Abstract:

In the essay, will elaborate on the fact of cultures that are being affected by web 2.0. There will be the three main supportive ideas that will support our argument. Examples are also given throughout the essay in order to be able to explain our idea and facilitate you to understand. Our argument is that cultures are being affected by web 2.0. The first supportive idea is about faith that is being present on social platforms. The second supportive idea is that in this new world, we find pages or websites about cultures online. Coming to our third supportive idea, prayers are being learned online rather than taking advice to priests. Three other articles have supported our argument. The first article is about 'Convergence Culture' (Jenkins, 2006), which explains our first supportive idea. The second article is 'Confronting the challenges of participatory culture: Media education for the 21st century' (Jenkins et al., 2009), which helps in understanding our second supportive idea. And our last article 'Personalised and self regulated learning in the web 2.0 era: International exemplars of innovative pedagogy using social software' (McLoughlin & Lee, 2010), which clarifies our third supportive idea.

Faith being influenced by the web 2.0

Throughout the essay, discussion will be done about faith that is being affected with web 2.0. Web 2.0 is utilized in ways that cannot even think or have never thought of. Our ancestors may have never thought that technologies will be so advanced. To be more specific, one aspect culture that will be discussed is faith that is being affected by web 2.0. Hence, argue on the fact that web 2.0 has replaced many aspects of faith. Moreover, in this essay cultures will be shown in terms of the customs that is religious practices. Our argument that is the web 2.0 is affecting faith nowadays will be discussed throughout the essay along with the three main supportive idea. Web 2.0 is known as second stage of the development of the Internet. Web 2.0 includes things wikis, social networking sites and so on. Therefore, we will show that faith have been integrated on web 2.0 and also affected by web 2.0.

Cultures are being published on social platforms due to the invention of web 2.0. The first supportive idea of this argument culture that is faith is being present on social platforms. That is, nowadays people are posting videos or pictures during any particular cultural events. For example, during the Maha Shivratree, people will be posting videos during the festival and even during the prayer. Looking to years back, all these were not possible and people would not think of posting videos of cultural events online. Long ago, news about events was only being seen on newspapers. But, nowadays, whenever, a cultural events approach, pictures and videos are being published on social platforms. This process is also known as participatory culture. Participatory culture means that now individuals do not act as consumers only but they also act also act as contributors or producers known as prosumers. In the article of Convergence Culture (Jenkins, 2006), we see that consumers have greater abilities to participate in the emerging culture than others. That is, people do not only listen or read information but they also post information on social platforms. Coming to our idea, people have already adopted this trend and where they are in a way addicted to this trend. When attending any cultural event, you will find people especially individuals with their mobile phones making

videos and uploading on social platforms. Long ago, people would respect those cultural prayers and pay attention to it, hence, with the trend of being updated on social platforms, youngsters are found with their mobile phones and updating their social platforms. From this, the arrival of new media has encouraged people to post videos and pictures about faith on social platforms. New media has replaced traditional media so rapidly. Media has huge amount of people around the world, hence media is known as a source of learning faith and which is creating a source of communication (Nistor & Beuran, 2014).

Our second supportive idea is that long ago, faith was found on newspapers and now they are found on websites all because of web 2.0. That is, today you will find pages or website about cultures online. For example, on Facebook you may found pages of different cultures where they have many of followers and keeps updating there page each and everyday. Therefore with this particular statement, faith has been shifted on social platforms.
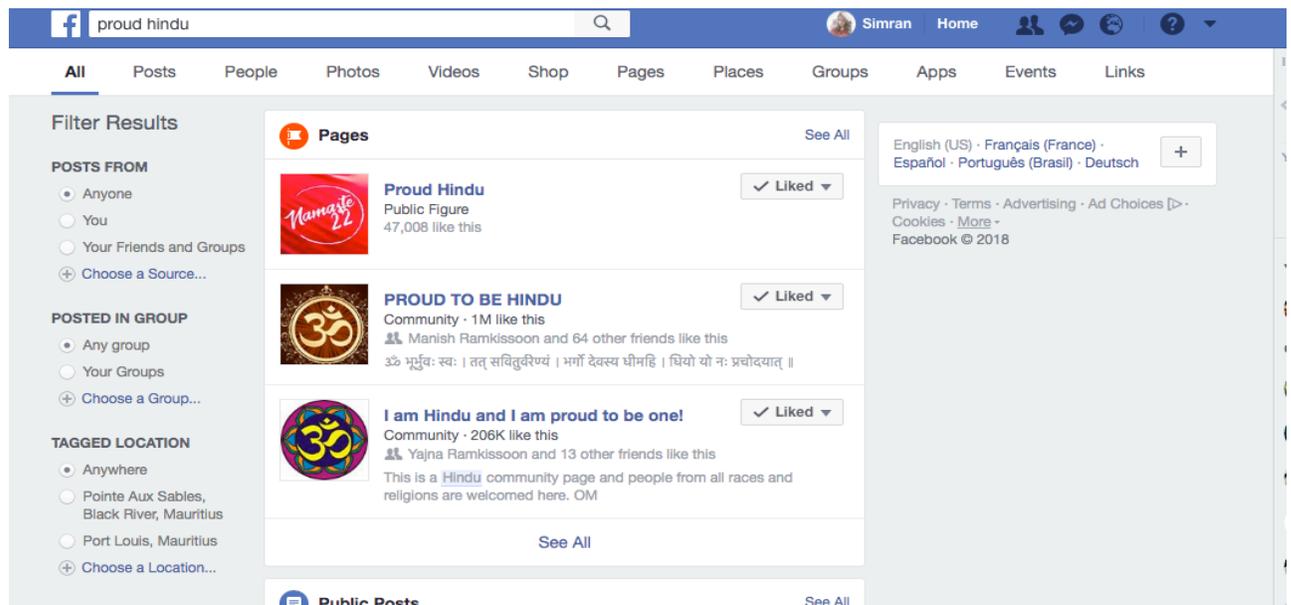

(Proud Hindu, n.d.)

From the picture above, you can see the pages that you may find on Facebook. These are only few pages; there are more and more pages which link to different cultures. As you can see in the picture above, these pages have huge amount of likes and where people

eventually follow those pages. From this statement, the shift between faith and web 2.0 is true that is faith has really shifted on web 2.0. People are now using social media to view cultural song that is cultural prayers and gather information about cultural events. These pages have a lot of post concerning the traditions of those cultures. From the article 'Confronting the challenges of participatory culture: Media education for the 21st century' (Jenkins et al., 2009), we are made to understand that people are now joining online communities. Therefore, these pages found on social networking sites, they form an online community where each and every online user are part. Online users have modified their way of staying in touch with their culture. Through these online communities, people do not have to look into magazines or newspapers if there is a cultural event happening somewhere; they get all these information from their social platforms. Another thing that should be pointed out is that when people are taking pictures or making videos during a cultural prayer, they even tag those cultural pages or post on the wall of those pages. Those online communities are keeping people updated. Moreover, through these cultural pages on social platforms, people are able to assist prayers when those pages make live videos of the prayers. For example, during the prayers of The God Shiva for the cultural event Maha Shivratree that is during the long night of prayers live videos of the prayers are available on social platforms. Most of the religious groups are now found online (Nastuta, 2012).

The third supportive idea is that prayers are now being learnt online. Long time back people would take advice of priest when a prayer needs to be done at their place. But now, with web 2.0, they no more have to do this, they are able to find everything online. This brings the idea of participatory culture. The world online is known as reorganized and free space of modern life and new technology (Benson, 2015). Therefore with the statement of Benson, participatory culture has been created by this online world. The picture below shows you an evidence of this.
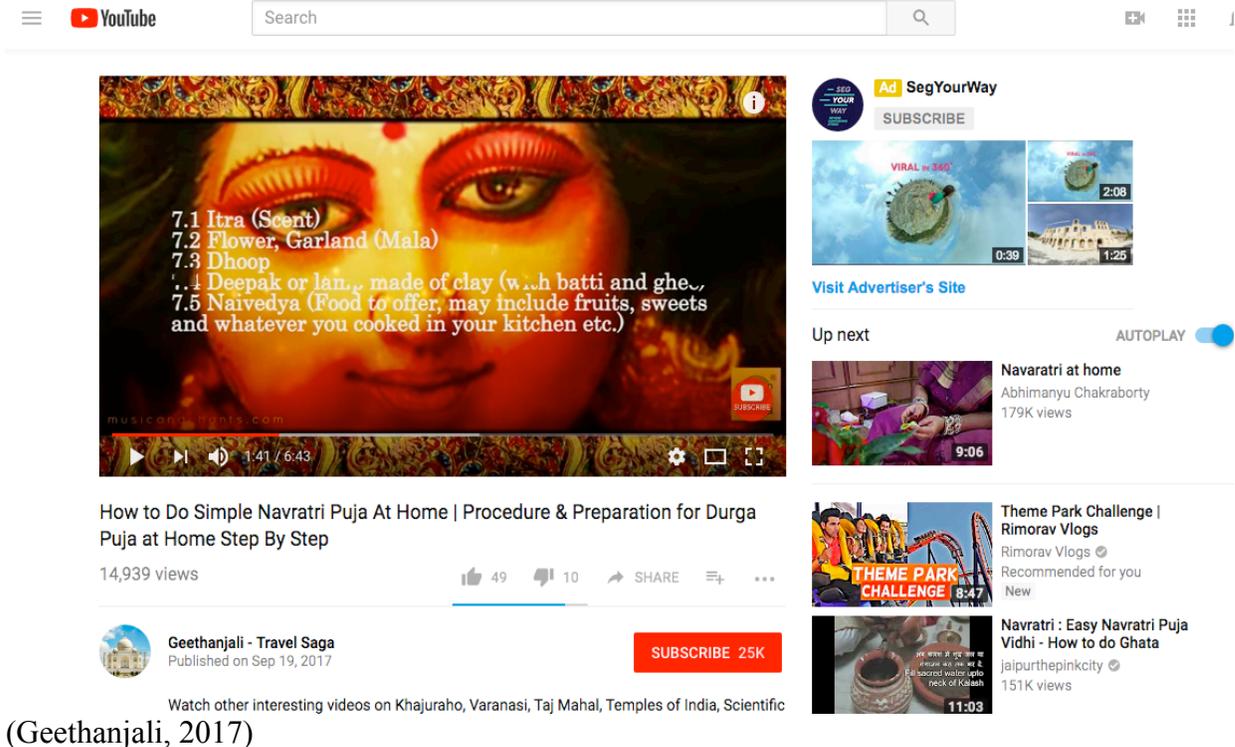
(Geethanjali, 2017)

The picture above is a video found on YouTube. This particular video explains to you how to do Durga puja at your place. People are given every detail of what they need to do for the puja and how to perform the puja by themselves at their place. Hence, with web 2.0, they are capable of doing things ourselves. Web 2.0 has become part of people and which have in a way affected cultures. Therefore, people now depends more on web 2.0 when it comes to following cultures and gathering information. Nowadays, especially youngsters would prefer to search information online. Therefore, those cultural videos that explains how to do a prayer, is known as self-learning. Taking reference to the article 'Personalised and self regulated learning in the web 2.0 era: international exemplars of innovative pedagogy using social software' (McLoughlin & Lee, 2010), they mentioned that web 2.0 has created real and virtual learning spaces independent of physical, geographic, institutional and organizational boundaries. From what (McLoughlin & Lee, 2010) stated, people are able to learn religious practices on their own. The picture that has been shown above have a link on what McLoughlin & Lee has pointed out in their article. The video shows how to do these prayers and what is needed in order to perform our prayers. Our third supportive idea explains how web 2.0 has made a huge impact on

cultures and cultural practices. Nowadays, priests have their own websites, blogs, Twitter feeds, there are email prayer lines and online confessionals. Therefore, this statement explains that the example have been given is true and that faith has really shifted on web 2.0. Web 2.0 is being a tool that anyone can use and consult at any moment of the day. Hence, all information that people need is given; online users have turned towards web 2.0 to get more and more information on cultures.

Hence, web 2.0 is already a part of people life. With web 2.0, online users are able to have everything. Relating to our essay here, web 2.0 has even affected cultures. The web 2.0 has replaced newspapers, magazines and even priests. Cultures that are faith and religious practices are being shared online and which have been pointed out in our second supportive idea that online communities that are being formed on social platforms. All this is possible due to web 2.0 and the facilities of accessing these social platforms.

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