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Abstracts (English)

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Session I

Globalization of Media and Changes in Professional Role Performance of Practitioners of Journalism

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Globalization in its present form is a process, which has implications not only for social and cultural institutions of development countries but is also transforming the social fabric of developing countries like India. At the most general level, globalization refers to a process of change, which affects all regions of the world in a variety of sectors of which the media is an important one. In fact, the rapid expansion of term and the concept of present form of globalization has been made possible only through the information revolution throughout the world. It has been widely recognized that media can play a substantial role in promoting and disseminating information. Globalization of media has not only transformed the ways of communication but it also has implications for the profession of journalism. In India journalism as a profession is in a transitional face as forms of media are transforming the required training and skills based on computer based information technology has been changed over a period of two decades. Thus, new communication technologies have great implications for the profession of journalism. The new parameter of competency and acquaintance with new gadgets is very much needed in various streams of journalism. New Media has a tendency to integrate different media forms at one platform. The information originated in one form of media flow through different paths in various media including social media and affects the contents and preferences of media practitioners. The present paper focuses on above mentioned issues regarding the changes in media and its practitioners in the era of globalization in Allahabad city.

ICT and Public Health: Future of Health Communication

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All forms of communication oriented towards promoting health information falls under the domain of Health Communication. In other words, Health communication is a branch of communication studies that deals with the communication patterns and practices adopted in health education discourses. In this context, this paper attempts to assess existing trends of the health communication in India with special reference to research done in rural India which reveals that the contribution of electronic media has been low compared to human channels in rural and tribal regions of the country. It highlights views on how health communication can be more effective if it is provided with appropriate resources. The purpose here is to see how it can become more intense by re-strategizing the campaign with the help of health care providers, by delivering the message to the target audience in a proper environment and by ensuring 100% viewership for such campaigns. It examines the need for credibility, acceptability and trust in the authority of the various potential sources of health information campaign.

A Study on the Usage of Facebook by Regional Newspapers: A Case study of Udayavani

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Technological changes have led to changes in the way news is consumed. With the emergence of convergence, news consumption and production has undergone changes. In the last few years, all across the world mobile and social consumption has reached a new level of intensity. Some of the trends emerging are-

- The use of smart phones and tablets has jumped significantly in the past year, with fewer people using their computers for news. More than a third of online news users across all countries (39%) use two or more digital devices each week for news and a fifth (20%) now say their mobile phone is their primary access point.
- Our new (and unique) social media index for news shows Facebook is by far the most important network for news consumption. (Reuters Institute Digital News Report:2014).

Sharing of news in social media has become a phenomenon of increasing social, economic and political importance because individuals can now participate in news production and diffusion in global virtual communities. This paper seeks to analyze the Facebook presence of a Kannada newspaper -Udyavani. The study will seek to understand the kind of news put up on Facebook and the reaction and interaction of the consumers. It would also examine how Facebook posts have helped the newspaper to build its brand-image and brand personality.

Keywords- *Facebook, smart phones, newspaper*

Globalization , New Communication Technologies and Socio-Cultural Changes

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Globalization is a multidimensional process and affecting almost all the institutions not only of the developing societies but also of the developed societies. It refers to widening, deepening and speeding up of worldwide interconnectedness in all aspects of contemporary social life. New communication technologies have facilitated the process of globalization and transformed the socio-cultural aspect of different societies in such a way that the fields of interactions are cutting across the boundaries of communities and nation states. Among these technologies, internet and mobile phones are at the top. These technologies are not only integrating various forms of media in single communication devices but also connecting people through internet enabled applications particularly social networking/social media. New social media have become increasingly popular components of our everyday lives in today's globalizing society. They provide a context where people across the world can communicate with each other regardless of the distance that separates them. It promotes the interconnectedness and interdependence of our culturally diverse world. Globalization with new communication technologies is also providing opportunities to popularise different kind of values, beliefs and normative aspects of different cultures of different societies to disseminate at the global level through internet (websites, blogs etc) and TV channels.

Keywords- *Globalization, New communication technologies , Social media.*

M-governance: A Changing Culture of Communication among the Employees of High Court of Himachal Pradesh with special reference to Mobile App "PMISHC"

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Mobile communication has diverse aspects in an individual life. From simple conversation to the use of internet, mobile has become a hub of multiple of information where one can get information regarding everything which one wants to take, provided one has internet access through mobile. Mobile can be proved to be an interface between the citizens and the government by facilitating the access to the government information to the public. Mobile is the medium on which a citizen can access information anywhere anytime through SMS's, voice messages and by using different mobile apps. There are a number of mobile apps of different government and non government agencies, government ministries designed for the use of officials and for the public. Similar kinds of m-governance initiatives are taken in Himachal Pradesh. Different government departments are getting mobile apps for the citizens and employees for their engagement and participation. One is made by Himachal Pradesh high court. How this app is being used by the employees of high court, what is their awareness level about m governance in Himachal Pradesh, what are their preferences from m governance; are the questions answered in this paper through interviewing the users of mobile app.

Keywords: Awareness, communication culture, mobile app, mobile governance.

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Session II

Globalization, Gender and Culture : A Study of the Novel “*half girlfriend*”

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The present paper makes an attempt to analyse the depiction of globalization process and gender issues in one of the most popular fiction of Chetan Bhagat's, namely, *half girlfriend*. The fiction deals with various gender issues emerging in the context of globalizing Indian society, particularly among the youth exposed to new communication technologies like mobile phone, sms, facebook, whatsapp, twitter etc. resulting into compartmentalization of their life into two conflicting sets of values represented by conservatism of the parents on one hand and the aspirations of new generation in the emerging new world. The approach Bhagat follows in this fiction is not only post-modernist but to some extent it is post-colonialist. The canvas of the fiction is global. The main female character of the Novel Riya Somani, daughter of a rich, Delhi based Marwari Businessman, falls in love with Madhav Jha, a small town boy (of Bihar) aspirant of taking admission like her in St. Stephens College, in her very first encounter at a basketball court. But she could not be able to define this relationship because of issues related to her social background and insisted to be remained his *half girlfriend*, a new concept the author introduces here to redefine the notion of *Girl Friend*, found throughout the modern western literature in context of romantic love. The author also deconstruct existing literary tradition when he attempts to mix elements of drama in structuring his fiction and adopts a post-modernist strategy. The story of a fiction run from a small town of Bihar to Delhi then to London and back to Delhi, Patna, Dumraon and then to New York and finally in Dumraon i.e. on a global canvas. The characters of the fiction are also drawn globally (Bill Gates, Rohan, Shailesh etc.) as well as locally. The most important female character Riya takes feminist stand on various socio-cultural issues in the entire fiction and exposes the duality of values in Indian socio-cultural milieu, when it is exposed to the forces of globalization.

Media, Gender and food

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Emerging representational practices in media for signifying masculinity and femininity have a complex genesis – an attempt is made here to analyze and discuss recent trends in gender representation. Different approaches to understand sexualization of consumer products like hardware, perfumes, chocolates, denims, etc are studied as modes of critical enquiry in order to conceptualize such traditions. The quest to understand beliefs about the relationship between representations and assumed reality while endorsing cultural artifacts in a sexualized manner animates the paper. How should sexualization of women's body and even the increasingly sexualized presentation of men be understood in contemporary media representations?

Marketing of products like food, which is so central to biological and social life has taken over a new commercial face. The last section deals with the question whether a relation between picturization of fetishized food products and gender exist? If so, whether media constructs any symbolic significance of gender specific food items?

Keywords: Media, Gender and Food

Culture and Sexuality: A Study through Films

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Films' being one of the powerful modes of narration remains quite an important field to explore through its melodrama, realism and the idiosyncratic articulation of thoughts. It has expanded its gaze from the search for meanings in the text towards the sociological play between images and between different cultural forms and institutions. The study of culture has transformed its nature with the changing questions of modernity, post-modernity, the concept of "ideology" and hegemony which from the mid-1970s until the mid 1980s anchored the field of cultural studies within the field of Neo-Marxism mapped out by Althusser and Gramsci. In the present Indian context where same-sex relationships are still not a norm in our society and heterosexuality remains in the fore-front and the homosexuals remain in the marginal group, I wish to study three Bengali films which could also be mentioned as the 'queer trilogy' (Arekti Premer Golpo, Memories in March and Chitragada: A Crowning Wish) to explore its symbolic meanings and representations, also in reference to the reactions and observations of its audiences. It would also be relevant in understanding whether movies at all play any role in changing the "thoughts and perspectives" of its audience in themes of this kind. It would also be interesting to look at how these representations are being conceived by those who are in the so called group of "sexual-minority". Does it at all give them a 'say' in a public forum and acts as a platform which gives 'them' a space to speak out their inhibitions about their own "selves"? These movies which don't "conform" to the hegemonic societal norms and bring up these issues which are among the "deviant" does speak of a language of protest to some extent and how the silent protests of these kinds have enhanced the societal positioning of the people concerned are also an arena that I would like to enquire into.

Indecent representation of women through social media and its impact on the society: with special reference to TV shows and social networking sites

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The importance of the media cannot be underestimated in today's world. The mass media today has a great impact on our very lives, our beliefs, understanding, attitudes, perceptions and social reality. From the moment we get up we are engulfed in the media centric world. Our choices are being determined by the media. Media also accelerates the process of development by involving, persuading and transforming people. It is an important

instrument of social change. The impact of visual media is a very powerful vehicle for communicating ideas all over the world. Television creates a world which seems to be so real and viewers are unable to differentiate between the contrived world and the real one. The impact of Social Networking Sites on today's society also cannot be denied. At present there is too much of commercialization involving violence, sex, portrayal of women which is indecent and objectionable. Women have crucial role to play in every sphere of life. They are the carriers of culture. The present study wants to showcase the indecent representation of women through social media and its impact on the society. This paper is based on both primary and secondary sources.

Keywords: Women, Television, Social Networking Sites

Obscenity, Media and Law

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Expression of obscenity in Indian media have hit women hard, for obscenity, as I understand, it includes the depiction of gender violence, the abuse of one sex by another, the treating of a person's body as a cheap merchandise or as a target for sexual abuse. Almost always, it is women who provide the subject material for such expression. Besides being so packaged for male consumption, women are also the worst victims of the effect such obscene has on the human mind. They are portrayed in such material, not as persons as objects which provoke specific responses from the viewer or reader's self esteem, the debasing of women into sex objects results in obscenity spilling over from the screen or books into reality, and in the perpetration of crimes like bride burning, sexual harassment and rape.

Although our laws reveal a concern about the effects of obscene material on the minds of the young, none of it contains any specific indication that women are the material for obscene expression and ultimately, the target of the violence that is the result of the impact of obscenity on the public mind. Any discussion of whether existing laws are adequate for tackling obscene expressions in Indian media must begin to be explored.

Socio- Cultural Back Ground and New Communication Technology among the workers of Carpet Industry: A Case Study in Bhadohi Region

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Carpet industry is one of those indigenous industries in India which have global exposure in its supply of carpets. However, this industry has its origin in medieval period. The production units of this industry were set up in a specific socio-cultural milieu basically rural. However, in the course of time due to its fine crafts it became popular not only in the country but also abroad. The industry has also expanded to nearby urban centres and new technology in production has transformed it over a period of time. It is of sociological interest to understand the socio-cultural milieu of this globally recognized industry in terms of their socio-cultural background studied at empirical level in Bhadoi district of Uttar Pradesh. The paper is based on the review of literature as well as on an exploratory study of the field. The study reveals that there is significant change in the perception and life style of the stakeholders of this industry in post-globalization era. The advent of new communication technology has a positive impact of their social and cultural life.

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Session III

Mass Media and Rural Development: A Sociological Study

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The tools of communication which disseminate identical one way messages to a large number of physically separated persons constitute the mass media. The press, the radio, the motion picture, the television, etc.

represent major mass media which communicate both knowledge and current information to the people. Through the mass media, information pertaining to actual events, policies and programmes of government in terms of the needs and objectives are communicated. The mass media also impart knowledge about desirable things faster. The main aim of the rural development policy is to develop the underdeveloped villages. Development is essentially a process of changing attitudes. Individuals in developing nations are highly traditional and generally unresponsive to technological innovations. Any development strategy must therefore attempt to effect necessary changes (communication) in the latent structure of the individuals' attitudes, change that are capable of producing self-sustaining movement toward modernization.

How communication should be utilized in the developed process? Effective use of media of communication in agricultural change, sources of communication are needed. It depends on the selection of communication technology. For this purpose, 300 farmers on the basis of caste, land holding, and socio-economic status of the two villages namely Umrahan and Barain have been selected in the Chiraigaon block of the Varanasi district. It has been found that the proportion of high caste, big landholders, and high socio-economic status respondents are high regarding adoption of agricultural innovations.

Role of Information Revolution in Transformation of Rural Communication System

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Lucian W. Pye emphasised on three types of communication systems, namely, Traditional Communication system, Modern Communication System and Transitional Communication System. Transitional Communication system was developed to understand the reality in context of developing society having elements of both the traditional (face to face and interpersonal communication) and modern communication systems (specialized communicators and two-step flow of information and well integrated system). But in contrast to modern societies these transitional societies had a fractured and highly segmented structure of communication system. However, Today we are living in the age of Information and communication revolution which has deeply penetrated the boundaries of rural communities in a country like India. There is a rapid transformation in rural communication system in past two decades especially in post-globalization era.

This Information Revolution has helped in bridging the gap between the villages and towns at least in the field of communication which may facilitate not only smooth flow of information within rural as well as between rural and urban areas. Farmers can get access to knowledge to improve their production and even get better price for their produce using variety of ICT (Information Communication System).

Rural women are specially benefited by this change in communication system. In this transformation process the dichotomy of interpersonal and mass media communication has been blurred and people are now access to any part of the globe through from face to face communication system to the 'New Media' based on interactive information and communication technologies such as Social media, print media, digital media and so on. The present paper explores the challenges posed by New Communication Technologies in a rural setting of Uttar Pradesh through an exploratory study into rural communication system of a village.

News and Audiences: Ethnography of Television in Bangladesh

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There are numerous readings on the influence and impact of mediated culture in everyday life. This research intends to move beyond the hard-core notion of "media influence" or "media reflects" while aims at overcoming the dilemma of whether media is shaping the society or society is being mirrored in the media. Hence, this initiative enables to underline the interrelation of media production and consumption which is arguably the main constituent of media culture. To explore the visual media culture, researcher engages with the television news making and audiences' viewing practice in Bangladesh.

Local private channels began news broadcasting since 2000, hence, the TV News is still being considered as an emerging media in Bangladesh. Acquiring visual research methods and enabling the theories of visuality, the author develops a framework to deal with the complexity of individual's relation and negotiation with society.

In the same breath, this ethnographic research aims to underline the tension, anxiety, anger, influence and acceptance in relation to television news making and viewing, while assumes the media culture at the center of everyday life. The newsroom of a particular 24/7 private satellite channel centered in Dhaka is one of the major location of this multi-sited ethnography. To underline the nature and practices of viewing television news, the researcher has selected a small town in the northern part of Bangladesh as the concentrated site in addition to three districts.

Rethinking the study of Music: An Interpretative Reflection of Bhupen Hazarika's songs of the Assam Movement (1979-85)

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Sociology has accorded Music/ Songs the status of being 'social'. It has usually been seen as a reflection of a specific social group, organisation, tradition or cultural expression. However, the person who composes the music usually gets subsumed under the vast category of the 'social'. The question to be asked is- does every person in a society think similarly? Even within the same society, no two people would have the exact same biography/social context. The fact that those differences would influence the manner in which both the individuals would view a similar situation seems to be ignored. The same applies in terms of music/art. The composers (the factors affecting them) cannot and should not be taken for granted. What I propose in this paper entailing to the larger topic of 'Rethinking Sociological Traditions' is a unique approach of understanding music- at the convergence-point of Sociology of Music and Biographical Sociology. The main approach is directed towards the artiste/musician who composes the music as a social individual with all his/her social, political and ideological influences and how the same affect his/her compositions. To elucidate this point, I would be taking the example of Dr. Bhupen Hazarika's compositions, mainly from the Assam Movement time period (1979-85) and attempt to interpret them in light of his individual social location.

Mode of Watching Television as a Medium of Communication: A Study in a Remote Village of Assam

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Television is a very powerful influential mass communication medium. Now a days, it attracts the largest number of viewers amongst all the other mass media. Here, the present paper is an attempt to understand the mode of watching television as a medium of communication in remote villages. The present paper aims: i) To understand the pattern of watching television in remote village setting; and ii) To find out the purpose of watching television by the rural people. The present paper is based on empirical study which was conducted in a remote, forest surrounded village, named "Jarultola" in Cachar district of Assam. The village consists of 103 households. To carry out the study, the data were collected from 103 respondents i.e. one respondent from each household of the village. Mixed methods were applied involving both qualitative and quantitative for data collection. The findings of the study highlighted that 54.36% of the respondents had their own television and they watched it at their home, where as 19.41% watched at neighbor's houses. Majority of the respondents had very high degree of watching television and they watched television basically for news and for watching serials and feature films. It is also found that the place of watching television is a platform for not only sharing international, national and local information but also increasing cooperation among the villagers.

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Session IV

Khasi Identity: A Discourse on the Culture-Communication Continuum

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Identities are strengthened, co-created, negotiated and confronted through communication with the group members and others. People or communities manage identities through the process of communication. Furthermore, identities are controlled, challenged and beleaguered by social structure and establishments. The discourse on identity also brings forth the views that identity is natural and interminable in a person. By contrast identity is also viewed as something that is founded on specific social and historical contexts. Identity enables self-identification, a sense of belonging. It gives people the feeling of being representative of a particular culture behaviorally, communicatively, emotionally and sociologically. It comprises of principles, values, customs and philosophies that helps in the formation of worldviews. Identity mirrors the shared historical experiences and common cultural codes. The process of identity formation be it personal or group identity does not happen in vacuum. Identity formation is often concomitant with the cultural aspect of communication. A persons' cultural background shapes the communication practices and thereby the identity. The cycle of culture, communication and identity formation or assertion is at work in a given social context which is dynamic and constantly evolving. Set against this milieu, this paper seeks to examine Khasi identity in contemporary times which is being challenged by factors such as religious conversion, globalisation and mandate for patriliney.

Keywords: *Identity, Culture, Communication, Khasi*

Essentialized Image: Interrogating the reality of Indian Cinema

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Hindi cinema has a wide range of its audience clientele. It affects the mass psyche and lifestyle. People follow their heroes and its popular format which is commercial Hindi cinema. It is an obvious fact that cinema possesses immense power to mould public opinion, perception and beliefs but there are some queries in my mind does Indian cinema which popularly known as Bollywood or commercial Hindi cinema, demonstrate the real picture of society? Generally we knew that Cinema manipulated the real incident of society and present to the audience which can be digesting because most of time movie viewers wanted to watch „paisa wasul“ kind of movie which is full of „mirch masala“ or entertainment. So the present study shall try to analysis Indian cinema from sociological standpoint. This paper shall focuses cinema and its connections with the real world, the issues we watch in movies, are almost non-existent. Bollywood is not the reflection of a cinema which is connected to reality. It is far from reality. It is just about the dream world and hence hard hitting issues are not usually raised. Only a few films have really depicted real issues of society. The write up would deal with the Bollywood movies and simultaneously trace its relevance in our society.

Key Words: *Bollywood Movies, Hyper reality, everyday life, society and social event, Essentialized Image.*

Festival and cultural capital: A Study based on Ramlila of Ramnagar (Varanasi).

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Festival is an event ordinarily celebrated by a community having concern with a particular religion. Ramlila is well known one of the principal festival of Hindus. Ramlila is the dramatic representation of the life of Ram, the incarnation of lord Vishnu. . A visual presentation of Ramayana is perhaps found in the best form in Ramlila.

The study is based on secondary sources wherein researcher has tried to analyse Ramlila of Ramnagar (Varanasi) by various published and unpublished sources.

It was found that Ramlila is an event organized and celebrated by Hindus and non-hindus in an incredible manner with enthusiasm in Varanasi. This festival is celebrated in Varanasi every year. A large number of festivals are periodically celebrated and organized in Varanasi. Each day is the special day of festival in this city. 563 festivals are celebrated in Varanasi, in a year.

Vedantic Philosophy and Postmodern Situation: An Approach to the Synchronization of Knowledge

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Knowledge is but a reflection on our perception of reality. Many a discourses emerged on our perceptions which are blended as metaphysical, epistemological, and ontological and so on. These are added with the complementary ethical-moral perspectives designed according to their fundamental perceptions. Human mind and therefore society evolved, views August Comte, from theological to metaphysical to positivist or scientific stages. Human mind has been tremendously creative particularly in designing huge corpus of knowledge forms and is so valued that in present context the global market is dominated by this creativity. We have excelled in knowing the temporal world and reached to the modern or ultra-modern state, however, a number of human issues exist as agonies and are unresolved. "Modernity, says Jurgen Habermas, is an incomplete project in India". The power of science to solve all problems and the epistemic knowledge as revealing the whole reality is therefore, questionable. The postmodern situation, I think, has opened all round discourses and particularly the ontological one. It has created a space for discourses beyond meta-narratives.

Vedantic philosophy is metaphysical that is based on the infrastructural position of spirit (Idea) and thereby perceiving the reality beyond matter or material world or influence. It is based on the independent (transcendental) state of human consciousness- liberated from the influence of matter and devoted to social action with vigour and dedication. While the post industrial or postmodern views seem heterological, leading to all directions, Vedantic philosophy is synoptic because it construe the image of human not as free but liberated (Mukta) and 'Brahmic' (Universal) in nature. This draws the discourse on the evolution of human spirit and existence to higher forms and its praxis on wider scale, hence it has the capacity to design new synthetic existential meaning out of the postmodern approaches of 'human-situatedness'.

Cyber Culture and Its Impact on Society

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Cyber culture has changed society throughout history. Over the last few decades, cellular devices, iPads, iPods, computers, and most importantly the internet have completely overhauled the way people interact in society and the way educators work in schools. Cyber implementation in schools is pivotal to student success post high school due to the changing Cyber culture has changed society over the last few decades, cellular times and high demands for tech savvy personnel. It is imperative that teachers of the 21st century adjust to the cyber revolution and not only prepare themselves but prepare their students for the technological real world. Cyber culture has changed the way society looks, and the way the classroom looks and there will be no return to chalk boards and writing letters. The 21st century society demands a technologically advanced person and the 21st century classroom requires the same.

The growth of the personal computer and the use of the internet have forced a shift in society that will never look back. Developments throughout history have happened to ultimately make life easier on humans. Tools to help cut and shape, or lift and move to make certain work more efficient.

Computers have had an unbelievably positive impact on society. Due to the advancement of computers, space exploration took place, vehicles were designed differently, the entertainment world became more entertaining, and medical science made more cures for diseases. The computers impacted society in many ways. Life became instantaneously easier. Some people say that computers are taking away manpower, and that may be true, but computers did make the impossible possible.

Education has transformed due to current day usage of the computer in the classroom. Computers help students in any way they need, including researching, typing, and searching. Teachers use computers as well. They use computers to keep track of grades, type out instruction for their students, engage students in the classroom, and stay in contact with parents and co-workers.

Computers have created social change due to the uses of them as well as acceptance into society by people. Media and communications technologies, or telematics, as referred to earlier, further disconnect people from reality and push towards a virtual world. Relationships among people have drastically changed since the introduction of the personal computer. Interpersonal relationships are uniquely different than ever before.

In the year 2000, the Stanford Institute for the Quantitative Study of Society released a report entitled Internet and Society. Internet...might be creating feelings of isolation among those who go online...if the internet causes people to spend substantially less time in real human contact, it might have negative social consequences.