is because of this stereotyping.

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Eugenics and Institutionalization: A Brief Analysis of the Disabled Bodies under Surveillance

Disability has often been considered as a deviation from the standard norms. Throughout history, humans have shown a preference for the ideology of ability or able-bodiedness. Ability is considered as a factor for determining humanness. As a result, the disabled people, who failed to conform to the standard norms of ability, were dubbed as deviants from the mainstream society. With the emergence of the Eugenics movement in the 20th century, the population got divided into standard and nonstandard. The aim was to bring the population which did not conform to the standard norms under surveillance and try to normalize them. The nonstandard population included disabled people, criminals, the poor etc...who were supposed to possess traits undesirable for a progressive nation. They did not fit into the nation. Hence, these groups of people were subjected to constant observation and sterilization processes in order to make the future generations perfect and normal devoid of any defects. This led to the beginning of institutionalization. The disabled people, then termed as “feeble-minded”, were put under the surveillance of the medical experts. Through this paper, I intend to briefly look into how the eugenic surveillance in the institutions affected the lives of disabled people.

The term ‘Disability’ is a complex one which can be defined in diverse ways. Various models, approaches and paradigms have been developed in order to describe the lived experience of disability. G. N. Karna, the renowned Disability Studies scholar in India, has referred to the five ways of defining disability, which were put forward by the sociologist Peter Townsend. Disability can be defined as “anatomical, physiological or psychological abnormality or loss” (Karna 31). For example, persons who have lost a limb through accidents or surgery, persons who become blind and deaf etc. Chronic clinical conditions such as bronchitis, arthritis, tuberculosis etc...with the potential to alter or interfere with the normal physiological or psychological conditions. Disability refers to functional limitation to perform activity in ordinary life. Disability refers to “a pattern of behaviour with particular elements of a socially deviant kind” (Karna 32). Disability refers to a position or status which is socially defined. “The disabled attract certain specific kinds of attention from the rest of the population because of the position that he/she occupies in that society” (Karna 33).

Tobin Siebers has observed that all definitions of disability revolve around the ideology of ability. This ideology, he states, appears to have “the preference for able-bodiedness” (Siebers 313). Ability has been regarded as one of the aspects determining humanity or humanness. In short, to be able and human has been reckoned as normal; all those who fail to conform to it are deemed abnormal. Lennard J. Davis, in his *The Disability Studies Reader*, has discussed about human beings’ inclination towards the concept of normalcy. Human life is governed by certain norms. The term ‘normal’ is considered as a concept of progress. To be healthy has mostly been regarded as the ideal, normal condition followed by the majority of the population. Those who fail to conform to the social norm are dubbed

as deviants. Thus, the ideal of the normal determines the way people with disabilities are treated in a society. It was Erving Goffman who first observed that “disability or disfigurement as a social condition” is considered “as a deviance from a norm” (Nayar 102). Davis has observed that the social process of disablement ensued with industrialization along with “the set of practices and discourses that are linked to late eighteenth- and nineteenth- century notions of nationality, race, gender, criminality, sexual orientation, and so on” (Davis 2).

In the 18th century, there emerged a disciplinary technology which Foucault termed as the “anatomy-politics of the human body”. The body has been considered as a machine subjected to discipline. It is the basis of all biological processes. The 18th century witnessed the objectification of the body, subjecting it to medical examination. The body was thus used, abused and subdued. This can be referred to as ‘biopower’. A series of interventions and controls were implemented which represented the biopolitics.

In 1883, the British explorer and natural scientist Sir Francis Galton coined the term ‘Eugenics’. He had drawn inspiration from the Theory of Natural Selection formulated by his cousin Sir Charles Darwin. The idea of eugenics was that “only certain people had the right to perpetuate their genetic materials through reproduction and, therefore, reproduction should be regulated based on an individual’s characteristics and endowments” (Jaeger and Bowman 34). Eugenics is partly a science and partly a social movement which advocated ideas, practices and policies that aimed to improve the quality of human lives across different generations. This was done by enabling certain sections of people to produce generations with more desirable traits. The eugenic laws and policies “aimed to improve human populations over time by changing the composition of future generations” (Wilson and Pierre).

In the late 19th and early 20th centuries, there existed the Social Darwinists who proposed the idea that human life in society was a struggle for existence governed by survival of the fittest. According to them, the process of natural selection among humans would improve the quality of future generations. Eugenics derives its main principles from Social Darwinism. The aim of eugenics was to reduce the number of individuals to be eliminated through the process of natural selection. Eugenics thus focussed on the hereditary improvement of human generations. It is a “powerful, politics of normalization” (Rembis).

Eugenics can be divided into Positive and Negative. Positive eugenics involved public education and voluntary abstention. It was negative eugenics to which the disabled people were subjected. Disability was relegated as one of the degenerative and anti-social elements. Eugenics provided “a systematic framework for averting these threats” (Wilson and Pierre). The eugenic practices included restrictions on immigration and marriage, institutionalization and sterilization. Through scientific and medical methods, the non-normative bodies of the disabled people were marked, measured and classified. The disabled people were sent to institutions and segregated from the mainstream society. They were always under the surveillant eyes of the authorities.

Since the disabled people were regarded as threats to the quality of the human population, they were not permitted to mingle with others or to marry and reproduce. Sexual sterilization laws for persons with disabilities were passed in many countries. In Plato's *Republic*, we can find a reference to the concept of improving the human race through selective reproduction. During the mid-1950s, about 500000 disabled people were incarcerated in institutions in the USA.

In conclusion, eugenics laid focus on ableism. It aimed to eradicate poverty, to reduce welfare costs, to relieve suffering and to eliminate immorality and crimes. Under institutionalization, surgical interventions were made on the disabled or 'feeble-minded' and thus they were degraded to a sub-human status.

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**Different Approaches in Learning:
Special Reference to Academic Achievement of Students of Education**

Importance of communication and information technology (ICT) in education has recognized the world over. Efforts are made to provide the modern information technology tools in educational institutions at all levels in the belief that it makes the learning and teaching process efficient, effective, faster, enjoyable, with a wider reach and more inclusive. This paper outlines knowledge of new use for information and communication technologies that offers something different. This new use enables students, teachers, to show how teachers improve their teaching and, in doing this, it enables students to have more informed and more profitable access to teachers' knowledge and skills. The paper suggests that the student teachers should aware of 4D(four-dimensional) approach of ICT Knowledge will help student teachers to do good in their academics. The student teachers should know about the knowledge of ICT is also very much important. Finally present paper expresses a new idea about the ICT Knowledge and problematic in an application, this approach may represent a 'quantum leap' in educational effectiveness with special reference to B.Ed student teachers.

Importance of communication and information technology (ICT) in education is recognized the world over. Efforts are made to provide the modern information technology tools in educational institutions at all levels in the belief that it makes the learning and teaching process efficient, effective, faster, enjoyable, with a wider reach and more inclusive. This paper outlines a new use for information and communication technologies that offers something different. This new use enables students to show teachers how to improve teaching and, in doing this, it enables students to have more informed and more profitable access to teachers' knowledge and skills. The paper suggests that, although problematic in application, this approach may represent a 'quantum leap' in educational effectiveness.

The Promise of ICT on Education

For those of the developing countries, ICT has the potential for raising the access to education and also could ameliorate the quality and relevance of education. Therefore, it represents a potentially equalizing strategy for developing countries. The absorption and acquisition of knowledge has provided for developing countries a rare of chance to promote educational systems. One of the greatest hardships bear by the poor, and by many others, who live in the poorest or remote area, is their sense of isolation and the education of these remote areas majority are deteriorate or not pay attention by the people, thus, majority of them are lack with knowledge. The emergence of ICT will promise to reduce that sense of isolation and to open access to knowledge. However, the gap between those who have control of ICT and access to ICT with those who do not introduce and integrate of ICT at different levels and in various types of education will be a most challenging undertaking. Failure to meet the challenge would mean a further broadening of the knowledge gap.

Some of the rustic and disperse population or groups traditionally are preclude from the opportunity to receive the education due to the external factors. These external

factors are mostly related to the cultural and social. Cultural factor has included the minority of ethnic, girls and women. The ethnic minorities are excluded from education is due to the majority of them live in remote areas and cause them lack with the realization on the importance of education for themselves, even for their next generations, they also get less attention from others people. While, the factor of social encompasses the status of girls and women and the person with disabilities, as well as all others who for the reasons of cost or because of time constraints are unable to enrol on campus. Girls and women usually regard by others with a low status or identities in the social who are not necessarily have the education. As the promise of ICT on education state that the access of education could at anytime and anywhere. ICT let the asynchronous learning or the learning on a time lag between the convey of instruction and its reception by the learners becomes possible. The information from the source of online can be accessed to 24 hours a day even for a long time of period. If ICT is adopted in education, it could dispense with the necessary for the learners and instructors to be in one physical location. Teleconferencing technology such a type of ICT, allow the instruction or information to be accepted simultaneously through multiple, geographically scattered learners. ICT also has promise with the access to remote learning resources. Sometimes, the printed books or the books in library will has limited in quantities, through ICT, teachers and students are no longer to depend on those books with the limited quantities anymore. They can access to looking for the information and learning in anytime or anywhere with the exist of internet, a wealth of learning materials in almost every subject and in a variety of media that can be access through. For many schools in developing countries and also in the developed countries, it is very relevance.

ICT always been used to improve the quality of teacher training as to ensure the teachers could predominate the skills of ICT which in turn can teach the students to help them improving their academic performance. ICT also help the teachers to make possible for teaching process become effectively. Besides, ICT will promote to obtain the basic skills by drill and practice. The basic skills and concepts are the foundation for higher thinking skills and creativity. ICT also can motivate to learn. ICT technology such as networked computer with internet connectivity can increase learner motivation as it combine media richness and interactivity of other ICT technologies with the chance to connect with real people and to participate in real world events. Interactive radio likewise makes use of sound effects and other performance conventions to compel the students to listen and become involved in the lessons being delivered.

If the ICT has been used appropriately, it can change the content and pedagogy of educational system. With the ICT-supported educational system, the acquisition of knowledge and skill can be boosted by it, which then can empower the students for lifelong learning. When the ICT can be used properly, some of the ICT technologies, such as computer and internet, has created new ways for the learning and teaching process. These new way of learning and teaching has shifted from a teacher-centered pedagogy to learner-centered. Teacher-centered pedagogy is an traditional pedagogy which the whole process of learning is rely on the memorization or has the characteristic of rote learn

ICT-enhanced learning mobilizes tools for examination, calculation and analysis of information, thus providing a platform for student inquiry, analysis and construction of new information. Learners therefore learn as they do and, whenever appropriate, work on real-life problems in-depth, making learning less abstract and more relevant to the learner's life situation. In this way, and in contrast to memorization-based or rote learning, ICT-enhanced learning promotes increased learner engagement. ICT-enhanced learning is also "just-in-time" learning in which learners can choose what to learn when they need to learn it.

ICT-supported learning allow cooperation and interaction between students, teachers as it can offer the learners having a chance to work with the people from different places and different cultures, thereby assisting to improve the communicative skill and cultivate the team spirit of learners. ICT-supported learning are unlike with print-based educational technologies, with the help of ICT, it can increase the recognize of different learning pathways and also given to learners an opportunity to explore more knowledge rather than merely listen and memorize. Learning that supported by the ICT can stimulate the combination of methodology in learning and teaching process which benefits for the students and teachers to be more effective in education. This approach has removed the artificial separation between the theory and practice that carry out in the traditional classroom.

There are four approaches to ICT development at the school level. Emerging approach is the beginning stages of development. The approach of applying is the second stage of ICT development at the school level. After the applying approach, it is then followed by the infusing approach and the approach of transforming which are the third stage and fourth stage of development ICT at the school level. The emerging approach is linked with schools at the beginning stages of ICT development. Such schools begin to purchase computer equipment and software or perhaps have had some donated. In this initial phase, administrators and teachers are just starting to explore the possibilities and consequences of adding ICT for school management and the curriculum. The school is still firmly grounded in traditional, teacher-centred practice. For example, teachers tend to lecture and provide content while students listen, take notes, and are assessed on the prescribed content. School organization provides discrete time periods for each subject. Learners' access to technology is through individual teachers. A curriculum that focuses on basic skills and an awareness of the uses of ICT assists movement to the next approach.

The applying approach is linked with schools in which a new understanding of the contribution of ICT to learning has developed. In this phase, administrators and teachers use ICT for tasks already carried out in school management and in the curriculum. Teachers still largely dominate the learning environment. For example, instructing may be supplemented with ICT such as electronic slide presentations and word-processed handouts. Students receive instruction and add notes to teacher prepared handouts. They use ICT tools to complete required lessons and are assessed on prescribed content. School organization provides discrete time periods for each subject with some flexibility to combine subjects and time periods. Learner access to technology is through one or two classroom computers and computer labs. Until now, ICT has been taught as a separate subject area. To move to the next phase, the school

chooses to implement an ICT-based curriculum that increases ICT across various subject areas with the use of specific tools and software.

The infusing approach is linked with schools that now have a range of computer-based technologies in laboratories, classrooms, and administrative areas. Teachers explore new ways in which ICT changes their personal productivity and professional practice. The curriculum begins to merge subject areas to reflect real-world applications. For example, content is provided from multiple sources, including community and global resources through the World Wide Web. Students' access to technology enables them to choose projects and ICT tools that stimulate learning and demonstrate their knowledge across subject areas. School organization provides the flexibility to combine subjects and time periods. Learners have more choices with regard to learning styles and pathways. They take more responsibility for their own learning and assessment. ICT is taught to selected students as a subject area at the professional level. To advance to the next phase, schools choose an ICT curriculum that allows a project-based, ICT-enhanced approach. These schools begin to involve the community more in the learning environment and as resource providers.

The transforming approach is linked with schools that have used ICT creatively to rethink and renew school organization. ICT becomes an integral though invisible part of the daily personal productivity and professional practice. The focus of the curriculum is now much more learner-centered and integrates subject areas in real-world applications. For example, students may work with community leaders to solve local problems by accessing, analyzing, reporting, and presenting information with ICT tools. Learners' access to technology is broad and unrestricted. They take even more responsibility for their own learning and assessment. ICT is taught as a subject area at an applied level and is incorporated into all vocational areas. The school has become a center of learning for the community.

The impact of educational radio and television broadcasts on the quality of basic education remains an under-researched area, but what little research there is suggests that these interventions are as effective as traditional classroom instruction. Of the many educational broadcast projects, the Interactive Radio Instruction project has been the most comprehensively analyzed. Findings provide strong evidence of the project's effectiveness in raising the quality of education as demonstrated by increased scores on standardized tests as well as improved attendance. In contrast, assessments of the use of computers, the Internet and related technologies for distance learning have been equivocal. Russell, in his comprehensive review of research, claims that there is "no significant difference" between the test scores of learners taking ICT-based distance learning.

It is difficult to quantify the degree to which ICTs have helped expand access to basic education since most of the interventions for this purpose have been small-scale and under-reported. One exception is the television-based project Telesecundaria (discussed in a previous section), which in 1997-98 was serving over 750,000 junior secondary students in 12,000 centers in Mexico. In Asia and Africa, assessments of distance learning projects at the junior secondary level using a combination of print, taped, and broadcast technologies have been less conclusive, while at the primary level there is little evidence that ICT-based models have thrived. In higher education

and adult training, there is some evidence that educational opportunities are being opened to individuals and groups who are constrained from attending traditional universities. Each of the 11 so-called mega-universities, the biggest and most well-established open and distance institutions in the world (which include the Open University of the United Kingdom, the Indira Gandhi National Open University of India, the China TV University System, the Universities Terbuka of Indonesia, and the University of South Africa, among others) has an annual enrolment of more than 100,000, and together they serve approximately 2.8 million. Compare that with the 14 mill

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**Importance of Monitoring System in Educational Institutions:
An Overview**

Increasing incidents of negligence and crimes violating the innocence of children have raised numerous doubts and questions in the minds of every parent, every responsible citizen. The need of the hour is to ensure that students are safe and feel safe all the time. Vigilance and keeping an eye out for any anomaly or deviations in student's behaviour is something that we can all do to fortify ourselves in this fight. However, we are only humans and may overlook certain things or may even lower our guard over time. We can ensure the safety of students by CCTV Surveillance Systems. In the age of technology, this simple weapon is one of the most effective ways to deter and fight the evils. CCTV surveillance is of great importance in educational institutions.

Schools are risky places: the risk of a poor ofsted report, the risk of sliding down league tables, the risk of teachers abusing children, the risk of teachers being falsely accused of abuse. As a result of risk anxiety and the ever increasing sophistication of technology, the surveillance of teachers has proliferated, becoming a future-oriented pursuit to manage this risk. Drawing on the surveillance studies literature, this article attempts to theorise the surveillance of teachers. Firstly it argues that there are three types of teacher surveillance: the vertical perpetuated by ousted and senior schools leaders such as teaching observations and learning walks, but also students recording their teachers on mobile phones; horizontal surveillance enacted by peers in terms of concrete control but also parental surveillance via online and offline networks; finally, intrapersonal surveillance embracing reflective practice, data reporting and self-policing proximity from children. The article concludes by arguing that while surveillance in schools embraces the themes of modern surveillance in general, by doggedly retaining the proximal and the interpersonal, it should be considered a hybrid form between traditional and modern forms of surveillance.

While surveillance has always been a feature of institutions and society (Locke, 2010), more recently it has 'emerged as the dominant organizing practice of late modernity' (Lyon, Haggerty and Ball, 2014). In warfare, in the workplace, in the street and online, surveillance has multiplied unceasingly, infiltrating and becoming embedded within almost every aspect of life. Yet while a concern with risk may be the antecedent to surveillance, it is technology that has been the mechanism for its spread whether in the miniaturisation of CCTV and drones or in ever more ubiquitous social networks. Lyon, Haggerty and Ball (2014) identify three major trends in contemporary surveillance. The first trend concerns the process of blurring boundaries. Where once surveillance was primarily the preserve of the state (Rule, 2007), now we are all surveillance workers (Smith, 2014), encouraged to watch others.

The third trend is the 'democratization of surveillance'. Here surveillance is increasingly focused not just on the powerless and the governed but on groups who

have historically resisted scrutiny. The mass media and the internet have created the ability for the many to watch the activities of the few – the synoptic on in Mathiesen's (1997) terms – whether authorised via press releases or unauthorised via investigative journalism, paparazzi shots or the dissemination of hacked data. Elsewhere we see the employment of mobile phone video-recording technology to record the actions of powerful groups such as the police: we may think of the case of Eric Garner in America who died after being placed in a choke-hold by a police officer, the entire incident recorded by a member of the public leading to a massive online campaign and a civil rights investigation (BBC, 2014).

It gets easier for school/college authorities to ensure discipline in the campus. When students, teachers and other school staff get aware of the monitoring system, they start behaving wisely, as they know they are under the pair of monitoring eyes. When there is an integrated surveillance system installed in the school campus, every corner in and around is under surveillance and every single activity is being recorded irrespective of odd hours. The CCTV cameras installed in the campus serve as the eyes and ears of school administrators. Undoubtedly, when there are CCTV cameras installed in the premises, it gets easier for security guards in school to keep an eye on each activity and provide 24*7 surveillance. The presence of cameras helps the authorities monitor more efficiently and ensure peace in the campus. Whenever they find anything offensive caught on camera, authorities can take immediate action, thus can prevent any undesired mishaps. When criminals or offenders come to know that the CCTV surveillance system is installed in the campus, they tend to avoid committing crimes. Even if any criminal activity takes place, you will have all the evidence necessary to prove the involvement of person that is captured by the security camera. Though Schools are meant for education, but these days we often come across many disturbing news related to child abuse, brutal killing of kids, rapes that take place in the school campus. If there will be a strong CCTV system installed in the school, it will facilitate the police to find out the real culprit, as everything is recorded.

Student and staff privacy is important and by implementing school security cameras only in those public locations such as outdoor play areas, cafeterias, gymnasiums, administrative offices, playgrounds and sports fields will help maintain everyone's privacy. The US still views public surveillance as controversial – so we suggest you verify with your municipal laws and school board guidelines before proceeding to install the cameras. Security cameras are constantly at risk of breaking due to vandalism. Though beneficial, security camera does not guarantee security and should not be considered as a failsafe. Faculty and students should always remain diligent and be aware of their surroundings, and act responsibly in the event of an emergency.

One of the main roles of any Education institution supervision system is to monitor the quality of education, i.e. of schools, colleges and teachers. This monitoring is expected to have a positive impact on their quality. As such, supervision forms part of an overall quality monitoring and improvement system, which includes other devices such as examinations and achievement tests, and self-assessment practices by school and teachers. Increasing incidents of negligence and crimes violating the innocence of children have raised numerous doubts and questions in the minds of every parent,

every responsible citizen. The need of the hour is to ensure that students are safe and feel safe all the time. Vigilance and keeping an eye out for any anomaly or deviations in student's behaviour is something that we can all do to fortify ourselves in this fight. However, we are only humans and may overlook certain things or may even lower our guard over time. We can ensure the safety of students by CCTV Surveillance Systems. In the age of technology, this simple weapon is one of the most effective ways to deter and fight the evils. CCTV surveillance is of great importance in educational institutions. During the last two decades, there has been a renewed interest in supervision and monitoring of the quality of education.

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Significance of Surveillance System in Schools and Colleges

In recent years, suspicious people intruding schools and threatening the safety of students and teachers, as well as causing other harmful accidents to students on the school routes, have been a big social issue. Under these circumstances, schools and school administrators are proceeding with the safety control of schools to secure the safety of children in schools. For example, operational safety measures, including entrance control of visitors and security training and facility/systems such as gate, door, interphones and monitor cameras. In addition, with the cooperation of parents, community volunteers and school guide leaders, patrols and security are enhanced in and around the schools. These can be considered to be community based security activities. It will be necessary to aim for creating safe schools, with the cooperation of related organization and the groups, such as guardians, local populaces, and the police, by having the schools further promote safety and fire precautions at the school. It is vital to continuously advance with effective measures. In today's world, security is an increasing priority for schools. There are real and potential treats for students, teachers and material assets. CCTV has become increasingly popular for schools and education facilities.

Surveillance cameras have redefined security monitoring, surveillance activities and law enforcement measures. Due to the prevalence of theft and the threats from unscrupulous elements and wrongdoers that vulnerable youngsters, teens and young students face, school administrators, principals, supervisors and trustees have deemed it important to deploy surveillance cameras in schools in recent years. There are many advantages of investing in surveillance cameras for schools. Security, theft and student/teacher personal safety is an increasing priority for Principals. Security cameras have also been used to stop or prevent bullying in schools as well. Bullying has been shown to be very detrimental to a child's health and social well-being, so it is crucial to identify and address the perpetrators before victims retaliate or bullies go too far. Installing security cameras would allow for constant monitoring of areas where bullying is suspected to be occurring, and could also possibly discourage any future bullying behaviours. One school in the United States found that once security cameras were installed, the bullying and harassment stopped. Although bullying may still take place outside of school and away from the camera's monitor, security cameras can potentially eliminate bullying on school campuses, which is a slow, but sure step in the right direction. As the world becomes ever more intertwined in technology, CCTV will continue to serve roles in educational facilities by providing security measures against criminal activity and theft, bullying, and vandalism. CCTV in distance learning will continue to grow even more, as more and more countries become developed and are able to access Internet connections more easily. As technology advances, CCTV will perhaps be utilized in even more aspects in order to provide cutting-edge education and assist educators in the learning process of students all around the world.

Specifically, issues such as graffiti, vandalism, anti-social behaviour and unwanted visitors need to be addressed by all education establishments. With the ever

increasing cost of new technologies in schools, the risk of burglary, arson and vandalism needs to be given the appropriate consideration. Bullying is a major problem in many schools, CCTV is being used as a tool to reduce this issue by placing cameras at strategic locations, that are known to be hot-spots. When an incident occurs an authorised user will review the footage and identify the culprits. Drugs are another concern; video evidence of drug dealing can be passed on to the Police.

Closed Circuit Television (CCTV) systems have long been one of the tools used to decrease the risk of such issues. Traditionally CCTV systems have been costly to implement due to the layout of schools and universities. Long cable runs from each camera back to a central viewing and recording system are now a thing of the past. Camvex Video Surveillance has developed a CCTV/IP video system which utilises the facilities' own IP network, removing the need to install cable runs to a central location. This reduces installation costs substantially. Cameras can be recorded locally, near network nodes usually located in each building or at a central location. Nominated Users can monitor and playback camera footage from any authorised PC.

It acts as a deterrent to anybody with mal intent. It supplements the security guards since it is inhuman and thus never tires or loses focus. It helps in monitoring and keeping track of activities taking place in school premises. It helps to identify and capture any intruders or offenders. It allows for maintenance of an effective access control so that only authorized persons access the school thus making it easier to keep the entrances and exits of a school secure. It helps in keeping a watch on valuables and appropriate use of resources within the school. It is useful in organizing evacuation in case of emergencies and reducing the response time when planning security drills. In the event of any vandalism or theft, it is a useful tool in protecting the school property and identifying the perpetrators. It can be used to keep track of attendance of students, teachers and support staff alike, along with ensuring they are all doing their work efficiently. With increased cases of raging and bullying, it not only acts as a deterrent, it also helps in bringing justice to any offenders. It helps to keep parents' mind at ease about the safety and security of their children while they are away at school. It helps in keeping a watch on the teachers' methods of teaching and punctuality.

Investment in surveillance camera systems by school districts ensures parents and guardians that the general safety and security of children are being addressed during schools hours and at all after-school extracurricular activities and programs. The presence of highly visible surveillance cameras at strategic locations in buildings and public areas/premises of a school property prevents theft, vandalism and acts as a deterrent to thieves and criminals from indulging in illegal activities. One of the biggest threats that school children face is the threat of sexual predators and pedophiles hanging around unobtrusively on school campuses or in parking lots. Camera systems' footage is very useful in tracking down predators or helping inform police about threatening situations in real time. New-generation surveillance camera systems have audio, voice and sound capturing capabilities. Teenagers bullying or harassing other students can be disciplined based on video and audio footage records. School security personnel manning surveillance camera systems in real-time can take

quick action about evacuating children, faculty and staff in case of emergencies related to fire or other potentially dangerous situations.

CCTV can serve multiple purposes when utilized by the educational sector. First and foremost, CCTV can provide security services for educational buildings, guarding the technology and premises from outsiders who have intentions to harm the children, steal costly technology or vandalize school property. CCTV can also protect from threats inside the school, such as proving or disproving accusations of sexual abuse, bullying from other children, or theft from teachers or staff. More recently, CCTV has been put to work as a direct educational tool, being used as a vessel to funnel distance learning to remote areas or to non-traditional learners.

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**The Self Isolation and Conviction in the Metaphorical Island:
Special Reference to Nagi D'souza's *Dweepa***

Dweepa (island) written by Kannada writer D'Souza and it is translated into English by Susheela Punitha. The novel talks about a small family living on the beautiful paradise-like island in the heart of Karnataka. It is discovered that due to rising water levels, the island is bound to submerge sooner or later. The island is informed about this soon-to-be-catastrophe. So, the wise people pack their boats and row away into grocery stores and other businesses. The paper looks from lower end of the society at this water project. This paper concentrating on, how water project effects on the economy of the family. How cultural values loses its influence on all. How it influencing the individual life. Water plays an important role in the history for economic empowerment and agricultural revolution. Nehru calls it "Modern temples". The novel talking about alternative history. Here water project is not beneficial but something which destroys the culture, a particular kind's lifestyle and replaces curtain families and they become marginal in the overall big setting. This novel and movie looks at the modernization from a different angle water project is tool of modernization. This movie portrays the effect of dam. It is actually a criticism against modernization. The core part of the paper palpitates influence of traditional believes on generation. It also portrays social, cultural changes in the island.

The Kannada novella "Dweepa" was first published in a weekly magazine in 1970 and came out in the form of book in 1978. The English translation has been published in 2013. In the novel "Dweepa" water plays an important role. The whole story talks about the real incident. The government decided to construct the dam to Sharavathi River in Karnataka. It created many problems in many families. Here in this novella D'Souza bring those things in this work; mainly he concentrates on one family. The family of three, who lives in a remote place near to the river Sharavathi basin Sita Parvata. It located in the backwaters of a dam. The government dwells on the displacement of people due to construction of dams. The government decided to pay money on the basis of their assets so, that they can lead their further life.

Dweepa is one of the few novels in Kannada that demarks the painful exertion of displacement created by the construction of dams much before critiques of 'development' started to emerge on the national scene through struggles such as the Narmada bachao andolan. Thus the value of this local account is that it voices the experience of the dispossessed of the Sharavathi region in their own voice, as it happened 50 years ago, even although it joins in the larger struggle of people similarly affected elsewhere, in a powerful gesture of solidarity.

D'Souza draws his characters from the diverse group of society. The Family of Nagi belongs to the religious and cultural performers. They are marginalized sectors of the society. This family depend on "Nema". They don't have any other source from other. Though this family does not own any property in that place still, Government decided to give a nominal compensation for displacement. But the Nagi's father-in-law refused to leave Sita Parvata he attached to that place. He believes that God will

save him. Their Island starts submerging as the rain increases. The intense rain and submersion created tragedy in their family. The intense rain raised water level it not only begin to engulf their land to making it an island, but it also start rushing inward affecting their marital relationship and driving them into islands of loneliness. It questions the cultural values, existence of individuals. Even human minds are isolating themselves due to former beliefs and convictions. Each character emerges as a representation of different viewpoints. Here Durgajja had set of believes in traditional rituals, that nothing will happen, he presents the before independent era. His views towards life are different. He never conveyed by government, even by his people. Instead of accepting new modern world he commits suicide. It is not his mistake, but in the name development we destroyed many innocent smiles.

Modernity grows with many new ideas. As here the water project affected on the economy of the family and their cultural values. Dam made many people to leave Sita Parvata, their assets, and their trusted god. Here The village temple priest Duggajja, his son Ganapa, and his daughter-in-law Nagi find it impossible to leave their homeland and make a living with the merge compensation given by the government. Durgajja believes in "Nema". Nema means a ritual of that place. It is the only income of that family. So he is sure about his fate. He believes that god's grace is with all and nothing will happen to that place, but the people who believe in "Nema" and rituals, who came there to make do pooja soon shifted to other villages. Day by day the house doors are closed. All came there to do "Nema" for last time. The region of Sita Parvta is full of areca trees; it is highly profitable economy of that time. the place filled with many rich people. Now they took money from the government to leave that place. While leaving the sita parvata rich men of that place told them to use his assets but, didn't spoke about their clan god. It brought different thoughts in Duggajja. Even Nagi too have a dream of shifting to village as she asks her husband. "If they close all the gates of the dam sita's peal will be submerged... so will our house. Where then do we live?"

Government shifted whole village but, it is difficult for them to shift ganappayya family. Police forcefully shifted Durgajja from island to village. In that village nobody is there to recognize them. They have adjust with new place, new lifestyle, even they have need job. Doing 'Nema' and being a priest is respectable work for them. Leaving the island and moving towards new place brought question of his existence within him. As he lives in island he feels the temple, nature belongs to their family. The strong attachment towards the island and his adamant nature bring him back to island sita parvata. Nagi without a word left the village and comeback to Sita Parvata. When Rainy Season startd; slowly a small village changed its dimension towards island. All the roads, paths filled with water.

When Nagi asks Krishna he says,

"The road by which reached your house, is now under water"

Nagi surprised

"It means all the roads have got submerged now this a truly become the island"

When 'Ashlesha- make "Come aslesha downpour fish moves in groups ashore" soon water as come up to the door of Nagi.

Durgajja soberly says,

"I thought sitas' peak will not submerge but my belief is proved wrong"

The people who left that place never even think about the shrine. Even it doesn't have any Archeological importance. Nobody write a letter to government to shift the temple. All lost their hopes on temple. They all accepted the reality and few opened stalls, hotels, and built their own carrier in new places. The priority of things changed day by day. Government officers too try to convince Durgajja that the place he stays, Sita Parvata, temple doesn't belong to him or his family, all is part of government. Ganapayya says "The boatman is forgotten once shore is reached".

Even the government officers says, "Only a small area is submerged... where as such vast area has benefited who will care for your grouse"

Ganappayya replays, "Is it justified... to wreck the lives of some... in order to better the lives of some other". while modernizing the nation there are many people sacrificed many things. But we enable to recognize all. There are many families lost everything. Dam helped many people to save water in one place. Many depend upon the land, agriculture. We lost fertilized land. In the time agricultural revolution many forms, disappear in water.

Finally Duggajja withdraws from the disaster rather than to face it. He devastated to see his beliefs crumble before his eyes and, in the end, he holds to his beliefs in desperation. When his on ants to shift from the island he decide to do 'Nema'. He goes with is son in the heavy rain to temple. Half of the temple is covered in water. He says his son, "I will observe 'Nema' full night, they plan to submerge sits's peak, our house, forest. They submerge one to develop another isn't this immoral? I will ask the holy spirit."

He never comes back to home. Next morning Nagi finds the stuffs of ritual in temple but, not his father in law. The story talks about the fear of losing things. Durgajja lost himself his hopes come to an end. He afraid of this believes his confidence. When the rain almost covers the Sita Parvata they lost their connection with the village. The isolation brought even difference beteen Nagi and Ganapayya. Ganapayya doubted about relationship of Nagi and Krishna. He felt his wife will leave him. So Krishna left that place. Soon only two left in the island. Because of heavy rain they shifted to other home which is peak of the hill. The rain never stopped, it continued whole night. Ganapayya lost his hope and simply sleeps without thinking, as he lost his hope towards all. He decides to accept the things. Nagi whole night didn't sleep she only worried about survival. She put fire around the house. The rain fall stopped in the morning. Nagi went peak of the hill and look at the water, she says "now it looks like island".

Modernization marginalized the religious values, beliefs, of many families. The novel talks about alternative history that is filling water in one place. Here water project is not beneficial but something which destroys the peace of small place, a particular kind's lifestyle and replaces curtain families and they become marginal in the overall big setting. For the beneficial of many few have to sacrifice. Till today many people from the disappeared places remembers their life, home, childhood, forms. This is not going to come back to them. The perception towards the existence changed in many at the time of construction dam. In autumn we can see the street light pole, old house, roads in those places. The water have its own inner meaning we worship as goddess, meanwhile it is the symbol of destruction. In the Movie we can hear the sound of

rain. It creates a sense of fear in Nagi and his family. The heavy rain came make the whole sita Parvata disappear.

This novel looks at the modernization from a different angle water project is tool of modernization. In India there are many dams, today it is helpful to us. To change the world we need to modernize many things. We are developing country, to develop we need to scarify. Throughout India many people lost their home, agricultural land for the sack of this. Somewhere small sector people marginalized not intentionally but it was done. Here in the novel writer D'Souza try to bring the vivid image of that. He had taken one family to express their beliefs, their frustration, and fear. When the dam is overflowing and all submerged but sitha's peak as not merged. That made ganappaya to think different. He still trust in the 'Holy spirit' god's grace saved their life. Till he believes in God. In the movie it with Akkamahadevi's Vachana,

“still water behind
Full stream ahead
what's the way out, tell me a lake at the back,
snare in front can there be peace tell me
a body beyond seeking a bliss beyond mating grant me o chennamallikarjuna”
water is important to nature. It can be creator and destroyer.

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**Natural calamity as a Reason for Socio-structural Modification:
A Study of Cyclone Ockhi**

A natural calamity results in a change, change in the basic pattern of the society which is affected by it. Ockhi has become a source of some affirmative changes in the basic structures of Keralites. This study is an attempt to identify socio structural changes that occurred in the coastal regions Kerala, which are affected by Ockhi.

Every contingent situation results in a change of social structures. The degree of change depends upon the intensity of contingency. In the case of natural calamities the effect is greater on the nature as well as the socio-cultural mechanisms of a society. Issues related to global warming modified our attitude towards nature, environmental pollution and its effects changed our concern of circumstances, flood happened in Chennai some years ago altered our theories of town planning, earthquake of Gujarat made us aware of the earthquake resisting constructions, smog in New Delhi made whole country aware of the adverse effect of air pollution. Thus each and every natural calamity causes a change in the basic pattern of the social structure which is affected by it.

Here, through this paper researcher tries to analyse how Ockhi, the most ferocious natural calamity witnessed by us in the last decade modified various aspects of the social structure of fishermen community. As they were the one who was affected directly by the cyclone, mechanisms of socio-cultural changes happened in their society and some changes are found in the nearby communities too. Social-structure may be defined as the patterned social arrangements in society that are both emergent from and determinant of actions of the individual. On a wider range, social structure is a system of socioeconomic stratification, social institutions, or other patterned relations between large social groups. At top level we consider societal values, they are the most general or abstract normative conceptions of what the ideal society itself would like. At the next level we go for individual values, which enable a person to become a better man.

Groups and institutions

Social structure can be viewed in terms of inter relationships of the component parts. Social structure includes social groups and institutions. These are called the major groups and institutions. Four of these – family, economic institutions, political institutions and religious institutions- centre upon getting food and other items of wealth, procreation, worship and ruling. The community is the total organized life of a locality, is the most spontaneous and effective grouping in a social structure. These are also the enduring phenomena of social classes, the ethnic or racial grouping and temporary grouping of the crowd. These are spontaneous configurations responsive to various interests that develop within the community.

Organizations

In modern societies, we establish certain organizations for the pursuit of our specific purposes. These organizations often called associations. They are group manifestations of life and common interests.

Collectivises

They are specialized collectivises such as families, firms, schools, political parties etc. Differentiated institutional patterns almost directly imply the existence of collective and role units whose activities have different kinds of functional significance.

Roles: Within all collectivises we have certain roles. They change in accordance with the circumstances. Role occupants have to fulfil their obligations to other people. For example, in a family the father has obligations to his children. Thus we can consider roles as the most important element of social structure.

Norms

Norms can be broadly divide into two, (i) social norms and (ii) individual norms. Social norms may further divided into (a) obligatory or relational and (b) permissive or regulative. Some norms specify positive obligations and sometimes they are not commonly applied to all the roles and sub-groups. For example positive obligations of a firm may not be applicable in a family. Some other norms specify the limit of permissive action. A role occupant of a sub-group in this case 'must' do or 'must not' do certain things, 'may do' or 'may not' do certain things are called regulative norms. They do not differentiate between roles and sub-groups. For example in our society, regardless of one's role, one must not threat others. The components of social structure are human beings, the structure being an arrangement of persons in relationship institutionally regulated and defined.

Now let's look into socio-structural changes happened after Ockhi in the fishermen communities. In value system following changes are noticed. Concern of sea and sea related myths have been increased; the holy status of sea is augmented. People of fishermen communities are now aware of the science behind movements of sea and they have increased their faith in technologies. Prayers have been increased especially prayers regarding sea and sea shore. Advises in the form of moral stories have been increased from the part of elder people regarding calamities related to sea. In education system the emergency response system has been introduced in the form of 'coastal pedagogy'. In religious instructions like Sunday schools, stories in relation to sea are increased. Changes noticed in the institutional level: The status of religious institutions has been changed to social supporting institutions. The activities of kudumbasree and self-supporting groups give more importance to sea related issues. Youth clubs were active in the recovery process soon after Ockhi, but now almost all of the youth clubs have lost their interest in sea related issues. Schools as a social supporting institutions are more active in the activities related to sea. Families as institution show greater concern in sea related issues and as the result people living on the seashore likes to move away from there.

In organizational level we see Administrative bodies of government are working with more consciousness and alert in issues related to sea. Governmental programmes like

MGNREGA are more conscious of the protection of seashore, for that they execute programmes like planting trees on shore, renovation of drainage systems etc. Central and state governmental institutions have increased their fund level for monitoring sea related issues. Self-supporting groups of fishermen are planning to do other jobs for their living, but lack of skill in doing other jobs creates hindrances. Roles inside a social structure determine the nature of the society. Changes resulted by Ockhi in fishermen community are

The role of bread earning member of the family is been modified, other members of the family earn through different jobs other than fishing. As the role of religious institutions changed, the role of members of religious institution is also changed. In norms of the society following changes are noticed. The construction tends to become sea-friendly and the natural structure of seashore is preserved. Fishermen used to take sand from seashore, but after Ockhi this tendency seems to be decreasing. Natives of seashore have developed a habit of planting trees on the seashore. So it is clear that Ockhi has modified entire social structure of fishermen community and most of the changes happened are positive and helpful for the society. They may be happened as a result of shock which is produced by the contingent situation resulted by Ockhi, but if they stand, they would help the overall development of the society.

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Engendering the Sea in Select Malayalam Movies

Sea is a recurrent element in literatures across the world. The symbolism of water is as deep as the sea. Its depth can stand for the human unconscious. The symbol 'sea' can be associated with human psyche with its mysteries, traps and revelations that often remain complex and mysterious. As a mirror of soul, for some, but for the others, a desert, the sea has profoundly influenced the imagination of writers throughout histories and across cultures. The sheer variety of literary genres with which writers have reflected upon the sea and its meanings offers wider scope of analysis. Sea acts as a setting, a symbol, a mysterious element, an agent of divine love, an epistemological challenge, a means of escape and a reflection of human's association with nature. Cinema transcend in rendering possibilities to contemplate human psyche in the heteronormative backdrop of the sea. The gendering of the sea is apparent in movies that portray sea as either masculine or feminine. This social approximation is evident in many Malayalam movies spanning from Chemmeento Chandupottu, in which the sea is gendered as the mother goddess, Kadalamma. The human tendency of gendering everything is evident in the Kadalamma Myth. Therefore, the paper is aimed at analysing select Malayalam movies that attribute gendered aspects to the sea. The duality of the sea is often reflected in the duality of lead characters in the movies. The paper tries to enunciate why/how a natural element like sea is confined in a speculative gender premise.

The sea has been a social presence in English Literature: from Shakespeare to Coleridge to Conrad. The depths of water can stand for the unconscious, with its mysteries, traps and revelations. Most genres in literature correlate them with the idea of sacrifice, whether meant to appease them or as a part of their very nature. A mirror of the soul for some, but for others, a desert, and the sea has profoundly influenced the imaginations of writers throughout histories and across cultures.

Sea acts as a setting, a symbol, a mysterious element, an agent of divine love, an epistemological challenge, a means of escape and a reflection of human's association with nature. Cinema transcend in rendering possibilities to contemplate human psyche in the heteronormative backdrop of the sea. Sea is heterogeneous, like most human beings. But the common tendency in movies is either to project the masculine or the feminine aspect in its glory. This gendering follows the social construct. There is an inclination towards gendering the sea in most Malayalam movies, where sea is attributed the role of 'mother goddess'. This attribution should not come as a surprise since the archetype of the "Kadalamma Myth" is embedded in our consciousness.

Tradition and myth had to be necessarily invoked, especially for mapping the dynamics of gender and representing/ containing sexualities. Myth has been accumulated with multiple connotations, with a whole range of meanings attached to it. The myth and community are situated within indigenous constructs of time and

space which intersect to produce concepts of identity and difference, external and internal, past and present, inclusion and exclusion. These concepts are important for the community in creating, reproducing or changing its identity. The Kadalamma myth presents sea as the terrible mother Goddess investing dangerous ideological dimensions, especially a moral dimension that chastity of wives ensures the safe return of their husbands from far off shores. Training back from *Chemmeen* to *Chandupottu*, the relevance of this myth and its resulting notions of gendering is evident.

As Karen Gabriel points out, “It cannot be stressed enough that a melodramatic displacement of narratives of the social is not merely onto the familiars and the domestic, but more crucially into the more nebulous realms of gender and sexuality” (70). Patriarchal society stereotypes women as the epitome of love, care and sacrifice, where she becomes a selfless provider. This self-same notion of selfless provider is reflected in most movies when it comes to the case of sea. Considering the Malayalam movie *Chemmeen*, Kadalamma is not only a selfless mother but also the terrifying mother who threatens symbolically to devour the fishermen if female chastity is not ensured at home, posing the threat of physical and psychic annihilation. Karuthamma, like Kadalamma is linked to the primal fear of obliteration and loss of identity, of being swallowed up by the feminine. This loss of identity comes from the stereotyping of sea as homogeneous (feminine), whereas its identity lies in heterogeneity.

The film *Chemmeen*(1965), directed by RamuKariat, is an adaptation of ThakazhiSivasankaraPillai’s novel of the same name. The film tells the story of a pre-marital and extra-marital affair between Karuthamma, daughter of an ambitious Hindu fisherman, and Pareekutty, the son of a Muslim trader. The film revolves around the popular Kadalamma myth among the fisherman communities along the coastal areas of Kerala. The internal conflicts in the psyche of Karuthamma run parallel with the heterogeneous nature of the sea. The sea acts as a preserver to the fishermen who lives a monogamous life; and even in the stormiest seas, she guards the fishermen and brings them back from the jaws of impending death. In one instance, Karuthamma’s mother Chakki warns her, “Do you know why sea goes dark sometimes? That is when the anger of the Goddess of the sea is roused. Then she would destroy everything. At other times, she would give her children everything. There is Gold in the sea child, gold.” (Thakazhi, 7)

The world of archetypal myths is to Northrop Frye, is a world “with Gods or Demons, and which takes the form of two contrasting worlds of total metaphorical identification, one desirable and the other undesirable” (139). When the benevolence of the Goddess is transformed to fury, the desirable world of the life bestowing sea gives way to the undesirable, to oceanic depths that cause complete destruction. Coming to the 21st century, the way of representing the sea as a gendered construct in Malayalam movies has still not undergone much transition. In *Chandupottu*(2005), directed by Laljose, sea equally plays role, collateral with the transformation of the protagonist. The story revolves around the life of Radha (Radhakrishnan) who was brought up like a girl from childhood by his grandmother, who always had great desire for a granddaughter. As he grows up, the domination of the feminine trait makes him a social outcast and a transvestite.

The suppressed innate heterogeneity overlaps with his affection for his childhood friend Malu, which leads to her pregnancy. The basic instinct of society to see things in binaries urges a group of people, here the fisher folk community, to accuse Radha and declare him a social outcaste (posing him as a threat to their community). Out of terrible grief and despair, he leaves his land and takes refuge on the lap of his 'Kadalamma'. He recalls his grandmother's words that Kadalamma will provide him with abundance, concerned, his girl/women/lady love waits for him and remains chaste.

Both movies shows loyalty to the Kadalamma myth by ensuring that the sea preserves the man if his woman remains chaste and destroys if not. We approximate sea in feminine terms in most literary discourses/most South Indian literary discourses. The protagonist being conditioned by society and his or her fear of being ridiculed by the society turns out to be a social construct. The sea reflects or acts as the backdrop of the protagonist's transformation. The social approximation in gendering the sea, by attributing a feminine identity is not only restricted to these two Malayalam movies but is widely used in other genres across the world.

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Survival of Women in Shashi Deshpande's *That Long Silence*

*Indian women have to remain silent throughout her life and live according to the Indian tradition and culture and if she comes out of that she is treated as a rebel by the society. Shashi Deshpande pictures the actual living condition of women in the middle class Indian family in *That Long Silence* for which won the Sahitya Academy Award. Shashi Deshpande has a strong literary family background. She wrote novels not for the sake of being a writer but for expressing her feelings about the society in which she lives and her novels are set in Indian middle class families. Shashi Deshpande portrays women characters that emerges out from such family ties and flies out to the beautiful vast sky outside the four walls of their house. She breaks off certain words which are only named before women like self-denial, sacrifice, patient, suffering and silent through her works. The novel deals with the quest for identity, the problems related in taking decisions, the silence of woman.*

Shashi Deshpande writes about the social world around her where we can find different relationships with complexities. She presents men and women living together from all sections of society; their age differences, classes and gender roles. She discusses the change in the attitude of women and their urge for identity which is questioned by the patriarchal society in her novels. Her characters prove her deep insight on women psyche and each women reader can feel a fragment of her 'Self' while reading the novel. She shows courage to question the patriarchal society which considers women as subservient to men where she is only allowed to play the usual role within the family. It is very hard for educated modern women to accept such norms and she responds seeking freedom of her 'self'. Shashi Deshpande portrays women characters that emerges out from such family ties and flies out to the beautiful vast sky outside the four walls of their house. She breaks off certain words which are only named before women like self-denial, sacrifice, patient, suffering and silent through her works. The novel deals with the quest for identity, the problems related in taking decisions, the silence of woman.

That Long Silence is the emergence of Jaya from shell of her house to the outer world; to think about her own self-identity. There is no real relation between the husband and wife; they just lead a life for sex without any love or consideration towards life partner. She lives in silence throughout her life and finally realizes that she is also a human being who has the right to fulfil the desires of her own 'self'. Shashi Deshpande also deals with the pathetic life that lower class woman. Jeeja and Nayana are the symbols of the lower class women; they suffer throughout their life; from the childhood they start to work for the family. Marriage is not an escape for them because they continue their works to look after their family and is ill-treated by their husband.

In the patriarchal society the institution of marriage is a trap where women are the prey of men who is the authoritative head of the family. In *That Long Silence*, Shashi Deshpande draws the psychological conflict of the middle class women and the

physical and mental toil of the lower class women in a realistic manner. Marriage is never an escape for the women characters on the other hand men enjoys their life with his life partner both physically and mentally because women never complain about anything in their life. Jaya leads a life of a dutiful daughter, wife and mother; she never had her own opinion of her own throughout her life. Even though the middle class Indian women get good education and enough freedom at their own home, they are moulded from their young age to live according the wish of the future husband. Jaya was a humorous and inquiring natured girl and because of that Jaya's grand mother says to her: "Look at you – for everything a question, for everything a retort. What husband can be comfortable with that" (p. 27)?

Like any other girl, Jaya receives numerous advices from her family before her marriage. Dada says that she should be good to Mohan throughout her life. It is the duty of a wife to maintain the happiness of the family and Ramukaka tells her that the bliss of her husband's family is entirely trusted on the wife. The advice of Vanitamami is the most notable one because her words always echoed in Jaya's ears. Vanitamami says the importance of husband in a woman's life, she says: "Remember, Jaya ... a husband is like a sheltering tree ... Without the tree, you're dangerously unprotected and vulnerable" (p. 32). Jaya understands the importance of nourishing and nurturing the tree; the 'sheltering tree', the husband and discards her 'self' and begins a happy family life which the patriarchal society demands.

Jaya enjoys all the material comforts in her family; she becomes a typical middle class house wife as a stereotype of an ideal woman according to the wish of her husband and the society. She suppresses her identity and adjusts herself to the new roles of a wife and a mother. Gradually she realizes that she exist as a shadow and doesn't even have any identity. Jaya could only write in her bio-data about irrelevant things in her life because after marriage she has changed herself to a role of home maker. She writes in her bio-data: "I was born. My father died when I was fifteen. I got married to Mohan. I have two children and I did not let a third one live" (p. 2). She is a representative of Indian middle class house wife who could not think further about their life and future. She forgets the spark of identity that she had in her young age before her marriage.

After marriage Mohan changes her name from Jaya to Suhasini. Jaya is a powerful name which means 'victory', he never expects his wife to be victorious. He wanted his wife to be submissive like Suhasini and Jaya painfully realizes the role of a woman in a family and she says about the meaning of Suhasini as: "a soft, smiling, placid, motherly woman. A woman who lovingly nurtured her family. A woman who coped" (pp. 15-16). A wife should never show anger towards her husband because he is the authority of the family. She should remain silent forever and suppress all her desires both mental and physical. Jaya feels that marriage life is a monotonous process and it becomes hard for her to bear, after seventeen years of married life. Actually marriage restricts the growth and right of a women and her freedom of expression.

Women throughout her life are subjected to wait; Jaya thinks that waiting is a part of her life. She comments: "But for women the waiting game starts early in childhood. Wait until you get married. Wait until your husband comes. Wait until you go to your

in-laws“ home. Wait until you have kids. Yes, ever since I got married, I had done nothing but wait” (p. 30). Jaya gets a relief in the company of Kamat, an intellectual who treats Jaya as equal. A married woman cannot enjoy the friendship of other men and Jaya has to suffer because of that reason. She cannot fulfil her desire to be a writer; her husband restricts her because it contains autobiographical elements. Jaya gives up her writing for her family and she writes middles in the newspaper which doesn't harm anyone. Jaya says: “I had relinquished them instead, all those stories that had been taking shape in me because I had been scared – scared of hurting Mohan, scared of jeopardizing the only career I had, my marriage”(p. 144).

Jaya's pain is reflected in her words and the institution of marriage has spoilt her creative career. Many women writers had been restricted from writing only because they are married; Jaya is just one among them. Anger is a synonym to men and the word has nothing to do with women especially married women. A woman is never expected to revolt or raise her voice against her husband. In *That Long Silence*, Shashi Deshpande notes: “A woman can never be angry; she can only be neurotic, hysterical, frustrated. There's ... no room for despair, either. There is only order and routine” (pp. 147-148). Women are subjected live in misery and do her family duties without any complaint. She can never anticipate that her husband would recognize her problems and personal wishes.

Tolerance is another word related to woman. After marriage a woman should tolerate everything done by her husband. She has to wait patiently to serve him fresh food and if there is any mistake happens from her part he will respond in a rude manner to her. Mohan had seen his mother always submissive to his father; according to Mohan the tolerance of violence is the strength of women. Jaya has a different view as she is facing the same in her married life, so she can say about the internal conflict in the mind of a woman. She says: “He saw strength in the woman sitting silently in front of the fire, but I saw despair. I saw despair so great that it would not voice itself. I saw a struggle so bitter that silence was the only weapon. Silence and surrender” (p.36).

A married woman can never come out from the trap of the bond of marriage. She always keeps silent and dies in despair; Jaya cites the example of Mohan's mother and sister. The condition of the Jaya who represent middle class is better than that of the lower class women. Her housemaids Jeeja and Nayana lead a life of hell and toil from birth to death. They start earning money from their young age to add their family income. Nayana wish for a son; she never expect that her son will look after her in old age instead she doesn't want to see her daughter suffering after her marriage. Nayana says to Jaya: “Why give birth to a girl, behnji, who'll only suffer because of men all her life? Look at me! My mother loved me very much, she wanted so much for me ... a house with electricity and water, shining brass vessels, a silver waist chain, silver anklets ... and what have I got? No, no, behenji, better to have a son.”(p.28)

Jeeja on the other hand has the burden of her whole household because her husband is a drunkard. He often beats her and she never complains. She did not even oppose his second marriage; she justifies him because she failed to give him a child. Jeeja feel that woman is nothing without kumkum, she is also a representative of typical

submissive Indian woman. Woman has no liberty to select her life partner; marriage a destiny which every woman has to endure. In *That Long Silence*, all the marriages are for the benefit of men and to suppress women. The patriarchal society considers marriage as an instrument to suppress women. Women desire for love, consideration, respect and the right to express her 'Self'. She never gets what she craves for in her married life. Woman should emerge out from the trap of marriage and should be bothered about her own rights after marriage. She should liberate herself to lead a happy life. Survival is the right of every woman and for that she has to come out from the trap of marriage and realize that men and women are equal in the family.

Women are restricted from doing many things and even to raise their voice when they feel to express their anger and depression because of the hindrance of culture in their life. Indian culture considers women submissive to men in all the aspect from childhood to death. Shashi Deshpande in her novel *That Long Silence* presents different situations where women fight for survival and culture acts as a barrier before them. Women are treated as secondary whether they belong to middle class or lower class, they are educated or uneducated, they are financially stable or not. There are unwritten laws related to their life. Silence is the first among the unwritten laws; Jaya is a symbol of women who is unable to express her wishes and thoughts. Mohan's mother is a perfect example so called perfect woman; she did everything according to the culture and customs, had never raised her voice to his father and she remained silent till her death. Neeti shastra defines an ideal woman as: Karyeshu Daasi, Karaneshu Mantri; Bhojeshu Mata, Shayaneshu Rambha, Rupeshu Lakshmi, Kshamayeshu Dharitri, Shat dharmayukta, Kuladharm Patni. (Baddena, Neeti Sastra) According to the shloka an ideal woman should be subservient to men in all her duties. Our ancestors had already defined woman and had set a boundary to their freedom. Every religious book even the Holy Bible defines the role of woman in a family. Bible states that: Wives, submit yourselves to your own husbands as you do to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything. (Ephesians 5:22-24)

Husbands are the authority of families; wives should treat them as Christ, submit themselves before them because he is like the Savior. Indian woman considers Sita in Ramayana and Gandhari in Mahabharata as the embodiment of ideal womanhood. Mohan have a high regard for his mother because of her submissiveness towards his father. He calls his mother as a tough woman with great strength. Jaya can understand the despair of Mohan's mother because she is a woman. None other than a woman can understand the anguish of other woman. Jaya says: He saw strength in the woman sitting silently in front of the fire, but I saw despair. I saw despair so great that it would not voice itself. I saw struggle so bitter that silence was the only weapon. Silence and surrender. (36) The patriarchal society had given certain roles for woman and she is not allowed to cross the borders of it. Most of the woman leads a life by obeying the written laws in the patriarchal society. She either thinks against it or wants to get rid of it because she is ignorant about equality. Woman thinks that silence is the most important quality of a woman. From generation to generation the thought of inferiority is passed which make them unable to think about their rights.

Mohan wanted a well educated and a modern wife but with all the qualities of a traditional woman and he is very much bothered about his social status. Jaya always allowed his supremacy in the family and suppresses her desire. She inherited the gift of silence from her ancestors as a part of the culture. Kamat is the only person who thinks differently a perfect woman; he thinks with free heart and head. His friendship provides Jaya energy to write more. Jaya accepts his healthy criticism on her writing in a cheerful manner. His presence makes her individualistic and confident. She says about their relationship: “With this man I had not been a woman. I had been just myself – Jaya. There had been an ease in our relationship I had never known in any other. There had been nothing I could not say to him. And he too . . .” (153)

Kamat talks to her openly which she can never expect from her husband. His unexpected death becomes a shock to her. She finds him dead in his flat but goes from there in a silent manner because she fears that her secret relation may affect her family life. Indian people are very much interested in the affairs of the people living around them. They were curious about the affairs of Jaya’s family. The absconding of Mohan from the flat created some doubts in them; Jaya remained silent and did not respond. The neighbours were not interested to know whether Jaya and Mohan loved each other or they simply existed inside a house. The community is only interested in external existence. She felt lonely and awaited for his return. Mohan loses his job and Jaya felt that she had failed in his life. She confesses and finds fault in herself: “I’ve have failed him. He expected something from me, from his wife, and I’ve failed him. All these years I thought I was Mohan’s wife; now he tells me I was never that, not really” (p 185).

She gets enough time to think about herself during the absence of Mohan and her children. The people around has a great role in a woman’s life; she has to fiddle with her surrounding people and relatives because all these has become a part of a woman’s existence in a society. Culture always acts as a hindrance in woman’s survival. Jaya’s dilemma in *That Long Silence* is whether to become one among the countless women who remain silent till death or to reject the conventional rules. She decides to select the difficult one and rejects the patriarchal norms and discards all the cultural hindrances surrounded her life for a long time. This thought of a free thinking life changes the life of Jaya into a new zone towards the end of *That Long Silence*. *That Long Silence* is a perfect example for a woman’s struggle for her survival. Woman in her married life faces in numerous discrimination and difficulties. Through real life situations Shashi Deshpande apparently describes the plight of Indian middle class woman. The fictional world of Shashi Deshpande is not directed towards the annihilation of the existing order but it seeks a reorientation of society where a more balanced relationship might have been possible

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**Relevance of George Orwell's *Nineteen Eighty Four*
in the Twenty First Century**

George Orwell's Nineteen Eighty Four, is by many known for, and consequently discussed in terms of its, ' predictions' of the future and its political satire. It is published in 1949, as dystopian novel. The novel is set in the year 1984, when most of the world population have become victims of perpetual war, omnipresent government surveillance and propaganda. The study attempts to emphasis on the concepts such as; surveillance, Doublethink, thought crime, newspeak and memory hole. Further the study highlights how Orwell's 1984 philosophically understands dictatorship, which is still relevant to contemporary world society as a source of reflections about power. Indeed, the book was regarded by the dissident intellectuals of the East as a "realistic and detailed analysis of the mechanisms of power", rather than as just a novel.

Eric Arthur Blair better known by his pen name George Orwell, was an English novelist, journalist and critic whose work is marked by lucid prose, awareness of social injustice, opposition of totalitarianism and outspoken support of democratic socialism. He is best known for the allegorical novel *Animal farm* (1945) and the dystopian novel *Nineteen Eighty Four* (1949). His other works includes *The Road to Wigan Pier* (1937), *Homage to Catalonia* (1938). His *Nineteen Eighty Four* is often compared to *Brave New World* by Aldous Huxley; both are powerful dystopian novels warning of a future world where the state machine exerts complete control over social life. In *Nineteen Eighty-Four* (1984) George Orwell portrays a futuristic dystopian society which is set in modern day London and referred to as Oceania, a society in which the citizens are under constant control by the Party, the ruling force of the nation. The citizens of the Oceania are constant surveillance by the use of cameras, microphones, a secret police, as well as by fellow citizens that will alert the government if they witness illegal behaviour.

In *Nineteen Eighty-Four* the government permeates every aspect of daily life, going to such lengths as to turn children against their parents and friends against each other in a society where everyone is used as a means of control by the government. To better understand the control by the government we can apply the Jeremy Bentham's Panopticon principle. It is a type of institutional building and a system of control designed by him in the late 18th century. Through this principle he wants to explain that it is impossible for the government (Big Brother) to observe all the citizens of the country at once. Hence the Oceania has the idea of Surveillance to snoop the activities of both private and public. So the idea of panoptican was further expanded by philosopher Michel Foucault in 1975 in his book *Discipline and Punishment: The Birth of the Prison* in which he analyze the mechanisms of discipline within a panoptic prison.

In Orwell's Oceania, Bentham's theory of Panopticon and Foucault's expansion regarding hierarchal control based on occupation influence several aspects of the living situations of the citizens. The novel's protagonist, Winston Smith, lives in a dystopian society referred to as Oceania, where the government enforces totalitarian control upon its citizens. Winston is a young man who struggles with being oppressed and controlled and he suffers from not having any privacy within his daily life as everything he does is most likely observed. The guards control the inmates, whereas the guards themselves are controlled by people with more power and so on.

"Big Brother is Watchin You", the caption said, while the dark eyes looked deep into Winston's own. Down at street level another poster, torn at one corner, flapped fitfully in the wind, alternately covering and uncovering the single word INGSOC. In the far distance a helicopter skimmed down between the roofs, hovered for an instant like a bluebottle and darted away again with a curving flight. It was the police patrol, snooping into people's windows. The patrol did not matter, however. Only the Thought Police matter".(page: 12) All of these surveillance methods are enforced by an entity known as "the party", which serves as the leading elite of the structures that make up the government within. Furthermore, the party also keep their citizens in control by the help of a set of ministries that serve different purpose. The Ministry of Truth Minitrue, is the ministry Winston works for and which main purpose is to spread propaganda and change what has already been published.

Doublethink, is the ability to hold two completely contradictory beliefs at the same time, and to believe they are both true. To know and to not know, to be conscious of complete truthfulness while telling carefully constructed lies, to hold simultaneously two opinions which cancelled out, knowing them to be contradictory and believing in both of them, to use logic against logic, to repudiate morality while laying claim to it, to believe that democracy is impossible and that the party was the guardian of democracy. To forget, whatever it was necessary to forget, then to draw it back into memory again at the moment when it was needed, and then promptly to forget it again, and above all to apply the same process to the process itself. For instance, the three slogans of the party: War is peace. Freedom is slavery. Ignorance is strength

This explains how the exploitative regime is able to maintain its control over the masses and perpetuate the societal hierarchy, by manipulating the truth, keeping the population enslaved in the economic system, and waging an unending war. But, today the need to preserve global social order and its hierarchies made the distinctions between internal and external enemies increasingly obsolete. Globalisation created a global society that requires being defended globally as well. This is reflected by new security concepts such as human security and this has led to the securitisation of poverty, migration, public health, and the environment and the recently added aspect the watch against the cyber security. This suppression and attempt of eroding language can be understood by Ngugi Wa Thiongo's essay *Decolonising the Mind: the politics of language in African Literature*. According to him language plays a constructive role in national culture, history and identity. And brings out how the imperialist policy of Whites to dominate and control the colonised countries and its people through the imposition of English language which is alien to the colonised. Hence, Orwell's introduction of new language Newspeak gives us similar understanding of control and domination of the government over its own citizens. In

Nineteen Eighty-Four we come across the four ministries and their names which can be the example of Newspeak: “they were the homes of the four Ministries between which the entire apparatus of government was divided. The Ministry of Truth, which concerned itself with news, entertainment, education, and the fine arts. The Ministry of Peace, which concerned itself with war. The Ministry of love, which maintained law and order. And the Ministry of Plenty, which was responsible for economic affairs. Their names, in Newspeak : Minitrue, Minipax, Miniluv and Miniplenty”.

A memory hole is any mechanism for the alteration or disappearance of inconvenient or embarrassing documents, photographs, transcripts or other records. The most efficient control mechanisms in the effort to subordinate the will of the individual to Party ideal is the constant change and influence of the collective memory, which affects in the end the individual memory. In Orwell’s novel we find numerous references to the constant effort of the authorities to eliminate any certainty regarding what happened or what might have happened in reality. “if the Party could thrust its hand into the past and say of this or that event, it never happens that , surely, was more terrifying than mere torture and death ? ”. The Party said that Oceania had never been in alliance with Eurasia. He, Winston Smith, knew that Oceania had been in alliance with Eurasia as short a time as four years ago, But where did that knowledge exist ? Only in his own consciousness, which in any case must soon be annihilated...? Whatever was true now was true from everlasting to everlasting. It was quite simple. All that was needed was an unending series of victories over your own memory.(page:38).

In conclusion, George Orwell’s *Nineteen Eighty-Four* can be viewed as mirror for the complex society and the mechanisms used by the government by using the principles of Jeremy Bentham’s Panoptic prison where in the Party sits in which the architecture of the novel’s setting, specifically the mechanisms of Surveillance in the novel (both technological and social) forces, its characters into a subordinate relationship with Big Brother. Hence Orwell is making it from the ending that nothing, not hope, not love, not even the human spirit, can win the war against a totalitarian government. This book can be considered as a warning to prevent the insidious process of increasing government control from having an outcome like this in our world. He’s given us a glimpse into a potential future based on the current direction of government that is when it was written in 1949.

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**The Surveillance of Social Media in the Contemporary World:
Privacy Issues Concerned and Solutions**

This paper analyses that the ways in which social media acts as surveillance and is something about which people are becoming increasingly aware and worried now a days. The explosion of social networking sites has changed the way people communicate, but also added a new dimension to the way for searching or investigating people. Social networking sites began in the early 2000s, but online social networking platforms have expanded exponentially in the mid-2010s being Facebook, Instagram, Twitter and Snap Chat. In fact, globalization and developments in modern technology have enhanced an innumerable numbers of social networking sites which are popping-up every day. Thus ever since social media came into existence, it has a surveillance effect and played a pivotal role in moulding and forming the thought process and culture. The massive influx of personal information that has become available online via Social networks play a major role in our day to day lives, but at the same time they could also pose serious privacy risks. When using these social media sites, it's quite important to know and understand the privacy risks involved, the extent to which users and social media platform administrators can access user profiles has become a new topic of ethical consideration. As users share a wide variety of information on social networking sites, Organisations' access to personally identifiable data and users are increasingly worried about privacy on social network sites.

Social media are computer-mediated technologies that facilitate the creation and sharing of information, ideas, career interests and other forms of expression via virtual communities and networks. For Boyd (2007) users create service-specific profiles for the website or app that are designed and maintained by the social media organization. Kietzmann et.al (2011) suggests that social media use web-based technologies, desktop computers and mobile technologies (e.g., smart phones and tablet computers) to create highly interactive platforms through which individuals, communities and organizations can share, co-create, discuss, and modify user-generated content or pre-made content posted online (241). The term social media is usually used to describe social networking sites such as: Facebook, Twitter, LinkedIn, Pinterest and Snapchat. According to Aichner, and Jacob (2015), Social media technologies take many different forms including blogs, business networks, enterprise social networks, forums, micro blogs, photo sharing, products/services review, social bookmarking, social gaming, social networks, video sharing, and virtual worlds. Social media platforms, like Facebook, Twitter, and YouTube, have become "information warehouses", processing, storing, and analyzing a wide range of personal, communication and usage behavior data.

The Surveillance of Social Media Today

Within a few years social media has become an ordinary part of our everyday lives. So too increasingly have fears about the impact this technology has had on privacy. The near ubiquity of social media – and of Facebook in particular – can be seen as one of the defining features of modern society in many parts of the world. Daniel Trotter's (2016) book *Social Media as Surveillance: Rethinking Visibility in a*

Converging World describes the ways in which social media acts as surveillance is something about which people are becoming increasingly aware, which makes on the subject particularly timely. Trottier looks at four different aspects of surveillance: interpersonal surveillance (through which we spy on each other), institutional surveillance (through which institutions such as universities or employers watch over their students or employees), market surveillance (through which businesses spy on their customers, potential customers and indeed almost everyone) and 'policing' surveillance (through which 'authorities' might spy on pretty much anything). Trottier's book on Social media as surveillance is a great resource for readers to understand social media surveillance in the virtual world. Agichtein et.al (2008) have opined that that social media differ from paper-based media or traditional electronic media in many ways, including quality, reach, frequency, usability, immediacy, and permanence.

The Survey Conducted on Social Media and its Result

Schuirgin (2011) analyzed a survey conducted in America which reported that 84 percent of adolescents in America have a Face book account. Aditi (2015) said that over 60% of 13 to 17-year-olds have at least one profile on social media, with many spending more than two hours a day on social networking sites. Recent data suggests that social media venues like Facebook and Twitter have surpassed e-mail as the preferred method of communication in all age groups. While today's tweens and teens may be more digitally savvy than their parents and quickly get them into trouble with these new social venues. At the same time, the total time spent on social media sites in the U.S. increased by 99 percent. Ober and Steves (2015) in their paper has identified four commonalities unique to then-current social media services: Social media are Web 2.0 Internet-based applications, User-generated content (UGC) is the lifeblood of the social media organism, Users create service-specific profiles for the site or app that are designed and maintained by the social media organization, and Social media facilitate the development of online social networks by connecting a user's profile with those of other individuals or groups (745).

Privacy Issues of Social Networks

For Sullivan (2011) most of the people largely utilize social Networks (Facebook, MySpace, Twitter, Orkut, Linked in and etc) and these networks allow them to publish details about themselves via online. The information revealed in these networks should remain private and may not publish at all. Regarding this issue Madden (2012) says, the detailed personal information about their personal as well as their preferences in daily life is a great opportunity for marketers to send messages to them.

He adds that with the mushrooming and unfrequented popularity of network sites such as MySpace, Facebook, Orkut ,Google+, Twitter, and more undesirable security and privacy risk issues have emerged. Currently the king of the social network sites Face book, insists it's users to use their real names and upload personal information on their profile page such as 'birthdays, addresses', telephone numbers and more intimate details of their interests, hobbies, relationship status and sexual preference. Another example of it is that how one cannot take back what information has been revealed about oneself, first internet rule: go and Google yourself, where you can

find at least two pages of details about your hobbies, whereabouts and what you have been involved with.

An International Survey of Privacy Laws and Practice found about the increasing capacity of information technology to collect, analyse and disseminate information is creating significant threats to social networks users' privacy. The extent of privacy invasion and the potential to invade privacy increases correspondingly. McIntosh, K. (2012) has identified Ambient location sites, Photo sharing sites, video sharing sites, geolocation networks, blogs, microblogs, curation sites- trying to understand the essence and characteristics all kinds of social network sites.

Types of Social Network sites

Based on an internet source, every minute of the day: (i) 684,478 pieces of content are shared on Facebook, (ii) 2 million search queries are made on Google, (iii) 48 hours of video are uploaded to YouTube, (iv) 47,000 apps are downloaded from the App Store, (v) 3,600 photos are shared on Instagram, (vi) 571 websites are created, (vii) \$272,000 is spent by consumers online (AllTwitter.com). Social network Sites are classified as follows:

Social Networking Sites

Austin, B. (2012) has mentioned that Facebook, LinkedIn, Twitter, Google+, MySpace etc. Micro- blogging is similar to blogs, it is a micro journal of what is happening right now, and people share what is going on in their individual life or information individual wants to share. In general terms these sites allow users to add friends, send messages and share content.

Social Media Sharing Sites

According to Austin (2012) Photo sharing Instagram, Flickr, Photobucket, Picasa and video sharing Youtube, Vimeo, iMemories, audio sharing Sound Cloud, MySpace etc comes under this category. These social networking sites allow users to easily share video and photography content online. Photo sharing sites allow people to upload photos to share either privately with only selected other users or publicly. Video Sharing sites are similar to photo sharing; users upload video content to a site for sharing either privately or public.

Location Based Networks

Foursquare, Gowalla, Loopt. Typically entered via smart phones, these applications rather than social networking sites feature check- in capabilities so that users can, if they choose, share their location with their social connections.

Privacy concerns of Social Media Sharing Services

Youtube and Vimeo are an example for sharing service for video and audio. Instagram and flicker are the ones for sharing photos and there are many more. The issues of online privacy has been a problem for the general public for a long time, as it has started to grow fast due to technological development and in case of sharing services- using smart phones easily anyone can make content and share it with just one click of a button. can provide the large amount of personal content available online very rapidly.

Ahern, Eckles et al. (2007) analyses in detail this issue and conducted studies on Privacy Patterns and Considerations in online and mobile photo sharing claim. The availability of growing amount of online personal content exposes users to a new set of privacy concerns. Digital cameras or a new class of camera phone applications make publishing of personal content increasingly easy by uploading photos or video content directly to the web (357). Whereas Das and Sahoo's (2011) survey gives an information about sharing something is "made on the moment", however in today's networked world, the next day the content shared is accessible to parents, teachers, employers, spouse, criminal or a marketing company. Once there is content shared online, it might be very difficult to take it offline again and it will remain there for everybody to see.

Aware and Obama (2009) state: Still many users believe that their postings on the Internet are private between them and the recipient. However, the reality is that once the statement is typed, it can be copied, saved and forwarded and so the user no longer owns all the information posted to social networks. They say; "so if you're using Gmail or Yahoo mail or Flickr or YouTube or belong to Facebook ... you've given up complete control of your personal information'. Again Das and Sahoo (2009) claim that nowadays for many employers looking up the material about prospective employees online is an essential part of hiring process. Video and photo sharing services can pose a great threat especially for teenagers and youngsters, due to their vulnerability and there have been a number of cases when youngsters have been harassed by paedophiles online and some of these cases have also led to suicide. Lipton (2009) claims: 'We are witnessing the emergence of a worrying new trend: peers intruding into each other's privacy and anonymity with video and multi-media files in ways that harm the subjects of the digital files' (4). According to Lipton: 'While copyright law has proved extremely effective in protecting property rights online, it is of little assistance to those seeking to protect privacy.

Top Five Social Media Privacy Concerns

Social media today plays a greater role in our lives and that's why privacy on social media has never been more important. The way you use Facebook, Twitter, LinkedIn and the other social networks can have major impacts on our life, good or bad. With a little bit of knowledge and a small dose of caution, we can enjoy all the benefits of social media with few of the risks. Here is some privacy concerns should be discussed.

Account hacking and impersonation

Increasingly, spammers, hackers and other online criminals are targeting social networks. A compromised social media account makes for an appealing target: if they can get into our Facebook or Twitter account, they can impersonate us. Why are they interested in our social media accounts? Because it's a much more effective way to spread viruses, malware, and scams than more traditional email spam. People tend to trust messages they get from their social media friends. Even worse than malware is when cybercriminals use social media for identity theft. Our private social profiles contain a wealth of personal information, which can be leveraged to open credit card accounts in our name or otherwise abuse our digital identity.

Stalking and harassment

Not all social media privacy threats come from strangers. Sometimes, people in our life turn out to be less than friendly. Online stalking and cyber bullying have become very well-known threats, and social media makes them very easy to perpetrate. In one recent incident, a woman who broke up with her boyfriend was horrified to discover some time afterward that he had broken into her Instagram account and posted transcripts of private messages about their relationship and other personal information. He also changed the account password so she couldn't log back in, shared the information on other social networks, and then accused her of spreading it herself. By the time she was able to access her accounts, thousands of friends, acquaintances, and professional contacts had seen her private information. It was a privacy nightmare on multiple levels. She had never given out her password to the ex, so he gained access by hacking her accounts or guessing her password.

Being compelled to turn over passwords

Unfortunately, there are situations where you may be asked to turn over access to social media accounts. One of the most common is upon starting a new job. There has been a growing trend toward employers asking for access to social media accounts, to ensure that employees aren't sharing confidential information or trade secrets. As people increase the amount of information they share on social media websites, the need for heightened security and privacy controls also increases. The potential for abuses and privacy violations is just too high when employers have access to an individual's social media accounts.

Effective marketing and privacy intrusion

The debate over whether social media advertising works is over. Advertisers pumped billions of dollars into social media ads, and with all that investment comes the desire to target users more accurately. Unfortunately, there is a dark side to all of this targeting. Already, Facebook has faced criticism over its ad targeting engine, which in some cases was illegally discriminating against certain types of people. Facebook and other social media companies are trying to adapt, but there are conflicting interests between serving their paying advertising customers and their social media users. As a result, it is likely that we will continue to see increased attempts at information gathering and privacy intrusions for the purposes of targeted marketing.

The privacy downside of location-based services

Most of today's social media users don't access the services on a traditional computer; they do it on their smart phones. As social media continues to take advantage of mobile devices and location-based services, the potential for privacy and security threats increases. In fact, most people's smart phones automatically collect location data continuously, and social media apps are some of the heaviest users of this data. Without the guidance of fine-tuned legislation and privacy laws, social media services have a lot of leeway for how they use this data. **Tips for Protecting Your Privacy on Social Media** It is the major question to be dealt how can we protect our privacy on social media? There are a few quick suggestions to adopt:

Use strong passwords

Don't use the same password for multiple accounts, Create strong passwords. The stronger passwords are, the harder it will be to guess. Include special characters such as symbols, numbers, and capital letters in our password. Also, do not use some common passwords, like our child's name, wife's name or birthday.

Review social media profiles and pay close attention each profile

Some social media sites like Facebook gives you the opportunity of restricting access to certain friends, family members and colleagues. Also take advantage of the enhanced privacy options which are offered by social media sites like blocking the messages from strangers. For most people, their setting is set in a way that their Facebook likes are easily visible to anyone. There are strategies that can be employed to stop people from snooping on Facebook.

Install a good antivirus and anti-spyware

It's essential to have software that will protect from malware, viruses, and spyware. Get the latest antivirus and anti-spyware software and make sure have it regularly updated with all the latest malware definitions. For extra security, can update all of the critical applications, including the operating system, your internet browsers, and such other programs which are prone to attacks.

As conclusion some quick tips for Privacy protection are the following: Don't use social media on public devices, and if you must, make sure to log out afterward. Disable access to geolocation data for your social media apps. Be wary about clicking links from friends in social media; we never know if it is being hacked. Use two-factor authentication or password-reset checks for all your accounts. Even on private social profiles, keep personal information to a minimum. A recent issue related to privacy on today's internet is the that users often have 'profiles' and accounts on different site that due to their different nature a number of information become publicly available that if puzzled together provide a picture of the user in certain cases more private that the user would like to be. Pete Cashmore, founder and CEO of Mashable, argues "Privacy is dead, and social media hold the smoking gun [...] those who insert themselves into as many channels as possible look set to capture the most value. They'll be the richest, the most successful, the most connected, capable and influential among us. We're all publishers now, and the more we publish, the more valuable connections we'll make. Twitter, Facebook, Flickr, Foursquare, Fitbit and the Sense Cam give us a simple choice: participate or fade into a lonely obscurity".

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**The Politics of Power in a Dystopian System:
A Study on the Handmaid's Tale**

'To transcend the time and space,' has perhaps been the internalized soul-cry of every human being lived and living on this planet. Inarguably we could say that the humanity had been in the clutches of existentialism, since time immemorial. One of the key characteristics of the collective human psyche is the psychological denial of everything, especially the reluctance to accept the possibility of an imminent mishap, which is why we feeling difference when we come across the obituary column in a newspaper or when we hear a talk about a recent crime or murder. So many studies have been done on this animalistic nature within us as well as our inability to digest the threats prevailing all around, just because we cannot stand seeing losing things that we once believed were rightfully ours.

Arundhati Roy, one of the key figures in contemporary Indian English literature has expressed her views on the topic while talking of the various aspects of feminism, "Remember the women in Afghanistan? When we were growing up, they were doctors and surgeons; they partied and wore cool clothes, and now? We have to be alert to the dangers; we can be set back by centuries in no time at all." Most probably, this is what most of the works categorized under the label of dystopian literature have tried to tell us, as T. S Eliot speaks of showing us "fear in a handful of dust." Dystopian literature can be called an amalgam of all the negative probabilities, a change or changes could cause, which attempts in presenting a picture of a 'wasteland' kind of situation, and warns us of the issues that really matter. Sometimes, such narratives unleash a revolutionary change in the mindset of people as in the case of *The Handmaid's Tale*, published in the year 1985, which is the Canadian author, Margaret Atwood's major contribution to an era of scientific and technological advancement. It poses several questions like: whether control or regulation from the part of an unquestionable authority is a necessity to the human race? What role is being played by language in a social system to maintain order and to manipulate the minds of the people? And what happens when a theocratic-fundamentalist form of power takeover the existing system? This paper titled, "The Politics of Power in a Dystopian System: A Study on *The Handmaid's Tale*," attempts to analyze such queries, along with the disparities involved in the documentation of history and interpretation of such records, which question the authenticity of historical writing and the humankind's historical sense, thereby trying to discuss the novel in relation with its contemporary relevance.

The Handmaid's Tale cannot simply be considered as a feminist account; it can rather be conceived as a metaphor to the power politics within every established system and the force bestowed upon the people by the dominant forces, which causes hatred and stigma among the different classes and groups. It confirms the view that we are living in a society where everything has been politicized, from which we have no escape as it is an intriguing system, and we are not the victims, but a part of it. We are trapped in the system like a *homo sacer* as Giorgio Agamben has viewed, and we are always

under surveillance by the invisible dominant forces as we have seen in George Orwell's 1984 through which he made us familiar with the idea of a "Big Brother is watching you." In *The Handmaid's Tale*, it is 'The Eyes of God' which serves the same purpose by acting similar to a secret police force, that even satirizes the notion of an eternal god watching over us.

When Atwood talks of the Republic of Gilead, the setting of the novel, she is talking of all the political takeovers the world has witnessed over the years, which were based on totalitarian and fundamentalist principles, and according to her, there is nothing new in the novel, which we are not familiar with. Therefore, a dystopian work like this prefers to bring into light the various shades of the society, like aggression, mores and ethics, criminal mentality, the survival instinct, pedophilia, pornography, sanctioned adultery, ideals regarding sexual sin, objectification of women, especially the treatment of them as sex slaves, the significance of motherhood or parenthood, population control, production, commercialization, fundamentalism, social hierarchy, futuristic contents, all sorts of violence and etc. 'We should be prepared to face the worst,' that is the idea Atwood tries to convey through this novel.

Reading Lolita in Tehran: A Memoir in Books (2003) by the Iranian author, Azar Nafisi discusses similar relevant issues which reverses all the basic rights- the right to vote, to work, to own property, to express and so on. We cannot forget how Mary Roy, one among the notable educators in India had to fight against the inheritance legislation of the Keralite Syrian Christian community until she won the lawsuit in Supreme Court in the year 1986. And surprisingly, it was during the same period, that Atwood's *The Handmaid's Tale* came out and received mixed reviews. Though the work is usually noted as a feminist record, it is preferable that we look at it in a broader way, for it not only talks of such problems, but also the hardship of everyone belonging to the lower strata in a hierarchical social formation. The work has an intensified relevance and a depth which cannot be superficially analyzed.

Gilead is a theocratic state based on a kind of neo-puritan principles, where the previous system was overthrown and subverted, and we can see it in relation with the works which talk of psychological manipulation, like *The Cabinet of Dr Caligari*, a 1920 German expressionist and silent horror film directed by Robert Wiene and written by Carl Mayer, which has been recently adapted into Indian Theatre by Deepan Sivaraman, one of the contemporary figures in Indian Theatre, who is a notable Scenographer and Academic; and there is also the 2003 gothic, psychological, horror and crime novel, *Shutter Island*, which has also been made into a film under the same name.

As *The Gulf War Did Not Take Place*, (1991) by Jean Baudrillard shows us, there could be multiple aspects and outcomes to an issue, depending on various probabilities, and the public only understand or know what they are offered to, by the controlling institutions. The epilogue of the novel also points to this conflict, where we find that the handmaid's story is not so authentic one, and according to the professor who has played a crucial role in compiling the voice records of a female, supposedly Offred, which date back to centuries, "Our job is not to censure but to understand." (Atwood 315) Language is also a medium to exert or stabilize these

ideologies as Gauri Viswanathan's *Masks of Conquest*, a classic work in postcolonial studies talks of in the Indian context, which can be linked to *The Handmaid's Tale*. It clearly makes us realize that a sort of colonial mentality is present within the psyche of every fundamentalist regime, which adds to the power politics they play, enact or carries out, even though the novel is seen as an instance to science fiction or speculative fiction. Alfred Lord Tennyson's one of the controversial poems, "The Defence of Lucknow," puts forward another perspective, according to which, the colonized is always the less worthy and savage in relation with the colonizer, where the latter is the rightful owners of the colonized land. Dystopian novels like *The Handmaid's Tale*, can be considered as an attack on such human tendencies, where the subdued are further tortured and subjugated as per as the wildest fantasies of the higher class people in the state.

In Gilead, we can also trace the problematic nature of language, as in the vocabulary being used or declared as derogatory. The use of Christian terminology or "pious" language is of high importance, for it is intentional from the part of the author. But we should not assume it to be a strike on a single entity, but towards every ideology and its propagators, who try to control the public for their own sake and according to their own will. Dostoyevsky's *Demons*, (*The Possessed*) has attacked such fundamentalist powers as he finds that every ideology has in it so many loopholes. In the novel, the titular character, offered is in a consistent crisis, so as to adapt to the situation, which seems to be a kind of postcolonial dilemma, and she becomes confused with the fluctuating nature of many individuals in her life, including her mother, who seems like a radical feminist, which is arguable. Atwood discusses a condition where the people are in chaos, being in a "morally" rigid society, which controls, brainwashes, denies individual rights, and draws a strict division among the people. But the striking thing is that the subdued does not make a huge effort to overcome the struggle or suffering as we see in the revolutionary movies like *V for Vendetta*(2005) or as in the accounts of colonized nations. Even Offred does not make any clear attempt to react or escape. The novels like *Blindness* (1995) by Jose Saramago which can usually be regarded as apocalyptic in nature can also be seen in connection with *The Handmaid's Tale*, (where the former introduces us to an unnamed city, facing an unpredictable calamity) as both the novels convey the message that such type of adversity can be occurred to anyone, anywhere at any time! Saramago uses a 'nowhere land' to share that view, and on the other hand, Atwood uses the place Gilead for some specific reasons, though the themes are similar. Gilead means a 'place or hill of testimony' which attributes to it an apocalyptic outlook.

Tishani Doshi writes in *The Hindu*, (June 08, 2018) on the views, Atwood has of the work and it unveils how a late 20th century novel has been in the forefront of public discussion nowadays, when compared to the age of its publication. In the article, a connection is made with that of the "#MeToo campaign" that the world has witnessed recently. Thus, we can say that the novel attains a universal applicability or significance. It is relevant that although we live in an era of censorship, controversial movies like *S Durga*, (2017) by the filmmaker, Sanal Kumar Sasidharan, (even after not becoming a part of the mainstream cinema) gets recognized and acclaimed globally for raising voices against several issues like political and religious fundamentalism, rather in a metaphorical way. Many studies have been made on the text and it has always been in the forefront for many controversies, especially when

the novel led to the formation of the political action group, “The Handmaid’s Coalition” in 2017 which later led to the “MeToo campaign,” which at times referred to as the fourth wave of feminism. Some people consider that it displays Anti-Americanism and attempts in uplifting the identity of Canada as an emerged state and a place of hope from the clutches of the other major forces (similar to a “promised land”). As in the words of the author, she had begun writing the novel in the 80s “when the second wave of feminists had sunk to the floor with exhaustion.”

To recapitulate, *The Handmaid’s Tale*, can be called a creative work which interprets the growth and emergence of a complex totalitarian hierarchical structure, which makes us question if an authority is essential in a society to bring a social order and its effects on the lives of the general public. Also, it arises questions concerning our understanding of the concepts like social order, civilization, morality, and to what extent control should be exerted in a social system to maintain peace or harmony. It attempts to analyze whether these are pseudo concepts or not, and if the world is completely immersed in existentialism, as the existentialists say. Drawing parallel to William Golding’s 1954 dystopian work, *Lord of the Flies*, which extols the necessity of a social order, a look upon *The Handmaid’s Tale*, can be made, keeping in mind the above questions. The subjective nature in everything is the factor which has to be noted while we analyze texts like these, which makes it hard to arrive at a single conclusion. However, it can be said that works like this create an epiphany in the minds of the people, through the gruesome depiction of a weird world without any human values or humane love and strikingly about the human condition trapped in a helpless system without any getaway, which compels us to think not just twice, but umpteen times; thereby making it possible to name such works as breathtakingly brutal in a million ways!

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Technical Surveillance in Dan Brown's *Angels and Demons*

Cyber literature is a global and dynamic domain characterized by cyberspace and surveillance. When people are undergoing evolution, Surveillance assumes the shape of totalitarian regimes; it can effectively be combated by an upscale thrust on democratic principles and a redefinition of freedoms of speech and expression. Dan Brown's work conveys that the "media is the right arm of anarchy". The idea of overpowering technology affecting gradual evolution is present throughout Dan Brown's novels.

Dan Brown's book analytical with the concept of light and dark cleverly designed to confound with enigma, the reader, with regard to who the Angels are and who the devils; with us recognizant of the fact that it is 'Church versus Science'. *Angels & Demons* is viewed as a prequel to *The Da Vinci Code*. Upon perusal of the title, comprehension regarding Dan Brown's engagement with dualism or binaries gets heightened by finding foundation in the words of Simon Cox, Historian and author of *Illuminating Angels & Demons*. He further remarks upon the distinctive entity of black or white, yin-yang embedded within the Christian tradition which places it in alteration to Egyptian deities; wherein sustenance is based on the maintenance of balance, with a juxtaposition of order and chaos to attain completion.

The justification for ushering in the concept of Egyptian Gods into discussion is due, largely to, the opening of *Angels & Demons* (the book) with a dream sequence where Robert Langdon is in Egypt, ascending the Great Pyramid of Giza. In a letter addressed to the reader, within the text under deliberation, Dan Brown writes "Angels & Demons is the novel in which I first created the character of Langdon and indulged his passion for art, symbology, codes, secret societies, and the grey area between good and evil."

The recurrent theme of murder and a resultant branded corpse enveloped in nudity and the am bigram 'Illuminati' brings to mind, the notion of objectification. Therefore, before embarking any further, a clear understanding of the terms 'ambigram' and 'Illuminati' remains essential. The very concept is at the crux of *Angels & Demons* wherein the Illuminati are viewed as a conspiratorial group plotting to commence a New World Order by infiltration of government and corporate organisations amassing power and influence, setting stage for the triumphant victory envisioned for their endeavour.

The text utilizes mythology to advance its motive, with the 'man in the shadows' named Janus- a reference to the Roman 'two faced' God- being the symbolic representative of the Illuminati Brotherhood. Dan Brown appropriates the concept of 'belief versus disbelief', alluring the killer as well as the reader into confidence. Drawing parallels between *The Da Vinci Code* and *Angels & Demons*, one encounters contrary settings wherein the former showcases (Silas) the believer turning a killer, whereas the latter engages vice versa.

One encounters a familiar Panopticon induced setting in relation to the idea of surveillance, upon involving security cameras and a technician; with troubling things coveting the attention of the watcher. The inability in the use of technology in locating the hidden instrument (the canister containing the anti-matter), comes across as a play on the blind spots of one's line of sight; achieved by careful orchestration. A reading of the text helps determine the idea of 'somehow' non-existent; pieced together bit by bit and thus non-accidental, facilitating vengeance of the age old suppression endured by the assassin's people (the Arabs) during the crusades, with effective dispersal of the unknown master's plan. The assassin feels honoured at being personally approached by the brotherhood and chosen to be the messenger, with their message being an attempt at indoctrination by the elite few.

Dan Brown helps discern significant issues that kindle contemplation, aiming for a consequential solution, if not a complete eradication of the underlying threats of our time. Excessive surveillance being the matter of contention raised by the researcher was found to exert covert supremacy over the very functioning and mindsets of people. A transitory trend regarding value systems, imbibed and remodelled by persons in the society has been ascertained.

Surveillance affected by people and institutions when undergoing evolution and assuming the shape of totalitarian regimes can effectively be combated by an upscale thrust on democratic principles and a redefinition of freedoms of speech and expression. Active engagement in discussions by raising queries, as opposed to placement of blind trust on information communicated by privately funded news channels; is one way of braving the challenge. An individual's statement or argument tends to assert a singular perspective, as against debates and mainly conversations that channel multiple viewpoints to determine effective and all encompassing solutions not final; yet affecting portrayal of a distinctive march along the correct path. Moreover, this is the reason for suggesting readings of multiple newspapers, advantageous in forming well-informed opinions than depending on a biased media.

Thus the present paper highlights the issue of technical surveillance with reference to Dan Brown's *In Angels and Demons*. The basic idea entails a concept similar to that of extreme electronic surveillance intended as beneficial to the human race, but with a pernicious trait.

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