Mocking and Making: Subjugation and Suppression of the Marginalised and the Politics of Identity

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Abstract

Aim. The present study aims at foregrounding the importance of language and discourses advanced to suppress the voices of dissent and minorities. The subtle art of stimulating a psychologically suppressed identity or subjective violence is either through making or mocking historical facts, cultures, and human activities manifesting

the concept of authoritarian democracy. Further, the aim of the study is to grasp the sense of constraints between universality and particularity that denounces the 'reassertion of identity,' among Indian Muslims. Moreover, the study judiciously examines disguised 'mechanisms' employed under authoritarian politics, tech-populism and journalism intending to promote businesses, dissemination of misinformation and contributes to creating an apocryphal human history, social alienation, and to discrediting an individual's spontaneity.

Concept. The innate unity in a democratic society can be actualised either by envisaging or by translating the texts, thoughts, language and actions, which are altogether conceiving distinctive meanings to morality, ethnicity and culture having its relevance in the contemporary context. The paper features multiple trends/cases of how a single-party monologue has weakened pluralism along with the domination of othering the 'Others' under racial, cultural, and national particularism. The paper qualitatively investigates different incidents of transcreation of discourse in establishing or reclaiming the identity contextualised in Frantz Fanon's declaration of 'reclaiming the past.'

Results and conclusion. An ingenious discussion on dynamic languages, cultures and action enriches with time and individual incidents are discussed in the study. It re-evaluates the significance of revisiting the history to reclaim, reform, and reconstruct malleable identity and ideologies that take years to build, improvise and restore diversity above majoritarian dogmatism in India.

Originality. An inquiry into how thoughts, languages, and human action intertwined are to build a complaisant or contemptuous human identity is the idea behind the article. Indeed, the study's originality depends on sorting and revisiting numerous dimensions of translation and transcreation of languages, linguistic structure, ideology, and political intent in recent times, either subjugating or falsifying facts against the marginalized in India. The attempt is based on analyzing how the shift in knowledge, culture and social identity construction supersede the less powerful. It is practiced through utilizing tech support, popular mass culture and evolves a discourse to manipulate and mobilize human consciousness for commercial and political gains.

Key words: subjugation, identity, politics, history, culture, marginalised

Introduction to the existing role of language and translation in building contemptuous or considerate minority identity in India

With the growing internationalization, the Indianized subjugation and suppression due to the emergence of speedy and hyper-influencing social media and its impact on individuals, there is a dire need of credible translation of human-led movements, ideas, and speeches. The amalgamation of translation and transcreation with technology is an emerging field of investigation for young researchers to comprehend the consistency in the spreading of unauthenticated information shaped through bigotry politics in controlling independent identities of both the majority and minority in the country. Therefore, language used in communication and as an expansion of thoughts through words is never innocent; it has profound liquidity in the meaning and the way theare used in the context to develop the discourse around human mind and action. The worst circumstances are when the translators themselves are vic-

tims of biased comprehension of historical events and when they present some matter to the readers or viewers, i.e., values, ethics, and culture in a uniform or structural sense of depiction.

Before the study begins with an argument of building contemptuous or considerate human identity through political action exclusively dependent upon multiple dimensions, the study obligates to specify the essentiality of languages, linguistic structures, and translation in general. Language as a medium of expression not only defines the identity of individuals but also constructs them in one way or the other. Consequently, the organization of meaning derived from an explanation depends upon the articulation and orientation of the writer following the linguistic structures, which many a time colonize the other on-going discourses, and marginalize or silence other ideology or conviction of less powerful, yet distinct voices. David Evans (2016) in the book titled *Language and Identity: Discourse in the World* argues that:

> Discourse is much more than signs and language. Rather, it is about the way in which the world is ordered through social practices. For Foucault knowledge is discursively constituted through social practice suffused by relations of power and ideology. Thus, language within discourse creates social realities through linguistic–cultural concepts. (p. 5)

The post-colonial idea of translations is to ponder on the politics of language and identity and how language and culture die through the extreme marginalization of ideology and discourses. Similar idea is discuused by Evans (2016) and the author emphasize:

> Within discourse, language is much more than words and phrases and disembodied sounds but rather the coming to life of social interaction where sentences may be incomplete, punctuated by the voices of others or by gaps, silences, intonations, accent and accompanied by bodily gestures and facial movements. In short, language is embodied and expresses ways of being in the world through the creation of meanings which relate to using terms of identity. Identity here should be seen as self-concept, and the point of discussion is to show how self-concept is constituted by the meanings of language and how it is reflected by language, not just in small--scale social interactions but also in larger linguistic–political discourses. (p. 1)

Clare O'Farrell (2006) accentuates that 'identity is a form of subjugation and a way of exercising power over people and preventing them from moving outside fixed boundaries' (p. 140). In this way, powerful prople are rewriting history by implying their own ideology and intentions to divide society. Revisiting history becomes essential in the present times because there is a need to counter the false narratives altogether. Gayatri Spivak (2009) states that 'the idea of politics of translation comes from the British sociologist Michele Barrett's feeling that the politics of translation takes on a massive life of its own if you see language as the process of meaning-construction' (p. 179). Identity is assumed to be closely embedded with the language one speaks and writes. Sometimes the ideology of individuals reflects on their writings: for instance,

the award-winning author and political activist Arundhati Roy is labelled as leftist or even urban Naxal because she is bold in writing about the oppressed section of the Indian society. In fact, the existing metamorphose of language is becoming dangerous as a major section of pseudo-intellectuals uses it to disguise reality and actualise self-made distortions of the historical facts. One recent example quoted from *The Wire* (2018) is that one of the politicians said that the government representatives in the colonized India did not meet Bhagat Singh and other prisoners when they were jailed, without realizing that the newspaper might have published it. Authentic sources and legal documentation prove that the then Prime Minister did meet the prisoners in Lahore Jail. It is important to quote Spivak (2009) in this aspect:

> Language may be one of many elements that allow us to make sense of things, of ourselves. I am thinking, of course, of gestures, pauses, but also of chance, of the sub-individual force-fields of being which click into place in different situations, swerve from the straight or true line of language-in-thought. Making sense of ourselves is what produces identity. If one feels that the production of identity as self-meaning, not just meaning, is as pluralized as a drop of water under a microscope, one is not always satisfied, outside of the ethico-political arena as such, with 'generating' thoughts on one's own. (p. 179)

Conversely, the idea of writing about any issue is to foreground this issue, whereas nowadays it has become an interest-based activity performed for the particular political gain to subjugate the marginalised. Such dedication of falsification in portraying positive action into a negative one or conveying an artistic justification for an act of evil in the past history are the new trend of traditionalistic politics in manipulating human minds. Currently, the mal-conformation of history is frequently seen in Bollywood movies, as such movies are less determinative in revisiting the authentic history irrespective of ideological and subjective biases affecting the regular life of voiceless minority, but only concerned about personal entertainment and monetary gains. In this context, Evans (2016) comments: 'powerful discourses colonize the less powerful, and powerful languages supersede the less powerful, resulting in the demise or sidelining of local knowledge-culture and even the death of languages' (p. 5). For example, as quoted earlier, the bourgeois population owns the media and film production houses – certainly considering the cultural industry less effective as a medium of exchanging art and knowledge – for greater commercial purposes.

Recently, a movie titled *Kesari* (2019) was released with the idea of saffronization which extensively glorifies the battle of Saragarhi. The name is enough to understand how politically the script is motivated and used to subjugate the minorities in the country. The history says that at that time the British Empire was extending their boundaries to Afghanistan. To extend the border of their empire Britishers had to breach through the territory which was owned by *Pathans* and *Afridi* community. The caravans of British army went through the regions of Afghanistan, and the local community revolted against these British caravans who were supplying the arms and ammuni-

tion. Consequently, the British Empire deployed troops of East Bengal Rifles which was actually a Sikh regiment. The battalion under Lieutenant Colonel John Haughton completed its deployment. With the aforementioned information's it is clear that it was the battle of power extension because the British Empire was facing problems in their trade and business. The Saragarh fort was the set up for the medium of communication because it was above 600 ft., safe and easy to watch the trespassers. To capture the Saragarh fort and put pressure on the British Empire, Afghan tribes attacked British troops. The rest is history about how British rulers use the Sikh regiment to stop the Afghan tribes (Scroll, 2020).

Translation is an act of performance through which a human derives or develops meaning. But all that glitters is not gold. The prejudiced translational twist in the movie *Kesari* is that the script does not inform us about this information instead the ruling-party's political orientation of characterizing it as a battle between Muslims and the Sikhs. The scriptwriter of the movie provides a mute translation of calumniating a specific community or forming a 'hateful discourse' over the other one, which is not a part of the actual history at all. Another example can be seen in a film titled *Prime Minister*: transcribing policies of government and presenting them in the form of a biopic just before the general election is also a political agenda to turn the pages in favour. This is an example of using politics of identity through translating or scripting specific biopics. David (2016) states:

> Socio-cultural identity refers to identity shaped through social language within a social context; secondly, the identity of objective rational mind talks of objective grammatical language reflecting a rational view of the individual. This is language as the outcome of reason. Finally, within an existential view of language one's subjective being constantly interacts with the fluidity of language meanings and interpretations. (p. 15)

The analytical understanding about the political determination of scripting, translating, and persisting an identity-based politics through media and cultural platforms was disclosed. The undercover sting operation of *Cobra-post* exposed the Bollywood celebrities and their opinions about the paid public views i.e., tweets, posts, blogs, and stories. The operation was named *Operation Karaoke*. The operation was forwarded in a manner where a fake PR agency approached almost fourty celebrities and asked whether they would spread the information given to them. Around fourty artists have agreed upon different amount offered for sharing the information in the public domain. Semantically, the people create a favourable discourse by translating and scripting previous policies which were a failure. But they have been asked to promote a false discourse as they were effective in the public domain. Therefore, it can be considered as a rationalization of linguistic terrorism certainly not from the extremists' and militants' armament but through the celebrities' and artists' cult; approving the spread of irrational cognition and beliefs about the cultural-historical knowledge and the lack of enlightenment among the people.

A discourse of distorted secularism, tech-populism and hyper-consumerism - the new Indian identity

The Indians share similar grieves being the descendants' of the British colonizers for nearly two hundred years. The struggle for Indian independence particularly involved Indian minds and bodies, specifically a non-promotional idea of highlighting an accurate percentage of sweat, blood, and labour of the Hindus, Muslims, Sikhs, Christians, and others. Even the Britishers, the so called 'givers,' addressed the colonized Indians as 'illiterates,' 'incompetent,' or 'uncivilized,' which still conveyed the iota of oneness among the Indians (Basu, 2018). The president of the Indian Constituent Assembly, Rajendra Prasad, expressed that it was momentously a state of fulfilment, unity and potential reconciliation among the Congress, the Muslim League, and the British Raj to spur the greater idea of democratic strands in the world. However, this event, rightly explained by Suniti Kumar Ghosh (2019), spreads a relaxing fragrance of the 'roses brought out of thorns' (a speech by Jawaharlal Nehru on the day of accepting India as a sovereign, independent republic in 1949) for a handful of aristocrats at power to exploit the partition for future communal tension. The flip side discerns the fact that division on religious silhouette was a grave loss for the leaderless and enfeebles Muslim minority (Nasir, 2020), leaving them vulnerable among the urban bourgeoisie sectarian interest in the post-colonial India (Manoharan & Hibbard, 2019). However, the imposition of the national or native identity is not an innate fervour in human beings. One cannot just pursue this intense devotional path by overlooking the political obligation of any government to preserve the natural right of the people first, advocated by the seventeenth-century philosopher John Locke (Locke, 2004).

The catastrophic lynching by cow protectionist, coercive chanting of 'Jai Shri Ram,' discriminatory Citizenship Amendment Act, communal riots, unjustifiable seditions, the arrest of minority youth activist, and the plight of vegetable vendors cloaking their identity as a Muslim during the COVID-19 pandemic are a series of harrowing experiences related to having a ‚minority' identity in the country. Since 1989, Bhartiya Janata Party (BJP) has been fortunate in deceiving the majority population, advancing the philosophy of 'human being- the protectionist of God and religion' and clearly manifesting the motto to gain majority Hindu votes. They usually follow a neo-liberal opportunistic communal pattern superseding the potentialities of civility and development (Basu, 2018).

With this, the advent of two extreme institutions supporting right-wing conservative ideology: Rashtriya Swayam Sevak (RSS) and Akhil Bhartiya Vidyarthi Parishad (ABVP) (Nahid Afrose Kabir, 2020), tempting the youth from educational institutions today, to derange the exclusive/natural concept of patriotism into ultra-nationalism and consider their upper-caste left-wing radicals as anti-Hindu or anti-nation people. It affected the future outlook of many unemployed hyper-religious-politicized young generations (including middle-class young Muslims) (Robinson et al., 2017; Padour, 2020) deterio-

rating the collective philosophy of Nehruvian secularism (Bhatt, 2004), multiculturalism, and universal justice (Kumar, 2016). Shakuntala Banaji (2018) explains how the pre-colonial dominance is still imbibed of Indian standardization (particularly, Hindutva fascism or supra-nationalism of the BJP government), certainly having the nascent modern state that legitimizes and decides one's loyalty toward ones' nation, leaving behind the highest human identification or even one's smaller identity (Bauman, 1998, p. 19-22).

It infiltrated 'megalothymia,' a syndrome of superiority (the concept of 'thumos,' 'capturing recognition from the outer world' discussed by Plato and Fukuyama (Fukuyama, 2020) in contemplating the political order in a liberal democracy) among our present right-wing dominators hankering for absolute power. Changes in the discourse of language and actions of people have been witnessed since then, and how the surge for 'divide and rule policy' historically on religious, ethnicity, ideologies, majority-minority lines has still been utilized as a weapon for utmost violence, police brutality, mass killing, and forceful arrest of the social activist and dissenters.

German sociologist Theodor W. Adorno criticizes the monotony of mass culture in translating contraption following a pattern of repetitiveness and selfsameness (Adorno, 1954; Fernández, 2017). This seems paradoxical to the modern art of Indian media as they have immense potentiality in stimulating numerous counterproductive information in deceiving and building appalling identical human conscience (Kabir, 2020) and stoutly thrive irrationality among people. An apt example would be the recent conspiracy theory against Indian Muslims being blamed for the outbreak of novel coronavirus, popularizing it with a specific term 'corona jihad' (Anand, 2020b). It could be one form of identity distortion or for imposing a homogenous religious/civic culture of the BJP Party alone, i.e., Hindutva in an advanced global socio-political realm.

Such instances are contrary to what Mairead Nic Craith (2007) supports, i.e., how the autonomy of a nation-state or its sovereignty no longer remains 'absolute' within multi-layered global governance where authority is prorated followed by decentralization. India as a country having such features of transnational trading relations, diverse regional political entities, and membership in supranational institutions like UNO, WTO still has a dreadful single party ideological domination undermining the sentiments of a single religion as their only affiliation or identity (Muslims community) above Hegelian-Sartrean universal humanism (Fukuyama, 2018; Manohar & Hibbard, 2019). Hannah Arendt symbolizes the plurality from the perspective of a spectator, examining the world as a common stage to every actor, and contributes to harmonizing and recognizing the spiralled identity of humans (Arendt, 1998), refuting the solitarist or miniaturization judgment alike plural identity (Sen, 2007).
Unfortunately, the flag bearers of ultra-homogeneity or group classification in terms of religion, culture, or community debase 'unity in heterogeneity' as a pseudo-shibboleth used by current deceased democratic pillars. The Muslim minority in the country today is scared and discouraged; 'Indian Muslims are silent but sad' (Kumar, 2020), complementary to Alexis de Tocqueville's

broader explanation on the absolute sovereignty or tyranny of the majority in a democracy (Tocqueville, 2014).

Constituting the colonial and post-colonial India, violence on identity has resulted in stereotyping, stigmatizing, and dehumanizing an ordinary person, mainly due to the psychosis of power, authority, and personal amusement. In a nutshell, the pseudo-stable electoral politics are oppugning Gandhi's refusal to reduce reality to any system and gamble identity politics, also Max Frisch, who regarded 'identity always as a rejection of what others force you to be.' Every time to repeat the history of 'humans kill humans,' allowing such 'mega-lothymiansociopaths' to satisfy their narrow national-self in sustaining Indian-ized power-politics. The real essence of operational socio-political institution's action for community integration remains juxtaposing to narcissists traits holding the chairs 'by the people, disgustingly against the people' (Pani, 2010).

Withering the traces of marginalized minority women political awakening: Post-CAA-NRC repercussion

Continuing to the radical views of Locke's authoritative interferences of the government into the right of people's life, liberty, and property might turn masses legitimately resistant. The progressive idea of human liberty has ignited an individual's self-evolution or timely attitudinal transformation in considering identity as an undistinguished fact and not naturally bound to it (Locke, 2004). The peaceful Shaheen Bagh sit-in protest against CAA and NRC was an expression activating the latent political conscience among marginal-ized Muslim minority women across India. The women's political awakening encouraged sit-in sites in Kolkata, Kanpur, Allahabad, and Bengaluru, con-sidering the fact that a woman is the most sidelined and vulnerable section in the political arena (Kabir, 2016). Irfanullah Farooqui (2020) suggests how Shaheen Bagh's women protest depicts a journey from belongingness through their resistance against the adoption of anti-Muslim laws and policies. It was warned by Ashis Nandy three decades back about the excessive involve-ment of the state not as the people's service provider but as being peculiarly authoritarian.

Locke's general exposition on how intuitive knowledge about a bare human being is sometimes precisely camouflaged through a perception with-out appropriate reasoning, produced through a demonstrative knowledge that often falls within the trap of falsehood. It eventually kills 'human mental agility' conforming intermediate ideas, and applying to perceive the reality is called 'sagacity' (Locke, 2004), legitimately absent from this particular post-protest fallout. Hence it was followed by a stupefying incident by the IIT-Kan-pur to appoint a separate panel for investigating whether Faiz Ahmed Faiz's 'Hum Dekhenge' nazm is 'anti-Hindu' when recited by students inside the campus in solidarity to Delhi's Jamia Millia Islamia Students (Scroll, 2020).

Considering the nazm as anti-Hindu, nowhere stands a sensible base for any criticism, but apparent defiance with the Hindutva or right-wing ideology. It was a matter of discrimination based on the language in which the poem is written (Urdu), the writer's identity as a Muslim, Marxist in political-orientation (anti-right wing and conservatism), and holding a Pakistani nationality (post-colonial neighbourhood strains). The Shaheen Bagh women protest shook the dominant national Hindutva narrative, which is also opposed by the progressive-liberal Hindu class across the country. Before it was expected to be fabricated or scripted in a pro-Bollywood distortive translation (examples discussed above), manipulating this glorious marginalized women movement in history, the Delhi police are alleged to conspire against whosoever participated as protestors claimed to be held accountable for North-East Delhi riots.

The post-CAA protest repercussion manifested the hypocrisy of the Indian society where on one hand the state, political parties and society itself gives highest value to motherhood. But on the other Monobina (2020) rightly argues that not all motherhoods are equally respected when she articulated the shallow remarks by distinguished mainstream media channels and politicians on Safoora Zargar, a Jamia Milia Islamia University student who participated in the CAA-NRC protest. A charge sheet was issued by the Police where she was imprisoned under Unlawful Activities (Prevention) Act (UAPA) charges while being 21-weeks pregnant and not granted (Jain, 2020b). Raghavan Jagannathan (2020) prejudiced remarks on not characterising Shaheen Bagh protest as a symbol of Minority women political awakening against the bigotry of the central government instead called it a strategic intent for 'Jihad through other means,' as part and parcel of Islamic belligerency on others. Moreover, Apoorvanand Anand (2020a) convincingly remarked that Hindutva agencies have succeeded to form an individual Muslim identity as to be non-belligerent in nature, but considers Muslims collectively as to be dangerous for a society (Anand, 2020b). It is exactly where various administrative institutions, individual and working minds are legitimately ambushed with 'dispirited human consciousness.'

The theory of biased translation of verbal speeches given by activists like Harsh Mander, Umar Khalid and so on was considered as provocative and urged violence. It was undoubtedly a tone of opposition meant for awakening the political consciousness among the people (Bisht, 2020). The narrative of shaping the identity of student leaders, women, social activists, previously known as 'dissenters' but now as 'criminals' under the draconian Unlawful Activities (Prevention) Act (UAPA) charges are condemned by UN itself. The whole idea of mobilizing a collective identity and channelized plotting for 'recreating biased perceptions as absolute reality' (elucidate by Locke on human knowledge: Locke, 2004) about minorities indeed to institutionalize minority disassociation. This specific mass movement would be 'reclaimed or reversed' into a distortive history led by human rights, socio-political activists, and intellectuals deliberately tagging them an identity as 'criminals' responsible for Delhi violence 2020.

Strategic spur of tech-populism in India: It decelerates underprivileged socialization

Populism as a discourse or an ideology marks aligning it to any 'popular will' that is appealing to a larger population in a society. The term derives its conceptual sense from economic populism where fiscal wave off is provided for the weaker section under poverty alleviation programs, and so on. The concept of populism is generally opposing to elitists, who are considered as self-centered. This majorly differs in the contemporary Indian context as seemingly the charismatic leader and his ruling political party commonly favours the elite or giant corporate. The predominant characteristic of populism is that it hinges upon forming a unique identity of a leader who becomes a famous face for the masses through social media. The study partially agrees with Everard's views (Craith, 2007) on how virtual communities expand scopes for a range of personae or fuller sense of attaining self-identity among individuals. The post-LPG era did shape mainstream ideologies, knowledge, and attitude in conflicting and contracting the ordinary identity for the marginal through the medium of cyberspace and information technology (Li & Su, 2020). Usually, if the underprivileged people hold the popular choices, it is called left-wing oriented populism.

On the contrary, things are quite different, where the popular will of the people is based on religion, culture, and illustration of ultra-nationalism nature. From the beef ban policy (Mahurkar & Pradhan, 2014) to tshe 'Taali, Thaali Bajao and Dia Jalao Appeal' and then the urgency of reclaiming Ayodhya's Ram temple foundation amidst COVID-19 spread; such instances uphold Narendra Modi's right-wing oriented populism in the country. Jaffrelot viewed it as opportunistic politics implementing strategies in utilizing tech-support, mass culture, and social media platforms like Twitter; Facebook and so forth to promote election campaign and post-election activities termed as 'high-tech populism' (Zain, 2019).

Populism, in almost all societies, has secured the position by engaging the active participation of the educated urban class or by preserving influential middle class' ontology' (Adorno & Bernstein, 2001), easily accessible to social media which are not a mere spectator but mainly a tool of persuasion for progressive liberals. The indispensable power of ultimate social media as clearly disclosed when outraging a book titled *Delhi Riots 2020: the Untold Story* that pushed the reputed Bloomsbury India (publishing house) to withdraw its publication. With this, the study supports an argument put forward by Stave Woolgar (2005) (Craith, 2007) that techno-revolution has built up a top-down relationship between technology and society, where little heeds are provided to issues at the lower and local level.

A great translation or interpretation of tweets (Li & Su, 2020) becomes a matter of what appropriates a constitutional right to free speech and expression on social media, the conscious criticism, and how it damages confidence in the Indian judicial system. The least discussion on the role of Supreme Court

and Chief Justices in the country would undoubtedly preserve the right to express an opinion and do not destabilize the democracy with mere 280 characters leaving behind a detailed investigation and necessary accountability on spurring hate speeches on Facebook (Jain, 2020a). Supporting Jacques Martin Barzun's (1961) paradox on how one slips from the intellect' to 'group of intellectuals' trapped in the system and gradually stop critiquing within the institutions and there of contempt is hard to resist. 'Then it is a degradation of Intellect,' in this case, certainly not losing good faith in the system by few tweets, but not by a free exchange of ideas and criticism within the House of Intellect. Barzun rightly put it into words by accepting, 'it is the absence of Intellect that makes us so frightened of criticism and so inept at conversation' (p. 02-03).

The digital community Facebook Inc. were alleged by and Newley Purnell and Jeff Horwitz (2020) that the platform's leniency on hate speeches against minorities and immigrants should be taken into consideration and held accountable for hyper Hindu-majoritarian rabble-rousers. The whistleblower and former employee of the company, Elizabeth Linder, accepted how Facebook acts as a *de facto* unit in favoring the ruling elected politicians to carry forward their disguised political activities in the biggest democracies like India, the US, Germany, and so on. The growing digitalization in todays world promises to transform social lives, believe in policing the moral standards for greater positivity, and possibly not inciting criminality should be a question on its existence (Lauren et al., 2017). The mechanical rigidity is a pattern familiar to the fascist mentality in all ages across boundaries; propaganda materials toned by a structural unit and equipped by the fascist government mainly to build a typical human psychological conception, consciously or unconsciously. Adorno (Adorno & Bernstein, 2001) justifies Freud's investigation on ego and narcissism immediately after the First World War and asserts psychology manipulation of mobilizing individuals into masses for hatred and violence as early signs of fascism.

The discourse of hyper-consumerism is changing human minds and social identity

Zygmunt Bauman (1998) describes the optimistic view of the welfare state that was brought in action to provide a dignified living standard for people. But press for a pessimistic view is calling it 'an agency of repression.' How? If we try to figure out how post-liberalization and globalization cycles have transformed the 'terminology of economic actions' into 'serfdom to excessiveness and speed' experienced by people whereas it can work either way. A neo-liberal strategist believes that the innovative discourse of globalization, which provides freedom of multiple choices, more often described as an advanced stage of the welfare state (i.e., surplus capital, industries, market, and democracy), is directly linked with human well-being and growth. It is rarely acknowledged that this is ineffectual in many ways to transform social

wellness; instead this is a modernized capitalist mechanism preying its market operations in Third World countries. Mark C. Taylor (2015) has rightly emphasized how 'Speed is God, and time is the Devil,' where hyper-consumerism can be a part of human identity in making and advancing a pattern of 'excessiveness in useless commodities' which is only a minor variation on similar products labeled as endless innovation (p. 20-21).

It is similar to the excessive dissemination and consumption of misinformation in the 'techno Indian realm' – identifying the country as specious Vishwa Guru Bharat. 'The socio-economic empowerment of a human largely depends on socio-psychological grounds in Third World countries' (Bauman, 1998, pp. 313-315). This modern art of hyper-industrialization, precisely through high-speed transnational trading, provides endless unequal employment opportunities in cementing precarious social identity. The study profoundly relates it to be called as a disguised 'language-planning' (Craith, 2007) for social alienation following universal consumerism to build a human identity through the greater economic expedition.

Bauman (1998) analyzes it thoroughly; since the poor will remain an unavoidable section of the society, and poor planning is committed for the poor regarded that we need to accept such instances as a pearl of popular wisdom. If we closely look at Ferge and Miller's (as cited in Bauman, 1998) suggestion on how capitalism has brought reckless consumerism, which not just provides a product to consume but also symbolizes the social status of almost every individual or a family. Ferge and Miller's in their work *Dynamics of deprivation* (1987), they present an argument on how social duty and moral decency is political propaganda to allow the poor to consider themselves incompetent and sidelined them as a 'non-deserving candidate' and normalize the human-made poverty (p. 38-39). This was evident during the COVID-19 pandemic itself, where the central government within the welfare state was busy organizing flights for bourgeois stranded abroad to land in India. But thousands of migrant laborers were left to normalize their state of affairs and walk miles to reach home within inter-state boundaries (Editorial, 2020). It was then sufficed by seeking 'Aatma Nirbhar Bharat' (propagating the idea of self-reliant), which was in actual a severe humanitarian crisis that does not support the demise of the welfare state functionaries in the country; enjoyed by a handful of the middle-class population.

It then brings the study back to what Titmuss advocated: 'policies for poor lack political accuracies and public audibility where contracted measures on the whole result to worst and not the best professionals and managers' (as cited in Bauman, 1998, p. 49). The ruling BJP government should look at practical opportunities in expanding job creations marking the hyper-industrial phases. Still, privatizing and replacement of labor over technological progress are evident, regulates joblessness and economic deprivation. A painful struggle is experienced due to corporate ethnocentricity, where consumerism as modern discourse sets no final standard threatening the social identity of a low-income earner (Bauman, 1998, p. 38-41). The concept of an ever-expanding culture

of dependency is out rightly rejected by eminent socio-political theorists like Zygmunt Bauman, Theodore Adorno, Noam Chomsky, and other progressive critiques.

Discussion and Conclusion

India, in recent times, paradoxically appears to celebrate unity in diversity, but operating in standardizing 'one nation, and one religion identity.' Translation and scripting many a time become dangerous as they undermine the values, beliefs, and ordinary status of the marginal and weaker sections to satisfy egocentric political propaganda. Both language and translation as a medium of communication must aim to achieve national integration in proposing inclusive governmental policies and common grounds for socio-political opportunities. The modern domains of social sciences and comparative politics must raise objectionable and inquiry-prone issues on numerous subjects, such as colonial identity politics, ultra-nationalism, and mass culture contentions in general. But forced assimilation in adopting any dominant culture would abandon other ethnic minority groups, and they would reconsider their natural and logical identity mostly as 'illegal' continue to remain under a precarious state in the country. Integration as well as assimilation (Taras, 1998) must incite common brotherhood values and sentiments penetrating a peaceful environment in living. An attentive process of re-evaluating the history through neutral sense of translation in the light of evidence is required to reclaim, reform, and deconstruct malleable identity, if marginalization of identity ever clashes with humaneness.

Acknowledgement

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