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MARCH 2024

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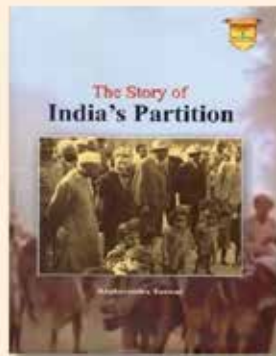
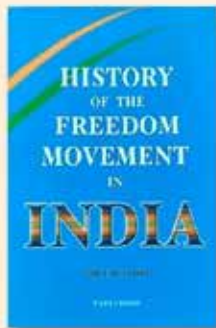
## Art & Culture in Digital Age



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Rig Veda

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**SUBSCRIPTION-RELATED DETAILS : Page 52**

**IN THIS ISSUE**



**6 TRADITIONAL ART FORMS IN DIGITAL AGE**

Maneesha Agrawal MVG

**11 POPULAR MUSIC IN INDIA**

Dr Kasturi Paigude

**17 FOLK ART REIMAGINED USING MODERN TECHNIQUES AND CONTEXTS**

Dr Pranshu Samdarshi

**23 THE POWER OF ART FOR HEALING AND SELF EXPRESSION**

Dr Dharini Mishra, Parul Kala

**33 IMPACT OF DIGITAL TECHNOLOGY AND SOCIAL MEDIA ON ART MUSEUMS**

Soma Ghosh

**40 CAPTURING STREET ART & WALLS OF INDIA**

**46 FROM THE 'ART WITH INTELLIGENCE' TO 'ARTIFICIAL INTELLIGENCE'**

Dr Manish Karmwar  
Abhash K Saurav

**53 OUR BOOKS 75 YEARS 75 FILMS INDIA'S CINEMATIC JOURNEY**

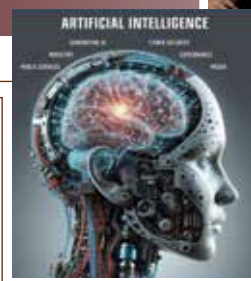


**NEXT ISSUE : ECOSYSTEM**

Number of pages: 56

Details of the Sales Outlets of the Publications Division on Page 50

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### Grateful to contribute

I would like to congratulate and thank the whole Team Yojana for coming up with some good multi-media and photo-rich work and making plain text look very attractive and driving... I feel really great for you providing me with such an opportunity to write for a magazine that I used to read during my Civil Services preparation days, long ago. It is indeed a really proud moment for me, and I always wish and look forward to contributing to the Yojana issues in the days to come.

– Vamshi Krishna Palakurthi, Joint Director, CDAC-Hyderabad

### Diverse insights

The January issue of Yojana provides diverse aspects of ease of doing business. The unit also highlights how the provisions of the JAN VISHWAS amendments are helpful in ease of business and ease of living. The article on 'GST and the EASE OF DOING BUSINESS' by Raghavendra Pal Singh is very thoughtful and gives diversified views. In a wholesome manner, the January issue gives relevant thoughts for UPSC aspirants on GS 3 for mains and for the economy in prelims as well. I want to especially thank the Publications Division for the quality of the paper used. It enhances the reading experience.

– Nimish Kumar, Bihar

### Innovative reforms

The January '24 issue on 'Ease of Doing Business' was full of classic articles. One of the remarkable features of the amended Jan Vishwas Act is the decriminalisation of provisions in different Acts, levying enhanced fines and penalties instead of jail. The two interviews were simply fantastic.

– Pratap Nayak, Bhubaneswar

### Rural development

In the December edition of Yojana magazine, the article 'Agriculture and Rural Development: Key Initiatives & Achievements' explores significant steps taken by the Government of India in 2023. The declaration of the 'International Year of Millets' underscores a global push for millet production, positioning India as a hub for these nutritious grains. The 'World's Largest Grain Storage Plan' in the cooperative sector reflects a strategic effort to strengthen agricultural infrastructure. In my personal view, I commend the comprehensive approach to rural development, particularly the focus on sustainable agriculture and the success of the Millet Mission. Efficient implementation and monitoring through technology, along with grassroots awareness, remain crucial for continued success.

– Amarjeet Kumar, Bihar

### Visionary outlook

The 'Year-end Special' (December 2023 issue) was one of the best in terms of quality content, and it provides a one-stop solution for referring to the major events of the year from an Indian perspective. As always, 'Yojana' never disappoints and stands out among its peers. Request to bring out an issue on 'Roadmap for developed India ahead'.

– Nitesh Kumar Manjhi, Jharkhand

## State of the Art

Art is something that is experienced and perceived by our senses while providing a sublime perspective on things around us. It lets our mental faculties think beyond and within. Art has the ability to bring the subtleties to the forefront, often leaving the obvious for interpretation. It is a powerful medium of human expression, building unique identities while breaking barriers.

India, since time immemorial, has been the fulcrum of art. Be it visual or performing, architecture or intricate weaves, the journey of art in India has evolved with the diverse influence of the cultures and beliefs prevalent in various ages and regions. Those paintings, artwork, and culture woven around them have been an indispensable medium for historians and sociologists to gain a deeper understanding of society and people.

The fields of art and culture are changing dramatically in the rapidly-changing digital age. A new era where innovation has no bounds and old boundaries are blurred has been brought about by the confluence of creativity and technology. The creation, consumption, and appreciation of art and culture have undergone a significant upheaval since the advent of the digital age. The internet era has made artistic expression accessible to people from a wide range of backgrounds by democratising creativity. Aspiring artists can present their work to a worldwide audience with the use of easily accessible software, social media, and online galleries.

Social media platforms now serve as centres of culture, shaping discussions, trends, and even social movements. Popular culture is shaped by internet superstars, influencers, and viral content that have emerged in the digital age. With the advent of interactive tales, podcasts, web series, and transmedia experiences, the digital age has completely transformed storytelling. Multimedia and interaction are used by storytellers to captivate audiences more deeply. Galleries and museums have begun to offer virtual exhibitions and virtual tours, which let art enthusiasts view collections from the comfort of their own homes. The art world has been reshaped by Non-Fungible Tokens (NFTs), which allow artists to market their digital works as unique properties. NFT art allows artists to sell or rent their artwork beyond the physical world. Experiential displays of art and cultural events with the use of drones are another area of art diversifying itself with digital technologies.

As technology continues to change the landscape of artwork, ethical considerations become increasingly relevant. Questions concerning ownership, copyright, and the worth of digital art have been brought up by this digital age. These discussions become essential in the changing digital landscape. Cross-cultural interactions are made easier by digital platforms, which let users interact with and learn about people from other cultures. But this also questions authenticity and cultural appropriation.

The digital era has redefined how we produce, consume, and interact with creative expressions, pushing art and culture into previously unexplored realms. In the meantime, social media, globalisation, and the opportunities and difficulties presented by technology all influence culture in the digital era. It's critical that we acknowledge the ethical and cultural issues raised by the digital age while also appreciating its revolutionary potential as we move through this dynamic environment. Through this issue of Yojana, we set out on a quest to discover the inspirations and breakthroughs that have shaped our modern creative landscape as we explore how art and culture have changed in the digital age. □



# TRADITIONAL ART FORMS IN DIGITAL AGE

**Art in any form is a manifestation of human brain's potential for creation. The capacity may be latent, but it is there in every human being... concealed as vigour and vibrance of the verve of life. Artistic traditions have kept changing and will continue to do so since creativity is a phenomenon of incessant evolving. Digital enhancement technology has been instrumental in keeping their journey synced with that of human race.**

**MANEESHA AGRAWAL MVG**

The author is a writer who has authored books and stories about civilisation and its perceptions including the book 'Resurrecting Durbal Indian Art Forms' by Publications Division. X (formerly Twitter) user id: @maneeshamvg

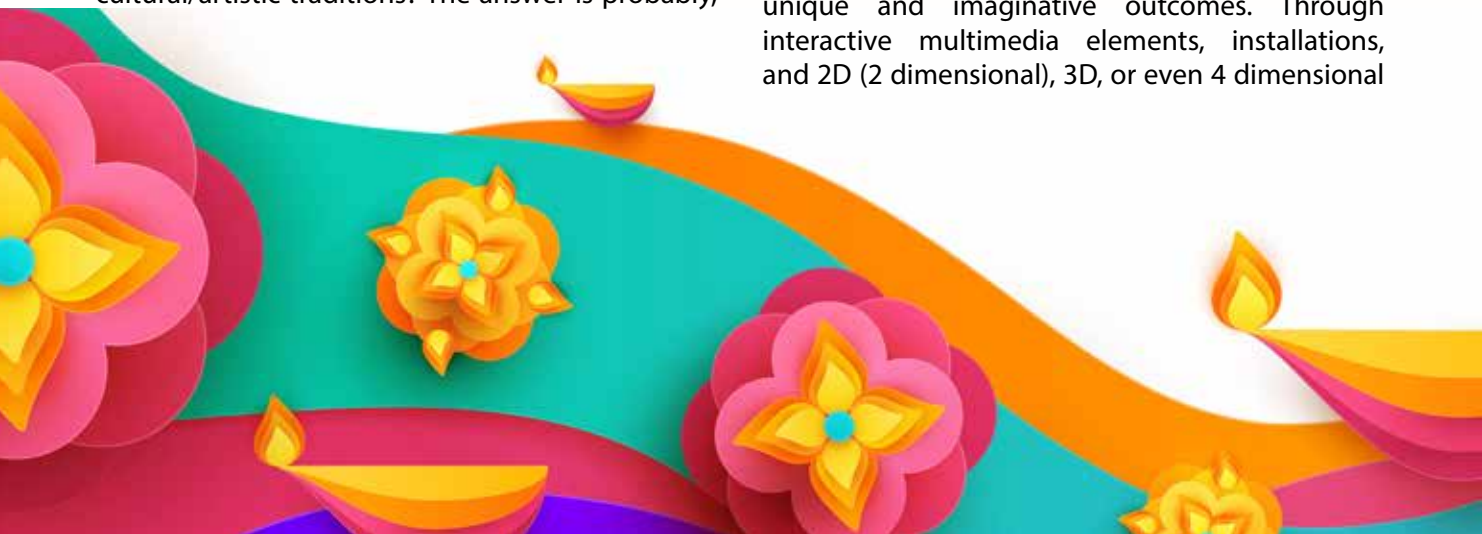
**A**rtistic traditions of any civilisation comprise its cultural scaffold. Its progressional journey is made alongside a framework that is provided by various arts and their sublime forms, a fact that has not changed even in today's digital age of connecting through the multiverse. The multi-dimensional equations today's generation is beginning to touch upon cannot possibly be gratified without our artistic traditions finding a way to merge with technology.

Whatever has travelled with us since millennia has become our cultural institution today. Talking from a global perspective, we have retained the quintessential – forsaking the transient, invoking the perpetual on every threshold that our journey has stepped through. And now we are on the brink of yet another threshold, that of the digital age. What can be our approach to conserving, preserving, expanding, and enhancing our exquisite cultural/artistic traditions? The answer is probably,

connecting our art forms to today's futuristic world - the digital world.

The revolutionary idea of connecting various virtuosity techniques through a digital interface is already being increasingly adopted by numerous artists in many fields. These include sculptors, artists, painters, writers, designers, glass and pottery artisans, weavers, architects, and a lot more. Using electronic devices and computer codes, digital artists are able to create their unique art-works through specific design tablets. This has enhanced their rewards in many ways – design innovation, increased access, convenience of working, instant sharing, increased productivity, wider reach and recognition among many others.

Digitisation of Art allows the artist immense diversity and spontaneity. Experimentation with visualisation enables the blending of varied disciplines, providing multifarious planes of exploration with the components to achieve unique and imaginative outcomes. Through interactive multimedia elements, installations, and 2D (2 dimensional), 3D, or even 4 dimensional





The revolutionary idea of connecting various virtuosity techniques through a digital interface is already being increasingly adopted by numerous artists in many fields. These include sculptors, artists, painters, writers, designers, glass and pottery artisans, weavers, architects, and a lot more.

projections, plus cutting-edge concepts like virtual reality (VR) or augmented reality (AR) there is an unfathomable scope for creating and popularising masterpieces of Art with the help of technology.

Artistic traditions have kept changing and will continue to do so since creativity is a phenomenon of incessant evolution. Because unless they evolve with time, they may touch closure. Digital enhancement technology has been instrumental in keeping their journey synced with that of the human race, and there is hardly any unacceptance of this fact. And yet there is a cause for concern for the dedicated lovers of traditions here.

A traditional art form embodies the authenticity and craftsmanship that have been revered for centuries. The skill, dedication and element of individuality put into it by a craftsman plus the imperfections and subtleties that arise from a human touch or human hand, evoke a sense of timelessness. The aesthetics of such a phenomenon resonate in human hearts across ages, surpassing the realms of regional boundaries and centuries of time. There is this never-dying essence of human creation, that breathes new life into generations

that are preparing for emergence.

Accepting machine-built tools for electronic artistry is not always welcomed by the masters of this arena. Reasons may be varied – age-old beliefs, traditional temperament, lack of knowledge or technical know-how, or other restraints concerning area age or education. But there can hardly be any doubt about their being an institution in themselves – far from the maddening cities, tucked away in some peaceful corner of the world, they are invaluable preservers of some of our priceless art forms. Without a doubt, they will continue to do so, no matter how far the technology stretches ahead of them.

Hence, there is no question of technology ever taking over from the human hand. But the available support cannot and must not be overlooked. Merging technology with artistic imagery can be a tactile and emotional aspect that can definitely be explored more.

Next, when it comes to performing art forms there is yet another layer to be probed. The tangibility of performing arts is and shall always remain distinctive. The mastery of performances





that get displayed materially, are imbibed by the audiences as beautifully – like a sublime verve transcending the corporeal. The effect is enhanced through an earthly, physical connection that the artist is able to establish with the audience. Here, digitisation seems inapplicable beyond an exterior role, that of providing the promotional tool needed for their competitive survival.

Speaking of the ancillary role of electronic technology, in this context, one cannot, however, skip a very vital point. Not only does the internet offer multiple avenues to create better reach and awareness for a performance, but it also gives us high-tech tools to bring the art-performer-audience trio closer. By helping popularise an artistic performance through social media and other cyber platforms, the digital world offers a plethora of campaigns that can help create enhanced interest and better responsiveness. This is not just an option for the performers or the audiences; but, it has emerged as an indispensable need for any artistic-society at large.

The role of digital media in promoting performing art forms has been quite miraculous. So many *Durbal* or dying Art forms have seen a resurgence orchestrated through dedicated digital media campaigns. So many long-lost artists have re-emerged from oblivion... by the spirited

efforts of committed pursuers rummaging through social media networks. So many slumbering art-techniques have been revived by ardent enthusiasts who are not prepared to 'let it be lost forever'. The heritage that we could have lost, never to regain has certainly been restored, primarily through the alleviating arm of electronic media.

Unquestionably, such are the magnificent boons of achieving wider human connectivity that are being provided for by the digital world.

A quick eye now at the counter-effects in hindsight, the technical advancement has also allowed certain alchemists to push their statements on controversial and inartistic issues through this medium. It is happening because of the absence of a filter that can prevent non-artistic experimentation with the artistic genre. Here, one cannot help but strongly feel that there is a need to specify the supportive role of digital technology instead of being generative.

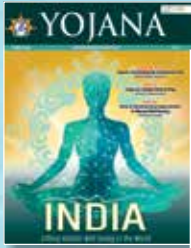
Discerning the insinuations thus, having a hybrid view point seems to be the key wherein human creativity remains irreplaceably in its righteous place as the core, while its enhancing effects may be supplicated through digital working.

The effects of digitisation must be utilised to enhance – not create. □



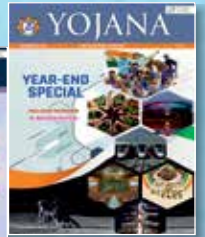
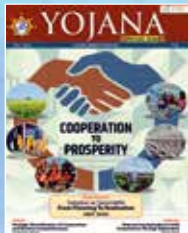
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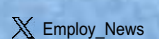
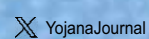
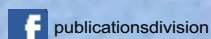
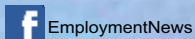
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# POPULAR MUSIC IN INDIA

**DR KASTURI PAIGUDE**

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**Popular music being a lighter form of music can be more appreciated by masses. The time duration per piece is limited to a few minutes which makes it easier for the lay audience to sit through it. Popular music is diverse and has many forms under its umbrella. It is not bound by grammar, frameworks, rules and regulations. It focuses more on creating music which is pleasing and entertaining and parallelly puts across a certain message to the audience.**

**P**opular music is a genre that has recently emerged from traditional music. It is a type of music that pleases the senses of the masses. It is not entirely devoid of rules, though they are less stringent in popular music than they are in classical music. It sounds very different from traditional music, yet it has its roots in the tradition from which it evolved. The primary reason for its existence is the need of 'newness' in current music. 'Freshness' or 'newness' of music is an important element of popular music as it is meant to cater to the masses. Popular music

gives importance to words along with the tune; it is pleasing and entertaining and thus far from abstract. A few familiar forms of popular music that are currently sung are:

## **Natyasangeet**

Popular music is diverse. It has many forms under its umbrella, like classical music, film music, band music, bhavasangeet<sup>2</sup>, abhangs<sup>3</sup>, bhajans<sup>4</sup> and bhaktigeete<sup>5</sup>. Monarchy ended in India leaving no patronage for classical music and musicians. Both music and musicians became entirely dependent



on people for its sustenance. Its dependency on people resulted in a change in the format of music so as to appeal to the masses. A full-fledged khayal presentation was capsulated into short compositions for appreciation and entertainment. These compositions were presented as a part of theatre and therefore, were called theatre music. Theatre music was called Natyasangeet<sup>1</sup>, the songs were called Natyageete<sup>6</sup> and the theatre form with these songs was called Sangeet Natak<sup>7</sup>. Natyageete were songs based on ragas with Marathi texts. Natyageete were ornamented by alaaps and by short, rapid taans. The taal 'Gandharva theka'<sup>8</sup> was a newly invented taal during the Sangeet Natak era that was used exclusively for the accompaniment of Natyasangeet. Due to the novel ornamentations, tune, rich literature, and quality of singing, Natyasangeet became a popular form. Its popularity reached heights when the audience enjoyed repeat experiences of Sangeet Natak. A few songs were requested to be sung repeatedly. 'Sangeet Swayamwar',<sup>9</sup> a play by Vishnudas Bhave, was the first Sangeet Natak to be staged in Sangli in 1843. Many Sangeet Natak were later written by Annasaheb Kirloskar, Govind Ballal Deval, Vasant Kanitkar and Vidyadhar Gokhale. Songs like 'Nahi mi Bolata', 'Khara to Prema', 'Naravar Krishna saman' are a few of the very popular natyageete.

The popularity of the songs grew over time and the audience requested songs again and again during plays. As a result, the music became rich and popular compared to the theatrical aspect of Sangeet Natak. Great maestros like Bhaskerbuwa Bakhale, Govindrao Tembe, Ahmedjan Thirakava and Bal Gandharva contributed to Natyasangeet fundamentally. Together, they could create a golden era of Natyasangeet. Theatre music, or Natyasangeet, was popular music in those times, though it is known to be traditional music today.

### **Film Music**

Film music in India is an important part of popular music and is one of its kind. Unlike western films, Indian cinema largely has songs as an integral part of it. In the earlier years of Indian cinema, the songs were primarily part of the progression of the story. The idea of using songs in a storyline came into existence because of Sangeet Natak. Film music was an evolution in music after recording technology came to India from the West in the 1920s. It changed the way music was made in India. Film is a very effective medium to make an impact and reach the masses. And so is its music. A significant amount of importance is given to words. The beginning era of film music carried songs based on classical ragas. Many songs from films have

bandishes<sup>10</sup> used as a song. For example, 'Eri jaane na doongi', a song sung by Lata Mangeshkar from the film 'Chitrlekha' is a bandish in Raga Kamod by Sadarang, also compiled by Pt Vishnu Narayan Bhatkhande. 'Albela sajan aayo re' a bandish in raga Ahir Bhairav, was sung and popularised by Sultan Khan in 1970's. He later sang it with Shankar Mahadevan and Kavita Krishnamurti and used it in a film. This song, sung by multiple singers was reused by director Sanjay Leela Bhansali in the film Bajirao Mastani in 2015.

In the 1980s decade, the boom in sound technology changed the music in films significantly with RD Burman and later with AR Rahman's contribution to film music as music directors. Their composing styles demanded the use of electronic sounds in plenty. The single-track recordings done in the beginning era of sound recording shifted to multi-track recordings which is extremely conducive to 'new age music' or popular music. Multi-track recording is less prone to errors, plus it gives the freedom and liberty of recording one track at a time and enables variety in sounds. The single-track recording depended largely on talented musicians, singers and arrangers. The multi-track recording system along with talented musicians, singers and arrangers is largely dependent on studio engineers and programmers. These factors play a key role in making popular music of good quality. In the current times, too, songs in films are part of the storyline.



## Band Music

Band music started taking shape in India in 1980's and was fully established by 1990's. 'Indian Ocean' was one of the pioneers and a very popular band in India. It was born out of the need to create new music when a small group of musician friends jammed and composed their first composition. 'Indian Ocean' chose texts written by Kabir<sup>11</sup> and composed their own music. The age-old Kabir texts are so relevant even today that even a popular band like Indian Ocean opts for these texts rather than writing new texts. The reason being that the message that Kabir sends out through these texts is timeless and has a large impact on the audience. Gradually, Band music became an important genre of popular music in itself and a few more popular bands like Agnee, Swarathma, Parikrama, and The Local Train were formed. Though it has texts by Kabir, its presentation is very different from a traditional set-up of Indian music concert. The artist ensemble presents their music by standing or sitting. Swaying while performing and wearing casual clothing are a few of the specialties of these groups. In band music, on average, each performer gets an equal amount of time for performing. Some part of presenting is performing together, while some part of presenting is when the artists improvise solo. In band music, no single artist is the main artist. It is the entire group that matters in band music. Popular music is not bound by grammar, frameworks, rules and regulations. It focuses more

on creating music which is pleasing and entertaining and parallelly puts across a certain message to the audience.

## Regional Popular Music

*Bhavasangeet* or *bhavageete*<sup>12</sup> are sung in all the regional languages in India. They are also called light music. The voice application in this form of music is seldom full-throated and the words and emotions are of high importance. The entire structure of the song is very melodic, and a variety of patterns of rhythm are used in it. Use of harmony and contra in *Bhavasangeet*,

*Abhangs, bhajan, or bhaktigeete* make it stand out. The songs are sung in devotion or praise of god. *Abhangs* are written by saints, while *bhajans* and *bhaktigeete* are written by poets.

Popular music, being a lighter form of music, can be more appreciated by the masses. The time duration per piece is limited to a few minutes which makes it easier for the lay audience to sit through it. Each type of music has a certain role to play. Dhruwad and Khayal are serious forms of music and are not meant for entertainment. Popular music is a lighter form of music which focuses more on entertainment. All these forms of music are like jewels, which makes the entire world of music massive, diverse, and rich.

### Glossary

1. **Natyangeeet-** Known to be theatrical music or dramatic music. Is a popular form of Indian classical music sung in musical plays.
2. **Bhavasangeet-** A popular type of light music which emphasises on the melody, lyrics and bhaav.
3. **Abhang-** A popular kind of light classical music. The texts are often written by saints that has a timeless message in it.
4. **Bhajan-** Devotional light classical songs or hymns sung in praise of god.
5. **Bhaktigeete-** Devotional light music songs.
6. **Natyageete-** Popular semi classical songs from musical plays.
7. **Sangeet Natak-** A musical play with semi classical songs.
8. **Gandharva theka-** A rhythm cycle played on tabla which is meant especially for theatrical music.
9. **Sangeet Swayamvar-** The first musical play by Vishnudas Bhave.
10. **Bandishes-** An Indian classical music composition with melody, rhythm and words.
11. **Kabir-** A well-known saint from the fifteenth century.
12. **Bhavageete-** Light music songs which emphasise melody, lyrics, and bhaav. □

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# FOLK ART REIMAGINED USING MODERN TECHNIQUES AND CONTEXTS



**DR PRANSHU SAMDARSHI**

The author is an Assistant Professor at Nalanda University. He has served as the National Secretary for SPIC MACAY from 2009 to 2011. Email: praanshu@gmail.com

**Drawing inspiration from the Rasa theory of Bharat Muni's Natya Shastra, we may reflect upon fact that art, be it visual or performative, folk or classical, is not just about creating or appreciating things that are aesthetically appealing. It is a means of connecting with our deepest selves and expressing the inexpressible.**

**I**n contemporary times, digitisation is revolutionising every aspect of our lives. With the introduction of artificial intelligence, conventional methods are transforming and shifting in unexpected ways. And for those who have been doing things in their conventional way using traditional means, there is constantly increasing pressure to adopt and adapt to this transformation. This phenomenon extends to the realm of contemporary Indian folk art as well, which is facing increasing pressure to adapt to modern technological advancements.

It is imperative that integrating smart technology offers an opportunity for folk art forms to evolve and reach broader audiences through digital dissemination by transcending geographical and cultural boundaries. Nevertheless, preserving the intrinsic essence of these traditions amidst evolving technology poses a significant challenge. Finding a methodology to ensure that these art forms preserve their authenticity is crucial. The challenge lies in devising a well-thought-out practical solution wherein these art forms, while retaining their intrinsic cultural significance,



can adapt and flourish amidst the rapid pace of change.

### **Preserving Cultural Identity and Adapting to Change**

Folk art forms are mostly contextual in nature. They are deeply rooted in the cultural specifics of communities and serve as a medium for preserving unique customs and contributing to fostering communal cohesion. These art forms, whether expressed through music, dance, or visual representations, play a crucial role in shaping the cultural identity of communities and geographic regions. They serve as a means for articulating collective consciousness and their historical legacy. Community engagement is vital for the sustainability of folk art forms.

Unlike classical art forms, folk arts exhibit a dynamic and adaptable nature, often responding to contemporary influences and trends. We are witnessing that many folk-art forms are no longer confined to their local boundaries. The process of globalisation has facilitated cross-cultural influences on them. Folk traditions

are gradually shifting from their roots or the cultural contexts in which they have primarily originated. They are getting wide-reaching platforms, and they are integrating contemporary themes and techniques into their traditions. Such infusion of elements, on the one hand, has revitalised these practices, making them relevant to contemporary audiences, while, on the other hand, incorporating these aspects has also posed a threat leading to mutation and dilution of the original essence of these art forms.

### **Transformative Power of Traditional Performing Arts**

In the realm of traditional performing arts, live physical performances have long been integral to the artistic experience, adding a rich layer of connection between the artist and the audience. However, as technology continues to advance and performances through virtual mediums are evolving, there is a growing concern among traditional masters about whether performance through virtual mediums can adequately convey the nuanced expressions that are expected to be felt physically.

When attended physically and performed by an eminent maestro, these art forms have the power to elevate the consciousness of the audience, guiding them on a transformative journey towards connecting them with themselves. Here, the role of art evolves. It is not just a means to entertain its audience. It becomes a powerful medium for infusing them with a sense of wonder and expanding their consciousness to new horizons. In this sense, the art forms have a philosophical and spiritual dimension. They have evolved historically and continued to unfold and reveal new layers of human consciousness.

Drawing inspiration from the *Rasa* theory of Bharat Muni's *Natya Shastra*, we may reflect upon, fact that art, be it visual or performative, folk or classical, is not just about creating or appreciating things that are aesthetically appealing. It is a means of connecting with our deepest selves and expressing the inexpressible. Art is about venturing into what the founder of SPIC MACAY, Professor Kiran Seth calls 'the alpha domain', where art and soul meet, which is the actual power and purpose of these art forms. In the words of Prof Seth, "If the artists are really 'up there' while performing, they will affect their audience for long periods of time." This way, these art forms exhibit the ability to touch the inner core of their audience, leaving a lasting impression on them that extends far beyond the conclusion of the performance, and the experience is deeply fulfilling.



## Concerns for Digital Transition Preservation

In the modern era, folk art and music are shifting to the digital realm for their presentation. This provides an opportunity for these arts to preserve their cultural heritage, and they can reach a broader audience, particularly among younger generations. This evolution aligns with the digital age's inclination towards ease of accessibility and global connectivity. However, amidst this transformation, there exists an apprehensive concern regarding the potential dilution of the subtle, abstract, and intuitive elements inherent in traditional folk art forms.

There are some important concerns about the complexities of this transition and change. Some musicologists have emphasised the importance of preserving the purity and authenticity of folk-art forms as they represent in-depth human expressions. These musicologists reason that while technology is offering unprecedented opportunities for innovation and dissemination, it also poses a risk of reducing art to mere computational algorithms or digitised templates confined within the non-human electronic music sphere. In addition to this, there is the danger of algorithmic bias and mass standardisation for these artforms, which can inadvertently erase the locality-specific nuances of folk traditions. Contemporary thinkers such as Jaron Lanier have pointed out that as these art forms enter the digital domain, they risk being homogenised,





commodified, or reduced to superficial representations devoid of their original depth and meaning.

We need to take into account that traditional folk art carries layers of history, symbolism, and cultural significance within it. Such elements may not easily translate into the binary language of computers or the virtual spaces of the digitised realm. Maintaining the integrity of these elements requires a delicate balance between innovation and preservation. Therefore, the challenge lies in ensuring that the essence and soul of these art forms are not lost amidst the digital adaptation.

To address these challenges, it is essential to approach the digitisation of folk art with sensitivity and respect for its diversity and its connection to heritage. Collaborative efforts between modern technologists and artists, who have an in-depth understanding of tradition, can be endeavoured to ensure that digital adaptations retain the

genuineness and richness of their traditional counterparts.

### Conclusion

As we navigate the transition of folk art into the digital realm, we are also confronting the challenges at the juncture where technology and cultural heritage intersect. We need to ensure that the digital adaptations remain true to the cultural roots and heritage of these art forms. By striking a well-thought-out balance between innovation and preservation, we can ensure that folk art forms thrive in the digital age without sacrificing their essence. □

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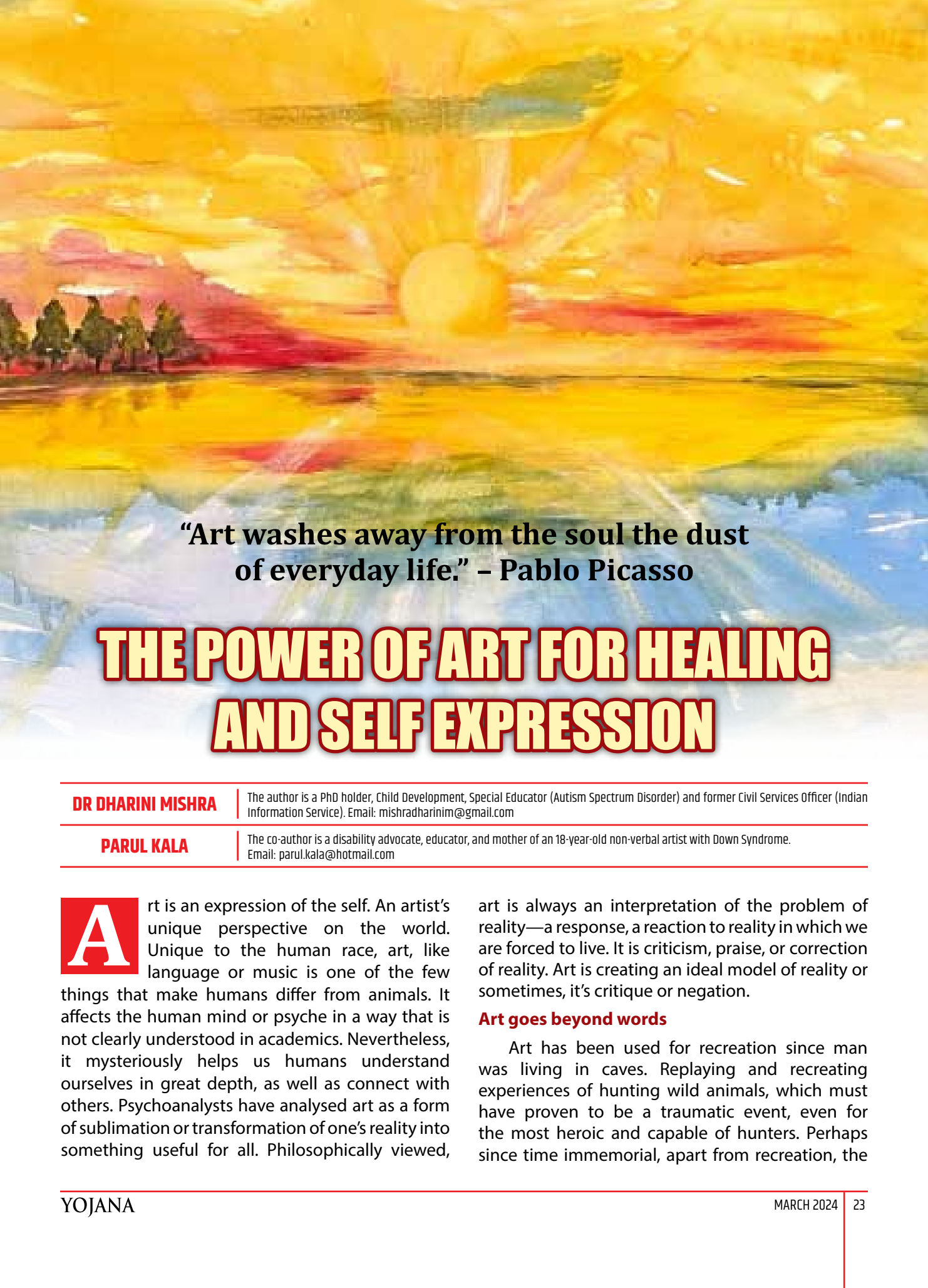
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**“Art washes away from the soul the dust  
of everyday life.” – Pablo Picasso**

# **THE POWER OF ART FOR HEALING AND SELF EXPRESSION**

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## **DR DHARINI MISHRA**

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## **PARUL KALA**

The co-author is a disability advocate, educator, and mother of an 18-year-old non-verbal artist with Down Syndrome. Email: [parul.kala@hotmail.com](mailto:parul.kala@hotmail.com)

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**A**rt is an expression of the self. An artist's unique perspective on the world. Unique to the human race, art, like language or music is one of the few things that make humans differ from animals. It affects the human mind or psyche in a way that is not clearly understood in academics. Nevertheless, it mysteriously helps us humans understand ourselves in great depth, as well as connect with others. Psychoanalysts have analysed art as a form of sublimation or transformation of one's reality into something useful for all. Philosophically viewed,

art is always an interpretation of the problem of reality—a response, a reaction to reality in which we are forced to live. It is criticism, praise, or correction of reality. Art is creating an ideal model of reality or sometimes, it's critique or negation.

### **Art goes beyond words**

Art has been used for recreation since man was living in caves. Replaying and recreating experiences of hunting wild animals, which must have proven to be a traumatic event, even for the most heroic and capable of hunters. Perhaps since time immemorial, apart from recreation, the



cathartic power of art has been tapped by humans in their cave dwellings. Catharsis or free expression, is one of the best therapeutic tools known to psychologists. Therapy uses this aspect of artistic expression to enable healing. Unlike fine art, where talent and skill are used with great expertise to create something beautiful and incomparable, art therapy uses art for healing through self-expression. Through integrative methods, art therapy engages the mind, body, and spirit in ways that are distinct from verbal articulation alone. Kinaesthetic, sensory, perceptual, and symbolic opportunities invite alternative modes of receptive and expressive communication, which can circumvent the limitations of language. Visual and symbolic expression gives voice to experience and empowers individual, communal, and societal transformation. The underlying concepts are that in expressive arts therapies, people can understand and respond

to their emotions and thoughts with a valuable new perspective, and that artistic expression is good for mental health. During a session, an art therapist works with clients to understand what is causing them distress. Then the therapist guides the client to create art that addresses the cause of their issue. There is no attempt to paint a perfect picture or achieve a neat outcome. Spontaneous and free flowing without any judgement or target audience.

Ironically, for this reason itself, sometimes trained artists may not be as successful in getting the benefits of art therapy easily. This is because they need to unlearn the training for a perfect output.

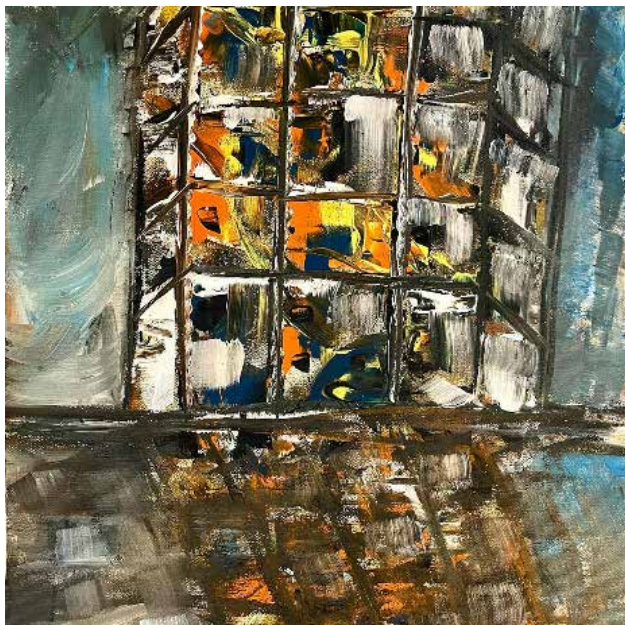
### **Children and art**

Many children find it easier to express their emotions through drawing, painting, or other

artistic forms rather than through words. An art therapist can use the child's art to better understand the child's emotional responses and thoughts. They can guide the child to use creativity to deal with emotional issues. A child who experiences grief and trauma usually does not have the cognitive capacity to logically analyse what happened and why it happened. In colours and shapes, he or she can give vent to feelings and help others understand his or her needs. Just to give an example from a typical situation – a fidgety and active child in kindergarten coloured his art paper black and brown, and titled it, "Watching a movie in the theatre". After a personal session with the curious teacher, it was clearly understood that the small child could barely see the movie, beyond the black seat of the row in front! The art revealed the source of his fidgety behaviour, and also made the adults understand in full reality what his world was like for three hours in the theatre! Without the art, the child would perhaps be labelled as 'too restless and demanding' by parents and caregivers.

### **Art for Persons with Special Needs**

Persons with special needs, especially children, experience the world in a way that most of us reading this piece could never comprehend. Navigating the complex world with physical, cognitive, or psychological challenges is a tremendous feat by itself. Most children with special needs face issues in communication. It is difficult and different for them to express themselves, because their needs



and challenges are so unique.

Even parents and siblings, who are closest to them cannot share their perspective of the world. Many times, children with special needs have behavioural problems. This is simply because their experiences of the world are so different that it's difficult to communicate and express. The so-called normal people cannot fathom what they're going through, and, they cannot express the whole gamut of their inner world, in words, signs, or body language.

Art is the freedom to express without any right or wrong. And that's what makes it such a powerful tool in therapy and healing. Any person, whether neurotypical or neurodivergent, physically challenged or gifted in any way, finds solace and expression in art. Visually, art is painting, drawing, moulding, or sculpting.

There are numerous ways in which art heals and helps children with special needs.

Everyone has the capacity to create art in some form. So, children who may not be able to cope with societal standards of academic, professional, or physical achievement, can certainly produce art. All it requires are beautiful colours, and a pencil or crayons. Or maybe just glue and shreds of paper, or just plain chalk. Any space will do – paper, floor, walls, grass, tiles, mud... any surface will do.

Results are immediate, so the child gets to experiment and feels the power of positive reinforcement. Just by applying a few strokes of paint, one can see a change in the surface painted upon.

Most importantly, art gives a person control over the process. The artist makes his choices and gets to own his work without any right or wrong answer. The artist owns his work and makes his choices. This boosts self confidence and encourages the child to experiment and express more and more.

Art therapy can be used to help people improve cognitive and sensory motor function. Eye hand coordination develops by practising with any tool or surface, be it finger painting, crayon or any other object. In an important way of learning, a child who is hyperactive learns to be seated still and focus on the task at hand. Once any child learns to focus attention, the world of learning opens up for him or her.



Developing artistic expression, in some manner or another, does come naturally to a child, but it has to be harnessed. A child has to be honed to learn art and use the technique of brush, crayon, or pencil on the surface. Hand holding and positive reinforcement are the starting points of art for children with special abilities. Slowly and with practice, can learn to effectively use the tools and prepare the art. Anything that pleases the child and brings happiness is art. The choice of colour or expression is always beautiful. It is the extension of the child's soul revealing itself outwardly, something that goes beyond words. Used effectively, art can also aid in resolving conflicts and reducing distress.

The psychological process behind art as therapy, is to obtain a state-of-mind that exists in a calm and non-judgmental space. This is the ground, or soil, from which healing and expression can be taken forward. Art gives the person the freedom to be himself or herself in a safe haven. Furthermore, it is the personal and private space to which one can retreat whenever in distress or troubled. It is hugely mentally reassuring – like having a physical home or shelter in troubled circumstances.

In a nutshell, here are the benefits of art as a source of healing and power:

- **Aid to expression:** When a person is able to see his or her emotional thoughts, and visualise them, it helps in analysing the source of such

feelings. This is the first step to healing.

- **Building Confidence and gaining control:** Art is never 'wrong'. This basic nature of art, gives the artist a sense of control and the ability to make a choice.
- **Improving motor skills and cognitive capacity in any child:** Art is a verb, something that has to be physically performed. This movement, the action by the person, and the outcome (which is never wrong) lead to cognitive and motor development as well as emotional regulation. Moreover, a person making art is naturally required to be in a calm and focused state of mind — a prerequisite for cognitive development.
- **Creative outlet:** All Art is always constructive and creative, as opposed to destructive and restrictive. It breeds self-expression which h leads to creativity.

However, to conclude, it is important to mention that sometimes art therapy can go wrong too. The most common and singular reason for this is forcing or rushing a child or adult into art. If there is no choice given to the individual, there is no possibility of healing. A person must be calm and feel safe while painting, sculpting, or participating in any artistic expression. Anxiety and fear are the most important states that prevent healing and development. So, art therapy must make the artist feel comfortable, safe and free to use the full power of the artistic medium, without the compulsion of completing anything in a given period of time.

Sigmund Freud, the renowned psychologist, described art as a powerful tool to harness unsatisfied and repressed emotions in a constructive and socially appropriate manner. Psychoanalysts have analysed art as a form of sublimation or transformation of one's reality into something useful for all.

Philosophically viewed, art is always an interpretation of the problem of reality—a response, a reaction to reality in which we are forced to live. It is criticism, praise, or correction of reality. Art is creating an ideal model of reality, or sometimes, it's critique or negation.

*Note: All the images used in this article are made by Dev, an 18-year-old artist with Down Syndrome. □*

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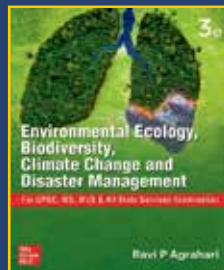
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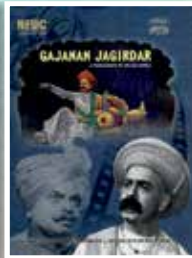
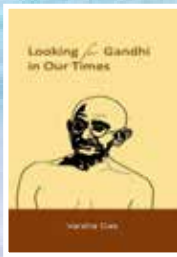
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# IMPACT OF DIGITAL TECHNOLOGY AND SOCIAL MEDIA ON ART MUSEUMS

**SOMA GHOSH**

The author works as Librarian and Social Media Officer at Salar Jung Museum, Hyderabad under Ministry of Culture, Govt. of India. She writes on Art history and Libraries and has authored two coloured monographs for the Salar Jung Museum. Email: somaghosh1133@gmail.com.

**This article talks about how important ‘Art Museums’ are in the world including India given their collections which talk about art history, culture and heritage of their countries and other regions, and who are using digitisation and social media to maximise their presence and relevance in the 21st century. While enumerating the important art museums, it is discussed how social media is making a difference to the existence and experience of a museum through selective dissemination and stories about groups of objects and artefacts, and informing the online public about events and other news. It focuses on an important Art Museum, namely the Salar Jung Museum, Hyderabad, and its efforts in the direction as it looks to an increased presence in future on digital media.**

**M**useums are powerful spaces. People from all walks of life visit to see a curated collection of a kind to understand and enlighten themselves about the same. There are countless art museums around the world, each with its own unique collection and focus. An Art Museum

is a public or private institution that collects, preserves, exhibits, and interprets works of art for the education and enjoyment of the public. These institutions typically house a diverse range of artistic objects, including paintings, sculptures, furniture, drawings, prints, photographs, textiles, ceramics, and decorative arts.



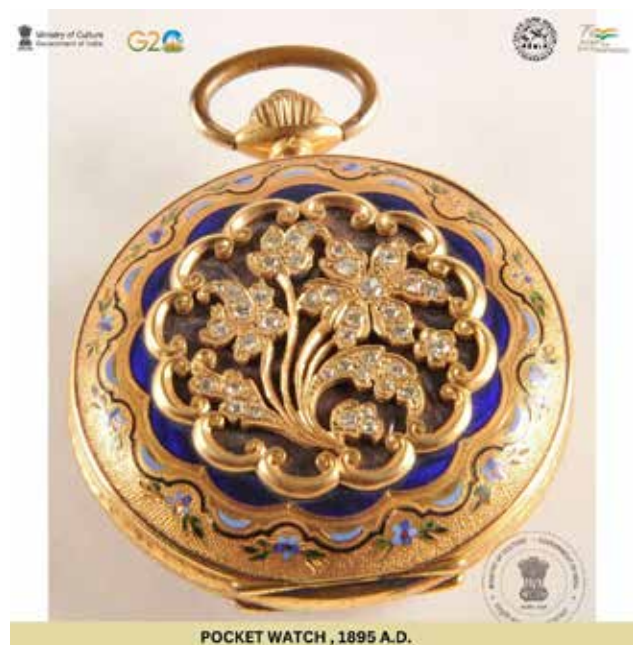
## Museums in India

India is home to many art museums that showcase the country's rich cultural heritage and artistic traditions. Some notable art museums in India include the *National Museum*, New Delhi: The National Museum is one of the largest museums in India, with a vast collection of art, artefacts, and antiquities from different periods of Indian history. It houses collections of sculpture, painting, decorative arts, coins, and manuscripts. *National Gallery of Modern Art* (NGMA), New Delhi: Established in 1954, NGMA is one of the premier art institutions in India, showcasing modern and contemporary Indian art. It houses an extensive collection of paintings, sculptures, and other artworks by renowned Indian artists. *Salar Jung Museum*, Hyderabad: located on the banks of the Musi River, the Salar Jung Museum houses one of the largest private collections of art and antiques in the world. Its collection includes paintings, sculptures, textiles, ceramics, and furniture from various cultures and civilizations. *Chhatrapati Shivaji Maharaj Vastu Sangrahalaya* (formerly Prince of Wales Museum), Mumbai: this museum in Mumbai houses an impressive collection of Indian art, including sculptures, miniature paintings, decorative arts, and artefacts from various periods of Indian history. *Indian Museum*, Kolkata: Established in 1814, the Indian Museum is the oldest and largest museum in India. It has a vast collection of art and artefacts, including sculptures, paintings, coins, and archaeological finds, representing the cultural heritage of India and other Asian countries. *Government Museum and Art Gallery*, Chandigarh: this museum in Chandigarh features a diverse collection of artworks, including Gandhara sculptures,

miniature paintings, and contemporary Indian art. It also has a significant collection of artefacts from the Indus Valley Civilization. *Jehangir Art Gallery*, Mumbai: established in 1952, the *Jehangir Art Gallery* is one of the most prominent art galleries in Mumbai. It hosts regular exhibitions featuring works by both emerging and established Indian artists. These are a few examples, and there are many more art museums and galleries across India, each offering a unique perspective on the country's artistic heritage.

## Story of The Salar Jung Museum

The Salar Jung Museum in Hyderabad boasts a rich and fascinating history, intertwined with the legacy of the Salar Jung family and their passion for art collection. It began as a private collection



POCKET WATCH , 1895 A.D.



collected by Nawab Mir Yousuf Ali Khan, popularly known as Salar Jung III, who served as Prime Minister of Hyderabad under the Nizam rule from 1912 to 1914. Salar Jung III had a deep love for art and spent over 60 years meticulously acquiring priceless objects from across the globe. His agents actively sought treasures in Europe, India, the Middle East, and Far East and he personally travelled and purchased art during his visits as well. After Salar Jung III's passing in 1949, his vast collection faced an uncertain future. Recognising its cultural significance, his family generously decided to donate it to the nation. On December 16, 1951, the Salar Jung Museum officially opened its doors in 'Dewan Deodi', the ancestral palace of Salar Jung III. Due to space limitations and concerns about preservation, the museum shifted

to its present location at Dar-ul-Shifa in 1968. The Salar Jung Museum Act of 1961 declared it an 'Institution of National Importance,' solidifying its status as a premier cultural treasure. Currently, the museum houses around 46,000 artefacts, encompassing sculptures, paintings, textiles, and more, representing diverse cultures and eras. There is a library of nearly 69,000 books and over 8000 manuscripts as well. It stands as one of the largest single-man collections in the world and a must-visit destination for art enthusiasts and history buffs in India. The Salar Jung Museum at Hyderabad is an autonomous institution under the Ministry of Culture, Govt. of India. The new building has elements of European, Mughal, and Indo-Islamic architectural styles. The structure itself is a work of art and adds to the overall experience of visiting the museum.

### Use of Digitisation in Art museums

Art Museums are increasingly embracing digitisation to make their collections more accessible to a wider audience. This involves digitising artefacts, creating virtual exhibits, and utilising online platforms for education and outreach. Digitisation allows museums to preserve fragile items, reach global audiences, and engage with new technologies for immersive experiences. However, challenges such as funding, copyright issues, and ensuring digital preservation remain significant considerations for museums undertaking digitisation efforts.

The Salar Jung Museum has however, made major efforts in this direction. The artefacts of the Salar Jung Museum have been digitised, as have the rare books of the library. Use of RFID technology has been implemented in its Library.



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## Museums and Social Media

Social media platforms offer museums powerful tools to connect with audiences, engage them in new ways, and fulfil their educational and cultural missions. Let's take a deeper look at this important connection:

- **Increased reach and visibility:** Social media allows museums to reach a wider audience, including younger generations, those outside their geographic area, and people who might not typically consider visiting a museum.
- **Enhanced engagement:** Platforms like Instagram, Twitter (now X), enable museums to share stories, behind-the-scenes glimpses, educational content, and interactive experiences, fostering deeper engagement with visitors.
- **Community building:** Museums can create online communities through social media, fostering conversations, encouraging feedback, and building a sense of belonging among visitors.
- **Promotion of events:** Social media is a vital tool for promoting upcoming events, exhibitions, and programs, driving attendance and interest.

However, most Art museums are facing many challenges -

1. **Competition:** Social media is a crowded space, and museums need to stand out effectively.
2. **Content creation:** Creating engaging and relevant content consistent planning.



The museum has a wide digital presence. On its website [salarjungmuseum.in](http://salarjungmuseum.in), details about new initiatives like the audio app, buying tickets online, and online exhibitions generate research interest in people all around the world. The 'online exhibitions' about the museum collection are serving as a powerful tool that familiarises and enthuses the public. The website has a library catalogue as well. Also, digitised books from the Salar Jung Museum Library is available on 'Rare books' and 'e-books' options at [indianculture.gov.in](http://indianculture.gov.in). The museum is a partner institution with 'Google Arts & Culture' on which it has 52 online exhibitions. This has been possible through the use of digital technology. The link to the portal is <https://artsandculture.google.com/partner/salar-jung-museum>. The 'Online exhibitions' are thematic and have stories relating to groups of objects or themes, so the public can see them even when they are on the move. The exhibitions are of interest to art and culture enthusiasts who have less time and cannot visit the museum easily. It also adds to the experience of '#museumfromhome' which is a concept which arose due to the Covid pandemic and is being continued. Some of the exhibitions are – *Magnificent Jades, How Chess changed the world, Pahadi paintings, Epics in Art, Colour meets sound, Women in Deccani painting* among others. One can see all the artefacts of Salar Jung Museum with image and details can be found on [museumsofIndia.gov.in](http://museumsofIndia.gov.in).

- Access:** Museums need to ensure their social media presence is accessible to diverse audiences and caters to various learning styles.
- Measuring effectiveness:** Tracking the impact of social media efforts and demonstrating their value requires specific metrics and analysis.
- Virtual presence:** Museums are increasingly using live video to offer virtual tours and experiences, making their collections accessible remotely.
- Social media influencers:** Collaboration with relevant influencers can broaden reach and attract new audiences.
- New platforms:** Staying informed about new platforms and adapting strategies accordingly is key for museums to stay relevant.



The Salar Jung Museum in Hyderabad has found its space online digitally through its media handles and portals for the Art history enthusiasts across the world.

Art museums serve as cultural hubs and hotspots where visitors can engage with and learn about art, history, and different cultures through

curated exhibitions, educational programmes like lectures, workshops and special events. They play a crucial role in preserving cultural heritage, fostering creativity, nurturing new ideas, and promoting dialogue and understanding among diverse communities. □

(Images: Salar Jung Museum, Ministry of Culture)





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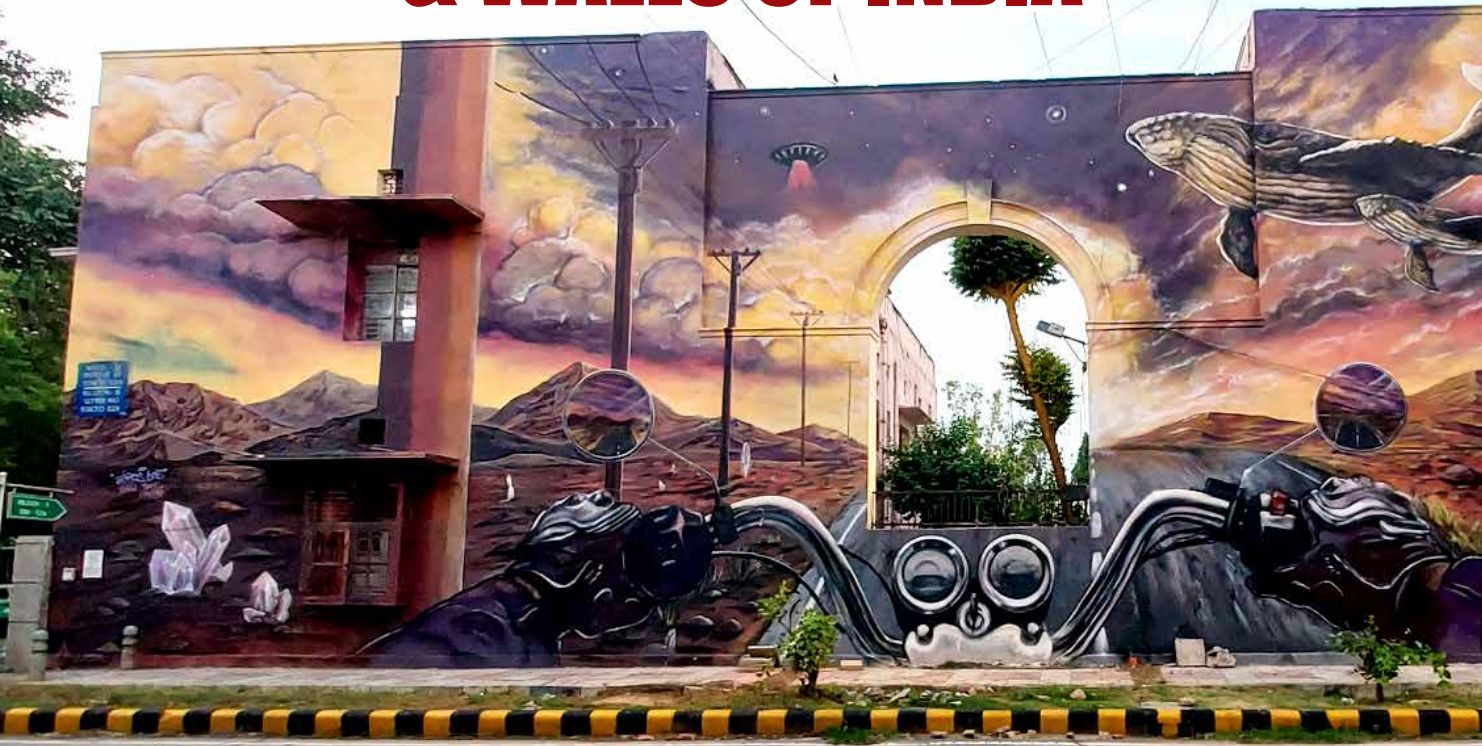
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*Lodhi Art District, New Delhi: India's first art district with murals by Indian and international artists*



*(Images taken by Shuchita Chaturvedi, Editor of this publication.)*





*A painting in the hallway of a school in Srinivaspuri, Delhi*



*Evening colours of a street in Varanasi*



*Inside wall of an experiential corner at a book fair in Delhi*



*Faces of an art festival*



*Weaves of Banaras: Sarees in making in the bylanes of the city*

*(Images taken by Shuchita Chaturvedi, Editor of this publication.)*



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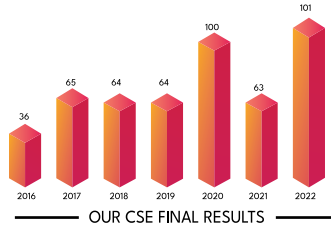
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# FROM THE 'ART WITH INTELLIGENCE' TO 'ARTIFICIAL INTELLIGENCE'

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**Since the era of the digital world came into existence, not a single aspect of life has been untouched. The innovations of the digital era, like artificial intelligence (AI) and generative AI have made their presence in our daily lives. In this age of digital technologies, artistic expression has become more attractive and innovative with little effort and greater affordability.**



Art and intelligence have always been bound to each other since ancient times. We did not have artificial intelligence during ancient times, but we had a plethora of art with remarkable intelligence. Early humans developed such significant art with their intelligence. For example, art made of stone and ivory, pottery, metallurgy, textile manufacture, bead-making, wood-carving, cart-making, cave-painting, etc. If one defines technology as a human way of altering, we have evidence of stone tools in the Indian subcontinent for more than two million years. During the first urbanisation in India, which took place between 2600 and 1900 BCE, the Harappan civilisation emerged as a significant example. In the Harappan civilisation, we have so many examples of art with intelligence. The people of the Harappan civilisation were advanced enough to invent new agricultural technologies, so they invented intercropping.

Further, they invented the wheel, which has helped human civilisation till modern times. In metallurgy, they invented new technologies for metal extraction from ore. Also, they developed the alloying technique, from which they started alloying copper with metal tin and producing bronze. One of the significant technologies that the Harappan people developed is 'lost-wax' technology. With the help of this technology, they made figurines, a milestone in the field of Art and culture.

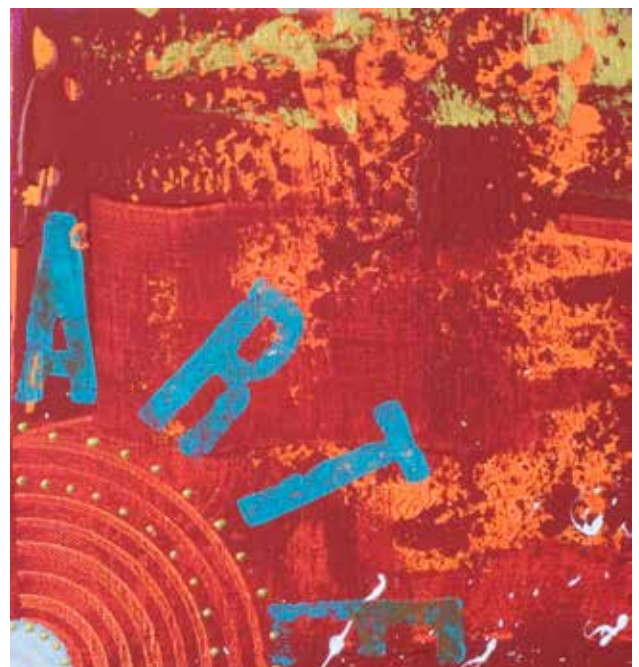
However, today, in this digital era, we use AI for better outcomes in architectural innovation. The Harappan people developed advanced grid-based town planning with all the modern aspects like drainage systems; they used bricks in proportion to make more muscular walls.

After the Harappan period, the second urbanisation existed in the Ganga Valley. In this second Urbanisation period, some remarkable technological innovations based on iron occurred. The Delhi Iron Pillar, which is 1500 years old, consists of six tonnes of wrought iron and uses phosphorous in the iron, is an excellent example of art with intelligence and also a true example of advanced technology. This iron pillar is famous for its rust-resistant properties. The reason for their uniqueness is understood nowadays. The same technology is also used in the temples of Jagannath Puri in Odisha. Further, in medieval times, if we see

art with intelligence, we have many examples, like forts, are unique in their specialty.

Art and culture serve as expressions of identity, reflecting communities' values, beliefs, and traditions. Through art forms such as music, dance, literature, and visual arts, individuals and communities express their unique identities and heritage. Art can provoke thought, challenge norms, and inspire action. Through creative expression, artists address social issues, advocate for justice, and promote positive societal change. Cultural movements have historically played a significant role in driving social and political transformation.

The rise of digital technology has given birth to new art forms, such as digital painting, graphic design, animation, and interactive media. Artists use digital tools like tablets, software programs, and digital cameras to create stunning visual artworks that were previously impossible or difficult to achieve with traditional methods. The Covid-19 pandemic reinvented the Art and Culture arena; thus, tools like AI (Artificial Intelligence) came to the rescue. Today, we are observing the rapid emergence of virtual art museums, exhibitions, virtual conservatories, theatres, and more. The pandemic acted as a catalyst for the widespread adoption of virtual formats for cultural institutions and events. This challenging time marked a significant turning point in the development of the digital space for art institutions.





primary concerns is Data Privacy; collecting and storing personal information, conducting financial transactions, and sharing creative content online carry inherent risks that require robust cybersecurity measures and data protection protocols.

Overall, the digital era has profoundly transformed the art world, opening up new avenues for creativity, collaboration, and innovation. As technology continues to evolve, the possibilities for digital art are limitless, promising to reshape our understanding of art and its place in society.

Digital art, like traditional art, is made up of pixels. Over the past 50 years, as computer technology has advanced, so has art. The rise of internet technology has spurred the global art movement to grow. When we look at the social, cultural, and economic values of society, we see that the combination of art and digital technology has led to the creation of a new, revitalised form of art known as 'digital art.' The definition of art has changed over time; it's not just about

Websites, social media platforms, online galleries, and digital art marketplaces allow artists to reach a wider audience, connect with fellow creators, and even sell their artwork directly to collectors. It showed us the importance of Digital Preservation. Digital preservation techniques, such as digitisation, metadata management, and digital archiving, are essential for ensuring the long-term preservation and accessibility of digital artworks for future generations.

While the digital era has brought numerous opportunities for artists and art enthusiasts, it also presents several challenges. Digital art creation requires proficiency in digital tools and software, which may pose barriers for artists lacking training or resources. The proliferation of digital art online makes it difficult to discern the quality and authenticity of artworks, leading to trust and credibility issues. As digital manipulation techniques become increasingly sophisticated, distinguishing between original artworks and digital forgeries or replicas becomes more challenging. One of the


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paintings, drawings, and sculptures anymore. Art now includes computer-generated images and designs, expanding what art means. Digital art has transformed not only painting, graphic design, installations, and animation but has also given new perspectives to poetry, music, and sculpture. Advances in modern software and faster computer processors have greatly pushed the arts forward. This progress is reflected in the development of new artistic concepts in contemporary digital art. It reimagines many traditional art forms and contributes to expanding the global language of digital art. Many projects in the art world today aim to explore new forms for the future. While it's hard to say exactly how digital technology captures various aspects of life, its influence is undeniable. The use of Digital technologies can be seen in the following art forms in modern times:

### **Visual Art**

This art form is tangible, meaning it can be touched to feel. These art forms are usually solid forms that an artist makes. Cinema is an excellent example of visual imagination depiction. In this digital era, we can use new technologies to create a visual imagination of our cultural places, cultural attire, etc, with less effort and on a minimum



budget. Today, With the help of new technology, one can depict anything as much as one can imagine. So, there is a strong reason we have today to support and use this new digital innovation in our art and culture, especially in cinema. However, on the other hand, we should also be aware that some technologies also show inappropriate utility, like fake or defaced videos, etc.

### **Painting**

We see no use of technology from the Mesolithic rock cave paintings to the Renaissance paintings. But today's art form is highly digitised, where an artist makes any painting using hardware and software. These paintings are helpful in many types of design, like jewellery design and fashion design. Today, people have often developed a taste for abstract painting, where digitisation is highly used and valuable. One can create many artistic abstract paintings digitally and see them at any art gallery.

### **Sculpture**

Since ancient times, people have used clay or any form of clay to make this form of art, but in today's digitised world 3D techniques are being used to make digital sculptures, or one can say the digital impression of a sculpture, which is based on projection technology where lights are projected on a surface to create a shape of either an human or an object which looks sometimes very real and live. Technology is also used in making a solid sculpture when a giant sculpture is made in parts, and technology, especially laser mapping, is used to make the exact shape.

### **Architecture**

Architecture is usually the art of making giant monuments and buildings, but to manage this art, digital technology is highly required, from exploration to excavation. From remote sensing to aerial exploration, we gather the calculative data required to make an architecture.

### **Performing Art**

This art form is intangible, meaning it cannot be touched but can be felt psychologically. These art forms consist of facial and physical expressions.

## Dance

The dance art form is very ancient, but new experiments are being tried in the digital world. We can now see laser lighting where a person is dancing, but in darkness, we see only the movements of various lights. This is unique and fun for the young generation.

## Music

This is also a very ancient and loveable art, where an artist sings with an instrument. Before modern times, these things were natural, but in today's world, digitisation is being used. Even if a person has average voice quality, he or she can make it melodious by using the technology of 'Auto-Tune'. Instruments are also now digitally played to synchronise the voices of artists.

## Cinematography

Theatre artists are the real artists who attract the audience with their powerful voices and expressions, but things have changed with the extensive use of VFX technology and Voice in cinema. It is now very easy to shoot any cinema off-location where you don't need the actual location. An artificial location can be created with the help of technology.

## Conclusion

Digital platforms have given people open access to art and culture, allowing them to participate from anywhere in the world at the ease of their fingertips. Digital technology has transformed

how art is made, delivered, and preserved. Digital tools and software are widely accessible to create multimedia interactive installations and virtual reality experiences. The internet provides a significant platform for artists to connect with global audiences and allows opportunities to collaborate with other influencers for online forums and crowdfunding projects. Cultural heritage, like antiques, documents, and artworks, is digitised by archives and museums to preserve them from damage and theft. Museums, galleries, and cultural set-ups provide virtual tours of online collections and exhibitions, allowing people to discover cultural heritage worldwide. Copyright laws and digital rights mechanisms try to look out for the interests of artists and consumers. Yet, the issues of copyright, ownership, and intellectual property rights are often in the news. Digital technology has far-reaching implications for cultural identity and representation, as these platforms impact people's views of themselves and others, shaping cultural norms and values. In conclusion, the digital era has helped create new art and cultural expression forms, making them accessible worldwide. Still, it also comes in handy with privacy, digital rights, and copyright infringement issues.

Although digital technology is used in almost all art forms, making it more exciting and accessible, it sometimes gives audiences unrealistic pleasure. Hence, the motive of true art fails. We might need to restrict ourselves or create boundaries for how much we use digital technology. □

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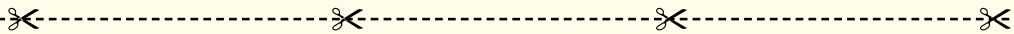
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# PRESERVING INDIA'S ARTISTIC LEGACY



## National Museum: Custodian of India's Multifaceted Heritage

National Museum stands as India's premier repository of art and artefacts, spanning over 5,000 years of history. With a collection exceeding 210,000 objects, including sculptures, paintings, manuscripts, coins, arms, and textiles, it serves as a custodian of India's diverse cultural heritage.

### Restoration at the National Museum

Among the notable restoration projects undertaken by the Conservation Department are the conservation and restoration of wall paintings in the Ministry of Defence and the preservation of paintings in the Ministry of Finance. These endeavours highlight the department's commitment to safeguarding not only the museum's collection but also important national treasures housed in Governmental institutions.

The Conservation Laboratory, established alongside the museum in 1950, plays a pivotal role



in preserving these treasures through meticulous restoration efforts. Scientific techniques such as microscopic studies and X-ray fluorescence aid in the conservation of various organic and inorganic artefacts.

## National Gallery of Modern Art: Guardian of Contemporary Artistic Heritage

The National Gallery of Modern Art (NGMA), founded in 1954 with a dedication to promoting and preserving modern Indian art, stands as a vigilant steward of India's contemporary artistic heritage. Conscientiously, the climatic conditions in NGMA's principal galleries are controlled by a central air-conditioning plant throughout the year, providing a stable environment essential for the preservation of delicate artworks. Furthermore, the restorer conducts periodic inspections of the works of art, professionally restoring damaged pieces as needed.

Photographs documenting the artworks before and after restoration, showcasing various stages of the process, are meticulously maintained for further research and future reference.

In summary, the National Museum and the National Gallery of Modern Art uphold the national responsibility of preserving India's artistic treasures, employing rigorous conservation practices to ensure their longevity and accessibility for generations to come. □

**Sources:** National Museum, NGMA

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