

## **Chapter – I**

### **Introduction**

Cultural Politics has an open and inter-disciplinary arena. It actively responds to changing political and ruling class equations. Like politics, it is also starkly marked by disagreement and intervention of various conflicting interests of different segments of elite class. Cultural Politics intends to study the differences between what is practiced and what is professed by the ruling class or classes. It lets us encounter the problems of the relations between practices of the elite class and their internal specificities and the effects of these conditions at the expense of relative autonomy promised to the community. It attempts to interpret the lived relation between a small dominant posse and the world, and the experience it generates. This conceived experience is imaginary rather than reflection of the real. This imaginary conception leads to an imaginary relationship which in turn secures, not only the dominance of a ruling class over a dominated one, but also through the reproduction of the relations of production, and through an exploitative mechanism, perpetual exploitation. Cultural Politics is often used as a vehicle to alter the apparent image of dominant class so as to carry forward the intellectual attitudes of the elite class. At least, this type of position guarantees securing the centering and re-centering of the concept of culture of the general masses relative to the dominant class culture.

Before embarking upon the undulating terrain of cultural politics, let us get familiar with various concepts involved into it.

### **Culture**

Any attempt to define 'culture' would be a reductive if not futile exercise. It is a highly subjective term, subjective in the sense that it varies according to individual, community, racial, religious as well as ethnic interpretations. Infinite number of cultures pervade throughout the globe without any clear-cut demarcating boundaries. Hence, it is quite difficult to define culture. Despite this, various scholars have attempted to define culture from different perspectives. Let's see what Simon During has to say about culture:

Culture is not a thing or even a system: it's a set of transactions, processes, mutations, practices, technologies, institutions out of which things and events (such as movies, poems or world wrestling bouts) are produced, to be experienced, lived out and given meaning and value to in different ways within the unsystematic network of differences and mutations from which they emerged to start with. (6)

Culture was painted in this hue for the first time by German philosopher Friedrich Nietzsche. However, culture is an all-encompassing term which includes all social mores and associated paraphernalia. It also covers various forms of customs, traditions, ideals, values and patterns of behavior exhibited in an imperceptible manner. Given below is the stand taken by anthropologists regarding culture:

In terms of anthropology culture are a continually changing pattern of learned behavior and the products of learned behaviour including attitudes, values, knowledge and material objects which are shared by and transmitted among the members of society. (Cuber 16)

Culture may also be penned down as accepted modes of social life that is composed of a vast and complex network of patterned relationship which exhibits ideologies of the populace brought about by diffusion within the group. The blind beliefs, customs and traditions which come down to us from our forefathers and to which we stick to rigidly and blindly thinking them as sacred and indelible is also culture. This view is further elucidated in the following sentences:

Culture should ennoble the given by permeating it, rather than putting something new in its place. It thus exalts the individual without freeing him from his factual debasement. Culture speaks of the dignity of "man" without concerning itself with a concretely more dignified status for men. The beauty of culture is above all inner beauty and can only reach the external world from within. Its realm is essentially a realm of the soul. (Shapiro 103)

In its wider sense, culture refers to all inclusive habits of thinking which shape human behavior in all its aspects and in all fields of human activity. It is infused into our nature and blood as expressed by one of the scholars. "Culture is the expression of our nature in our modes of living and thinking in our everyday intercourse in art, in literature, in religion, in reaction and enjoyments" (MacIver 83). Culture includes all human beliefs, patterns of

behaviour and all academic, artistic, moral, religious beliefs together with all fields of human endeavour. In this sense, culture epitomizes the total pattern of human thought and belief. These words are expressed more comprehensively and emphatically by Edward Burnett Tylor, “Culture is the complex whole which includes knowledge, belief, art, morals, law, custom and other capacities and habits acquired by man as a member of the society” (qtd. in Watson 66).

Culture is always the sum total of acquired traits. A new born baby is devoid of any trait. As he/she grows older, he/she acquires different ideals, attitudes and values by imitation and social contacts. The acquired impression lends one a distinct identity. This distinct identity in the form of cultural baggage or cultural traits and patterns is also subjected to transmission from generation to generation. Each generation is free to modify the cultural heritage and then transmit it. So cultural traits are strongly conditioned and influenced by the trends which appear from time to time in different circumstances.

### **Cultural Studies**

Cultural Studies is a combination of various disparate approaches and practices to tackle bundle of issues, questions, perspectives, etc. The current environment constituted by diverse elements like emerging ideologies challenging traditional view-points may be considered architectural blueprints of cultural studies. It identifies itself with most of the cultural struggles continuing into the society under various heads e.g. issues related to hegemony, cultural or political; racial or class conflicts; etc. A comprehensive idea of cultural studies can be formed after studying the following words opined by Wilfred L. Guerin:

Arising from the social turmoil of the 1960s, Cultural Studies is composed of elements of Marxism, post structuralism and postmodernism, feminism, gender studies, anthropology, sociology, race and ethnic studies, film theory, urban studies, public policy, popular culture studies, and postcolonial studies: those fields that concentrate on social and cultural forces that either creates community or cause division and alienation. (276)

The quoted statement clearly exemplifies that the field of cultural studies is spread across almost all fields and the study itself becomes all-inclusive. Cultural Studies helps us to understand and orientate ourselves towards a wide range of institutions, media, concepts and formations– from television to multiculturalism; from cultural heritage to queer politics. It

analyses contemporary cultures in an engaged manner by enhancing the celebration of rich cultural experiences; communicating wide variety of cultural forms after analyzing their social underpinnings. It just doesn't objectify culture rather deals with it as a part of routine life. Another assertion about cultural studies can be stated in the following terms:

Cultural Studies designates a recent and rapidly growing cross-disciplinary enterprise for analyzing the conditions that effect the production, reception and cultural significance of all types of institutions, practices, and products; among these, literature is accounted as merely one of many forms of cultural "signifying practices". A chief concern is to specify the functioning of the social, economic, and political forces and power-structures that produce all forms of cultural phenomena and endow them with their social "meanings", their "truth", the modes of discourse, in which they are discussed, and their relative value and status. (Abrams 53)

The genesis of cultural studies is from two books: *The Uses of Literacy* by Richard Hoggart and *Culture and Society* by Raymond Williams published respectively in 1957 and 1958. Later on it was properly institutionalized in 1964 at the Birmingham Centre for Contemporary Cultural Studies. Cultural Studies from its very inception, has been a champion of democracy. This led it into a direct confrontation against the dominant tradition i.e. the ruling and elite class, which was openly and blatantly anti-democratic. And if we try to locate the roots of cultural studies, we will find that they lay in rejection of a particular dominant culture that tends to erode underlying cultures.

Three features of cultural studies can easily be observed— it's all encompassing concerns, its populism and its relative institutional marginality— which makes it a very complex field of study. Cultural Studies is basically Marxist in character. It is firmly grounded in Marxism and has adopted two of its fundamental approaches: firstly, to study culture, we need to analyze it in the light of socio-historical context; and secondly, the study of the cultural divisions along capitalistic traditions. These approaches implicitly illustrate the importance of social structures in shaping the history; and the role of industrial societies in creating divisions along ethnic, gender and class lines. The practitioners of cultural studies often view culture through political prism because there are groupings and regroupings in the society based on political affiliations. There are strong political elements associated with culture along with social engagement. This can be made clear by the following view taken by Johnson Storey:

The first is that cultural processes are intimately connected with social relations, especially with class relations and class formations, with sexual divisions, with the racial structuring of social relations and with age oppressions as a form of dependency. The second is that culture involves power and helps to produce asymmetries in the abilities of the individuals and social groups to define and realize their needs. And third, which follows the other two, is that culture is neither an autonomous nor an externally determined field, but a site of social differences and struggles. (3)

The democratization of culture imposes some constraints upon the purview of cultural studies as it now restrains itself from the study of high culture, as is evident from the following statement:

Thus it has tended to neglect, for instance, religion; food; sport; hobby-sports such as fishing and train spotting; middle-brow and ‘Kitsch’ culture, especially that part which is family-based and of most interest to the middle aged such as home improvement and gardening. For different reasons it has neglected high culture it-self. (Simon 7)

Cultural Studies does its study in an engaged way which implies sensitivity to the ways in which culture is a field of power-relations involving various dimensions such as centre and peripheries and status hierarchies. Cultural Studies analyze the objects of study in an engaged way rather than objectively. It provides the basic understanding and interpretation of contemporary culture and society in art, design, fashion, etc. It emphasizes the mobility of, and interactions between, different cultures, and attempts to speak productively about problematic area studies so as to bring them to the forefront.

### **Cultural Politics**

Cultural Politics was born out of our frustration with the traditionally limited definition of and space accorded to cultural politics, hitherto understood as a discipline of cultural studies. It was not accorded enough space and importance because it was considered just a branch of cultural studies but it’s assertion that it studies the most volatile concept i.e. power equations of the society helped it attain its right space. There is a give and take type relationship between culture and politics. Culture is often used as a weapon by the politicians to achieve their goals and on the other hand political power is used and very often misused to maintain

the hegemony of a particular culture. This type of filthy pattern can be easily observed in the Indian political system where not only voting but also candidates are decided strictly along caste, religious and class lines rather than on personal merits and performance. The changed power equations often decide the future of a dominant culture. Indian history provides stunning examples of this sort that how a victory of an adversary king led to the reversal of fortune for the dominant culture.

The core issues dealt by cultural politics are the legitimization of social relations of inequality and the struggle to transform them. Cultural politics fundamentally determine the meanings of social practices and, moreover, which groups and individuals have the power to define these meanings. We should reconsider the notion of cultural politics and cultural studies in an intentional and significant manner especially explicitly addressing the emergent discipline of cultural politics. Cultural politics embraces the study of local, national and trans-national cultural identities; and processes the analysis of political problems.

Cultural politics aims at exploring, precisely, the delimitations as what is cultural about politics and what is political about culture. It is also concerned with subjectivity and identity, since culture plays a central role in constituting our sense of ourselves. It is in essence subjective as it produces emotional feelings, for instance, feelings of patriotism, elitism, racism, sexism, anti-sexism, etc. Stuart Hall, one of the most insightful analysts of cultural politics, comments:

Ruling or dominant conceptions of the world do not directly prescribe the mental content of the illusions that supposedly fill the heads of dominated classes. But the circle of dominant ideas does accumulate the symbolic power to map or classify the world for others; its classifications do acquire not only the constraining power of dominance over other modes of thought but also the initial authority of habit and instinct. It becomes the horizon of the taken-for-granted: what the world is and how it works, for all practical purposes. Ruling ideas may dominate other conceptions of the social world by setting the limit on what will appear as rational, reasonable, credible, indeed sayable or thinkable within the given vocabularies of motive and action available to us. Their dominance lies precisely in the power they have to contain within their limits, to frame within their circumference of thought, the reasoning and calculation of other social groups. (44)

For general populace, culture is a non-political entity as it is believed to help frame the intellectual character and holding up upward mobility. Moreover, culture acts as a moral

technology of the soul which may sometimes create false impressions on one's mind. But culture has an important, rather vital political role to play as it produces and re-produces value systems and power relations. It is a means by which meanings are made and shared. Culture doesn't grow out of the regimen unity of a society, rather in many ways; it grows out of its divisions. And both unity and divisions involve politics. This clearly exemplifies what is political in culture.

Culture is considered a crucial means to gain power and control over entire lives of the masses. It is quite easy to identify a cultural practice carrying its politics around with it. Even certain cultural practices are designed to subjugate the minds of populace because political functioning depends on the network of social and ideological relations it participates in. Analyzing the current scenario, it won't be wrong to assert that the entire corpus of culture and traditions is merely a mirror reflection of ruling class ideas, imposed in an unmediated and unseemingly coercive manner. This politics of culture creates an illusion that all people are allowed to participate in the creation and re-creation of meanings and values. In such an illusory situation, the dominant culture gains a purchase by appearing that it is not an imposed or alien external force, onto the cultures of subordinate cultural groups. It actually makes deep inroads into these small cultural groups, reshape and re-align them, hook them up and with them, the people whose consciousness and experience is defined in their terms and finally associate them with the values and ideologies of the ruling groups in the society. These processes usually don't lead to total erasure but a change in equations, cultural as well as political. These processes of cultural re-alignment and incorporation are usually dynamic in nature, reflecting both continuities and contradictions in both the cultural groups finally leading to re-legitimization and remaking of the culture's plausibility system.

The fluid nature of culture can be put to use both the ways: on the one hand, it is used to hegemonise the populace, to dominate them; and on the other hand, it is used to resist precisely the very same hegemony. Cultural hegemony refers to undue importance accorded to a particular culture and that too without any scientific basis. This notion of dominance is often supported by false claims wrapped in paraphernalia of myths and superstitions. For instance, we often come across the fake tall claims made by the so-called upper castes that their descent is from the mouth, shoulders, etc. of the almighty. These fabrications were intended to create an eternal dominance over the rest of the cultures.

Culture is indeed multi-faceted. Sometimes false cultural notions are created with covert consensus leading to patterns of exploitation and domination. Gone were the days when the term culture generated a neutral impression, now it is accompanied with a strong political hue. This political touch was given to culture after the advent of Marxism. Mass culture in the form of television, radio, print literature after the advent of Marxism led to dominance; and ironically precisely the same mass culture itself was also used as a means to resistance, though with some reservations.

Under the realm of Cultural Politics is also covered 'Identity Politics'. Individuals don't carry a single identity, rather a cluster of identities. Identities based on colour, socio-economic status, gender, nationality, region, profession, generation, religion, race, interest, etc. are used to create various clusters of people. But all identities are not assigned equal weight even in similar circumstances. Identity Politics is used to align people on the basis of particular identity rather than on a social policy or philosophy. The political-intellectual stance involving a research on culture to establish the role of political establishment in altering the cultural practices has proved that the mythical instances in culture were politically motivated. These practices had a tendency to create a class dependent upon the state oligarchy. The subjective and objective aspects of these changes evolved various political and economic institutions which kept the alternative institutions marginalized. Hence the highly politicized culture which exists today has deep historical roots which disallow any substantial influx of the new forces into the social strata until they become alternative centre of powers to be reckoned with.

### **Leisure Economy**

Leisure may be considered as the time that is put to use for social activities and survival ways. People consume leisure time for activities essential for proper co-ordination between body and mind after work. It helps in regenerating energy required for further work. The following views about leisure clearly exemplify how leisure translates itself into regeneration of energy: "Zhang Guangrui indicates in the research on leisure that leisure means people choose predilections freely in disposable time and obtain physical and mental pleasure, spiritual satisfaction, self-realization and self-development" (Jinrong 358).

The office-hours which are often referred to as productive hours are relegated here so as to put leisure in a proper light. Leisure is very important as it provides essential platform for creative process to materialize which is otherwise not possible in this fast moving and time-



crunch era. The incubation phase essential for creative process is made available to people when they are away from office enjoying leisure. Leisure also leads to organizational creativity and knowledge recombination– the two crucial elements in the modern day corporate economy. It extends the boundaries of interaction of persons outside their organization or workplace so as to enhance their knowledge, information and broaden their outlook. It also makes their perspective comprehensive and provides people freedom to explore new vistas and avenues so as not to remain embedded in the environment of path dependent resources of working hours.

One new and latest dimension added to leisure utilization is the access to and exploitation of different types of technological resources i.e. computers, internet, mobiles, etc. Leisure is not always seen by all people as free time to be fretted away. They view it in the context of future work and not only future work but good future work, so that they can translate their leisure into productive output. Throughout the history it has been held by people that the foundation of any culture is leisure. To enrich culture, one needs to have leisure to improve its patterns. It is often alleged that leisure is abused rather than put to productive use. Despite these allegations, it had been a potent basis for culture. It is utilized not only for artistic proliferation, but also for intellectual advancement. In fact, all leisure activities act like a chain one erupting from the previous one. Even the claim sometimes referred to as an exaggeration seems justified that the transmission of culture would have been incomplete, had there been no leisure class. Looking at the current scenario when leisure time has increased manifold, its availability has transverse cross-sectional both horizontally and vertically resulting in the vanishing of the so-called leisure class. Consequently, its waste and abuse are taking place on an unprecedented society-wide scale. It also led to the disappearance of privileged beings called artists because now provided with the current resources everybody is an artist. Some of the changes may be attributed to the advent of machines because it enhanced time efficiency resulting in surplus time. This new free time has led to unprecedented development along with spectacular waste of time in some activities which are sure signs of threatening decline to barbarism.

Leisure may be viewed from one more point-of-view i.e. “non-work time”. Albeit, the notion “non-work time” evokes many related aspects. Broadly speaking, our work time subtracted by total time gives us our free time. This free time is termed leisure. But this free time includes time devoted to some essential survival activities; for instance sleeping, eating, etc. which collectively take away a large chunk of free time. The time spent on eating may occasionally become enjoyable in special circumstances; for instance, a lunch or dinner at

invitations or at restaurants at weekends with the family or friends. And in this case, it may be treated as leisure because it is enjoyable. In work time, apart from time spent in office, is also included the commuting time to and from the office. Commuting time may sparingly become pleasurable due to good company, hence leisure. This can be further elaborated in the following terms:

If one defines leisure as discretionary time, as Voss does, one has the beginnings of an analytically useful concept. It is the time not used for paid work (including commuting), unpaid work (mostly domestic), and survival (sleeping and eating). Thus, for example, unpaid voluntary “work” outside the home, as for instance canvassing voters at election time, is discretionary time and “leisure”. An alternative approach, but less useful, is to dichotomize between un-pleasurable activities called “work” and pleasurable activities called “leisure”. But men enjoy some hours of their work day if the job is interesting. And some discretionary time may prove flat, lonely and boring (Enke 438).

This statement clearly exhibits the notion that work time too may become leisure, provided it is pleasurable. There are many unpaid jobs done by people to save money, especially household chores done by women. This is also a part of our free time. There are some other household or associated activities which also consume some of our free time. Again, it may or may not be leisure depending upon the fact that whether they are pleasurable or not. Here mention may be made of activities like periodical cleaning or decorating the house, gardening, etc; these activities may be termed as leisure if the person concerned carries them out as a part of their hobby, rather than out of compulsion. Usually this type of trend is found more in females rather than males.

The “pleasurable leisure” is highly subjective term as it is subject to individual tastes, interests, mood, social setting, context, situation, economic viability, availability of various resources, availability of time, exposure to various modes of entertainment, intellectual inclination, etc. Stephen Enke has thrown light on this aspect of leisure in the following words:

Some ways of enjoying leisure time can be quite expensive— involving the use of cars, golf clubs, admission tickets, and so on. Other ways of enjoying leisure, such as reading a library book, can be quite inexpensive. Thus almost all hours of enjoyable leisure involve extra costs just because they are enjoyable leisure hours. Few people can enjoy themselves in pure reflection for long. They want to be doing something (438).

From the passage a plain conclusion can be drawn that enjoying leisure involves three basic elements— investment of time, money and action (mental or physical). The more a person possesses these elements, the more leisure one will require. The affluent class has more demands of leisure. An interesting fact that may be noticed here is that leisure activities don't necessarily always happen in isolation, they may occur simultaneously. Imagine a scene of a shopping mall or a crowded market, people will be seen enjoying various activities of ephemeral nature simultaneously. These entertaining moments appear hilarious and thrilling because of extremely short-span exposure to them otherwise they will lose their charm. From the point-of-view of human nature itself, people wish to achieve maximum satiation from leisure. The purpose of all entertainments is to obtain full freedom after work, preparing them for future good work. Leisure economy has become an important approach to gaining fortune and leisure is a kind of resource. Through integration of all resources people ultimately gain spiritual wealth. Leisure economy fulfils the demand of ensuring healthy mind and development of creative instincts by satiating our impulses of self-actualization by providing opportunities of self-exploration. Leisure economy can be further elucidated in the following terms:

The manifestation of leisure economy places emphasis on ways of people's experience, appreciation and feeling expression and information of customer demands transmitted by these ways. It establishes all services, market, marketing, corporate planning, production and social development based on these basic theories. (Jinrong 359)

The economy which acts as a supplier of goods and services for the fulfillment of leisure related activities modifies its forms according to the interests and the experiences of the people. It provides an interactive platform for people from diverse backgrounds. In fact, it acts as a breeding ground for hybrid culture. It acts as a facilitator for the healthy development of personality and helps in creating appreciative impulse into an individual. Some scholars classify the concept of leisure into three types. "The first is leisure time; the second is leisure activity; which means individual activities taken in periods when people don't do conventional work. It has become the most acceptable definition of leisure. The third is spiritual status" (Jinrong 358).

The concept of leisure economy may be seen from one more perspective i.e. forced leisure. This notion takes shape when someone is thrown out of job or retires. In these situations, the leisure will be directed to earn money rather than pleasure. The clear derivative from the foregoing discussion is that there is definitely a class which clearly benefits from the

leisure of other people about whom there will be a detailed discussion in the chapters to come. Talking about the context of blogging, celebrities are benefitting dually from the leisure – on the one hand, they enjoy their own leisure through blog posting and on the other hand, derive monetary benefits or otherwise from their blogs by the virtue of their large followings.

### **Blogs**

Blog is a shortened form of “web log”. It is like an open and online diary but now it has acquired dynamism and versatility as it includes features of journalism and rich media. A blog is frequently updated and has space for people to respond and comment. Blogs may have individual as well as collective authors; it may be private or corporate blog.

### **Micro-blogs**

*Oxford Advanced Learner’s Dictionary* defines micro-blogging as the activity of sending regular short messages, photos or videos over the internet, either to a selected group of people, or so that they can be viewed by anyone, as a means of keeping people informed about one’s activities and thoughts.

*Facebook* and *Twitter* may be cited as examples of micro-blogging networks of social media. Micro-blogging has an upper hand in comparison to other social media considering the smaller amount of time and effort to make a post or share an update.

Micro-blogging has the potential to become a new, informed communication medium especially for collaborative work or large scale communication as it also provides new avenues to publishers for eschewing traditional methods of distribution in favour of innovative alternatives. With the recent technological revolution, blog writing has acquired a universal character as it provokes every member for feedback and provides a space for contribution. With the fast moving society and advancing technology, new forms of writing have emerged and blog writing is the most prolific of them.

Life can offer us no greater treasure than art and blog writing is an art which has its own characteristics as it simply can’t be replaced by books. A book of great art is for all people irrespective of class but blogs are written for a specific social group, targeting a specific class. It is inter-disciplinary in the true sense and post modernistic in approach and is related to contemporary society. Internet has changed the definition of literacy in the current technologically charged scenario. It is a safe house for continuously emerging set of

technologies. The new e-environment requires new set of skills and strategies to cope-up with emerging innovations. The social networking websites for instance, *Twitter*, with its limit of 140 characters per post has created a new variety of literature with ephemeral nature. It allows instant-publishing, short-attention-span, all-digital-all-the time, etc.

Blogging hones skills too as it provides information on diverse issues. As online readers gather information pertaining to an issue, they frequently analyze information, critically evaluate and synthesize multiple texts as well as communicate with others using instant messengers. These activities involve online reading comprehension, higher order thinking skills like analysis and synthesis. It also involves evaluation of one's synthesized information usually through blogs. That's why blogging requires effective communication skills. A blog does not simply involve reading comprehension skill but also involve writing skill as writing on the internet is intrinsically integrated with the reading comprehension process. One who has good writing skills can easily capture the attention of internet users and keep them glued to their computers eagerly waiting for his/her next post. This actually subjugates layman's leisure and in fact this has changed the concept of leisure. This may be termed as a disguised form of capitalism which has led to a new economy that helps the celebrities, modern-day capitalists, to exploit the masses though in an unseeing manner. This also helps them to en-cash their name and fame.

Blogging provides a virtual interactive platform between the writer/celebrity and followers which is otherwise impossible in any other communication media. It generates a sound communication channel between two poles apart class— one at the top of the social ladder and the other one usually belonging to the fat middle but high aspiring class. Blog also helps in generating modern day mass movements or to provide momentum to an issue as we have witnessed in the infamous 16-December Delhi gang-rape case because it helps in spreading the word like wild-fire. From conscience perspective too, people garner support to grave issues through blogging, if it is not possible for them to physically join the movement. Often we see people supporting mass movements globally on social-networking websites which are unprecedented.

Blogging has developed its own genre which is sharply distinct from all existing genres of literature. Every blogger is an author as well as a critique. It arms all with a weapon to critically appreciate the blogs. Bloggers target a particular section of society and write blogs according to their psyche. It embraces new technologies and media, collaborates and engages

the virtual community online ultimately aiming to broaden the audience of literature so as to ensure that literature remains a vibrant culture. The blog post and tweet may be ephemeral but the culture in which they thrive is fed by a craving for more narratives. Readers and visitors can subscribe to the blog so that they can consume the content in a variety of means, tools, devices and applications. It can be read in a number of different formats including the homepage, single post page, tags, etc. Lots of features of blog are easily and automatically created by using software's which are readily available. Usually bloggers focus on a particular subject for clarity. It is typically updated frequently and regularly. Sometimes in order to provide extra information, it provides links to other websites. A blog has its own peculiar characteristics as it can't be simply replaced by a book. It has a lot of resources at its command which are utilized as per needs. It is post-modernistic in its outlook and reflects contemporary taste. Blogs also promotes social connections across various social strata and helps in enhancing critical thinking.

In the second chapter of the current study, an analysis of the blogs of the three bloggers will be undertaken one-by-one so as to assess the cultural politics involved in their blogs. The highlight of the second chapter will be to extract the underlying and hidden meaning in their posts. The arena of the third chapter is to derive the economic under-pinning's of the blogging and to assess how blogging helps the bloggers economically or otherwise with special emphasis on the celebrity status of the bloggers. The fact, that the celebrities have a large number of followers, usually exceeding a million does matter. Finally, in the last chapter which will be of concluding nature, there will be an attempt to bring out the gist of the whole study. An attempt to integrate the conclusion regarding the politics of culture; and the culture of politics will be undertaken along with the description of the economy of the whole blogging industry which is in its infancy and an explanation as to why celebrities show interest in blogging. This will be the course of action of the current study.

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