

EDITION #01

INWOKE

ZINE

ISOLATED SERENDIPITY

Amidst a global quarantine during the covid 19 pandemic, most of us faced the problem of monotony, living the same day again and again. However, the crisis gave rise to strong drivers of creativity and an emergence in innovation from all over the world !

JANUARY 2021

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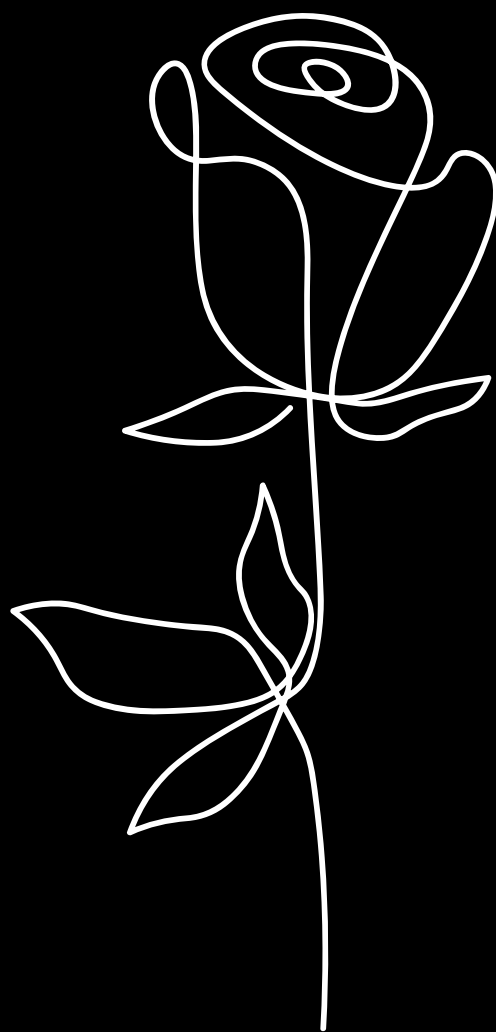
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A tryst between hair and social politics

It's an open secret that hair is one of the most alluring features of our body but the impression and feeling it gives is gargantuan. Hair indeed helps us determine religious affiliations, marital, economic, and intellectual status. Hair has many social implications; however, the area where it has the utmost influence is in the social & political landscape.

· HISTORY · is *EVIDENT*

that men and women both have their obsession with hairstyles. Women often use hairstyles to exhibit beauty, strength, power, and sometimes powerlessness. Men on the other hand, through hairstyles, want to look powerful, free-spirited, and younger. However there remains the feeling of superiority, dominance, control and happiness that hairstyle gives to both the sexes. Mankind's fascination with hair does go back to

TALES OF SAMSON & DELILAH, RAPUNZEL & MEDUSA



Have embedded the memories of humans as biblical and mythological with respect to hair.



VEDAS & GURUS

Back in early times had long hair. Mens long hair were considered as a trait of wisdom and maturity, and women having long hair in those times were considered to possess the trait of power of destruction, beauty, and determination.

In Medieval times, shaving the bald spot and cutting the hair around it short by Christian monks was considered to be a religious devotee and Indian monks shaving their head off and keeping a small ponytail was known to be intelligent and smart.



JEWISH WOMEN AT ONE TIME WERE TOLD TO WEAR WIG AND CUT THEIR HAIR

Muslim women were told to cover their hair in public to discourage sexual attraction from males other than their husband.

Given these examples, it's fair enough to say that hair has played a big role in showcasing a personality that both the sexes hold.

A tryst between hair and social politics

In France, the link of the aristocracy to wigs led to their absence of the wigs, during the terror of 1793. In the Victorian era, hairstyles became more natural and demure for women as men finally had short hair which was partnered up with full beards and moustaches. The clean shave was still MIA until the end of the 1880s.

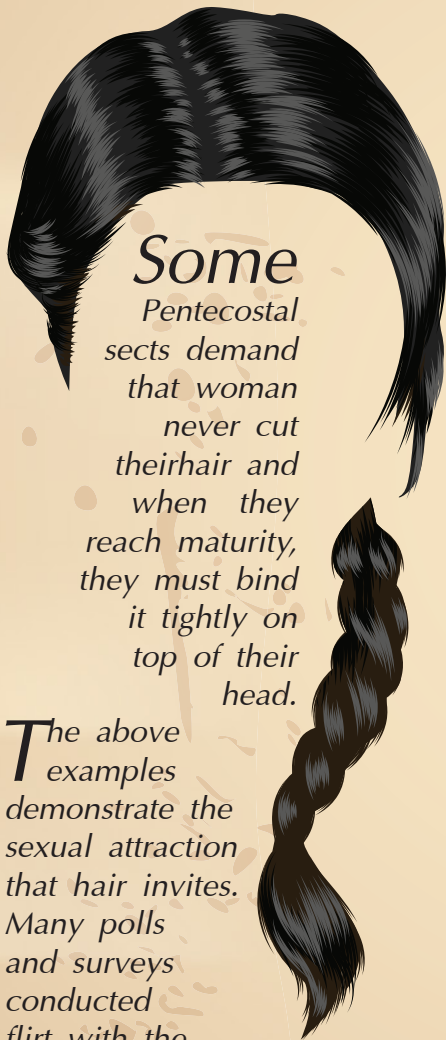
In the 17th century, the Royalist Cavalier style was characterised by shoulder-length hair. Judges in England and in English colonial countries who were seen on a high pedestal had ribbons and bows and lovelocks to showcase the trait.

GIVEN THESE EXAMPLES, IT'S FAIR ENOUGH TO SAY THAT HAIR HAS PLAYED A BIG ROLE IN SHOWCASING A PERSONALITY THAT BOTH THE SEXES HOLD.



The 18th century came and women wore their hair small and close to the head. However, the latter half of the 18th century saw the introduction of “a la Fregate” and adornments such as ribbons and jewels to flowers were added to hair as well.

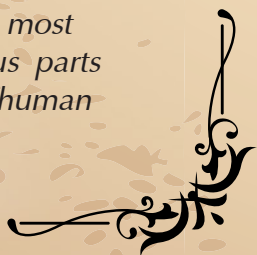
The 20th century seemed like a Eureka moment and social changes were visible for women and with each decade passing women were displaying their liberties from the right to vote to sexual liberation through hairstyles. The free-spirited young women went to the barber for the first time to experiment with the bob haircut and further shortened their hair with the introduction of skirts. The introduction of Hollywood carried the momentum further ahead as the big screen alongside figures like Marilyn Monroe became a major influence on hairstyles as many women tried to emulate the multiple hairstyles based on the on-camera actor's style.



Some

Pentecostal sects demand that woman never cut their hair and when they reach maturity, they must bind it tightly on top of their head.

The above examples demonstrate the sexual attraction that hair invites. Many polls and surveys conducted flirt with the idea that hair remains one of the six most sensuous parts of the human body.



A tryst between hair and social politics

Men also underwent the changes but moustaches and short hair remained loyal to the majority of them until 1920 when clean-shaven and flat combed hair took over as the representation of a classy look. Hollywood also influenced the minds of men as they tried emulating the styles of Clarke Gable, Elvis Presley, and James Dean. The 1960s witnessed a further crackdown on patriarchy and soon witnessed diversity in hairstyles.



Americans and EUROPEANS

,to assert their dominance shaved the heads of Africans on arrivals and the same was the fate of prisoners of war and people heading to prison. Such was the impact of shaving the head that when done with choice it showed liberty, freedom from stereotypes but done against your will showed powerlessness and unworthiness.

THE EVOLUTION OF
MUSIC SHOWED
FURTHER EVIDENCE
OF THE FACT THAT
HAIRSTYLES MAKE
AN ATTRACTIVE FIRST
IMPRESSION YOUR
HAIRSTYLE CAN MAKE.

The likes of

Bob Marley

with long hair, commonly known as long-'haired hippie' as the singer with his long hair gave the subtle hint that no one can control you.



A tryst between hair and social politics

Perhaps there is more scrutiny when you look at the appeals, the likes of Sonia Gandhi (undyed hair relating with rural Indian people), Rahul Dravid (short and crisp hair oozing gentlemanliness) and Barack Obama (short hair hinting at assertiveness and confidence) had on people and them making likeable to the masses.

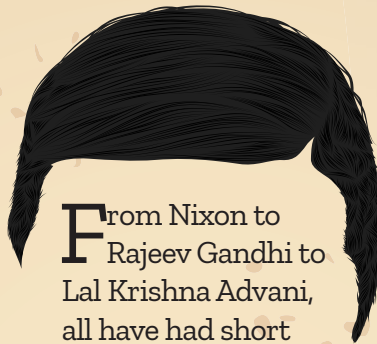


THE BEATLES,

perhaps one of the most iconic bands, were a source of inspiration as every fan tried to emulate their mop.



Women, on the other hand, with the enhancements in hair styling products and tools experimented from poufy Bouffant hair to straight, long, and sleek hair.



From Nixon to Rajeev Gandhi to Lal Krishna Advani, all have had short hair with a clean shave with the latter using moustache to relate to the young Hindu men.



All of this proves that hair is the styling of society and Leonardo Da Vinci was right when he said,

"Hair is essential to a face as a frame is to a picture."

As globalisation kicked in and politics soared, even politicians didn't shy away from influencing the mob through

HAIRSTYLE.



THE PAST DECADE

put further light on women as shaving their heads showcased liberty from stereotype and a protest against myths of beauty. Bald headed women perceived by some as resilient, rebellious and by some as threatening. During protests, long hair, shaved head, and afro were visible as they subtly hinted the rebellious and the sense of justice people had.

The hairstyle can signify conformity from army regulations to a community-based aesthetic to monastic celibacy.

Rebellion also seems to be the latest adjective to be added to what signals a hairstyle can give.

Frida Kahlo's “self portrait with cropped hair” challenges patriarchal standards through symbolism.

I have always admired Frida and her work as one of the most iconic artists to ever live, she was truly a badass ahead of her time. I feel that one of the main reasons Frida Kahlo is so memorable not only as an artist but also as a person is because she had a beautiful and authentic form of self-expression and realism which made her a rule breaker and a role model.

Her husband and Mexican painter Diego Rivera highly influenced Frida's art and was often the subject of many paintings, with surrealist settings, rich with symbolism.

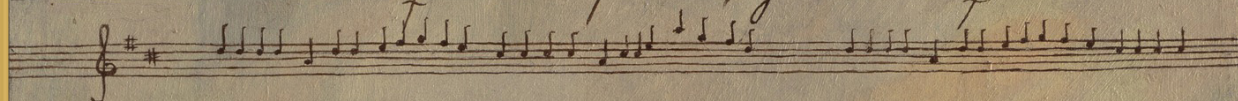
The love between them was extremely intense but their relationship was far from placid. After they were divorced, Kahlo marked her crumbling marriage by painting one of her best-known works, 'Self-Portrait with Cropped Hair'. Diego loved Frida's long, dark hair and here, this painting encompasses many symbolic details like her wearing Rivera's clothes and sporting short hair through which Frida expresses how she felt about the collapse of her marriage.

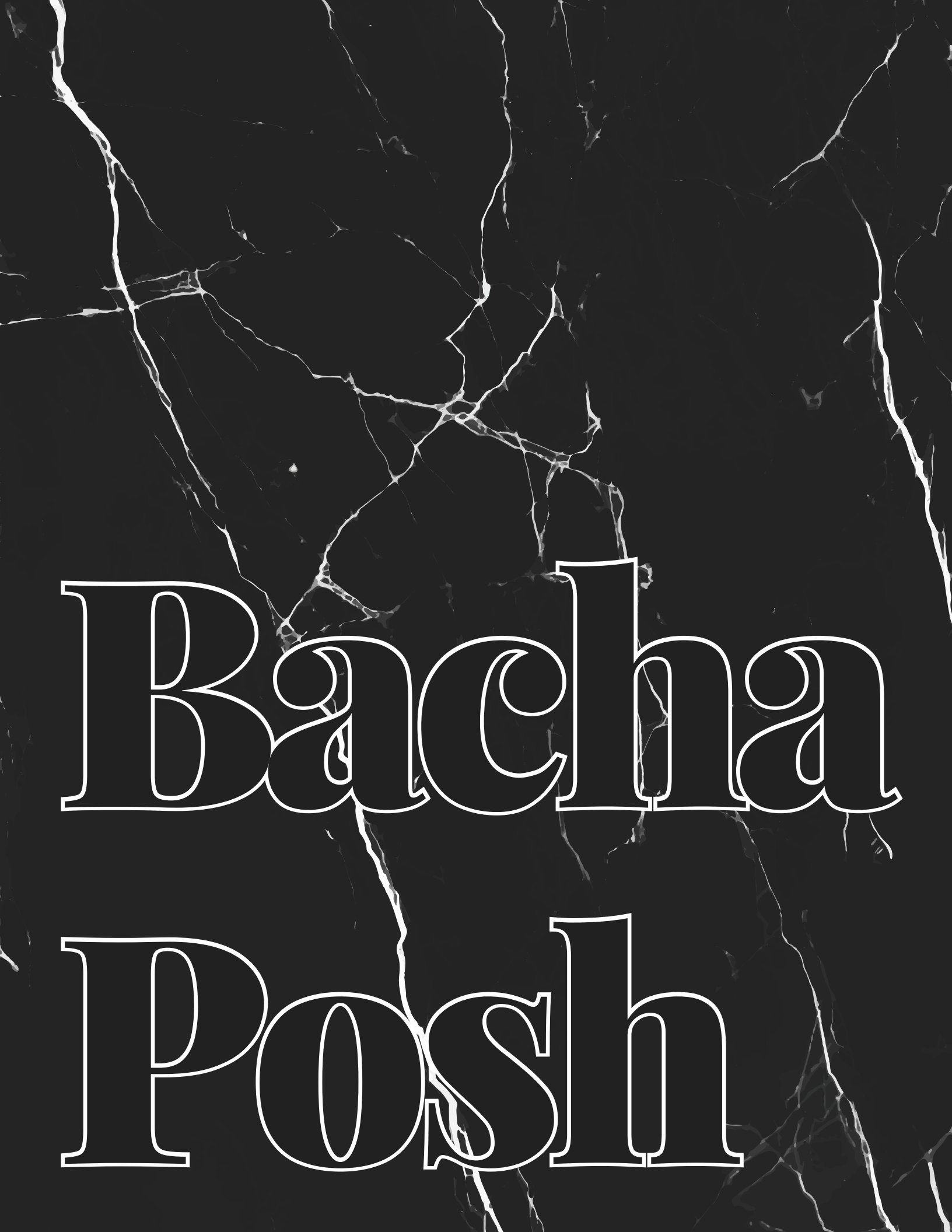
There is a duality associated with this painting, Frida grieves and experiences sadness and loss, but at the same time she feels free from Rivera's shadow as she is self-assertive and can finally realise her sense of individuality as an artist and a person without her husband's presence in a patriarchal society.

Frida also gave a little context to this painting in the form of a folk song, the lyrics to which read, “Look, if I loved you it was because of your hair, now that you are without hair, I don't love you anymore.”



*Mira que si te quise, fué por el pelo,
Ahora que estás pelona, ya no te quiero.*





Bachna

Posh

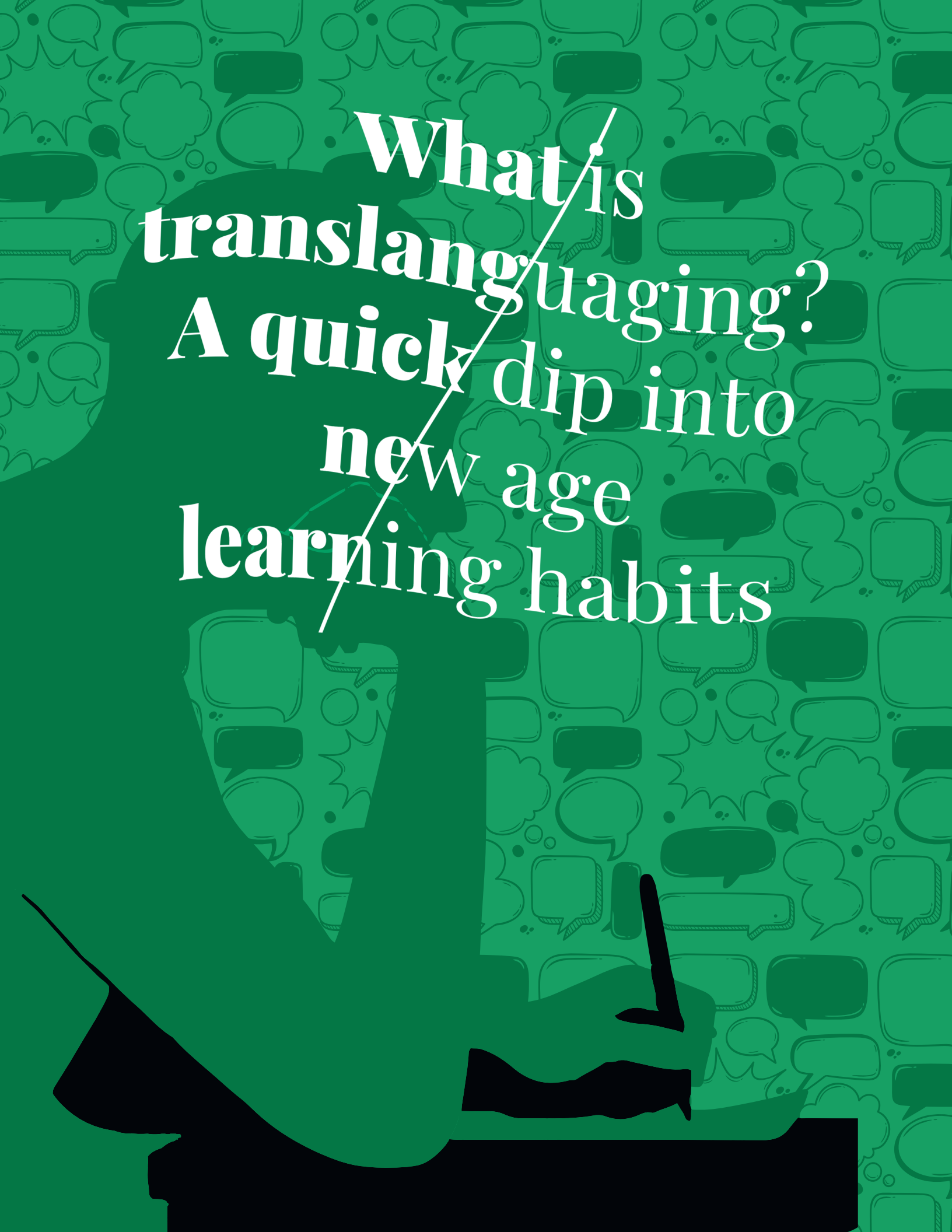
"Bacha Posh"

is a very common occurrence in the regions of Afghanistan and Pakistan, wherein families dress their young daughters in baggy clothes and a typically male attire for their safety when they step outside to carry out their daily activities viz. going to school or even getting groceries. Bacha Posh literally translates to 'a girl dressed as a boy'. There has been an economic dependency of the families on the men in the house, which generation after generation has gotten construed to a practice where only men hold importance and social standing in the region. This means that if a family has daughters, at least one of them will have to become a boy in the eyes of the society so as to attain more freedom of behaviour and to work to help the family cope with the financial aspect of having children, feeding and educating them. It's a product of systematic patriarchy; 'Bacha Posh' is a socio-cultural

practice
their
girl-
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to mainstream

where parents dress up daughters as boys, repressing child's gender at birth so that the face harassment and stigma for children. This practice was never brought to attention until the year 2000, when author Deborah Ellis wrote a book called "The Breadwinner" which illustrates the story of how a woman and her daughter in Afghanistan lose their worth as a member of society because of the absence of a male archetype. The story goes on to show how the daughter becomes a boy and takes charge of the household. It was also adapted into an animated motion picture in 2017. Apart from 'The Breadwinner', there are many more books which highlight the problems with patriarchy in Afghanistan, including 'I am a Bacha Posh' by Ukmima Manoori, and 'The Pearl that broke its shell' and 'One Half from the East' by Nadia Hashimi.

This practice of dressing a girl as a boy continues till the daughter grows up to be a teenager, after which she must abandon this act and unlearn all the freedom she was used to. She goes back to being the timid female that she is supposed to be. The teenagers are then married; much unlike a liability being given in the hands of another. It is no wonder that the female life expectancy in Afghanistan is 44 years, with all the psychological trauma, identity crisis and harassment doled out upon a child; almost like being born with half a life; a price women pay just to be able to go out of the house.

The image features a green background filled with various white speech bubble and thought bubble outlines. In the foreground, there is a dark silhouette of a person from the side, holding a whiteboard marker and writing on a whiteboard. The whiteboard is positioned diagonally across the frame. The text on the whiteboard is written in a white, sans-serif font and is partially cut off by the right edge of the image.

**What is
translanguaging?
A quick dip into
new age
learning habits**



languages to communicate more effectively. mode of instruction, replacing it with one language in the belief that it will enable a child to learn that language faster. However, the research from Francois Grosjean proved that effectively using elements from all the phonological, morphological and syntactical resources of an individual is a much better mode of instruction than the traditional methods.

There are various studies by sociologists which try to determine the circumstances under which bilingual speakers switch from one language to another. Most of the times, such means are used by people consciously or otherwise to fit in and talk like their peers. Translanguaging also involves understanding metalinguistic awareness

and skills. Metalinguistic awareness is the ability of an individual to harness a particular language and manipulate it according to their requirement. Cultivating it gives an individual the power to understand the intricacies in a language and absorb the meaning and inferences which are meant to be conveyed in a particular situation. In the process of growing up, children start understanding that certain objects are named something particular and if the name of that object is changed, the object itself does not change.

Developing this awareness also enables an individual to learn more languages as well. As a person starts becoming more and more aware of their own thought process, they also begin to subconsciously pinpoint certain rules and governances of the languages they know and use regularly.

Translanguaging is about increasing the metacognition and metalinguistic awareness of children at a young age in order to let them grow into individuals who can not only communicate with people across the globe, but also understand and comprehend what they have to say as well. This can help in enriching cultures across nations and develop a universal system of communication which children can use early on in their lives to better understand the languages that they aren't aware of as well.

In a paper titled, "Translingual practices in English classrooms in India: current perceptions and future possibilities" by Jason Anderson, it is observed that translingual practices have always been fundamental to communication in India. Being a country that is diverse in all its facets, there is a very common and pliant blending of elements in language on a day to day basis. Even though it appears as code switching superficially, it is observed that it is actually drawing references flexibly from a single, unified system of languages which is accurate in context.

Since the early 1980s, there were many studies prevalent for addressing the poor literacy issue in India, which revealed that tribal and minorities in the country were dropping out of school at a high rate due to lack of understanding and communication. Since these communities were a linguistic minority, they could not comprehend the mode of instruction which the state had decided in their education system.

This led to the southern states taking action in the form of introducing a multilingual curriculum and teaching module in the year 2000 which adopted the method of translanguaging. This meant that the teachers were well versed in the local dialect as well as the state approved mode of instruction. translanguaging and by the time they reached 4th grade, they were well versed in both and could go on to study

The students were taught in their mother tongue primarily in their early years and were gradually introduced to the language of the state through translanguaging and by the time they reached 4th grade, they were well versed in both and could go on to study at higher levels as well. The dropout rate declined and the literacy rate also improved. These pedagogies help them to activate an interdependency between their various linguistic repertoires and deepen their metalinguistic knowledge by allowing to flexibly negotiate meanings and vocabularies.



**CULTURAL
MISINFOR
MATION &
PROPAGA
TION OF
CULTURAL
MISINFOR
MATION**

MISINFORMATION

MEDIA

DIS

MEDIA

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TRUTH

Fake news and its counterparts have existed long before the modern times, may it be through mainstream media, individuals with ulterior motives or even through family members believing in conspiracy theories and advocating for them without any backing of facts or logic. Cultural misrepresentation has been a conduit for many people willing to put their common sense on the line for no particular reason at all.

In modern times like today, one can read and communicate about misplaced ideas very conveniently and without any filter blocking them out.

Why should we be aware of this and act on it? Before we can understand why we must shun misinformation, we must first understand what it is and what it represents.

Misinformation can be through any medium; in the form of fabricated videos, people who intent on manipulating original content be it anonymous or through impersonation of another person.

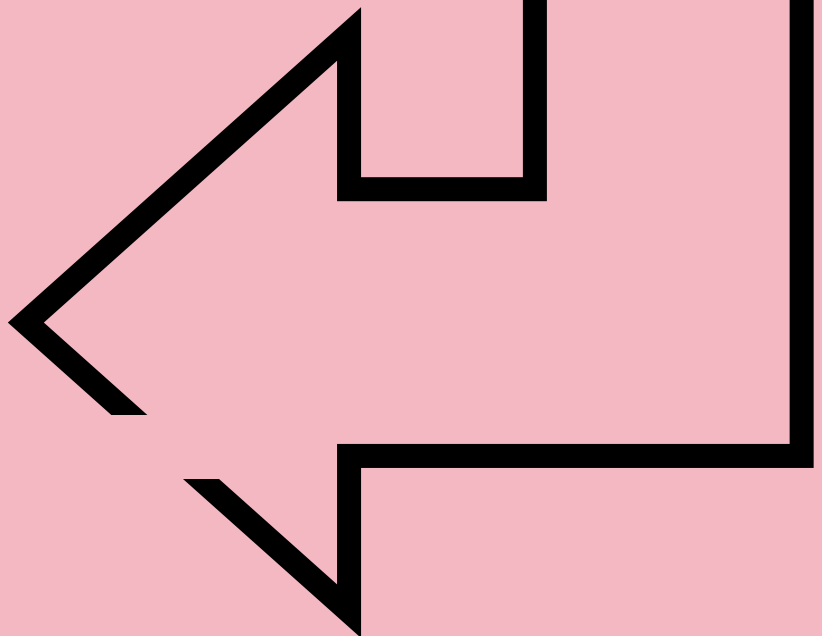
There are three branches to address before delving any further into this subject which are:

Misinformation which is false information which is not made with the intention of causing disruption but arises more out of ignorance rather than outright malicious intent.

Disinformation, also called false information, is created to intentionally harm someone else's reputation or to slander an organisation, culture or country with a malicious intent.

Malformation is partly false because it is based on true events which are twisted to misrepresent a person's or group's actions.

The majority of such content is produced on a macro level to propagate chaos, confusion and distrust in a democratic community like a country where multiple groups in power attempt to undermine one another and create a bizarre situation for the people on whom this ordeal is subjected on as they attempt to decide which group belongs to the lesser evil for governance.



Today, when there is a culture war going on in almost every country on the planet, these groups caught in "war" with no actual weapons turn to weaponization of context and polarise any scenario into an "us" and "them" situation. In such circumstances where groups or nations attempt to manipulate the masses towards themselves, the war collapses by itself as the belligerents attempt to conquer authority through disingenuous means.

According to Oliver Traldi from the National Review, **"In a culture-war world, it is inescapable that everything becomes a weapon"**.

In the race of progressing as people of a democracy, it is an obligation for each citizen to dig deeper into what they consume through new media, because it shapes not just theirs but also the perspectives of people surrounding them. Where does this cycle begin? Why do we encounter so much misinformation and why is it increasing day by day?

In a pattern revealed in the therapy called "false memory" in the 1990s, Elizabeth Loftus illustrated how our memories can be manipulated or contaminated by asking misleading questions. In a study conducted in 2011 under the research paper.

"Current issues and advances in misinformation research", it was evidently seen that people were able to reconstruct memories that never happened after they were asked multiple misleading questions relating to the incident that was shown to them visually. The subjects remembered small details in their memory of an event which did not happen at all. This observation and study prove that human memory can be manipulated with not much effort, and this anomaly leads to people believing in events or actions that don't even exist. This tendency revealed a major caveat in vulnerability factors for misinformation.

As mentioned earlier, groups in power manipulate and weaponize contexts which are stated plainly to rile the citizens up about the subjects that they actually have no information about, by fixating on a component that relates in the slightest bit to a part of the people which is sensitive, e.g. religion.

Another psychological pattern that emerges in individuals and eventually groups is one where the person believes that only their perception is the truth and that the people who do not share the same are either delusional, misinformed or biased. This is called naïve realism and it rears its ugly head during political discourses. Groups opposing one another discredit each other instead of having healthy arguments for the same. Naïve realism along with a plethora of misinformation online boosts an individual's belief in himself for all the wrong reasons.

While processing any piece of information, we tend to season some bias in order to understand it, much like using our saliva to disintegrate the food we chew so it becomes easier to digest. Implicit bias develops over the years and experiences we have had which may include stereotypes or negative behaviours towards people or things which we harbour subconsciously without realising it. Another kind of cognitive bias we hold is 'confirmation bias'. In this bias, we tend to actively find information that supports the beliefs that we already have. This is damaging to a society as a whole because it fades the line between 'evidence-based thinking' and 'perspective-based thinking' backed by limited or irrational evidence. One example for this is a person who holds a prior belief that left-handed people are naturally more creative than right-handed people. When this person meets a left-handed person who also happens to be creative, this belief which has no foundation suddenly seems to have "evidence".

Another theory which evolved in 1997, called the "Circuit of Culture" suggests that when we study any cultural text, artefact or in our case, propagation of misinformation; we must look at it through five aspects: representation, identity, production, consumption and regulation.

ADAM WAYTZ SAYS,

“There is an assumption that fake news exacerbates polarisation. But it might be the case that polarisation exacerbates fake news”.

Taking into consideration the pandemic caused by COVID-19, it is a well-known fact that using masks is imperative to not spread disease and has been technically and categorically proven across the world. However, it has also met with backlash because of the decoding done by people who misrepresented wearing masks as a means to curb their freedom, so the act eventually lost all meaning to them.

It has been observed that people of a certain age demographic and affiliated to certain political avenues are more likely to spread misinformation than the others. Thus, age is a vital factor of identity to understand how this propagation takes place. According to a research article titled "Less than you think: Prevalence and predictors of fake news dissemination on Facebook", the people falling under 60+ years demographic is seven times more likely to share misinformation online.

As mentioned earlier, the media existing today has made it a lot easier for people to produce, consume as well as regurgitate the same incestuous information for everyone to see through memes and hence rumors like location tracking nano chips in a bank note or pseudo-scientific remedies seem believable to people. Moreover, they don't just consume it, they share it with everyone they know too.

When these events occur and the state has to take a stand towards not letting more disinformation spread by criminalising it, it is met with resistance because people fear losing their freedom of speech and expression.

WEAPON

According to a research paper "Audience Motivations for Sharing Dis- and Misinformation: A Comparative Study in Five Sub-Saharan African Countries", it was found through a survey that people shared information through forwards using WhatsApp or similar platforms because of an unfounded and irrational sense of civic or social duty where the intent of sharing information was looked as synonymous to giving useful knowledge to people.

ION RESEN

TAT

The trust towards mainstream media channels or news sources is at an all-time low. The takeaway here is that because there is a lack of a legitimate fact checking news source, people resort to alternative sources which is healthy until they stumble upon sources which put out problematic misinforming "news" to the masses.

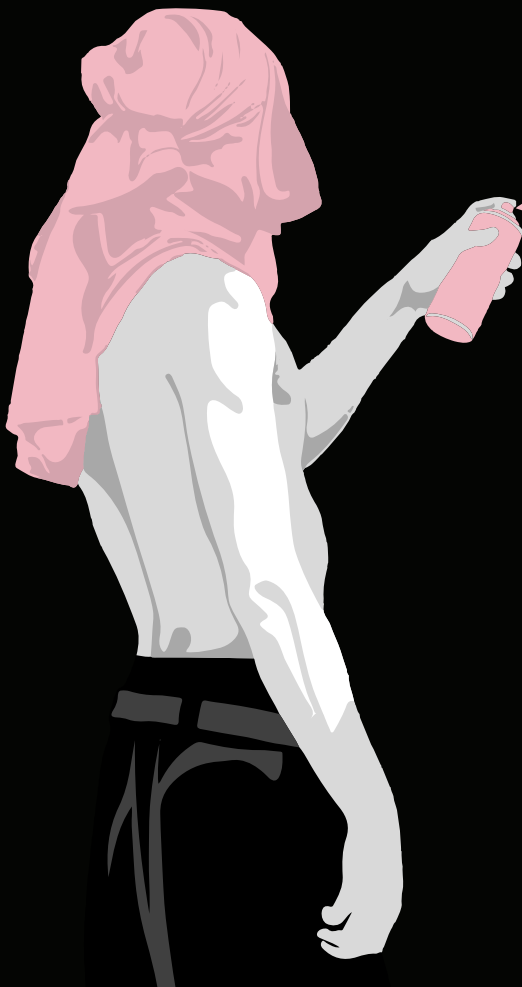
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**advertising
culture
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ization**



“EVERYONE HAS
A RESPONSIBILITY
TO COMBAT THE
SCOURGE OF FAKE
NEWS. THIS RANGES
FROM SUPPORTING
INVESTIGATIVE
JOURNALISM,
REDUCING FINANCIAL
INCENTIVES FOR FAKE
NEWS, AND IMPROVING
DIGITAL LITERACY
AMONG THE GENERAL
PUBLIC”

What can possibly be the implications of sharing or promoting misinformation?

The increase in polarised views which run in parallel with ideologies gives rise to motivated reasoning which means reasoning based on emotional biases to meet justifications that are desirable instead of using evidence that actually matters. Over time this leads to smart people also falling prey to false information only because it supports their ideological pattern.

The disparity between people of different ideologies becomes more and more prominent with the rise of misinformation and narrow thinking patterns.

As time passes, people start preferring an event or news source that only looks and seems real but is hollow in reality as opposed to asking hard hitting questions and demanding facts. This leads to an informational standstill and depletes many avenues of progress.

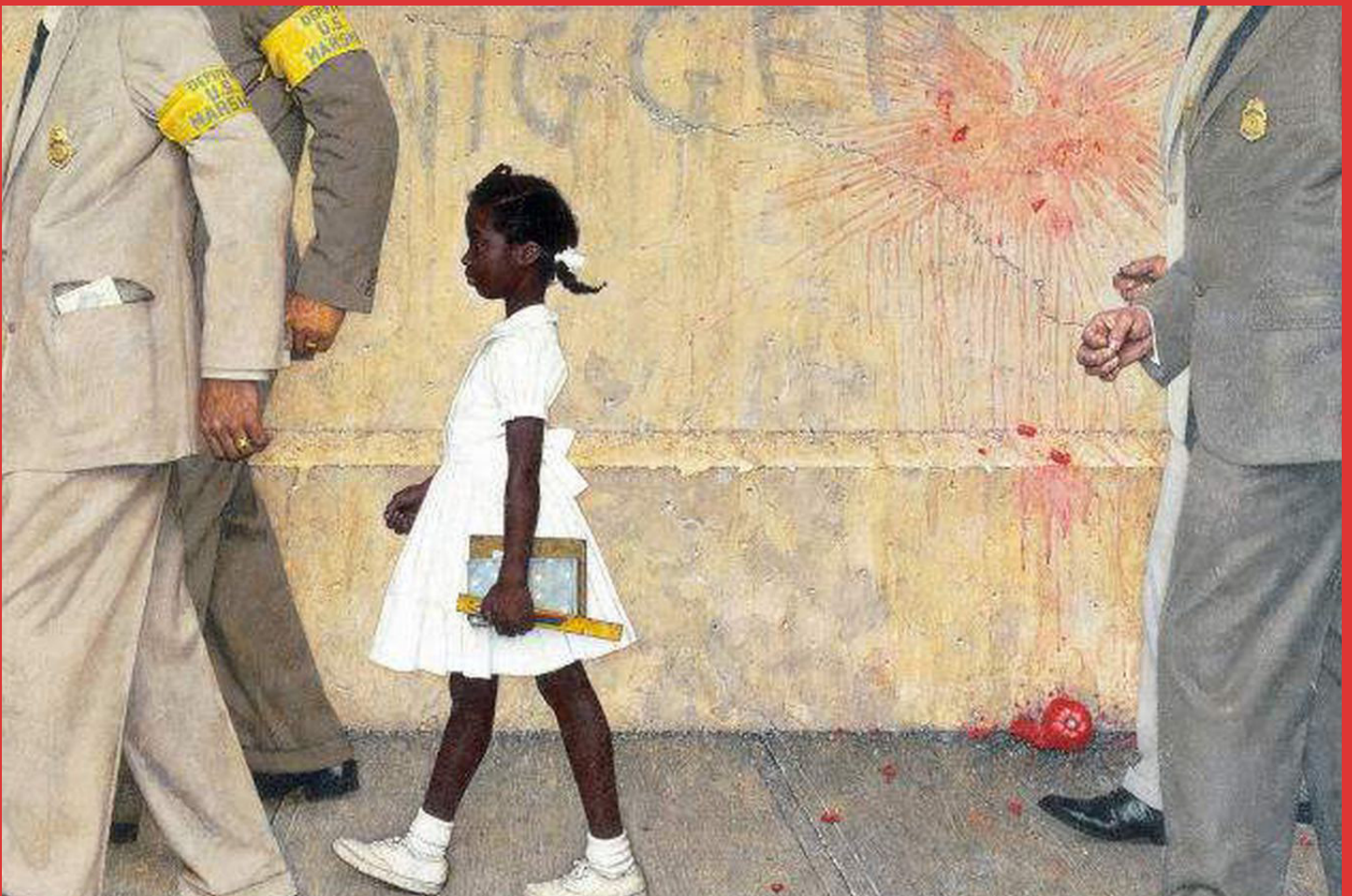
What must be done in order to tackle or at the very least prevent any misinformation from being spread from your end?

*,said **Darrel M West** in his report on 'How to combat fake news and disinformation'.*

A fun way to learn about the very serious topic of misinformation, propaganda and fake news is to check out an online game called 'Bad News'. This game allows you to assume the role of a propagandist. It is designed to impact people by taking inspiration from certain concepts in social psychology. It helps the user to boost their psychological immunity against online misinformation by positioning the user in various scenarios including cultural, linguistic and political settings. Play this game to learn about patterns found online which will help you understand misinformation and propaganda better.

Another great recommendation is 'snopes.com' what started out initially as a website that debunked urban legends and is now a website that regularly fact checks the rumours being spread around the world using the power of investigative journalism.

Rockwell's
"The problem
we all live
with", a
monumental
painting
depicting the
harsh reality
of racism



“A painting like this depicting this subject matter, done by somebody who is embraced by the most conservative elements in our country would make these people stop and think that maybe this is a problem. And the problem is racism. Purely and simply.” – Murray Tinkelman, Chairman of the Hall of Fame Committee.



'The Problem We All Live With' is a 1964 painting by Norman Rockwell. It is considered a ground-breaking portrayal of the Civil Rights Movement in the United States and is arguably the single most important image ever done of an African-American in illustration history. It is iconic and even controversial, as it was done by Rockwell, the pitchman for conservative imagery for almost fifty years. It stars Ruby Bridges, a six-year-old African-American girl, on her first day of class. Clutching school supplies and clad in a clean white dress, Bridges looks like any other student starting the first grade. What surrounds the young girl, however, is not typical. She is surrounded by US Marshals and is strolling before a wall covered in racist graffiti and a recently thrown tomato, which makes it clear that Bridges' experience was out of the common and a consequence of the ongoing political movement. For a deeper understanding of this artwork, we need to understand the history behind it. In the middle of the 20th century, the Civil Rights Movement brought much needed change to the United States of America. This movement emerged in order to end the discrimination against African-Americans that had plagued the country since the end of the Civil War. One of the first major victories came in 1954 when the supreme court found in *Brown vs. Board of Education* that segregation of public education was unconstitutional. Schools would be racially integrated. It was a revolutionary moment, but unfortunately, schools found ways to resist the Supreme Court's decision. Bridges was one of the first students selected



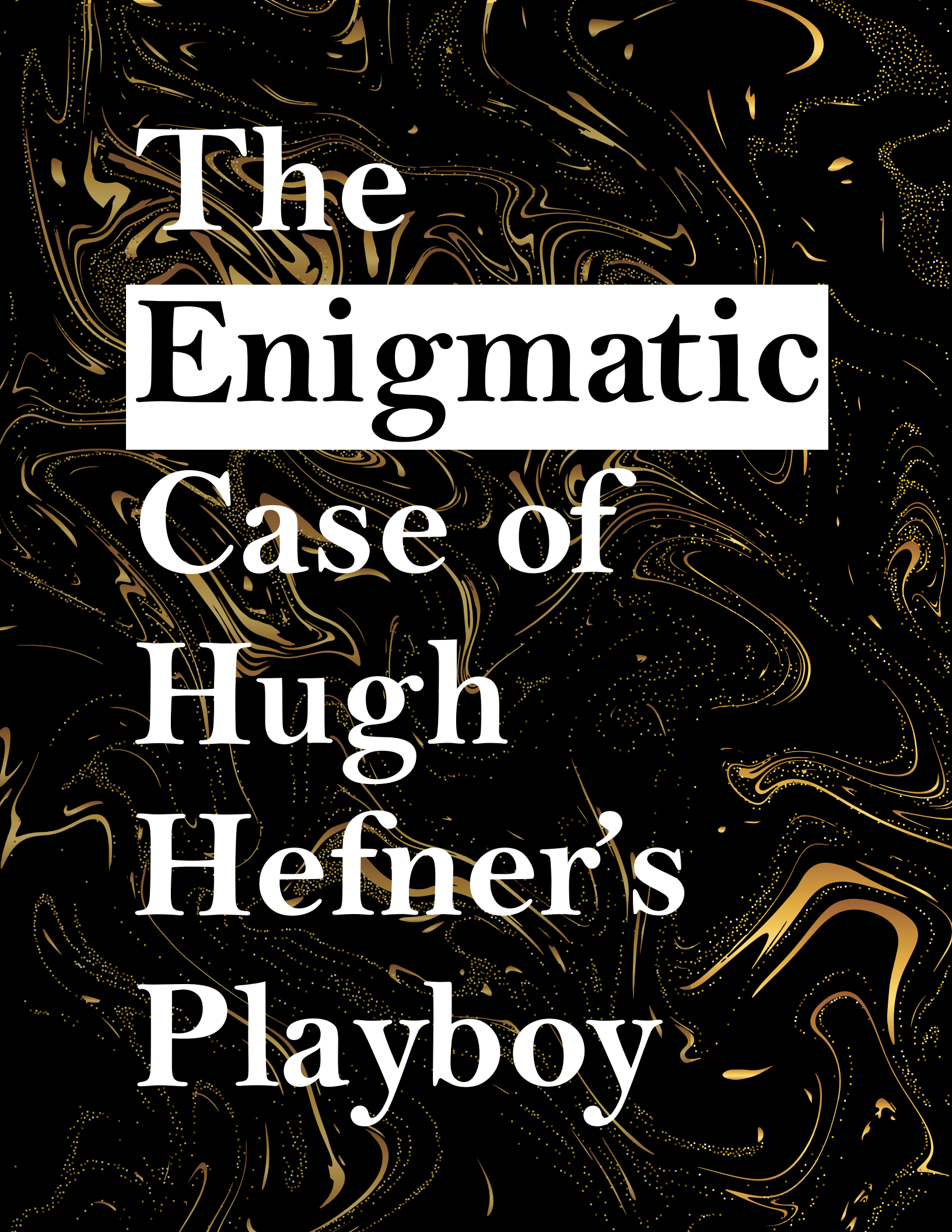
to start racial inclusivity and was thus escorted by four US Marshalls in order to ensure her safety from the angry whites distraught over integration. Rockwell's painting depicts the reality of that day. Rockwell took artistic license with her pristine white dress, hair, ribbon, shoes and socks. This all-white outfit against her dark skin immediately leaps out of the painting to catch the viewer's eye. As people screamed and yelled derogatory slurs, while throwing objects at her, Ruby remained steadfast and outrageous as she is depicted in the painting.

"She showed a lot of courage," Charles Burks, one of her Marshal escorts, said. "She never cried. She didn't whimper. She just marched along like a little soldier, and we're all very proud of her." Rockwell has the word KKK etched on the wall in his painting, along with the racial slur "nigger", showing the more ominous threat to blacks in the South since the KKK (Klu Klux Klan) was known for terrorising Africans-Americans long before the Civil Rights Movement began. To the American people, Rockwell's name was synonymous with American idealism, optimism and prosperity.

It was a shock to many when Rockwell experienced an unprecedented shift in focus. Foregoing his charming illustrations of everyday life for poignant paintings rooted in social justice with 'The Problem We All Live With' leading the way.

Norman Rockwell wanted people to understand and acknowledge that no matter what race, age, or social class you are a part of, racism is something that we all deal with and have to face. Even after so many years, this painting still leaves its mark on the world.





The

Enigmatic

Case of

Hugh

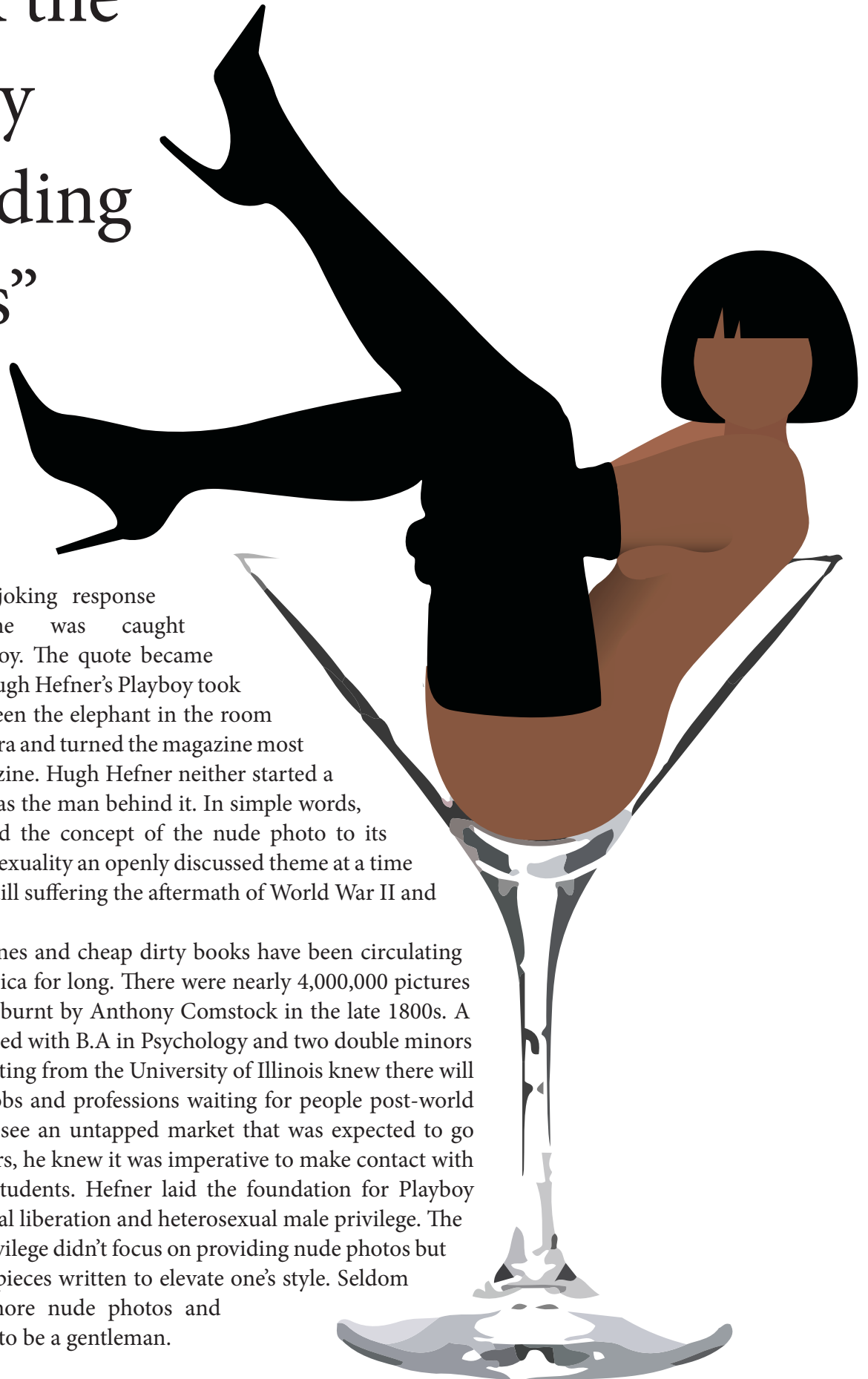
Hefner's

Playboy

“I took the playboy for reading articles”

Would be the joking response when anyone was caught purchasing the Playboy. The quote became the running joke as Hugh Hefner's Playboy took the idea which had been the elephant in the room the society as it's mantra and turned the magazine most successful male magazine. Hugh Hefner neither started a porn magazine nor was the man behind it. In simple words, Hefner proudly added the concept of the nude photo to its enterprise & making sexuality an openly discussed theme at a time when the world was still suffering the aftermath of World War II and bigotry mindset.

Pornographic magazines and cheap dirty books have been circulating in the streets of America for long. There were nearly 4,000,000 pictures and 15 tons of books burnt by Anthony Comstock in the late 1800s. A young Hefner graduated with B.A in Psychology and two double minors in creative art and writing from the University of Illinois knew there will be a new stream of jobs and professions waiting for people post-world war II. Hefner could see an untapped market that was expected to go big in the coming years, he knew it was imperative to make contact with young male college students. Hefner laid the foundation for Playboy with the ethos of sexual liberation and heterosexual male privilege. The heterosexual male privilege didn't focus on providing nude photos but also had articles and pieces written to elevate one's style. Seldom the magazine had more nude photos and fewer articles on how to be a gentleman.



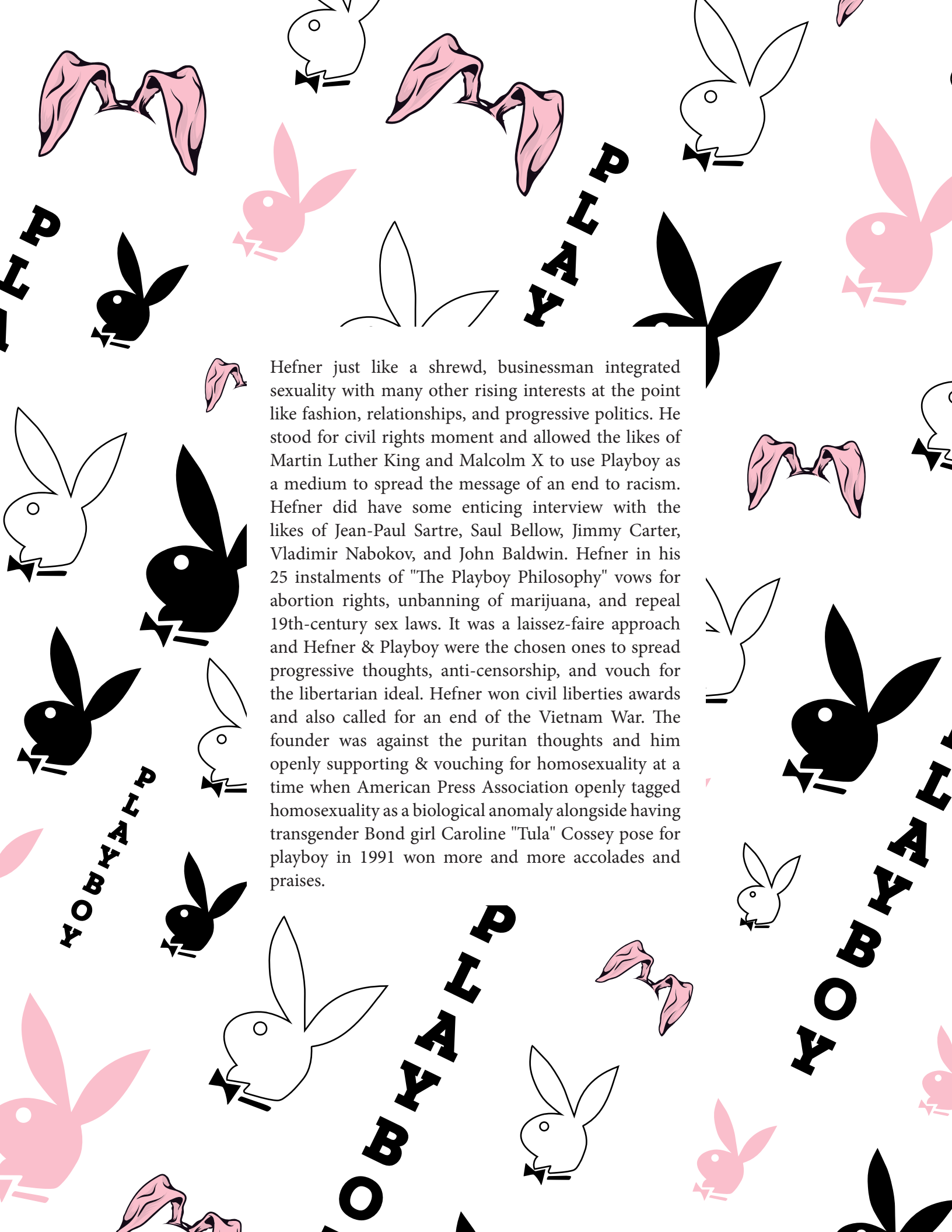


In the very first introduction, Hefner and his team wrote,

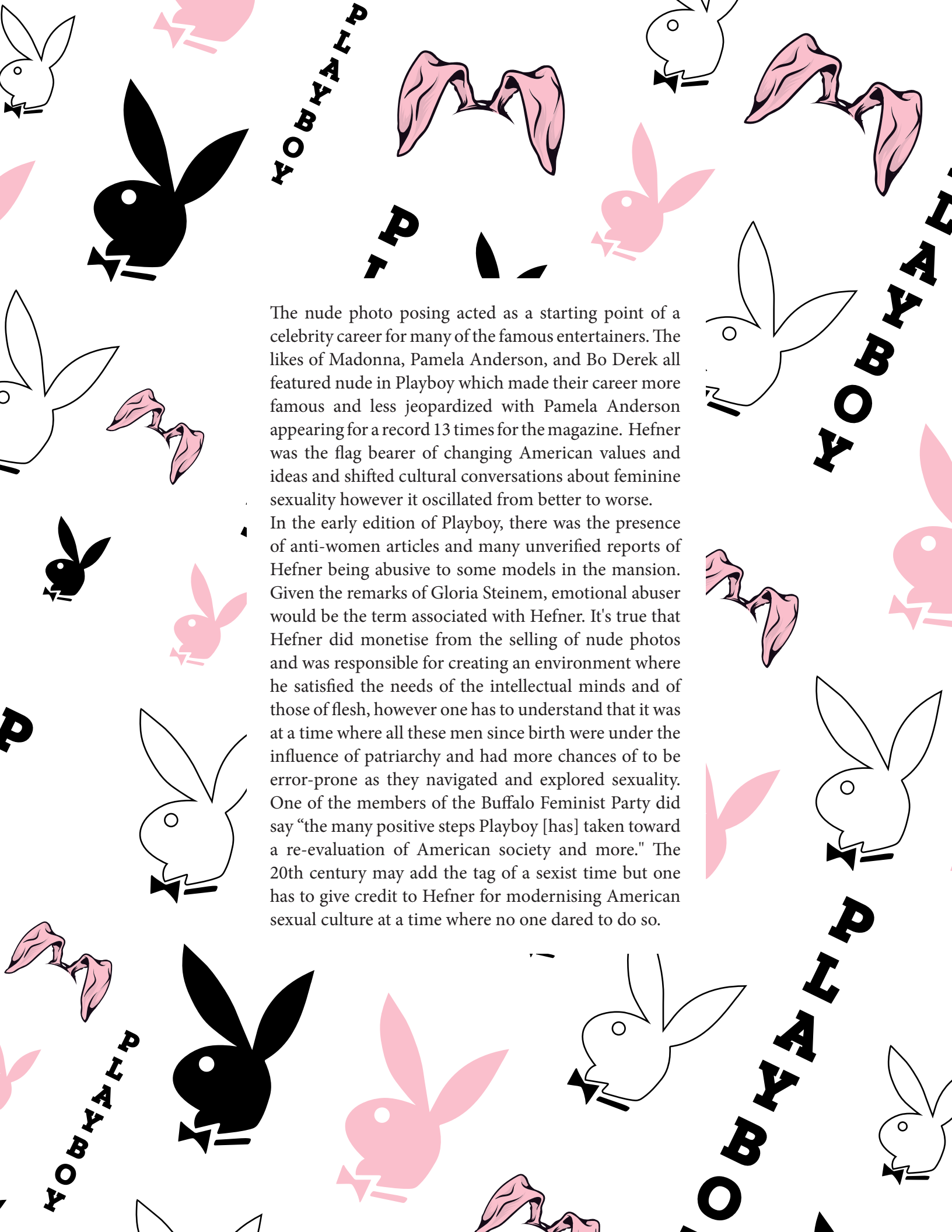
"If you're a man between the ages of 18 and 80, playboy is meant for you. If you like your entertainment served up with humour, sophistication, and spice, playboy will become a very special favourite. We want to make clear from the very start, we aren't a family magazine. We plan on spending most of our time inside. We like our apartment. We enjoy mixing up cocktails and an hors d'oeuvre or two, putting a little mood music on the phonograph, and inviting in a female acquaintance for a quiet discussion on Picasso, Nietzsche, jazz, sex . . . We don't expect to solve any world problems or prove any great moral truths. If we can give the American male a few extra laughs and a little diversion from the anxieties of the Atomic Age, we'll feel we've justified our existence."

Playboy was just not selling photos of nude models but

also a lifestyle. The denominator of lifestyle, nude and the semi-nude photo is what made Playboy stand out among the other competitors like Juggs, Penthouse, and Gent. Playboy strongly marketed being classy by showing advertisements of classy and carefully picking out advertisers who focused on selling a lifestyle. The advertisements coupled with high-end journalism and writing made sure Playboy was the top pick of every American male. Playboy soon became a hub of interesting pieces and was the place to go for lots of writers to reach out to a big population through the mainstream media. An instance of the previous statement would be the publishing of *Fahrenheit 451*. Many famous writers including the likes of Ray Bradbury, Margaret Atwood, and Haruki Murakami reached out to a big population with the help of Playboy. Stephen King in *On Writing* mentions Playboy as one of the publications where he would submit his short stories.



Hefner just like a shrewd, businessman integrated sexuality with many other rising interests at the point like fashion, relationships, and progressive politics. He stood for civil rights moment and allowed the likes of Martin Luther King and Malcolm X to use Playboy as a medium to spread the message of an end to racism. Hefner did have some enticing interview with the likes of Jean-Paul Sartre, Saul Bellow, Jimmy Carter, Vladimir Nabokov, and John Baldwin. Hefner in his 25 instalments of "The Playboy Philosophy" vows for abortion rights, unbanning of marijuana, and repeal 19th-century sex laws. It was a laissez-faire approach and Hefner & Playboy were the chosen ones to spread progressive thoughts, anti-censorship, and vouch for the libertarian ideal. Hefner won civil liberties awards and also called for an end of the Vietnam War. The founder was against the puritan thoughts and him openly supporting & vouching for homosexuality at a time when American Press Association openly tagged homosexuality as a biological anomaly alongside having transgender Bond girl Caroline "Tula" Cossey pose for playboy in 1991 won more and more accolades and praises.



The nude photo posing acted as a starting point of a celebrity career for many of the famous entertainers. The likes of Madonna, Pamela Anderson, and Bo Derek all featured nude in Playboy which made their career more famous and less jeopardized with Pamela Anderson appearing for a record 13 times for the magazine. Hefner was the flag bearer of changing American values and ideas and shifted cultural conversations about feminine sexuality however it oscillated from better to worse.

In the early edition of Playboy, there was the presence of anti-women articles and many unverified reports of Hefner being abusive to some models in the mansion. Given the remarks of Gloria Steinem, emotional abuser would be the term associated with Hefner. It's true that Hefner did monetise from the selling of nude photos and was responsible for creating an environment where he satisfied the needs of the intellectual minds and of those of flesh, however one has to understand that it was at a time where all these men since birth were under the influence of patriarchy and had more chances of to be error-prone as they navigated and explored sexuality. One of the members of the Buffalo Feminist Party did say "the many positive steps Playboy [has] taken toward a re-evaluation of American society and more." The 20th century may add the tag of a sexist time but one has to give credit to Hefner for modernising American sexual culture at a time where no one dared to do so.

This zine wouldn't have been
possible without

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FOUNDER'S NOTE

We have always loved magazines. We remember, as kids, poring over the copies of National Geographic, Sports Illustrated, Vogue and Time that came into our house. We read the articles, stared at the photos and studied how text and image combined to create the stories, people and news events. We noticed the headlines and white space and typography, and savoured the whole experience found in those pages that carried us into the wider world.

A magazine requires the right depth of intellectual engagement, the right amount of time sitting still, visuals that could speak a thousand words, pictures that could say what words could not. Pulling together this bundle of stories, art and visuals and then sharing this gift with you is great fun.

On behalf of our team, we want to take this moment to say THANK YOU. Through InWoke, we got to fulfil our mission by delivering the message that we all have a voice and the power to make a difference. For us, there we were, just a few young graduates, seeking to change the conversation and tell stories that uplift the good in culture, and today we get to do just that with your help!

InWoke is not just a digital zine but everything we do derives from its character, approach and quality. We thank you for your support and your trust in us. We will continue to produce this digital publication for you with as much love as ever.

ISOLATED SERENDIPITY

With millions of people stuck in isolation due to Covid-19 pandemic, many are using this opportunity to be creative and innovative. Although crises can be deeply troubling and anxiety provoking, they also serve as an important catalyst for creative action and innovative outcomes. This is because during times of crisis our typical forms of reasoning and action no longer serve us. It is precisely during such times that new ways of thought, action and leadership emerges. Getting inspired in the times of adversity and uncertainty, and exploring creative outlooks is not a new concept. While we tend to believe that constraints restrict creativity, it actually has the opposing effect. In situations where there are no constraints, people follow what psychologists call the “path of least resistance”, rather than investing in developing new ideas. But constraints force us to rethink and look for new solutions for our problems. You require stimulation, which inturn inspires creativity!

