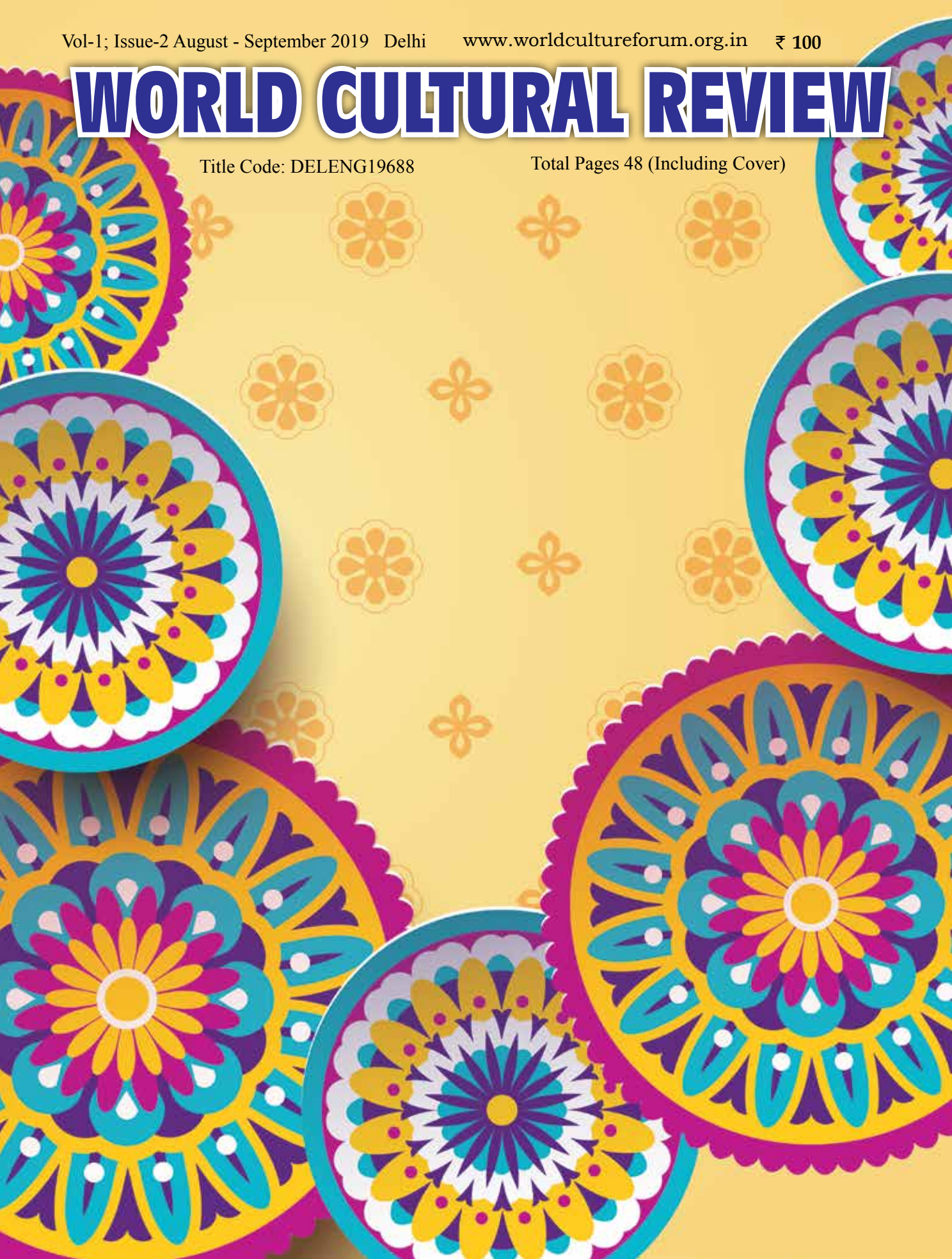


# WORLD CULTURAL REVIEW

Title Code: DELENG19688

Total Pages 48 (Including Cover)





## ABOUT US

World Culture Forum is an international Cultural Organization who initiates peacebuilding and engages in extensive research on contemporary cultural trends across the globe. We firmly believe that peace can be attained through dialogue, discussion and even just listening. In this spirit, we honor individuals and groups who are engaged in peacebuilding process, striving to establish a boundless global filmmaking network, we invite everyone to learn about and appreciate authentic local cultures and value cultural diversity in film. Keeping in line with our mission, we create festivals and conferences along with extensively researched papers to cheer creative thought and innovation in the field of culture as our belief lies in the idea – “Culture Binds Humanity. and any step towards it is a step towards a secure future.

## VISION



We envisage the creation of a world which rests on the fundamentals of connected and harmonious co-existence which creates a platform for connecting culture and perseverance to build solidarity by inter-cultural interactions.

## MISSION



We are committed to providing a free, fair and equal platform to all cultures so as to build a relationship of mutual trust, respect, and cooperation which can achieve harmony and understand different cultures by inter-cultural interactions and effective communications.





## World Cultural Review

Vol-1; Issue-2, August-September 2019 ₹ 100

Total Pages 48 (Including Cover)

### Editor

Prahlad Narayan Singh  
wcfprahlad@gmail.com

### Executive Editor

Ankush Bharadwaj  
wcfankush@gmail.com

### Managing Editor

Shiva Kumar  
wcfshivakumar@gmail.com

### Associate

Ankit Roy  
wcfankit@gmail.com

### Legal Adviser

Dr. Sandeep Singh  
Adv. Supreme Court of India  
wcfandsandeepp@gmail.com

### Reports Editor

Priya Singh  
wcfpriyasingh@gmail.com

### Review Editor

Banajyotsna Mahanta  
wcfbanajyotsna@gmail.com

### Manuscript Editor

Vidhi Rupal  
Astika Sharma

### Graphic & Design

Mojo Communications Pvt. Ltd.

## World Culture Forum

Contact: +91-9667889649,

011-40114684,

011-43644000.

Extn: 777,269

E-mail: info@worldcultureforum.org.in  
www.worldcultureforum.org.in

Annual Subscription: ₹ 600

Vol-1; Issue-2, Delhi, August - September 2019

Printed and published by  
Prahlad Narayan Singh on behalf of  
World Culture Forum and printed at  
Thomson Press India Ltd - 18/35,  
Mathura Road, Sector 15A, Faridabad,  
Haryana 121007 and published at  
Room No. 1003, Gate No.01, YMCA  
Tourist Hostel, Jai Singh Road, Near  
Parliament Police Station,  
New Delhi-110001 India,  
Editor - Prahlad Narayan Singh



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**In recent times we have seen the crisis looming over humanity because of narrow interests, but we believe in the immense power of culture in binding people together and for that acceptance and knowledge of cultures are mandatory.**

**Dear Readers,**

**T**here is a sense of inclusion and purpose within people to be socially accepted in this diverse and fragmented world. It is the nature of the people throughout the world to adapt to the everchanging nature of culture which is a part of the society. Culture promotes peaceable diversity and includes patters of belief, values, mutual caring and well-being. It offers a mutual security for humankind and through a profound sense of belongingness.

The purpose of this magazine is to align it with the vision and mission of the World Culture Forum to work as a strong force to deliver the message through the wings of our organisation. There are six wings: Research, the Fellowship programme, World Literature festival, Film Festival, Conference and dialogues and Awards. We immensely believe that humans are an interesting species whose history is defined by desire in gaining and controlling the resources and sustaining power. Cultural identity is a central tool of belongingness. It is a part of a person's self-conception and perception.

As a reflection of our commitment to promote various cultures and arts, we have composed different cultural practices like carnivals, festivals, lifestyles, and several other things highlighted in this issue. We begin by introducing the recent challenges in today's community of young generation. There is a sense of isolation from the root of both culture and society. However, no one generation is to be blamed. Hence, our very first

article discovers the topic and challenges in depth and explores the contemporary scenario.



Story of Assam tea traces back to the timeline of tea cultivation in Assam. It further provides a view of the Assamese culture that revolves around the importance of a drink that is widely consumed. The drink which was once alien to them is now an integral part of their culture.

In the recent times we have seen the crisis looming over humanity because of narrow interests, but we believe in the immense power of culture in binding people together and for that acceptance and knowledge of cultures are mandatory. This is expressed under the topic Culture in the United Kingdom. This piece of writing explores the cultural diversity of

the United Kingdom that is comprised of four beautiful and extravagant countries with their own cultures and identities.

Throughout this edition, readers will meet in line with our mission to seek harmony among various cultures and to understand one another. It discusses the loss of cultural diversity as it is important to unveil the homogenisation driven by narrow understanding. Food is an important part of the culture that defines the nation and its people. In this edition of World Cultural Review, we are exploring different kinds of food from all over Asia. Under the article Judaism and Hinduism - depth in culture, we are trying to discover the cultural resonances of these two ancient religions of the world. Exploring the Middle East, we have collaborated with Turkey Youth Foundation and held a programme at the World Culture Forum. We also took insights into political, social and cultural aspect of Ancient Greece. Furthermore, in an article about theoretical development since Ancient time, the article portrays a timeline of development from ancient to modern theatre. This review gets all dirty and dives into the mud of South Korea. Nonetheless, focuses on the Pandavani folk music and excerpts from the interview.



**Prahlad Narayan Singh**  
Editor

# CONSERVATION OF CULTURE IN ISOLATED COMMUNITIES

“FREEDOM IS NEVER MORE THAN ONE GENERATION AWAY FROM EXTINCTION. WE DIDN'T PASS IT TO OUR CHILDREN IN THE BLOODSTREAM. IT MUST BE FOUGHT FOR, PROTECTED, AND HANDED ON FOR THEM TO DO THE SAME.”  
—RONALD REAGAN



Pic source: [www.mitechnews.com](http://www.mitechnews.com)

In the famous quote mentioned above one of the most remarkable American President Ronald Regan said Freedom must be fought for, protected and handed to the new generation to do the same. This is an extremely significant quote because America's soul, moral and values lie in the Freedom which eventually consists of its culture. We believe that

Culture is the soul of any community. Ethnic practices, rituals, lifestyle along with music, songs, dances and other arts forms that has been practiced from age old should be fought for to keep them alive.

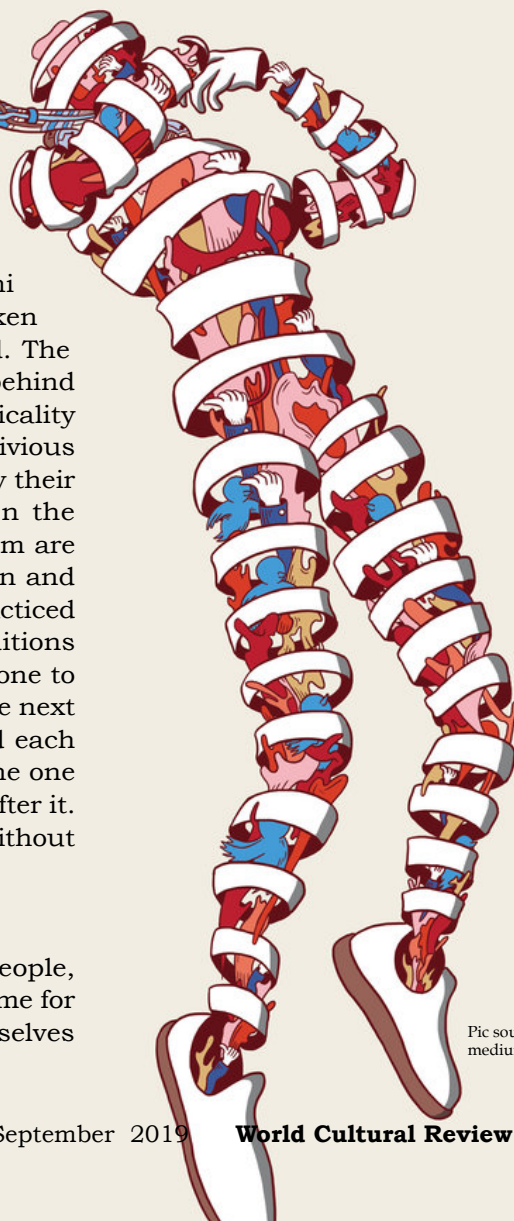
Nowadays, one keeps hearing about the Gen-Z, that they are constantly in verge of forgetting everything their parents inherit from





belonging to a community. For instance, India consists of many communities religions, ethnicities and groups who have cultures But new generation who cosmopolitan cities are not ethnic cultures. For example, a Tamil living in Delhi can't speak the Tamil Language which has been spoken by their parents. In that scenario who is to be blamed. The internet community who isolate themselves and hide behind a screen are unaware of the real world and the practicality about the evolving culture around them. They are oblivious of the fact that the traditions and cultures passed on by their parents. However, this cannot be entirely blamed on the young generation nowadays. The generation before them are supposed to encourage the young ones to be more open and acceptable to the historical traditions that are being practiced for decades and centuries and the contemporary traditions as well. It is the duty of the generation before the new one to create legacy for them, it means doing something for the next generation. Otherwise, as George Orwell famously said each generation imagines itself to be more intelligent than the one that went before it, and wiser than the one that comes after it. If that's true we will be caught in the web of this circle without doing much about the problem itself.

a n d  
linguistic  
of their own.  
are living in  
in touch with their



### Why Isolated Communities?

Today's generation is the generation who need no people, reason is simple; internet. In today's world there is no time for boredom as well. People can constantly entertain themselves

Pic source: miro.  
medium.com



Pic source: miro.medium.com

without even the need of engaging with other people. Which isolates this generation from the communities or some more personal problems like there is no time for self-interpretations. However, our concern in this article is not personal problem of the isolation but how a community suffers from it?

The concept of culture is shifting drastically with the rise of internet as we are slowly moving towards a homogenous culture. Even in India, the people are so accustomed to the American Shows, movies and the way of life. One can very easily imitate the American and British accent. People in India are enthusiastic about the American film release and aspires to be “as posh as some British”. Also, it is not hard to become famous, with a YouTube account one can gain millions of followers and they can become a celebrity with relevant content.

In general, our culture influences the way we see the world. A variety of viewpoints along with the wide-ranging personal and professional

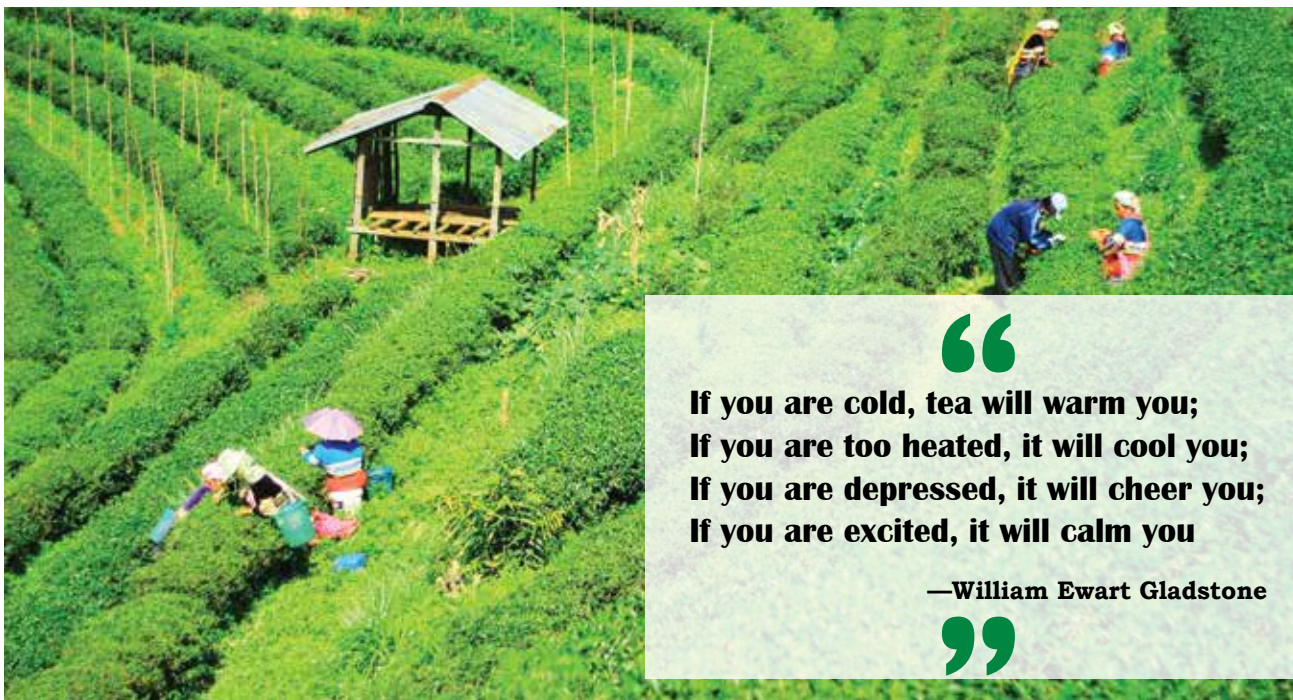
experience. Although the information flow is very heavy now a days, but the question of acceptance is also very much in the picture. We live in an isolated community where the cultural diversity we are exposed to is extraordinary. Today’s generation may not know how their parents feel, but they surely do know how people of Kenya speaks and what they wear or what they eat. Due to the constant flow of information, they might be confused but exposed to diversity at the same time which makes them more tolerant and accepting towards the other people. Furthermore, knowing about other people’s culture, makes people compelled to go back to their culture and interpret it in a different way.

So, conservation should not have to be a tough exercise. This can be concluded by reframing the phrase by Ronald Reagan which was contemplated years ago. In a place of freedom, we want to declare that Culture is not one generation away from the extinction, it must be fought for, protected, and handed on for them to do the same. ■

Team, World Culture Forum



# THE STORY OF ASSAM TEA



“

**If you are cold, tea will warm you;  
If you are too heated, it will cool you;  
If you are depressed, it will cheer you;  
If you are excited, it will calm you**

—William Ewart Gladstone

”

Pic source: [www.newsgram.com](http://www.newsgram.com)

**B**eing from the land of tea gardens, it always made me ponder about the stories that I have overheard during my childhood. Those can be typical stories ranging from stories about the tea gardens to stories about history of tea. Of course, the discussions, the debates, storytelling were always accompanied by a hot cup of tea. One can call it the ‘Chai Stories’. Never did I try to speculate about the tea culture until recently I shifted to Delhi for my further studies where these stories were not normal. Tea culture, which was so common in Assam does not seem to a normal phenomenon in Delhi. There are certain common phrases that every Assamese is accustomed to hearing such as “You haven’t woken up fully if you haven’t sipped Assam Tea”

Assamese culture is rooted deep into tea culture which might not be a surprising fact for many. But

it is interesting to note that Tea culture is a recent phenomenon as it didn’t exist in the ancient state of Asom/Axom. Tea culture is linked to colonial encounter with the locals and population from outside and changing dynamics of Assamese society and economy with the colonial interaction.

Historical records depict about prevalence of tea drinking since 750BC. One cannot deny the contribution of the British who commercialised the tea. Earlier, British imported tea from China and they tried to maintain a trade balance through opium trade.

## Historical Development of Tea in India

While digging the roots of historical trajectory of tea in India, we find that in early 1774, Warren Hastings, then Governor-General of Bengal sent a few selected samples of tea seeds from China to his British emissary, George Bogle in Bhutan. Noted

English botanist Sir John Banks concluded that the British to undertake tea cultivation in India. Colonel Robert Kyd from British East India Company tried to cultivate Chinese seeds at the botanical garden that he founded and is now known as Botanical Garden which is Kolkata. Interestingly, Scottish explorer, Robert Bruce, discovered a native tea plant that was growing in the Upper Brahmaputra Valley and being brewed by the local Singhpho tribe in the year 1823. An Assamese nobleman Maniram Dutta Barbhondari Baruah who is popularly known as Maniram Dewan gave this information to Robert and his brother. Maniram Dewan even went on to become the first Indian to undertake private tea cultivation in Assam.

Although Robert Bruce died before he could get the plant officially classified, his brother Charles Alexander Bruce dispatched the tea samples to the Botanical Garden at Calcutta on Christmas Eve of 1834. On closer analysis, these were officially classified as a variation of the Chinese tea plant (*Camellia sinensis* var *sinensis*). This plant was named *Camellia sinensis* var *Assamica* (Masters) Kitamura.



Pic source: [www.tea.in](http://www.tea.in)

## History & Origin of Assam Tea

In the initial days after the discovery of tea in Upper Assam, the British considered that the Assam's tea plant was inferior to that of Chinese variety. However, they saw that the Chinese variety of tea was unable to survive the hot weather conditions in Assam. So finally, they decided to proceed with



the Assamese variety.

In 1838, the first consignment of 12 chests of Assam tea had reached London. Subsequently in the year 1839, the Assam Company, which is the first joint stock tea company was established. It was formed in London. It was followed by the setting up of other companies like George Williamson and Jorehaut Tea Company. Now there are many estates in Assam. After that plantation of tea extended to Darjeeling in 18th century and later to the other parts of India.

After India's independence, there was a change that had taken place in the ownership of the tea plantation. After Independence, maximum number of tea estates were controlled by the Indian. However, there were issues of lack of managerial skills, lack of knowledge of the tea cultivation and awareness regarding the tea plantation gave birth to the slowing production rates of tea in the markets. There are two different types of species grown in tea producing regions: *Camellia sinensis* var. *sinensis* & *Camellia sinensis* var. *assamica*. These names reflect their native origins respectively. Mostly, the two types are found in the mainland of Southern China. Both the types are best suited for the cold climate found in the high mountainous regions of Central China and Japan. The second variety of tea i.e., *assamica* is a native plant of the tropical humid climate which is found in the regions of the northeast India, especially in Assam. It is known to be the mother of the most tea brands found in the world.

The major tea growing area in the Indian subcontinent is Assam. The harvesting starts from the period of March to Mid-November. It is significant to note that there are four seasons for Assam tea and a better quality is produced in the first two flushes. In first flush which is the spring flush begins in the





Pic source: [www.indiaresists.com](http://www.indiaresists.com)

end of March. Second flush starts between May to June. Both seasons produce one of the best qualities of Assam tea with the golden tips over the tea leaves. It is interesting to note that the tea produced during the second flush are malty, full-bodied, and sweeter in taste as compared to the other teas produced during the year., there arrives monsoon flush at the end of the monsoon season. Autumn tea can be characterised with its musky flavor, tangy aroma, and amber liquor.

While talking about history of Assam, one cannot tend to ignore the earlier issues that Britishers face in their plantations. No one was willing to work in the tea plantations. Bhaat (rice) was the staple food of Assam along with haak (wild greens), fish and meat contained the diet of Assamese society then. Unlike the Chinese society, Assamese were completely alien to the idea of drinking tea. Instead amongst many communities there was tradition of drinking rice beer which is known as laopaani. People were cultivating rice which formed the basis of their livelihood along with cultivation of vegetables. Introduction of tea was a difficult task along with making indigenous communities of Assam work for the Britishers. So, people from Chotanagpur area were brought to work in the tea plantations which are run by white British owners. With the passage of time many locals were incorporated in different rungs of tea industry. This ultimately led elitist Babu culture in tea gardens of Assam, where these Babus were usually British high officials who investigated the management of tea gardens and industry. There was another middle-class Assamese which later took the place of British Babus after independence and thereafter when management was finally handed over to the local Assamese elites. The next class whose condition remain unchanged was the tea plantation labourers

economically. Tea plantation labourers have become integral part of Assamese culture now. Assamese culture can't be described while not considering Jhumur (dance), Manasha Puja and Tusu Puja which belong to tea plantation labourers. The tribes belonging to Munda, Gond, Santhals and many other communities comprises of Tea plantation labourer community. These communities speak Assamese and their own dialects mixing it with Assamese language. Weekly markets known as haats are part of Bagaan culture. People meet and communicate with each other in these haats, they sell their products and buys their day to day required items from these haats. Weekly haats are not places for economic exchange of commodities but are also places where marriages are fixed, people exchange their talks regarding festivals and occasions. So haats are cultural places.

Drinking tea now has become an essential element of everyday Assamese life. It has been now a part of Assamese welcome drink. Tea is a cultural drink now. Now Chai culture has taken different dimensions with different types of teas that is now available in the market worldwide. Assam tea is now well known throughout the world. However, the chai culture is under threat due to climate change which is leading to decrease in productivity due change in temperature and pest attacks. These issues are hampering the tea economy. So next time when one is enjoying Assam tea, one should be able to view it through a cultural lens. Tea cultivation is only a part of the Tea culture (Chai Culture) but not a culture. Chai culture of Assam is a blend of colonial history, history of communities, their livelihood, weekly haats, baagan culture, assimilation of communities. ■

Team, World Culture Forum



# CULTURE IN THE UNITED KINGDOM



Pic Credit: Vidhi Rupal

the legacy of its historic past. The British culture is a feeling that one must experience locally.

From different accents, to various kinds of delicious food, to the hospitality, politics and picturesque historical places, the United Kingdom has it all. The nation's history plays an important role in defining and understanding its culture. The British system in the past has been a powerful point of identification in the social, economic, political and cultural aspect.

Culture has been a binding force between diverse communities and people all around the world. It is not an easy concept to understand the culture of a nation. Understanding one's culture has become a significant concept in the recent times. Culture is an art that promotes a set of beliefs. To understand culture and to discover more completely the group's principles and deeds, it is imperious to explore into the original traditions which regulates how a group behaves and thinks. Culture is learned and not inherited. It is consequential of a social environment that one dwells in. It will be interesting to understand how the local identities and traditions of the four countries forms a dynamic and enthralling culture of the United Kingdom.

## England

Great Britain as more popularly known as the United Kingdom based on a single island comprises of four countries; England, Scotland, Wales and Northern Island. Bound to the crown and tied together with the bow of unity, the individual countries within the United Kingdom have their own culture and local identities. The British culture has been influenced by its history. Its association with Christian religious life, effects of the British Empire and its interaction with the Europe whose culture is rooted in the field of art, music, films and philosophy. The United Kingdom is a land of culture and is based on the phenomenon of

England has accomplished its more influential cultural expression in the field of literature. For more than a thousand years, it has produced various scholars that are renown in the entire world. Graphic and performance art are widely popular in England. Musical production ranges from orchestras to jazz, rock and folk music. It plays an important role in Britain's culture and its economy. There are different types of dance forms from classical baller free-form club dancing.

London, the capital city of the United Kingdom is dreamy and magical. Its lively atmosphere, diverse culture, beautiful architecture and with the Buckingham palace situated near a beautiful palace

park, embellished with statuary and fountains and excited tourists just adds as an enrichment to the city. Its culture centres around the engineering, museums, festivals, and music. It is one of the most culturally vibrant cities. Authentic colours of enthralling London – mentality, tradition and a way of living, London is a place to be and its enriching culture with showcasing musicals at the very heart of the city. Art is a way to communicate beliefs and express ideas about the human experience. The gratitude of art can be evidenced by the number of art galleries and the legendary work of various artists. In terms of culture they provide insight to the past and to existing culture. Tate Modern in London is a museum depicting international modern and contemporary art enriching the culture of the United Kingdom. London is a complete check with its fascinating selection of museums and galleries. Its fashion has ruled all over the world. London is today the fashion capital of the United Kingdom.

Nonetheless, sports and leisure also play an essential role in the growth and the culture of the UK. It has four National football teams owing to its four constituent countries.

## Scotland

Great Highland Bagpipe!! Kilt!! An immediate reaction after hearing the word Scotland. A country known for its colourful history, castles, food, music and its dramatic scenery and landscape. A land where one can elope and escape to ditch the reality and a place that awaits to be discovered, littered with secreted corners, remote road-ends and quiet cul-de-sacs, Scotland has it all. Its rich and expressive culture is what makes Scotland so beautiful and incredible.

Culture of Scotland includes patterns of human activity and symbolism associated with Scotland and its people. Its culture can be traced back to 12th Century and it has been just as alive and exciting today as it has ever been.

Bagpipe is the national instrument of Scotland. They are an essential component of Scottish identity and culture. An instrument invented for tradition and culture. One can imagine the melodies resonating out of the bagpipes and can feel their soul dance with pipers wearing pleated skirts and playing their heart out. The sounds of bagpipes are filled in the air as music is an important part of the culture.



Pic Credit: Vidhi Rupal

Site of historical interest in the English city of Bath which depicts the ancient roman culture that is still looked upon in the recent times.

Scottish film industry has one of the world's leading film makers. Its recent development in fashion industry is becoming extremely reputed. From their centuries old traditional dress kilt and the contemporary outfits are gracing the pages of the fashion magazines all over. There are many exciting art galleries and studio spaces in the country. There were approximately 60,000 Gaelic speakers in Scotland in the year 2011. Ever since, the language has been in decline. There have been various efforts to keep the language and culture alive. There are traditional social gatherings in local villages called Ceilidh. It involves playing folk music, dancing, and reciting stories and poems.

Scottish culture and traditions are saved in many festivals that are celebrated annually all over the country. One cannot categorise it under a single heading. Scotland is beautiful place full of traditions and culture. The beautiful valleys and breath-taking views, its high mountains are important worth the view.

## Northern Ireland

Politically separated from the United Kingdom of Great Britain, Ireland occupies the second largest

island of the British Isles. The cultural nationalism in Ireland has its origin in the Catholic emancipation movement of the early nineteenth century. Irish ethnic minorities are spread across many countries including the United States of America, the United Kingdom, Canada, Australia and Argentina. The ethnic communities identify with the Irish culture in various ways such as dance, music, dress, food and religious celebrations such as St Patrick Day.

Ireland's architecture depicts the association with the British empire. Literature, art and performance art play an important role in Ireland's culture. The aesthetic and

the ambience of the cities in Ireland is exclusive and one of a kind.

A beautiful city with hospitable and humorous and down to earth people, Belfast the capital of Northern Island is a perfect getaway. Irish pubs are the place to be. There is nothing better than a warm welcome as you take a seat at a bar stool. There is a plethora of bars with country music and locals playing guitars and singing. A traditional Irish Pub with wonderful Irish Coffee, Kelly cellars, the oldest pub of the city gives a perception of its culture. The city is full of attractive and picturesque valleys decorated with beautiful red wall plants and led lights.

## Wales

Distinctive of all, Wales has its own language, customs, music, politics and holidays. Its culture is full of traditions. Over the period of years, the country has borrowed various traditions and cultural aspects from the neighbours. There is a deep cultural connection between England and Wales as both share some common aspects. The Welsh culture has been influenced by England for centuries.

The United Kingdom has a very multicultural



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## **The impact of culture on society is in form of implantation of laws and policies, education system, shaping of personalities and various other factors.**

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society and is always open to new cultures. The Welsh people are extremely proud of their rich culture which can date back to centuries. Welsh are famous for their passionate love for rugby and male choirs. Wales is known for its literary scholars and authors including Dylan Thomas and Roald Dahl.

## Politics

Culture is an extensive concept that includes politics at organisational structure. Politics is a cultural phenomenon derived from a deep-rooted belief about the possibility of the right change.

There has always been an interdependence between politics and culture ever

since the documented human history. Political practices are a container of culture, it is difficult to imagine culture without a social and a political reality.

Culture and politics assert the and contest by the means of ideas, values, symbols and daily practices. Culture impacts the daily state of society and its direction of development, while politics determines the nature and form of culture. It plays an important role in determining which direction the culture will grow and develop.

The impact of culture on society is in form of implantation of laws and policies, education system, shaping of personalities and various other factors. Its impact on social evolution is about reducing poverty and injustice where politics and policies play an important role. However, it is not limited in that sense, culture is also a key factor in foreign policy.

The number of women in politics and their role in government and politics relates with the culture of a society. Culture is one of the factors that promotes higher political engagement. People are immersed in their social contexts and societies and culture helps them to produce a political awareness and attention.

A parliamentary monarchy is what makes the





country extremely interesting to not only visit but to study about as well. Its politics is an important contributor of the culture. The protests, the rallies and open meetings to discuss the important political topic is way of expressing their views but it is also a way through people come together. Culture brings everyone together through traditions, common practices and so on.

Political culture in the UK has always depended on certain factors. Such as ethnic groups, geography, social-economic conditions, traditions and history, demography etc. Both culture and politics brings people together.

It has been said that cultural factors tend to have a great impact on the global views of the countries. The cultural aspect indicates the preferences and people and highlight on what they want. Politics and

culture lie within the same realm of diaspora of every changing world. One cannot separate the either from each other.

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**Political culture in the UK has always depended on certain factors. Such as ethnic groups, geography, social-economic conditions, traditions and history, demography etc. Both culture and politics brings people together.**

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Hence, the culture and politics in the United Kingdom have always complimented each other. There are various factors such as geography, religion, history and tradition that have shaped the British Political culture and had promoted multiculturalism.

High on traditions and drunk on culture the United Kingdom is an epitome of bonding on multicultural aspect and at the same time keeping their politics interesting. Its beauty is nonetheless most extravagant. It is evident that British culture

cannot be generalised. It is a bond that has emerged and settled over the past many centuries. ■

Team, World Culture Forum

# JUDAISM AND HINDUISM

## DEPTH IN CULTURE



Pic source: newsgram.com

**J**udaism and Hinduism come in comparison for various reasons first and foremost being the most ancient religions from where some relatively modern religion originated from, Christianity and

Islam from Judaism and Buddhism and Jainism from Hinduism. Both religions have survived brutal attacks on its followers by outsiders. Many argue that reason of the survival of these two religions are its root in the culture and societies.



Famous editor of “between Jerusalem and Banaras: comparative study in Judaism and Hinduism” Hananya Goodman, has written that “the juxtaposition of biblical and Indian ideas used for variety of theological and ideological purposes. The role and meaning of biblical scriptures, and the Jewish and Christian concepts of God, were the epistemological counterpoints or ontological foundations for much of the philosophical constructions. For example, Comparison between Hinduism and Judaism in enlightenment were instrumental in arguing for deistic world view in which the authority and centrality of biblical revelation and chronology were pitted against the claimed antiquity of Vedas and original religious practices of Indians.”

From long this subject has been in the center for many theological debates over the superiority of the practices followed by Hinduism and Judaism. From Voltaire’s argument as India is the cradle of civilization and questioning the historical and theological priority of biblical chronology claiming Brahma and Abraham are identical and then later contrasting him with Joseph Priestly asserted superiority of Bible over the pagan Hindus. Later Sir, William Jones studied Hinduism in a more intense way. Henri Hubert and Marcel Maus started a comparison of Hinduism and Judaism culture. It was implied that Hinduism and Judaism are inclined more towards the cultural aspect than the religion. With that process comparison of Jewish people and Indian people were led towards the idea of a scholarship.

There has been consideration in scholarly work

in Hindu reactions to Christian and Muslim ideas. They can be traced back to the Jewish conceptions, where it has revealed some transformed images of Judaism.

Many claims that discussions on Hinduism and Judaism should be based on intimate familiarity with the texts, practices and peoples of both the cultures. The most important aspect in this context is that the scholars mention Hinduism and Judaism as a culture and not as a religion. Oxford English dictionary defines culture as the customs, beliefs, art, way of life and social organizations of a particular country and the group. From this definition it is clear that why Hinduism and Judaism are a culture more than a religion. Both identify themselves with practices(customs), Texts(beliefs), peoples (way of life and social organizations).



pic source: www.nationalgeographic.com

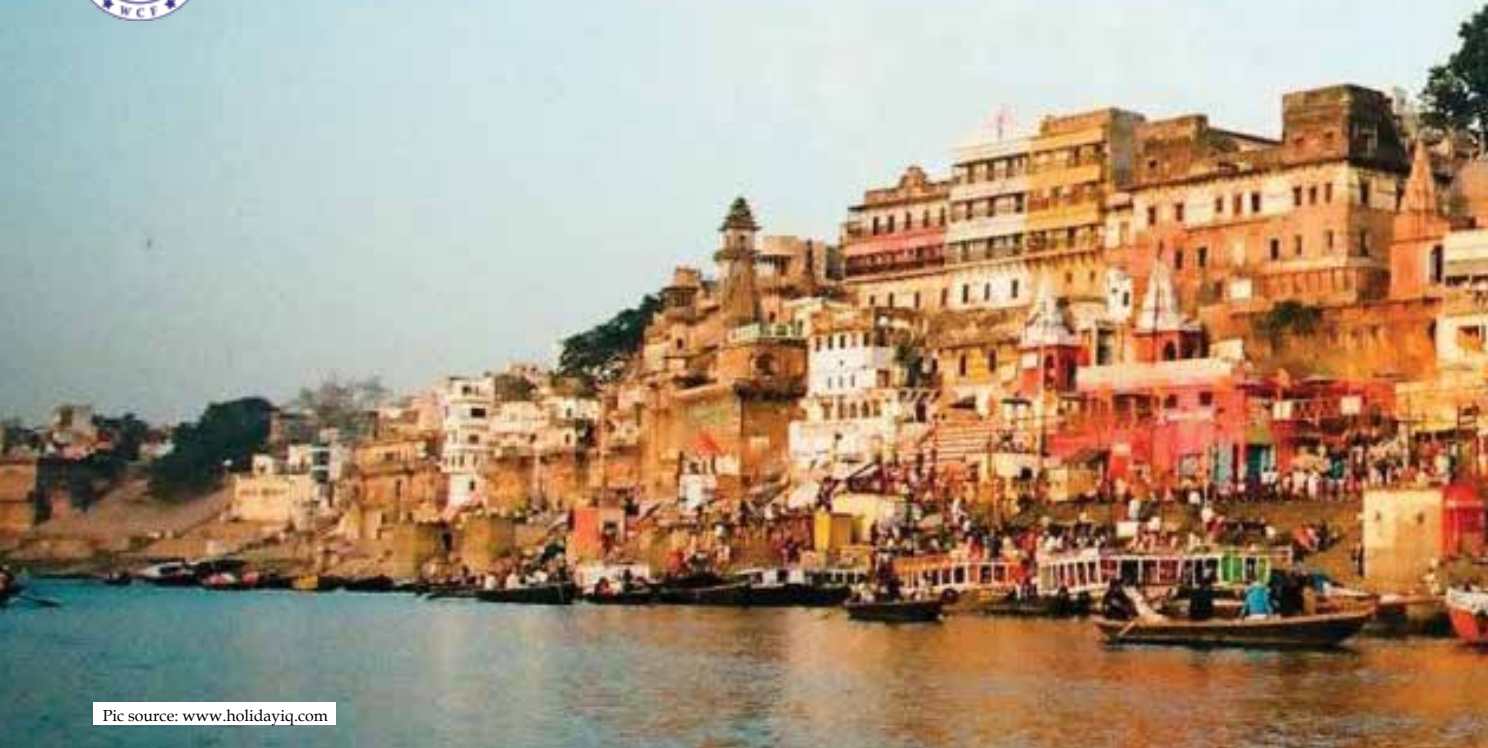
**From Voltaire’s argument as India is the cradle of civilization and questioning the historical and theological priority of biblical chronology claiming Brahma and Abraham are identical and then later contrasting him with Joseph Priestly asserted superiority of Bible over the pagan Hindus.**

Curiosity about learning and questioning of cultural characteristics, confronts all aspects of life with an intense inquisitiveness, and an active receptivity with an urgency to ask questions regardless of the answers. The Jewish people partake of encouragement to curiosity in children to the struggle to understand nature

and human conditions

On the other hand, there is a confusion about Hinduism as a religion about its relationship with Brahmanism and Shramanism. The word Hindu came up from eighth century only. It comes up as a geographical category to begin with. The term was coined by Arabs-Persians who came to this





Pic source: [www.holidayiq.com](http://www.holidayiq.com)

part of sub-continent. As they crossed river Sindhu, they used this river as a marker for the land on the east of this river. They pronounced it as Hindu. As such the people of this land till that time had many religious traditions. Aryans who came here in the waves of migrations were nomads and later a pastoral society, not a 'nation state' as being asserted today. These pastorals' life and norms are reflected in the Vedas and Smritis.

Similarly, the word Hindu and civilization of Hindu which is derived from the the name of river Sindhu Hebrew, the language of Judaism and Jewish people also originated from river which means across

the river. It has been claimed that Brahmanism the word has come from the Abraham. However, unlike Judaism, Hinduism does not seem have a strict affirmation for the one originator of the world.

People of Israel (Jewish People) trace their origin to Abraham, who established the belief that there is only one God, the creator of the universe (Torah). Abraham, his son Yitshak (Isaac), and grandson Jacob (Israel)

are referred to as the patriarchs of the Israelites. All three patriarchs lived in the Land of Canaan, that later came to be known as the Land of Israel. They and their wives are buried in the Marat HaMachpela, the Tomb of the Patriarchs, in Hebron (Genesis Chapter 23). This however seems to be stark opposition. The name

Israel derives from the name given to Jacob (Genesis 32:29). His 12 sons were the kernels of 12 tribes that later developed into the Jewish nation. The name Jew derives from Yehuda (Judah) one of the 12 sons of Jacob (Reuben, Shimon, Levi, Yehuda, Dan, Naphtali, Gad, Asher, Issachar, Zevulun, Yosef, Binyamin) (Exodus 1:1). So, the names Israel, Israeli or Jewish



refer to people of the same origin.

The descendants of Abraham crystallized into a nation at about 1300 BCE after their Exodus from Egypt under the leadership of Moses (Moshe in Hebrew). Soon after the Exodus, Moses transmitted to the people of this newly emerging nation, the Torah, and the Ten Commandments (Exodus Chapter 20). After 40 years in the Sinai desert,



Moses led them to the Land of Israel, that is cited in The Bible as the land promised by G-d to the descendants of the patriarchs, Abraham, Isaac, and Jacob (Genesis 17:8).

The people of modern-day Israel share the same language and culture shaped by the Jewish heritage and religion passed through generations starting with the founding father Abraham (ca 1800 BCE). Thus, Jews have had a continuous presence in the land of Israel for the past 3,300 years.

Hinduism has always dwelled in the dilemma what Shakespeare effectively portrayed in his unforgettable play “hamlet” to be or not to be that’s the question? In Hinduism’s case, to be or not to be a religion is the question. According to Brainerd Prince, “Religion does not have a universal essence rather it is a social construct which is expressed in a particular language and historically situated. However, with the use of intellectual tools such as dialogue, reflexivity and Critique as suggested by Flood, concepts can be critically and meaningfully used cross culturally. Evidence for this process is also found in the common use of language not just across culture but also within a culture to enable meaningful communication about ordinary human experiences. We have many examples of words and concepts originating in one language

and in a particular historical context being used either in an adapted modified sense or in a completely transformed manner. Even the word religion comes from a Latin root religio and beginning with Cantwell Smith many scholars have done a thorough work of tracing the historical changes in the meaning of the word.”.

But Scholars argue that the concept of religion has come after the Christianity or Religion Itself is Christian and, there is no point of calling Hinduism or Buddhism as religion and although Christianity also arises from the Judaism, Judaism is not the religion which Christianity has become, in this research we will look at the perspectives whether Judaism is resonated more on the cultural aspect or religious aspect and will try to compare and contrast with Hinduism and its cultural depth.

Hinduism and Judaism has lot more to do than just being a religion. In today’s everchanging world, the relation between Hinduism and Judaism in terms of cultural aspects has led people to look at religions as a spirituality if nothing else. Furthermore, it is now interpreted as a way of finding peace and not as something very rigid practice. Both Hinduism and Judaism have the potential to provide that. ■

Team, World Culture Forum





# TURKEY

## AN INTERACTION WITH WORLD CULTURE FORUM



**W**e are aware of some of the incredible facts about Turkey while it comes to Culture and lifestyle. Although now caught in western and eastern dilemma Turkey has been a preserver and an inheritor of many cultural legacies. To cite some of the incredible facts, Turkey is the home of two of the seven wonders of the ancient World. The Temple of Artemis at Ephesus (near Izmir - Turkey) and The Mausoleum of Halicarnassus (in Bodrum - Turkey), Turkey has 13 UNESCO World Heritage sites, besides that one of the most controversial facts that is associated with Turkey is that the Troy – the place which attracts numerous people , author, moviemakers all across the globe was actually in Turkey and not in Greece, although there is no definite proof for that. Some ancient ruins that has been discovered in Turkey has something which sparks the fire of that suspicion. Turkey and India share a historical connection. Both the countries were united by the same colonial legacies.

The World Culture Forum is a cultural Organization that envisages the creation of a world which creates a platform for connecting culture and perseverance to build solidarity by inter- cultural interactions. We are committed to providing a free, fair and equal platform to all cultures so as to build a relationship of mutual trust, respect and cooperation which can achieve harmony and understand different cultures by inter-culture interactions and effective communication.

As a part of our mission, the World Culture Forum started a cultural interaction program, When Mr. Ankush Bharadwaj , Secretary of the World Culture Forum on 24th June, 2019 has first made us aware of the mail which has been received by the world culture forum from Mr. Gokhan Gol, project manager TUGVA regional expertise, Training program requesting our organization, World Culture Forum , to accept request of sending eight students to have a short term Hindi language program.







A subsequent mail received by WCF from Mr Gokhan Gol asking our permission to to organize a Hindi Language program for eight Turkish students named as:

1. Yunus Furkan Urfaliglu
2. Muchahit Kacmaz
3. Bayram Ozmen
4. Ferhat Catalbas
5. Mehmat Ayaydin
6. Hasan Ozcan
7. Aydin Guven
8. Yakup Demir

Some specifications were requested on their behalf, which included the following:

1. Booking confirmation in YMCA, Noida campus for 8 students (4 double bedrooms) for 6 weeks and starting dates must begin from 1st of July onwards.
2. Two small lectures room with white board and a projector facility if available, which we need each week from Monday to Friday.
3. One professional Hindi Teacher for four hours a day or 2 teachers for 4hours each day who can teach 2 groups of students separate by the structure. They should follow for 6 weeks is attached also email.

4. Any cultural visits around Delhi or any cultural programs were students can share and discuss cultural aspects of their countries.
5. Certification of the whole program at the end.
6. Pick and drop facilities from the airport on arrival& departure.

According to their demands and budget, we booked 4 bedrooms (double size) at YMCA, Greater Noida. Also booked a Hall a hall for the classes. And pick and drop facilities from the airport. Also, we world culture Forum interviewed some candidates for Hindi Teacher and selected the Hindi teacher who will assist the students in their learning process of the Hindi Language.

**After much anticipation, finally 5 students came and initially stayed in Kalkaji.**

Turkish Students who came to Learn Hindi were:

1. Younus Furkan Urfaliglu.
2. Mucahit Kamaz.
3. Ferhat Catabas
4. Mehmat Ayaydin
5. Aydin Guven

For their classes we arranged the conference



room of WCF, and classes started from 9th July 2019 to 12th August 2019. With that we also arranged their visits to different cultural places around Delhi and other cultural hubs such as Benaras and Places in South India.

Classes have been conducted from Monday to Thursday-4 days a week. We organized a valedictory ceremony on 13th August 2019.

The Valedictory ceremony was attended by the Second Secretary of the Turkish Embassy, Mr. Onur Erguder. The ceremony started at 4 p.m. First, we facilitated the second secretary with flower bouquet and Guests have been introduced. We facilitated the Hindi Teacher for her amazing contribution to teach these students the language spoken by Indian people and made them familiarize with Indian Culture.

Both students and Teachers shared their experiences. A presentation was prepared from WCF describing WCF focus areas and mission and vision. The president of World Culture Forum Mr. Prahlad Narayan Singh distributed certificates. President also presented Vote of Thanks by explaining the age-old relations of India and Turkey and thanked the second secretary MR. Onur Erguder for his presence and requested him to be culturally connected with World culture forum so that cultural cooperation can be developed between these two countries. Finally, the program



ended with snacks and Beverages.

Our key take outs from the interaction is that although we seem to have differentiated among people based on religion, class and in this case nationality and geographical differences in this case, since Turkey and India is Geographically distant, there is actually no difference, as an age old culture with a rich cultural heritage, Turkish people appeared same to us and what added the sweetness to this interaction was their eagerness to learn about origin of Indian Culture, dominant religion Hinduism and the administrative process of India. We are elated by this because this made us realize the validity of our organisations vision and mission. ■

Team, World Culture Forum



# ASIAN CUISINE



Cuisine is defined as a style of cooking and tradition associated with a specific culture and tradition. Asia being the largest continent in the world is a home to many cultures and cuisines. Every cuisine in every place is different. There is a unique flavor attached to regions. Sometimes even within regions there are varieties of cuisines. Taking the example of India, we can see the diversity that exist within cuisines available. From chole bhature in North India to Dosa sambar in the south, from eronba, masor tenga in the North east to dhokla in the west region there exists differences within a country itself. While talking about Asian cuisines, regional cuisines are usually divided as East Asian, Southeast Asian, South Asian, Central Asian and Middle Eastern cuisines. There are differences no doubt, but all the varieties of Asian foods share some common features too. There are various similar ingredients like rice, ginger, garlic, tofu, chilies, dried onions, soy and sesame seeds which are used in almost all Asian foods and cooking practices like

steaming and stir frying which are also common in every Asian restaurant.

Rice being the staple food of the region makes it a major ingredient in every Asian food. Various types of rice are grown in different regions of Asia. While Basmati is a popular rice variety in subcontinents along with it long grain rice of China and short grain of Japan and Korea is popular in the region as well. Different Curry dishes with its origin in South Asian countries also common in Southern, Western and Southeastern regions.

## East Asian Cuisine

Chinese, Japanese, Mongolian and Taiwanese Cuisines are known as East Asian Cuisine. Being one of the most populated regions of the world, East Asia has many regional cuisines to offer to the world. Rice, Noodles, Soybeans, and Seafood are some of the staple East Asian foods.

## Southeast Asian Cuisine

Southeast Asian foods emphasize on light dishes.

The dishes have strong aromatic element featuring flavors such as citrus and herbs like lime, coriander, and basil. In the Far East, the Fish sauce is substituted with Soy sauce and more ingredients like Galangal, Tamarind and Lemongrass which then become part of the cuisine. The cooking process in the region includes a balanced combination of Stir frying, steaming and boiling.



cuisine. It is preferred by everyone almost at every meal irrespective of their class. Usage of butter and clarified butter are most common medium of cooking. Also, many people use olive oil is used instead of butter in the West Asia region.

### South Asian Cuisine

Cuisine from the Indian sub-continent and its neighbors sum up the South Asian cuisine. Food in this part of the world is mostly flavored with spices and herbs. Flavored Oil and Ghee are staple element in South Asian cuisine. Yogurt and Coconut milk makes the base of South Asian curries usually. Chicken, Mutton, and Fish are the common meats used. However, there are differences within the region. As on one hand there are spices and oil which form the basis while on the other hand there are certain cuisines of region which show similarities with South East Asian and East Asian cuisines as well.

Lamb and mutton have always been the meat of choice in every Middle East meal. The prominent way of cooking meat is grilled or as kebabs. Pork is prohibited in most of the Middle East Country's since it's a religiously forbidden meat for Muslims and Jews. Vegetables and pulses have a dominant place in West Asian cuisine. They are boiled, stewed, grilled, stuffed and cooked with meat and with rice.

### North Asian Cuisine

Most of the North Asia comes under Russian Federation Hence North Asian cuisine can be closely related to Russia cuisine. However, some cultures of Siberia have unique and profound cuisine such as the Yakuts an yamai cuisine. Peimeni, a dish of permic or ugric origin has entered mainstream Russian cuisine as a popular dish. Meat preservation for the winter is common in these regions. In Siberia pelmeni are frozen outdoors to preserve meat inside through the long winter. Fish and cowberries are key ingredients in most of the North Siberian cuisine.

### Central Asian Cuisine

Central Asian Nations have similar cuisines with their neighboring countries of Western and Eastern Asia. Central Asian Cuisine mostly includes use of horse meat and mutton as their main dishes. Kumis is a popular drink amongst the Turkish people.

It is important to note that there is no one Asian cuisine but there are varieties of cuisines within the region, which is divided geographically, culturally and historically. This is reflected in the region's cuisines. For instance, Thai curry which is a blend of sweet and sour tastes different to other Asian curries such as Indian or Sri Lankan which are typically spicier. The best way to experience Asian food is to visit the land where these delicious dishes originate and then taste the food. No doubt some of the restaurants are trying to create a similar taste overseas, however cuisines can be experienced best at their homes. ■

### West Asia Cuisine

West Asian Cuisine which is also usually referred to as Middle East nations have cuisines which are unique to the region. Some commonly used ingredients are olives and olive oil, pitas, honey, sesame seeds, dates, sumac, chickpeas, mint, and parsley. Although wheat and rice form the base of any meal in West Asian cuisine but now barley and maize are getting popular in some regions in the recent period. Bread is also major ingredient in almost every Middle East

Team, World Culture Forum



# ANCIENT GREECE

## A POLITICAL, SOCIAL AND CULTURAL HISTORY



**T**he History of Ancient Greece is one of the World's remarkable history of antiquity of its astonishingly rich culture marked by creativity, resilience and versatility. The Greeks left a rich Legacy in Laying the foundation of Western Philosophy, the anecdotes of valor and heroism in the fierce battles, creativity in the realm of sciences, arts, technical skills with marked influence and impact on the rest of the civilizations of the world.

The period before the emergence of the city states was the Dark Ages marked by a period of social and political decline and a gradual period of recovery lasting until 8th century. The Dark age was characterized as the period of stagnation and inactivity both social and political and economic, when Greek social life came to standstill with dilapidating architecture, declining art of writing, broken commercial networks, abandoned towns and villages with populations either dead or migrated to other places. The period between the

fall of Mycenae until the birth of the city states was what most of the historians characterized as the dark ages, a period marked by utter impoverishment and devastation.

### **The end of Dark Age**

Then came the revival phase in 8th century or the Greek Renaissance marked by an increasing population curve, revival of literary and art works, technological innovation, increasing commercial ties and colonization and increased economic activity so on and so forth.

### **Archaic Greece**

The Archaic period flourished in the growth of Greek tradition, art, trade and culture, literature, philosophy etc. However, the Archaic period on the other side was gripped by dark phases by fierce and lethal warfare, political quarrel, conflicts regarding rights and liberties. The formation of the city state was the most striking feature of the Archaic age.

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**The period before the emergence of the city states was the Dark Ages marked by a period of social and political decline and a gradual period of recovery lasting until 8th century**

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The formation dates back to Mesopotamia in the early bronze age. A city state can be defined as self-governing political unit territorially limited, comprising of a central territory and adjacent territory and the arrangement termed as “polis”.

To quote the author “While all free-born members of the polis were citizens, they were far equal in their citizen rights. Aside from their roles in the religious worship of the community, women citizens were denied any participation in public affairs. This was the exclusive domain of adult (over age 18) male citizens. But their share of civic responsibilities and rights – to vote and speak in the assembly, hold office, serves as judges, fight in the army-was divided unequally along economic and social lines. In the early city-states, as we have seen only the rich and wellborn possessed the full range of citizen privileges. Non-noble citizens of moderate means were barred from holding office, and in many cases poorest citizens had no vote in the assembly. The struggle for full participation by all citizens in the of their polis would be achieved only at the end of the Archaic period and then only in democratic states, in Oligarchic states the poorest members would continue to be second-class citizens. Even in the most democratic polis, citizen would be denied to ex-slaves and resident aliens.

Greek Tyranny was a cause of crisis of politics in the existing oligarchic structures. A new political phenomenon arose as a challenge from within the elite group termed as tyranny. The rise of tyranny



affected a lot many Greek city state. The tyrant of Archaic age was equivalent to the modern-day dictator, the domination of a single man. The resentment against the ill-reputed tyrant stemmed from both elite propaganda and popular resentment who viewed tyranny as grave threat to the freedom of individual and society.

However, even for overthrowing the oligarchy the tyrants needed support particularly hoplites the heavy armed farmers. Also, it was very likely to gain support of those especially the lower rungs of the social ladder whom have been pressed by the aristocrats. Indeed, the tyrants seem to have



presented themselves as champions.

## Relations among City States

Conflicts became prominent among city states with respect to the problems of co-existence particularly over land use. These conflicts transformed into fierce warfare. The wars centered on territorial claims and border dispute especially when states ran out of land with growing population. Territorial wars began between the polis of Chalcis and Eretria over the the Lelantos river plain between the two in the late 8th century. In the Peloponnesus region, the interstate conflicts became more prominent among major city states of Sparta, Argos and Corinth.

These city states were fighting among themselves and their small neighbors over the territory to gain supremacy in the southern Greek. However, gradually, diplomacy was adopted as means to settle warfare. And the institutions of diplomacy were instituted in the later Archaic age.

## The rivalries of the Greek City State

With the end of the Persian war the sense of Greek identity became strong among the Greeks. To thwart another war, the Athens led an alliance in which a number of Greek city states participated. This alliance came to be known as Delian League. The democratic base broadened as the pay for public services expanded due to tribute from the League. The importance of the lower section of the population played a pivotal role in contributing to the victory in war =, challenged the monopoly of the wealthy aristocrats who enjoyed political power. Although equality increased amongst the male citizens, yet the women and slaves remain downtrodden and destitute.

The principle unit of production, consumption, and procreation was the Oikos or the household or the family headed by the male member. Infact it was only after being accepted as the members of the oikos that citizens could be the members of the Polis.

Economy of the Greece – the “Muted Groups” in the Greek economy were the women and slaves. The craft industries those who were employed were mostly the slaves, either working for their own masters or others working on rent. Gendered division of labor occurred among their jobs. The



men folk were usually employed in the production of furniture, armors, weapons, pottery and other stuffs whereas the women were employed in the textile industry. Many of the wealthy Greeks despised the indoor works “Big cause of its connection with women and slaves”, unlike farming to which nobility was associated the land-owning class. the perception prevailed that indoor work besides damaging the mind (I thought process, decision making ability) also compromised the body thereby making people unfit for voting. However, that is not to say that the indoor manual work was embarrassing for those who perform as the Greeks had limited Joyce is to support their families and themselves. Other than paid Labour the revenue was also generated from the imperialist conquest and colonies. For instance, Athens could not have instituted the state pay for state services had it not been for the tribute from the allies of the League. The state pays broadened the spectrum of people's participation in the affairs off the government there by laying the foundation of democracy. The funds generated by the tribute of allies laid impetus behind democracy.

The war between Sparta and Athens entailed gravd socio-political and economic crisis. trade and Commerce were disrupted. Economy came to shambles. The work of both women and slaves increased twofold. A number of men lost their




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**The war between Sparta and Athens entailed a grave socio-political and economic crisis. Trade and Commerce were disrupted. Economy came to shambles. The work of both women and slaves increased twofold. A number of men lost their lives. Women (those who lost their husbands) often used to work outside their homes due to compelling poverty.**

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them as Rovers in the naval fleet, where is the land-owning section or those who owned land were on the other hand anxious about the consequences of the war. The distinction between the poor and elites became more prominent in the aftermath of the Peloponnesian War. For the impoverished have-nots, the class bitterness became sharper.

### **The economy of Ancient Greece**

All the ancient Greek history is the saga of politics, warfare, political philosophy and literature, the economic history of ancient Greece has an inevitable role to play in the overall Greek history. The history of ancient Greece has attracted great scholarly attention. The Greek economy notably different from the modern market economy not only in scale but also in quality. Economic activities were carried out within the framework of social and political values which catered to the value system of ancient Greece to that of the “wellbeing of the community over that of the individual”. The produce should be to sustain the individual and his family and to the general wellbeing of the Polis – its cultural, religious, political and security/defence aspects. In fact all those activities that aimed in the accumulation of more and more wealth (to what we called the modern day capitalism) or the Greek Banausic work (trade and business) were disdained and considered to be morally corrupt in keeping up with the traditional activity tied to family farm and land ensuring participation in the life of polis. The activities of production and exchange were meant for the fulfilment of the needs and the wellbeing of both individual and community. Agriculture was the predominant occupation in ancient Greece and the bulk of produce was generated from the cultivation of the land. Most of the countryside were the site of production activities and the cities were the centres of consumption of the religious and governmental activities. The economic sphere is linked to the social and political aspects. The landowners constituted the elite strata and were least interested in trade, business and manufacturing activities. They dominated the sphere of politics. Much of that has been discussed above is manifested in the Archaic age when the Greek Society was re-emerged from the Dark Ages and building new social-political and economic structures. The production of activities was concentrated in the household

lives. Women (those who lost their husbands) often used to work outside their homes due to compelling poverty. Often inequalities in the distribution of wealth entailed class strifes and deepened cleavages between the rich and the poor there by call mom threatening the integrity and unity of the citizens. Different perceptions began to be framed about the efficacy of the warfare although war remained a stark reality in the life of the Greeks. For the water section war became a means of sustenance to the money it brought to





as city population was minimalistic. Government intervention in economic matters were pushed by the political turmoil between the haves and the have-nots when land was confiscated from the rich to be distributed among the poor. The Greek population with the passage of time set on to the trajectory of colonisation in search of more land and produce for the sustenance of the expanding population. With Conquest of Alexander in the Hellenistic age, the Greek Empire was forged extending from the coast of Mediterranean to Sicily, Egypt, and India coupled with an immense growth in economy.

### **Economy and society in classical Greece**

With the evolution in Greek economy the Greek society, Greek society grew more intricate with widening inequalities in terms of class bitterness. The aristocracy possessed large estates and had other privileges including military. City States were also depended for their sustenance on trade in colonies. The class tensions evolved around the coercion of free farmers by the large landowners to be subjugated to the rungs of the lower masses. Popular protest and rebellion were common especially the attempt of such farmers to remain autonomous and to be free debt. Harsh geographical conditions made it difficult for the production of grains. The impetus behind the expansion of Greek expansion laid in the quest for grains and land.

Slavery was an important feature of the classical Greek economy. Philosophers, such as Aristotle justified the institution of slavery as natural, for the wellbeing of the state and the aristocrats have the time for their leisure and for services to the state. Slaves were instituted as a result of victory in wars and conquests. One of the reasons why Greeks did not switch to technological developments in agricultural production was the abundant population of slaves which did not encourage technologically efficacious methods of production of slaves which did not switch to technological developments in agricultural production was the abundant population of slaves which did not encourage technologically efficacious methods of production and therefore in terms of technological efficiency the Greek civilisation laggard than other civilisations. Even though expansion in trade and commerce generated enough surplus yet together with it accompanied a crisis situation wherein

popular rebellion broke out of the desire the peasants to liberate themselves from the clutches of poverty and acquire their own lands brought political instability and shifts in both classical and Hellenistic ages.

### **Wars and Conflicts**

The 4th century Greece was dominated by wars not only among the Greek states themselves but also external aggression notably the war against Persia. The formation of alliances took place such as the Darien league formed by Athens against Persia. However, due to the arbitrary imposition on the league in the form of tributes, the league dismantled/disintegrated as a result of the revolt. Prolonged battles and civil strife left the city states disorganised and devastated. A power vacuum was dislodged due to the outbreak of Peloponnesian war between the Greeks major combatants Athens and Sparta. As the colonies swayed away, the Greek empire began to disintegrate thereby creating a vacuum of power. The Greeks conquest by the Kingdom of Macedonia under the tutelage of King Phillip filled up this void. Though the Greek culture and influence considerably expanded throughout the Hellenistic period however, certain Greek institutions no longer remain the characteristics feature of the Greek society and polity. The conquests were soon forwarded by Phillips son Alexander seizing power from Persia to Asia and led further dissemination of Greek culture and influence.

- When study about the Greek society, the social crisis actually consisted in the monopoly of the power by the wealthy, the institution of slavery, slaves were present in a huge number, restricted access to citizenship, denial of rights to the women in the direct participation in the affairs of the country or political process. So, to say the actual sense of freedom, rights, and liberty were subsumed in the larger context of uniting citizens from the fear of external aggression.
- Both the Ancient Greek and Roman society were predominantly agrarian where class conflicts were an inevitable reality, frequently between the land-owning aristocrats and the peasants. The former had the monopoly on power and manpower and natural resources. ■

Team, World Culture Forum

# TOURISM PROMOTION OF CULTURE



Pic source: [www.apec.org](http://www.apec.org)

**T**ravelling has given the humanity immense power to control over events which was never actualized before. Although very controversial, the Columbus's discovery of America is a very important event in creating the new world order we are living in. And it is through travelling British could create an empire in the world in the age of colonialism. We are not trying to state that colonialism is good or bad but it made British very rich not only financially but enriched their

language and promote their culture in throughout the world. The only advantage they had was they had the curiosity of expanding and knowing the other parts of the world. Although in today's world tourism is something promoted by the host country and through it the host country has more advantage, thanks to the commercialization of Tourism. Cultural tourism is the subset of tourism concerned with a traveler's engagement with a country or region's culture, specifically the lifestyle of the people in those geographical areas,



the history of those people, their art, architecture, religions and other elements that helped shape their way of life.

Cultural tourism includes tourism in urban areas, particularly historic or large cities and their cultural facilities such as museums and theatres. It is generally agreed that cultural tourists spend substantially more than standard tourists do. This form of tourism is also becoming generally more popular throughout the world, and a recent OECD report has highlighted the role that cultural tourism can play in regional development in different world regions. Cultural tourism has been defined as 'the movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs'. These cultural needs can include the solidification of one's own cultural identity, by observing the exotic "others".

One type of cultural tourism destination is living in cultural areas. Visiting any culture other than one's own such as traveling to a foreign country. Other destinations include historical sites, modern urban districts, "ethnic pockets" of town, fairs/festivals, theme parks, and natural ecosystems. It has been shown that cultural attractions and events are particularly strong magnets for tourism. The term cultural tourism is used for journeys that include visits to cultural resources, regardless of whether it is tangible or intangible cultural resources, and regardless of the primary motivation. In order to understand properly the concept of cultural tourism, it is necessary to know the definitions of a number of terms such as, for example, culture, tourism, cultural economy, cultural and tourism potentials, cultural and tourist offer, and others.

It is important that the destination planner takes into account the diverse definition of culture as the term is subjective. Satisfying tourists' interests such as landscapes, seascapes, art, nature, traditions, ways of life and other products associated to them -which may be categorized cultural in the broadest sense of the word, is a prime consideration as it marks the initial phase of the development of a cultural destination.

The quality of service and destination, which does not solely depend on the cultural heritage but more importantly to the cultural environment, can further be developed by setting controls and policies which



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**The quality of service and destination, which does not solely depend on the cultural heritage but more importantly to the cultural environment, can further be developed by setting controls and policies which shall govern the community and its stakeholders**

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shall govern the community and its stakeholders. It is, therefore, safe to say that the planner should be on the ball with the varying meaning of culture itself as this fuels the formulation of development policies that shall entail efficient planning and monitor growth.

The Local community, tourists, the destination and sustainable tourism. While satisfying tourists' interests and demands may be a top priority, it is also imperative to ruminate the subsystems of the destination's, Development pressures should be anticipated and set to their minimum level so as to conserve the area's resources and prevent a saturation of the destination as to not abuse the product and the residents correspondingly. The plan should incorporate the locals to its gain by training and employing them and in the process encourage them to participate in the travel business. Travelers should be not only aware of the destination but also concern on how to help it sustain its character while



Pic source: after12thwhat.com

broadening their traveling experience.

Cultural tourism is important for various reasons; it has a positive economic and social impact, it establishes and reinforces identity, it helps build an image, it helps preserve the cultural and historical heritage, with culture as an instrument it facilitates harmony and understanding among people, it supports culture and helps renew tourism. The economic and social impact is caused by the incomes created by the cultural tourism business and supporting businesses. There is an increase in local production since the cultural tourism activities are strongly connected with other branches of the economy. As cultural tourism is employment demanding, there is an increase in employment in the area, as guests participate and appreciate local culture. This helps keep people in the region, which is a positive catalyst for regional development. It, thus, improves the demographic situation in regional areas by giving a perspective to the youth. Cultural tourism is a key instrument in regional development strategies in EU countries. Cultural tourism leads to better overall infrastructure and living environment - not only for tourists but also for the host community, as well as the activities encompasses the whole territory of the destination. As cultural tourism gives the destination an identity, it gets known, this attracts interests and people, which again helps to marked local production in general. Positive for economic and social development is that cultural tourism generates new ideas and a wish to cooperate among the local population. Cultural tourism helps to establish and reinforce

identity. This is an essential element in preserving and enhancing national and local pride and spirit. Culture and heritage features are essential in building a country's image, thus cultural tourism can be one of the key instruments in developing a positive image of a country internationally. Cultural tourism helps preserve the cultural and historical heritage. Tourism makes an important contribution to culture and historical heritage by providing means for keeping the traditions alive and finances the protection of heritage as well as increase visitor appreciation of that heritage. In short - more public interest and more funds for protection. Tourism interest in the heritage site can be the key in providing political support for the management and protection of the heritage in question. Well-managed cultural tourism can encourage the revival of traditions and the restoration of sites and monuments. Cultural tourism makes it possible to find a balance between protection and the use of heritage. If overused, the site is ruined, and there will be no future income. In such a way there is a natural need for sustainable thinking in a world that is troubled by conflicts and xenophobia often based on misunderstandings, cultural tourism can facilitate cultural harmony and understanding among people. More in-depth knowledge of other people's culture will stimulate understanding and a wish to cooperate. It promotes communication and integration. Cultural tourism brings extra income to culture and is thus a very important supporting factor for culture itself. And as cultural tourism helps differentiate demands and expand the season, it is essential in further developing the tourism industry. Cultural tourism is more in line with modern trends and is thus likely to see a further increase within the tourism sector. Cultural tourism is in line with the demand created by the rising educational levels, the aging population, the increasing economic role of women, and the increase in short trips and the general search for meaning among people. The so-called theme parks have created increased interest in cultural tourism and internet is ideal to promote cultural tourism. Cultural tourists spend more money than the average tourist and travel for a longer time. As the increasing pace of life creates the need for free time and preservation of the past, cultural tourism becomes big business. ■

Team, World Culture Forum



# HISTORY OF THEATRE

**T**heatre is a collaborative form of art that exists in some form or the other in different societies. While defining the word 'theatre', it is often defined as 'a place for viewing'. It is argued that originated in Ancient Greece some 5,000 years back. Theatre is about performing arts where the prime focus is on the live performances by actors and that creates ultimately a self-contained drama. However, theatre has evolved in many ways since then. Based on the type of performance, it can be divided under 3 heads. They are drama, musical theatre and comedy. With their emergence in different junctures of history, they ultimately led to the development of modern-day theatre.

## Origin of the theatre

While looking into the history of theatre, it is often said that the theatre has emerged from myths and ritual that took place in people's everyday life. This educational link sheds light on the historical background of theatre. The history of drama can be traced back to the celebratory music of the 6th century which transformed over the years. The first play staged in Athens was centered on the protagonist of the play 'The Persians', which was first performed in 472 B.C. Other details of the play mentioned in detail in the excerpt. Even in India we can see the importance of ritual theatres since the ancient period.





## Origin of Ancient Theatre

Ancient theatre can be very well associated with Greece, where it first originated 5000 years back. The timeline of Greek theatre is traced back in time and information is provided on types of drama that were staged in Greece. Different types of acting styles and costumes were used on stage in the Ancient theatres. There is often a range of quarters that argue that theatre in western tradition is being influenced by Eastern theatre tradition while the ancient Eastern tradition has its roots in its societal rituals and beliefs.

## Medieval theatre

There are various kinds of drama which were staged during the medieval times. However, themes changed over the time with the focus now shifted to social and political life of the region. The social and political changes that took place in the society has reflected upon the theatre performances and the themes of the plays and characters. The 17th century marked a time of political and military strife in Italy which lead to the development of Italian theatre. The British theatre was an arena for numerous possibilities with changing politico socio dynamics. British musical theatre existed in the 20th century. In the British theatre designers work to create various costumes, light and effect which play an important role in the portrayal of the drama. Many plays were enacted through dances sequences. The association of dancers has been formed to support dancer in British theatre.

Likewise, Spanish Theatre had also its roots in society and has deep cultural significance. In France prior to 1567 the theatre was only meant for aristocrat families. Later common man also took interest in theatre.

## Theatre in Asia

It is often said that India's theatre is the oldest theatre in Asia. Indian ancient drama's elements were rooted in poetry, music, dance with giving more significance on the sound of the words, rather than narratives. The play would revolve around staging the poetry. Chinese theatre which was different from other Asian forms of theatre as it didn't include dance within its theatre which other Asian theatre focuses on. Japanese theatre and Bali theatre are the best amongst the theatre in the world.

The history of Modern theatre started with change in socio political scenario that came with different events that took place in different countries. There was an increase in the commercialization of arts and use of better technologies than the earlier period. There was a change in the type of plays and characters that were in plays. The Theatre today has changed a lot since its inception. Theatre cannot be placed in vacuum, but it is to be placed in the intersection of political and social realities of a country or region's culture. It is changing along with the changing global scenario. ■

Team, World Culture Forum



# BORYEONG

Pic source: boryeongmudfestival.com



## MUD FESTIVAL OF SOUTH KOREA

**M**udfest of Korea is not a part of their ancient tradition rather it is a recent addition to their culture. It is now considered to be one of their best festivals.

It attracts over 2 million people every year. The success of the festival has led to increase in the duration of the festival from 4 days to a week and now to 10 days. Due to its widespread popularity amongst foreigners and its continued success, it has been designated as the 'Representative Festival' of Korea. It is usually held during summer in the month of July.

South Korea is well known for its skin care and beauty products and its brand like Innisfree, Nature Republic, Skinfood, Cosrx etc are popular in many parts of the world. Boryeong mudfest was first organised in 1998 as a marketing strategy to advertise cosmetic products made of the Boryeong

mud and to promote the benefits derived from it as a means of spreading the knowledge of the mud and its properties among the public. Boryeong mud is supposed to be naturally rich in minerals like germanium and bentonite. This mineral rich mud is believed to be beneficial to the skin, having calming qualities that refreshes the skin as well as prevent ageing. Mud packs are the most popular products during the festival.

The festival is celebrated in the Daechon Beach. The festival committee takes great care in not damaging the marine resources or compromising the environment. Offshore mudfields are rendered inaccessible and an artificial beachside is set up. Trucks of mud are dug out from the Boryeong mudflats some kilometres away and are transported to the beach site after the mud is purified as at a factory. The festival thus takes place within a huge enclosed area which has separate areas spread



with various areas of entertainment. There are mud slides, mud tubs, pits, fountains and mud massage and spas for the visitors to enjoy and experience the riches of the Boryeong mud. Games like mud marathons and photo contests, obstacle races are organised, and playgrounds are also set up separately for the amusement of kids.

As the festival attracts a large number of foreigners, it also becomes the point of exchange and interaction with the locals. Advertisement basically targets a lot of foreigners and different attractive offers are given to come and attend the event. Due to the influx of foreigners, numerous translators are employed, many of whom speak English. Though the festivals help cross over barriers, it is purportedly a matter of concern for some locals who come from a more morally conservative background than their foreign counterparts. This in a way results in cultural stereotyping which not only by the locals but of the locals as well.

However, the festival has helped in generation of economic benefits for the organisers, the government as well as the local residents. The attraction of the festival is also not restricted to mud alone. There is a

display of exquisite fireworks during the opening and the closing ceremony of the events. KPop concerts and live performance by Korean celebrities are also a part of the festival which also pools in a lot of visitors. The visitors, locals and tourists can also enjoy local sea food cuisine and Korean BBQ in many of the food joints that line up the streets of Boryeong.

Boryeong mud festival is an example of cultural tourism that combines environmentally and social friendly attraction to develop festival as a means of sustainable tourism and viable community development strategy. It not only promotes Korea's economy through the utilisation if its natural resources for tourism. Not only that but it is also a platform for building relationships and promoting cultural exchange. It is not a surprise that this festival has become synonymous with Boryeong and cultural celebration.

Korea's ministry of culture, sports and tourism pays a lot of attention to cultural tourism so now the Korean Government is emphasizing on Boryeong Mud Festival which is recognised as of the best festivals in Korea. ■

Team, World Culture Forum



# PANDAVANI FOLK MUSIC

## AN EXCERPT FROM THE INTERVIEW WITH MR DUSHYANT SINGH



**P**andavani is a folk theatre form practice in the central Indian state of Chhattisgarh and in the neighbouring states of Orissa, Madhya Pradesh and Andhra Pradesh. The narration involves the story of the Ancient epic of Mahabharata and the hero of this style of music is the Bhima, the second Pandava from the tale of Mahabharata. This form of theatre involves music.

World Culture Forum had recently had the honour to present the award to one of the most prominent artists in the Pandavani form Shi Dushyant Singh and his Group in the office of the World Culture Forum.

During the programme interviews by Mr Rahul Shankar was conducted. This article presents excerpts taken from the interview of the participants. The interview started with asking how he has come to this profession. In reply he mentioned that there was no plan just he was amazed by the performance of Chetan Dewangan, who eventually became his mentor.

In the interview he has given various information which are not generally available in the internet such as how Pandavani hasn't been changed from long time and there is no trace of origin, how it originated. He mentioned two variation of Pandavani



1. Vedamati
2. Kapalik

**VEDAMATI AND KAPALIK** Shaili (variations) has been developed or differentiated just around forty-five years ago before that there was no such variations and the singing form was broadly known as Pandavani.

Mr. Dushyant Singh has mentioned that The Vedamati variation studies Mahabharata and present the tale of Mahabharata as it is, without anything imaginary. On the other hand, Kapalik variation uses imagination in the story telling method.

There are very few torch bearers in this music form mainly two three people are involved in carrying this form forward. They are Chetan Dewangan, Jaduram Dewangan and Dushyant Singh himself.

When being asked, Mr. Dushyant Singh has mentioned quite a few challenges faced by Pandavani Group now a days one of grave limitation is lack of interest in Young People regarding the Pandavani Music.

He gave some reasons for this ignorance they such as;

1. Lack of livelihood in this profession (not enough to take up as a profession)
2. Governments ignorance.

Although he criticized the government for not taking enough actions for this specific music form, he praised Sangeet Natak Academy for taking actions such as giving

awards of achievements, certificates and financial aids to keep this music forms alive. Social cultural challenges of Pandavni is indicates towards the evolving change. Initially, it was performed by Brahmans. However, with the time, an involvement of the lower class was witnessed in the singing forum. According to Dushyant Singh, the contemporary situation raises a concern that if the folk art is performed by Brahmans, it may lead to people resisting the folk dance.

On behalf of the World Culture Forum, we asked what could be the future to keep this precious form of art which has been practiced from time immemorial alive? He answered that possible solution would be to link it with livelihood. He suggested that there need to be created jobs in cultural department and mainstreaming the music form and keeping it in the theory such as including it in the textbooks.

We asked about the time limitations for performing the Pandavani music, Mr Singh answered to this saying that there is no time limit of performing this dance form.

Finally, we asked him about the group information. He said that His group is known as the Dushyant Singh's Group. They have performed in many places of India but aren't exposed to performance abroad. ■

Team, World Culture Forum



# POP CULTURE



Pic source: [www.whitemountainpuzzles.com](http://www.whitemountainpuzzles.com)

**P**opular culture also known as the 'pop culture' – the music, movies, and the stories we hear on the daily basis play an important role in one's daily life. Popular culture is the set of practices, beliefs, and objects that embody the most broadly shared meanings of a social system. It generally recognizes as the vernacular or people's culture that predominates the society. As the 'culture of the people', popular culture is determined by interaction between people in their everyday activities. Their style of dress, the use of slang, greeting rituals, and the food that people eat and relish are a few examples of popular culture. It is also informed by mass media. Popular culture is usually associated with mass culture, folk culture etc. The association of popular culture with mass culture leads to a focus on the position of popular culture within a capitalist mode of economic, production. Through this economic lens, popular culture is seen as a set of supplies produced through capitalistic processes driven by a profit motivate and

sold to consumers. popular culture is seen as a set of practices by artists or other kinds of culture makers that result in performances and objects that are received and interpreted by audiences, both within and beyond the subcultural group.

Popular culture is an evolving concept, it changes regularly in place and time. For instance, a small group of people might have a strong opinion and interest in an area of pop culture which the mainstream pop culture may not be aware off. It is understood as a collective dream world. As Richard Maltby claims, popular culture provides 'escapism that is not an escape from or to anywhere, but an escape of our utopian selves. In this sense, cultural practices such as Christmas and the seaside holiday, it could be argued, function in much the same way as dreams: they articulate, in a disguised form, collective wishes and desires.

The World War II depicts a significant shit in the scenario of pop culture. It can be witnessed from the production of culture to the consumption of the same.

This also led to the exploitation of people by those in power to do more of the work themselves.

Popular music mirror today's politics and at times it has taken the lead in influencing and shaping political action. Even pop television has gained popularity in the recent times. It is also blamed for dumbing down the society. Child obesity has also become a part of the pop culture. Coffee is also a part of popular culture today. Coffee's evolution into a highly charged commodity brings it within the realm of popular discourse, thus it creates new channels for networking and consumerism. The success in the recent years of the Fair-Trade Federation and cooperative ventures that seek to preserve the natural environment. The irresistible commercial power of corporation such as Starbucks contribute to some extent to growing gaps in wealth that characterize the coffee industry.

A key characteristic of popular culture is the excess to the masses. It is, after of the culture of people. Culture can be divided in to two parts: high and middle. High culture on the other hand is not produced and nor meant for the mass consumption. It belongs to the social elite, fine arts, opera, theatre and high intellectualism are associated with the upper socio-economic classes. Items of the high culture often require extensive experience training and reflection to be appreciated. Such items seldom cross over to the pop culture domain. Consequently, popular culture is generally looked down upon as being superficial when compared to the sophistication of high culture. It does not mean that the social elites do not participate in the popular culture and not all the masses participate in the high culture.

Given its wide availability, popular culture has attracted much criticism. It endorses a limited experience and knowledge about the real life and changes people's attitude and feeling towards certain important matters. Nonetheless, it raises unsophisticated feeling and emphasis on the banal. Popular culture stems from sensationalism and narcissistic wish-fulfilment fantasies that hinder the reality and spiritual development. The pop culture items require extensive training, taste, insight, education, experience and reflection.

Corporations and advertisers have acquired a reputation for pushing popular memes in order to generate the mass consumption of their products and services. Some Marxist complain that popular culture

— and its implied insistence on a necessary causal relationship between consumption and self-actualization — perpetuates pernicious, deep-seated social and economic divisions which alienate the working class from the ruling professional and leisure classes and result in general discontent and a diminished quality and enjoyment of life for all (compare situationism).

Human creativity and resilience are still our major resource, High culture has no social structure and professional structures have direct accountability for it. Of course, businesses are quick, welcome novelty in general, and have a bias for change. Stylistic and technological innovation command attention and evokes desire in the consumer. Fashion is the hunger for or habit to new signs, although very often it merely recalculates old signs, revising meanings and altering



Pic source: Cultural\_heritage

images. Many modern cultural critics see this shift as a wholly depressing situation representing the end of shared culture and its spare with a society of atomised individuals who are consumed by the drive toward self-gratification at the same time as they are entirely colonised by consumerist ideology. A less bleak view is that while commercial culture's grand promise to provide accomplishment and liberate individual and social potential essentially an empty, there are, within its intricate networks of power. The term popular culture as a process defined by the often contradictory but sometimes collaborative interests of private and public interest of commerce and creativity, of capitalism and community. ■

Team, World Culture Forum



# PUPPETARY FESTIVAL



<https://i.vimeocdn.com>

**A** puppet is one of the most remarkable and ingenious inventions of the man. In Sanskrit terminology Puttalika and Puttika means 'little sons'. The root of Puppet is derived from the latin word 'Pupa' meaning a doll. India is said to be the home of puppets, but it is yet to awaken to its unlimited possibilities. The earliest reference to the art of puppetry is found in Tamil classic 'Silappadikaaram' written around the 1st or 2nd century B.C.

Puppetry festivals are celebrated in different cultures. National Puppetry Festival is a time for the community to flock together to acquire new knowledge, preserve puppetry arts, be inspired and invite the community to engage with the art. In this festival we will welcome over 1,000 people to Minneapolis to experience the range of expression in puppetry arts. Attendees will include professional puppeteers, teachers, librarians, therapists, professors, musicians, craftsman, technicians, enthusiastic fans and general audience.

In 1962, Ellen Stewart invited puppet artists from Korea to perform their production of Head Hunting by Pagoon Kang Wouk. This began La MaMa's long love affair with all things puppetry. The form has been an integral part of La MaMa's artistic vision ever since. The La MaMa Puppet Series showcases new contemporary puppet theatre by American and international artists in all three of La MaMa's theaters.

Since the depth and wonder, the more light-hearted fun, magic, music, charm, etc., the great masters of puppetry around the world offer technical and ingenuity in the service of a festival that takes place in the Casa-Museo F. García Lorca of Valderrubio each year, and has become an indisputable seal of quality and distinction in origin, sustainability, rigor in the selection of artists, visibility and impact, consolidating as a leader in our community and on the national scene.

The World Festival of Puppet Theatres, founded

by Jacques Félix in 1961, has made Charleville-Mézières the capital of puppetry.

Puppetry has been successfully used to motivate emotionally and physically handicapped students to develop their mental and physical faculties. Awareness programmes about the conservation of the natural and cultural environment have also proved to be useful. These programmes aim at sensitising the students to the beauty in word, sound, form, colour and movement. The aesthetic satisfaction derived from making of puppets and communicating through them helps in the all round development of the personality of the child.

In modern times, educationists all over the world have realised the potential of puppetry as a medium for communication. Many institutions and individuals in India are involving students and teachers in the use of puppetry for communicating educational concepts.

## China

Puppet performances of various types were popular in China. There were several forms of puppet theater in China. It isn't known which developed first. The Chinese puppet theaters come in four forms: marionettes on strings or wires, rod puppets, shadow plays, and hand manipulated glove-type puppets.

Glove-type puppets like the "Muppets" are quite familiar in the West. Glove puppets are still a common toy there. These were also popular in China since ancient times.

## Indonesia

Wayang means "Shadow" in Javanese; Wayang puppets are popular shadow puppets used in performances in Indonesia. The first recorded performance in Indonesia was in 930 CE. Wayang puppets usually act out either religious stories, or stories from the "Ramayana," an ancient epic Hindu poem written in India about 3,000 years ago.

## Taiwan

The indigenous people of Taiwan are ethnically similar to Filipinos, but they are greatly outnumbered by Chinese from the mainland. Chinese settlers originally came from the closest mainland province of Fujian and brought with them the Fujian Hokkien dialect which became the language now called Taiwanese, spoken by about 70%. They also brought



<https://www.esplanade.com>

their traditional forms of puppetry.

Taiwan's only professional marionettes are the traditional string-puppets of the Kaohsiung-based Chin Fei Fang Marionettes of Hsue, Ying-yuan and his wife. The company was started by Mr. Hsue's grandfather in 1920 and uses the style of marionette found in Quanzhou with the "paddle"-style of control. One figure Mr. Hsue demonstrated was able to lift a trunk with its hands by first closing them to grip the handles. A small number of professional traditional shadow-puppet groups are found in the southern city of Kaohsiung. The fast train from Taipei in the north to Kaohsiung in the south takes an hour-and-a-half to go the roughly 300 Km [with a few stops en route]. At the Kaohsiung Museum of Shadow Puppetry, in the Gangshan district school-groups can learn to make shadow puppets. The museum now also houses an extensive display of hand-puppets.

There is impressive support for puppetry in Taiwan and academics are doing their best to nurture the tradition. The great irony is that a country with so much puppetry, traditional and modern, cannot have a national centre of UNIMA (the international association of puppeteers) because its status continues to be in dispute.

Puppetry performs the function of transforming cultural values and ideas. The phrase 'puppet theatre' is no longer limited to traditional forms of marionettes, glove, or rod puppets. Modern puppetry combines masks and puppet theatre where the performer, puppets and objects are integrated within a largely visual theatre world that minimises the use of spoken language. ■

Team, World Culture Forum



# CANNES FILM FESTIVAL



<https://i.cbc.ca>

**F**ilm festivals are a vital link in the chain of global film culture. We spoke to the participants in the Independent Cinema Office's Developing Your Film Festival programme (now in its sixth year of helping film festivals reach new heights, and supported by Creative Europe and British Council, in association with Motovun Film Festival and Vilnius International Film Festival) what they thought film festivals existed for and what their festival did that was unique. First of all, in the 21st Century we need festival diversity: in my perfect world, all of them should encourage the breadth and variety of views. Cinema is the most democratic art: it uses the most appropriate language for audiences and can be accessible almost everywhere because of the Internet. Film festivals can consolidate and maintain democracy, peace and freedom. 13 years ago Docudays UA was created in Ukraine as a festival to popularize and develop documentary

film. Our festival content has contributed to an increase of critical thinking and created active citizenship in a post-Soviet country. For years we have been teaching our audience to talk about difficult topics, and yet the steady growth of viewers continues.

## **The purpose of film festivals in the 21st Century**

It's sharing. Thanks to global digitalization film festivals are now an exceptional tool for crossing the communication channels from the most distant places. Film festivals are helping at the frontline of an increasingly polarized world. Speaking multiple languages, they give you the ability to hear a rich diversity of voices from the divided areas. Whatever happens in the farthest place of the world, it occupies the festival screens within the next year. The information you get is much more complex than in TV news and there is a chance to speak to characters or witnesses of the stories directly.

Obviously, this contradicts the glamorous festivals of red carpets and dress codes, which are likely to remain in our nostalgic golden past.

The story of our festival is a classic case study on how one can transform reality and run a film festival in a place with no facilities and infrastructure. We had nothing except the idea and a few crazy friends. That's how Docudays UA International Human Rights Documentary Film Festival was established in Ukraine 13 years ago. Now the situation has dramatically changed.

We run one the most popular documentary event in Eastern Europe, while launching dozens of other projects aimed at film education and the promotion of human rights values.

### Mission of the Festival de Cannes

In order to achieve this level of longevity, the Festival de Cannes has remained faithful to its founding purpose: to draw attention to and raise the profile of films, with the aim of contributing towards the development of cinema, boosting the film industry worldwide and celebrating cinema at an international level. And to this day, this profession of faith constitutes the first article of the Festival regulations.

The Official Selection serves to highlight the diversity of cinematic creation through its different sections, each of which has its own distinct identity. Films that are representative of "arthouse cinema with a wide audience appeal" are presented in Competition, while Un Certain Regard focuses on works that have an original aim and aesthetic, and are guaranteed to make a discreet but strong impact on screens around the world. The Official Selection also includes Out of Competition films, Special Screenings and Midnight Screenings, the historically important films featured in Cannes Classics and the Cinéfondation selection of films submitted from film schools.

The Out of Competition films are often films that have a big impact on the cinematic calendar, and

the Special Screenings and Midnight Screenings represent a special opportunity to view more personal works. Restored copies of films that are important in the history of cinema are brought back to life for Cannes Classics, which also offers tributes and documentaries focusing on cinema. In addition to the Selection, cinema lovers can also explore the world of cinema in a different way by attending masterclasses, tributes, exhibitions and so on.



www.insidehook.com

The most important work, but also the least visible, is done by the "head hunters", who search all over the world and at festivals in order to find the most promising directors.

At Cannes, short films feature in the Competition, at the end of which the Short Films Jury awards a Palme d'or, and in the Short Film Corner, a professional area dedicated to meeting

people, exchanging ideas and promoting films.

In 2010, the Festival created "Cannes Short Films" to bring these two entities together in a complementary dynamic in an attempt to offer an all-encompassing panorama of short film production worldwide, as well as to stimulate the creativity of short film artists.

The Festival is very keen to discover new talent and act as a springboard for creation. The most important (and least visible) task is performed by the team's 'talent scouts' who travel the world and scour film festivals each season to unearth the most promising directors. As the Festival has developed over the years, a number of initiatives designed to promote the talents of the future have already been introduced: the Caméra d'or is awarded to the best film presented either in the Official Selection, during Directors' Fortnight or during the Semaine de la Critique, while the Cinéfondation presents film school works and organises the Residence and the Workshop. The development of 'Cannes Short Films' is another step in this direction. ■

Team, World Culture Forum



# INTERACTION WITH ISRAEL EMBASSY



# WORLD CULTURE FORUM



World Culture Forum is an International Organization who initiates peace-building and engages in extensive research on contemporary Cultural trends across the globe.

## Awards



Forum honors in recognition of proactive efforts that go well towards the building of cultural harmony primarily on science, peace, economist, politics, literature, journalism, and performing arts.

## Conference



Conferences are where you will find the best comprehensive program on assessing and identifying challenges to the cultural harmony and proposes a sustainable plan of action to promote cultural dialogue among nations.

## Film Festival



We provide an opportunity for undiscovered filmmakers across the globe to get their films in the face of a real live audience and to have their films reviewed by professional critics.

## Fellowship



We provide an opportunity for undiscovered filmmakers across the globe to get their films in the face of a real live audience and to have their films reviewed by professional critics.



A vibrant yellow background with a central black circle containing the text "World Culture Forum". The circle is surrounded by various black silhouettes of global landmarks and symbols, including the Eiffel Tower, a clock tower, a pagoda, a mosque, a skyscraper, a bridge, a plane, and a butterfly. Dashed lines suggest flight paths or connections between these elements.

# World Culture Forum