# EDITORIAL

## Digital Humanities and Ubiquitous Scholarship on negotiating identities

**Interdisciplinary Journal of Digital Humanities and Ubiquitous Scholarship (IJDUS)** is a leading interdisciplinary Journal for research and writing drawing upon contemporary debates and intellectual practices from digital humanities and technology-aided learning. We aim to provide a platform for scholars to showcase their research and foster a community that shares a passion for exploring the realms of literature, art, history, language, philosophy, culture and environment among others, through a digital lens. Our mission is to uncover the innovative ways in which technology is revolutionizing scholarship and education not just in humanities but across streams and disciplines.

**NEP 2020** states that, "With various dramatic scientific and technological advances, such as the rise of big data, machine learning, and artificial intelligence, many unskilled jobs worldwide may be taken over by machines, while the need for a skilled workforce, particularly involving mathematics, computer science, and data science, in conjunction with multidisciplinary abilities across the sciences, social sciences, and humanities, will be increasingly in greater demand". **Curriculum and Credit Framework for Undergraduate Programmes 2022** mentions "Flexibility to switch to alternative modes of learning (offline, ODL, and Online learning, and hybrid modes of learning)" as one of its main features. In pursuit of this spirit of National Education Policy and Undergraduate Credit and Curriculum Framework, the first issue focuses an important area of humanities and inter-disciplinary approaches: **Negotiating identities. Delhi University and other institutions offer papers like Gandhi and Education, Swachh Bharat, Gender and Sexuality, Readings on Indian Diversities and Literary Movements, Cultural Diversity, Partition Literature, Modern History, Gender in History, Women's Writings, Delhi Through the Ages: The Making of its Early Modern History, Gender and Education in India, Women Studies in India, Gender in Modern World.** This issue not only broadens the horizons of the above-mentioned curricular content, but also prepares students for undertaking research in allied and important areas as prescribed in their graduation and post-graduation course. The chapters in this issue bring out the process of identity negotiation through shifting geographies, war, gender, government programmes

and developmental initiatives. The issue is an attempt to draw focus on processes that are important and integral constituents of our social realities.

**'Identity negotiation'** refers to the contracts through which people arrive at understandings about "who is who" in their communities (Swann, 1987). People are assumed to stay true to these identities they have consented to don. The idea of identity negotiation is thus seminal to what people come to expect of each another. Identity negotiation, in other words, is the scaffolding on which the edifice of human communities stands. Crucial and central to human psychology, politics and society though it may sound, but it is and extremely complex and contested process. There are several sources of intervention that create unending conflict between the perceiver and the target. Identity negotiation remains forever embedded in a spiral of behavioral confirmation and self-verification. Behavioral confirmation ensues when the "perceiver" persuades the "target" to act in ways that ensure her/ his benefit while self-verification involves the "target's" attempt to convince the "perceiver" to conform to the target's firmly held world-views or identities (Snyder and Klien, 2005; Swann, 1983, 1996).

The idea that identities are negotiated originated in the sociological literature during the middle of the 20th century. A leading figure in this movement was Goffman (1959, 1961), who asserted that the first order of business in social interaction is establishing a "working consensus" or agreement regarding the roles each person will assume in the interaction. Weinstein and Deutschberger (1964), and later McCall and Simmons (1966), built on this work by elaborating the interpersonal processes that unfold after interaction partners reach an initial working consensus. Within psychology, these ideas were elaborated by Secord and Backman (1965) and Schlenker (1985). The actual phrase "identity negotiation" was introduced by Swann (1987), who emphasized the tension between two competing processes in social interaction, behavioral confirmation and self-verification. Behavioral confirmation occurs when one person (the "perceiver") encourages another person (the "target") to behave in ways that confirm the expectancies of the perceiver (e.g., Rosenthal & Jacobson, 1968; Snyder & Klein, 2005; Snyder, Tanke, & Berscheid, 1977). Self-verification occurs when the "target" persuades the "perceiver" to behave in a manner that verifies the target's firmly held self-views or identities (Swann, 1983; 1996).

In the first chapter titled 'Looking at the Partition of India through the lens of Gender', **Akshara Anirjita** strives to understand the tragic and disproportionate targeting of women during the Partition, the nature of this violence, and the woman as the silenced or 'subaltern' citizen. When the governments of India and Pakistan decided to pass treaties to 'recover' abducted women from the other side of the border, she asserts, many women faced the double burden of being re-abducted, in a sense, once again from a country and from families they had grown to become a part of. This chapter, thus, explores the woman as a citizen without boundaries and with no say in her own fate.

In the second chapter titled 'Henri Cartier-Bresson in India: Euro-Centric Photojournalism', **Prapti Mittal,** looking at Cartier-Bresson's photographs of the India- Pakistan partition, Kashmir and several other events/ people in the subcontinent, carries out a postcolonial reading highlighting the implications his photojournalistic, privileged and racial-political status carried for the selection and interpretation of the decisive moments he captured and archived through his various projects all over the Indian subcontinent. She writes that his photography in the region raises questions about iconic photojournalistic narratives that have the power to emerge (and by extension, exclude other moments that fall under the same ambit) as a meta-narrative.

In the third chapter titled 'Citizenship and Gender', **Ria Rai** examines the role that gender has played in times of violence. She argues that the way that the state itself views and mobilizes its citizens shows how the citizen is not the abstract individual that liberalism claims, but is inevitably gendered.

In the fourth chapter titled 'Swachh Bharat Abhiyan and M.K. Gandhi: A Critical Analysis', Tanushree Singh evaluates the gains of the Swachh Bharat Abhiyan concluding that while it is true that many have quit the practice of open defecation and they are happily and convincingly using toilets and encouraging others to do so, but the mission needs to be extended with a focus on bringing about a change in mind set, handing out social security measures like health benefits to convert people and through debate and deliberation, especially in villages, where people can discuss about the appropriate way to proceed and what kind of toilets would they be comfortable in using.

In the fifth chapter titled 'An Analysis of Development Perspectives of Scheduled Tribes in Odisha', **Nityananda Barik and Prabira Sethy** focus on the development perspectives of tribal

community in Odisha such as the formation of special department at the government level, formation of tribal blocks, Tribal Sub Plan approach, special project implementation, special plan for KBK districts, Orissa Tribal Empowerment and Livelihood Programmes (OTELP), establishment of tribal academy and research institute, and establishment of tribal cooperatives.

## References

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