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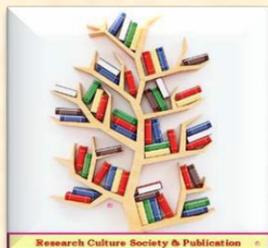
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World Scientific Research Conference of Arts, Humanities and Languages

Date: 4 - 5 November, 2023

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The Managing Editor

Dr. C. M. Patel
(Research Culture Society and Publication)



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World Scientific Research Conference of Arts, Humanities and Languages

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About the organizing Institutions:

International Scientific Research Association is a registered and an esteemed research association working on to provide scientific research services, educational studies and activities at international level, also coordinate with other research organizations for the educational research events. Scientific Research Association as honorary partner of the ‘Research Culture Society’ with MoU – collaboration.

International Languages Council is working on to promote Languages and Literatures at international level, also coordinate with other research organizations for the educational and community development.

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‘**School of Languages, Literature and Linguistics, (EU)** was established in 2007 to promote original research and provide effective language, linguistics, and literary education for the current hyper-globalized society, where intercultural dialogue and language acquisition are more crucial than ever for human flourishing and comprehension. While certain languages today are becoming less common and less rich, others are growing. Even in remote regions of the world, a number of languages have grown to have hundreds of millions of speakers. People who speak two or three languages fluently—including a "global" language as well as local or regional ones frequently seen in different countries. Using many languages helps us literally become recognized to ourselves and to others and is becoming more and more a part of our daily cultural experience.

Objective of the International Conference:

Our main objective and aims to bring together leading academic professors, students and research scholars to exchange and share their experiences and research results on all aspects of Arts, Humanities and Literature. It also provides a premier interdisciplinary platform for researchers, practitioners and educators to present and discuss the most recent information, ideology, writing trends and concerns adopted in the fields of Arts and Humanities.

It aims at bringing together students, scholars, researchers and academicians persons to deliberate on contemporary issues concern to Arts, Humanities and Literature field.

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Prof. J. Adrina
WSRC-2023 Conference Chair
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Dear Colleagues !

I am delighted that our organization is jointly conducting the "**World Scientific Research Conference of Arts, Humanities and Languages.,**" with the theme of languages, in association with 'International Scientific Research Association'; & 'Research Culture Society' on 4th and 5th November, 2023.

This international forum will allow the participants and academicians to reveal their endeavors, extend Professional networks and jointly ascertain the existing and upcoming research instructions guidelines and innovations at international level. I believe that all the presentations in this research conference will bring interesting topics with fruitful discussions.

I honestly hope that this conference will consider and discuss all the facts, issues, challenges, advanced development and updation in the specified topic globally and come up with solutions and recommendations that will contribute significantly to a healthier world.

May hearty wishes and regards for the great success of this important international conference.

Thank you!

Prof. J. Adrina
WSRC-2023 Conference Chair
Founder Member
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Dr.C. M. Patel

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Message

Dear Professional Colleagues,

It is gratifying to note that 'International Scientific Research Association; International Languages Council; School of Languages, Literature and Linguistics, EU in collaboration with 'Research Culture Society' (Government Registered Scientific Research organization) are organizing - 'World Scientific Research Conference of Arts, Humanities and Languages' during 4 - 5 November, 2023.

The aim of the conference is to provide an interaction stage to researchers, practitioners from academia. The main objective is to promote scientific and educational activities towards the advancement of common citizen's life by improving the theory and practice of various disciplines of science and engineering. Provide the delegates to share their new research ideas and the application experiences face to face.

I believe, this International Conference will help in redefining the strong connection between students and academicians from different institutions. An additional goal of this international conference is to combine interests and research related to Arts, Humanities and Literature field academia, researchers and students.

My best wishes to the committee members, speakers and participants of this world conference.

Dr.C. M. Patel

Director, Research Culture Society.

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Freudian Cogitation of The Superego Embellished The Process of Socialization : A Sociological Analysis

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Abstract: *This paper examines the influence of the superego to ascertain an individual's personality structure. Austrian psychoanalyst Sigmund Freud, a very dignified person in psychology, has given psychoanalytical approaches to forming personality structures, enriching the socialization process. Freud's core theme is the human mind rather than the socialization process. Freud has not established any theory concerning socialization, but his ideas have contributed to the socialization Process. He embedded the process of socialization indirectly through his theory of psychoanalysis. The structural theory of Sigmund Freud is an example that constructs the structure and function of the human psyche. According to this theory, the psyche consists of triplicate components, such as the internal drive [Id], the ego, and the superego. The superego concept is highly sociological in analyzing the Freudian human mind. The superego is the moral, romantic part of the psyche. It emerges from early childhood. According to Freud, the individual's superego reflects his parent's grade of right and wrong by identifying himself with his parents. He assumes that every component of the mind effectively influences behavior. Thus, logically, the child, in its socialization process, adopts the norms of conduct of society through the superego. The superego operates on the morality principle, which judges the actions and intentions of the ego according to internal standards of right and wrong. In socialization, a child develops a personality according to society's cultural expectations. According to Sigmund Freud, conduct and personality result from the continual and unique interaction of competing psychological forces aroused at three exclusive levels of awareness: conscious, unconscious, and pre-conscious, which reflects our behavior's manifestation.*

Key Words: *Freud, Id, ego, Superego, Socialization, Personality, Human mind.*

1. INTRODUCTION :

Sigmund Freud [1856-1939] was an Austrian physician and psychologist who founded the psychodynamic approach to understanding human behaviour that focuses on the role of unconscious thoughts, feelings, and memories. Freud was influenced by the work of the French neurologist Jean-Martin Charcot [1825-1893]. Freud was the founder of psychoanalytic theory and is considered to be the "father of psychoanalysis," his work had a profound impact on various disciplines, including Sociology. Freud has not established any theory concerning socialization, but his ideas have contributed to the socialization process. He embedded the process of socialization indirectly through his theory of

psychoanalysts. Sigmund Freud, a very dignified person in psychology, has given the psychoanalytical approaches to forming personality structure, enriching the socialization process. The works of Freud's core theme is the human mind rather than the socialization process.

Moreover, Freud believed that the superego's characteristic patterns effect on behavior are formed at the beginning of life and remain substantially unchanged throughout the lifespan. However, the term superego did not appear in Freud's writing until 1923. The concept appeared in "The Ego and the Id" three years later. Further, Freud confides that the superego's exorcism type is influenced by behaviour made relatively early in life and remains substantially unchanged throughout the lifespan. **Ronald Fairbairn [1944]** extended Freud's model, integrating it into his theory of endo-psychic structure. He introduced the term "internal saboteur," and he narrated the superego as a complex structure, comprising the ideal object or [ego ideal], the anti-libidinal ego, and the rejecting [anti-libidinal] object. Many philosophers, thinkers, and psychologists have focused on the Freudian concept of the superego, like Melanie Klein [1937], Otto Weichel [1928], Sandler [1974], Solnit [1960], Richard Knight [1941], Edoar Weiss [1932], Rapaport [1951] are the most.

Freud is very popular because his work has had a significant impact on our everyday thinking about psychology, and the psychodynamic approach is one of the most significant approaches to psychological therapy. Freud is probably the best-known of all psychologists, in part because of his impressive observation and analyses of personality. **Freud [1921]** thought that, apart from introjection, projective mechanisms might also play a significant role in forming the superego. Freud's work has a massive impact on our everyday thinking about psychology, and the psychodynamic approach is one of the most essential approaches to psychological therapy. Sigmund Freud cloven mental life into three agencies or sections: "id, ego, and superego." **Freud [1930]**, the superego became not only the first internal object but also the link between the individual psychic structure and the understanding of society and groups. The id is the overlong and most primitive psychic agency, describing personality's biological root. It is the assortment of fundamental instinctual drives, particularly sexual [libidinal] drives, which instigate the organism to look for pleasure. The ego is an interchange of the id that spreads as an outcome of the direct influence of the external world. Freud narrated socialization as the processes through which a child's intrinsic erotic and aggressive instincts are seriatim attained under the control of the superego; subsequently, socially unacceptable manifestations of these instincts are abstaining and punished by the superego. **Brown [1965]** has described a significant function of the superego, for Freud was to account for the continuity of conscience and moral standards across generations. In the Freudian analysis of the human mind, the concept of "Superego" is of great sociological significance. According to Freud, the individual's superego reflects his parent's standard of right and wrong. The individual absorbs these into his personality by identifying himself with his parents. Therefore, logically, any individual, in their socialization process, learns the norms of conduct of society through the superego.

Freud mentions several pathological configurations of the superego: when there is too much idealization [narcissism], too much aggression as in obsessional neurosis or in melancholia where he says that so much destructivity has "entrenched itself" in the superego that it acts like "a pure culture of the death instinct" **[Freud 1923]**. Freud's important idea that expressing or talking through one's difficulties can be psychologically helpful has been supported in their research **[Baddeley & Penebaker, 2009]**. Freud's theories concerning the genesis of the superego and its changes in the course of psychic improvement, to his suppositions concerning sociology and psychopathology. **[Roudinesco, 2003 and Taylor, 2009]**. Concerning Freud's contribution to cultural critique, particular emphasis is given to conceptions of the superego in studies on authoritarianism, adaptation, and morality. The Frankfurt school's studies on the authoritarian collaboration with Alexander Mitscherlich's analysis in post-war Germany emphasize the historicity and mutability of the superego. Their critic not only have the psychoanalytic idea of the superego contribution to the realization of social developments, but also the reverse can be observed: neoteric trends in the postmodern era, new accusations, as well as new sketches for comprehending superego functioning.

2. Concept of Socialization :

Man is a social animal; by birth, every human being possesses the potential of a man as a person through several experiences that, from a sociological point of view, are called 'Socialised.' Every individual becomes socialized through the process of socialization. Socialization, according to **Freud [1923]** is the process through which a child's natural erotic and aggressive instincts are gradually brought under the control of the Superego. Socialization happens throughout the entire life course [**Handel,2007**]. Individuals learn social roles, considering themselves "generalized others" that symbolize society, its norms, and expectations [**Mead,1934**]. Socialization is a learning process that explains how children develop knowledge about the world, including the social world [**Bandura,1977**]. Socialization is the process by which any individual adopts and internalizes the norms, values, customs, and behaviours of a shared social group [**Parson,1951**]. **Michel Foucault [1979]** stated that socialization is a disciplining process created from an invisible power structure transmitting norms enforcing pressure to permeate society and restrict an individual's agency. **Peter Worsley [1972]** explains socialization as the process of transmission of culture, the process whereby men learn the rules and practices of social groups. **Pierre Bourdieu [1984]** said that individual socialization is a process by which individuals are affected by the class-oriented cultural milieu in which individuals are being reared: the relish and path of speaking and acting that they narrate habitus. **Emile Durkheim's theory [1899]** of "Collective Representations" asserted that in the socialization process, an individual becomes socialized by adopting the total of beliefs and sentiments common to the average of the members of the society.

3. Freud's theory of the psychosexual stage of the development and beginning of the socialization process :

Freud relies on the fact that personality develops during early childhood and that childhood experiences transform our personalities and behaviour. Freud and his disciples that we owe the exploration and clarification of the impulsive bases of human behaviour and social relationships. In addition, psychoanalysis contributed in considerable measure to the explanation of the process of socialization. Socialization is the process through which children learn to participate in social roles. In every psychosexual stage of development, the child's seeking urges, coming from the id, are highlighted in different areas of the body, called an erogenous zone. According to Freud, there are five stages oral, anal, phallic, latency, and genital.

Figure -1

STAGE	AGE[YEARS]	EROGENOUS ZONE	MAJOR CONFLICT	ADULT FIXATION EXAMPLE
Oral	0-1	Mouth	Wearing off breast or bottle	Smoking, Overeating
Anal	1-3	Anus	Toilet training	Neatness, messiness
Phallic	3-6	Genitals	Oedipus/Electra complex	Vanity, over ambition
Latency	6-12	None	None	None
Genital	12+	Genitals	None	None

Source: Freud's stages of psychosexual development [1921]

The Oral Stage

This stage starts from the child's birth and is sustained for up to one year. At this stage, the child learns to show indications of his needs. The child craves immediate appeasement needs, such as all comfort

and pleasures. For everything the child expresses, he cries to show his desire and needs. In this stage, the child is closely attached to his mother. Mother fulfils his desire needs. The child internalizes two roles- the role of the mother and his role. Freud called this stage the stage of "Primary identification." It means the child united his identity with that of the mother.

The Anal Stage

The second stage generally begins after the first year and is completed during the third year. The child cannot wholly depend on his mother, but the child is learning a sense of self-control. The ego is being developed. The child realizes care and love from the mother and learns to give love in return. In this stage, the mother plays a dual role. This dual role of the mother helps the child to participate in a more complex social system. Mother, as a socializing agent, mediates between the sub-system and the more extensive system.

The Phallic Stage

This stage starts from pre-school years, like third years, and extends to five years. In this stage, the child recognizes himself with the ascribed social role assigned to him based on his sex, and also, the child becomes a member of the family. According to Freud, the child will experience the "Oedipus complex,"- which refers to a child's unconscious sexual desire for the opposite-sex parent and contempt for the same-sex parent. The boy feels jealous of his father, and he loves his mother. In the same way, the girl hates her mother and affectionate her father; this is called the "Electra complex". Freud confides that the feelings are sexual. In this stage, the child learns three types of identification: – he identifies with his father and brother [sex-role identification], he recognizes all his siblings [role of the child in the family], and he identifies with the whole family as a member. The child easily differentiates between father and mother roles in a family and society. It seems to a child that the father has a more dominant role than the mother. Society also gives importance to the father instead of the mother. From this realization, the boy learns a sense of masculinity. This time, in this way, the Superego develops. In the "Electra complex," Freud thinks that the girl feels inferior because she realizes the inferior role of the female in society. So, a girl may have an incapable sense of femininity and grow up to be a "castrating female" whose effort to emulate men in the workplace or other segments of life. The formation of the superego takes place during the dissolution of the Oedipus and Electra complex.

The Latent Stage

Friends are highly influenced any individual in the process of socialization. This stage starts from 6 years and lasts up to 12 years. Peer culture has become more significant and feasible than parental culture in the adolescent. An individual learns facts and facets of culture. The latent stage is considered "significant others" by G.H. Mead.

The Genital Stage

This is the final stage of psychosexual development in which an individual is curious to learn sexual behaviour. This stage begins in the year 12 [in adolescence] and continues throughout adulthood. In this stage, girls and boys are free from their parental control. Their physiological and psychological changes have taken place. The adolescent experiences rising hormone levels, and the sex hunger drives become very strong. Ideally, the teenager will believe in the ego to help think logically through these urges without taking actions that might be damaging. An adolescent might learn to redirect their sexual urges into a safer activity such as running. For example, Quitting the id with the superego can lead to feeling overly self-conscious and guilty about these urges. Hopefully, the ego is strengthened during this stage, and adolescent uses reason to manage urges.

4. Freudian Theory of Personality

The psychoanalytic theory of Sigmund Freud, or Freudian theory, is a theory of personality formation, the dynamics of several stages of personality development, organization, and the effect on the evaluation of a human being's libido: de dynamics of psychosexual development. The structural theory

of Sigmund Freud is a model that explains the structure and function of the human psyche. Freud's structural theory of the "psyche" was first introduced in his "The Ego and the Id" paper in 1923. According to Freudian theory of the "psyche," human personality is highly complex and composed of multiple components. Freud's personality theory [1923] structured the psyche into three parts. According to this theory, the psyche consists of three systems: the Id, the ego, and the superego. These systems are not physical parts of the brain but somewhat hypothetical concepts representing many mental functioning aspects. These elements are work combined to develop complex human behaviour. Personality operates on three distinct levels of consciousness. Freud also believed that personality was composed of three distinct mental structures. First- a completely unconscious id, a part of the personality that is entirely focused on satisfying basic pleasure principle drives such as hunger, thirst, sex, and aggression. Next, the ego is essentially conscious, operating on the reality principle. Finally, there is the superego, which focuses on internalized ideals and standards for judgment and operates on the morality principle. According to Freud's theory, certain aspects of your personality are more primal and might pressure you to act upon your most basic urges. These components provide an unrivaled contribution to personality. According to Freud's theory, numerous aspects of our personality are embryonic and might push us to act upon our most elementary urges. Freud believed that the superego is a significant part of human personality. Freud stated that the complex interaction between the id, the ego, and the superego determines human behaviour. An effective balance between the id's more instinctual claim and the superego's moral claim, as negotiated by the ego, is an outcome of a standard or healthy personality.

Since the introduction of the theory of Sigmund Freud in the early 1900's and despite the Progression in the study of psychoanalytic theory, Freud's fundamental thoughts restrain a firm hold on the shaping of views regarding the theory of the human mind. Understanding the human mind is at the core of psychoanalytic theory. Sigmund Freud delineated that the human mind has three distinct levels; each level performs its roles and functions. Each level of awareness plays a role in shaping human behaviour and thought. The father of psycho Freud said that behaviour and personality were derived from the everyday and unique interaction of conflicting psychological forces operating at three levels of awareness. Freud separates human consciousness into three parts: the conscious mind, the pre-conscious mind, and the unconscious mind.

The Conscious mind

In Freud's psychoanalytic theory of personality, the conscious mind is the cognition of the Self in space and time. It included human awareness of both internal and external invigorations. The conscious mind comprises sensations, thoughts, memories, feelings, fantasies, etc. This is the prospect of our mental processing, and we can think and talk about rationally.

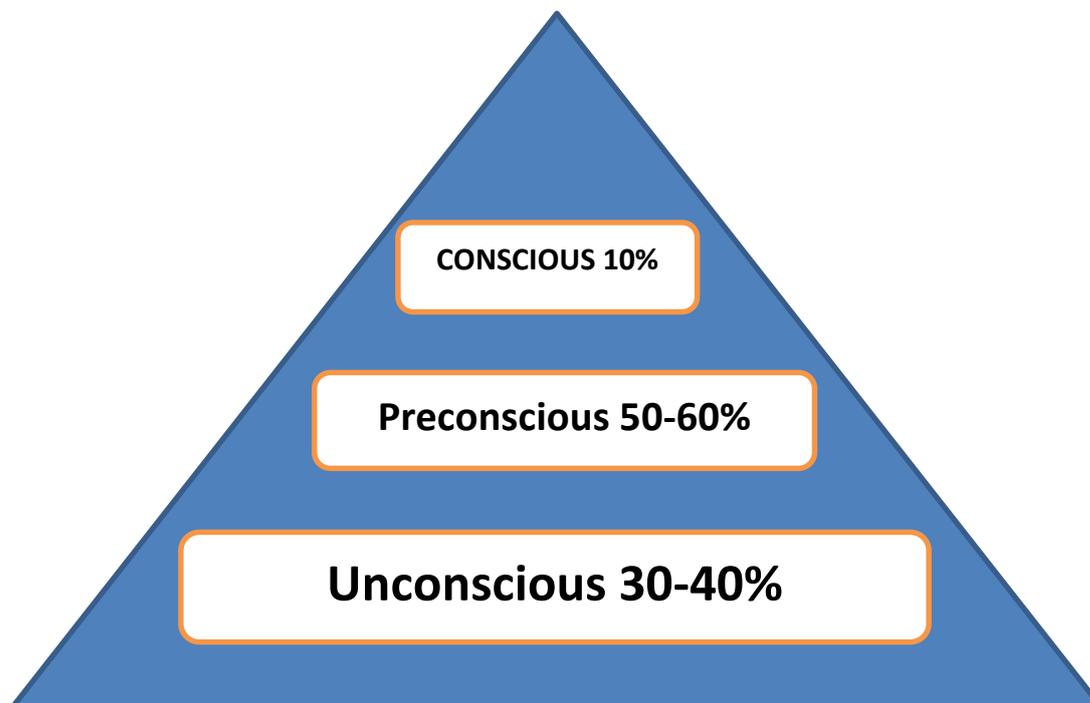
The Unconscious mind

The Unconscious region is the storehouse of all repressed desires and bitter experiences that come to the level of consciousness either in distinguished form or psychoanalysis. Moreover, the unconscious is the predominant content of the mind that directs our behaviour. In other words, our personality is the outcome of our unconscious mind. The unconscious consists of things outside of conscious awareness, including many memories, thoughts, and urges of which we are unaware. Much of what is stored in the unconscious is thought to be unpleasant or conflicting, for example, sexual impulses that are deemed unacceptable. In contrast, these elements are stored out of our awareness; they are nevertheless thought to influence our behaviour.

The Preconscious mind

The preconscious region stores memories called the mind, which can easily be recalled. For e.g., thoughts that are unconscious at the particular moment in question but not repressed and are therefore available for recall and easily capable of becoming conscious.

Figure -2



Freud's division of activities of the human mind

The above table shows that Freud describes that the conscious part is consist by 10% of our minds, whereas the preconscious part is possessed by 50-60%, and lastly, the unconscious part is occupied by 30-40% of our minds.

Id

The id, the most primitive part of the three structures, refers to a person's irrational needs and demands. The id is the only component of personality that is any individual ascribed by birth. The id is the most primitive and unconscious part of the psyche. It consists of the biologically driven Self and includes our instincts and drives inherited from birth. It is the part of us that wants immediate gratification. The id is essential for any individual from the beginning of life because it ensures that an infant's needs are met. According to Freud's theory, the ego helps fulfil the id, considering the situation's reality. It does not take into account the current situation but instead focuses on immediate satisfaction and fulfilment of physical basic needs and drives. The essential primal part of the personality is the part of the Self with which we are born. Later in life, it comes to house our deepest, often unacceptable desires, such as sex, and determining whether something is good or bad is whether it feels good or bad. An infant is all id.

Ego

The ego is the conscious and rational part of the psyche. It develops from the id during infancy and childhood. The ego operates on the reality principle, which tries to balance the id's demands with the external world's constraints. The ego uses various defence mechanisms to protect itself from anxiety and conflict caused by the id and the superego. The ego is controlled by the reality principle the mechanism by which the id is put under control. The initial work of the ego is to supply balance between the claims of the world and the urges of the id.

Superego

Next, the ego develops during the first three years of a child's life. The superego, the last component of personality to develop, starts to emerge around the age of five when a child interacts more and more with others, learning the social rules for right and wrong. In contrast to the instinctual Id and the rule-based superego, the ego is the rational part of our personality. It is what Freud considered to be the Self, and it is the part of our personality seen by others. Its job is to balance the demands of the id superego in the context of reality; thus, it operates on what Freud called the reality principle. The ego helps the id satisfy desires realistically, according to Freud, a person who has a strong ego. The superego has a healthy personality, which can balance the id's demands. John Steiner's [1993] approach contributed to understanding the Superego as a highly complex organization, which can be conceptualized as an interaction of defence mechanisms or as a network of object relations. In a way, this leads us back to Freud, who already in Totem and Taboo [1912] spoke of a "narcissistic organization." Freud maintained that imbalances in the system could lead to neurosis [a tendency to experience negative emotion], anxiety disorders, or unhealthy behaviours. For example, a person dominated by their id might be narcissistic and impulsive.

Freud's Superego Influenced the Socialization Process

The superego is an exigent of family life. Freud mentioned that the superego is the segment of his theory that explicitly emphasizes man's higher nature. The superego is the moral and idealistic part of the psyche. Freud considered that children avowed that this nature came from their Parents. In Freud's terms, the superego illustrates the 'precipitate' of parental influence [Freud 1940]. It is an agency that strives to execute the striving for the ideal, as it keeps to the ego's excellent norms and moralistic goals. The superego holds the internalized moral standards and ideals we take on from our parents and society [our sense of right and wrong]. Freud resumes the discussion of the different functions of the Superego in the xxxi of his new introductory 'Lectures on psychoanalysis' [Freud 1933], and in "An Outline of Psychoanalysis' [Freud 1940]. Again, this emphasizes the role of internalized object relations. However, it is not entirely clear to what extent Freud thought that, apart from introjection, projective mechanisms also play a significant role in forming the superego. Consequently, the superego is the conscience of the personality, and it can retaliate against the imperfections of the ego by including guilt. The superego acts as our conscience. It is our moral compass that tells us how we should behave. It strives for perfection and judges behaviour, leading to pride or, when we fall short of the ideal, feelings of guilt.

He discusses the interplay between life and death instincts, their fusion de-fusion, and distribution through the superego, the ego, and the id. Furthermore, he used his new model of the human mind in his cultural analysis [Freud 1921]. Thus, the superego became not only the first internal object but also the between the individual psychic structure and the understanding of society and groups.

As the superego is derived from the id's first object, cathexis [in the oedipal situation] remains close to the id. It can act as its representative [in contrast to the ego, which represents reality]. In particular, Freud confides that children identify with the superego as well as the situational attitude of their parents. As such, they are affected not only by parental personalities but also by social and cultural values and standards which manifest in those personalities.

The socialization process is the process of learning, which consists of an individual's emotional, social, cognitive, and intellectual competence and activities throughout the life span from infancy to old age. Freud indicates some stages by which individuals can gain society's approved behaviour. These stages are infancy or oral, childhood, adolescence, adulthood, etc.

Infancy or oral stage

Infancy, or the oral stage, starts from birth and continues for up to one year. Infants have a propensity for definitive visual patterns like human facial, pronunciation, or voice and mouth gestures. Within a few months, children can identify their mothers or caregivers, showing a striking sensitivity to the tones,

rhythmic flow, and individual sounds that make up human speech. For everything needs, the child cries to show his desire and needs. These signals are necessarily immediate, specific, situational, and non-verbal. Mother fulfils his desires and needs. Freud defines this stage as the "stage of primary identification, " meaning the child merges his identity with the mother. Freud's views on identification are scattered across almost three decades of his theoretical writing [Bosso,1985; Bronfenbrenner,1960]. Freud considers that the Superego's characteristic pattern of influence on behaviour is shaped early in life and remains substantially unchanged throughout the lifespan. The quality of child-parent attachment develops and is maintained through mutual attentiveness to and cooperation with signals between partners.

Childhood

The second primary phase in human development, childhood, extends from one or two years to adolescence at 12 or 13. The attachment- relevant mechanisms through which the superego forms and constitutes the core of the socialization process. Freud emphasized the importance of early childhood experiences in shaping our personality and behaviour. In our natural state, we are biological beings. During childhood, however, we become social beings as we learn how to manage our instincts and transform them into socially acceptable behaviours. The types of parenting the child receives potentiate impact the child's personality development.

According to psychoanalytic theory, anaclitic identification leads to the ego ideal, and defensive identification leads to the formation of conscience. Although anaclitic or primary identification sets the cornerstone for socialization in Freud's model. Anaclitic identification, this first phase of the identification process, according to Freud, is rooted in the child's initial total dependence on the mother for fundamental biological and emotional requirements. As the mother inchoate and inevitably removes her constant attention, interaction, and affection, the child responds by acquiring the mother's characteristics to become her/his genesis of reinforcement and pleasure. In Freud's terms, the child gives up the mother as an elapsed purpose and discusses her into her/his superego [ego ideal]. Freud believed the Superego was the last component of the mind to develop and begins to emerge at latency when the child identifies with the same-sex parent, at this moment resolving the Oedipal complex. The anaclitic and defensive identification process lent itself to reasonably straightforward translation into falsifiable behavioural hypotheses [Fisher & Greenberg 1978].

By children's fourth year, most children can quickly speak in adult-like sentences and have begun understanding the more complex grammar rules, pronunciation, and meaning. Freud believed that the superego is the conscience that encourages the individual to meet society's moral demands. The superego emerges initially from parental instructions and rules, encouraging the individual to rise above his or her base instincts and drives. It works in a direct counterbalance to the id. Freud believed that the superego is formed during the Oedipus complex after a boy learns to identify with his father. It expands to develop through adolescence. Freud assumed that the Oedipus complex was "The central phenomena of the sexual period of early childhood." The resolution of the Oedipus complex typically happens through identification with the same-sex parent. Boys recognized their fathers and internalized their values, attitudes, and behaviours, leading to the development of masculine gender identity and the eventual resolution of the complex. The father becomes a role model rather than a rival. A related concept, the cultural superego, imposes cultural norms on the superego and usually aligns neatly with the demands placed on the child by the parents.

According to Freud, the superego begins to arise at age five. He asserted that we develop via a series of stages during childhood; each of us must pass through childhood stages, and if we do not have the proper nurturing and parenting during a stage, we will be stuck or fixated in that stage even as adults. Freud believed that personality expands during early childhood and that childhood experiences shape our personalities and behaviour. The critical functions of the superego are to consummate and civilize human behaviour. We admired and feared them and later took them into ourselves "as introjections." Religion, morality, and sociality are together in humanity; these, too, reach their psychology and social origin in the erection of the superego. The religious desire for a conservative and bringing up god traces

its origin to the fact that our infantile desire for a father abates the superego. All types of social feelings originate in the kind of intention that the unification of the superego is the structure of the model. The superego is also implicated in a variety of pathological conditions. It is smeared in resistance to therapeutic escape since the prolongation of neurotic enduring is a kind of punishment for failing to meet the rigorous demands of the superego.

According to Freud, the superego makes children's cognitive abilities, from the power to influence or direct people's behaviour or events, acquirable, tangible reality to act logically devoted to exclusively abstract and symbolic components. In this socialization process, two-year-old children act as though the outer world is a stable place, fetterless of their perceptions, and they proclaim experimental or object-directed behaviour that may be creatively and spontaneously absorbed for new purposes. In this stage, the child recognizes himself with the ascribed social role assigned to him based on his sex, and also, the child realizes his importance as a member of the family. According to Freud, the child will experience the "Oedipus complex," - which refers to a child's unconscious sexual desire for the opposite-sex parent and contempt for the same-sex parent. Superego formation and the model that represents and assumes a potential preceptor to the Oedipus complex, and because it flourished when the ego was still penetrable, it holds an imperious position concerning the ego, their parents. Freud assumed that the Oedipus complex was a universal phenomenon. The Oedipus complex happens during the phallic stage of development [ages 3 to 6], in which the source of libido [life force]. Freud felt that this is when an individual begins to have a strong sexual interest in the opposite sex. The boy feels jealous of his father, and he loves his mother.

In the same way, the girl hates her mother and affectionate her father; this is called the "Electra complex." The child easily differentiates between father and mother roles in a family and society. It seems to a child that the father has a more dominant role than the mother. Society also gives importance to the father instead of the mother. From this realization, the boy learns a sense of masculinity. This time, in this way, the superego develops. In the "Electra complex," Freud think that the girl feels inferior because she realizes the inferior role of female in society. So, a girl may have an incapable sense of femininity and grow up to be a "castrating female" who makes an effort to emulate men in the workplace or in other segments of life. The superego formation occurs during the dissolution of the Oedipus and Electra complex. While often attributed to Freud, the Electra complex was proposed by Freud's protégé [Jung & Kerenyi, 1963].

Adolescence

This stage starts from puberty at 12 years old and continues up to 20 years in adulthood. Massive physiological and psychological changes have occurred within the individual, so this stage assumes significance. Adolescence is when any human being can formulate hypotheses or propositions methodically and make logical evaluations. The superego concerns itself with the ideal. Its primary function is to decide whether the chosen object of satisfaction of needs is right or wrong from the point of view of the moral principles of society. As children age, they internalize society's norms and values and, thus, begin to develop their superego. If the ego becomes weak and then it becomes more robust, the individual is more at risk of developing antisocial behaviour. If the superego starts dominating the ego, it results in suppression, leading to neurosis, learning new social roles and new behaviour patterns, and internalizing new social norms connected with them. Therefore, according to Freud, a proper balance must be maintained among id, ego, and superego for a healthy and helpful personality. Adolescents' thinking capacity becomes rational and systematic, and they tend to be self-conscious. The heart of the socialization process is the uprising and development of the "Self." No child is born with a self-self-consciousness. The child has no consciousness of himself or others at birth.

Nevertheless, the child gradually attempts to build up internalized objects corresponding to other people, things, and finally, a concept of himself as an object. However, gradually, the child connects to the outer world, attempts to create internalized objects, and communicates with other people. Finally, an idea of himself emerges, and the child internalizes the group's norms. As a result, a distinct "self" emerges that is unique to the individual. The formation of the Self and the formation of other

internalized objects grow together. At this stage, individuals emotionally learn sex urges and take the initiative to form their own sexual roles and relationships. Freud indicates that the Oedipus complex is the core of functioning to build the individual's emotional and sexual activities. Freud confides that the feelings are sexual. In this stage, the child learns three types of identification: –1. he identifies with his father and brother [sex-role identification], 2. he recognizes all his siblings [role of the child in the family], 3. he identifies with the whole family as a member. Freud stated that we express our biological pleasure [e.g., sex], and the outcomes of giving in to the Superego's expectations of impeccable moral behaviour are tension and guilt.

Adulthood

Clinically, the experiences with obsessional neurosis [Freud,1918] and melancholia [Freud 1916,1917] convinced him of the existence of an internal structure that directs and subjugates the ego to its demands. The resulting unconscious feelings of guilt are part of a highly organized internal agency, linking the ego ideal with complex identification arising from the individual's ambivalent feelings towards both parents, including elements of remorse and regret. According to Freud, a person with a strong ego that can balance the demands of the id and the Superego has a healthy personality. Freud maintained that imbalance in the system can lead to neurosis [a tendency to experience negative emotions], anxiety, disorders, or unhealthy behaviour. For example, a person dominated by their id might be narcissistic and impulsive. Feelings of guilt might control a person with a dominant superego and deny themselves even socially acceptable pleasures. Conversely, if the Superego is weak or absent, a person might become a psychopath. An overly dominant superego might be seen in an over-controlled individual whose rational grasp on reality is so firm that they are unaware of their emotional needs or in a neurotic who is overly defensive [overusing ego defence mechanisms].

The cognitive prospect describes the progress of cognitive abilities, one of the most significant achievements of socialization. The superego has taken the liability to relegate the cognitive aspect to the individual. Cognitive abilities refer to discursive abilities such as remembering, comprehending, reasoning, sensible, and rational thinking. However, cognitive skills develop slowly and gradually. The cognitive aspects indicate to a cognitive map that the internalized object symbolizes something else.

Freud [1923], Freud has focused on the fact that childhood instance has a lengthy range of impacts on adult personality. He asserted that an adult socialization is affected by early socialization. Superego indulgence adult personality for three reasons, like -1. The adult is generally convinced by a goal which he has already selected. 2. The new role which individual internalise themselves which has similarities to the roles which he has already internalised. 3. The socialising agency can connect with them smoothly through conversation.

He describes different pathological configurations of the superego when there is too much idealization [narcissism] and too much aggression, as in obsessional neurosis or melancholia, where he says that so much destructivity has entrenched itself. The superego acts like a pure culture of the death instinct [Freud 1923]. However, Freud returned to the loving and protective aspects of the superego. In his paper on humour, he reminds us of the order to console it and protect it from suffering. He adds that this surprising fact will teach us that we still have to learn an excellent means to be loved be loved by the superego [Freud 1923]. In adult socialization, the superego plays a significant role in creating "internalization of norms," which refers to the process in which the norms become a part of the personality. Any child has no sense of correct and incorrect, acceptable and unacceptable. The superego is directed into an approval channel of expression. The individual learns culturally dominated habits, beliefs, and attitudes. As an outcome, a distinct "self" arises which an unique to the individual. Adulthood is the echelon of optimum mental activities when the human being discursive, impulsive, and social abilities are at their peak to meet the ambition of career, marriage, and so on. Feelings of guilt might control a Person with a dominant superego and deny themselves even socially acceptable pleasures.

An overly dominant superego might be seen in an over-controlled individual whose rational grasp on reality is so firm that they are unaware of their emotional needs. Or in a neurotic who is overly defensive overusing ego defence mechanism

Freud has explained and investigated the emotional bases of human behaviour and social relationships. Psychoanalysis contributed in a considerable measure to the explanation of the process of socialization.

First, Freud stated the relationship of the child with his parents by exhibiting its sexual roots, which he called "libidinal." Constant physical contact with his mother, a young child feels his first erotic pleasure exhibits in him the feeling of love and equips him for the growing of sexual pleasure. It is an aficionado of losing the purpose of this pleasure which made in the child the require for emotional safeguard which he embeds in his parents. The search for endearment and love thus enclose all the phases of the child's initial training as much through the pleasure and security that this identification built the internalization of the other in its most crowing and potential form, it composed of playing the role of the other in a very finished process to an annihilate him and replace him in his character. This ability of the child to recognize is essential for comprehending and explaining the child's desire to accept the roles and attitudes of others.

A Second During the oedipal phase, Freud analyses the relationships between the child and his parents. The human being's capacity to experience simultaneously contradictory ambivalence of feelings of love and contempt towards the same people. The frustrations that parents must make their children undergo during their education. On the social level, this ambivalence of feelings plays an essential role in the relationship between generations, particularly between young people and adults.

A third Phenomenon Freud thoroughly explored is transference, or the ability to interact with several people; their roles, objects, and feelings are closely associated with another person. Transference happens most drastically and dramatically between the psychoanalyst and his patient. The psychoanalyst fundamentally directs towards himself, for a limited time, the feelings of love and contempt the patient bother with consideration to another person, later on, to turn up a former identification which has become pathological. This aptitude for transfer plays an essential function in adult life and becomes integral to distinct phases of transformation and socialization.

The fourth Contribution of psychoanalysis to comprehending the socialization process stems from the Freudian analysis of the superego. For any individual's personality structure, the superego is constructed by the internalization of an impulsive structure. The superego is a social control that has been internalized and assimilated in such a way that it admits into the dialectic connection between this structure imposed or with which they are closely connected between inherent impulses, the intention that gratify or impede them, and the constraints that the subject trust must be ascribed. Psychoanalysis has been called the order of censures, which are used to impulses and their brisk and direct pleasure. Talcott Parson underline in his analysis of the superego. Freud conjugates the Durkheim idea of constraints since these, like the superego, narrate the principle and the social genesis of moral obligation.

5. Conclusion :

Sigmund Freud's concept of the superego has been tremendously criticized because of its explicit sexism. It seems that Freud over-emphasized the role of sexual jealousy. Several critics narrated that Freud was too unostentatious and iterative in his course and highlighted what could not be seen. A main criticism of the superego concept is the lack of empirical evidence to support Freud's theory. The concepts are complex to measure or test scientifically, leading some to question their validity. In the 20th century, a situation of sexual restraint limited knowledge and few explanations of human sexuality, mainly subjugated to Freud's perspective. Freud obtained that negative emotion, which stemmed from the suppression of unconscious sexual and invasive urges. He said that sex was a taboo topic. Freud was also regarded as not empathetic and propagated his feelings into the theories he conceptualized. His theories were taken into consideration as mythical with no scientific element. Freud presented the

id, ego, and Superego as structural models. They do not correlate with any particular structure in the brain. A contemporary psychologist does not typically take the structural model literally or believe that the conflict it presents is unconscious. His theories were considered mythical without scientific basis, and even his disciples went on the same path. A decisive test of his theory, connected to this, is that much of Freud's language is used straightforwardly in operational definitions. Concepts such as penis envy, castration anxiety, defensive anxiety, and the more critical component of psychoanalytic theory, yet they lack clear behavioural referents. Many theories, particularly behaviourism and humanism, were challenged by Freud's View.

For Freud, his self-consideration and explanation of the patient's experiences and dreams were enough proof that psychosexual stages were universal events in early childhood. They may, however, use the id, ego, and superego as models for understanding the conflicting demands placed on a person by their conscience, desires, and rational selves.

Freud explained in 1900 that most of our behaviour is dominated by psychological forces, of which we were massively unaware of what was happening in our minds. Freud has shed light on the darker side of human nature and expressed that much of our actions are unknown to us. When he analysed in 1905 that we humans have powerful sexual feelings from a very early age and that some of these sexual feelings are directed towards our parents, people were more than disgruntled and more outraged.

In her "Lectures on Technique," **Melanie Klein [1936]** prosecuted that Freud's invention of the superego and, in particular, the knowledge concerning the early frightening figures had not been adequately assimilated into treatment technique. This has undoubtedly changed over the ensuing decades. However, it would be interesting to explore how the concept of the superego relates to different technical approaches concerning the transference situation. **Carl Jung [1875-1961]** felt that Freud over-emphasized the importance of sexuality. Jung argued that, and it blended into the personality unconscious, there was also a collective unconscious or a collection of shared ancestral memories. Jung focused less on infantile development and conflict between the id and superego and more on integration between different parts of the person. **Dr Dorman** says Freud is frequently criticized for how male-focused heteronormative. "While revolutionary for its time, society has evolved significantly since the origins of these theories over 100 years ago." She says, "Much of the theory is antiquated, irrelevant and biased." **Bee [2000]** believes that attachment research supports the primary psychoanalytic hypothesis that the quality of the child's earliest relationships affects later development. **Alfred Adler [1870-1937]**, according to Adler, the primary motivation in human personality was not sex or aggression but rather the striving for superiority; he strongly criticized Freud's perception of extreme sexism. **Boon [1962]**, in his theory of thinking, describes a structure that opposes the acknowledgment of reality and distorts psychic truth. This ego-destructive superego dominates the psychotic part of the personality. It spreads a sort of propaganda, a "morality without morals." At a later stage of his thinking. **Krafft-Ebing [1886]** said that Freud's "theories were scientific fairy tales." He projected his personality into the theories. **William James [1899]** stated to psychoanalysis as very dangerous. He described Freud as a "fixed man with no flexibility in his ideas and theories." **[Neu1991]** Freud much to be learned about consignment in contemporary philosophy of idea, ethic, and social theory. **Boon [1962]** postulated the existence of a primitive, innate conscience that antedates any form of object relations and symbolic thinking practice. More recent psychoanalysts argue that the superego is not just the boy's identification with his father; it is a product of the child's identification with his or her parents and their ideals. His theories were panned for being "overgeneralized" and providing "excessive and absolute formulation. Freud's theories as reckless, with every explanation pointing back to sexuality. His explanation of every issue was simple and always caused by sex.

Some Freudian interpretations and theories, his writings, and insights are too compelling to turn away. Freud's work has been remarkably influential, and its effects are exaggerated far beyond psychology. Freud's theory has heuristic value in providing a framework to elaborate and modify subsequent development theories. The Time magazine declared Freud the most eminent thinker of the 20th century. No adroit psychologist or psychology students can ignore psychodynamic theory; it is too significant

for psychological science and practice and continues to play an essential role in various disciplines within and outside psychology, such as social psychology, sociology, and neuroscience.

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The Evolution of Language in the Digital Age: Texting and Linguistic Changes

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Abstract: *Language, the foundation of human communication, is continually evolving. In the digital age, the advent of mobile devices and instant messaging platforms has ushered in a new era of linguistic transformation. Texting, in particular, has emerged as a dominant mode of communication, significantly impacting the way we use language. The present research paper delves into the complex relationship between texting and linguistic evolution. It examines the alterations in syntax, vocabulary, and communication norms brought about by this digital communication medium. Through an exploration of linguistic phenomena within digital communication, this study provides insights into how technology shapes and changes language, highlighting the intricate interplay between the digital age and linguistic evolution.*

Key Words: *Language, Texting, Linguistic, Digital, Communication, Technology.*

1. INTRODUCTION:

1.1 Background and Context

Language, the cornerstone of human interaction, has always been subject to change and adaptation. Over time, language has evolved due to various factors, including cultural shifts, technological advances, and societal changes. Today, we find ourselves in the digital age, characterized by the widespread use of digital technologies and instant communication tools. These technological developments have fundamentally transformed the way we communicate and have given rise to new linguistic patterns.

This paper delves into the dynamic relationship between language and technology, with a particular focus on the impact of texting on linguistic evolution. The use of mobile devices and messaging applications, such as SMS (Short Message Service), WhatsApp, and social media platforms, has dramatically altered our communication norms and language use. These changes are not merely superficial but extend to syntax, vocabulary, and even the fundamental structures of language.

1.2 Objectives of the Study

This research aims to achieve the following objectives:

- Examine the historical context of language evolution and the role of technology in shaping language over the ages.
- Analyze linguistic changes brought about by texting, including alterations in syntax, vocabulary, and communication norms.
- Explore the sociolinguistic aspects of texting, including how age, gender, and cultural background influence linguistic patterns in digital communication.
- Investigate the cognitive implications of texting on language processing and education.
- Predict future trends in digital language evolution and discuss potential implications and challenges.
- Reflect on the significance of understanding the interplay between technology and language evolution.

2. Historical Context of Language Evolution:

2.1 Language Evolution Through Ages

The evolution of language is a testament to humanity's adaptability and innovative nature. Throughout history, language has continually transformed, adapting to cultural, technological, and societal shifts. Each new advancement in communication tools and media has left its mark on language, ushering in new linguistic norms. As we explore the linguistic changes brought about by texting in the digital age, it is crucial to consider the historical context of language evolution.

The evolution of language can be traced through various milestones, including the development of written language, the invention of the printing press, and the influence of mass media. These innovations have significantly shaped language, leading to standardized spelling, grammatical conventions, and the dissemination of linguistic norms on a broader scale.

2.2 Emergence of Digital Communication

The digital age has introduced a plethora of communication technologies that have redefined the way we interact with language. The internet, mobile phones, and instant messaging applications have emerged as dominant forces in our daily lives. Among these, texting, or SMS, has become one of the most prevalent modes of communication, particularly among younger generations.

Texting has become the primary means of communication for many, with people sending billions of messages daily. It offers a unique linguistic landscape, characterized by brevity, informality, and a distinct set of conventions. The speed and convenience of texting have transformed the way we express ourselves, leading to linguistic changes that merit exploration.

3. Linguistic Changes in Texting:

3.1 Altered Syntax and Abbreviations

One of the most striking linguistic features of texting is the use of abbreviations, acronyms, and emoticons. Text messages are often characterized by their brevity, requiring the sender to convey meaning concisely. This has led to the development of a lexicon of shorthand forms,

where phrases are condensed into acronyms like "LOL" (laugh out loud) and "BRB" (be right back).

Additionally, emoticons and emojis have become integral to digital communication, allowing users to express emotions and context. The use of emoticons, such as :-) or :- (, can profoundly impact the interpretation of a message, making them essential tools for conveying tone and emotion in a text.

This shift in syntax towards brevity and abbreviation has significant implications for language as a whole. It challenges traditional sentence structures and grammatical conventions. While this style is well-suited to digital communication, it has prompted concerns about its impact on written and formal language.

3.2 Evolution of Vocabulary and Neologisms

Texting has not only given rise to abbreviated forms of language but has also contributed to the development of new words and phrases. Neologisms, or newly coined terms, are common in digital communication. Words like "selfie," "photobomb," and "emoji" have all originated in the digital age. Texting has also led to the revival of older words and phrases, such as "OMG" (oh my God) and "FYI" (for your information), which have gained new popularity in digital communication.

This evolution of vocabulary in texting demonstrates how language adapts to the needs and preferences of its users. The digital age has given rise to an informal, dynamic lexicon that reflects the rapid pace of modern communication.

3.3 Pragmatic and Discourse Changes

Texting has introduced changes in communication beyond just vocabulary and syntax. It has had a substantial impact on pragmatic and discourse aspects of language. The conventions governing politeness markers, speech acts, and conversational norms have been reshaped in the digital age.

In texting, greetings and farewells may be more concise or omitted altogether. While some users may consider this efficient, others perceive it as impolite. Likewise, the use of exclamation points, capitalization, and punctuation can convey enthusiasm or urgency, even though these conventions may not align with traditional written language norms.

The brevity of text messages and the prevalence of multitasking can disrupt the typical turn-taking patterns of spoken conversation. Users may respond to messages in a non-linear fashion, making it challenging to follow a coherent thread of communication.

The impact of these changes in pragmatics and discourse on language norms and interpersonal communication is a subject of ongoing debate.

4. Sociolinguistic Aspects of Texting:

4.1 Age, Gender, and Texting Styles

Sociolinguistics explores how linguistic patterns are influenced by social factors, including age, gender, and cultural background. In the context of texting, these sociolinguistic factors are highly relevant. Studies have consistently shown that age and gender play a role in shaping texting styles.

- **Age:** Younger generations are more likely to adopt texting as a primary mode of communication. They are often early adopters of new linguistic trends and tend to be more comfortable with digital language conventions. Older individuals may adapt to texting but may exhibit different linguistic patterns.
- **Gender:** Research indicates that gender can influence texting styles. For example, some studies suggest that women are more likely to use emoticons and express emotions in their messages, while men may lean towards brevity and directness. These gender-based differences reflect broader gender norms and expectations in society.

Understanding how age and gender influence texting styles provides insights into the nuanced ways language evolves in the digital age.

4.2 Texting in Multilingual and Multicultural Contexts

The digital age has ushered in an era of global communication, with people from diverse linguistic and cultural backgrounds interacting regularly through digital platforms. This multilingual and multicultural context has significant implications for digital language use.

Multilingual individuals often switch between languages in their text messages, combining elements of different linguistic traditions. This practice can lead to code-switching, where individuals alternate between languages within a single conversation. For example, a multilingual individual might use English and Spanish interchangeably in a text message.

Multicultural interactions in digital communication also pose unique challenges. Differences in communication norms, politeness markers, and even interpretations of emoji can lead to misunderstandings. For instance, an emoji that conveys a specific emotion in one culture may be interpreted differently in another.

These sociolinguistic aspects of texting underscore the need for a comprehensive understanding of language in the digital age. As digital communication transcends linguistic and cultural boundaries, it highlights the dynamic nature of language evolution.

5. Cognitive Implications of Texting:

5.1 Language Processing and Cognitive Load

Texting has important cognitive implications, affecting how we process language and information. The brevity and informality of text messages necessitate the decoding of abbreviated forms and emoji, which can increase cognitive load.

Deciphering text messages filled with abbreviations and acronyms requires readers to make inferences and draw upon prior knowledge. This cognitive effort is especially evident when individuals receive messages from different language and cultural backgrounds.

The cognitive implications of texting extend to both the sender and receiver. Senders must carefully craft messages to convey their intentions accurately, while receivers must decode messages accurately to understand the sender's intent. The cognitive challenges posed by texting can impact the efficiency of communication and may lead to misunderstandings.

5.2 Impact on Language Literacy and Education

The impact of texting on language literacy and formal education is a subject of ongoing discussion. Critics argue that texting's informal language conventions and reliance on

abbreviations may contribute to a decline in traditional language literacy skills, such as spelling and grammar.

In educational settings, educators face the challenge of balancing traditional language norms with the realities of digital communication. While it is essential to preserve formal language proficiency, educators must also acknowledge the prevalence of digital communication and adapt their teaching methods to encompass both traditional and digital language competencies.

The impact of texting on language literacy and education raises questions about how society can strike a balance between preserving linguistic norms and adapting to the evolving language landscape of the digital age.

6. Future Trends and Implications:

6.1 Predictive Text and AI-driven Communication

The future of digital communication promises further evolution in language patterns. Predictive text algorithms and artificial intelligence-driven communication tools have already made their way into texting and messaging applications. These tools predict the next word or phrase a user might type and offer suggestions for completing sentences.

The adoption of predictive text and AI-driven communication presents an interesting confluence of human language and technology. While these tools can enhance efficiency and accuracy, they also raise questions about agency and control over language. Predictive text may influence the words and phrases individuals use, potentially homogenizing language patterns.

Understanding the implications of predictive text and AI-driven communication is essential for anticipating the future of digital language evolution.

6.2 Linguistic Preservation and Digital Archives

The rapid evolution of language in the digital age brings to the forefront questions about linguistic preservation. As traditional languages and dialects face challenges from globalization and digital communication, there is growing interest in documenting and conserving linguistic diversity.

Efforts to document and archive languages have gained momentum, with digital technologies playing a crucial role. Linguists, researchers, and language enthusiasts are creating digital archives to record and preserve endangered languages and dialects. These archives serve as valuable resources for future generations, highlighting the role of technology in linguistic preservation.

As the digital age progresses, the question of how to balance linguistic diversity with the rapid evolution of language in digital communication remains a pertinent one. These considerations are critical for ensuring that linguistic heritage endures in a globalized and interconnected world.

7. Conclusion:

The evolution of language in the digital age, particularly through texting, is a dynamic and multifaceted process. As we have seen, linguistic changes extend beyond simple vocabulary alterations; they encompass syntax, pragmatics, and even the cognitive processes associated with language. Understanding the sociolinguistic and cognitive implications of texting is essential for comprehending the broader impact on language evolution.

The future of language in the digital age is marked by the continued influence of technology. Predictive text and AI-driven communication present exciting opportunities and challenges, with the potential to shape language patterns in unforeseen ways. As technology advances, preserving linguistic diversity through digital archives becomes increasingly important.

In conclusion, the evolution of language in the digital age, as driven by texting, exemplifies the intricate interplay between language and technology. While some may view these linguistic changes as a sign of language's flexibility and adaptability, they also raise questions about the balance between preserving linguistic norms and embracing the evolving language landscape of the digital age.

As we navigate this ever-evolving linguistic landscape, one thing remains clear: language will continue to adapt and transform, shaped by the technology and communication methods of the digital age. Understanding these changes is not just an academic pursuit; it is a fundamental aspect of comprehending our evolving world.

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Unlocking the dynamism of MSMEs and start-Ups for Industrial Transformation

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Abstract: *The dynamism of Micro, Small, and Medium Enterprises (MSMEs) and startups has emerged as a driving force in the realm of industrial transformation. This paper endeavors to dissect the multifaceted impact of these nimble entities on economic landscapes, emphasizing their role as catalysts for innovation, adaptability, and economic revitalization. Through a comprehensive analysis of case studies, empirical data, and industry trends, this study unravels the intricate mechanisms through which MSMEs and startups stimulate economic growth, foster innovation, and bolster employment opportunities. Furthermore, it delves into the symbiotic relationship between these agile entities and industrial progression, showcasing their capacity to disrupt conventional business paradigms and redefine industries. By examining the global reach of MSMEs and startups, facilitated by the advent of digital platforms and e-commerce, this paper highlights their transformative influence on international markets. The nurturing environments that foster the growth of these enterprises, including incubators, accelerators, and collaborative workspaces, are also explored. This study presents a compelling narrative, solidifying the pivotal role of MSMEs and startups as cornerstones of a vibrant and forward-looking industrial landscape. As economic landscapes continue to evolve, understanding and harnessing the dynamism of MSMEs and startups is essential for achieving sustainable industrial transformation.*

1. INTRODUCTION :

In the dynamic landscape of contemporary industry, the transformative power of Micro, Small, and Medium Enterprises (MSMEs) and startups stands as an undeniable force. These nimble entities, often overshadowed by corporate giants, are proving to be the epicenter of innovation, adaptability, and economic revitalization. Their ability to swiftly respond to market shifts, coupled with a penchant for disruptive ideas, has positioned them as vital catalysts in propelling industrial evolution.

This paper embarks on a comprehensive journey to dissect the multifaceted impact of MSMEs and startups on industrial metamorphosis. It will delve into the nuanced mechanisms through which these enterprises stimulate economic growth, foster innovation, and bolster employment opportunities. By elucidating the symbiotic relationship between these nimble entities and industrial progression, we aim to discern the pivotal role they play in shaping the economic landscape of the present and future.

Furthermore, this investigation will scrutinize the global reach of MSMEs and startups, elucidating their capacity to tap into international markets through the advent of digital platforms and e-commerce. This outreach not only augments their economic impact but also solidifies their standing as formidable competitors, compelling established corporations to recalibrate their strategies.

As we traverse this terrain of economic dynamism, it is crucial to underscore the nurturing environments that bolster the growth of MSMEs and startups. Incubators, accelerators, and collaborative workspaces constitute the fertile grounds from which disruptive ideas sprout, fostering an ecosystem that thrives on innovation and ingenuity.

2. History :

The history of Micro, Small, and Medium Enterprises (MSMEs) and startups in India is a narrative of evolution, resilience, and significant economic impact. Here's a concise overview:

Liberalization and Globalization (1991 onwards):

Liberalization Reforms: The liberalization policies of 1991 opened up the Indian economy, creating new opportunities for entrepreneurship and business development.

National Small Industries Corporation (NSIC): NSIC, established in 1955, played a pivotal role in promoting and supporting small businesses. It continued to be a major force in the sector.

21st Century (2000s - Present):

Technology and Innovation Boom: The 2000s saw a surge in technology-driven startups in India. Companies like Flipkart, Infosys, and others emerged, laying the foundation for India's reputation as a tech hub.

Startup India Initiative (2016): The Government of India launched the Startup India initiative to foster innovation and entrepreneurship. It included policies for easier funding, tax exemptions, and a supportive ecosystem.

GST Implementation (2017): The Goods and Services Tax (GST) simplified tax compliance for MSMEs, streamlining operations and reducing regulatory burdens.

Rise of Unicorns: India witnessed the rise of "unicorns" - startups valued at over a billion dollars. Companies like Ola, Paytm, and Zomato achieved this status, showcasing the potential of Indian startups on the global stage.

COVID-19 Pandemic (2020): The pandemic posed challenges, but it also highlighted the adaptability and resilience of MSMEs and startups in India. Many pivoted their operations to meet new demands and contributed to pandemic response efforts.

Today, India boasts a vibrant ecosystem of MSMEs and startups across various sectors, from technology to healthcare, agriculture, and beyond. They continue to be crucial drivers of economic growth, innovation, and job creation, shaping India's position in the global entrepreneurial landscape.

3. Indian MSMEs in global market:

Indian Micro, Small, and Medium Enterprises (MSMEs) play a significant role in the global market. Their contributions extend beyond domestic borders in several ways:

Export Potential: Many Indian MSMEs are actively involved in export-oriented activities. They manufacture a diverse range of products including textiles, handicrafts, engineering goods, pharmaceuticals, and more, which find markets worldwide.

Employment Generation: The growth of MSMEs leads to increased employment opportunities. A significant portion of India's workforce is employed by MSMEs, and this can lead to economic stability and social development, indirectly impacting global labor markets.

Supplier to Global Corporations: Indian MSMEs often serve as suppliers to larger multinational corporations. They provide specialized components, software solutions, and services, contributing to the global supply chains.

Innovation and Technology Transfer: Some Indian MSMEs are at the forefront of innovation, particularly in areas like IT, biotechnology, and renewable energy. Their innovations often have global applications and can contribute to technological advancements worldwide.

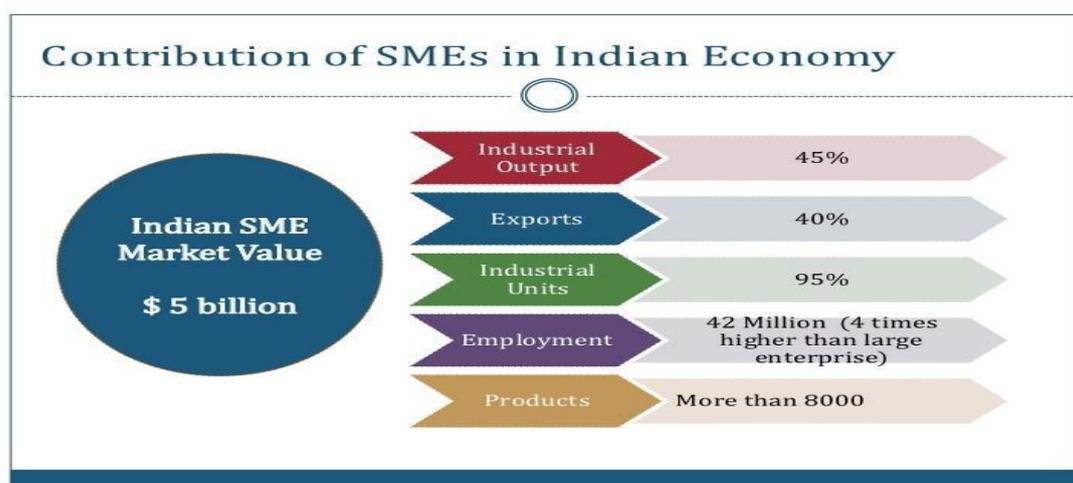
Competitive Advantage: Indian MSMEs, known for their cost-effectiveness and adaptability, can offer competitive advantages to global companies looking to outsource certain aspects of their operations.

Cultural and Artistic Exports: Indian MSMEs in sectors like handicrafts, textiles, and traditional arts and crafts play a crucial role in preserving and promoting India's rich cultural heritage. These products are sought after in global markets.

Services Sector: India's services sector, which includes many MSMEs, has a strong presence in the global market. IT services, software development, consulting, and other services provided by Indian MSMEs have a global clientele.

Contributions to Sustainable Development Goals (SDGs): Indian MSMEs, particularly in sectors like renewable energy and sustainable agriculture, contribute to global efforts towards achieving environmental sustainability and other SDGs.

In summary, Indian MSMEs are not only engines of growth within India but also important players in the global economy. Their products, services, and innovations have a substantial impact on international markets, making them significant contributors to global economic development and integration. The image below represents the contribution of SMEs in Indian Economy.



4. Set of Schemes of government to encourage MSMEs and Startups :

The Indian government has implemented various schemes to support the growth and development of Micro, Small, and Medium Enterprises (MSMEs). These schemes encompass

a wide range of areas including finance, technology adoption, skill development, and market access. Here are some of the key schemes for MSMEs in India:

Prime Minister's Employment Generation Programme (PMEGP): PMEGP aims to generate employment opportunities by promoting self-employment through the establishment of micro-enterprises in the non-farm sector. It provides financial assistance for setting up new projects.

Credit Guarantee Fund Trust for Micro and Small Enterprises (CGTMSE): CGTMSE provides credit guarantees to financial institutions to facilitate collateral-free credit to MSMEs. This scheme enables easier access to credit for small businesses.

Technology and Quality Upgradation Support to MSMEs: This scheme helps MSMEs in adopting modern technologies and improving the quality of their products. It provides financial assistance for technology upgradation.

Credit Linked Capital Subsidy Scheme (CLCSS): CLCSS provides capital subsidy to MSMEs for technology upgradation in certain specified sub-sectors. It helps in improving the competitiveness and productivity of these enterprises.

Skill Development and Entrepreneurship Development Programme (SDEP): SDEP focuses on enhancing the skills and entrepreneurship capabilities of individuals in the MSME sector. It includes training, skill development, and entrepreneurship development programs.

Stand-Up India Scheme: While not exclusively for MSMEs, this scheme facilitates bank loans between Rs. 10 lakh and Rs. 1 crore to at least one Scheduled Caste (SC) or Scheduled Tribe (ST) borrower and at least one woman borrower per bank branch for setting up greenfield enterprises.



The image above indicates the top 5 MSME schemes launched by the Indian Government.

5. Startup India :

India has a thriving startup ecosystem, and the government, as well as various private organizations, provide extensive support to startups. Here are some of the key forms of support available for startups in India:

Startup India Initiative: Launched by the Government of India, this initiative aims to promote and support startups by providing various benefits including tax exemptions, funding opportunities, and simplified compliance procedures.

Funding and Investment:

Venture Capital Funds: India has a robust venture capital ecosystem with numerous funds actively investing in startups across sectors.

Government Schemes: There are various government-backed schemes that offer financial support to startups, such as the Fund of Funds for Startups (FFS) and Atal Innovation Mission.

Incubators and Accelerators: Government-backed and private incubators and accelerators provide startups with resources, mentorship, and access to networks. Examples include NASSCOM 10,000 Startups, T-Hub, and IIM Ahmedabad's CIIE.

6. Research and Development Support:

Organizations like the Technology Development Board (TDB) provide grants for research and development activities, aiding tech-driven startups.

Tax Benefits:

Startups registered under the Startup India initiative can avail income tax benefits for a specified period, easing their financial burden in the initial years.

Access to Government Procurement Opportunities:

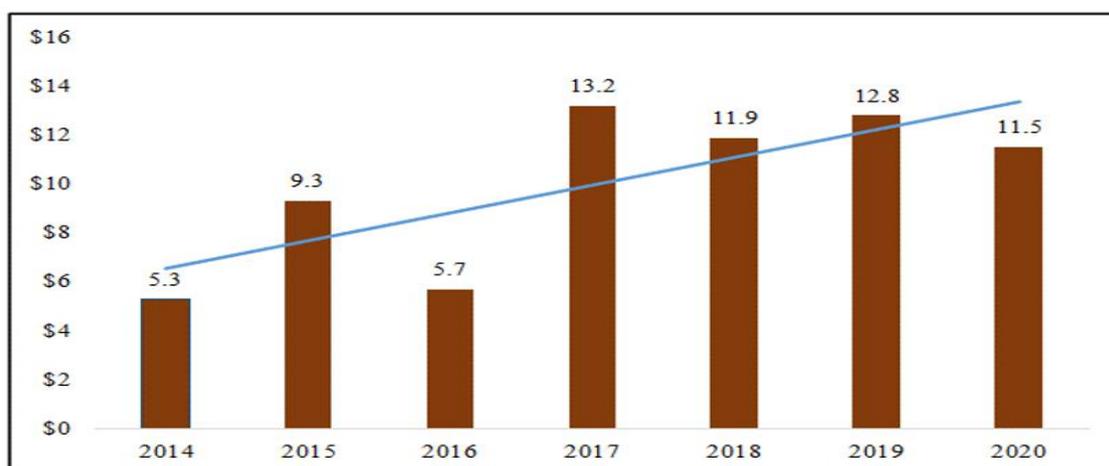
Startups registered under the Startup India initiative can participate in government tenders, providing them with potential business opportunities.

International Collaboration and Exposure:

Programs like the Soft Landing Pad and various startup competitions offer opportunities for startups to gain exposure in international markets.

Skill Development and Training:

Initiatives like the National Initiative for Developing and Harnessing Innovations (NIDHI) provide training, skill development, and capacity-building support to startups.



The table represents the growth rate of startups in India between 2015-20

Micro, small, and medium enterprises (MSMEs) form the backbone of the Indian economy. With 45 percent share of manufacturing output, more than 40 percent of exports and over 28 percent share of GDP, MSMEs provide jobs to about 111 million people. They are key drivers of inclusive and sustainable economic growth and poverty reduction and are breeding grounds for entrepreneurship. However, they face many constraints and remain vulnerable to external shocks. However, poor availability of data on the MSME sector affects a better understanding of their evolving patterns, opportunities and constraints faced by them. ISID's work under this theme is addressing some of the data constraints by conducting primary sample surveys and simulations in the economy-wide models to develop a better understanding of their roles. ISID is also exploring the potential of Start-Ups for development.

7. Employment generation through MSME:

As per 73rd Round of NSS Report on Unincorporated Non-Agricultural Enterprises; (July 2015- June 2016) conducted by Ministry of Statistics & PI (MoSPI), the estimated number of persons employed in MSMEs are about 11.10 crore. Under the Prime Minister's Employment Generation Programme (PMEGP), the estimated employment generated (number of persons) in micro enterprises during the year 2016-17, 2017-18, 2018-19, 2019-20, 2020-21 and 2021-22 (as on 15.11.2021) are 4.08 lakh, 3.87 lakh, 5.87 lakh, 5.33 lakh, 5.95 lakh and 2.90 lakh respectively.

The Ministry of Micro, Small and Medium Enterprises (MSMEs) implements various schemes to increase employment opportunities of the MSME sector in the country. These include PMEGP, Micro and Small Enterprises-Cluster Development Programme (MSE-CDP), Scheme of Fund for Regeneration of Traditional Industries (SFURTI), Credit Guarantee Fund Trust for Micro and Small Enterprises (CGTMSE) and a Scheme for Promoting Innovation, Rural Industry & Entrepreneurship (ASPIRE).

CHART 3: ESTIMATED EMPLOYMENT IN MSME SECTOR (IN LAKH)

Broad activity category	Rural	Urban	Total	Share
Manufacturing	186.56	173.86	360.41	32%
Trade	160.64	226.54	387.18	35%
Other services	150.53	211.69	362.22	33%
Electricity*	0.06	0.02	0.07	—
All	497.78	612.10	1109.89	100%

*Non-captive electricity generation and transmission

CHART 4: DISTRIBUTION OF ENTERPRISES CATEGORY-WISE (IN LAKH)

Sector	Micro	Small	Medium	Total	Share
Rural	324.09	0.78	0.01	324.88	51%
Urban	396.43	2.53	0.04	309.00	49%
All	630.52	3.31	0.05	633.88	100%

The chart above shows as the contribution of estimated employees from different sectors 2018-19

8. Exports boost MSME Growth :

In the wake of globalization, many things changed for Indian exports. A lot has changed from following the typical export procedures to carrying out the online processes smoothly. E-commerce has come as a significant growth driver in this space. As per the industry estimates by experts- E-commerce is expected to be the fastest-growing retail segment in India over the next 5-10 years, increasing its share of total retail from 3% to 10-15%. As a result, it is likely to play a more significant role in cross-border trade and business in India. The government has been working to boost MSME exports as a percentage of total exports. It will help small businesses take advantage of cross-border trade opportunities, allowing them to grow exponentially and contribute to our economy's growth. It is essential to remove barriers and make exports easier when millions of Indian businesses are recovering from the effects of an unprecedented pandemic.

E-commerce levels the playing field of MSMEs by enabling the various types of businesses to access international markets. This can happen in two ways: firstly, the companies can set up their websites, reach the customers and take and fulfill orders. However, this will become a lengthy process as the businesses will have to set up an altogether new line of operations. And secondly, companies can join e-commerce websites with a global presence. In this way, these businesses can benefit from the already lying company, regarding incoming customer traffic and infrastructure support.

Altogether, the programs like Amazon Global Selling have made things better! For instance, If an Indian MSME wanted to start an export business eight years ago, they had to make multiple efforts to identify the opportunities in the market, make visits to the potential global trade fairs, figure out logistics and shipping, know about the legalities and underlying process, and then reach out the consumers for taking orders. Finally, the businesses had to wait for payments when the sales were successful.

The importance of micro, small, and medium-sized businesses (MSMEs) in driving export growth:

As India gradually moves toward economic self-sufficiency, the success of MSMEs and the sector's contribution to exports will play a vital role in the Government of India's vision for an "Atmanirbhar Bharat." Many market players are already gaining access to the global landscape, thereby increasing their stature from the MSME bandwagon. With easier market access and seamless logistics, e-commerce platforms like Amazon Global Selling will be critical for India and the rest of the world.

E-commerce exports can help Indian companies establish a global presence for world-class products made in their own country. Besides, they will also bring much-needed support to the Indian economy, by helping lakhs of MSMEs export more quickly and affordably and bring local innovation and expertise to a broader audience. The creation of job opportunities and rising reliance on internet buying are the prime factors that can be counted in the list of benefits. The importance of micro, small, and medium-sized businesses (MSMEs) in driving export growth.

MSMEs now account for nearly half of India's exports and contribute more than a third of the country's GDP. The government has been working to boost MSME exports as a percentage of

total exports. It will help small businesses take advantage of cross-border trade opportunities, allowing them to grow exponentially and contribute to our economy's growth.

9. INDUSTRY 4.0

One of the recent buzzwords being widely spoken about is Industry 4.0, also popularly referred to as the fourth industrial revolution. The first three waves of the industrial revolution were headlined by the steam engine, assembly line & mass production, and automation facilitated through computers, respectively.

Industry 4.0 is the latest disruptive trend of automation headlined by Cyber-Physical Systems (CPS). It includes cutting-edge ICT tools and technologies such as autonomous robotics, business analytics, Industrial Internet of Things (IIoT), simulation, cloud computing, cyber security, additive manufacturing, horizontal & vertical system integration, Virtual Reality (VR), and Augmented Reality (AR). Complementary to Industry 4.0 is the integration of disruptive and game-changing technologies in the form of the SMAC - Social, Mobile, Analytics, and Cloud stack, which promises to be the next wave in enterprise computing. Industry 4.0 has realized the manufacturer's dream of a "smart factory." Its transformational power comes from marrying advanced production and operations techniques with digital technologies to create connected enterprises that use data to drive intelligent actions in the physical world. Within these modular structured smart factories, cyber-physical systems monitor physical processes, create a virtual copy of the physical world, and make decentralized decisions. Interestingly these systems are fueled not by gasoline or oil or electricity but by 'data' and the capabilities to leverage and mine this data using machine learning and artificial intelligence. Manufacturing and production become adaptive, agile, autonomous, automated, collaborative, coordinated, connected, decentralized, fast, flexible, and intelligent resulting in greater operational efficiencies and lesser costs for enterprises.

Micro, Small, and Medium Enterprises (MSME) sector has emerged as a vibrant sector of the Indian economy over the last five decades. MSMEs contribute more than 29% to the GDP and are responsible for 50% of the country's total exports. It is accountable for one-third of India's manufacturing output. MSMEs are complementary to big industries as ancillary units, and this sector contributes enormously to the socio-economic development of the country. The MSME segment includes various verticals and sectors, including services, and the recent governmental classification scheme for MSME has also widened the net as also provided larger benefits accrued to the MSME. As per the MSME ministry's annual report of 2021-2022, there were 65 lakhs+ MSMEs registered in the Udyam portal at the beginning of 2021, but the actual number is in the order of 10 times that number in sectors including manufacturing, services, and trades. 99% are micro, with 0.52% small and 0.1% medium. The number of jobs in the MSME sector is estimated to be 15+ crores. Over a period of time, through MSME-friendly policies and initiatives, it is envisaged that MSME will contribute 50% of the GDP and 75% of exports of the country.

Digital Transformation

Indian MSMEs are steadily moving towards technology adoption and usage. MSME's software deployment is primarily restricted to stand-alone packages for finance, HR manufacturing, or payroll. There has been a visible digital shift in channels for communication, marketing, payments, hiring, and other business verticals. A minuscule percentage of MSMEs are

harnessing Industry 4.0 technologies. Challenges faced include working capital, trained manpower resources, and lack of awareness or having a comprehensive ICT strategy.

MSME Clusters towards Adoption Industry 4.0

This article provides recommendations to MSMEs for adopting Industry 4.0 technologies. This is very relevant considering the fact that there is a significant digital divide between big industry and MSME. Most of the MSMEs fall into the group of low digitalization and low data-driven companies. This is a trend not only in India but even in developed economies.

An added advantage is that most of the MSME clusters are well-organized. To cite an example, CODISSIA, Coimbatore District Small Industries Association, boasts more than 2000 members in 43 sectors. A world-class trade fair complex as an industrial and exhibition venue and incubation center for defense are some of the achievements of this cluster. Likewise, there are many similar success stories pan-India. Another cluster representing the pump, foundry, and motor sectors in the Coimbatore region is the Southern India Engineering Manufacturers' Association (SIEMA) has 300 members.

Exploring open-source packages and menu-based approaches is also an option. In other words, procure the required modules from the software package as per need and top up as required. However, these targeted digital improvements need to be focused and dovetailed into the strategic roadmap of the MSME.

MSMEs can incrementally procure Industry 4.0 technologies. They can start small by starting with apps, sensors & IoT and then move up the value chain to high-end robotics, AI, and the like. This results in the optimization of resources. Pilot projects can be pursued as proof-of-concept and implemented in localized value chains.

MSMEs should target external value chains first by utilizing commercially available Industry 4.0 tools in the e-commerce and logistic sectors. Batch and continuous manufacturing MSMEs will be the early beneficiaries of Industry 4.0 solutions as compared to those involved in the process and discrete manufacturing. This is because they rely on an established Bill of Material (BOM) and defined work processes in the form of assembly lines, while process manufacturing relies on a process formula.

10. Suggestion :

India is the country with great youth power and massive resources that supports the transformation of industries with the help of MSME and start ups along with the digitalization era. This creates good employment and sustains the growth of GDP of our country. After the pandemic we proved ourselves in every aspect of skill and sustainability.

11. Conclusion :

Micro, Small, and Medium Enterprises (MSMEs) and startups are pivotal drivers of industrial transformation. Their agility, innovation, and adaptability make them indispensable in shaping modern industries. MSMEs serve as the backbone of economies, contributing significantly to employment, GDP, and exports. Their ability to swiftly adopt new technologies and processes positions them at the forefront of innovation.

Startups, on the other hand, inject fresh ideas, disrupt traditional models, and pioneer cutting-edge solutions. Their dynamic approach to problem-solving and willingness to take risks lead to breakthroughs that propel industries forward. Moreover, startups often serve as incubators for talent, nurturing a culture of entrepreneurship and innovation

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Fostering Global Citizenship through Multifaceted English Teaching Approaches for Tribal Learners.

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Abstract : *In an increasingly interconnected world, the cultivation of global citizenship has emerged as an imperative educational goal. As borders blur and cultures intertwine, the ability to navigate diverse perspectives and engaging empathetically with individuals from across the globe has become essential. At the heart of this transformative journey lies the English language—an enabler of communication, a bridge between cultures, and a gateway to global citizenship. This research article embarks on a quest to unravel the synergy between English language education and the empowerment of tribal learners as active participants in our shared global narrative.*

Tribal communities, often residing on the fringes of society, possess unique cultures, languages, and ways of life that are a testament to humanity's rich tapestry. Yet, they can face marginalization, limited access to resources, and exclusion from global dialogues. This study seeks to transform this narrative by exploring a ground-breaking paradigm: "Multiple Teaching Acts." Within the multifaceted landscape of English language instruction, this approach weaves together a tapestry of teaching methodologies, enabling educators to tailor their strategies to the individual needs and cultural contexts of tribal learners.

The research underscores the role of English education in empowering tribal learners to participate actively in the global arena while preserving their cultural identities and investigates the impact of various teaching techniques on learners' language proficiency, intercultural awareness, and sense of global citizenship. Ultimately, the article advocates for a pedagogical paradigm that celebrates both linguistic diversity and global interconnectedness.

Key words:- English education, Global citizenship ,Empowerment of Tribal learners.

1. INTRODUCTION :

Tribal communities around the world often experience educational inequities, linguistic isolation, and cultural marginalization. Empowering tribal learners with the skills and knowledge necessary to engage in the global community is a pressing concern. One promising approach to addressing this challenge is through multifaceted English language teaching. English, as a global lingua franca, offers a bridge to international communication and participation in global discourse. This research article delves into the multifaceted English teaching approaches that can help foster global citizenship among tribal learners. Tribal communities often face educational disparities and cultural isolation, making it essential to design inclusive and culturally relevant pedagogical strategies. This study emphasizes the role

of English language education in empowering tribal learners to become active global citizens. It discusses various teaching methods, curricular adaptations, and community involvement initiatives to promote global awareness and intercultural competence among tribal students.

English Education and Global Citizenship : Language as a Tool for Global Citizenship

Language is an essential tool for fostering global citizenship and promoting cross-cultural understanding. It plays a pivotal role in enabling individuals to engage with the world, communicate their ideas, and participate in international dialogues. The English language plays a vital role in global communication, making it a valuable asset for tribal learners. Proficiency in English opens doors to international opportunities, including education, employment, and engagement with global issues. By equipping tribal students with English language skills, educators can empower them to become active participants in global citizenship. As we continue to strive for a more interconnected and interdependent world, language education and multilingualism will play a central role in shaping informed, empathetic, and responsible global citizens.

1.1 Facilitating Cross-Cultural Communication: Language is the medium through which individuals from different cultural backgrounds can communicate effectively. Proficiency in a global lingua franca, such as English, facilitates interactions and collaborations between people from diverse linguistic backgrounds, promoting global citizenship.

1.2 Access to Global Information: Language skills provide access to a vast repository of global information, including news, literature, research, and educational resources. This access empowers individuals to stay informed about global issues, contributing to their awareness and engagement as global citizens.

1.3 Enhancing Cultural Awareness: Language learning often involves an exploration of the culture associated with that language. Learning a language exposes individuals to the customs, traditions, and perspectives of the speakers, fostering cultural awareness and appreciation, which are essential aspects of global citizenship.

2. Language in Education for Global Citizenship:

2.1. Integrating Language into Global Citizenship Education: Incorporating language education within the framework of global citizenship curricula is essential. Language proficiency should be viewed as a core competency alongside intercultural competence, critical thinking, and ethical reasoning.

2.2. Culturally Relevant Language Education: Language education programs should be designed to reflect the cultural diversity of the world. By incorporating local languages and cultures into the curriculum, educators can ensure that students are well-prepared to engage with the global community while preserving their cultural identities.

2.3. Promoting Multilingualism: Encouraging the learning of multiple languages is a key aspect of global citizenship education. Multilingual individuals are better equipped to engage with diverse cultures, understand different perspectives, and bridge linguistic divides.

2.3.Challenges and Considerations:

2.3.1. Linguistic Inequities: Access to quality language education can be inequitable, with marginalized communities often facing linguistic disparities. Addressing these disparities is essential to ensure that language remains an inclusive tool for global citizenship.

2.3.2. Preservation of Indigenous Languages: While global languages are crucial for international communication, the preservation of indigenous languages is equally important for maintaining cultural diversity and heritage. Balancing the promotion of global languages with the preservation of local languages is a challenge in the pursuit of global citizenship.

2.3.3. Cultural Relevance in English Curriculum

To effectively engage tribal learners, English curriculum must be culturally relevant. Incorporating tribal languages, stories, and traditions into English lessons can create a sense of belonging and cultural pride. This approach not only strengthens students' connection to their heritage but also enriches their global perspectives by showcasing the diversity of human cultures.

3. Multifaceted English Teaching Approaches

3.1. Interactive Language Learning

Interactive language learning is a crucial component of multifaceted teaching approaches aimed at enhancing language proficiency and promoting effective communication skills. Utilizing interactive and communicative teaching methods can enhance language acquisition among tribal learners. Group discussions, role-playing, and collaborative projects can help students develop their English proficiency while fostering critical thinking and problem-solving skills essential for global citizenship.

Interactive language learning refers to a pedagogical approach that emphasizes active participation, communication, and collaboration among students and between students and educators. It moves away from traditional passive learning and focuses on engaging learners in meaningful linguistic exchanges. Interactive activities, such as group discussions, role-playing, and language games, provide ample opportunities for learners to practice speaking, listening, and using the language in authentic contexts, leading to improved language skills. Active participation and engagement in interactive activities can boost learners' motivation and interest in the language. The sense of accomplishment derived from successful communication encourages continued language learning. Interactive language learning often involves exposure to cultural elements associated with the language being studied. This exposure fosters cultural awareness and intercultural competence among learners. Educators should consider incorporating interactive methods into their language teaching practices to enhance the overall learning experience and better prepare students for effective communication in diverse linguistic and cultural contexts.

3.2. Technology Integration

The integration of technology into multifaceted teaching approaches holds great promise for fostering global citizenship among tribal learners. In the context of education, technology offers tools and resources that can enhance language proficiency, cultural awareness, and engagement with global issues. Incorporating technology, such as language learning apps, online resources, and video conferencing, can expand the horizons of tribal learners. It enables them to connect with English speakers worldwide, engage in virtual cultural exchanges, and access a wealth of educational materials, thereby broadening their global awareness.

3.2.1 Technology-Enhanced Multifaceted Teaching Approaches:

Online Language Learning Platforms: Online language learning platforms like Duolingo, Rosetta Stone, and Babbel can supplement traditional language education by providing interactive lessons and opportunities for practice.

Virtual Cultural Exchange Programs: Virtual exchange programs connect tribal learners with students from other regions, allowing them to share cultural experiences and engage in language practice.

Global Issue Webinars: Technology enables the organization of webinars and virtual conferences on global issues. Tribal learners can participate in discussions on topics like climate change, human rights, and cultural diversity, expanding their global perspectives.

Multimedia Content: Educational videos, documentaries, and podcasts can be integrated into lessons to provide a multimedia dimension to learning. This approach caters to different learning styles and enhances engagement.

Technology integration in multifaceted teaching approaches has the potential to empower tribal learners to become global citizens. By providing access to global information, facilitating interactive language learning, and enabling virtual cultural experiences, technology equips tribal learners with the skills and knowledge necessary to engage with the global community. However, it is essential to address the digital divide, ensure cultural sensitivity, and promote digital literacy to make technology-enhanced education accessible and effective for all tribal learners.

3.2.2. Project-Based Learning

Project-based learning offers an effective approach to integrate global citizenship education into English lessons. Assigning projects related to global issues, such as climate change or human rights, encourages students to research, analyze, and communicate their findings in English. This approach promotes not only language skills but also critical global awareness.

3.2.3 Community Engagement

Engaging tribal communities in the English education process is crucial. Organizing community events, inviting tribal elders and leaders to speak in English classes, and incorporating local stories and traditions can create a supportive and culturally enriched learning environment.

3.3. Curricular Adaptations

Effective education for tribal learners, particularly in the context of fostering global citizenship, requires thoughtful curricular adaptation. These adaptations ensure that the curriculum is not only culturally sensitive but also aligns with the multifaceted teaching approaches needed to empower tribal students for active participation in the global community.

3.3.1. Local Context Integration: The curriculum should integrate local tribal knowledge, languages, and cultural practices into the learning process. This approach not only preserves indigenous heritage but also enhances students' sense of cultural pride.

3.3.2. Diverse Perspectives: Global citizenship education encourages understanding and appreciation of diverse cultures and viewpoints. The curriculum should include materials from various cultures and regions, allowing tribal learners to explore the richness of human diversity.

3.3.3. Global Issues Integration: Integrating global issues, such as sustainability, human rights, and cultural diversity, into the English curriculum can help tribal students understand their role as global citizens. Lessons on these topics can inspire critical thinking, ethical reasoning, and a sense of responsibility towards the planet and its inhabitants. To prepare tribal learners for active global citizenship, curricular adaptation should incorporate lessons on global issues such as sustainability, human rights, and social justice. These topics encourage critical thinking and ethical reasoning.

3.3.4. Inclusive Content

English textbooks and materials should include diverse voices, cultures, and perspectives to reflect the global reality. By exposing tribal learners to a variety of global viewpoints, educators can cultivate open-mindedness and empathy, essential qualities for global citizenship.

By carefully tailoring educational content to the needs and backgrounds of tribal learners, educators can empower them to become informed, engaged, and responsible global citizens while preserving and celebrating their collaborative efforts between schools and tribal communities can help preserve and promote indigenous languages and cultural traditions. This not only maintains the rich cultural heritage but also provides a foundation for global citizenship education that is rooted in local identity. r unique cultural heritage. Addressing the challenges and involving the community in this process is essential to its success and long-term sustainability.

3.4. Community Involvement Initiatives:

Community involvement initiatives are integral components of multifaceted teaching approaches designed to foster global citizenship among tribal learners. These initiatives extend the boundaries of the classroom and bridge the gap between formal education and the lived experiences of tribal communities.

3.4.1. Language Learning Beyond the Classroom: Language preservation programs conducted in collaboration with tribal communities can create a supportive environment for language learning. Elders and native speakers can play a crucial role in teaching the language and sharing cultural stories, ensuring that language skills are not limited to the classroom. Preserving tribal languages is essential for maintaining cultural identity. English teaching programs can collaborate with tribal language preservation efforts to ensure that the richness of indigenous languages is not lost in the pursuit of English proficiency.

3.4.2. Cultural Exchanges

Collaborative efforts between schools and tribal communities can help preserve and promote indigenous languages and cultural traditions. This not only maintains the rich cultural heritage but also provides a foundation for global citizenship education that is rooted in local identity. Organizing cultural exchange programs with schools from diverse backgrounds can expose tribal learners to a broader range of cultural experiences. These exchanges promote cultural appreciation and tolerance, nurturing global-mindedness among students.

3.4.3. Community Events and Guest Speakers: Organizing community events within tribal areas and inviting tribal elders, leaders, and professionals to speak in English classes can provide students with real-life applications of language skills. It also helps students connect their language learning to practical, community-based experiences.

Facilitating cultural exchanges between tribal schools and schools from diverse backgrounds can expose tribal learners to a broader range of cultural experiences. Such exchanges promote cultural appreciation, tolerance, and an open-minded approach to global citizenship.

4. CONCLUSION:

Fostering global citizenship among tribal learners through multifaceted English teaching approaches is a vital step toward reducing educational disparities and empowering these communities. English education that is both culturally relevant and globally oriented can equip tribal students with the language skills and global awareness necessary to become active, informed, and responsible global citizens. By integrating interactive teaching methods, inclusive curricular adaptations, and community involvement initiatives, educators can ensure that tribal learners are well-prepared to engage with the global community while preserving and celebrating their unique cultural heritage.

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Popularity of Sun Worship in Bengal as reflected in Bengal Inscriptions in Early Medieval

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Abstract: Sun worship was popularized by śākadvīpī magadvijas. It cannot be said with certainty that Sun was not able to gain popularity like Viṣṇu because of foreign influences. One of the Pañcopāsānā deities and the main deity of Navagraha is now recognized as a secondary deity in the mythology. The reverent mention of Sun is in the Inscriptions of Bengal with his great in self-glory although the majesty of Sun is diminished in the mythic religious thought. Numerous early medieval inscriptions of Bengal will be discussed in this research paper to enlighten that field. I am only mentioning the names of some inscriptions for now - Jagadīśapura Copper-plate of Gupta Dynasty, Bāṇagaḍa Copper-plate Inscription of Mahipāla I, Barrackpur Copper-plate of Vijayasena, Mallasārula Copper-plate of Vijayasena, Mayanāmatī Copper-plate of Gobindachandra, Nidhānapura Copper-plate of Bhāskara Varman, Inscription of Bhaṭṭa – Bhavadēva, Kamauli Copper Plate of Vaidyadeva etc. The reference to the sun is sometimes seen directly, i.e. in the context of temple construction and worship and somewhere else indirectly, i.e. contextually. The latter i.e. the indirect reference is also indicative of his popular influence and glory. Not only that, the numerous idols of Sun found in Early Medieval Bengal are also believed to be indicative of his popularity etc.

Keywords: Sun, Worship, Popularity, Bengal, Inscriptions, Śākadvīpa, Early Medieval, Magadvija.

1. INTRODUCTION:

Sun is one of the main deities of the Ṛgveda. He is known by many names like Sabitā, Āditya, Viṣṇu, Varuṇa, Pūṣā, Aryamā, Bhaga, Mitra, Tvaṣṭā etc. The same sun is called by different terms depending on the qualities, actions and conditions. Viṣṇu and Surya are identical in Vedic literature. But Viṣṇu centered a separate sectarian religion developed in the mythological deity and he attained the golden peak of popularity. On the other hand, Sun praised only in the Gayatri mantra of the Brahmins and gradually came to be worshiped as an idol. Sun worship was popularized by śākadvīpī magadvijas. It cannot be said with certainty that Sun was not able to gain popularity like Viṣṇu because of foreign influences. One of the Pañcopāsānā deities and the main deity of Navagraha is now recognized as a secondary deity

in the mythology. The reverent mention of Sun is in the Inscriptions of Bengal with his great in self-glory although the majesty of Sun is diminished in the mythic religious thought. Numerous early medieval inscriptions of Bengal will be discussed in this research paper to enlighten that field.

2. Literature Review:

There is a lack of comprehensive and specific research work in this area. Yet there were some of important books available in this issue but not in a compact manner.

Sircar, D.C. . *Indian Epigraphy*. Delhi : Motilal Banarsidass, 1965, 475 pp .

This book has well organized contents mainly emphasis on the introduction of Indian Epigraphy and Palaeography. Dr. Sircar shows his proficiency by the skillful groupings of the contents of this book. At first he had discussed about the Inscriptions and their Evidence, Language of Inscriptions, Writing Materials & Preparation and Preservation of Records. In discussion of language of inscriptions he had included Dravidian languages, Neo-indo-aryan languages with Prakrit and Sanskrit. Then he gave the detailed description of Copper-plate Grants mainly royal charters and connected problems, Indian Epigraphy in abroad & Dating and the Eras in Indian epigraphs itemized into successive chapters. In this way the arrangement of this book certainly help out to enhance the main discussed issue.

Salomon, Richard. *Indian Epigraphy - A Guide to the Study of Inscriptions in Sanskrit, Prakrit and Other Indo-Aryan Languages*. Oxfords : Oxford University Press, 1998, 377 pp .

This book has well organized contents mainly emphasize on the provide a general survey of all the inscriptional material in the Indo-Aryan languages. This is a vast body of material, comprising tens of thousands of documents over a chronological range of more than two millennia and a geographical range including not only India in the broadest traditional sense of the term but also much of southeast, central and other parts of Asia. The range of the material is equally broad in terms of languages, scripts, style and content. The author attempted to survey the entire corpus of inscriptions in all the Indo-Aryan languages and to present it in such a way as to make it accessible not only to specialists in the field but also to nonspecialists, wheather they be Indologist working in other sub-field e.g. South Asian historians or scholars involved in epigraphic and related studies in other regions of the world. In this way the arrangement of this book certainly help out to enhance the main discussed issue.

Smith, Vincent A. . *The Oxford History of India : from the earliest times to the end of 1911*. Oxford : The Clarendon Press, (2nd Edition) 1923, 814 pp

This book is divided into nine (9) broad divisions which were sub divided into forty (40) chapters, acknowledged as a significant work on the guide to the history of India : from the earliest times to the end of 1911.

Das, Biswanath (edt.). *Uttarbanger Purakirti*. Kolkata: Nath Publishing House, 1985. 116 pp.

The contents of this book are well organized and enriched mainly emphasize on the origin and classification of religious establishments and also the nature and antiquities of the rich artifacts which have been found throughout from Northern region of Bengal. The editor arranged the structure of this book in a capable manner i.e. dividing the discussion into 5 chapters which contained the detailed description about the found artifacts (i.e. coins,

inscriptions, sculptures etc.) and religious institutions (i.e. temple and mosque mainly) of 5 districts at that time in North Bengal.

Martin, Robert Montgomery. *The History, Antiquities, Topography and statistics of Eastern India (Volume III).* London: Cambridge University Press (Reprinted), 2012. 713 pp.

The contents of this book are very much enriched with lots of valuable and informative information and the compiler very skilfully organized the structure of this book into 3 parts which were again subdivided into 19 chapters covering the various aspects of these districts as mentioned earlier. This book also contained some informative, valuable and rare information about the antiquities of this marginal zone (in chapter III of part 2) and Martin had shared the detailed accounts about this with the help of sketches, maps and pictorial examples in this monograph which surely draws the attention of the reader. Not only had that he also given a brief general view of the history of Rangpur and also the topographical account in this district (in chapter II of part 3) consisting of anthropological study & geographical-socio-cultural-political background of this zone which may be considered as the key rudiments which played a very important part by providing concrete background on the basis of which temples of this state positively established its architectural uniqueness and complexities.

3. Middle body:

It is known from the *Jagadīśapura Copper-plate* of Gupta Dynasty (from Rajsahi district) that Sun worship was held from ancient times in Bengal. During the reign of Kumara Gupta I in Gupta Sambat 128 i.e. 447 AD three householders named Kṣemārka, Bhojila and mahīdāsa was donated one (1) kūlyabāpa land for the establish of the temple of God sahasraraśmi (Sun) and maintenance and various expenses of the temple -
“gulmagandhike bhagabataḥ sahasraraśmeḥ kārītaka-debakule ca bali-caru-satra-prabartanāya khaṇḍa-phuṭṭa-pratisaṃskāra-karaṇāya gandha-dhūpa-tailopayogāya śaśvaṭkālōpabhogyākṣayanībyā apratikara - khilakṣetrasya kulyabāpamekaṃ krītvā dātum...”
The Devakula temple of Lord sahasraraśmi was established at the puṣpagandhikā village under puṇḍrabardhanabhukti. In fact, it is known from this inscription that sun worship was practiced inside the temple before the 5th century AD.

Mallasārula Copper-plate of Vijayasena in the middle of the 6th century AD (from Bardhamānabhukti) is the first to offer obeisance to Loknātha Dharma -
“Jayati śrīlokanāthaḥ yaḥ puṃsām sukṛt - karmaphalahetuḥ.
Satya- tapōmayamūrttillokadvaya sādhanō dharmah”

We believe that this Loknātha Dharma is no other god than the Sun. Although some researchers want to accept the image carved on the seal attached to the copper-plate as a Buddha image but the Sun is described in the Vandanā verse. This statue is udīcyabeśī Sun idol. Dr. Sukumar Sen has depicted it as Sun. It is known that this idol of Sun was very common during the Gupta and Post-Gupta periods. Moreover, two (2) Sun idol found at Kumarpur and Niyatapur in Rajsahi district which are bearing the tradition of Kuṣāṇa art. Niharranjan Ray expressed his opinion that the Sun statue found in Deoḍā village of Bogra district and the Sun statue of Kāsīpura village in 24 parganas and the Sun statue of Dhākā are the Sun statue of this period.

Sun is described as the southern eye of Viṣṇu in the first verse of the Siyāna inscription. A similar description occurs in the second verse of Kamauli Copper Plate of Vaidyadeva. the sun is described as the eye of Mitra, Varuṇa and Agni and as the soul of all things immovable

and movable in the Ṛgveda (Ṛgveda,1/115/1). But in the inscription Sūrya is the southern eye of Viṣṇu, although in the imagination of Vedic sages that Sūrya and Viṣṇu are identical. The seventeenth verse of the Siyāna inscription refers to the donation of a chariot by king to a sun temple.

A similar description of the Mallasārula Copper-plate of Vijayasena is found in the second verse of the Nidhānapura copper-plate of Kāmaruparāja Bhāskarabarmā. Here also the sun is imprisoned as Dharma (religious).

“Bhubanapatiribodayānuraktamaṇḍalo yathāyathamucitakarānikarabitarāṅkulita- kalitimira sañcayataṃ prakāśitārya-dharmālokaḥ”

Bhāskarabarmā revealed the eternal light of āryadharmā by destroying the accumulated darkness of the Kali Yuga like the appearance of the Sun.

Gopāladeva, the son of Rājyapāla and Bhāgyadevi is depicted as Sun in the eighth verse of the Bāṇagaḍa Copper-plate Inscription of Mahipāla I (11th century AD). The kṛṣṇadvārikā temple inscription mentioned that the Śūdrakas son Viswaditya was radiant like the sun with intense rays. The sun is depicted as a golden urn on the upper temple of Mūrttiśiva in the Bāṇagaḍa Copper-plate Inscription of Mahipāla I.

Govindachandra is depicted as Sun in the 5th verse of the Mayanāmatī Copper-plate of Gobindachandra. Bālaghoṣa, Dhābalagoṣa and Īśvwaraghosa are each described as the sun in the first, second, third and fifth slokas of Īśvwaraghosa's Rāmagañj copper-plate. It appears that this clan was eager to establish itself as Śūryabarmāśīya. Bhaṭṭabhavadeva is described as “Tapanpratima” in the fifth verse of Bhaṭṭabhavadeva's Bhubaneśvara Praśasti

Yakṣapāl's Gayā Śītala temple inscription also begins with the Sūryabandhanā “Om namaḥ sūryāya” during the reign of Govindapāla in 12th century AD and the first verse is dedicated to the Sun. According to inscriptions, the temple had idols of ‘Maunāditya’, ‘Someśvara’, ‘Sahasraliṅga’, ‘kamalārdhāṅgī-nārāyaṇa’, ‘Phalgunātha’, ‘Kedārśvara’ and ‘Vijayāditya’ etc. Among the established gods ‘Maunāditya’, ‘Someśvara’ and ‘Vijayāditya’ are supposed to be names of Sun. It would not be inappropriate to identify the Brahmin feudal lords of Gayā as ‘Saura’ due to their predominance of sun worship.

There are numerous references to sun worship in the Sen period. Vijayasena is described as Sun seated at Kankagiri In the eighth verse of Barrackpur Copper-plate of Vijayasena. Hemantasena also becomes honorable like Sun In the fifth verse of that inscription. Naihātī Copper-plate of Vallānsena, Sanokhāra Inscription of Vallānsena, Madanapāḍa Copper-plate of Viśvarūpasena, Madanapāḍa Copper-plate of Keśavaasena etc. inscriptions are the mainly Sun Worship inscription. Lakṣmanasena was called ‘Paramasaura’. Keśavaasena (son of Lakṣmanasena) also identified himself as ‘Paramasaura’. Both of them are styled as ‘senakulakamalabikāśabhāskara’.

Not only in the Gupta and Post-Gupta period, but also in the Pāla-Sena-Varman period, numerous Sun statue have been discovered in this country. Sūrya's popularity declined a little later in the Gupta and post-Gupta period and not was the reason for that widespread as the sectarian Vaishnavism, Shaivism, Shaktism. But Sūrya was established in the people's mind for a special reason. That reason is the sun's pathogenic role - “samastarogāṅām hartā”.

Krishna and Jambavati's son śāmva's leprosy relief myth seems to have been active in the śāmva, barāha, skanda etc. Purāṇas. A Sūrya statue established in Mathurā by śāmva as

described in the Varāha Purāṇa (Chapter 177) is also called śāmvāditya. The poet Mayūrabhaṭṭa wrote 'Sūryaśataka' to get rid of leprosy. Sūryadeva was much loved by the people for this curative quality especially leprosy. The Sūryamandira of Konark established in the middle ages is also a reminder of that tradition. This attribute curative quality of Surya was also gained Dharmathākura in the Bengali Maṅgalakāvya (Dharmamaṅgala). We believe that the great popularity of Dharmathākura was largely responsible for the decline of Sun idol worship in medieval Bengal.

Moreover, there is no way to agree of another cause that no single deity ever reached the Bengali mind. Gods along with Śakti have occupied the seat of the public mind of this country or state. Deities like Lakṣmī-Nārāyaṇa, Umā-Maheśvara, Rādhā-Kṛṣṇa etc. are predominant in this country. Hence Brahma, one of the main deities of Trimūrti is recognized here as a secondary deity. He is only anointed at the time of offering to Agni in the kuśaṅdikāmantra of marriage and later he is almost merged with Agni. Gaṇapati too could not make any impact on the people for the same reason. Therefore, Lord Sūrya was not able to perform worship in such a way even though he received the respect of one of the gods of Pañcopāsanā and the main deity of Navagraha is now recognized as a secondary deity in the mythology. However, he has been known by many names in women's society till now. He continues to be worshiped with respect in the houses of rural Bengal through the traditional rituals of Itu, Bhādu, Tusu etc. Chaṭ Puja is also the name of Sūrya Puja.

4. Conclusion:

The various names of Sūrya in Bengali texts is undoubtedly an indication of the popularity of Sun. He is known by many names like Sahasraraśmi, Bijayāditya Arka, Bhāskara, Dibaspati, Dinapati, Bhubanapati, Sabitā, Caṅḍāṁśu, Mārtaṇḍa, Rabi, Bhāsvaṭ, Bhānu Pracāṅḍaraśmi, Dibākara, Tapanā, Mihira, , Maunāditya, Lokanāthadharmā etc. Sūryadeva worship was popularized by śākadvīpī magadvijas and it cannot be said with certainty that the Sun was not able to gain popularity like Viṣṇu because of foreign influences. In fact, the reverent mention of Sun is in the Inscriptions of Bengal with his great in self-glory although the majesty of Sun is diminished in the mythic religious thought.

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The economic and technical feasibility analysis for solar power plant

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Abstract : *Solar power plants connected to the grid have emerged as reliable sources of renewable energy to supplement conventional fossil fuel power plants connected to the grid. The capital investment for solar power projects has become economical in the present time due to the advancement in photovoltaic module technology. The investment in a solar power project is non-recourse in financial structure. The case study for project finance in the renewable energy domain is narrated with the help of the operation research methodology of mathematical models for financial statements. The economic viability of a project is analysed by financial metrics, i.e., internal rate of return (IRR), net present value (NPV), and debt service coverage ratio (DSCR). The mathematical model for financial statements provides forecasts of revenue and cash flow. The mathematical model provides a risk assessment for credit. The identification of technical requirements for a greenfield project is described for the assessment of the technical feasibility of the project. The decrease in capital and operating costs associated with the increase in efficiency of solar power plants, accompanied by the financial incentive scheme introduced by the government, provides attractive business opportunities for the renewable energy value chain.*

Keywords: *Economic indicator for the infrastructure project, Mathematical model for financial statements, Project risk assessment by financial metrics*

1. INTRODUCTION :

India has the potential to generate renewable energy through solar power plants connected to the grid. Investment in solar power projects is typically non-recourse in financial structure. The equity firm and venture capital firm invest in solar power projects. The efforts of Indian government agencies and private business entities to achieve a greater share in the renewable energy market segment have led to a substantial increase in the installation of solar power projects in India. The generation of power from conventional fossil fuel power plants is a source of greenhouse gas emissions, which contribute to global warming. The geographical location of India provides solar radiation to almost all parts of the country, which accounts for 4–7 kWh of solar radiation per square meter. Photovoltaic modules, or PV panels, are made of semiconductors, which convert solar energy into direct current with the help of solar cells. The economies of scale associated with an increase in production lower the cost of photovoltaic (PV) modules. The power generated from a solar power plant has efficient utilization of energy due to nil energy storage losses. The solar power plant connected to the grid supplies the excess

power after auxiliary consumption to the grid. Power generation by a solar power plant is expensive due to its high initial capital cost and low operational cost.

A typical infrastructure project for a solar power plant with a capacity of 10 MW requires approximately 50 acres of land. The solar power plant connected to the grid should have a minimum distance from the grid to minimize losses due to transmission. The geographical location and availability of unfertile land near canal sides and airport sides should be considered for the installation of a solar power project. The individual solar panel block has a generation capacity of approximately 625 kW. The total of sixteen blocks is combined to generate power of 10 MW. The land allocation is done for the solar block and its ancillary equipment. During the absence of solar radiation, power is imported from the grid for solar power plant auxiliary power requirements. The typical solar power plant connected to the grid consists of thin-film PV modules or crystalline silicon panels combined into arrays, inverters, power conditioning units, and grid connection equipment. The crystalline silicon panels are constructed by placing a single slice of silicon through a series of processing steps to create one solar cell. These solar cells are then assembled in multiples to produce a solar panel. The thin-film PV modules consist of CIGS, amorphous silicon, and CIS. Thin-film PV panels are made by applying thin layers of semiconductor material to various surfaces, generally glass. The optimal tilt angle of the PV module is kept near the latitude angle of the location for maximum solar radiation reception. The optimal tilt angle is varied in the range of 2 degrees to 3 degrees, depending on the latitude angle of the location. The PV panel mounting structure is designed to withstand rain, wind, and adverse weather conditions. The clamps, bolts, nuts, and fasteners for PV module mounting are made of stainless steel. The optimum distance between the lower level of the PV module and the ground is provided for maintenance work.

2. Objectives :

The economic and technical assessment of solar power projects connected to the grid provides guidance to entrepreneurs for the development of upcoming grid-connected solar power projects in the future. The infrastructure project development for a solar power plant has one of the highest initial capital investments in the domain of renewable energy. The infrastructure project development cost is approximately ₹ 10 crore per MW of solar power generation. The project development cost includes the cost of PV panels and the balance of plants, the cost of land acquisition for the power plant, and the project support manpower cost. The mathematical models for financial statements provide detailed financial figures for all expected developments in the infrastructure project. The mathematical model for financial statements allows project stakeholders to interpret project financial figures and hypothesize different development stages of the project. A mathematical model for financial statements is a tool that facilitates the decision-making power of equity investors, commercial banks, project developers, and entrepreneurs.

3. Literature Review :

Solar power projects are built up through government entities, private enterprises, and public-private partnerships (PPP) enterprises. The project financing model used by the PPP project with separate incorporation, i.e., the special purpose vehicle (SPV), raises non-recourse debt financing (Esty, 2004; Srivastava and Kumar, 2010). These SPVs, deemed bankruptcy-remote, have high leverage due to the use of non-recourse debt and contractual arrangements, often up

to 90%-95% (Srivastava and Kumar, 2010). The provision of tie-ups with local business enterprises as joint ventures or special purpose vehicles (SPV) for capital investment provides a boost for solar power projects in India. Solar power projects are completed for commercial operations in a much shorter timeframe in comparison to conventional fossil fuel power projects. The turmoil, irrational panic, and breakdowns of financial markets impact public confidence and the stability of the financial systems as a whole and necessitate governmental interventions (Beltratti & Stulz, 2019; McKibbin & Fernando, 2020). In infrastructure projects, due to the defined location and non-movability, private investment through PPP is found to be more susceptible to hold-up pressures by local bodies post-investment, with a higher possibility of such obsolescing bargaining in developing economies (Jenkins, 1986; Wells and Gleason, 1995). The equity firms provide large-capital and medium-capital investments. The venture capital firm provides a smaller amount of investment. The equity and debt used to finance the solar power project are paid back from the positive cash flow generated after the commercial operation of the solar power project.

Anticipating the progress of financial instruments and attempting to pinpoint the next financial crises are actively pursued aspirations of many practitioners and academics (Lo Duca & Peltonen, 2013; Poon & Granger, 2003). The commercial bank and equity sponsor are interested in cash flow generation from the commercial operation of the solar power project and the debt service coverage ratio. Most of these capital-intensive projects have a high degree of technical, managerial, and political risk, due to which innovative approaches are required for effective financing and management, which are provided by PF structures (Beidleman et al., 1990). The mathematical model for financial statements provides a tool for an entrepreneur to make confident decisions after a potential risk assessment. The availability of big financial data on a tick-by-tick basis reveals potential for a deeper understanding of stated properties, trading processes, or the management and assimilation of financial asset risks (Cordis & Kirby, 2014; Bodnar & Hautsch, 2016). The best way to assess the profitability of the project is by examining the financials it is expected to produce in the future.

4. Methodology :

The mathematical model for financial statements provides the economic indicators for project feasibility through the computation of equity IRR, project IRR, DSCR, NPV of equity, and NPV of the project. The mathematical model serves as a virtual representation of economic activities. The main purpose is to build a reasonable proxy of the foreseen economic period in the future and to validate project decisions based on facts and figures. The calculations performed in the mathematical model for financial statements are logically related, and the result of the calculation shows clear relationships between expenditure, revenue, cash flow, and debt repayment. The mathematical model for financial statements provides a credit analysis of the borrower's ability to repay debt in the future on the basis of cash flow generation from projects and the debt service coverage ratio (DSCR).

5. Analysis & Discussion :

The financial analysis of the solar power project is narrated with the help of a case study of a solar power project developer in India. The mathematical model for financial statements is applied to provide an assessment of the economic feasibility of the project. The output of the mathematical model allows an entrepreneur to make confident decisions.

The project developer has signed a PPA (power purchase agreement) for 25 years with a utility electricity distribution company for a 10 MW solar power plant at a fixed tariff of ₹ 3.50 per kWh. They are expecting a net annual energy production of 18 million kWh per year, with a degradation rate of 1% per year. The expected capital expenditures are ₹ 3 crore per MW, and operational expenditures are ₹ 30 crore per annum for the whole plant. They are seeking a non-recourse debt with a debt-to-equity ratio of 70:30 from leading commercial banks in India as a 12-year (maximum) term loan. The calculations in the mathematical model for financial statements are done in Indian rupees.

Table 1 provides data for capital expenditures. The capital cost for the project consists of land acquisition, erection, and commissioning activities for a solar power plant connected to the grid.

Table 1. Data for capital expenditures

Project Cost (Cap Ex)			
Installation cost (MW / INR lakhs)	MW	300	% of Project Cost
Solar project capacity installed (MW)	10	3,000	100.0%
Total solar project cost (INR lakhs)		3,000	

Table 2 provides data for operational expenditures. Operation and maintenance costs consist of the maintenance costs of solar equipment and operational expenses.

Table 2. Data for operational expenditures

O & M Cost (yearly Breakdown) (OpEx)		
Solar plant cost (Operation & Maintenance)	30	30
Total O&M Cost (In INR lakhs)		30

Table 3 provides financial projection data for project finance through the debt and loan repayment schedule. The total cost of the project is ₹ 3000 crore. The funds raised 70% by debt through commercial banks provide a total debt amount of ₹ 2100 lakh. The term loan is for 12 years. The total payment given to the commercial bank, including an interest rate of 10% on the principal amount, is ₹ 3629.40 lakh.

Table 3. Debt and loan repayment financial projection data

Debt /Loan Repayment Schedule

Debt Amount	2100.00	Period No.	Date (EoQ)	Int. Pmt.	Prin. Pmt.	Total Pmt.	Prin. Balance
Debt rate	10.00%	0	19-Oct-2023	52.50	0	52.50	2100.00
Moratorium	0.25 yrs	1	17-Jan-2024	52.50	23.11	75.61	2076.89
Term	12.0 yrs	2	16-Apr-2024	51.92	23.69	75.61	2053.20
Payment Periods	48	3	15-Jul-2024	51.33	24.28	75.61	2028.91
One period is one quarter		4	13-Oct-2024	50.72	24.89	75.61	2004.02
COD	19-Oct-2023	5	11-Jan-2025	50.10	25.51	75.61	1978.51
First Quarter End	17-Jan-2024	6	11-Apr-2025	49.46	26.15	75.61	1952.36
		7	10-Jul-2025	48.81	26.80	75.61	1925.56
		8	8-Oct-2025	48.14	27.47	75.61	1898.09
		9	6-Jan-2026	47.45	28.16	75.61	1869.93
		10	6-Apr-2026	46.75	28.86	75.61	1841.06
		11	5-Jul-2026	46.03	29.59	75.61	1811.47
		12	3-Oct-2026	45.29	30.33	75.61	1781.15
		13	1-Jan-2027	44.53	31.08	75.61	1750.07
		14	1-Apr-2027	43.75	31.86	75.61	1718.20
		15	30-Jun-2027	42.96	32.66	75.61	1685.55
		16	28-Sep-2027	42.14	33.47	75.61	1652.07
		17	27-Dec-2027	41.30	34.31	75.61	1617.76
		18	26-Mar-2028	40.44	35.17	75.61	1582.59
		19	24-Jun-2028	39.56	36.05	75.61	1546.55
		20	22-Sep-2028	38.66	36.95	75.61	1509.60
		21	21-Dec-2028	37.74	37.87	75.61	1471.72
		22	21-Mar-2029	36.79	38.82	75.61	1432.90
		23	19-Jun-2029	35.82	39.79	75.61	1393.11
		24	17-Sep-2029	34.83	40.78	75.61	1352.33
		25	16-Dec-2029	33.81	41.80	75.61	1310.53
		26	16-Mar-2030	32.76	42.85	75.61	1267.68
		27	14-Jun-2030	31.69	43.92	75.61	1223.76
		28	12-Sep-2030	30.59	45.02	75.61	1178.74
		29	11-Dec-2030	29.47	46.14	75.61	1132.59
		30	11-Mar-2031	28.31	47.30	75.61	1085.29
		31	9-Jun-2031	27.13	48.48	75.61	1036.81
		32	7-Sep-2031	25.92	49.69	75.61	987.12
		33	6-Dec-2031	24.68	50.93	75.61	936.19
		34	5-Mar-2032	23.40	52.21	75.61	883.98
		35	3-Jun-2032	22.10	53.51	75.61	830.47
		36	1-Sep-2032	20.76	54.85	75.61	775.62
		37	30-Nov-2032	19.39	56.22	75.61	719.39
		38	28-Feb-2033	17.98	57.63	75.61	661.77
		39	29-May-2033	16.54	59.07	75.61	602.70
		40	27-Aug-2033	15.07	60.55	75.61	542.15
		41	25-Nov-2033	13.55	62.06	75.61	480.09
		42	23-Feb-2034	12.00	63.61	75.61	416.48
		43	24-May-2034	10.41	65.20	75.61	351.28
		44	22-Aug-2034	8.78	66.83	75.61	284.45
		45	20-Nov-2034	7.11	68.50	75.61	215.95
		46	18-Feb-2035	5.40	70.21	75.61	145.74
		47	19-May-2035	3.64	71.97	75.61	73.77
		48	17-Aug-2035	1.84	73.77	75.61	0.00

Date (EoQ)	Int. Pmt.	Prin. Pmt.	Total Pmt.	Year
31-Oct-2024	206.47	95.98	302.45	1
31-Oct-2025	196.51	105.94	302.45	2
31-Oct-2026	185.51	116.94	302.45	3
31-Oct-2027	173.37	129.08	302.45	4
30-Oct-2028	159.97	142.48	302.45	5
30-Oct-2029	145.18	157.27	302.45	6
30-Oct-2030	128.86	173.59	302.45	7
30-Oct-2031	110.84	191.61	302.45	8
29-Oct-2032	90.94	211.51	302.45	9
29-Oct-2033	68.99	233.46	302.45	10
29-Oct-2034	63.15	239.30	302.45	11
29-Oct-2035	57.17	245.28	302.45	12
Total	1586.97	2042.43	3629.40	

Table 4 provides financial projection data for revenue. The revenue for solar power plants comes from the power purchase agreement (PPA) with the utility electricity distribution company for a period of 25 years. The utility electricity distribution company purchases renewable energy from solar power plants at a rate of ₹ 3.50 per kWh. The revenue from the sale of 18 million kWh per year to the utility electricity distribution company is ₹ 630 lakh per year. The solar power plant's efficiency reduces by 1% per year, resulting in a degradation of revenue of 1% per year. The net revenue after 25 years is ₹ 490.03 lakh.

Table 4. Revenue financial projection data

Revenue Parameters	
Project Location	India
Tariff rate (INR/Kwh)	3.50
Production (Kwh/annum)	1.80E+07
Degradation/annum	1.00%

Year-->	1	2	3	4	5	6	7	8	9	10
Revenue (in INR lakhs)	630.00	623.70	617.46	611.29	605.18	599.12	593.13	587.20	581.33	575.52
Degradation(INR Lakhs)	6.30	6.24	6.17	6.11	6.05	5.99	5.93	5.87	5.81	5.76
Net Revenue (INR lakhs)	623.70	617.46	611.29	605.18	599.12	593.13	587.20	581.33	575.52	569.76

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
569.76	564.06	558.42	552.84	547.31	541.84	536.42	531.05	525.74	520.49	515.28	510.13	505.03	499.98	494.98
5.70	5.64	5.58	5.53	5.47	5.42	5.36	5.31	5.26	5.20	5.15	5.10	5.05	5.00	4.95
564.06	558.42	552.84	547.31	541.84	536.42	531.05	525.74	520.49	515.28	510.13	505.03	499.98	494.98	490.03

Table 5 provides financial projection data for project cash flow. In the mathematical model for the projection of cash flow to compute the financial return from the project, a few assumptions have been made. The assumptions help in the mathematical model for the projection of cash flows, the internal rate of return (IRR), the net present value (NPV), and the debt service coverage ratio (DSCR).

The inflation rate is taken to be 4% by observing the economic conditions. The tax rate is taken to be 25%.

The debt rate is taken to be 10%.

The discount rate for the investment is 10%.

The estimation of cash flow is done after considering all the assumptions. The steps involved were the following:

The revenue was calculated as per the available financial data set. The project developer did not mention additional revenue sources, so other sources of income were not added for the computation of the financial figure.

The operating expenses were subtracted from the revenue, and EBITDA was calculated. After this, non-operating expenses were deducted from EBITDA.

Income before tax was generated

Then tax was deducted, and finally income after tax was calculated. The depreciation was added back to get the final cash flow.

Table 5. Project cash flow financial projection data

PROJECT DETAILS				ASSUMPTIONS				
Installation cost / MW	10	3000.00	Inflation	4.00%	Debt rate	10.0%	USD/INR	70.00
Equity	30%	900.00	DDT	0.00%	Moratorium	0.25 yrs	Discount	10%
Debt	70%	2100.00	Tax Holiday	0 yrs	Debt tenure	12.0 yrs	Construction Time	0.25 yrs
Debt Service Resv (DSR)	0.25 yrs		Tax rate	25.00%	Depreciation	7.00%	MAT	18.5%

Year ---->	Today	COD	1	2	3	4	5	6	7	8	9
Date --->	20-Jul-2023	19-Oct-2023	31-Oct-2024	31-Oct-2025	31-Oct-2026	31-Oct-2027	31-Oct-2028	31-Oct-2029	31-Oct-2030	31-Oct-2031	31-Oct-2032
Revenue Collection											
Revenue (in INR lakhs)			630.00	623.70	617.46	611.29	605.18	599.12	593.13	587.20	581.33
Degradation (INR Lakhs)			6.30	6.24	6.17	6.11	6.05	5.99	5.93	5.87	5.81
Net Revenue (INR lakhs)			623.70	617.46	611.29	605.18	599.12	593.13	587.20	581.33	575.52
Operating expenses											
Whole plant O & M (INR lakhs)			30.00	31.20	32.45	33.75	35.10	36.50	37.96	39.48	41.06
Total Operating Expenses (INR lakhs)			30.00	31.20	32.45	33.75	35.10	36.50	37.96	39.48	41.06
EBITDA			593.70	586.26	578.84	571.43	564.03	556.63	549.24	541.85	534.46
Non Operating Expenses											
Interest payment			-206.47	-196.51	-185.51	-173.37	-159.97	-145.18	-128.86	-110.84	-90.94
Depreciation			-210.00	-195.30	-181.63	-168.91	-157.09	-146.09	-135.87	-126.36	-117.51
Total Non-Operating Expenses			-416.47	-391.81	-367.14	-342.29	-317.07	-291.28	-264.73	-237.19	-208.46
Income before taxes			177.23	194.45	211.70	229.14	246.96	265.35	284.52	304.66	326.00
Tax			-44.31	-48.61	-52.92	-57.29	-61.74	-66.34	-71.13	-76.16	-81.50
Net Income			132.92	145.84	158.77	171.86	185.22	199.02	213.39	228.49	244.50
Cash Flow											
Equity	-900.00		0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Net Income			132.92	145.84	158.77	171.86	185.22	199.02	213.39	228.49	244.50
Add back depreciation			210.00	195.30	181.63	168.91	157.09	146.09	135.87	126.36	117.51
Principal Payment (-)			-95.98	-105.94	-116.94	-129.08	-142.48	-157.27	-173.59	-191.61	-211.51
CSR (0.50 % of Net Income) (-)			-1.71	-1.71	-1.70	-1.70	-1.71	-1.73	-1.75	-1.77	-1.81
Final Project Cashflow (Equity)	-900.00	0.00	245.23	233.49	221.76	209.99	198.13	186.12	173.92	161.46	148.70
DSCR			1.82	1.78	1.74	1.70	1.66	1.62	1.58	1.54	1.50
Final Project Cashflow	-3000.00	0.00	547.68	535.94	524.21	512.44	500.58	488.57	476.37	463.91	451.15

10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
31-Oct-2033	31-Oct-2034	31-Oct-2035	31-Oct-2036	31-Oct-2037	31-Oct-2038	31-Oct-2039	31-Oct-2040	31-Oct-2041	31-Oct-2042	31-Oct-2043	31-Oct-2044	31-Oct-2045	31-Oct-2046	31-Oct-2047	31-Oct-2048
575.52	569.76	564.06	558.42	552.84	547.31	541.84	536.42	531.05	525.74	520.49	515.28	510.13	505.03	499.98	494.98
5.76	5.70	5.64	5.58	5.53	5.47	5.42	5.36	5.31	5.26	5.20	5.15	5.10	5.05	5.00	4.95
569.76	564.06	558.42	552.84	547.31	541.84	536.42	531.05	525.74	520.49	515.28	510.13	505.03	499.98	494.98	490.03
42.70	44.41	46.18	48.03	49.95	51.95	54.03	56.19	58.44	60.77	63.21	65.73	68.36	71.10	73.94	76.90
42.70	44.41	46.18	48.03	49.95	51.95	54.03	56.19	58.44	60.77	63.21	65.73	68.36	71.10	73.94	76.90
527.06	519.66	512.24	504.81	497.36	489.89	482.39	474.86	467.31	459.71	452.08	444.39	436.66	428.88	421.04	413.13
-68.99	-63.15	-57.17	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
-109.29	-101.64	-94.52	-87.91	-81.75	-76.03	-70.71	-65.76	-61.15	-56.87	-52.89	-49.19	-45.75	-42.54	-39.57	-36.80
-178.27	-164.79	-151.69	-87.91	-81.75	-76.03	-70.71	-65.76	-61.15	-56.87	-52.89	-49.19	-45.75	-42.54	-39.57	-36.80
348.79	354.87	360.55	416.90	415.61	413.86	411.68	409.11	406.15	402.84	399.18	395.20	390.92	386.33	381.47	376.33
-87.20	-239.30	-245.28	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
-1.85	-1.84	-1.82	-2.00	-1.97	-1.93	-1.90	-1.86	-1.83	-1.80	-1.76	-1.73	-1.69	-1.66	-1.63	-1.60
135.56	126.65	117.83	398.58	391.49	384.49	377.57	370.73	363.94	357.21	350.52	343.87	337.24	330.63	324.04	317.45
1.45	1.42	1.40													
438.01	429.10	420.28	398.58	391.49	384.49	377.57	370.73	363.94	357.21	350.52	343.87	337.24	330.63	324.04	317.45

6. Results

Table 6 provides financial figures from the final calculations performed on the spreadsheet-based mathematical model for financial statements, generally known as the financial modelling technique.

The equity IRR turned out to be 22.89%, which is more than the discount rate of 10%, with a net present value (NPV) of ₹ 1186.48 lakh. The value of this investment is worth ₹ 1186.48 lakh today.

The project IRR turns out to be 14.89%, which is more than the discount rate of 10%, with a net present value (NPV) of ₹ 1091.68 lakh. The value of this investment is worth ₹ 1091.68 lakh today.

The minimum debt service coverage ratio is 1.40, and the average debt service coverage ratio is 1.60.

Table 6. The mathematical model computed the economic indices NPV, IRR, and DSCR.

RESULTS			
Equity IRR	22.89%	1186.48	NPV Equity
Min DSCR	1.40		
Avg DSCR	1.60		
Project IRR	14.89%	1091.68	NPV Project

7. Recommendations

NPV positive values are an indication of a feasible project, and NPV negative values are indications of a non-feasible project. A debt service coverage ratio of 1 or above indicates that the solar power plant is generating sufficient operating income to cover its annual debt and interest payments. The mathematical model generates positive NPV and DSCR values greater than 1. The output of the mathematical model for the financial statement should encourage entrepreneurs to pursue business opportunities in the renewable energy solar power plant segment.

The SWOT analysis for a solar power plant is as follows:

Strengths:

A high-growth industry with significant potential. The sun is available in sufficient quantities in many regions. The technology is proven to have low operation and maintenance costs. The debt facility is available through a government incentive scheme for the growth and expansion of solar power projects.

Weakness:

The solar power project has a high capital cost, and as a result, the project promoter needs external incentives to be economically feasible, thus increasing dependence on governmental policies. The capital-intensive nature of the project might favour larger business entities over smaller business entities. The distributed and intermittent nature of solar energy makes it difficult for utilities connected to the grid to rely on solar power for base load and peak load demand.

Opportunities:

The government's promotion and financially attractive policies in the solar power segment open up many avenues for investment. Opportunities exist all along the solar power business value chain. The innovative technology causes a reduction in operating costs and provides better efficiency.

Threats:

High-innovation technology creates the risk of obsolescence. The off-peak seasons reduce cash flow. The solar power plant is a relatively new business segment, so the availability of skilled manpower is relatively low.

8. Conclusion

The Indian government has undertaken a national solar mission to provide significant incentives to solar power project developers. The return on investment (ROI) depends on different parameters like cash flow, internal rate of return (IRR), and payback period. The return on investment (ROI) is calculated based on inputs like installed plant capacity, bank rate, debt, equity, loan term, and moratorium. The cost components involved in a solar power project are equipment costs, manpower costs, infrastructure development costs, and bank processing fees. The positive cash flow generated from the commercial operation of the project is first utilized to repay the debt from the commercial bank and provide working capital for power plant operation and maintenance. The residual fund is used to pay dividends to sponsors of the project.

List of abbreviation

NPV: Net Present Value; IRR: Internal Rate of Return; DSCR: Debt Service Coverage Ratio; EBITDA: Earnings Before Interest, Taxes, Depreciation, and Amortization; MAT: Minimum Alternate Tax; DDT: Dividend Distribution Tax

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Role of Feminism against Domestic violence: Special Reference of Washim and Yavatmal District

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Abstract: *Feminism came into existence due to continuous discrimination against women. Feminism is a range of political movements, ideologies, and social movements that share a goal of defining and achieving political, economic, personal social, and gender equality. The recent outbreak of Covid-19 has forced a new definition of human connection. Because it was during this period that there was an increase in the incidence of domestic violence. The presented paper is a part of Ph.D. research. This research focuses on women victims of domestic violence in the Washim and Yavatmal districts of Maharashtra. While the researcher was collecting facts from the women victims of domestic violence in this research, the presented research paper has been written with the main objective of how the problems perceived by them can be solved from a feminist point of view. The present research article is part of a PhD research focusing on the status of married women victims of domestic violence in the Washim and Yavatmal districts. The article analyzes feminist ideas and gives feminist suggestions for women suffering from domestic violence.*

Keywords: *Feminism, domestic violence, Pro-Feminism, intimate partner violence.*

1. INTRODUCTION:

India is a country full of diversity. Maharashtra is one of the most advanced states in India. Maharashtra's contribution to the history of India as a revolutionary land of social movement is invaluable. In Maharashtra mainly due to large-scale industrialization, the social change in the society is seen at a very fast. Gender inequality, child malnutrition, poverty, child labour, human trafficking, corruption, population growth, etc. are important.

Feminism came into existence due to continuous discrimination against women. Feminism is a range of political movements, ideologies, and social movements that share a goal of defining and achieving political, economic, personal social, and gender equality. The purpose of feminist theories is to understand the nature and causes of gender inequality and to explain the resulting gender discrimination and its impact on the principles of balance of power and politics. Its impact remains on reproductive rights, domestic violence, and maternity leave, equal pay for equal work, sexual harassment and sexual violence. It is believed that the ideas

of feminist thinking have always been based on Western values and philosophy. However, at the grassroots level, feminist discourse remains active at its own level in every country and geographical boundaries and feminist discourse of every region remains active at its own level in every country and geographical boundaries and feminist discourse of every region has its own special problems (pandey ; 2022).

Men, women, youth, and adults with their specific behavior in the public sphere. Contrasts between orientation jobs and behavior patterns create imbalances, whereby one orientation is engaged to the detriment of the other. The recent outbreak of Covid-19 has forced a new definition of human connection. Because it was during this period that there was an increase in the incidence of domestic violence. Even if it is accepted that gender inequality basically creates an imbalance between men and women and considering the events of women's empowerment over the past several years, incidents of domestic violence should have been curbed. And just when it seems to be settling down, what if conditions like Kovid-19 burst the bubble of women's empowerment? It has to be said. Feminist supporters have fought for women's empowerment for many years, but it broke with a small heel! Such a thought began to emerge. And hence the need to re-examine the role of feminism based on women's issues.

The presented paper is a part of Ph.D. research. This research focuses on women victims of domestic violence in the Washim and Yavatmal districts of Maharashtra. While the researcher was collecting facts from the women victims of domestic violence in this research, the presented research paper has been written with the main objective of how the problems perceived by them can be solved from a feminist point of view.

2. Research Methodology:

The present research paper is part of a PhD research focusing on the status of married women victims of domestic violence in the Washim and Yavatmal districts. In this research, 20 percent of the total number i.e. 619 victims of domestic violence registered in the counseling center between 2016 and 2020 have been selected for the present research using a non-probability sampling method using the principle of equal representation under the quota system. A descriptive research design has been used in the research here. Data is collected through a structured interview schedule to complete the study through a survey method. The purpose of the present article is to look at the role of feminism only in relation to women victims of domestic violence.

3. Review Literature :

Over the years, there have been many legal and social interventions on any form of cruelty against women. According to custom, women are brutalized by men. It includes physical, sexual and psychological abuse, making it a form of sexual cruelty. Emphasis on aggressive behavior in the home began with mostly women's work that led to awareness of the abuse women endured.

According to Fletcher, P., & Star, C. study which conducted in Australia, violence against women is a serious problem in terms of women's safety around the world. This paper looks at the current writing because of women's activist associations in molding strategy results to decide if women's activist activism is affecting public arrangement. 49 significant studies were distinguished, audited and broke down. Women's activist associations were found to have huge

impact on open approaches and political frameworks at the public authority level. Research discoveries are clashing on whether interior or outside help by women's activist associations is most gainful in accomplishing wanted arrangement results. Joint effort was viewed as the most usually utilized lobbyist method by women's activist associations to accomplish change. The utilization of cooperation incorporates joint effort with the state, other women's activist associations, and other social development associations. Critical holes in the writing were distinguished (Fletcher, P., & Star, C.; 2018).

Johnson, M. P. (2011) his exploratory article presents a women activist's perspective on domestic violence that is grounded in the interpretation of contrasts between three primary types of cozy partner viciousness. This approach examines hypotheses and research to counter the stereotypes of women activist researchers and raise the questions about the intimate partner violence policy.

Ali, P.A. and, Naylor, P.B. (2013) endeavour to give a succinct and exceptional integrative survey of women's activist, social learning, and ecological clarifications of intimate partner violence in their article. These viewpoints are basically assessed considering the accessible writing and an endeavour is made to talk about the qualities and impediments of every viewpoint in revealing insight into the reasons for intimate partner violence.

4. Research Gap:

From the review of feminists and their views against domestic violence in the above literature review, it can be concluded that a movement has been created among feminists regarding domestic violence and intimate partner violence, but in most of the articles, the authors blame the policy makers on domestic violence. They are seen blaming the issue for not being resolved.

Forms of violence against women :

At the individual level, violence against women shows that the problems faced by women range from denial of their basic needs such as food, clothing, shelter, to restrictions on their economic independence and ability to participate in household purchasing decisions. Are the women involved in the present research facing any such emotional, physical and social violence? In order to find out information about this and in the process of examining the overall economic impact, a measurement technique was developed with 10 factors, each of which has two options agree and disagree. Description of various forms of violence against women is given in Table 1.1 as follows.

Table No. 1.1 Description of forms of violence against women

Sr.	Forms of violence	Agree	Disagree	Total
1.	Verbal abuse	96.0	4.0	100.0
2.	Beating her up	78.0	22.0	100.0
3.	Humiliating her in front of another person	66.0	34.0	100.0

4.	Insulting by talking obscenely on the phone	65.0	45.0	100.0
5.	Abusing relatives of mother's home	69.0	31.0	100.0
6.	Not allowing persons from mother's home to meet	55.0	45.0	100.0
7.	Not allowing to go to mother's home	72.0	28.0	100.0
8.	Not allowing persons from mother's home to talk on the phone	86.0	14.0	100.0
9.	Not allowing to talk to the neighbor or making them cut off the conversation	59.0	41.0	100.0
10.	Avoiding social events	68.0	32.0	100.0

The description of various statements about Description of various violence against women in Table 1.1 shows that the highest i.e. 96.0 percent of the respondents agree with the statement of Verbal abuse, while the lowest i.e. 4.0 percent of the respondents disagree. 78.0 percent respondents agree with the statement beating her up, while 22.0 percent respondents disagree. 66.0 percent respondents agree with the statement humiliating her in front of another person, while 34.0 percent respondents disagree. 65.0 percent respondents agree with the statement Insulting by talking obscenely on the phone, while 45.0 percent respondents disagree. 69.0 percent respondents agree with the statement abusing relatives of mother's home, while 31.0 percent respondents disagree. 55.0 percent respondents agree with the statement Not allowing persons from mother's home to meet, while 45.0 percent respondents disagree. 72.0 percent respondents agree with the statement Not allowing to go to mother's home, while 28.0 percent respondents disagree. 86.0 percent respondents agree with the statement Not allowing persons from mother's home to talk on the phone, while 14.0 percent respondents disagree. 59.0 percent respondents agree with the statement Not allowing to talk to the neighbor or making them cut off the conversation, while 41.0 percent respondents disagree. 68.0 percent respondents agree with the statement Avoiding social events, while 32.0 percent respondents disagree.

5. Conclusion:

From the analysis in table 1.1 it is concluded that nine out of ten respondents agree with the statement of verbal abuse, four out of five respondents agree with the statement of beating her, two out of three respondents agree with the statement of insulting her in front of another person, barely two out of three respondents are Insulting by talking obscenely on the phone Agree with the statement, two out of three respondents agree with the statement that Abusing relatives of mother's home, more than half of the respondents agree with the statement that they Not allowing persons from mother's home to meet, almost three out of four respondents agree with the statement that they do not allow to visit the mother's house. are, four out of five respondents

agree with the statement that mother does not allow mother's home members to talk on the phone, three out of five respondents agree with the statement that do not allow neighbours to talk or interrupt them, three out of five respondents agree with the statement that avoid social events.

6. Suggestions:

Role of Feminism against Women affected by domestic violence

Feminism is an ideology that emerged with the aim of addressing women's problems. The feminist movement began to advocate or speak openly about domestic violence against women during the 1970s (Walker, 2009). The literature review reveals that the role played by feminist ideas and the belief systems of relevant authorities is central to the policy. The Addressing domestic violence includes a continuous battle to cross public and confidential limits, which has raised worries about orientation relations that poor person generally educated the review regarding public arrangement. Supporters of 'revolutionary' women's activist approach who carry this issue into the public field and keep thinking twice about understanding the reasons for the issue and its solutions there are reluctant. Activity situated women's activists are especially keen on understanding domestic violence in a women-centric way (Abrar, S., Lovenduski, J., & Margetts, H. ; 2000).

Promoting Pro-Feminism:

Pro-feminism refers to those feminist supporters who are not members of the feminist movement. The term is often used to refer to men who actively support feminism. The activities of pro-feminist men's groups mainly include prevention of violence against boys and young men in schools, sexual harassment in the workplace, offering workshops, running community education campaigns and counseling male perpetrators of violence. Pro-feminist men's health programs, such as activism against pornography, could also include anti-pornography laws, the study of men, and the development of gender equity curricula in schools.

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Modernization, Contemporary Society and Mental Health

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Abstract: *Certain mental health disorders have become increasingly prevalent in modern societies. The complex interaction and influence between societal, technological, and lifestyle changes is observed as a significant contributing factor in the rise of depression cases. The impact of modernization on people's mental well-being has changed the scenario of psychological aspects and present evidence-based insights into potential strategies to address and mitigate the growing burden of depression. By shedding light on the critical relationship between modernization and depression, this paper aims to inform public health initiatives and interventions about the increase in the cases of depression which is a complex mental illness prevalent across and have grown in the contemporary societies. This paper highlights the various manners in which depression is evolving as a contemporary illness, emphasizing in particular on its prevalence, causes, and challenges that affect patients and healthcare systems. This paper explores how modernity impacts people's mental health and provides evidence-based recommendations for dealing with and reducing the rising incidence of depression. By throwing light on the important connection between modernization and depression, the purpose is to divert the attention of the masses and the concerned administrative authorities towards improving public health initiatives and treatments aimed at enhancing mental health in developing nations and modern cultures. The objective intends to improve mental health in contemporary countries by enlightening the crucial relationship between modernization and depression.*

Keywords: *Modernization, Psychological Impact, Depression, Society, Mental Health.*

1. INTRODUCTION: MODERNIZATION:-

Modernization is the transformation from a traditional, rural, agrarian society to a secular, urban and industrial society. It is the process of modernizing anything to fit into or be compatible with modern trends. It also describes the process of transforming social norms and values to become elements of modern culture. Globalization trends lead to unification of transformation processes in the sphere of culture and society. Modernization is the process of updating something or making it work in a contemporary setting.

The "classical" theories of modernization of the 1950s and 1960s drew on sociological analyses of Karl Marx, Emile Durkheim and Max Weber. The four stages of modernization are: the

traditional stage, the take-off stage, the drive to technological maturity, and then high- mass consumption. Presently we as a contemporary society are in the fourth stage of modernization that is High Mass Consumption stage. Modernization is also a process of socio-cultural transformation which involves the process of change including values, norms, institutions and structures.

Modernization has created substantial shifts particularly among Asian societies' political, social, and economic environment and resulted in quick industrialization and westernization in these nations. While there have been numerous advantages of this process, it has additionally resulted in a significant spike in stress levels among people and specially among kids and teenagers, which has led to an increase in related mental health issues.

2. CONTEMPORARY SOCIETY:-

A contemporary society is defined as a setting characterized by technological innovation and increasing human interconnection and globalization. It brings about changes such as increased life expectancy, literacy and gender equality, bringing a natural equilibrium. It is all about the circumstances and ideas of the present age. It is a society driven by technological devices, where screens rule supreme and immediate communication muffs up linguistic complexity.

Modernity has significantly raised the standard of living and has become accomplishment oriented. Competitiveness, material success, and status in society became the prevailing values as people grew more successful in their business. But unfortunately, the highly regarded values of the past, pursuit of certain higher virtues like mental balance, patience, intellectual purity, humanism, harmony, and strong interpersonal skills have become rather misguided and superfluous.

Generally people avoid discussing about moral and religious principles in public, such as family devotion or about honoring elders as it is considered to be very conservative or out of date discussion. Traditional values and norms in interpersonal relationships are generally disliked. Importing and copying Western ways of behavior and thought has become a major concern for many to appear to be modern with their immediate materialistic success showing off extra ordinary grandiose.

The majority of modern parents in particular have determined that putting all of their effort into their children's education is the most crucial as survival mechanism in this industrialized, capitalistic, democratic nation. Traditional values based on religious fervor are being overlooked and are considered obsolete. Due to lack of value based education and parental training, adults are no longer having control over the younger generation wherein seniors are ignored, instead, the youngsters are valued for their vivacity, aggression, and assertiveness. Can we ignore the extraordinary rise in kid emotional and behavioral disorders, divorces, family system collapses, violent and sex-related crimes, drug addiction, the phenomenal increase in the number of children's conduct disorders, breakdowns in the family system, drug abuses and so on and so forth?

3. MENTAL HEALTH:-

A person in a condition of mental health is able to manage life's stressors, reach their full potential, learn and work effectively, and contribute to the community. It is a vital aspect of health and wellbeing that supports our capacity as individuals and as a society to make choices, form bonds with one another, and influence the world we live in. Mental health is a fundamental human right which is essential for socioeconomic, communal, and personal growth.

Our emotional, psychological, and social well-being is all parts of our mental health. It influences our feelings, thoughts, and behaviors. It also influences how we respond to stress, interact with people and make wise decisions. Mental health is critical for every stage of life.

It is commonly acknowledged that modernization typically leads to better social and economic standing, higher employment prospects, enhanced physical health, and raised living standards. However, there are a variety of both positive and negative effects when it comes to the impact on mental health which encompasses issues like psychiatric diseases and social deviance, making it difficult to draw firm conclusions. The claim that increased mental or behavioral illnesses in developing nations are frequently linked to modernization was refuted by early research such as Mussen and Beytagh and Inkeles and Smith. But more and more researchers and an increasing body of empirical research suggests that modernity is associated with at least a higher risk of psychopathology.

The most significant and crucial changes related to modernization process is the structure, roles, and activities of the family system. Because they have both short and long-term effects on people's lives and mental health, the family system's structure, roles, and functions are the most significant changes brought about by modernization processes. Though there are many possible reasons why depression rates increase but the Cross-cultural research is helpful in determining the most likely culprits. Higher risk is correlated with both general and specific modernization factors. Research studies observed a tendency toward significance in the positive connection between lifetime risk of a mental disorder and GDP per capita, a quantitative indicator of modernization in a nation. Physical and mental health is closely linked. Rising rates of depression may be largely attributed to the increasing burden of chronic diseases, which result from an evolutionary mismatch between past human settings and current living.

Modernization is broadly defined here as the culmination of a society's industrialization, consumerism, urbanization, secularization, and technological advancement. Examples of conditions that are commonly observed in the contemporary society and everywhere appear to be linked to stress with somatic disorder, test anxiety, and severe kinds of somatic symptoms as a result of a strong focus on academic accomplishment. The term "senior high disease" refers to the pervasive pressure placed on senior high school students to perform well academically in order to get admissions into a highly selective college.

Internet users are mostly addicted to the internet which appears to have multiple purposes including experimenting with relationships, identity exploration, providing a sexual outlet, and seeking support for social isolation and sadness. Addiction to video games on a severe level often co-occurs with other major conditions, such as depression and ADHD. A concerning issue noted in the early developing stages is a notable surge in the quantity of youngsters exhibiting traits similar to autism who are sent to child psychiatric clinics for a diagnosis.

They unquestionably have something to do with a range of unfavorable environmental variables as well as the absence of proper parental guidance and development stimulation. Most of them fit the diagnostic criteria for ASD [Autism Spectrum Disorder] characterized by delay in the social and communication skills.

Addiction to video games on a severe level appears to be associated with substantial concurrent medical conditions such as depression and ADHD. Due to disrupted natural rhythm, the significant changes in sleep patterns over the previous century could also increase the risk of

depression. Depression is a term used to describe the symptoms of major depressive disorder (MDD).

According to Harpham there is evidence that the urbanization and industrialization of developing nations have an impact on life events and social support systems which mostly contributes to sadness and anxiety in general populations. Rapid social change has been linked to social problems such as marital abuse, alcoholism, illicit drug use, street violence, and other mental and behavioral health problems according to Marsella and Kleinman et al.

Drastic changes in daily life over the past century are fueling the growing burden of chronic diseases, including atherosclerosis, hormone-related and gastrointestinal cancers, osteoporosis, and type 2 diabetes mellitus (Beckman et al., 2002, Eaton and III, 2004, Mokdad et al., 2001, Omenn, 2010, Smith, 2002). These diseases share a high-degree of co-morbidity and behavioral risk factors, are endemic to industrialized nations, and have been associated with a similar physiologic profile of metabolic and inflammatory deregulations (Beckman et al., 2002, Coussens and Werb, 2002, Libby et al., 2002, Moussavi et al., 2007, Mundy, 2007, Must et al., 1999, Nicklas et al., 2005, Shoelson et al., 2007). Mexican Americans who were born in the United States compared to Mexican immigrants appeared to have higher incidence of depression because they have adopted an American lifestyle (Vega et al., 2004). The likelihood of developing depression appears to have increased significantly in the past few decades as a result of the fast cultural transition that urban China has experienced: In a follow-up investigation in developed countries, urban dwellers have a higher prevalence of psychiatric disorders, and specifically mood and anxiety disorders, compared to rural counterparts (Peen et al., 2010).

A depressiogenic environment can also result from a toxic social environment that is marked by rising levels of inequality, social isolation, and competition. Every one of these elements of the modern world is linked to diseases of modernity and influences the prevalence and management of depression.

The detrimental effects of modernization on mental health is mediated by increased stress from acculturation, shifting socioeconomic classes, and a decline in social support, particularly with regard to the disintegration of the family unit. According to Kleinman and Kleinman, declining mental and social health outcomes and increased material affluence can coexist and may even be brought about by inequalities in society.

According to the research by The National Library of Medicine, being online all the time can lead to psychological problems in some people, including stress, anxiety, depression, narcissism, arrogance, expectation of instant gratification, and sleeping issues. The factors that contribute to stress in modern life, include rising costs of living, too much work load, time bound results and professional friction. Stress levels are related to both life events and everyday issues.

The primary cause of the current epidemic of vitamin D deficiency which has been linked to numerous modern diseases is inadequate sun exposure (Holick, 2005). Low vitamin D levels have been linked to [Major Depressive Disorder]; (Hoogendijk et al., 2008).

There are research evidences show that the deficiency of vitamin D can lead to depression which was ranked as the third cause of disease worldwide in 2008 and it will rank first cause by 2030 according to WHO. The major cause of this disease is sedentary life style spending

hours in closed rooms and onscreen. This can be treated by adding food rich in vitamin D and receiving adequate sunlight since vitamin D is a key nutrient in mental and physical health.

The popularity of western food across the nations is a well-known phenomenon but due to its poor metabolic and endocrine function, the normal Western diet's composition has been directly linked to the incidence of obesity and chronic diseases (Cordain et al., 2005; Eaton et al., 2010; Pollan, 2008). "1) glycemic load, 2) fatty acid composition, 3) macronutrient composition, 4) micronutrient density, 5) acid-base balance, 6) sodium-potassium ratio, and 7) fiber content" are the seven features of the western diet that have been found (Cordain et al., 2005). While each of these elements has an impact on health in and of itself, research indicates that a general dietary pattern frequently has a bigger impact than the total of its constituent nutrients (Jacobs et al., 2009; Jacobs and Steffen, 2003). High glycemic content found in almost all western food has become a leading cause of health issues and obesity resulting in severe depression among urban dwellers.

According to Sanchez-Villegas et al. (2009), a large prospective study revealed that following a Mediterranean diet including veggies, fruits, nuts, whole grains, dairy products, spices and herbs protected against the self-reported onset of depression. There is substantial evidence to support the influence of individual nutrients on mental health

4. CONCLUSION:

The article examines the data supporting increasing incidence of depression as well as particular causes of depression rates from years past years. The current body of epidemiologic data indicates that prevalence has increased over, particularly in the last few decades with younger populations showing an earlier onset and a higher lifetime risk. Evidence from similar investigations suggests that modernity is typically linked to greater rates of depression, poor food and sedentary lifestyle which are the root causes of the obesity pandemic, directly and indirectly raise risk.

The contemporary lifestyle's characteristics lack of sleep and sunlight are also potential mediators of the prevalence of depression and chronic illness. The main characteristics of the contemporary, western social setting that are considered responsible for the rising of mental disorders, depression, are extreme competition, inequality, and loneliness.

5. SUGGESTIONS:

All the above mentioned mental disorders can be controlled if the modern man remained physically strong, rested, free from chronic illness and financial stress, surrounded by close family and friends and takes pride in his significant profession that would make him far more resilient to the challenges of life. The cultural and mechanical data that is provided here supports the idea that depression is a modern disease. A recent review supports this conclusion by providing a progressive explanation for an inability to deal with psychosocial adversity is that it may be aggravated by the discomfort brought on by the loss of ancestral relationships with living things in contemporary settings (Raison et al., 2010).

For systematic, population-based therapies to address a highly widespread affliction, a deeper comprehension, causes and the intricate linkages between contemporary society, chronic illness, and depression is necessary. The function of particular health habits within distinct depressive phenotype needs to be further investigated that whether physical symptoms of depression closely correlate with one's health ? In what ways do these lifestyle factors depend on gender and age?. But protective factors arise throughout our lives and help

us become more resilient. They include our unique social and emotional competencies and qualities, as well as productive interpersonal relationships, high-quality education, respectable employment, safe neighborhoods, and cohesive communities.

Encouraging the mental well-being of children and adolescents is a top priority that may be attained through enacting laws and regulations that safeguard and encourage mental health, assisting parents in providing loving care, introducing school-based initiatives, and enhancing community and virtual spaces. Programs for social and emotional learning in schools are among the best methods of promotion for nations of all financial levels.

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Resistance and Assimilation to Tradition in Rama Mehta's *Inside The Haveli*

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Abstract : *Indian writing in English has turned out to be a new form of Indian culture and voice in which India converses regularly. Indian women writers also have significantly contributed copious literary works. Their works consisted contemporary issues related with women and society. One among successful Indian female writer is Rama Mehta. She is western educated girl studied at Naintal, India. She was selected in the Indian Foreign Service but resigned her job and married Shri Jaget Mehta who was a fellow Indian Foreign Service Officer. She also worked as a lecturer and started to write few fictional and non fictional works. Her renowned work Inside The Haveli (1977) is the story of an educated girl named Geeta who gets married to an orthodox family man Ajay and enters Haveli. Geeta is open minded girl but felt suffocated by the atmosphere prevailed in tradition bound family. Strict tradition was followed in the Haveli but she was able to bring few initiatives inside the Haveli. At the same time she did not resist the tradition of the Haveli. Geeta being modern but did not aggravate the tradition. She constructively moulds the traditional beliefs into right path. Geeta's integration into the Haveli and its community gives her an important insight into the Indian family. She finds the Haveli to be living, thriving center of harmony, mutual love and personality nurture. Rama Mehta through her novel gives an insight that traditions are not to be looked down even though we move towards modernism. Traditions are to be valued.*

Keywords: *tradition, modernity, assimilation, harmony.*

Indian Writing in English has attained an independent status in the realm of World Literature. A wide range of themes are dealt and also reflects Indian culture, tradition and social values. Indian women writers moved forward with strong determination and trod matching the pace of the world. Women writings started to hold distinguish place in the literary canon. Their works focus on different aspects of life, especially from women's perspective and feministic dimensions. Many women writers started to use modern features in their works. Additionally, they struggled hard to keep a smooth balance between their artistic work and their personal relationships.

Writings by women have given a new outlook to the Indian literature. Their works had powerful expression of modern and feminist statements. Women issues were boldly brought out in their works. Novels of Manju Kapoor, Kamala Markandaya, Arundhati Roy, Jhumpa Lahiri, Shashi Deshpande had dealt problems faced by women in male dominated society. Women writers like Kamala Das and Susan Viswanathan had expressed female oriented issues frankly in their works. Slowly the picture of women portrayed in the narration started to change. They are no more depicted as submissive, subjugated, suffering, enduring, searching women.

Women writers started to create awareness to the modern women and constructed a voice for the voiceless women.

Many Indian women writers' works were enjoyed by many people across the globe. One among them was Rama Mehta. She is a post independent woman writer born on 1923 at Naintal, India. She completed her higher education at the universities of Lucknow and Delhi and she also completed her M.A. Philosophy. Rama Mehta was one of the leading sociologists in India. She was the first woman to qualify for the prestigious Indian Foreign Service. Her marriage with Jagat Mehta, a member of the Diplomatic Cadre forced her to resign her position. She has penned three novels; they are *Ramu: A Story of India* (1966), *The Life of Keshaw* (1969) and *Inside the Haveli* (1977). Her non fictional works are *The Western Educated Hindu Woman*, *The Hindu Divorced Woman* and *From Purdah to Modernity*. She has written variety of genres like Children's Stories, Academic Essays, Sociological Tracts, Journalistic Piece. She was awarded the Sahitya Academy Award in 1979 for *Inside the Haveli*.

Tradition and cultural practices are passed down from one generation to the next generation. Traditions remind us the past history of our families. Each country has unique cultures and traditions and few people still stick on to their tradition. Among other countries India has wide variety of cultures and traditions. Even though people move towards modernity but in few places people follow their strict traditions. They value their traditions as a part in their daily lives. But tradition varies from one state to another because of the languages, beliefs, attires, etc.

Inside the Haveli is a story revolves around traditions followed in Rajasthan. The novel opens with a wide undisturbed view of the city of Udaipur. The city is bounded by Lake Pichola, the hill of Sajjangarh, the four gateways and beautiful havelis. One of the magnificent haveli of Udaipur is Singram Singhji's. Geeta the protagonist marries Ajay son of Singram Singh gets introduced to the haveli. Haveli means large house. It came in use at the period of the Mughal rule. Havelis are deep rooted with customs and traditions. One of the most observed tradition is covering the head with purdah. Rama Mehta remarks, "the purdah system traditionally represents the feminine code of modesty among high caste women in some parts of India" (120).

Geeta was brought up differently. She was given good education by her parents and moreover she is a modern girl. When she steps inside Ajay's haveli she is introduced to the concept 'purdah'. Geeta is encircled by women singing but their faces were covered. One of them came forward, pulled her sari over her face and exclaims in horror, "Where do you come from that you show your face to the world?" (17). There was baffle on Geeta's part and shock among haveli women.

Geeta notices that all young and old women have their faces covered even when men are not in their sight. On one occasion Geeta's face was seen uncovered, Pari the servant comes near her and says, "What would your father-in-law of think if he saw you with your face uncovered. Binniji, daughters-in-law of this Haveli do not behave like this" (20). Geeta feels as a prisoner in the haveli. Sometimes she feels suffocated in the veil and cannot inhale fresh air. Srinivasa Iyengar remarks, "within the haveli, all is tradition-bound, and while this means strength and security, it also means isolation and stagnation" (753).

There were many restrictions prevailed in haveli for women, even though Geeta being modern girl has to follow those restrictions. She cannot go out for shopping. She cannot select a sari of her own. She has to select the saris from the bundle that the accountant brings to the

haveli. She is not allowed to sit with elderly women. It is indeed very strange that though Geeta and her father-in-law live in same haveli they do not greet or wish each other. Authoritative tradition controls a woman's relationship even with her husband. All these customs and traditions made Geeta to resist. She feels in a constricted atmosphere.

Geeta comes from a nuclear family but she was taught by her mother to be an adoptive person. Though she personally feels frustrated but she is not the type to cause disharmony in the family. There are tradition restrictions laid upon her by way of certain customs but she was not ill-treated by her in laws. Santhosh Gupta opines, Rama Mehta tries to bring out "uniqueness of each situation where people from different backgrounds and attitudes are brought together in India" (51).

Eight years after the marriage, Geeta the mother of two children is more adjusted to the traditions followed in the haveli. She does not protest any discipline of the haveli. A transformation is seen in Geeta:

She had lost much of her girlish impetuosity; her temper was more subdued. She had gradually forgotten her own carefree girlhood, in which there had been uninhibited laughter and freedom. Though she still kept a little apart, Geeta had become more and more involved in the routine of the household; she accepted the discipline of the haveli without protest. (87-88)

Even though she starts to adopt the haveli's tradition but she continues to struggle against her restrictive existence. Women in haveli had neither the courage to break the rules of tradition nor the faith or commitment to uphold tradition in the true sense.

Women without social and intellectual freedom result in concealing their feelings and intentions. Education is one medium where women could win for their social and intellectual freedom. Education for girls and women is not regarded as essential for the development in the haveli. But Geeta bravely voices for sending Sita, the daughter of servant in the haveli to school. There were much opposition from elders and servants of the haveli. There was depression, serious internal conflict for Geeta but stood firm in her determination to send Sita to school. Her father-in-law after deep thought he grants his permission. Her husband Ajay praises her for the bold step she took for sending Sita to school. Geeta's mother-in-law slowly reflecting on Geeta's conduct she utters to other ladies of the haveli, "An educated girl like her could so easily have been a total misfit here. What could we have done Pari, if she were insolent, or worse, indifferent? No, she has never raised her voice to me, and in her own way she is proud of the haveli," (144-145). Geeta slowly won the heart of her mother-in-law.

Geeta was able to bring few changes inside the haveli. She starts to teach reading and writing to the illiterate children and women in the haveli. She trains sewing and knitting to women. Geeta knew that through education she can bring changes to people who blindly believe superstition. But the change which she brought was not very easy. She faced many hurdles. A. G. Khan remarks "Mehta deserves commendation that she did not allow her protagonist to succumb to stagnation or helplessness" (43).

Geeta's husband, father-in-law and servants valued her effort brought inside the Haveli but the other side her mother-in-law and other elder women criticize her classes, "Let Binniji amuse herself. Her enthusiasm won't last long; she will soon get tired of the women. Then let us see what she starts next" (161). Harsh criticisms were passed by elder ladies of the haveli. Nandu one the person in the haveli tells Geeta:

‘Kaki Sa, let me tell you also that all the havelis are criticizing you. They may not say anything to you, but behind your back they are saying that Jeewan Niwas always tried to maintain the dignity of your way of life – now this very haveli is undermining our authority and making rebels out of our servants. Because you are rich and have many servants and your son is well placed is no reason why you should disrupt the havelis of the less fortunate ones’. (165)

Nandu spoke with a passion that betrayed both malice and defiance.

Geeta desires to transform the haveli life but seems to subside in her. When elder ladies accuse her for bringing down the customs and traditions inside the haveli she becomes unhappy and guilt in tarnishing the identity of Jeewan Niwas. She broods for accusation and says to herself, “How dare anyone say a word against the haveli, these classes are not worth continuing. I will stop the girls from coming” (170). She feels indignant as she remembers Nandu’s words. For the first time she did not feel that she is the victim of blind prejudice or that she wants to hit back. There was none of the desperation of being enclosed within windowless walls that she wants to shatter. She says:

‘I don’t want to leave Udaipur now. The haveli has made me a willing prisoner within its walls. How stupid I was not to see all that it holds. Where else in the world would I get this kind of love and concern? The children must grow up here. They must learn to love and respect this ancient house’ (170).

Geeta sincerely apologize before her mother-in-law saying, “Bhabhi, it’s all my fault, please forgive me. I should never have permitted the girls to join the classes; from tomorrow I will tell them not to come” (173). But her mother-in-law, “You will not do that. Once your father-in-law gives his approval to something then I am not afraid of what the world says” (173). Both daughter-in-law and mother-in-law express their words sentimentally.

As years passes by, Geeta starts to accustom Haveli life but at the same time she did not give up her modern values. Geeta feels that she is no longer trapped in the haveli. She finds that she too had changed. She starts to realize the value of haveli and prevailing traditions, “She had seen the value of kinship ties and wanted to preserve the ancestral dignity of the haveli” (178).

Geeta without spoiling the tradition and keeping her modern values led her life in the haveli. As the novel progresses, people in haveli start to give respect for Geeta’s modern values. One of the etiquette that Geeta had to follow in the haveli was that she should not sit before her father-in-law and talk to him directly but as years passes by father-in-law relaxed that etiquette. The ladies who criticized Geeta’s teaching to the servants realize the boon of education. Sita, the servant daughter gets a marriage proposal from well settled family, their son Shivram, the first boy in their village who have gone beyond the primary school. The family expects, “a girl who can read and write” (186). Sita gets married to Shivram. Credits goes to Geeta who struggled hard for Sita’s education. Geeta has lit Sita’s life.

A challenging situation arise in Geeta’s life. She is put into a decisive situation when marriage proposal came to Geeta’s daughter Vijay. The situation demands her either to sacrifice her modern values or traditions. Marriage proposal came from a rich family of Udaipur. Their son had completed B.A. with first class and he is going to pursue his higher studies in England but Vijay was just thirteen years old. Geeta is filled with rage and engulfs in a cloud of emotion. She rebukes her husband as such:

‘I have put up with enough in your family, and I am not prepared to bend any more. I won’t ever agree to this criminal act of deciding who Vijay will marry when she is still a child. I know exactly how these things work in this place. First they will only want an engagement and no sooner has that been done, they’ll start talking about marriage. You are all a bunch of hypocrites. In order to get the girl you want you make any promise, agree to anything. Don’t I know the smooth velvety language of the havelis. Well, Ajay, let me tell you that I don’t care what family Vir Singh comes from or how much money he has buried in the ground. I will never agree to engage Vijay to a boy who is still in college. Who knows what he will be like when he is a man?’. (206)

As an educated woman Geeta is very strong in opposing child marriage. Geeta is well mannered and respectful person to the elders but she is obstinate person when the family tradition tries to yield her. She was very strong in her modern values.

Meantime, Geeta’s family is moved to sadness. Her father-in-law suffers severe heart attack. He emotionally speaks to Geeta:

‘Binniji, I have waited to talk to you. I wanted to be sure of my own feelings, before I spoke to you.’ He paused, took a deep, long breath and then continued with a little more force. ‘As you probably know Daulat Singhji and his brother came the other day; they again urged for Vijay’s engagement to their son. The horoscopes match perfectly. [. . .] But I was not waiting to hear what the astrologers had to say before talking to you. Binniji, I have been agitated for the last few weeks. I have looked at the proposal from every angle. I am still not quite sure whether it is right to engage a girl as young as our Vijay. But a girl has to marry, if not today, then tomorrow.’ [. . .] Geeta could see that his face, usually so calm and serene, was troubled. She desperately wanted to tell him he had no need to worry, that she loved and trusted his judgement, that he should get well. She wanted to ask him what she could do to relieve his stomach pain. But she could not bring herself to express her feelings.

‘Your mother-in-law and I have talked over Vijay’s engagement for hours. [. . .] She is very precious to us. But even so, she must leave us one day. No one can ensure anyone’s future happiness. As parents, all we can do is to find the best family for our child. [. . .]’ I have told Daulat Singhji that under no circumstances would I permit Vijay to be taken out of school. I am against early marriages. Girls must study; they cannot be kept ignorant.’ (248)

Geeta trust his words and realizes the wisdom of his words but still she feels uneasy, she is no longer sure of herself. She could not get convinced and states to herself, “No, I can’t have Vijay marry young, times have changed” (252). She is pushed to troubled situation.

As the novel nearing the culmination, Geeta’s father-in-law Bhagwat Singhji dies. Geeta saw her mother-in-law as a widow in black clothes without any ornaments Geeta weeps bitterly. Her mother-in-law consoles her by telling:

Don’t cry, my child. Your father-in-law lived honourably. He has gone, leaving you the mistress of this house. If you loved him, you will keep this haveli as a trust for your children. He did his duty by us all. Now it is your turn. Don’t

weep. If you don't show strength now, to whom shall I look for comfort? You are all I have. Everything else has gone.' (264)

Geeta knew that she is the next mistress to the haveli who had to maintain the dignity of the haveli. She realizes that inside haveli there are restrictions but at the same time haveli is a paragon of harmony and tradition.

Geeta entered as a modern woman to the haveli and undergone struggles in the restricted atmosphere prevailed in haveli. But she gradually brought changes inside the haveli. She values modernity but respected the tradition. Jagat Mehta rightly says, "She proved by her enterprise that education does not disrupt family structure" (interview).

The substance of the novel lies in analysing and assessing the limit to which modernity can be acceptance in life if traditions weigh on the other side of the scales. Geeta is the symbol of the synthesis between these two attitudes towards life. Z. N. Patil suggests:

We find Geeta passing from out of the constricted, suffocating atmosphere of the haveli to some breezes of freedom. But Mehta's attitude towards this conflict between tradition and modernity is ambiguous. Nowhere do we hear the author talking either explicitly or implicitly against the traditional, auto telic world of the haveli. Neither does she explicitly talk in favour of the little freedom Geeta gets at the end of the novel. Hence, it appears that Geeta is now shown as the preserver of traditions of haveli. (32)

Geeta realizes that modernity has a place in life only and adds happiness whereas traditions offer something noble and adds meaning to a life. Rama Mehta has brought an aspect in her novel that traditions are to be valued and preserved. Moving towards modernity is no way wrong but at the same time one must not renounce the traditions. Rama Mehta through her narration wraps Tradition and Modernity to the texture of the novel.

Srinivasa Iyengar an acclaimed critic praises the work of Rama Mehta's *Inside the Haveli* as such:

Inside the Haveli is a sensitive piece of realistic fiction, even an authentic sociological study, and it is written with a naturalness and poise that are disarming and effective at once. The evocation of scene, character and especially of atmosphere is almost uncanny [. . .] the balance between repose and movement is well sustained, there is romance but no cheap sex, there is tension but no violence, and there is a feeling for the values and verities. (753)

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ENHANCING INNER STABILITY OF THE SOUL THROUGH RAJYOGA MEDITATION

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Abstract: *Rajyoga is an ancient yoga, which was found mention in our old Vedic texts and in Shri Bhagwat Geeta. In olden days, it had been practiced by people of Bharat, but gradually this ancient Yog was replaced by many other forms of Yogas, like Hathyog, Pranyog, Japyog, Tapyog etc., and Rajyoga was forgotten with the time by people as era went on changing.*

Rajyoga enables one to focus on soul and practicing it regularly, people able to see everything through innate qualities of their souls. In earlier days, people used to remain in soul consciousness and did all their outside activities being in their soul consciousness state, but as era kept on changing the soul got weak and corrupted with vices like lust, anger, ego, greed etc., and people got shifted from soul consciousness to body consciousness. Now in today's profound darkness of Kalyug (Iron-age), everything is seen through body consciousness and people do maximum things for the body and thereby degradation of values is observed everywhere, hence it is high time to bring back Rajyoga meditation in practice in the daily life to make paradigm shift from body consciousness to soul consciousness again and thus enrich core values of the soul and making the soul as strong as it used to be in ancient times and thus upgrading our standard of living.

Key words: *Rajyoga, Soul, Body Consciousness, Soul Consciousness, Era, Values.*

1. INTRODUCTION:

As word suggests that 'yoga' or 'yog', which makes you 'Raja' in Hindi is Rajyoga. We all are familiar with the word 'yog'. We often hear this word 'yog' which comes from Hindi vocabulary that is adding something. For e.g. when we add 2 + 2 we use 'yog' word and more clearly, it is 'jodna' in Hindi.

So, when there is connection between two things, we say it is in 'yog', for e.g. when there is relationship between two things or two persons like teacher and student relationship, mother and child relationship, guru and shishya relationship or many such things we see in our surroundings, we say they are in 'yog'. So often we hear that when wife is remembering his husband, in Hindi we usually speak it as "iska 'yog' laga hua hai" or "her 'dhyam' is towards his husband". So we often refer this word as 'dhyam' also.

In English language, 'yog' is 'yoga' means connection or relationship between two things or persons and in Hindi, it is 'jodna' 'sambandh', 'dhyam' or 'yog' between any two identities.

We must have heard the word ‘meditation’ or ‘Yoga’ in English as this word is very common now a days. In Latin language; it means ‘meditatum’.

In other countries, people might be calling it with some other names. So it hardly makes any difference, if we see the word ‘yog’, as the point is what meaning it is actually referring to.

Let us see through some more examples, for instance, when we are busy with our work, we often heard saying it is our ‘*karma yog*’ that is we are in ‘yog’ with our ‘karma’ that is we are in connection with our work or we are in relationship with our doing.

Similarly, when we say ‘*bhakti yog*’, then a person is in connection with feeling of ‘*bhakti*’, usually of their lord or we can say, deep in remembrance of their lord .

Another example is of ‘*gyan yog*’, which is most upcoming ‘yog’ in science era. When a person is in connection of reading information through books, TV or any other source, we say person is in ‘yog’, but selecting, comparing & analyzing positive information from the sources and then churning and contemplating the positive information, revising it, giving time to it daily in routine life and gradually when a person is continuously in connection with that authentic information, it becomes ones’ knowledge. Then realizing the knowledge and practicing it daily in life, till it becomes their wisdom, then we can say person is in ‘*gyan yog*’.

Similarly, we have heard of ‘*jap yog*’, where continuously for hours and hours, a person is chanting some name without seeing other things around him/her, just focusing on or connecting with only one word, which seems most important to him/her. for e.g .A person chanting name of his/her ‘guru’ by only paying attention to the name of their guru and not being driven by surroundings, so during that moments, we can say that person is in ‘*jap yog*’.

Let us understand this with one more example; ‘*tap yog*’ – we have heard about saint Tulsidas, Muni Agatsya, Maharshi Valmiki, Maharshi Vedvyas, Gautam Buddha, Mahavir etc., we must have come across the picture of these saints in some calendars or find their pictures in literature or we have seen their statues as a decorative piece in our homes/office/museums. So, what is that images of these saints shows; that all these saints are in deep ‘dhyana mudra’ of silence with closed eyes. We call it as ‘*tap yog*’. They all are continuously in connection with their inner peace and so they are in connection with their self with no outward drift from anything outside like book, table, pen, tree, room, curtain, any scenery or anything, which can attract them outside; for which they renunciated materialistic world. Only inward focus was observed that is connection with inside only.

‘*Hath yog*’ – In ‘*hath yog*’, we keep certain fix postures of our body ,so our focus is on our body parts and its postures. Hence, we are in connection with ‘body’.

‘*Pran yog*’ – In ‘*pran yog*’, our concentration is on the flow of energy in our body, so we are in connection with energy flowing inside i.e. termed as ‘*pran yog*’ for e.g. when we observe our breathing(energy); inhaling and exhaling through the nose and concentrating only on our breathe, then we say ,we are in connection with breath ,doing ‘*pran yog*’.

2. Objective (purpose of yoga) –

In all Yogas, our body and mind gets refreshed, energized and become active. Let us take simple example of Hathyog as in Hathyog, it is more concerned about our body, so by doing Hathyog, our body gets refreshed, rejuvenated and we feel energized and the body is

able to do more work. Before coming to Rajyoga and its purpose let us go through the history of Rajyoga.

3. Literature Review –

In the pursuit of this paper, some books are referred; surfed literature to know the depth and its effect on society as understood by various eminent scholars preached by religions, philosophers etc. There were few researches done in this field which have been referred.

4. Methodology (Observation Method) –

As academician/scholar is associated with spiritual institution for last 15 years, the participatory observation is expected in extracting the primary content.

History of Rajyoga – Where we find Rajyoga?

Rajyoga is found in our vedic texts in Bharat. It is mentioned in Bhagvad Gita also that the ancient ‘yog’ is Rajyoga. Let us understand what this specific Rajyoga is? But before coming to Rajyoga, let us see where this ‘yog’ word coming from. ‘Yog’ is started by Maharshi Patanjali, where he mentioned about Ashtanga ‘yog’ and there the focus is on physical body fitness, so it is about physical ‘yoga’, where we concentrate on body postures/procedures, so that body gets energized and gets a fit form. But, in Rajyoga our focus is on to be in connection or in relationship with *‘being part’* that is with our *‘soul’*. We all are familiar with our body; now let us see what is *‘being part’*? We often heard in our elementary science books about *Human Being*, where we speak only about human means humus i.e. our body, but unfortunately it is never being mentioned about *‘being part’*.

That *‘being part’* is very important part to be understood before knowing Rajyog, we human being as the word suggest is made of two components *‘human’ and ‘being’* or we can say we all are composed of two units *‘human’ and ‘being’*.

Human part is body, which we all are familiar with and *Being part* is the *‘soul’ i.e. consciousness* which is instructing the body for all functions happening in the body and act as master of our body. This *consciousness or being part* is sitting inside us and instructing body parts and in return taking senses from body parts and information from outside world also, and then accordingly, giving instructions to body to act.

Just visualize when somebody dies, what happens; we can recall that body is still lying; but no movement and no consciousness is found there. Have we ever noticed why it happens? Because in that body, there is no *‘consciousness’ or ‘being part’* available, which was actually running the body earlier, so that *‘consciousness’ or ‘being part’*, which is master of the body, who was continuously instructing the brain (body-part) to do all the things and then brain was transmitting all the instructions to our body part is no more or we can say that the *‘soul’* has left the body and hence activities of the body which we were observing is stopped.

So that **consciousness unit is ‘being’ or ‘soul’**; the master of our all sense organs. In fact, in many books, we have been come across with other words for *‘being’* for e.g., in Hindi it is ‘aatma’, ‘chetna’ and in English it is ‘soul’, ‘self’, ‘consciousness’ etc.

So, in Rajyoga, we try to connect with our *‘soul’ or ‘self’* or we can say with our *‘consciousness’ or with our ‘being part’* i.e. *master of our body*.

To connect ourselves with our '*true consciousness*' or '*soul*' one has to observe inside; look within to observe what is going inside the consciousness.

5. Analysis & Discussion: (How to focus inside?) -

Initially, sit in one place, keeping your eyes closed, start observing your thoughts which are going inside the '*conscious*' or '*being part*'; if not able to catch thoughts, then focus on the emotions which might be disturbing you as disturbing emotions help us to understand more clearly of what is going inside our consciousness as nowadays we are more occupied with these kinds of emotions and then gradually watch the disturbing thoughts behind these emotions. If you are able to watch these thoughts at that moment or if you are able to see the emotions behind these disturbing thoughts, then one can say that one is able to '*look within*' the soul or '*consciousness*' or '*being part*'. '*Looking within*' is not as difficult as it seems, so just catch your thoughts and feeling going inside at times. Initially sitting in one place for ten to fifteen minutes for observing feelings and thoughts going inside is the basic step of connecting with our '*being*' or '*consciousness*' in *Rajyoga*.

Second step – Just observe your thoughts; don't react and get entangled with these thoughts same as like when some traffic is going on road and we are just watching the traffic without becoming part of the traffic that is not reacting with questions of 'why' and 'when'. Similarly, if you find traffic of thoughts going on inside then just watch it, observe it what is all the time going inside without reacting, analyzing, evaluating and putting question 'why', 'when' and 'how'.

This process of keep watching 'feelings' and 'thoughts' going inside is the connection with the *soul or self i.e. connection with ourselves*. Initially it happens for some moments; then for couple of minutes, gradually it happens for hours and when we bring this practice slowly in our living while doing any task, it becomes our habit to go within and check, Is everything fine in our inside world or *in our consciousness or in our being*.

Third step – Now gradually, when we keep watching thoughts, we might find there are continuous running of one thought after another and we might find ourselves in trap of cycles of these thoughts and that is the hindrance as we are unable to catch the previous running thought and distinguish the present one; as there are twenty five hundred of thoughts running per hour and we never realized it that how much conflicting of thoughts goes inside us; and we feel stressed, feel dragging our lives in distress and thus how we suffer with many diseases, mental issues.

So doing practice of looking within or connecting with our *being part*, when one becomes able to see that there are conflicts of thoughts going inside; then the questions arises of how to resolve these thoughts and what are the kinds of these thoughts we are going through and what are the feelings behind these thoughts; then only we can be able to resolve it first inside and later it impacts on outside. And resolving these noise of thoughts make us sovereign over inside first that is when we no more governed with our sensations, our false pre-conditions, false assumptions and later makes sovereign over our body and outside situations too and hence, I, the 'soul' becomes master or king (Raja) in Hindi. And that is why the word came Rajyoga, the 'yog' which makes one Raja or Master, hence the name coined as 'Rajyoga'.

So let's see how to resolve conflicting thoughts and uncomfortable emotions but before coming to that we see –

What are the kinds of thoughts which engross inside our *being part* or *in soul* or *in self* or usually we say or hear “*in our mind*” or “*in us*”. So these thoughts are:

- i) **Positive thoughts** – Whenever one thinks of cooperation, helping somebody, of caring someone or when we keep concern of someone then those thoughts are of positive ones. And these are positive thoughts which generate always comfortable feeling inside us.
- ii) **Negative thoughts** – When one sees negative in any circumstance, for example, suppose one assumes that on doing certain task, some mishappenings will occur with him/her, then those are the negative thoughts which make someone assume that something wrong going to be happened. And these are negative thoughts which generate negative feelings inside us or create disturbances in our mind or bring uncomfortable in our Being.
- iii) **Ordinary thoughts** – The thoughts which are running inside us for necessary and daily chores, like planning for the day related thoughts, let’s say thoughts of going to school, to college, to make food, to eat food, so thoughts related to that kinds comes under necessary thoughts.
- iv) **Waste thoughts** – The thoughts coming in mind which are of past scenes are of no use as in those scenes we cannot go back to rectify the past, if past was unpleasant one or live in that past even if it was a pleasant one, so let past be past and thoughts running related to that are waste thoughts basically unpleasant ones, as it creates disturbed feeling and if pleasant ones then for some moments, reliving those imaginary happiness but with awareness of present situation.

We have memory of past in the *soul* of some incidents that happened earlier in our lives; sometimes, we may recall it by coming across some person who was involved in that past incident, but we should observe those related thoughts only as waste thoughts; so neither to react, engage, evaluate those thoughts any longer nor try to change them as we cannot change those thoughts in real; since if we keep thinking about these, they become negative and waste thoughts.

Similarly, thoughts which are related with too much of future plans of anticipating future, of questioning ‘why’, ‘how’ & ‘when’; those thoughts are also comes under waste as there is uncertainty of those thoughts to fulfill. Future planning and action plan is necessary but only that much plan related thoughts are fine which are related with present time and of shorts steps for future but weight of long future planning thoughts and keeping baggage of such kinds of thoughts again give rise to wasteful thoughts.

- v) **Elevated Thoughts** – Thoughts related with progress of soul’s original nature are elevated thoughts. When soul behave naturally with love, purity, peace with everyone, then those thoughts are elevated ones which gives the feeling of relationship and harmony with everyone and we feel ourselves connected with every human being, nature, animals, plants.

When relationship is with human being, whether its our bodily member or not, or when we behave lovingly with every one without getting biased or even when other person is not behaving nicely to me then related thoughts are elevated thoughts, so if every moment the harmonious thoughts are generated inside soul, then those thoughts are called Elevated Thoughts.

In Rajyoga Meditation, ‘I’ the ‘soul’ has to connect with the soul’s true (original) nature for one’s progress. Soul’s true nature is of seven innate qualities and these are as such:

- i) Love

- ii) Wisdom
- iii) Peace
- iv) Purity
- v) Power
- vi) Happiness
- vii) Bliss

When with any of these innate qualities we are responding to a person then we actually are able to connect with ourselves through soul's true nature related thoughts and those thoughts are elevated one which leads to soul's progress.

When soul observes its original nature of love, peace, purity, power & happiness then for those moments, the connection with true nature of self is called 'Rajyog'. Say, if we are in a state of happiness and love from within and with these continuous feeling, we interact with other's in a situation then, our happiness does not become dependent on the outside world be it person or situation, rather we want to remain in that state of mind forever, without losing moments, be whatever the outside result is, as in this state of mind, we come over any situation accurately with soul power, as peaceful state of mind enables us to conquer it and makes our outer world a better place to live in.

6. Findings: Benefits of Rajyoga meditation

- Rajyoga removes our dependency on outer things to remain happy forever; we no more remain dependent on person or physical things or on any work outside that is we won our mind and become king of our inside world.
- Rajyoga slows our negative thoughts speed and it helps lessening unwanted thoughts which are running inside throughout the day. As nowadays, in lack of knowledge of the self, it has become our tendency to create less quality thoughts. In whole day, we create more and more negative and waste thoughts, but in practice of Rajyoga, soul start focusing on creating positive, necessary and elevated thoughts only, so speed of thoughts get less and less, so state of mind become in control of the 'soul' or 'self'.
- Rajyoga can be done anytime, anywhere, so no need to find out any particular place and time which initially one needs but gradually, one can achieve peace of state of mind while talking to someone or doing any work.
- Rajyoga helps getting charged and one feel energetic every moment as it brings harmony inside.
- Rajyoga silence the mind but not make it passive and one becomes more active as it shifts the mind creating positive thoughts.
- Rajyoga helps to get controlling and ruling power of mind and mind becomes the master, and no longer outside situations control it.
- Rajyoga, most importantly brings harmony in thinking, speaking and doing. All our thoughts words and actions comes in rhythm as we create those thoughts only we want to speak and to do, so it brings harmony inside and ultimately outside.
- Rajyoga heals the self as it helps freeing unwanted holding thoughts and enables stable state of mind making energy level high which spreads around and reaches other person and help to create positive thoughts.
- Rajyoga helps to make us easy person as it helps us to connect our soul, master of body.
- Rajyoga also helps to connect with supreme soul.

- Rajyoga helps body to function properly as stable mind enables brain to secrete good hormones making all the body parts functioning in an orderly way.

7. Recommendations: There are many kinds of spiritual practices in vogue and Rajyoga Meditation can be incorporated in one's daily routine. Consistency, regularity is a must to obtain good result. Rajyoga meditation is taught free of cost by Brahmakumaris Spiritual University.

8. Conclusion:

In essence, Rajyoga helps to become master of sensation we receive through body and outside, it shakes all false preconditions, assumptions of mind, enables mind to refer soul's innate qualities whenever to deal outside situation whether it is of body ailments, relationship conflict or natural calamities.

Hence, Rajyoga shifts our mind towards soul consciousness from body consciousness and make our mind healthy in a healthy body, so we keep doing Rajyoga practice.

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The Usage of Microtransaction Monetization of Games

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Abstract: *The purpose of the study was to gather and analyze which feelings gamers and journalists have towards the implementation of micro transactions in video games. The information for the study was mostly gathered from online articles, academic literature and journal articles. The empirical research was designed and implemented with the qualitative approach. Repeated in-depth interviews were conducted using 12 interviewees. Furthermore, an expert semi-structured interview with video game journalist was conducted. Finally, a cross-case analysis was implemented in order to analyze several ways of implementation of micro transactions in a video game. Based on the findings, it became clear that journalists and influencers have harsher opinions about micro transaction that do not necessarily reflect the views of the common gamer. Players are mostly displeased with the pay-to-win mechanics and fine with the cosmetics.*

Keywords: *Video game marketing, monetization and micro transactions, unlock able, Loot boxes, Game Currencies, Consumer behaviour, media relations, E-commerce, DLC.*

1. INTRODUCTION

A considerable number of people all over the world play video games online on a near-daily basis, particularly because brand-new gaming platforms are continually being developed and released. The concept of monetization has undergone a sea change in recent years, ushering in an era of unprecedented innovation. Everyone has access to the games hosted on social networks, and they may be played on a variety of mobile operating systems. Because of this, the online gambling industry is a very appealing sector, which results in a market that we consider to be consistently expanding.

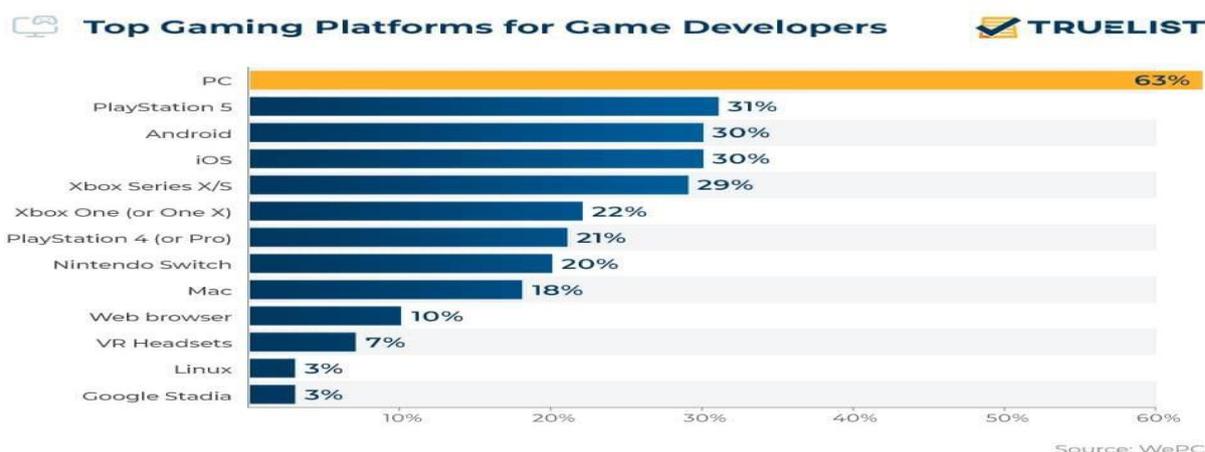
The practice of making money off of computers and video games is referred to as "game monetization." In the beginning of the gaming industry, the most common way to make money off of games was to sell physical copies of them. On the other hand, game creators and publishers have been able to find new ways to monetize their games as a direct result of the surge in popularity of digital distribution. The sale of expansion packs and downloadable material (also known as DLC) was one of the earliest methods of generating revenue. This makes it possible for game producers to lengthen the playtime of their titles by including downloadable and purchasable additional levels, characters, and features for players to access. In-game purchases have become an increasingly common method of monetizing games, particularly on mobile platforms, during the past few years. Players have the ability to purchase virtual objects or currency, which may then be utilized to improve their overall gaming experience through the usage of microtransactions. In addition, subscription services are

becoming increasingly prevalent in the gaming business. These services give gamers access to a greater variety of material and benefits in exchange for a recurring payment. Monetization of video games has emerged as an essential component of the video game business. This transformation has made it possible for game developers and publishers to earn money and finance new endeavors.

Ideation through design thinking for creation of games

According to statistics, 79% of companies agree that design thinking improves the ideation process, and 71% have enjoyed a significant shift in their work in culture after adopting design thinking. The business should have a solid customer base, an excellent product, a number of suppliers and a working supply chain. Sales are growing but outside of the company, industries are changing, entrepreneurs cannot take risks without taking opportunities.

Gaming platforms:



According to **Statistic**, the PC remains the frontrunner concerning developer support. 66% of the roughly 4,000 developers surveyed are currently working on a game released on PCs. Moreover, 60% of the respondents think PCs are one of the most exciting gaming platforms. In second place of favourites is PlayStation 4, a top priority for developers.

Gaming Trends

The ever-evolving nature of the gaming industry, which is driven by advances in technology, shifting player tastes, and creative new concepts, is reflected in the industry's trending behaviors. Game designers and other stakeholders in the business are constantly looking into novel approaches and possibilities for creating interactive and immersive game play for users.

Trends of monetization of games.

When it comes to mobile games, it's about creating an app and then monetizing it and for monetizing the app requires knowledge of the current trends which are happening, and which could sell apps to consumers who purchase it and use it on a daily basis or one time use.

In-App ads

This is one of the most common techniques and which is trending in 2023, it will soon continue to be in app-ads. It has been effective and easily managed by game developers. Players enjoy free mobile game experience while developers earn revenue through mobile ads that show up from time to time while players experience the game. Advertisers get advantage and satisfaction of how they can show their ads and get customers on the way. 50% of the mobile ads are click baits and the ads are very visually attractive and pleasing towards users (customers).

They are non-renewing subscriptions that last for only one month or two months. They come in the form of seasons and during those seasons players get an opportunity to upgrade their in-game items such as skins, character level up, in-game currencies etc. Battle passes are present in all sorts of games and genres such as Valorant, Fortnite, Genshin impact, Pubg, Homescapes etc.

**TOP SUBSCRIPTION-BASED MMO TITLES,
2013—WORLDWIDE**

RANK	TITLE	PUBLISHER	WORLDWIDE REVENUES (MIL \$)	MARKET SHARE 2013
1	World of Warcraft (East & West)	Activision/Blizzard	\$1,041	36%
2	Lineage 1	NCsoft	\$253	9%
3	TERA: Online	NHN Corporation	\$236	8%
4	Star Wars: The Old Republic	Electronic Arts	\$165	6%
5	Lord of the Rings Online	Turbine, Inc.	\$104	4%
6	EVE Online	CCP Games	\$93	3%
7	Aion	NCsoft	\$88	3%
8	Blade and Soul	NCsoft	\$65	2%
9	Lineage 2	NCsoft	\$45	2%
10	RIFT	Trion	\$36	1%
Worldwide market for subscription-based MMOs, 2013			\$2,882	

Source: SuperData Research, Inc. Worldwide market, revenue distribution and title-level earnings based on the monthly spending of 36.9 million digital gamers, worldwide, collected from developers, publisher and payment service providers. Pay-to-play MMO here defined as Massively multiplayer online games that earn revenue from subscriptions, expansion packs, and microtransactions based virtual items and services (e.g. experience boosts, items, mounts and server transfer fees). For more information about our awesome methodology, please visit: www.superdataresearch.com

Figure 0.4 Top 10 most popular subscriptions based on MMO (Massively Multiplayer Online) games.

The subscription model has been a mixed monetization strategy to get Users hyped and gets what they want in-game app.

2. OBJECTIVES OF THE STUDY

- To correlate different game theory application for marketing strategies.
- To understand the factors influencing attributes for game theory mechanism in Marketing

3. LITERATURE REVIEW

Ernkvist According to the article "Down many times but still playing game: destruction and industry crushes in early video game industry 1971-1986" written by Mirko (2008), the tremendous success of games that were initially published led to the growth of the video game industry in the 1980s and 1990s of the 20th century, with only a brief period of recession occurring between the years 1983 and 1985. Boxer Steve (2013): "How video games are transforming the film industry" states that the fundamental principle of ensuring profitability

for publishers was the sale of the entire game to the customer at once, whereby the customer was required to pay the full price to install the game on his computer (the pay-to-play concept, selling at a premium price). According to the article "Pay Word and Micro Mint: Two simple micropayment schemes" written by Rivest Ron and Shamir Adi in 1996, it is extremely vital to differentiate between the phrases "micropayments" and "microtransactions." The term "micropayments" refers to any and all minor payments, irrespective of the reason for the payment.

According to Zackariasson and Wilson (2010), the word "microtransactions," which refers to minor in-game purchases to purchase game content, is reported to have been known since the 1970s with the introduction of arcade machines. According to Krook (2017), there is a movement away from the practise of purchasing a full game with all features for a set price or premium model and towards the adoption of the so-called freemium model, in which the game itself can be played for free but certain features can only be unlocked by making purchases within the game itself. According to Tassi Paul (2013), programmes make their content and downloads freely available to users. The publishers provide supplemental content that can either add a new functional use to the programme or make some cosmetic changes to the design of the application. According to Fillipovi Aleksandar (2013), one of the elements that has contributed to the rapid expansion of microtransactions in the video game business is the prevalence of mobile phones and other portable devices that are based on mobile operating systems" are MOBAs the new MMOs?" was a question posed by Tassi Paul in 2014. argues that over the course of the past three decades, the market for video games has developed alongside the preferences of players. First-person shooters (FPS) and adventure games, both of which are played by a single player, were extremely popular throughout his first decade and a half in the industry. According to NenadTomi (2017), the mechanisms necessary to carry out microtransactions are currently being incorporated into online services that are responsible for delivering games to end users. Microtransactions are handled through the respective mobile operating system's app store, which in the case of iOS is the App Store and in the case of Android it is Google Play.

4. METHODOLOGY:

Data collected both primary & secondary.

Interview schedule, observation technique used to analysed the data.

Case study analysis

5. SCOPE OF THE STUDY:

Pertaining to interpret the marketing strategies for all types of goods with proposed model of game theory.

6. DATA ANALYSIS AND INTERPRETATION / FINDINGS & RECOMMENDATIONS :

Survey Report:

I launched a survey with the help of google form and got 41 responses from people and it has both positive and negative responses from the survey. The survey was created for the people who know about the online gaming industry, how gaming has come into their lives and

awareness about monetization of the games. 97.2% of the participants were from Asia and 2.3% from Europe, with the rest being from any other region.

This was to find out how many respondents were known and aware about games. 58.5% were 6–10-year-olds, 17.1% were 16–22-year-olds, 24.4% were 10–16-year-olds, while 22–30 were remaining to be less percentage.

This was to find how old were the respondents while playing online games and at present aware about games. Regarding the age of the respondents, 19.5% were 18-year-olds, 14.6% were 18–20-year-old, 22% were 20–22-year-old, 29.3% were 22–25-year-old, 14.6% were 25–30-year-old.

The question 3 and 4 shows the gaming platforms and genres specified by respondents to know where they are comfortable to play games on. Most people preferred laptop/pcs and mobile devices due to portability, availability, and affordability. The genres show what type of interest they were looking for in games. The online games most preferred by respondents were action-adventure, action and then role-playing games. Some of the respondents gave their answers such as Genshin Impact, Grand Theft Auto V and Clash of clans.

In this survey question, It highlights the count of average hours being played during their days, where they were comfortable and enjoyed the online games and knows what kind of games they invested their time on resulting in the advertisements to be done in it.

Most of the respondents were positive about mobile games, whereas two or one respondents weren't sure about interest in mobile games. It depicts the result of being interested and following the latest trends in the gaming community such google news, articles from newspapers, digital content in games. People tend to follow trends and news about mobile games release and patch notes of the games in the market.

As this data shows that the respondents have a majority that agrees to play a complex game, 67.5% by Complex and 32.5% by simple. I put Clash of clans as complex since its based on a strategy and adventure game, whereas Temple Run is simple as players know how popular it was and still present where players don't have to invest time as much as complex games.

As for 9 and 10 questions, it shows the respondents don't like micro transactions in purchased apps and least favourite of micro transactions in purchased apps whereas in free games, respondents don't mind micro transactions. Don't mind micro transactions. As 11 and 12, Both purchased and free games, respondents don't like advertisements on their games. They like to play without advertisements which show how interested they are in games rather than watching ads showing in games. Respondents don't show any interest in purchasing monthly subscriptions of Xbox and PlayStation to play games. Most of the participants have considered that 1000-2500 rupees is too much expensive for digital item to be owned in game (38.5%). After work or school most of them prefer short game sessions of 2 to 3 game hours. Games should be able to captivate the players and keep them interested in these numbers of hours without getting tiring. As 15 and 16 is to show how respondents were comfortable with online games and how much dedication they can have in 1-4 matches per day, it shows the data that most of the respondents prefer evening since they either have work or are students. It also depicts that respondents don't like to skip work or study for an online game which shows they are dedicated and have priority firstly as work/study.

7. Conclusion: "Microtransactions" have become a common way to monetize online games, yet critics remain. Microtransactions help game developers make money and support their

games, but players and regulators are growing concerned about them. Microtransactions let players enjoy free-to-play games without paying beforehand. Cosmetics, virtual money, and gameplay advancements do this. Microtransactions let players customize their games. Microtransactions also enable content upgrades and maintenance, which are necessary for a healthy game ecology. Microtransactions have been questioned and criticized. Concerns center on gamers being exploited, particularly by addictive or game-like features that drive users to spend money to advance or buy things. Microtransactions have been accused of causing pay-to-win scenarios or affecting the game's balance. Regulators in numerous nations have responded to these concerns. Online games need laws to assure fairness, openness, and ethical monetization. To help players make informed purchases, game developers and publishers are increasingly recommending that they indicate loot box product availability. Based on comments, several developers have rethought monetization. They sell unnecessary, non-gameplay-affecting items. Video games that demand an upfront payment may use a "buy-to-play" approach to unlock all content at purchase, eliminating the need for in-game microtransactions.

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A Philosophical Perspective on the Social and Political Ideals of Pandit Deendayal Upadhyaya.

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Abstract: *Though India has made great material progress, it is never free from a series of challenges such as unemployment, resource depletion, violation of human rights, population soar, health, education, rising social inequality, social upheaval, organizational failures, overdependence on foreign countries for food and investments, etc., which made India remain an underdeveloped country. To track down such problems, India needs to have a more appropriate and unique model of development. This paper examines the impacts of arbitrary imitating Western 'isms' on Indian national life. The study also investigates how Upadhyaya sought for India the right direction of development in light of his philosophy of integral-humanism, which provides an integrated vision for India.*

Keywords: *Humanism, Totalitarianism, Individualism, Utilitarian, Epicurean, Swadeshi, Chitti, Dharma-rajya, Secularism, Shakti, Integral, Decentralised, etc.*

1. INTRODUCTION :

The relevance of Pandit Deendayal Upadhyaya's philosophy has been the current debate in India since 2014. The NDA government at the center, headed by our Prime Minister, Shri Narendra Modi, has often praised Panditji Deendayal Upadhyaya. The aim of presenting this paper is to examine the following questions: (1) Why was the name Pandit Deendayal Upadhyaya mentioned by Shri Narendra Modi in his speeches? (2) How has Deendayalji visualized India's future with the help of his philosophy? (3) What are the implications of his philosophy in the present day?

Pandit Deendayal Upadhyaya was widely known for his philosophy of integral humanism, which he delivered in the form of four lecture series in 1965. The philosophy of integral humanism is a doctrine propounded by Upadhyaya and later adopted by the BJP as its official ideology. Upadhyayaji was one of the founding members of the Bharatiya Jana Sangh (BJS) and the 10th National President of its party. When Dr. Shyama Prasad Mukherjee founded the party in 1951, Upadhyaya was its general secretary. After the untimely demise of Dr. Mukherjee, the burden of building up the party falls on Him. The BJP party's origin has its roots in the BJS due to Upadhyaya's sacrifices towards humanity and organizational skills, which nurtured famous Indian leaders like former PM Shri Atal Bihari Vajpayee, Shri L.K. Advani, etc. Born on September 25 in a village called Nagla Chandrabhan in U.P., Upadhyaya was a man of soaring idealism that reflected different aspects of a social thinker, writer, journalist, economist, speaker, politician, organizer, and staunch activist of the RSS. Some of his notable works are Samrat Chandragupta (1946), Jagatguru Sankaracharya (1947), Akhan Bharat Kyon (1952), Bharatiya Arthaniti: Vikas Ka Ek Disha

(1958), The Two Plans: Promises, Performances, and Prospects (1958), Rastra Jiwan Ki Samasyayen (1960), Integral Humanism (1965), Devaluation: A Great Fall (1966), Political Diary (1968), etc.

The chief concern for the establishment of his philosophy was primarily due to the lack of coherent policies and the ideological differences among the political parties in the country. India is a land where people of different faiths, castes, religions, languages, and interests co-exist in harmony with each other. After India's independence, the then-Indian leaders applied the world's famous models such as socialism, capitalism, individualism, secularism, democracy, industrialization, etc. to build up the nation. But these 'isms' of the West happened to be inadequate to secure the well-being of Indian people at large. Besides, as many features of the Indian constitution have their roots in British rule, it created ideological imbalances within the country, and India was never in the right direction of reconstruction. Upadhyaya questions, 'How can a political party that enforces these foreign ideologies that are not of Indian origin carry on the concept of a modern welfare state?'. He opines that only a unique policy that is embedded in the cultural heritage of this great nation will promote India's all-round development and progress for all mankind. This means that India's model of development should not follow the Chinese, American, Russian, or other European models, as their conditions differ from ours. The suitability of Western imitations on Indian soil should be questioned, and Bharat should have its own original reform policies based on its resources, needs, circumstances, and so on. This is the central teaching of his philosophy of integral humanism..

2. VISION OF NEW INDIA: HIS SOCIAL. POLITICAL AND ECONOMIC PHILOSOPHY :

Panditji's philosophical thoughts discuss the foundation of the country, its direction, the roots of its problems, our identity, our relations with family and society, the insufficiency of Western ideologies and their conflicting ideas, national needs, individual and national progress, etc. His philosophy of integral humanism shows us the shortcomings of various schools of Western and Eastern thought. For example, the Nehruvian ideology of Indian nationalism failed as it never promoted social harmony and unity in society, resulting in the partition of India and Pakistan. According to Upadhyaya, the root cause of India's problem was the neglect of national identity. The blind faith in foreign doctrines by Indian politicians created disparity and vagueness in Indian politics as it disregards the traditional and spiritual heritage of the country. It is true that Western countries have made great advancements, but their theories encompass no humanistic values as they separate materialism from spiritualism. By materialism, he means material and economic progress, whereas spiritualism refers to spiritual and moral progress. Upadhyaya does not favor foreign dominance as it has not ensured India's advancement or individuals' standards. Rejecting foreign theories does not indicate that he is strongly against modern development. Unlike the conservatives and the radicals, his philosophy aims at the reconciliation of modern developments with the values of Bharatiya culture, which he, like the Vedantists, considered to be the highest wisdom.

According to Upadhyaya, the fundamental cause of the problems that India faces today lies in the indiscriminate application of Western forms of thought to Indian political life, which obscures the true nature of Indian consciousness. He argues that what India has reflected after independence are not the policies of true consciousness but the conflicting ideas of one Western doctrine to another, which reduced India's national life into a battleground of political and

economic philosophies and conflicts, far from achieving all-round progress, harmony, and cohesion of social purposes. For example, the socialists and the communists considered the means of production as the determining social factors. The Congress looked upon political power as the ultimate factor, and then there was the RSS, whose chief concern is to preserve its only age-old civilization. Again, there was the Muslim League, which openly advocates the theory of “two civilizations.” He asserts that it should be our mistake to believe in any of these theories. He also pointed out that those who believe in the existence of one civilization can be mistaken about its nature. Again, Western thinkers believed that a nation could be created artificially by political means. He clears the ground by stating that a nation is self-born, a living organism that arises out of a deeper life force, and that each nation has its own ‘chitti’ or national self. He also rejected the Western view of nationalism. The growth of nationalism in Europe meant the aggression of one nation against another. As their perception of human life is conflicting, they perceive the ‘nation’ as a useful means or as a hindrance. He claims that such philosophies, which assign primacy to the principle of conflict, are unethical and unpractical, as they can never promote a conflict-free society. He advocates the thesis that the traditional Indian perspectives on nationalism are born out of a world view that gives primacy to creative harmony and that all things are seen as connected with each other.

His vision of Bharat consists of a “decentralized polity and a self-reliant economy with development at the grass-roots level. His concept of integral humanism presented the whole world as ‘One Family, One World’. It sees the individual, the society, the nation, and the world as interconnected and dependent on each other; it also revolves around the themes of bonds of duty, sacrifice, harmony, cooperation, and the primacy of national and cultural values, putting man and village at their center. A nation, according to Upadhyaya, is constituted by a group of people who live together with a common ideal, goal, or mission and call upon a particular piece of land as their motherland. What he meant by this was that a nation needs its four essential elements, viz., a collective will, the land and people, a set of principles with dharma as its base, and the ideals of life. He propounded the ideas of Dharma-Rajya, which differ from Gandhiji’s Ram-Rajya. He asserts that a true democratic government is one that has freedom as well as dharma. In the meaning of democracy, which means ‘government of the people, by the people, and for the people’, he made the following assertions: ‘of’ stands for ‘independence’, ‘by’ stands for ‘democracy’, and ‘for’ stands for ‘dharma’.

The Individual man occupies a central place in Upadhyaya’s philosophy. To re-establish man’s rightful position by reawakening his abilities and encouraging him to attain his greatness and God-like perfection was one of his chief visions. He claimed that man is not merely a repository of material needs and desires but a mighty spiritual being that assumes a material body. Upadhyaya, like Swami Vivekananda, was critical of the blind materialism of consumer society. He was against the machines that dominate man but was in favor of the mechanization that assists human labor as equipment that can ensure super-affluent productions. The philosophy of integral humanism was opposed not only to heavy industrialization but also to capitalism and communalism. Individualism, secularism, etc. He argued that as the Western visions of man were divided, nature versus man became their equations; they wanted the victory of man over nature; they were material-oriented instead of value-oriented; their doctrine of individualism was against socialism which again was its enemy; they removed spiritualism from public life by accepting secularism, which again resulted in the emergence of dialectical equations like church versus state, science versus religion, materialism versus spiritualism, etc. The communalists and the capitalists, too, failed to take account of the integral man. It is true that the capitalist exploitators were abolished by the socialists and that the communist

revolution brought a classless society. But the communist model ends in totalitarianism; socialism too results in the formation of new bureaucratic oppressors. He asserts that Indian tradition rejects this separateness in Western doctrines. Therefore, he rejected social systems in which these 'isms' reign supreme. He stood against heavy industrialization. According to Upadhyaya, only decentralization of the economy from the village level, from small-scale industries to large-scale industries, can be the crux of such problems created by excessive centralization. Therefore, he considers agriculture the base for the all-round development of the country's economy, as one cannot stabilize industries without increasing agricultural production and income. He was critical of the schemes of co-operative farming as they deprived the cultivators of their ownership rights. Such failures are experienced in countries like Poland, Japan, etc. As he prefers family farms to cooperative holdings, he made a clear remark that India's decentralized economic policies should take recourse to restructuring of cultivation units on an ownership rights basis and a healthy industrial development model that can provide full employment to all people. Both agriculture and industrial development are essential for a self-reliant Bharat. To preserve Indian indigenous artisans and craftsmen, to protect them from foreign enterprises, to take into account the needs of the Seven M's, to promote a self-reliant, agricultural and industrial sector through rational use of natural resources, to free India from the trap of over-reliance on other countries in the name of foreign investments etc. are the objectives of his philosophy.

Upadhyaya's philosophy was contradictory to that of the Epicureans and utilitarian thinkers like Jeremy Bentham and John Stuart Mill, who talked about the happiness of man based on quantity and quality. To Bentham, the happiness of man consists in actions that bring maximum happiness at maximum number (Jeremy Bentham, *An Introduction to the Principles of Moral and Legislation*, p. 3). Mill differs from Bentham as the former prefers qualitative happiness. Mill, in his 'Utilitarianism', p. 260, states "It is better to be a human being dissatisfied than a pig satisfied; better to be a Socrates than a fool". The Indian materialists like the Carvaka and the Epicureans conceptualize pleasure as the highest happiness of man. However, Upadhyaya's philosophy rejected such limited hedonistic enjoyment of sensual pleasure as artificial and sought the attainment of the fourfold aspirations of man, which are related to his body, his mind, intellect, and soul, such as the attainment of sensual pleasure, mental satisfaction, knowledge and peace, and the realization of self. He quoted, 'We do feel, though indistinctly to begin with, that all men should be happy' (V.V.Nene, *Pandit Deendayal Upadhyaya, Ideology and Perception: Integral Humanism*, p. 28). Thus, like the classical Indian thoughts and the modern Indian thinkers like Swami Vivekananda, Radhakrishnan, Aurobindo, Tilak, Gandhiji, etc., he emphasized the principle of the good of all men.

Upadhyaya's philosophy also places emphasis on the significance of Dharma. To him, dharma and religion are two different things. The English dictionary had wrongly translated dharma as religion. But dharma is not religion, caste, creed, or sect. It has a wider concept that concerns all aspects of life. He quotes, "Dharma is not confine to temples or mosques. Worship of God is only a part of dharma (Deendayal Upadhyaya, *Integral Humanism*, p. 47). He considered dharma to be the sustaining force of Indian civilized life. He maintains that the state exists for the sake of the nation, not the nation for the sake of the state. Similarly, the nation should not be a means to achieve political ends; dharma should be the sovereign alone, neither the state nor the majority of the people nor the government.

Thus, Upadhyaya's vision of future India has the following objectives:

1. India that has SHAKTI of its own to protect itself and its people.

2. Rational use of resources, and preservation of traditional BHARATIYAN CULTURE.
3. Bountiful agricultural agricultural and preservation of traditional cottage and small industries .
4. Decentralised Economy and Decentralised Democracy.
5. Development of Swadeshi technology.
6. Employment to every fit Indian persons.
7. No to heavy Industrialisation.
8. Dharma as the National Law of Indian life.
9. Freedom from dependence on other countries for fund and food aids
10. A Self-Reliant, Self-sufficient, Strong, United – India.

3. CONCLUSION:

From the above accounts, it is observed that Upadhyaya's philosophy is a critique of applying Western theories to Indian soil without discussing its limitations. His philosophy of integral humanism is an attempt to reconcile materialism and spiritualism. Thus, for the all-round development of India, an integrated vision with dharma as the base of its policies is essentially needed. However, his philosophy is not free from limitations, as he defended the caste system, separated religion from dharma, and put restrictions on man's social life. Moreover, he regards non-Hindu communities as a problem for India. Despite its limitations, his vision of a future India cannot be rejected outright. His philosophy seems to bear a resemblance to that of Mahatma Gandhiji, as they both stood against the drain of wealth by foreign industries. His philosophy taught us an important value: that the only way to remove poverty from the country is not through economic imperialism but through self – sufficiency, and an increase in economic productivity by protecting Indian industries from foreign enterprises. And, today, as the values of cultural, social justice, democracy, secularism, Indian self-reliant Swadeshi industries, and selfless devotion towards the nation have diminished, greater emphasis should be given to understanding Upadhyaya's philosophy.

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A Review: The Significance of Mythological Realism in Select works of Chitra Banerjee Divakaruni

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Abstract: *Chitra Banerjee Divakaruni is an Indian-American author known for her work in fiction, poetry, and storytelling of mythological texts. She has written several novels that often blend elements of mythology, realism, and magical realism, offering a unique perspective on the human experience, especially concerning the lives of Indian and Indian-American women. Divakaruni's novels often delve into the mythological and cultural heritage of India, seamlessly blending these elements with the struggles, aspirations, and challenges faced by her characters. She skillfully weaves myths, folklore, and legends into the fabric of her narratives, offering readers a glimpse into the complexities of Indian culture while exploring universal themes of love, identity, and self-discovery. Chitra Banerjee Divakaruni's literary works often demonstrate her profound understanding of the complexities of Indian society, culture, and familial relationships. Her exploration of mythological realism goes beyond merely retelling ancient stories; it involves a thoughtful interplay between the mythical and the everyday, highlighting the enduring relevance of these myths in understanding contemporary human experiences.*

Keywords : *Mythology, Culture, Folklores, Realism.*

1. Mythological Realism Introduction :

Mythological realism is a literary genre that combines elements of mythology with realistic narrative techniques. It involves the incorporation of mythical or legendary elements into a realistic setting, often blurring the lines between the supernatural and the ordinary. This genre allows authors to explore and reinterpret traditional myths, legends, and folklore in a contemporary context, offering readers a fresh perspective on timeless stories and themes. Authors employing mythological realism often use mythological elements as a means to explore universal human experiences, such as love, loss, identity, and the search for meaning. By integrating myth and reality, they aim to create a sense of depth and richness in their narratives, enabling readers to engage with both the fantastical and the familiar aspects of the story. Mythological realism can manifest in various forms, including novels, short stories, and even visual arts. It enables writers to tap into the collective consciousness shaped by cultural myths and legends, while also providing a platform for them to examine the relevance and impact of these narratives on contemporary society. By drawing upon these rich cultural narratives, she encourages readers to contemplate timeless themes such as love, sacrifice, duty, and the human quest for meaning and fulfillment. Her works continue to captivate readers by offering a unique blend of tradition and modernity, inviting them to explore the complexities

of the human experience through the lens of ancient wisdom and storytelling. The blend of mythology and magical realism in literature involves the incorporation of mythical elements and magical occurrences into a narrative that is otherwise rooted in a realistic or mundane setting. This fusion allows authors to explore fantastical and supernatural themes while maintaining a connection to the everyday experiences of the characters and the world they inhabit. By seamlessly integrating elements of mythology and magical realism, writers create a narrative tapestry that engages readers through a combination of the extraordinary and the ordinary.

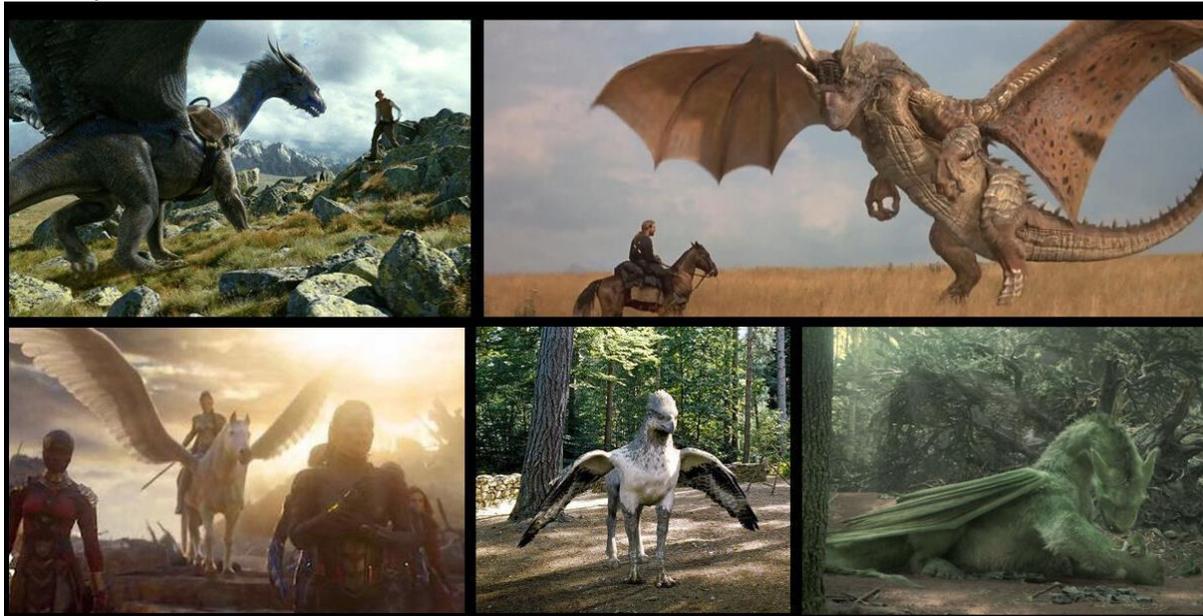
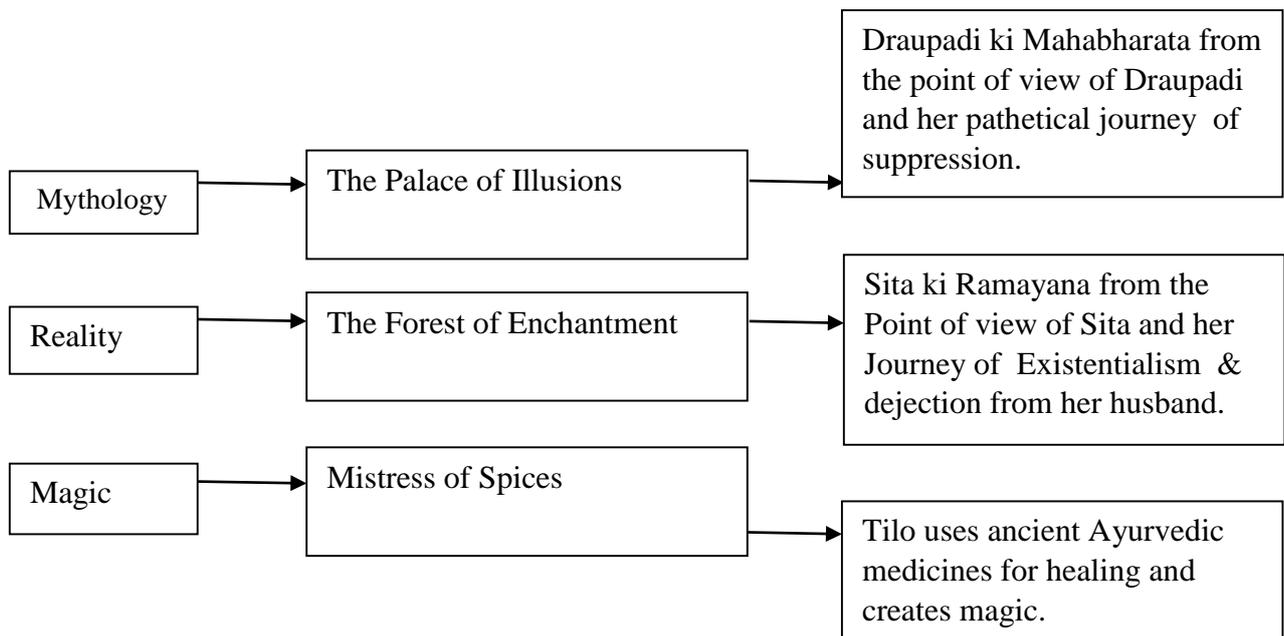


Figure 1: Cited By Webservice: <https://www.antasianoir.com/>

2. Mythological Realism Structure

It is a literary form of art that deals with blend of forgotten legends painted in a realistic view of world so that it blurs line between reality and fantasy. It encourages young generation to remember mythological legends and their folklores in such a way that they turn ideal for them and their magic changes their life in a tremendous and creative way.



3. Mythological Realism in Select works of Chitra Banerjee Divakaruni

1) "The Palace of Illusions" as Mythological Novel: It is a novel that retells the Indian epic Mahabharata from the perspective of Draupadi, also known as Panchaali. The Mahabharata is one of the two major Sanskrit epics of ancient India and narrates the Kurukshetra War and the fates of the Kaurava and the Pandava princes. It can be considered a mythological novel as it draws heavily from the Mahabharata, an epic that is deeply rooted in Indian mythology. The novel offers a reinterpretation of the events of the Mahabharata, providing a unique and feminist perspective on the story. It delves into the complexities of the characters, their relationships, and the societal norms of ancient India, all through the lens of Draupadi's experiences and emotions. It represents a blend of the mythical and the real, allowing readers to engage with the legendary characters in a more intimate and relatable manner. Divakaruni's portrayal of Draupadi's journey adds depth to her character, highlighting her strength, resilience, and struggles in a patriarchal society.



Figure 2: Cited By Websource: <https://www.amarujala.com/>

The **Palace** itself serves as a powerful symbol throughout the story. It represents grandeur, opulence, and the illusion of power and stability. The palace symbolizes the world of the Kuru dynasty, the seat of power, and the epicenter of the Mahabharata saga. It also embodies the fleeting nature of material possessions and the transience of worldly power. The **Dice** game, which plays a crucial role in the Mahabharata, symbolizes chance, fate, and the unpredictability of life. It represents the choices made by the characters and the consequences of those choices. The imagery of the rolling dice highlights the high stakes, the risks taken, and the influence of destiny in the lives of the characters. The **Gandiva bow**, which belongs to Arjuna, symbolizes skill, strength, and power. It represents Arjuna's prowess as a warrior and his connection to his divine heritage. The bow becomes a symbol of his duty and the responsibility he carries as a member of the Pandava family. The **River** Ganga, Yamuna, and Saraswati, are used to symbolize the flow of time, life, and purification. They represent the cyclical nature of existence, the passage of generations, and the constant flux of emotions and events in the story.

The imagery of rivers also conveys the idea of cleansing and renewal. **Animals**, such as the eagle and the swan, appear as symbols throughout the narrative. The eagle symbolizes strength, keen observation, and the divine presence, often associated with the character of Krishna. The swan, on the other hand, represents grace, elegance, and intuition. The presence of these animals adds depth and layers of meaning to the characters and their actions. **Dreams** serve as a recurring motif in the novel, offering glimpses into the characters' subconscious desires, fears, and premonitions. They symbolize the hidden truths and inner conflicts of the characters, often foreshadowing future events or revealing deeper insights into their personalities and destinies. **Fire** appears as a symbol of destruction, transformation, and purification. It represents both the destructive power of war and the transformative potential for change and growth. Fire imagery is often associated with pivotal moments in the story, highlighting the intensity of emotions and the profound impact of actions. **Masks and disguises** symbolize the multiple identities, roles, and facades that the characters assume throughout the narrative. They represent the complexities of human nature, the masks we wear to conceal our true selves, and the roles we play in different aspects of life.

2) "**The Forest of Enchantments**" as Realistic Novel : In her novel, she revisits the Indian epic Ramayana, narrating the story from the perspective of Sita, the wife of Lord Rama. Through this retelling, she skillfully explores themes of feminism, empowerment, and the strength of women in the face of adversity. By blending the mythological elements with a contemporary feminist perspective, she offers a fresh interpretation of a timeless tale. The novel is celebrated for its vivid descriptions of the forest, allowing readers to immerse themselves in the rich and vibrant world created by the author. Divakaruni skillfully weaves together elements of magical realism and folklore, infusing the narrative with a sense of wonder and mystique. It can be connected to modern times in various ways, especially considering its themes of environmental consciousness, spirituality, and the preservation of nature. In today's world, the novel's message can resonate deeply, serving as a reminder of the importance of environmental conservation and the need to maintain a harmonious relationship with the natural world.



Figure 3: Cited By Websource: <https://pngtree.com/>

Some symbols are analyzed as the forest serves as a central symbol in the story, representing a realm of enchantment, mystery, and transformation. It symbolizes the realm of nature, spirituality, and self-discovery. The forest is a space where characters undergo personal growth, face challenges, and find solace or enlightenment. Animals, such as the golden deer and the talking bird, appear as symbols of magic and guidance. They represent mystical beings that assist and guide the characters on their journeys. These enchanted animals often carry messages or reveal hidden truths, adding depth and layers of meaning to the narrative. The lotus flower is a recurring symbol throughout the novel, representing purity, beauty, and spiritual enlightenment. It symbolizes the possibility of rising above challenges and finding inner peace. The imagery of the lotus conveys a sense of tranquility and spiritual awakening. Rivers and water imagery feature prominently in the story, symbolizing the flow of life, emotions, and purification. The rivers, such as the Ganga (Ganges), Yamuna, and Sarayu, represent cleansing, renewal, and transformation. Water imagery is often associated with moments of reflection, emotional release, and spiritual growth. Dreams and visions play a significant role in the narrative, serving as symbolic gateways to hidden truths and deeper insights. They represent the subconscious desires, fears, and premonitions of the characters. Dreams and visions often foreshadow events or offer guidance in navigating life's challenges. Masks and disguises symbolize the different identities and roles that characters assume throughout the story. They represent the complexities of human nature, the masks we wear to conceal our true selves, and the various roles we play in society. Masks also explore the theme of illusion and deception. Fireflies appear as a recurring image in the novel, representing moments of fleeting beauty, enchantment, and illumination. They symbolize the presence of magic and the transient nature of happiness and joy. The imagery of fireflies evokes a sense of wonder and adds a touch of ethereal beauty to the narrative. The moon is a symbol of feminine energy, intuition, and emotional connection. It adds a sense of mystery, depth, and emotional resonance to the tale.

3) Mistress of Spices as a Magical Novel: It is a magical novel that weaves together elements of fantasy, romance, and cultural exploration. It tells the story of Tilo, a young woman initiated into the mystical arts of spices and their powers. Her magical abilities enable her to perceive the hidden desires and needs of her customers and the community she serves, making her a key figure in their lives. In this adaptation as a fully-fledged magical novel, the story could be expanded upon to delve deeper into the mystical world of spices and their extraordinary powers. Tilo's character could be portrayed as not only a guardian of the spices but also as a protector of ancient, arcane knowledge that has been passed down through generations.

“Indeed, they all hold enchantment, even the regular American Spices, you misfortune negligent in your cooking pot. You question? Ok. You have failed to remember the old insider facts your mom's moms knew.” (MS-3)



Figure 4: Cited By Websource: <https://www.britannica.com/>

Some symbols and imagery analyze this tale as a enchanting one. Spices serve as a central symbol and imagery throughout the story. Each spice possesses its own mystical properties and represents different aspects of human experience and emotion. They are portrayed as powerful conduits of transformation, healing, and connection to cultural heritage. Tilo's spice shop, an enchanting and otherworldly setting, represents a realm where magic and reality intersect. It symbolizes a space of refuge, wisdom, and transformation where individuals come seeking remedies for their ailments and desires. Fire is a recurring symbol in the novel, representing passion, desire, and purification. It is closely associated with Tilo's mystical powers and her role as the mistress of spices. Water is a powerful symbol of emotional and spiritual cleansing and renewal. It represents the fluidity of emotions, healing, and the potential for transformation. Water imagery is often associated with moments of emotional release, reflection, and rebirth. Birds, such as the peacock and the hummingbird, appear as symbols of freedom, grace, and transcendence. They represent the ethereal and elusive aspects of human desires and aspirations. Birds often serve as messengers or omens, guiding the characters on their journeys. Vibrant colors are used to evoke sensory experiences and enhance the atmosphere of the novel. Each spice is associated with a specific color, reflecting its unique qualities and symbolic significance. Colors also convey emotional states, cultural richness, and the visual beauty of the characters' surroundings. Mirrors are used as symbols of reflection, self-examination, and introspection. They represent the ability to see beyond the surface, to confront one's true self, and to delve into the deeper layers of one's desires and identity.

4. Conclusion

Each of the three novels, "The Palace of Illusions" by Chitra Banerjee Divakaruni, "The Mistress of Spices" by Chitra Banerjee Divakaruni, and "The Forest of Enchantments" by Chitra Banerjee Divakaruni, presents a unique blend of myth and reality, infusing elements of mythology into contemporary narratives. These novels skillfully weave mythological elements into the fabric of their stories, creating a captivating blend of both the mythical and the realistic. "The Palace of Illusions" is a retelling of the Indian epic, the Mahabharata, from the perspective of Draupadi. It delves into the complexities of human relationships and the intricate web of emotions, desires, and conflicts that shape the characters' lives. While rooted in ancient Indian mythology, the novel reflects the universal themes of love, power, and the human struggle for identity, making it a compelling portrayal of human nature and society. Similarly, "The Mistress of Spices" combines the magical realism of Indian folklore with a contemporary immigrant tale, following the journey of Tilo, a woman endowed with mystical powers, as she

navigates the complexities of love, duty, and sacrifice. The novel portrays the struggle between fulfilling her duties as a mystical guardian and her desires as a woman, blending the fantastical elements of magic and spices with the realities of the immigrant experience and the challenges of modern life. "The Forest of Enchantments" is another novel that reimagines the Indian epic, the Ramayana, from the perspective of Sita. It explores Sita's journey through love, betrayal, and self-discovery, painting a vivid picture of her strength, resilience, and unwavering determination in the face of adversity. The novel seamlessly integrates the mythical elements of the Ramayana with contemporary feminist themes, offering a nuanced portrayal of Sita's character and her struggle to carve her own path in a male-dominated world. While rooted in ancient Indian mythology, these novels transcend their mythological origins to present a rich tapestry of human emotions, societal complexities, and personal struggles. They blend the mythical with the real, inviting readers to explore the timeless themes of love, identity, and the human experience, making them captivating examples of mythological realistic literature. Their internal conflicts and struggles mirror contemporary societal issues, making them relatable and compelling to readers across cultures. By blending elements of mythology with realistic portrayals of human experiences, these characters contribute to the rich tapestry of mythological realism found in these novels, inviting readers to explore the complexities of human nature and society through a mythological lens.

This research provides an in-depth study of the conditions which affect a woman, how they cope with it and the way they strive continuously to strike a balance between conventions and modernization. It also paves a way to understand the need for becoming more sympathetic towards human beings in general by highlighting the pain and suffering caused to people on account of discrimination. Falling in line with the tradition of the diasporic writers, Chitra Banerjee Divakaruni has presented the dilemma facing the people but the underlying thought seems to vocalize one's own traditions and culture before the wider audience and make an attempt to rekindle one's association with one's heritage. At times the references to stories from Mahabharata and Ramayana seem to be not just catalysts of projecting the theme but it also projects the epics as the foundation stone of the Indian culture and tradition.

The philosophy of Karma has been projected hinting at the spiritual aspect of the country like India. Most importantly this study also reveals an attempt on the part of the writer to motivate the young women to break the shackles of tradition and in the contemporary world be symbols of new woman. She has been critical of the practices which are an inherent part of Indian patriarchal system and raised a voice against the issues of widows, female foeticide, female subjugation due to patriarchal control, lack of choice in marriage, and has spoken on the need for education of girls. Her modern sensibility parallels with her traditional beliefs and her characters also jostle between these two extremes. Infact her novels portray the social conditions, political state of affairs, cultural differences but it also signifies the effect of globalization and the way it has impacted the sense of identity. The woman protagonists do not just remain individuals but they stand for the entire community in general. Her novels are the products of this multicultural world wherein marginalized community stand at the periphery of discovering their self driven by the process of acculturation and assimilation. Thesis also marks the development of the characters not just by transcending the geographical boundaries but also by understanding the situations. The women though detest the society which had imposed a lot of restrictions but they also seem to gain a sense of courage and strength from the old generation of women. Women of her novels are not outright rebels but they are fighters who learn to adjust in the environment by adopting varied techniques. At times they sacrifice but beyond a point

of endurance they revolt. They let go off their dreams but at the same time in their pursuit of self-respect they are shown to make headstrong decisions. They are shown to be demanding in terms of love but even go to the extent of declining love. They endure but they resist too. Isolation and loneliness are the two traits which the women protagonists endure but they do not end up becoming melancholic figures, instead rise up to the challenges to attain a kind of self-contentment. Circumstances and situations pose a lot of challenges in her novels but the characters do not succumb before the worst conditions, instead, walk the path of progress-not materialistically but generously in an attempt to understand and reconcile with the given situation. The past and the feeling of nostalgia have worked as a positive force and it has been conveyed through a unique blend of imaginary and reality. In this materialistic world where selfishness is the key to success, what one finds appealing in the novels of Divakaruni is the attempt she has made to understand the need to be compassionate towards each other as human beings. For instance, Anju knows that her husband is inclined towards Sudha but still she calls her to US because she feels US would promise her more freedom. Mrs Gupta at one point had decided to give up her plan of going to US but only to give her daughter a better future she moves to US. The characters are not self-absorbed but they bother about the people they are with. Chitra Banerjee Divakaruni has focussed not just on the need for independence but interdependence is also seen as an important aspect. The humanistic perspective and the need to rise above the shallow markers of discrimination have been emphasized repetitively in the novels of Chitra Banerjee Divakaruni. Her novel *One Amazing Thing* for example conveys this theme of compassion and mutual understanding where diversity leads to unity and hybridity could be the hall marks of universality. Past is seen as intrinsically connected to the future of the individuals and the society at large. The need to break the stereotypical attitude is the need of the situation both for the East and the West. Through her characters the novelist has touched a chord by posing rhetorical questions in the course of the novels to ironically hint at the need for changed perspectives. Tilo, for instance chooses to transport herself to Oakland to help her own community but she also realizes that the problems are universal through a person called Raven. The need for cross-pollination of ideas is found in her writings.

“The Tilo-Raven relationship becomes symbolic of many things: of the need for minority groups to come together in political action and also in romance; of the displacement of Native Americans and newer immigrants by dominant white culture and the diasporic status of each group; of the need for Indian immigrants to negotiate both their Indianness and their Americanness and not be imprisoned by either. (Iyer 16)



Figure 5: Cited By Websource: <https://www.thecollector.com/>

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Existential Echoes: A phenomenological exploration of Kafka's 'the Metamorphosis'

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Abstract: *This study delves into a deep phenomenological interpretation of Franz Kafka's iconic novella, "The Metamorphosis." By viewing the tale through this philosophical lens, the research unravels the profound existential themes and personal experiences woven within Kafka's narrative. With references to primary sources, academic interpretations, and prominent philosophers, we illuminate the nuances of Gregor Samsa's transformation and its implications on his perception of reality, time, and identity.*

"The Metamorphosis" is more than a story of physical change; it penetrates the metaphysical realm, encapsulating feelings of alienation and displacement in the modern era. Such feelings echo Jean-Paul Sartre's sentiment of man's inherent freedom and consequential responsibility. Through this transformation, Gregor experiences intense isolation, emphasizing the core themes of phenomenology, as established by thinkers like Edmund Husserl. Husserl's idea of intentionality, which delves into the directedness of consciousness, parallels Gregor's shift in perceiving his reality. This study seeks to analyze the impact of this altered consciousness on Gregor's existential journey.

Additionally, Kafka's narrative delves into the intricate relationship between the individual and time, drawing parallels with Martin Heidegger's concepts. Gregor's perception of time aligns with Heidegger's "authentic temporality," making him hyper-aware of life's ephemerality. Another focal point of this research is Kafka's portrayal of the self, echoing Sartre's concept of "bad faith." Gregor's struggle with his identity and his familial responsibilities exemplifies this existential dilemma.

This study endeavors to unpack the deep-seated existential and phenomenological themes in "The Metamorphosis." Through this investigation, we highlight the philosophical richness of Kafka's narrative, affirming its stature as a literary beacon for generations. The ultimate aim is to elucidate Gregor's transformative journey, his perception of time, and the delicate balance of self and duty in Kafka's timeless tale.

Keywords: *Phenomenological interpretation, Franz Kafka, "The Metamorphosis", Existential themes, Perception of reality.*

1. INTRODUCTION:

Franz Kafka's "The Metamorphosis" remains a pivotal work in literary history, drawing attention for its profound insights into human existence and the inherent strangeness of life. This research delves into the story from a phenomenological perspective, examining Kafka's portrayal of the central character, Gregor Samsa, who unexpectedly transforms into an insect. Phenomenology, spearheaded by Edmund Husserl, focuses on the study of experiences and consciousness. This approach offers a unique lens to unpack the intricate layers embedded in "The Metamorphosis."

The novella stands out for its deep exploration of existentialism, amplified by the surreal transformation of its protagonist. Philosopher Albert Camus once remarked, "The absurd is the essential concept and the first truth" (Camus, "The Myth of Sisyphus," 1942). Gregor's metamorphosis, embodying this absurdity, casts him into the depths of isolation and vulnerability. This brings to mind Jean-Paul Sartre's assertion: "Man is condemned to be free; because once thrown into the world, he is responsible for everything he does" (Sartre, "Being and Nothingness," 1943). Through this lens, Gregor's plight presents a compelling narrative on existential challenges, which this research aims to elucidate.

Employing Husserl's phenomenology serves as an instrumental approach for this study. Central to this is Husserl's notion of intentionality, which emphasizes how consciousness is directed. Moran and Cohen illustrate this, stating, "Husserl's idea of intentionality stresses that all consciousness is consciousness of something" (Moran and Cohen, "The Husserl Dictionary," 2012). For Gregor, this consciousness revolves around his newfound insectoid existence, altering his engagement with the world. This study aspires to probe this shifted consciousness in light of phenomenological tenets.

Kafka's narrative intricately weaves in the theme of time, reminiscent of Martin Heidegger's analyses. His portrayal of Gregor's evolving sense of time mirrors Heidegger's "authentic temporality" concept, emphasizing the fleeting nature of existence. Moreover, the novella's exploration of self-identity finds parallels in Sartre's existentialist philosophy, particularly the concept of "bad faith" or self-deception. Gregor's internal conflicts and external pressures echo this existential tension, a theme that this research seeks to elaborate upon.

This research offers a nuanced exploration of Kafka's "The Metamorphosis" through the lens of phenomenology. By integrating philosophical insights from thinkers like Camus, Sartre, and Husserl, we endeavor to deepen our understanding of the story's rich existential tapestry. The study underscores the timeless nature of Kafka's work and its ability to spark profound philosophical debates, cementing its status as a literary classic. The central goal of this research is to illuminate the multifaceted aspects of Gregor's journey, particularly his shifting perceptions of reality, time, and self, within a phenomenological context.

2. The Temporality of Transformation:

Franz Kafka's "The Metamorphosis" dives deep into the turbulence of human existence, painting a vivid picture of a man, Gregor Samsa, who wakes up transformed into an insect. At the core of this tale lies the phenomenon of "lived time," a significant concept in phenomenology, the philosophical study rooted in understanding phenomena as they appear in conscious experience, initiated by Edmund Husserl. Through Gregor's eyes, we explore the mutable nature of time, a theme that has also intrigued renowned philosophers throughout history.

Without explaining why or how, Kafka thrusts Gregor into a new form, echoing existential thoughts, particularly of Jean-Paul Sartre. For Sartre, time wasn't just a ticking clock but a subjective experience intertwined with our essence and existence (Sartre, "Being and Nothingness," 1943). Post-transformation, Gregor's perception of time is thrown into chaos, turning minutes into seemingly endless hours. This stretched sensation of time reflects the existential weight of his new state of being.

Martin Heidegger's exploration of temporality in "Being and Time" adds another dimension to Gregor's experience. Heidegger posited that our being is always in a state of flux, moving through the past, present, and future. Gregor's newfound perception, which magnifies the present and blurs the lines of past and future, can be likened to Heidegger's "authentic temporality" concept, emphasizing the finiteness of existence (Heidegger, "Being and Time," 1927).

Another existentialist, Albert Camus, grappled with the absurdity of life in "The Myth of Sisyphus." His reflections on the tension between seeking purpose and confronting a seemingly indifferent universe resonate with Gregor's struggles. The relentless passage of time in Gregor's transformed existence highlights this very absurdity, which Camus believed to be central to the human experience (Camus, "The Myth of Sisyphus," 1942).

Time, in Kafka's narrative, isn't just a neutral force; it's an active character. Gregor's daily battles with time's shifting sands, combined with his desperate search for meaning, bring to the fore the subjective nature of time and its influence on existential crises. His transformation serves as a magnifying glass, intensifying the universal human experience of time's relativity.

"The Metamorphosis" offers a unique meditation on the fluidity of time, enriched by the insights of thinkers like Sartre, Heidegger, and Camus. Kafka brilliantly interweaves Gregor's metamorphosis with an altered temporal experience, encapsulating the existential quandaries of life and time. Delving into this narrative from a phenomenological viewpoint enhances our understanding of the intertwined nature of time and transformation, spotlighting Kafka's genius in rendering abstract philosophical concepts into compelling narrative form.

3. The Spatial Dynamics of Transformation:

Franz Kafka's "The Metamorphosis" unveils a compelling exploration of spatial experience, spotlighting the protagonist, Gregor Samsa's evolving connection to his surroundings post-transformation. Through Kafka's intricate spatial descriptions, we perceive Gregor's shifting sense of place and identity. This narrative backdrop, when examined through the phenomenological lens, aligns with the profound reflections of several philosophical greats.

At the heart of phenomenology is understanding individual experiences. Kafka, through meticulous spatial detail, conveys Gregor's metamorphosed viewpoint. Maurice Merleau-Ponty, in "Phenomenology of Perception," emphasizes our body as the primary vessel for understanding our surroundings, stating, "the body is our general means of having a world" (Merleau-Ponty, 1945). In Kafka's tale, Gregor's altered insect form reshapes his spatial understanding. His transformed physique, especially his new insect legs, continually adapts to its environment, reminiscent of Merleau-Ponty's theories.

Kafka's spatial narrative is not mere scenery; it's dynamic and evolves with Gregor's metamorphosis. Once a haven, his bedroom transforms into a confining cage, reflecting his internal constraints. This evolving perception of intimate spaces finds resonance in Gaston

Bachelard's "The Poetics of Space," where Bachelard explores spaces' deep psychological and existential implications (Bachelard, 1958). Gregor's bedroom transformation symbolizes his deepening isolation and confinement.

Furthermore, spatial elements underscore Gregor's growing distance from his family. As he navigates his new identity, the physical spaces between him and his family magnify, representing his emotional and existential estrangement. This spatial detachment can be viewed through Jean-Paul Sartre's lens in "Being and Nothingness," particularly his idea of "the Look." Sartre believed that being observed by others imposes restrictions and self-awareness (Sartre, 1943). Gregor's new form invites a different, often perturbing gaze from his family, which accentuates the spatial and emotional divide.

"The Metamorphosis" offers a captivating dive into spatial dynamics, illuminating Gregor Samsa's changing relationship with his environment. By approaching this narrative with a phenomenological perspective, we uncover parallels with the insights of Merleau-Ponty, Bachelard, and Sartre. Kafka's portrayal of space, from familiar to confining, mirrors Gregor's internal turmoil, and the evolving spatial boundaries emphasize his profound isolation. Through this analysis, we gain a richer appreciation of the intricate dance between self, body, and space, offering a deeper understanding of transformation and its ramifications.

Franz Kafka's "The Metamorphosis" emerges as a profound narrative, rife with insights into the intricacies of human existence, self-awareness, and the often paradoxical nature of life. By adopting the principles of phenomenology, we uncover deeper layers of Gregor Samsa's experiences, revealing his changing relationship with himself and the world around him. This interpretation not only accentuates Kafka's literary depth but also emphasizes the universality of existential concerns in both literature and philosophical discourse.

4. CONCLUSION:

Kafka's seminal work demonstrates the power of phenomenology in literary critique, inviting readers to perceive "The Metamorphosis" not just as a story, but as a profound philosophical exploration of human complexities. It pushes readers to engage intensely with the narrative, seeing it as more than fiction, but as a reflection of existential themes deeply rooted in human nature.

Echoing the musings of philosophical giants like Jean-Paul Sartre, Martin Heidegger, Albert Camus, and Jean-Jacques Rousseau, "The Metamorphosis" stands as a literary embodiment of core existential tenets such as absurdity, autonomy, responsibility, and estrangement. Its narrative resonates with age-old philosophical contemplations, providing a bridge between narrative art and intellectual thought.

The deep dive into Gregor's metamorphosis, his altered sense of time, the internal estrangement, spatial redefinitions, and the inherent challenges of communication showcases the richness of blending philosophical perspectives with classic literature. It emphasizes that literary masterpieces, beyond their storytelling prowess, can serve as profound tools for existential reflection, breaking barriers of time and cultural contexts.

When illuminated by the light of phenomenology, "The Metamorphosis" evolves from a mere tale to an ageless literary gem that captivates and challenges readers and scholars alike. It prompts introspection on human existence, the dynamics of self-perception, and life's inherent ambiguities. This multifaceted approach reinforces the timeless bond between

literature and philosophy, celebrating their joint venture in dissecting and understanding the human narrative.

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Portrayal of Women in Indian English Confessional Poetry of Eunice de Souza and Kamala Das

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Abstract : *It's common to think of literature as a mirror reflecting both the writers' personal identities and the truth of life. It's an attempt to make the subjective seem objective in order to establish a connection between the writer and the reader. Indian English confessional poetry, particularly the writings of Eunice de Souza and Kamla Das, explores female identity, sexuality, and oppression in a profound and complex way through their portrayal of women. The poets employ their individual experiences and challenges to illuminate the intricate aspects of womanhood under a patriarchal culture. In both real life and literature, women have consistently been the centre of attention and appeal. Profound poems of Eunice de Souza and Kamala Das provide a close-knit analysis of their individual struggles and experiences. By doing this, they shed light on the main issues that Indian women face. Their poetry inspires women by giving voice to their stories and standing up to the oppressive mechanisms that seek to silence them. The current literary portrayal of women has been significantly impacted and invigorated by the feminist movements in both Western and Eastern nations. The search for identity and the emancipation of women have been common concerns for social workers, political activists, and creative authors in India's evolving socioeconomic and political landscape. A new generation of vibrant, youthful poets and poetesses rose up in post-independence India to voice their opposition to the antiquated Aurobindo-Naidu legacy.*

Keywords: *Women writings, Confessionalism, patriarchy, feminism, subservience, women empowerment.*

According to Mr. M. K. Naik, P. Lal and his friends established the Writers' Workshop in Calcutta in 1958, and it quickly developed into a productive platform for Modernist Poetry. With Sri Aurobindo and Sarojini Naidu, the Indo-English Romanticism era came to an end. They promoted poetry written in "Concrete terms with Concrete experience," particularly given the ease with which mass hysteria and approval may be displayed in our day.

The poems of Nissim Ezkeil, Kamala Das, Pritish Nandy, Jayanta Mahapatra, R. Parthasarthy, and Shiv K. Kumar, to name a few eminent poets, upend the tradition of "Savitri" and the "Sceptered Flute" and cause readers to sit up with their unabashed firmness, which is brimming with psychologically significant insider knowledge of personal pressures and a discerning directness of utterance. In all deference to criticism, these poets can be seen as representatives of the modernist poetry.

In addition to being an imaginative process of emotion or sensation, a poem also contains the principles of the imaginative process, which are applied throughout its writing and

give the poem the coherence and creative development it requires. Poetry in its creative process, as well as the analysis and interpretation of a few chosen creative processes and poems, forms the larger contextual galaxy of modern genre. In their love poems, the aforementioned poets portray a nuanced, cohesive picture of women in various light. A close reading of Ezkiel's poetry demonstrates the presence of a highly developed, yet impulsive, perceptive, yet knowledgeable, sensitive, yet acute mind. Their creative method exemplifies the "Characteristic" way of thinking and feeling that characterizes Indian sensibility. Ezkiel attempted to highlight the unfortunate circumstances in which the female character in the poem "Virginal" had chosen to live. This exposition deals with the contradictions that exist between the feminine nature and the choice to suppress it, or, to put it another way, between the external pressure of innate desires and hungers and the enforced rigidity and hardness of behaviour.

The poem's final stanza marks a change in focus from the exposure subject to a psychological analysis of feminine nature. The manifest states, "You were not meant to live like this," even though it appears from your expression that you have made up. The final words of Hardy's "A Broken Appointment," "once you, a woman, came to sooth a time-turn man," come to mind when reading this. The virginal way of existence suggests a negation of creativity and otherness that is inclusive and compassionate, as well as a denial of the natural feminine need to have "a lover" and "a child" — both. This poem boldly emphasizes love as a creative and natural sexual drive; it also decisively emphasizes against love as a demeaning sexual taboo or as an intruder that interrupts one's life. Its acceptance of innate passion as an advanced sentience that changed from "passion" to "compassion." When the poet writes, "You were not made to live like this," love as a craving for "a lover and a child" reveals itself as a tool of deeper manifestation of feminine nature.

By exposing the repressive frameworks of patriarchal beliefs, women's poem writings seek to reveal hidden motives and question prevailing views on gender relations and roles. Feminism examines these repressive systems, empowering women to expose the hegemonic dominant systems that have oppressed them. Poetry that is confessional allows the author to openly and honestly communicate their difficult experiences, and it frequently has documentary significance. For this reason, women poets' confessional poetry crosses over from the limits of marginalized private space to the contemporary community. The socio-cultural, political, and economic aspects of Indian society are frequently questioned by contemporary poets, who use their poems to highlight these aspects.

Poet and scholar, Eunice de Souza is renowned for her razor-sharp sense of humor and unabashed style. She questions social conventions and expectations while highlighting women's individuality in her poems. "Marriages are Made," one of her most well-known poems, exemplifies the innate power disparity in relationships, especially when it comes to marriage and the expectations society has of women. De Souza argues against the notion that women should adhere to gender norms, claiming that women are unique people with their own goals and aspirations rather than just objects.

On the other hand, Kamala Das's poems have distinctive intensities because the unity of their emotions guarantees the fusion of form and substance. Her rich articulation is where her passion finds expression. Here, language structures transform into emotional sensations. Her frank, unvarnished genuineness of private feelings makes her a modernist. Her emotions reveal a typical Indian inclination towards the Radha- Krishna legendary Love. In spite of the boundaries and restrictions of her artistic sensibility, her love poems have the beat of blood and are vibrant with feminism. One fact that is difficult to ignore is the existence of feminine sensibility in all of its nakedness.

“Getting a man to love you is easy

Only be honest about your wants
(Das. The Looking Glass)

The poem's title refers to the speaker's objective relative, who is also their cherished. Noting at the outset of the poem that "you" is a member of the speaker's experience community is enlightening. It's easy for a woman to get a man to love her; even a basic paraphrasing could demonstrate this. Just that for a woman to verify it, they must be truthful. Even though the poem consists of just 24 words, we can see that its singleness is complicated since it encompasses two stresses: the idea of "endless- female hunger" and the idea of "adult."

Disillusionment of a woman facing her counterpart's desertion is feasible, but it is ineffective if lovemaking continues at the opposite level of engagement from one to the other. The understanding of the "endless feminine hunger" carries Indian sensitivity and vibrations associated with women's freedom. Even in the ten-line poem "Radha," Kamala Das' creative expression considers the past and present while implying a continuation into the future. The poem's inadequate articulation, which is indicated by the six commas and the lack of a full stop at the end of the speech, is one item that immediately draws the eye. The incomplete "You..." at the end denotes a continuity, a perpetuity, or rather, a constant that both describes and informs the state in which Radha, the poem's heroine, is shown to be. The poem's lack of a full stop highlights how eternal the current state of affairs or the love between Radha and Krishna is.

Kamala Das's poetic articulations have been influenced by the pressure of her feelings, which are processed through her feminine system, on her pulse. "Genuine in the sense Lawrentian passions are," describes these passions.

Indian English poetry has experienced tremendous growth and recognition, thanks to the immense efforts of women poets. Reading them now, after Toru Dutt, is a fresh visual experience. Several of them are internationally published poets with a high profile. Because they are so full of life and fire, even newly discovered poets are worth reading. As Indian poetry in English emphasizes specificity and concretization of style, subject, and situation, it is therefore more relevant and readable in the current context of violence, intolerance, asymmetrical power dynamics, polarizing and discriminatory practices based on caste, gender, class and race.

The poetry unequivocally has the power to radicalize and transform, both of which are desperately needed these days. The only thing that comes to mind is if the language and diction might be made more understandable for a wider audience, as many poets of the new generation, employ post- modern ambiguity through pedantry in their poetry. Kamala Das's poetic articulations have been influenced by the pressure of her feelings, which are processed through her feminine system, on her pulse. These passions can be described genuine in cognizance with Lawrentian passions.

Kamala Das is among the most well-known modern Indian poetesses. Her confessionalism is unique. Feminism is one of the most powerful themes in her poetry. Every poem takes a feminist stance from a female perspective. Feminist writing is not the same as feminine writing. Men and women alike are encouraged to adopt a contemporary consciousness by the works of Indian English literature written by women and emphasizing women's identities and struggle. On the other hand, feminist writing presents a broad perspective on female dominance. Her honest portrayal of feminine sexuality and uninhibited innocence make her a radical figure among Indian poets, even though her writing is usually classified as intimate and contemplative. Unlike other writers, her poetry lacks "the novel of the 19th century, feeling, and romantic love." She speaks openly about how she was raised in

a patriarchal culture that was ruled by men and how "a woman is not born, but rather raised," somehow reverberates the philosophy of Simone de Beauvoir when she states that woman is not born but she is raised a woman.

Kamala das metamorphoses into a woman, and her poetry has a defiant woman's tone and note. Her poetry books have taken on a life of their own. She addresses the silence of Indian women and criticizes patriarchal control, with her straightforward and honest approach, over how Indian civilization discusses desire and sex. Kamala Das uses these items as a form of resistance in her poems since they are the things that women must provide without reservation yet are still seen as impure or taboo.

"She would forget

Not the raw seasons alone, and the homes left Behind, but

Also, her nature, the urge to fly, and the endless Pathways of the sky..."

(Das. The Old Playhouse)

For Indian English women poets, Eunice De Souza, one of the confessional poetesses of the twentieth century, serves as an inspiration. De Souza carried on the tradition of her colleagues Kamala Das, Sylvia Plath, Melanie Silgado and Meena Alexander, who utilized poetry as a means of changing society and as a potent means of conveying the realities of women in it. Like many Indian English poets, she draws heavily from the experiences of women who are often marginalized in the political, social, and cultural arenas. Eunice De Souza examines the intricacies and quirks of the Goan Christian community by focusing on the plight of women. Through her cryptic poetry, which has a harsh tone and style, De Souza shows her dissatisfaction towards the Indian patriarchal culture, which is marked by cultural prejudices, marginalisation, and attitudes that demand women to accept their lot in life with silence. It is a reality that cultural norms condition women to submit to men from the moment of birth. De Souza attempts to reframe the meaning of "gender" and the influence it has over "gender inequalities," which lead to marginalization and social exclusion. Through her poetry that promotes emancipation, De Souza dispels the myth that Indian women are defined by the outdated, "socially constructed" dichotomies of male hegemony. The Ramayana and Mahabharata's episodes of Sita and Draupadi illustrate how women have been viewed and treated historically, illuminating the millennia-old development of patriarchal supremacy. Women have to face numerous challenging obstacles in order to demonstrate their worth as mothers, wives, and daughters. According to the Rig Veda, women are born with follies. A woman's obligations from conception to death are outlined in Manu Smriti [200 BC], while the Atharva Veda refers to women as property. In this culture, women are viewed in subservient role to phallic supremacy.

In Indian patriarchal society, a boy's preference over a girl's is the utmost omnipresent aspect. Gender discrimination subsequently forms core concerns of Indian English poetry. She repressed her own sexuality and took on male traits in an effort to please her parents, subverting gender standards. "De Souza Prabhu" portrays the difficulties and inconsistencies of a girl whose existence is tormented, repelled, and estranged in a male-dominated and chauvinistic societal order. De Souza gives voice to the marginalized groups who are left to suffer in silence from the severe repercussions of patriarchy by depicting the Goan society in which women are continuously persecuted and devalued as marginalized individuals.

"No, I'm not going to

delve deep down and discover

I'm really de Souza Prabhu

(De, Souza. De Souza Prabhu.)

Eunice dedicates her poem "Women in Dutch Paintings" to her former student Melanie Silgado, a writer on social issues and gender roles. De Souza draws parallels between the women in Dutch art and the women she has encountered in her everyday life.

I know women like that
and not just in paintings —
an aunt who did not answer her husband back
not because she was plain

(De, Souza. Women in Dutch Paintings)

Through her poems, Eunice de Souza allows her audience to see beyond her suffering and tormented psyche as well as the complexity and paradox of the female psyche. Her thoughts about sexuality and love reveal her discontent with a society that looks to women for quiet approval. She writes in a provocative and caustic manner since she knows that the upheaval in her life is what causes her misery and sorrow. Indian woman of Christian religion, De Souza in her poems, explores the conflicts that exist between Christianity and feminism. Her treatment of women is didactic with regard to how Christian women might see themselves and behave in the patriarchal Indian society. To practice Christianity, women have to be proselytized, docile, meek, and obedient from an early age. Christian androcentrism assume that women's behaviour should be one of the main determinants.

“Otherness is not always neglect -
Cats return to their litter trays
when they need to.”

(De Souza. Advice To Women)

It is counterintuitive that pre-nuptial restrictions apply to eligible women from all Indian groups. In the poem "Marriages Are Made," the circumstances in the Christian Community of Goa are emphasized, challenging the notion that marriages are made in heaven. Perhaps this explains why De Souza closes her title with "Marriages Are Made." Because pre-marriage rituals have been elevated to such an extreme, that getting married has become the conclusive desire for every woman. They are made to feel as though this is the only quintessential event in their lives.

My cousin Elena
is to be married
The formalities
have been completed:

(De Souza. Marriages are made)

De Souza's poetry portrays the pathetic situation and anguish of a woman in a world where men rule. Fraudulence is caused by the disparity in opportunity between men and women as well as the disregard for women's rights. Her poetry has made an effort to convey a woman's wish to be released from the constraints that have bound her since the beginning of time. De Souza conveys a sense of isolation and an identity crisis. Women are always viewed as inferior to men in comparison. The poet is deeply affected psychologically by this sensation, which irritates her. She longs to have a unique identity in the world.

In their poems, de Souza and Das both tackle the subject of sexuality, which is frequently regarded as taboo in Indian culture. They break down these barriers, though, and talk candidly about their personal goals and experiences. In the poem "Uncertain Weather," Eunice de Souza examines the intricacies of desire in a culture that aims to limit and control women's sexuality. In the end, she rejects society's attempts to mute and constrain women by using vivid imagery and metaphorical language to express the confused emotions and wants that women experience. Kamala Das challenges the constrictive gender roles that are placed

on women through her poems. Through her poem "The Dance of the Eunuchs," she highlights the inherent contradictions and hypocrisy in society's treatment of women by assuming the perspective of a neglected and frequently vilified group of people. Das compares the treatment of eunuchs to that of women, noting that both groups are objectified and denied agency. She highlights the necessity for women to take back their own identities and resist the restrictions placed on them by using lyrical language.

In their poems, the recurrent theme of love and relationships offers a nuanced viewpoint on the intricacies of romantic relationships and how they may be repressive or empowering for women. De Souza exposes the power disparities and obligations imposed on women in her poem "A Marriage," which critically examines the dynamics of a traditional marriage. She examines the identity and self-loss that can frequently transpire in a relationship and challenges the conventional roles that are attributed to women as mothers and wives. The poetry of de Souza and Das gives a voice to women whose voices have often been marginalized or neglected. By taking a confessional stance, they provide an open and sincere examination of their personal feelings and experiences, empowering women and questioning social norms and expectations. Readers are still moved by their poetry, which is evidence of the ability of literature to challenge and overthrow repressive institutions.

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Comparative Study on Self-Efficacy and Aggression among Participants and non-Participants Female Folk Dancers of Punjab

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Abstract : *The purpose of the study is to find the difference of self-efficacy and aggression between two groups of female folk dancers that are participants and non-participants. For this study total 180 subjects were selected. To evaluate the difference between two groups 90 subject from participant category and 90 from non-participant category were selected. Random sampling technique used for the selection of subjects. 19 to 25 years old female subjects were selected from different colleges affiliated to Panjab University Chandigarh and Guru Nanak Dev University Amritsar. Aggression Scale by Dr Romapal and Tasneem Naqvi (1980) was applied to measure aggression level of group dancers. To measure the level of self-efficacy, self- efficacy Scale by G.P. Mathur and Raj Kumari Bhatnagar(2012) was used. After the systematic process of data collection t- test was applied to compare the mean score of two groups. The level of significant was set at 0.01 level of confidence. It is found that there is significant difference between participants and non-participants female folk dancers of Punjab in relation to self-efficacy and aggression.*

Key words : Aggression, self-efficacy, group Dance.

1. INTRODUCTION :

Rather of focusing just on physical fitness, physiological fitness, and ability in a variety of activities, coaches and physical educators are now increasingly aware of and concerned about the psychological aspects of sports and physical activities. More psychological elements have a role in their success. In modern competitive sports and other physical activities, an individual's or a team's psychological makeup has become just as important as picking up techniques and tactics. Psychology's engagement in sports has mostly evolved from its historical focus on traits like temperament, emotional state, zeal, self-efficacy, fear, aggressiveness, etc.

As per the latest perspectives discussed in this debate, dance may be defined as an expressive endeavor carried out for the purpose of communication (Leach, 2014). Folk dances may also have a big effect on a lot of different psychological aspects. Acquiring dance skills may improve one's attitude, confidence, and self-worth, among other things. Rather than only promoting negative body ideals, artistic physical activities enhance emotional expression, mindfulness, stress management, and anger control. It has been discovered that everyone will respond differently to the psychological effects of folk dances, and that participation in them can vary widely. For certain people, folk dances could be extremely therapeutic, but for others, the effects might not be the same. Dances influence on psychological characteristics may also differ based on the social and cultural context in which they are performed. Group dancing has several benefits on the social, psychological, and physical fronts. They improve mental and physical health, nurture interpersonal connections, and aid in the preservation of culture. Whether you're

participating in a traditional folk dance, a modern dance class, or a social dance event, moving with others may be instructive and satisfying.

The idea that one can effectively complete activities, reach objectives, and overcome obstacles is known as self-efficacy. Albert Bandura is credited with popularizing this psychological idea, which expresses a person's degree of confidence in their skills, knowledge, and capacity to successfully face obstacles and conquer problems. The way that physical exercise influences psychological characteristics might vary depending on the individual. A number of aspects, such as the kind, frequency, and duration of the activity, in addition to the participants' preferences and underlying psychological problems, may have an impact on the outcomes. It is essential to find the right ratio and type of physical exercise that suits an individual's demands and preferences in order to optimize the psychosomatic benefits. Engaging in traditional dance has a positive and complex relationship with self-efficacy. Folk dancing preserves cultural traditions and improves people's perceptions of their own efficacy. When dancers hone their skills, build social skills, acquire confidence in their performances, connect with their heritage, and exercise resilience, their feeling of self-efficacy is likely to shift in a positive direction. Further research is needed to determine the specific mechanisms by which folk dance might effectively increase self-efficacy in a variety of demographic and cultural contexts.

Aggression refers to behavior that is intended to harm or cause distress to others. It can manifest physically, verbally, or indirectly. It may stem from various motivations such as frustration, anger and the desire to assert dominance. It plays vital role in psychological and sociological life of individuals. Aggression and physical activity have different relationships based on individual variations, the level of intensity and length of the activity, and the overall situation. The reduction of aggressiveness can benefit from physical activity, but this is not a permanent fix. When treating difficulties with aggressiveness, additional aspects including social support, cognitive-behavioral approaches, and anger control techniques should also be taken into account. A mental health professional's assistance is advised if someone is having trouble controlling their violent inclinations.

Shkullaku, (2013) revealed in his study that gender differences in self-efficacy among Albanian students from two major universities in Tirana, Albania. The data was collected from 180 students (102 females and 78 males) selected from first, second and third level studies. From both universities participants were selected randomly. Standardized questionnaire was used to obtain score. T-test was used to compare the mean score of male and female participants on self-efficacy. It was found that there is significant difference between male and females in self-efficacy.

Singer (1968) explored difference of aggression between team sports and individual sports by using Personality Preference Scale (PPS). It was found that tennis players scored significantly higher than both the basketball and normative groups on the achievement variable. Tennis players achieved higher scores than normative group. Martin (1976) also studied that wrestler athlete's shows significantly higher level of aggression as compare to basketball players. The study was conducted on 32 male basketball and wrestler athletes.

Brown (1982) found that both male and female who participated regularly in sports were more eager to use aggression than who infrequently participated in touching base sports. Stajkovic and Luthans (1998) reviewed 114 studies that used a task performance view of self-efficacy. Total 21616 subjects using a meta- analysis method, and shown that boosted self-efficacy expects effective performance of tasks. Self-efficacy has been found to recount to improved work performance.

2. Objectives of the study :

- To evaluate the difference of self-efficacy between two groups of female folk dancers those are participants and non-participants.
- To evaluate the difference of aggression between two groups of female folk dancers those are participants and non-participants.

3. Hypotheses of the study :

It is hypothesized that there is significant difference between participants and non-participants female folk dancers of Punjab on variable of self-efficacy.

It is hypothesized that there is significant difference between participants and non-participants female folk dancers of Punjab on variable of aggression.

4. Significance of the study :

The significance of the study will contribute toward psychological variables in different fields of research. It will add more knowledge and value to personal factors of different kind of performers in the field of physical activities. This study may help the educators to explore the psychological benefits of dance activities. The study may be aid the instructors and coaches of other dance performers and sports participants. It will also help in further exploration and investigation concerning other factors which are directly related to these participants.

5. METHODS AND PROCEDURE :

Sampling procedure

In this study total 180 subjects (age group 19 to 25years) were randomly selected form different colleges Punjab affiliated to Panjab University Chandigarh and Guru Nanak Dev University Amritsar. 90 subject from participant category and 90 from non-participant category were selected. In participants category subjects have participated in inter-zonal level competitions. In non- participant category subjects never participated in any competition. Only female folk dancers were selected for this study.

Tests and Tool applied for data analysis

Researcher applied standardized tools for measuring self-efficacy and aggression level of subjects. **Aggression Scale by Dr Romapal and Tasneem Naqvi (1980)** was applied to measure aggression level of group dancers for this study. To measure the level of self-efficacy, **self- efficacy Scale by G.P. Mathur and Raj Kumari Bhatnagar(2012)** was used. After the systematic process of data collection t- test was applied to compare the mean score of two groups.

6. RESULTS AND DISCUSSION :

Table- 1

Showing t-ratio for mean scores on Self-Efficacy between Participants and non-Participants Female Folk Dancers of Punjab

Group	Mean	SD	N	t-ratio
participants	87.23	3.07	90	24.98*
Non-participants	69.74	5.89	90	

*Significant at 0.01 level of confidence

Table 1 shows that t- ratio for the difference of mean scores on self-efficacy of two groups of dancers is 24.98 which are significant at 0.01 level of confidence. It is found that participant and non-participants female folk dancers did not have equal mean scores on self-efficacy. Mean score of participants group shows higher efficacy level as compare to non-participants. Mean score of participants group is 87.23

and mean score of non-participants group is 69.74 which shown the significant difference for the variable of self-efficacy.

Table- 2

Showing t-ratio for mean scores on Aggression between Participants and non-Participants Female Folk Dancers of Punjab

Group	Mean	SD	N	t-ratio
participants	70.82	8.26	90	17.61*
Non-participants	53.28	4.59	90	

*Significant at 0.01 level of confidence

Table 2 shows that t- ratio for the difference of mean scores on aggression of two groups of dancers is 17.61 which are significant at 0.01 level of confidence. It is found that participant and non-participants female folk dancers did not have equal mean scores on aggression. Mean score of participants group shows higher aggression level as compare to non-participants. Mean score of team players and group dancers is 70.82 and 53.28 respectively. Mean score of participants shows higher aggression level as compare to non-participants. It reveals that both groups are significantly different in relation to variable of aggression.

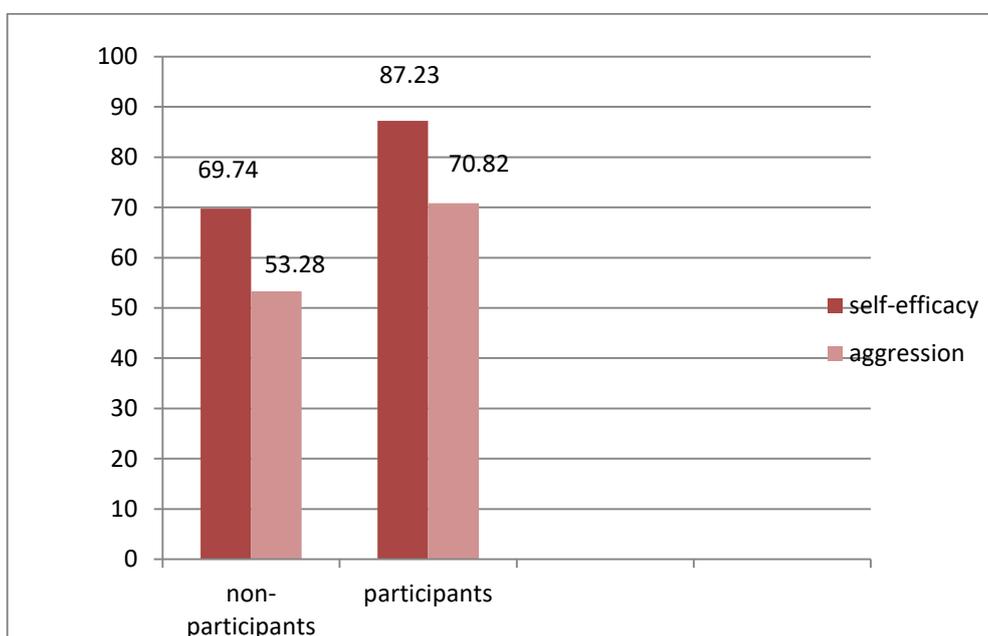


Fig-1 Shows the mean scores of two groups on self-efficacy and aggression

Results

It is found that mean score of participants is 87.23 and mean score of non-participants is 69.74 which shown the significant difference for the variable of self-efficacy. The group of participants shows high level of efficacy than non-participants. It was hypothesized that there will be a significant difference between participants and non-participants female folk dancers of Punjab on variable of self-efficacy is accepted.

Mean score of participants and non-participants is 70.82 and 53.28 respectively. It reveals that both groups are significantly different in relation to variable of aggression. The group of participants shows high level of aggression than group of non-participants. It was hypothesized that there will be a significant difference between participants and non-participants female folk dancers of Punjab on variable of aggression is accepted.

7. CONCLUSION :

The main concern of this study was to find the difference of selected psychological variables between participants and non-participants female folk dancers of Punjab. It is clearly shown in tables that mean scores of self-efficacy and aggression found significantly different. Folk dancers of participant's category show high level of efficacy and aggression as compare to non- participants. The findings of this study strongly indicated that dance participants have more efficacy level and shows more aggression. The results of this study would add something new to the literature regarding aggression and self- efficacy level of sports and dance performers. It will help to enhance the importance of psychological variables in the field of physical activities. It will help teachers, coaches and directors to focus on personal factors of performers. Research can be conduct from other states, on other psychological variables and on other performers.

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Impact of Celibacy Syndrome on Individuals and Society in Japan

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Abstract: *This study investigates the complex impact of celibacy syndrome on individuals and society in Japan, where there has been a noticeable reduction in interest and engagement in romantic relationships and sexual activities, particularly among the younger generation. The study looks into the effects of celibacy syndrome on people's well-being, societal dynamics, and other areas of Japanese life. The study sheds light on the intricate interplay of cultural, economic, and social variables contributing to this phenomenon by examining factors such as social retreat, economic implications, feelings of loneliness, and the ageing population. Furthermore, the study considers changing society norms, reevaluation of old expectations, and prospective alterations in government policies and cultural attitudes. This study intends to give useful insights into the challenges and opportunities presented by shifting relationship dynamics in contemporary Japanese society by analyzing the impact of celibacy syndrome.*

Key Words: *Japan, Celibacy, Society, Business, Relationship.*

1. INTRODUCTION:

Celibacy Syndrome is a sociological phenomenon found in Japan in which a considerable section of the population chooses to avoid romantic and sexual connections. This trend has gotten a lot of attention because of its influence on people and society dynamics. The phenomena raises concerns about the convergence between traditional values with society's rapid changes, offering insights into the complex decisions people make in their own lives. Celibacy Syndrome emerged in Japan as a result of a mix of cultural, economic, and sociological causes. Traditional cultural expectations and customs around dating and marriage in Japan are one influence. Cultural norms that are deeply ingrained often place a great focus on conformity, familial duties, and job ambitions, possibly creating a tough atmosphere for those attempting to reconcile personal connections with social expectations. Economic constraints also play a role, since Japan's tough professional landscape and high career goals may cause people to choose work above personal relationships. The goal of financial security and economic success can have an impact on marriage and family decisions, adding to the predominance of celibacy. Furthermore, Japan's fast social and technical advancements have changed the dynamics of interpersonal interactions. The advent of digital communication and social media may have an impact on how people interact and build relationships, perhaps affecting conventional techniques of courting. Overall, the Celibacy Syndrome in Japan is a complicated phenomena resulting from the interaction of cultural traditions, economic forces, and the changing nature of societal expectations in a quickly changing world.

Celibacy Syndrome studies are necessary for a number of reasons. Firstly, knowing the reasons that contribute to the predominance of celibacy gives useful insights into Japanese society dynamics and cultural transformations. This study contributes to the understanding of the complicated interplay

between tradition and modernity, offering light on how cultural expectations and economic constraints impact personal relationship choices. Secondly, study into Celibacy Syndrome adds to a better understanding of individual well-being and mental health. Exploring the reasons for abstaining from romantic and sexual relationships may help enlighten debates about cultural pressures, mental health issues, and the changing nature of interpersonal interactions in modern society. Furthermore, Celibacy Syndrome study has the potential to inform societal policies and therapies. Policymakers may establish focused initiatives to address social concerns, promote healthy relationships, and help individuals navigating the complexity of contemporary life by addressing the core causes and implications of this phenomenon. Overall, studying Celibacy Syndrome provides not only document and comprehend this social phenomena, but also to contribute to a wider discussion on cultural, societal, and individual well-being in a quickly changing world. Therefore the main objective of this article is to identify the factors contributing to celibacy syndrome and its impact on individuals and society in Japan.

2. Factors Contributing to Celibacy Syndrome :

Cultural Expectations and Traditions:

Cultural expectations and traditions play a pivotal role in the emergence of Celibacy Syndrome in Japan, weaving a complex tapestry that influences individuals' choices in matters of romantic relationships. Rooted in centuries-old norms, Japan's cultural landscape places significant emphasis on conformity, familial obligations, and adherence to traditional values surrounding marriage. The societal expectation to follow predetermined life paths, including settling down in a conventional family structure, can create immense pressure on individuals to conform. The clash between these deep-seated cultural expectations and the evolving dynamics of modern life, where personal autonomy and career pursuits are increasingly prioritized, can lead individuals to navigate the delicate balance between tradition and individual aspirations. The weight of cultural traditions, often manifesting in familial and societal expectations, may contribute to a hesitancy or reluctance to engage in traditional romantic relationships, thus contributing to the rise of Celibacy Syndrome as individuals grapple with the intricate interplay of cultural heritage and contemporary realities.

Economic Pressures:

Economic pressures play a pivotal role in contributing to the Celibacy Syndrome in Japan, creating a complex web of challenges for individuals seeking romantic and sexual relationships. The nation's demanding professional landscape, marked by long working hours and intense job competition, often compels individuals to prioritize career success and financial stability over personal relationships. The high cost of living further exacerbates these pressures, making it challenging for individuals to envision the economic feasibility of starting a family. As a result, the pursuit of professional excellence becomes a dominant focus, delaying or deterring individuals from engaging in traditional romantic relationships. The economic burden coupled with the societal expectation of achieving financial stability before marriage creates a scenario where individuals may opt for celibacy as a pragmatic response to the formidable economic challenges embedded in the cultural and societal fabric of Japan.

Changing Gender Roles:

While progress has been made in challenging traditional gender norms, the renegotiation of these roles can create complexities in interpersonal relationships. The shift towards more egalitarian partnerships is met with challenges as individuals grapple with redefined expectations and responsibilities. Women, especially, may prioritize career aspirations and personal growth over traditional marital roles, leading to delayed marriages or decisions to remain celibate. Simultaneously, men may face shifting expectations regarding their roles as providers and caretakers, influencing their approach to commitment and family life. The evolving landscape of gender roles, although fostering greater individual agency and equality, introduces a level of ambiguity and reevaluation in interpersonal relationships, potentially contributing to the rising trend of celibacy as individuals navigate these transformative societal shifts.

Social and Technological Changes:

The rise of digital communication and social media has reshaped the dynamics of interpersonal relationships, offering alternative avenues for social interaction. In a society where virtual connections can be formed effortlessly, some individuals may find solace in online relationships, leading to a preference for digital companionship over traditional, face-to-face connections. Additionally, the digital age has facilitated a shift in social norms, influencing the way individuals perceive and engage in romantic pursuits. The ease of access to virtual platforms might contribute to a decline in traditional modes of courtship, affecting the formation of meaningful offline relationships. The paradox of increased connectivity through technology potentially fostering social isolation in the physical realm poses a unique challenge to the traditional notions of romance and may be a contributing factor to the growing prevalence of celibacy in Japan.

Rising Individualism:

The increasing prevalence of Celibacy Syndrome in Japan can be intricately linked to the rising tide of individualism within the societal fabric. As the nation undergoes a cultural shift towards valuing personal autonomy, self-fulfillment, and independence, individuals may prioritize these individualistic values over traditional expectations related to marriage and family life. The pursuit of one's own aspirations, career goals, and personal development becomes paramount, often leading to a deferral or avoidance of commitments associated with romantic relationships. In a society where conformity and collective harmony have historically been emphasized, the emergence of individualism disrupts the traditional narrative, empowering individuals to make choices aligned with their own desires and life trajectories. This paradigm shift, coupled with the accompanying reevaluation of societal norms, contributes to a landscape where celibacy becomes a valid and increasingly prevalent choice for those placing a premium on personal freedom and self-determination.

Fear of Commitment:

In a society undergoing rapid cultural and societal shifts, changing attitudes towards commitment may be fueled by various factors, such as evolving gender roles, economic pressures, and the pursuit of personal autonomy. The fear of committing to long-term relationships, including marriage, can stem from uncertainties about shouldering traditional responsibilities and navigating the complexities of interpersonal bonds. Additionally, the changing landscape of societal expectations, where individualism is increasingly valued, may amplify apprehensions about entering into committed relationships. This fear of commitment becomes a powerful force influencing individuals to opt for celibacy, providing an alternative to the perceived challenges and potential sacrifices associated with long-term romantic partnerships in contemporary Japan.

Social Isolation and Loneliness:

Social isolation and loneliness emerge as poignant contributors to the Celibacy Syndrome in Japan, casting a profound impact on individuals' choices regarding romantic relationships. In a society marked by long working hours, intense job competition, and an emphasis on individual success, many individuals find themselves grappling with social isolation, creating an environment where forming and sustaining meaningful connections becomes challenging. The isolation can stem from a myriad of factors, including the demands of a competitive professional landscape and a societal structure that prioritizes personal achievements. As a result, individuals may experience a sense of loneliness that further deters them from seeking traditional romantic relationships, pushing them towards celibacy as a response to the difficulties in establishing and maintaining connections with others. The growing prevalence of social isolation and loneliness thus intertwines with the intricate tapestry of Celibacy Syndrome, shedding light on the profound societal shifts in interpersonal dynamics within the Land of the Rising Sun.

Educational and Career Pursuits:

The intense focus on academic achievement and professional success, deeply ingrained in the societal fabric, often leads individuals to prioritize these pursuits over traditional romantic relationships. The rigorous demands of the education system and competitive job market create an environment where individuals, particularly during crucial stages of their academic and professional development, may choose to defer or forego commitments to romantic partnerships. The pursuit of personal goals, fueled by societal expectations and economic pressures, can result in delayed entry into the realm of relationships, contributing to the growing prevalence of celibacy. The overarching emphasis on individual achievement and career advancement, while commendable in many respects, can inadvertently influence the decision-making processes of individuals, shaping a cultural landscape where personal and professional aspirations take precedence over more traditional paths of romantic involvement.

3. Impact on Individuals and Society :

Sr. No.	Characteristics of Celibacy Syndrome	Positive Impact	Negative Impact
1	Declining Marriage Rates	Individuals: Freedom to pursue personal goals and aspirations. Society: Encourages diverse lifestyle choices and independence.	Individuals: Potential feelings of social isolation and loneliness. Society: Demographic challenges, strain on traditional family structures.
2	Low Birth Rates	Individuals: Informed choices about family planning and personal development. Society: Potential for a more sustainable population growth model.	Individuals: Demographic imbalances and aging population concerns. Society: Economic implications related to a shrinking workforce.
3	Social Isolation and Loneliness	Individuals: Solace in independence and personal freedom. Society: Acknowledgment of diverse lifestyle choices.	Individuals: Increased mental health challenges. Society: Social issues, potential strain on support systems and social fabric.
4	Emphasis on Individualism	Individuals: Prioritization of personal autonomy and self-fulfillment. Society: Fosters diversity in lifestyle choices and acceptance.	Individuals: Challenges in maintaining collective values. Society: Potential erosion of traditional social bonds.
5	Career-Oriented Focus	Individuals: Prioritization of individual career advancement. Society: Potential for a more productive and innovative workforce.	Individuals: Potential imbalance in life priorities. Society: Challenges in achieving work-life balance and shifting workforce dynamics.
6	Challenges to Traditional Gender Roles	Individuals: Progress in challenging traditional gender norms. Society: Fosters greater gender equality.	Individuals: Social complexities and potential resistance to change. Society: Uncertainties related to shifting norms and values.
7	Digital Interaction and Social Changes	Individuals: Alternative avenues for social interaction through technology. Society: Potential for increased connectivity and diverse social interactions.	Individuals: Changes in traditional modes of interpersonal dynamics. Society: Potential for increased social isolation.
8	Fear of Commitment	Individuals: Avoidance of potential challenges and sacrifices. Society: Acknowledgment of diverse relationship choices.	Individuals: Potential hindrance to forming deep, meaningful relationships. Society: Uncertainties about commitment and evolving relationship norms.
9	Economic Pressures	Individuals: Focus on career success and financial stability. Society: Potential for economic growth and stability.	Individuals: Implications for certain industries dependent on family-related spending. Society: Potential imbalance in economic priorities.

10	Cultural Clash	Individuals: Recognition of diverse choices and lifestyles. Society: Encourages cultural diversity and acceptance.	Individuals: Potential resistance to cultural change. Society: Difficulties in reconciling evolving norms with traditional values.
11	Rising Individualism	Individuals: Empowerment to make choices aligned with personal desires. Society: Acknowledgment of individual autonomy and diversity.	Individuals: Potential erosion of collective harmony. Society: Challenges in maintaining societal cohesion and balance with individualism.
12	Increased Acceptance and Visibility	Individuals: Validation of Celibacy Syndrome as a valid lifestyle choice. Society: Promotion of inclusivity and understanding.	Individuals: Societal divisions over acceptance. Society: Potential resistance to changing norms and challenges in creating a unified cultural narrative.

4. Major Uncovering and Conclusion :

In examining the multifaceted factors contributing to Celibacy Syndrome in Japan, it becomes evident that the intricate interplay of cultural expectations, economic pressures, changing gender roles, social and technological changes, rising individualism, fear of commitment, social isolation, and the pursuit of educational and career goals forms a complex tapestry that shapes individuals' choices and societal dynamics. The clash between deep-rooted cultural traditions and the evolving landscape of modern life creates a delicate balance for individuals navigating the realms of tradition and personal aspirations. Economic pressures and demanding professional landscapes drive a focus on career success, potentially delaying or deterring traditional romantic relationships. Changing gender roles introduce complexities in interpersonal relationships, while social and technological changes redefine how individuals engage in romantic pursuits. Rising individualism disrupts historical narratives, empowering individuals to align their choices with personal freedom. The fear of commitment, social isolation, and the intense focus on educational and career pursuits contribute to the rising prevalence of Celibacy Syndrome. As Japan undergoes profound societal shifts, understanding these factors is crucial for fostering a society that embraces diversity, supports individual choices, and navigates the evolving landscape of relationships and cultural norms.

In conclusion, the characteristics of Celibacy Syndrome in Japan present a nuanced landscape with both positive and negative impacts on individuals and society. The decline in marriage rates empowers individuals with the freedom to pursue personal goals, but it may also lead to potential feelings of social isolation and pose demographic challenges for society. Low birth rates afford individuals informed choices but contribute to demographic imbalances and economic implications. While an emphasis on individualism fosters diversity and acceptance, it may challenge societal values. The career-oriented focus enhances individual productivity but raises concerns about work-life balance. Challenges to traditional gender roles promote progress but introduce social complexities. Digital interaction brings connectivity but alters traditional interpersonal dynamics. Fear of commitment acknowledges diverse choices but may hinder deep relationships. Economic pressures drive career success but impact certain industries. Cultural clash encourages diversity but may face resistance. Rising individualism empowers choices but poses challenges to collective harmony. Increased acceptance and visibility validate choices but may lead to societal divisions. Ultimately, understanding these impacts is crucial for fostering a supportive and inclusive society that navigates the evolving dynamics of Celibacy Syndrome.

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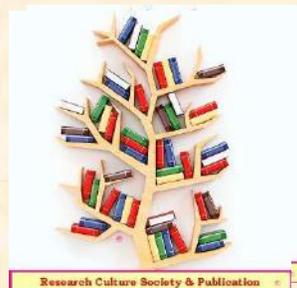
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