

ISSN 2454-3314

THE INVESTIGATOR

An International Peer-Reviewed Journal of Multidisciplinary Explorations
(Vol. 7, No. 3) September 2021



Association for Cultural & Scientific Research

ISSN 2454-3314

THE INVESTIGATOR

An International Peer-Reviewed Journal of Multidisciplinary Explorations
(Vol. 7, No. 3) September 2021



Association for Cultural & Scientific Research

Thrissur, Kerala, India-680689

www.acsrinternational.com

Editorial Board

Editor-in-Chief
Dr Lison Varghese

Associate Editor
Dr Soumy Syamchand

Editors
Dr. Alan Johnson, Professor, Idaho State University, USA
Dr Debarchana Baruch, University of Oxford
Dr Melahat S.D, Professor, TOBB University, Turkey
Suja Selvanose, Govt Teacher Education College, Trivandrum
Dr R. Vasuhi, MS University, Tirunelveli
Prof. (Dr) P.P. Shajimon, St Thomas College of Teacher Education, Pala
Dr Mini Kuruvila, Sampurna Montfort College, Bangalore
Dr Kashmira Mehta, Kachchh University, Gujarat

Advisory Board
Dr R. Janatha Kumari, Sree Ayyappa College, Nagercoil
Dr Latha Nair R., St Teresa's College, Ernakulam
Sugandhyasree Bhattacharjee, MSSV, Assam

Reviewers
Amani Abdo Farhan Mohammed, Thamar University, Republic of Yemen
Dr Priya K. Nair, St Teresa's College, Ernakulam

The Investigator
(An International Peer-Reviewed Journal of Multidisciplinary Explorations)
Vol. 7, No. 3, September 2021
Published by: Association for Cultural & Scientific Research (ACSR)
Thrissur, Kerala-680689, India
Printed at: educare, Periodicity: Quarterly

All rights reserved
No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including, photocopy, recording or any information storage and retrieval system, without permission in writing from the publisher.

Editor's Note
The Investigator is an International Peer-Reviewed Multidisciplinary Journal published quarterly (March, June, September and December), launched under the auspices of the academic community *Association for Cultural & Scientific Research* (ACSR). Keeping the panoramic scopes of research as a vibrant path, *The Investigator* intends to reflect on the skilled minds attitudinally conjuring from humanities to other disciplines. The journal explores the currents of criticism and unleashes divergent thinking. It welcomes original, scholarly unpublished papers from the researchers, faculty members, students and the diverse aspirants writing in English. It is a peer reviewed journal that brings the scholarship of academicians and practitioners around the world. *The Investigator* hopes and wishes to provide a self assuring means to you for your further accomplishments.

Contents

Gender Specific Effects of Gratitude Journaling on Job Satisfaction of Hospital Janitors Abhilash Mathew	1
<i>Dweepa: Isolated by Water</i> Dr Shrinivas K.	10
Psycho-Spiritual Enhancement in Reducing Stress among Consecrated Indian Women Dr Mini Kuruvila	13
Educational Status and Economic Status of People Based on Locale, Gender, Community and Occupation Dr P. P Shajimon	19
Efficacy of Cognitive Based Acceptance Programme among Wives of Alcoholics Dr Rekha N. J.	24
Inclusive Education in Modern Times Children with Special Needs and Technology Dr Suresh Kumar K.	34
Contextualising Homoeroticism through Samaresh Basu's <i>Uratiya</i> Victor Banerjee	39
Savitribai Phule's Feminist Pedagogy and its Impact on Positive Education Anupreeta Chatterjee	47
Personal Growth Initiative and Resilience among Doctors in Kerala during Covid-19 Pandemic Ashna A. Paul	54
Four Years of G.S.T in India: A Critical Analysis of its Impact on Indian Economy Julius Joseph	60

Entrammelling Witches and Wizards: Revisiting Notions of Patriarchy in Anvita Dutt's <i>Bulbbul</i> Veena A.	64
Covid 19 and Mental Health of School Children Dr Pratheesh Abraham	69
A Philosophical Enquiry of the Concept of Vaishnavism Khanindra Dutta	74
Self Handicapping Profile of Undergraduate Students in Kerala Selvamari S.	80
Primary Education in Kerala: Implications for Present and Future Josmi Augustine	87
A Study on Mobile Phone Dependency among Youth Neethu Murali	92
Study on the Hate Crimes Faced by Eunuchs Suma Mani	103
Polyhouse Cultivation of Amrapali Mango in Context of Assam Antorik Goswami	108

Abhilash Mathew

Research Scholar in Counseling and Educational Psychology
De Le Salle University, Manila, Philippines

**Gender Specific Effects of Gratitude Journaling
on Job Satisfaction of Hospital Janitors**

*The gender specific effects of gratitude intervention on job satisfaction of private sector hospital janitors from Manila, Philippines were examined in this study. A sequential explanatory research design with two phases - quantitative and qualitative parts - was utilized for this purpose. Participants were randomly assigned into one of the two conditions (control and gratitude). In this one-week experimental study, participants in gratitude condition were asked to record daily lists of five work specific events that they were grateful for. Pre and post measures of job satisfaction of both control and experimental groups were taken and the 2*2 factorial anova showed gratitude has direct effects on the job satisfaction of hospital janitors. Though, female participants showed relatively higher job satisfaction than males it was not statistically significant. Also, there was no significant interaction between gratitude and gender on job satisfaction. In the subsequent focus group discussion positive focus, awareness and effects of awareness were emerged as the themes which led them to experience more job satisfaction. Theoretical and practical implications of these results are discussed along with directions for future studies.*

Keywords: gratitude intervention, job satisfaction, gender difference, private sector hospital janitors, gratitude journaling.

Job satisfaction - how content an individual is with his or her job; whether he or she likes the job or not – has been a topic of great interest for researchers because of its implications for job-related variables. Job satisfaction (or a lack thereof) influences not only employees but also the organizations they are dissatisfied with. Dissatisfied workers experience lower productivity in the workplace, poorer performance, more job stress, and higher turnover rates. Research had shown that falling in job satisfaction among low wage workers resulting in high rate of employee turnover and absenteeism (Derby-Davis, 2005). On the other hand, various studies have highlighted the positive relationship existing between job satisfaction and gratitude (Waters, 2012; Lanham et al., 2012). In this context, the researcher made an experimental manipulation of a gratitude intervention among a group of private sector janitors whose job is low in status and pay and hard in nature, to assess the impact of gratitude on their job satisfaction.

There are lots of studies that have focused in the outcomes of the gratitude and have stated the benefit of expressing and feeling it. Gratitude is a universal human virtue (Emmons & McCullough, 2003) which is at the same time a positive emotional state that is either directed towards appreciating the helpful actions of other people or feelings of thankfulness for what one has (Mc

Cullough, Kilpatrick, Emmons, & Larson, 2001) and a life orientation towards noticing and appreciating the positive in the world (Wood et al., 2010). The broaden-and-build theory of positive emotions (Fredrickson, 2001) explains in part how positive emotions leads to positive life outcomes. Positive emotions broaden people's thinking and attention, encouraging creative solutions to problems and an urge to approach, act, play, and explore. Experiencing gratitude, that is, drawing attention to the perception of anything to appreciate in the world, tends to foster positive feelings and emotions, which in turn, contribute to one's overall sense of well-being (Emmons, 2003; Seligman, 2005) and makes the person more likely to behave in personally and socially productive manner (Sansone & Sansone, 2010). In recent years a very large body of evidence has emerged suggesting that gratitude is strongly related to all aspects of wellbeing.

Research on gratitude has found a positive relationship between gratitude and work specific outcomes. A positive relationship has been found between gratitude and corporate social responsibility in a sample of white-collar employees (Andersson, Giacalone & Jurkiewicz, 2007). Chan (2010) found an inverse relationship between dispositional gratitude and workplace burnout in teachers. Lanham et al. (2012) found that work-specific gratitude can predict job satisfaction and burn out among mental health professionals and Waters (2012) found significant relationship between state gratitude and job satisfaction. All these findings highlight the possibility of increasing job satisfaction if gratitude is increased. Research shows that gratitude can be triggered/heightened through a gratitude intervention (Emmons & McCullough, 2003; Seligman et al., 2005). However, limited are the studies conducted to experimentally verify the effect of gratitude intervention on job satisfaction and that too with contradictory results. Whereas a study conducted by Buote (2014) among sample of 65 employees found significant impact of work specific gratitude intervention on job satisfaction, a recent experimental study by Al-Hashmi and Al- Barri (2016) among a sample from Middle East came up with no significant findings. Thus, it becomes clear that even though there is strong theoretical foundation, there is still the need to bridge the gap between gratitude and job satisfaction experimentally.

But it is not only gratitude that has an effect on job satisfaction. Research has also found that there are gender differences in job satisfaction (Okpara, 2005). Gender and job satisfaction studies have shown that women's job satisfaction is not lower than men's, given that women's jobs are often inferior in terms of pay, autonomy, and promotional opportunity (Kim, 2005) and women experience more satisfaction than men in identical jobs (Clark, 1997). Frequently, this research indicates that women perceive either greater or equal levels of satisfaction in their work than men, despite being in jobs with less earnings or being engaged in less desirable occupations (Clark, 1997; Aletraris, 2010). Clark (1997) explains that this is due to females having lower

expectations at work. His argument is based on the social psychology construct reference level effect which explains that individuals tend to evaluate experiences relative to some kind of norm. Therefore, the researcher recognized that it is possible for gender to influence job satisfaction and also to interact with gratitude in determining job satisfaction. It is because the lower expectations of female janitors' may become beneficial to them to perceive more positivity in their work place compared to their male counterparts.

This research addressed the above mentioned concerns by investigating the gender specific effects of gratitude journaling on job satisfaction among private sector janitors. This study was an experimental manipulation of work specific gratitude journaling to understand the relationship between gratitude and job satisfaction. The aim was to generalize the findings of previous researches that have used gratitude interventions into employee and into workplace and to further extend the literature by finding the gender specific effects of gratitude intervention in the context of work place. In line with this, the study investigated the effect of gratitude intervention and gender on job satisfaction. In this back ground the researcher investigated the following research questions to see how gratitude and gender difference affect the job satisfaction of private sector janitors.

Is there any significant difference in job satisfaction of janitors as a function of gratitude intervention? Is there any significant difference in job satisfaction of janitors as a function of gender? Is there an interaction effect on job satisfaction as a function of the interaction between gratitude and gender? To operationalize these questions, the following hypothesis were suggested

H1: Janitors in the gratitude group after the gratitude journaling intervention will report higher job satisfaction than the janitors in the control group

H2: Female janitors will report higher job satisfaction than the male janitors.

H3: Female janitors in the gratitude group after the gratitude journaling will show higher job satisfaction than male janitors in the same group.

Participants: In this experimental study sample was hospital janitors ($N= 60$) working in a private hospital at Metro Manila. Due to practical reasons this sample was chosen by the non-probability technique of convenience sampling. Those who consented to participate were randomly assigned to either control group or gratitude group by counting odd and even numbers. There were 16 females and 14 males in the control group and 17 females and 13 males in the gratitude group. Participants age ranged between 18 and 35 ($M_{age}: 24.1; S.D: 4.1$). Majority of the participants (67%) were coming from outside the Manila. In the qualitative phase 7 janitors from the gratitude listing group were participated of which 3 were male and 4 were female.

Research Design: A sequential explanatory research design with two phases – quantitative and qualitative – was utilized for this research. A pretest- posttest control group 2*2 factorial design was used for the experimental phase. Two separate 2*2 anova with pre and posttest scores of gratitude and gender as independent variables and job satisfaction as dependent variable were run to see whether there is any significant effect of gratitude intervention on job satisfaction. A third anova was run to see the difference in the within group. Before the main analyses, inspection of data was conducted using SPSS 20 to see if there is missing values and outliers. The normality in each group of the independent variables for the dependent variable is assessed. The values for asymmetry and kurtosis were within the acceptable limit in order to prove normal univariate distribution. Leven’s test for equality of error variances on the pretest and posttest measures of *Job in general* were ($p = .714$) and ($p = .385$) respectively which showed that the data met the assumption of equality of variances for anova to conduct. Once the quantitative phase was over, the researcher conducted a sequential qualitative study. In the qualitative phase focus group discussion was the data collection method.

Job satisfaction: *Job in General* (JIG) questionnaire (brief version; Russell, Spitzmüller, Lin, Stanton, Smith, & Ironson, 2004) was used to measure job satisfaction of the janitors. This is a six item scale which gives a global score of job satisfaction. It uses a seven-point Likert-type scale from “1” (Strongly disagree) to “7” (Strongly agree). Previous studies that utilized the JIG scale have found alphas ranging from .85 to .87, revealing adequate reliability.

Procedure: First of all, the permission of the hospital management was sought through the director, customer experience division and at the request of the researcher the janitors were gathered in a conference hall in two different times based on their availability. After explaining the purpose of the study their consent was taken and those given consent were randomly assigned into either control group or gratitude listing group by counting even and odd number. Since this study used a pretest post-test design, both groups at two points of times which are at day 1 and day 8 were asked to complete *job in general scale* meant to measure job satisfaction. The researcher has asked the gratitude group to write in a daily basis in the gratitude journaling work sheet 5 things that they are grateful for in the workplace. While for the control group, there was no assigned activity and it was kept as a no-treatment comparison group. This was done purposefully to see whether a gratitude intervention is preferable in heightening job satisfaction to doing nothing at all?(Wood et al., 2010).

Once the results of the experiment were analyzed, the researcher went back to the participants of the experimental group to have a focus group discussion. The session lasted for about twenty minutes and they were encouraged to share freely their opinion regarding certain items. The questions asked were,

“how did they find the activity”, “how did the activity helped them?”, “What is in the activity that helped them to increase their appreciation of work?” etc.

Results: It was the aim of the study to see the effect of work specific gratitude listing activity on the job satisfaction of the janitors’ and to analyze how these effects vary based on gender. Table 1 shows the combined summary of the descriptive statistics of pre and posttest measures of the control and gratitude group for the *Job in General* scale.

Table 1

Pretest and posttest means and standard deviations on the measure of Job in General

Condition	(Pretest) Gender	DV: JIG		N	DV: JIG (Posttest)	
		Mean	S.D		Mean	S.D
Control	Male	3.91	.39	14	3.88	.38
	Female	4.03	.42	16	4.08	.50
	Total	3.97	.46	30	3.99	.46
Experimental	Male	3.89	.47	13	4.26	.47
	Female	4.15	.45	17	4.53	.53
	Total	4.04	.47	30	4.42	.51
Total	Male	3.80	.49	27	4.07	.46
	Female	4.13	.45	33	4.31	.56
	Total	3.98	.50	60	4.20	.53

Looking into the mean score of *Job in General* one can see an increase in the level of job satisfaction of the gratitude group after the one-week gratitude journaling intervention. The mean job satisfaction was increased from 4.04 to 4.42. Also, from the table 1 it becomes evident that irrespective of the conditions female janitors exhibited higher job satisfaction than male janitors. However, to verify whether these differences are statistically significant we need to look for the pre and post test results of 2*2 factorial anova. Table 2 gives a summary of the results. From table 2, it is clear that after the intervention there is significant difference in the job satisfaction of janitors in the gratitude condition than that of janitors in the control condition.[F (1, 56) = 10.89, p = .002]. However, there was no significant main effect of gender to job satisfaction and the interaction effect also was non-significant.

Table 2

Combined table of main and interaction results of between subject’s effects for *Job in General*

Source	F	Pretest			Posttest		
		P	r ²	df	F	P	r ²
Condition	.272	.604	.014	1	10.89	.002*	.171
Gender	3.092	.084		1	3.53	.066	

Condition	.194	.365	1	.070	.792
* gender					
Error			56		

Note: *p < 0.05

Table 3 gives the within group analysis of variance for gratitude condition. As the table shows there was a main effect for gratitude intervention [F (1, 56) = 8.945, *p* = .004] and gender [F (1, 56) = 4.365, *p* = .041]. However, there was no interaction effect between gratitude listing and gender.

Table 3
Factorial analysis of variance for job in general of experimental group between pre and post test conditions

Source	<i>df</i>	<i>F</i>	<i>P</i>	<i>r</i> ²
condition	1	8.945	.004*	.151
gender	1	4.365	.041*	
condition*gender	1	.001	.974	
Error	56			

Note: *p < 0.05

Discussion: The purpose of the study was to explore the effects of gratitude journaling intervention and gender difference on the job satisfaction of the private sector janitors. A review of the research showed gratitude intervention can bring about positive changes and, since gratitude and job satisfaction are positively correlated, gratitude intervention can lead to increase in job satisfaction. Also, there was ample evidence for females having experienced higher job satisfaction than male employees in identical jobs due to reference level effect. As hypothesized, results showed that gratitude journaling was effective in increasing the job satisfaction of the janitors. It showed the importance of gratitude in a person’s life and specifically in his/her work. For a hospital janitor, work place is usually challenging highly demanding and stressful place. Often, they need to work hard to meet the expectations with in the targeted time. And most of the time, if not always, their work is neither appreciated nor rewarded corresponding to their hard work and commitment. If in spite of all these adverse situations, a gratitude intervention could bring positive changes in their workplace behavior, it shows the potential of gratitude intervention. Compared to the control group, for the gratitude group everything was just the same, except their focus. Thus, it says, job satisfaction - the degree of happiness an employee derives from his or her job - can be significantly altered if a conscious effort from the employee is taken to focus on the positives at workplace.

Gender difference in the job satisfaction was the second research question. Though from the mean scores of pre and posttest results one can see a clear pattern of females having comparatively higher job satisfaction than male in the between group there was no significant difference on job satisfaction based on gender. However, within group analysis showed significant difference. Thus, the present findings give only scant support for the thesis that women report higher job satisfaction than men in identical jobs. This can be due to the limitation of the assessment tool. Though this scale is a standard tool with adequate reliability and validity to assess the global job satisfaction, this scale does not have items that draw response related to pay, chance for promotion etc, the things that evoke gender specific responses because men are more extrinsically oriented at work.

The hypothesized interaction of gratitude and gender did not yield significant results. Both genders had consistent experience of job satisfaction. The increase in mean score after undergoing intervention appeared to be more or less the same (.37 and .38 respectively for male and female). From these results we need to conclude that females' low expectations regarding the work did in no way put them in an advantageous position than men to experience more work specific gratitude. In the same way, higher expectations of males did not hinder them to experience the same level of gratitude at work once consciously focused on the work specific grateful events. This non-significant interaction may mean that the effects of both variables on job satisfaction are independent of each other.

The subsequent qualitative analysis brought the following themes which help us to understand the effectiveness of gratitude intervention. Main themes were positive focus, awareness, and effects of awareness. Participants opined that the gratitude journaling activity gave them an opportunity to focus on their work in a positive way. This was affected through selective attention whereby they were enabled to perceive the positives in the work atmosphere. Before they hadn't paid much attention to the bright side of their job as the usual things came to their mind were the annoying and negative things connected to their work which naturally made them feel bad about their work. But this activity (gratitude journaling) gave them an opportunity to seek and find positive elements at their work by intentionally engaging in positive hunting. They were disposed to look for the positives at work in order to be faithful to the assigned activity. Responses like "I noted the things whenever remembered", "this was in my mind for the past one week", "while riding back from work to home I used to recall my day to find out the items for journaling", etc revealed that they were more disposed to capture the positive elements in their work place than before.

Awareness is another theme evolved during the discussion. This intentional activity helped janitors to deepen their awareness about various positive

elements at work of which they could be really thankful for. The following examples reflect this theme: “it helped me to see the positive aspects in my work”, “helped me notice positive things which so far I didn’t pay attention”. Previous researchers have found gratitude journaling (Emmons & McCullough, 2003) as a way of keeping people aware of the positivity happening around them. Similar to their claim in this research also the participants reported that gratitude journaling provided them a more accurate and deep positive appraisal of the work environment.

The third theme is positive affect. When asked about how the activity influenced their emotional functioning the participants shared positive outlook of their workplace in turn made them feel happy. Their responses showed that the activity had a direct and immediate impact on their feelings, thought process and perception. Eg: “my work is not that tiresome as I thought”, “helped me to change my mood”, “my co-workers and clients are friendly and cooperative.” It was observed in the previous studies where people prompted to engage in gratitude intervention experienced improvement in their positive affect (Emmons & McCullough, 2003; Wood et al, 2010). Results from this study confirmed these findings to be true in Filipino low paid employees. Moreover, it has been theorized that intentional doing of a positive activity will give rise to positive feelings and/or emotions which in turn leads to increased wellbeing and related positive outcomes (Lyubomirsky, 2013). Seligman and his colleagues suggest that positive emotions help people find positive meaning in difficult situations (Seligman et al., 2005). Study showed that this is true in the case of janitors too who are low paid and having undesirable work conditions.

Implications: The effectiveness of gratitude intervention on job satisfaction has individual and organizational implications. First of all, it stresses the importance of a positive workplace and suggests a non-monetary way to organizational leaders to boost job satisfaction of employees. This makes sense especially in the context of a recent finding that the low paid workers need job satisfaction (Taylor, 2017) to avoid higher employer drop out. The perception of a positive work place has significant impact on the thoughts and affects of employees and therefore, the findings of this research would motivate the managers and business owners to consider seriously to cultivate an atmosphere of gratitude in the workplace so that they can benefit maximum out of its satisfied employees. It has personal implications too. Even if the management does not promote a positive environment, the individual employee, if s/he is familiar to gratitude journaling, can use this technique to tap desired effects. It is true that one may not always control what happens in the workplace but one can control how he/she chooses to perceive it and what one chooses to focus on. As the career counsellor Laura Stack opines, “no matter how demanding your job is, your biggest hindrance to enjoying life may be an attitude of ingratitude” (Stack, 2014).

Though this study was an experimental manipulation of gratitude intervention to see its effects on job satisfaction, the significant result of this study supports the positive psychology claim that happiness could be achieved intentionally. It is not the environment but person's perception of the environment that determines his or her happiness to a great extent. This study showed that intentional focus on grateful elements can lead to positive life outcomes. So, simple gratitude intervention techniques have to be promoted as a means of achieving wellbeing. Gratitude as a life orientation towards noticing and appreciating the positive in the world is an effective antidote to depression which is a life orientation to perceive what is negative in self, others and in the world.

References

- Aletraris, L. (2010). 'How satisfied are they and why? A study of job satisfaction, job rewards, gender and temporary agency workers in Australia'. *Human Relations*, 63(8), 1129–1155.
- AL-Hashimi, M. & Al-Barri, Z. (2017). Gratitude intervention at work: It's impact on well-being, job satisfaction & organizational commitment. *International Journal Advances in Social Science and Humanities*. 5(3), 01-10.
- Andersson, L. M., Giacalone, R. A., & Jurkiewicz, C. L. (2007). On the relationship of hope and gratitude to corporate social responsibility. *Journal of Business Ethics*, 70, 401-409. doi:10.1007/s10551-006-9118-1
- Baker M (2011) It's good to be grateful: Gratitude interventions at work. Master of Arts in Psychology. East Carolina University.
- Buote V (2014) Gratitude at work: it's Impact on Job Satisfaction & Satisfaction & Sense of Community. *Psychology Today*.
- Cameron, K., Mora, C., Leutscher, L., & Calarco, M. (2011). Effects of positive practices on organizational effectiveness. *Journal of Applied Behavioral Science*, 47, 266-308. doi:10.1177/0021886310395514
- Chan, D. (2010). Gratitude, gratitude intervention and subjective well-being among Chinese school teachers in Hong Kong. *Educational Psychology*, 30, 139-153. doi:10.1080/01443410903493934
- Clark, A. (1997). 'Why are women so happy at work?'. *Labour Economics*, 4 (4), 341–372. DOI: 10.1016/S0927-5371(97)00010-9
- Derby-Davis, M. J. (2014). Predictors of nursing faculty's job satisfaction and intent to stay in academe. *Journal of Professional Nursing*, 30(1), 19-25. <http://dx.doi.org/10.1016/j.profnurs.2013.04.001>
- Emmons, R. A., & McCullough, M. E. (2003). Counting blessings versus burdens: An experimental investigation of gratitude and subjective well-being in daily life. *Journal of Personality and Social Psychology*, 84, 377-389. doi:10.1037/0022-3514.84.2.377
- Fredrickson, B. L. (2001). The role of positive emotions in positive psychology: The broaden-and-build theory of positive emotions. *American Psychologist*, 56, 218–226.
- Kim, Sangmook (2005). Gender differences in the job satisfaction of public employees: A study of Seoul Metropolitan government, Korea. *Sex Roles*, 52(9/10), 668-679. DOI: 10.1007/s11199-005-3734-6
- Lanham, M. E. et al. (2012). How gratitude relates to burnout and job satisfaction in mental health professionals. *Journal of Mental Health Counseling*, 34(4), retrieved from <http://www.biomedsearch.com/article/How-gratitude-relates-to-burnout/306514849.html>

Dr Shrinivas K.

Assistant Professor of English
GFGC Shankaranarayana, Udupi

Dweepa: Isolated by Water

Literature and cinema have undisputable relation since decades. Literature, in particular, has tremendous influence on Cinema. In Kannada cinema industry, many litterateurs have been working in different ways. In fact, it seems to be an effective medium of communication to address various current issues. Puttanna Kanagal, Gubbi Veeranna, Girish Karnad, Girish Kasaravalli and many more have received literary texts concerning social and political issues directly into cinema frames without harming the texture of a text and the art of cinema. Dweepa: Island is one such an artistic expression that made its own space both in literature and cinema. Na. D'Souza wrote the novel to address the problems pertaining to dam backwater in Sahyadri Hills. And Girish Kasaravalli took it into visual form to make it livelier and more appealing.

The present paper does not deal either with literary form of *Dweepa* or cinema genre; the major focus would be a thematic approach to the cinema “*Dweepa*”. The movie is being directed by Girish Kasaravalli and produced by late Soundarya in 2002. It was the only film produced by Soundarya in her lifetime, and her work paid her back with international fame. The cinema bagged several national and state awards along with international screening. It has left its footprints in the history of Indian cinema for story, direction, casting, cinematography. It is still appreciated by critics for its artistic aura.

The plot of the cinema moves around government policy, dam construction, backwater, migration and the plight of the people who are affected by the water. Simultaneously, it also opens up to the intricacies of human relations and isolated individuals. Though at surface level it displays human struggle to seek proper compensation for the loss, the characters of the story innately struggle to wriggle free from challenges. “*Dweepa*” carries multiple texts within its realm. The film text deals with an island called Sita Parvata; the people living in it also are isolated.

Nagi, the protagonist, is an optimistic and lively character. She is born in a town but is married off to a man who lives in an interior place of thick forest. She plays multiple roles at once successfully catering to the demands of her family members; as a daughter, a wife and a daughter-in-law. Ganapa, Nagi’s husband, is a confused character who never discerns through facts and never accepts reality. It is so because, perhaps, he is caught between too many ideas in his mind. He is strongly influenced by his father’s or family legacy and respect bestowed upon him by the society. Duggajja is father of Ganapa, a village priest who performs ‘Nema’ since his childhood which has been an ancestral practice. His faith in his practice is so deeply rooted that he fails to

see forthcoming dangers. Having denied all rationality, he succumbs to tragic end of his life. Krishna is another flat character, yet important, who intervenes in the plot to make the other character go through severe emotional trauma. He brings visions of outer world with him that lure villagers' dreams of fairy land. He also becomes a reason for cementing strong bond between Nagi and Ganapa at the end. All these characters and plot evolve around one vital aspect- water. Water keeps on reiterating its essence through different forms like backwater, flood, rain, coffee, etc. Therefore, water becomes an innate character in the movie and provides continuous lead to real-life character.

The family of Duggajja is given constant warning to vacate their dwelling place Sita Parvata which is a remote village of the Western Ghats. Due to dam construction its existence is threatened to be submerged in water. Though every family vacates the village, Duggajja is reluctant to leave the place and is seconded by his son Ganapa. Duggajja strongly believes in the 'sthalapurana' that Sita and Rama lived on the hill and his family is endowed with the responsibility of worshipping the sacred place. They don't leave the place because the compensation and habitation facility were giving meagre money but not the respect and social status that they are losing by migrating.

The protagonist is the only character that shows constant hope by trying to move out of the drowning Sita Parvata. She tries to woo her husband and father-in-law to get the Government's compensation which would make her family move out of the island. When Krishna, a relative, moves in to help the family, he poses new challenges but she manages at the end by keeping him away from her house. During the may-day on Sita Parvata, she faces every natural and man-made odd. She is willing to migrate and have a new life by accepting the Government's compensation, yet she falls back to support her husband and father-in-law's dream of staying back at the island.

While we have the characters flesh-in-blood, there are other characters that are oblivion, yet have vital role to play. Water and tiger are two such characters that constantly have reference and make way into sub-plots. Due to backwater and submerge of the forest, tiger makes its way into human dwelling that creates chaos among people. We only come to know its visibility through its footprints and roaring sound when Nagi is guarding her house throughout night. But it is one of the reasons for the villagers to vacate the island. Due to Varahi, Linganamakki, Sharavati, etc., projects, animal inhabitation was brutally affected. The cinema puts forth this unseen or neglected part of nature's massacre.

Unlike the tiger, water appears from first to last frame. It is water that takes central stage in the cinema. In the first frame, it is calm and in rising conditions. The postman warns Nagi saying it would be better to leave the place. It is water that devours Duggajja as he fails to see its ruthless nature.

Water stands above the irrationality of Duggajja and proves that to be an obstacle to Nature is nothing but devastation. Except Duggajja, other elders use the same water to cross the island and have a new life. While Nagi struggles to keep alive during the catastrophe, it helps the protagonist to display her vigorous and strong nature. Thus, water stands out to be a giant and dominant force that shapes the plot and takes all the characters along with it. Though water is just a background to the cinema, it is the major driving force. It decides the fate of the characters; either it takes them to shore or drowns. The cinema reflects so much of water that one can't be oblivion to drought-feel after one finish watching the cinema. Thus "Dweepa" is about an island and individuals isolated by water; some sail, some fail.

References

- D'Souza. *Trnsl. Dweepa: Island*. By SusheelaPuneetha. Oxford Novella. NewDelhi. 2013. Print.
- Kasaravalli, Girish. Director. *Dweepa*. Satya Movie Makers, 2001.
- Vanamala, Vishwanatha. "The Region Writes Back". May, 2014. *The Hindu*
- Abrahams, M. H. *A Glossary of Literary Terms*. Boston: McPeer, 2015. Print.

Dr Mini Kuruvila

Assistant Professor in Psychology
Sampurna Montfort College, Bangalore

**Psycho-Spiritual Enhancement in Reducing Stress among
Consecrated Indian Women**

The lives of consecrated women are distinguished by enormous risks and challenges in India. Regardless of its secular and democratic nature, the socio-political scenario of the country is unfavorable to consecrated women due to Hindu fundamentalism and extremism. The consecrated women, who work in different fields in North India, experience increased level of perceived stress as they are continuously exposed to complex situation. This is one of the contributing factors that affect their commitment and mission. Therefore, the current study aimed to develop an intervention program called Psycho-Spiritual Enhancement Strategies (PSES) which intends to reduce the perceived stress and enhance the spiritual quotient of the consecrated women in India. The enhanced spiritual quotient can help the individual perceive the events/ experiences in a better way to find a more in-depth meaning of it.

India is the home of a majority of religions of the world, such as Hinduism, Islam, Christianity, Buddhism, Jainism and Sikhism. What characterizes Indian society is its diverse culture, peoples and languages. Diversity of religious faiths has existed over a period of time since India is a country with very ancient history and it is also a place where people from other countries settled down. Together with diverse cultural groups and various religions in India presuming their faiths, these immigrant communities also brought their own religious faiths, customs and cultures. This resulted in bringing together people following different religions and gradually laid the basis of religious pluralism in India. In 1947, when India became an independent nation, the idea of secular nationalism brought by the leaders of Mahatma Gandhi and Jawaharlal Nehru became the foundation for the unity of pluralistic India (Thomas, 1997). The country has always been portrayed as a land of spiritual integrity where philosophers stress the magnanimity of its secular nationalism.

However, the Vedic culture which originated in India roughly between 1500 and 600 BC gives a notion that India is a 'Hindu' country. The Hindu fundamentalists claim that India belongs to Hindus, who comprise the majority of the Indian population which is more than 80% of 1.21 billion of the total population of India (Census of India, 2011). Hinduism has a strong influence on the social and political spheres of India. By tradition, which really has a Hindu basis, the Indian society has been hierarchically arranged and the different communities and caste groups have shown a pattern of social distance in which low caste, tribal and minority groups have been discriminated. Culture likewise shows its uniqueness from state to state and from south India to North India (Das N.K, 2009). The socio-political,

economic and religious diversity has tremendous impact on its inhabitants particularly people in North India who go through great social and political struggles (Craig, Jeffrey, 2000) while the caste system and social inequality, illiteracy, poverty and gender discrimination still prevail in greater parts of North India. People live in rural areas where the literacy rate is very low which makes them victims of exploitation by politicians and social elites who are in power.

India is the largest democracy in the world with the biggest number of people with franchise rights and the largest number of political parties. Since there are several political parties, there are also many political issues in Indian politics. There are political issues on both national and regional levels caused by the ideological differences of political parties. Some political parties just demand for more economic and social rights for their communities, while others demand for more autonomy for their cultures within the Indian states. The recent history of the democratic politics in North India has been characterized by the politicization of caste identities, the increasing participation of lower castes in the political process (Craig, Jeffrey, 2000).

In the recent decades, the changes in Indian economy are striking and have been constantly projected before the world, leading to incomparable expectations about the Indian economy. The government has designed a viable national target for the country's transformation to become a developed nation by 2020 (Roddam, Narasimha, 2008). On the contrary, officially, 37% of India's total population lives below the poverty line and 75% of them are living in rural areas (BBC News, May, 2011). A major cause of poverty among India's rural people, both individuals and communities, is lack of access to productive assets and financial resources. High levels of illiteracy, inadequate health care and extremely limited access to social services are common among the poor rural people of North India.

Women and men are equally important for the growth and development of individual and social lives. With regard to the status of women in Indian society, no nation has held their women in higher esteem than the Hindus. History shows that during the Vedic period the status of women was honorable and respectable (Nirupama, Prakash, 2003). But the situation now particularly in Northern India is different as the women are subjected to discrimination in learning, dowry deaths and domestic violence. According to Sharma (2005), women are subjected to atrocities of many types like physical violence, sexual violence, verbal violence, social violence, emotional violence, financial violence etc in a male dominated society.

Despite the diverse situation in India, Christianity has a marked role in the development of the nation and in social reconstruction. Tradition traces the beginning of Christianity in India with the arrival of the apostle, St. Thomas in

52 AD and so Christianity in India is as old as world Christianity. There are 25 million Christians in India which is just below 3% of the total population of the country (census of India, 2001). According to the Catholic Bishops Conference of India (CBCI, 2010), the current statistics of the Catholics in India total: 15,515,046, Bishops 165, Dioceses 128, Priests 19040, and Consecrated People 52640. The Congregations of the consecrated people in India are comprised of natively originated and those from abroad. Among the 282 congregations, 100 are of Indian and 182 of foreign origin (Vallipalam, Mathew, 2001).

According to the Canon Law of the Catholic Church (Canon Law c. 410), the consecrated people/consecrated women are those who closely follow Christ totally dedicating themselves through public vows of obedience, chastity and poverty, observed according to the norms of the statutes of the congregation. In India, the consecrated women are engaged in a number of apostolic activities such as education, welfare services, health services and social services for the betterment of the people irrespective of religion and caste (Vallipalam, Mathew, 2001). Because of Christianity in India, the Christian missionaries have a major influence in the history of India particularly in its developmental activities (Hayden, Bellenoit (2007).

The major works of the consecrated people transform the society which is an undeniable fact. Their remarkable work in the field of education and other welfare services make people from rural areas become aware of their rights and they become consequently a threat to political leaders and powerful men from high caste who take advantage of the ignorance of the poor (MathewVallipalam,2001). However, the excellent contributions have been geared towards the resolution of several social issues and social problems that benefit dalit, tribal, women, children, laborers, and youth, the sick and the elderly.

Nevertheless, in recent decades the consecrated people in India have received threats. Religious freedom as a marked right of Indian democracy and citizenship is being questioned now (Jennifer, Coleman, 2008). Hindu nationalism as a result of social and political consolidation of the Hindu Rights is conservative and aggressivel communalistic. Verbal and physical attacks on Christians and other minority groups is an explicit example (Emma, Mawdsley, 2005). Attack against Christians in Orissa (Asia News, July 9, 2008), gang rape of a young Nun and attack against a priest in Orissa (The Hindu, September 30, 2008), attacks against Christians in Karnataka (Compass Direct News, March 22,2009), violence in Madhya Pradesh (*The Hindu, September 29, 1998*), attacks on nuns and priests of the Missionaries of Charity in Kerala (BBC News, September 26, 2004), Priests, students and a nun attacked in Gujarat (Persecution Update India, 2008) Catholic Religious Brother murdered in Utterpradesh (Avemaria bravepages, June 7, 2000) , Sister

Rani Maria, martyr of the faith (Asia Net News, April 17, 2010), and death of Sr.Valsa John in Jharkhand (Expressindia, Nov 16, 2011) are some of the major incidents that had happened in recent years. These events signify the impact of the unfavorable socio-political circumstances faced by the Church in India. Consecrated people, particularly the consecrated women, become victims of violence. Hence, the researcher wanted to conduct a study among the consecrated people in India who have committed their life to work in such a troubled social scenario. Socio-political problems, personal inadequacies, individualism, influence of modernism make the lives more stressful and diminish their effectiveness with regard to their commitment and mission.

According to previous studies stressful life and work experiences are harmful to health. Environmental stressors and challenges can activate physiologic responses at cellular and systemic levels. (Castro, et al., 2010). Even though the studies prove, stressors and physiological response are linked; the importance of the subjective appraisal of the individual has to be acknowledged (Noreen Goldman, Dana Gleib, Christopher Seplaki, Wen Liu, & Maxine Weinstein, 2005). Psychologists like Denson et al. (2009) have recognized that there is considerable variation in how people respond to equivalent stressors. It is apparent among the consecrated women that there will be individual differences in how they construe or appraise the stressor and its consequences which are important contributors to the variability in psychological and physiological responses.

Marleen Van Eck et al. (1996) argue that daily events or situations experienced as stressful were associated with increased cortisol secretion. According to the Psychoneuroimmunology (PNI), researches provide evidence that one of the main mechanisms by which stress affects immune functioning is through activation of the hypothalamus–pituitary–adrenal (HPA) axis (Cutuli et al., Sonia Lupien et al.,2009).

The Psychoneuroimmunological researches done by Richard and Potts (1995) demonstrate the physiological effects of stress and relaxation, increase awareness of physical and emotional responses to stress, and how to shift one's stress response through an integrated approach of psycho-spiritual, reframing unhealthy thought patterns. For many years, an interdisciplinary effort has been exerted to develop a spiritual orientation or strategy in psychology and psychotherapy. It has been suggested that such an orientation can make unique contributions to the psychotherapeutic endeavor by providing a spiritual conception of human nature and personality.

Further more studies authenticate the spiritual and religious domain as significantly associated with many aspects of adaptive functioning such as the significant relationships between religious/spiritual functioning and achieving a sense of meaning in life maintaining a sense of hope and optimism, coping

with life's difficulties and dealing constructively with one's own mortality (William Hathaway, Stacey Scott, and Stacey Garver, 2004). Therefore, the current study is focuses on the enhancement of the spiritual quotient (SQ) of the consecrated women, exploring how the SQ is related to reducing the perceived stress. Danah Zohar (2000) describes that SQ is an ability to reframe or re-contextualize our experience, and thus an ability to transform our understanding of it.

Danah Zohar and Ian Marshall, (2000) further state that it is not necessary SQ has some connection to religion. Being religious doesn't guarantee high SQ as many humanists and atheists have high SQ and very actively religious people have low SQ. Spiritual Quotient can make people more religious but it doesn't depend on religion. It is the ultimate intelligence by which people can heal themselves and make themselves as a whole. SQ makes us aware that we have existential problems and it enables us to solve it. SQ allows us to integrate the intrapersonal and interpersonal relatively making us to understand who we are and the potential to understand the other. Danah Zohar (2000) writes 'a person high in SQ is likely to be a servant leader- someone who is responsible for bringing higher vision and value to others and showing them how to use it, in other words a person who inspires others' (p. 16). John Paul II in his Apostolic Exhortation *Vita Consecrata* (*Vita Consecrata*. 72) points out that the life of the consecrated women are meant to be deeply adhesive on prayer as God calls them to follow Him, make them consecrated and are sent into the world to imitate His example and to continue his mission. Therefore, it is the urgent need of the times to enhance the SQ of the consecrated women to face the difficulty of new situations with the serenity and with intensified virtue of their dedication to live in fullness and in joy, and in a very special way to be the signs of God's tender love towards the human race and special witnesses to the mystery of the Church.

Although the expression of the consecration of the virgins was common in the fourth century (Samuel Canilang, 2005) the Second Vatican Council was the most momentous juncture for renewing the identity and mission of the consecrated people/ consecrated women in the church for the world. The Church continues to be evident even today. Therefore, in recent years, following the Second Vatican Council, new or renewed forms of the consecrated life have arisen (*Vita Consecrata*.12). Consecrated women, by their particular form of consecration, are necessarily and deeply committed to the mission of Christ which is more challenging in India due to religious pluralism and modern secularizing tendencies. Hence the current study is significant to improve the life of the consecrated women for them to be successful in their consecration and mission by enhancing their spiritual quotient. The study is thus, anchored exclusively among the consecrated women in India, considering the social, economic, political, religious and cultural characteristics of a non-Catholic country.

Psycho-Spiritual Enhancement Strategies are expertly designed on the basis of psychoneuroimmunology (PNI), which is a multidisciplinary approach assimilating mind and body to enhance SQ and reduce perceived stress. Psychologists integrate Christian values and interventions such as prayer, discussion of scripture, and forgiveness with secular approaches such as cognitive-behavioral. The strategies are incorporated cognitive behavioural approaches like cognitive restructuring through the psychological education and exercises based on the idea that our thoughts cause our feelings and behaviors, not external things, like people, situations, and events. The benefit of this realization can change the way we think to feel or act better even if the situation does not change.

Human beings are created by God and their physical, emotional and spiritual healths are interconnected. Imbalances in any of these areas can lead to distress. Wholeness and maturity comes through right relationships with God, self, and others. Past emotional hurts and wounds often prevent individuals from relating well to others, God and even themselves. Hence, the spiritual interventions such as singing meditation, yoga, Bible reflections, imagery and healing of the stages of life can be essential to facilitating recovery and change in the perception of situations and daily life events.

References

- Altazar Rossiter. (2006). *Developing Spiritual Intelligence: The Power of You*. UK. John Hunt Publishing Ltd.
- Anne Myers and Christine Hansen. (2006). *Experimental Psychology*. 6th edition. USA, Wadsworth Cengage Learning.
- John P. Pinel. (2009). *Biopsychology*. 7th Edition. USA, Pearson Education Inc.
- Joshua M. Gold. (2010). *counseling and Spirituality : integrating Spiritual and Clinical Orientations*. USA, Merrill.
- Martin H. Padovani. (2006). *Healing Wounded Emotions, Overcoming Life's Hurts*. Manila, Logos Publication Inc.
- Mathew Linn, SJ, Sheila Fabricant, Dennis Linn. (1994). *Healing the Eight Stages of Life*. USA, St. Paul's Publications.

Dr P. P Shajimon

Principal, Labour India College of Teacher Education
Marangattupilly

Dr Pratheesh Abraham

Assistant Professor in Education
St. Thomas College of Teacher Education, Pala

**Educational Status and Economic Status of People Based on
Locale, Gender, Community and Occupation**

The present investigation is to analyse the educational and economic inequality among people. The sample for the study consists of 2254 individuals from Idukki District of the state of Kerala. The data required for the study are collected using a questionnaire. To determine the educational and economic inequality, mean scores of education and economic status of people were compared. The study revealed that there exists difference in the Educational and Economic Status of people belonging to different localities, gender groups, occupational groups, and community groups. Educationally backward people are found economically backward irrespective of locality, gender, community and occupation. Similarly economically backward people are found educationally backward. (Key Words: Educational Status, Economic Status, Gender, Locality, Community, Occupation)

Education is the supreme form of wealth and is the fulcrum of every kind of development. It is the process of human enrichment for the achievement of higher and better quality of life. It transforms the raw human beings into human resources, otherwise known as human capital and prepares them to be capable of utilizing the resources economically. It is a means of social improvement and material well being, especially for the economically and socially backward people. It provides them the capacity of acquiring new skills and develops in them the right attitude to wealth, savings and work. But there exists difference in the educational and economic attainment of people. A good number of research studies have been carried out to analyse the Educational and Economic Status of people.

In India considerable progress has been achieved in terms of literacy, school enrolment, network of schools and spread of higher education institutions including technical and professional education. Expenditure on education, both governmental and parental is on the increase. But this rise in expenditures is justifiable, if it provides higher productivity in terms of higher earnings and security to households. Though education and economic prosperity are essential prerequisites of the progress of individuals and nations, there exists wide spread disparity in these spheres. It is essential to analyse the Educational and Economic Status among various sections of people. In the

present study an attempt is made to study the Educational and Economic Status of various categories of people in Idukki District of Kerala State.

The objectives of the present study are the following: To find out the Educational Status of people based on Locality, Gender, Community and Occupation. To find out the Economic Status of people based on Locality, Gender, Community and Occupation. To compare the Educational Status and Economic Status of people based on Locality, Gender, Community and Occupation.

Methodology: The present investigation is to find out and compare the Educational Status and Economic Status of people classified on the basis of Locality, Gender, Community, and Occupation. Hence the investigator adopted Normative Survey method for the study. The important variables selected for the study are Educational Status and Economic Status of people. Educational Status of the people is determined on the basis of the level of education attained by people. The Economic status of people is determined on the basis of the average monthly income of individual members from various sources. The sample for the study consisted of 2254 individuals from 1500 households selected from Idukki District using Stratified Random Sampling Technique. The data required for the study is collected using a questionnaire.

Procedure of the Study : To find out the Educational Status people, a categorization of education into various levels was made and weightages were given to different levels of education. To determine the Educational Status of various sections of people the weightages to different levels of education were added and divided by the number of persons. To find out the Economic Status of various sections of people the average monthly income of people were added and divided by the number of persons. The mean scores of Educational Status and Economic Status of people were compared with respect to Locality, Gender, Community and Occupation.

Analysis and Interpretation: The mean scores of Educational Status and Economic Status were computed and compared for various sections of people based on Locality, Gender, and Community and Occupation and is presented below.

I. Locality Groups: A comparison of the mean Educational and Economic Status of locality groups (Urban and Rural) has been made and presented in table 1.

Table-1. Educational Status and Economic Status – Locality Groups

Locality group	No.	Educational Status		Economic Status	
		Mean	SD	Mean	SD
Urban	484	16.5	5.7	7515	5370
Rural	1770	13.2	5.9	5458	4893

The table shows that the mean Educational Status of Urban people (16.5) is higher than that of Rural people(13.2) Similarly the mean Economic Status of Urban people (7515) is higher than that of Rural people (5458).It can be concluded that Urban people are at a higher position than Rural people with respect to Educational Status and Economic Status.

II.Gender Groups: A comparison of the mean Educational and Economic Status of gender groups (Male and Female) is made and presented in table-2.

Table-2 Educational Status and Economic Status-Gender groups

Gender Group	No.	Educational Status		Economic Status	
		Mean	SD	Mean	SD
Male	1714	13.0	5.6	5663	4972
Female	540	16.8	6.4	6651	5301

As shown in table the mean Educational Status of Females (16.8) is higher than that of Males (13.0) Similarly the mean Economic Status of Females (6651) is higher than that of Males (5663). It can be concluded that Females are in a better position than Males with respect to Educational Status and Economic Status.

III.Community Groups: A comparison of the mean Educational and Economic Status of community groups Scheduled Castes and Scheduled Tribes (SC/ST), Other Backward Community (OBC) and Forward Community (FC) is made and presented in table 3.

Table-3 Educational Status and Economic Status – Community Groups.

Community Group	No.	Educational Status		Economic Status	
		Mean	SD	Mean	SD
SC/ST	514	12.3	6.3	4787	4708
OBC	836	14.0	5.9	6239	4639
FC	904	14.8	5.7	6219	5540

It is observed from the table that the Educational Status of FC (14.8) is the highest followed by OBC (14.0) and SC/ST (12.3). Similarly the Economic Status of OBC (6239) highest followed by FC (6219) and that of SC/ST (4787) is the lowest. It is concluded that educationally forward communities are economically forward and vice versa.

IV.Occupational Groups: A comparison of the mean Educational and Economic Status of occupational groups –Agriculturists, Businessmen, Daily Wage Earners and Monthly Wage Earners is made and presented in table 4.

Table-4 Educational Status and Economic Status – Occupational Groups.

Occupational Group	No.	Educational Status		Economic Status	
		Mean	SD	Mean	SD
Agriculturists	494	9.7	3.4	3777	3412
Businessmen	212	13.4	4.7	7278	6168
Daily wageEarners	572	9.4	3.4	3211	3278
Monthly Wage Earners	976	18.8	4.6	8229	5159

The table show that the meanEducational Status of Monthly Wage Earners (18.8) is the highest followed by Businessmen (13.4) and Agriculturists (9.7).Similarly the meanEconomic Status of Monthly Wage Earners in the highest (8229) followed by Businessmen (7278). The Educational and Economic Status of Daily Wage Earners are the lowest than other occupational groups. It can be concluded that the Educational and Economic Status of Monthly Wage Earners are the highest followed by Businessmen, Agriculturists and Daily Wage Earners respectively.

The major findings and conclusions of the study are the following: Urban people are at a higher position than Rural people with respect to Educational Status and Economic Status. Females are in a better position than Males with respect to Educational Status and Economic Status. Educational Status of FC is the highest followed by OBC and SC/ST. Similarly the Economic Status of OBC is the highest followed by FC and SC/ST. Educational and Economic Status of Monthly Wage Earners are the highest followed by Businessmen, Agriculturists and Daily Wage Earners.

The study highlights the existence of Educational and Economic inequality among people. The Educational Status and Economic Status of people differaccording to locality, gender community and occupation. Educationally backward people are found economically backward irrespective of locality, gender, community and occupation. Similarly economically backward people are found educationally backward. Hence it is concluded that educational inequality is the cause of economic inequality. And also economic inequality results in educational inequality.

The educational implications of the study are: Measures should be adopted for the educational development of educationally backwardsectionof people. Financial and other forms of assistances can be given to the educational development of economically backward people. From the school stage itself, students should be familiar with vocational aspects of education so that it would be helped to earn a living. Educational practices should be purposeful creative and productive.Occupational information, guidance and counseling socially useful productive work etc., could be arranged for the vocational development of students.

References

- Best, John, W.& Kahn, James V. (2008). *Research in Education*. New Delhi: Prentice Hall of India Pvt.Ltd.
- Buch, M.B (ed.) (2000). *Fifth Survey of Educational Research*. Vol. II. New Delhi: NCERT.
- Gupta, S.P. (1984). *Statistical Methods*. New Delhi: Sultan Chand & Sons.
- Rao. V.K.R.V. (1996). *Education and Human Resource Development*. New Delhi: Allied publishers, Pvt. Ltd.
- Schultz, T.W. (1963). *The Economic Value of Education*. New York: Columbia University Press.
- Shajimon, P.P (2010). *Education and Economic Growth in Idukki District*, Ph.D Thesis, Mahathma Gandhi University.
- Sharma, S.R. (2001). *Methods of Educational Research*. New Delhi: Annol Publications Pvt.Ltd.
- Sheehan, John (1973). *The Economics of Education*. London: George Allen and Unwin Ltd.
- Sidhu K.S. (1996). *Methodology of Research in Education*: New Delhi: Sterling publishers Pvt. Ltd.
- Sivarajan,K.(2001) *Education in the Emerging Indian Society*. Calicut University: Central Co-operative Stores.

Dr Rekha N. J.

Assistant Professor in Psychology
Family Apostolate Training and Research Institute, Velur

**Efficacy of Cognitive Based Acceptance Programme
among Wives of Alcoholics**

Alcoholism is a family ailment. The wives of alcoholics' experience high levels of stress and depression, which negatively impact on their psychological and physical health. The present study examined the efficacy of the Cognitive based Acceptance Program (CAP) for alleviating perceived stress and depressive symptoms of the wives of alcoholics. It used a 'two-group randomized control trial' with 36 wives of alcoholics currently have high perceived stress and a moderate level of depressive symptoms. Perceived Stress Scale (PSS-10) & Depression Anxiety Stress Scale (DASS-21) was used to measure the level of perceived stress and depressive symptoms. The intervention implemented for 6 weeks and the results displayed substantial effects brought about by the program. The data analysis was done utilizing mean scores, standard deviation, independent sample t-test, and Cohen's d. The findings revealed that the CAP was an effective intervention in reducing perceived stress and depressive symptoms among wives of alcoholics. Keywords: Perceived stress, Depressive symptoms, Cognitive based Acceptance Program.

Alcoholism is one of the major factors that cause instability in families. It has been frequently referred to as a family disease underling the fact that excessive drinking affects not just the drinker but others in the family as well. (Nandha & Kalaivani, 2017). India is reported to be the most populous country in the world with 33% of its population consuming alcohol (Ray, 2004). The per capita alcohol consumption in India is 2 liters per adult per year, and today India stands at the third-largest market for alcoholic beverages in the world. The National Mental Health Survey, 2016 has revealed that a huge treatment gap still exists for all types of mental health issues, especially alcohol use disorders being the highest (86.3%). Most of those identified had not sought care or were not able to access appropriate care (Suraksha, 2018).

Alcoholism affects negatively the life of the addicted and the whole family as well, but the most affected people are the spouses of alcoholics. (Naik, 2014). It becomes a major source of stress for their wives. (Innocent, Venkatesan & Vijayaragavan, 2016). Huge consumption of alcoholism caused intimate partner violence, interrupted family roles, and weakened family communication as well as physical and psychological illness.

The wife of an alcoholic, being frustrated over her initial expectations, experiences exhaustion when she faces tough life situations from the alcoholic husband. They perceived a high level of stress due to their husbands'

alcoholism. Wives of alcoholics have been experiencing physical, psychological, financial and social stress in their life. (Ravindran & Joseph, 2017). Stress is a process in which environmental demands fix or exceed the adaptive capacity of a person, which may cause a person at risk for the disease through psychological and biological changes (Salleh, 2008). Wives of alcoholics become unhappy and frustrated about their life experiences and have a negative feeling of self-harm (Tyagi & Mehta, 2013). Stressful life situations may create feelings of hatred, self-pity and it weakens the person physically and mentally. As a result, they may turn careless about the family members and neglect their children (Tiwari, Srivastava & Kaushik, 2010). Reckless expenses on alcohol bypassing the family's needs lead to heated arguments among the spouse and which in turn ends up in role change, conflicts, quarrels, and physical violence. In India, 85% of men who are violent toward their wives were frequently or daily users of alcohol.

The wife of an alcoholic has to take her husband's role and responsibilities, going to work to look after her children and meet the other financial demands of the family. Most of them bear a double burden because of their alcoholic husband. They are supposed not only to control their husband's drinking but also to maintain a homeostatic balance in the family. This will increase the spouse's burden which gradually leads to stress and depression (Nandha & Kalaiyani, 2017). Alcoholism can also lead to the selling of household articles, immovable properties, the long absence of an alcohol-dependent person from home, marital discord and divorce, etc. (Sreevani, Jayamani & Brinda, 2011). According to the women's council of Kerala, more than 80% of divorce is attributable to alcohol-dependency (Roberts, 2013). Therefore, since Kerala has the most drinking male population in India, it calls for urgent attention to tackle this distressing situation in the family.

Studies have proven that wives of alcoholics never ever accept to be identified as an alcoholic's wife due to the fear of social isolation. They often hide the family problems from others and lie for their alcohol-dependent partners to support them. The family members of alcoholics often feel estranged and are looked down upon by others. Findings of the study by Parsakarathy (2015) reveal that 50% of wives of alcoholics reported feeling ashamed in society. This kind of shame causes them to have a marked reduction in social engagements and also report general social dysfunction. They have to tolerate years of isolation, scarcity of friends and support, blame from neighbors and relatives, and unsatisfactory sexual relations (Dayananda & Narayana, 2015).

Over a period of time, the spouses become prone to stress-related psychiatric disorders such as depression, anxiety, suicidal tendencies and low self-esteem. Research shows that depression is more common among the wives of alcoholics (Electronica, 2012). They may have negative emotional reactions and become hopeless when they are involved with an alcoholic. This emotion

may lead to clinical depression (Nagesh, 2015). Studies also report that, stressors from economic and interpersonal relationship difficulties, partner violence, sexual coercion by the partner and friends of the partner as the causal factors related to the development of depression (Patel et al, 2006: Varma et al. 2007). Perceived stress is becoming a mediator of the relationship among neurotic trait and depressive, anxiety symptoms (Pereira-Morales, Adan, & Forero,2017). The strong relationship between perceived stress and perceived depression recommends that there is a need for interventions to improve stress reduction and alleviation of depression).

There is a scarcity of self-help intervention or coping skills training facilities for wives of alcoholics. They use different maladaptive coping behaviors to restore the equilibrium and to relieve stress. The majority of the wives of alcoholics used discord, avoidance, indulgence, and fearful withdrawal to cope up with stressful situations (Lewis, 2016; William, 2009). They have to undergo social isolation due to humiliation, the blame of relatives and lack of friends that make life more vulnerable to the spouses. The wives of alcoholics usually resort to suicidal behavior in response to the stress associated with their husbands drinking (Shanthi & Veeramuth, 2017).

The importance of helping the wives of alcoholics to identify and to improve their inner psychological strength through proper psychological interventions to prevent or to reduce the psychiatric morbidities among them is emphasized (Wissing & Oosthuizen, 2005).Understanding the increasing rate of alcoholism and its negative effects on physical, psychological, marital and social aspects of wives of alcoholics, currently, the researcher developed an intervention named Cognitive based Acceptance Program (CAP) for wives of alcoholics presently have high perceived stress and in moderate depression.

The development of the intervention program underwent different steps. Based on the findings of systematic synthesis of related literature, questionnaires, interview, and focus group discussions, we integrated the important constructs of Transactional Cognitive Appraisal Theory, Acceptance and Commitment Therapy (ACT) Model and Stress-buffering model of social support which served as the theoretical foundation of the new group intervention. The core theme of the program was to empower the participants with physical psychological and social resources so that they perceive their life experience less stressfully which in turn reduces their depressive symptoms.

The Cognitive based Acceptance Program (CAP) was evaluated by a team of experts include three clinical psychologists, one counseling psychologist, one psychiatrist, and one psychiatric social worker. After the incorporation of the observations and the comments received from the experts on different aspects, the program was pilot-tested to know the feasibility with a group of 10 wives of alcoholics.

Cognitive based Acceptance Program (CAP) is an intervention program consisting of nine modules specifically arranged to address the perceived stress and depressive symptoms of the wives of alcoholics. The whole intervention is symbolized on a voyage. Where it strengthens and empower them to be a captain of a boat to sail through a turbulent sea to reach the destination. In general, the CAP begins with an introduction, rapport building and increasing the motivation of the participants for the program. The second module is intended to bring them to self-awareness by observing themselves through mindfulness. The third module deals with the identification of emotional processes within the individual, which subsequently leads to behavior modification. (lead to having a different outlook about the world and their life.). The main focus of the fourth module is to enable the participants to accept their circumstances and also circumstances outside of the direct circle of influence. It helps them to create an open and accepting attitude to all experiences especially. the painful ones and free from suffering. The fifth module explains cognitive appraisal. The unhealthy thoughts (negative secondary appraisal) are seen as being fused to the mind and those automatic thoughts distort the perceptions which are the root cause for the stress and depressive symptoms. The sixth module is intended to build interpersonal skills and healthy support networks which will play an important role to change their perception towards the stressful situations of their life. The seventh and eighth module integrates all of the above learning and motivates the participants to choose valued life directions and commit to the value-oriented goals to get the strength to survive the crisis of life. And the last module comprised of recapitulation and evaluation of the program.

The participants of this study were a total of 204 wives of alcoholics without any age range purposively selected for the research after the consultation with the Kudumbasree authorities. Out of them, 114 were having high perceived stress and a moderate level of depressive symptoms as per the scores of Perceived stress scale(PSS-10) and Depression Anxiety Stress Scale(DASS-21) respectively. Among them, 36 wives of alcoholics were randomly selected for the efficacy testing of the finalized intervention. Subsequently, they were assigned into experimental and control groups using a simple random sampling method. Among the 36 participants' majority were educated up to 10th standard (61.11%). And, 25% of them completed college and 13.88% of participants qualified with post-graduation. Almost all of them were either housewives or unskilled employees (97%). In view of the religion of the participants, 56% belonged to Hindu, 35 % Christian and the rest 9% were Muslim. The mean score of the duration of the marriage and years of husband's alcoholism of the participant's were 22.31 and 21.44 respectively. Among them 8% have one child, 70 % have two children and 22% have three or more children.

Based on the scores of the research tools utilized by the researchers, the participants were purposively selected who met the inclusion criteria. Before signing the informed consent forms the participants were well informed about the purpose of the research and the principle of confidentiality was assured. Participation was voluntary, and no remuneration was given for being part of the research.

The present study was used as a true experimental research method in order to assess the efficacy of the newly-developed therapeutic intervention. It contained two groups: experimental and control. Where participants assigned randomly and the design consisted of a pre-test -Post-test group design in determining the efficacy of the Cognitive based Acceptance Program. Both the experimental and control group were taken the pre-test and post-test. While the experimental group received the intervention, the participants of the control group continued their daily routine and activities. For conducting the research ethical standards and principles were observed and approval was acquired from the Ethical Review Committee of the University before conducting the experiment.

Perceived Stress Scale (PSS -10): Perceived Stress Scale (PSS) is a psychological instrument is used to measure the perception of stress (Cohen et.al, 1983). It has a total of 10 items having a maximum score of 40 and a minimum score of 0. When we use and administer this instrument for assessment Upon, the participants are requested to answer each question on a 5 –point Likert scale ranging from 0(never) to 4(very often) based on their degree of emotional balances during the past months. The total score will be a range from 0 to 40. Greater the score is the greater perceived stress. Several studies of human social stress and health outcomes use the PSS -10, which has good reliability: α ranges from 0.84 to 0.86(Barrington, 2012). Perceived Stress scale, translated into the mother tongue of the research participants, was used for this research (Bincy, Maheshkumar, Anil & Indira, 2016; Ragesh, Sabitha, Anithakumari, & Ameer, 2015).

Depression Anxiety Stress Scales (DASS-21): In the present study, depressive symptoms of wives of alcoholics were measured by Depression Anxiety Stress Scales-21(DASS-21) (Lovibond & Lovibond, 1995). It is a short form of DASS which is a self-report 4-point Likert scale with three subscales: Depression (DASS-D), Anxiety (DASS-A), and Stress (DASS-S). It measures all three mental health conditions, over the 16 past weeks through seven items. Range from 0 to 3 (0, being did not apply to me at all and 3 being, applied to me very much. The intensity of any of the three conditions is determined by the total scores of responses to its 7-item subscale. The depression scale is good to assess the dysphonia, hopelessness, devaluation of life, self-deprecation, lack of interest/ involvement, anhedonia, and inertia. The alpha reliability coefficients for the DASS–21 subscales have been examined in

clinical and nonclinical samples and reported as .94 for DASS-D, .87 for DASS-A, and .91 for DASS-S (Antony, et al., 1998). Silvy & Vargas (2016) translated the scale into Malayalam –Mother tongue of the research participants with sound reliability.

The data gathering procedure involved three phases: pre-experimental, experimental and post-experimental. The pre-experimental phase involved of contact the participants; find the venue and fixture of the intervention. To select the participants of the study, surveys and interviews were conducted in the Kudumbasree groups of Thrissur district, Kerala, India. The participants who met the inclusion criteria were randomly selected for the intervention program and requested to sign the informed consent before administering the research tools for the assurance regarding the confidentiality of the study.

The experimental phase began with the random assignment of the participants into the experimental and control group and overview of the program to the participants. This was followed by the actual implementation of the intervention program to the experimental group. It was a 6 weeks' intervention program with two sessions a week each. The experimental group received all the sessions according to the modules of the intervention program which included group activities, mindful exercises, experience sharing, lectures on different topics home-assignments and so on. In the post-experimental phase, the scores of pre and post-intervention were evaluated by subjecting it to statistical analysis.

Independent Sample t-test was computed to evaluate the efficacy of the 'Cognitive based Acceptance Program' on the dependent variables of perceived stress and depressive symptoms of the participants. In this study, perceived stress and depressive symptoms were measured by PSS-10 and DASS-21. The higher scores on the scales indicated high perceived stress and depressive symptoms. The means and standard deviations for the dependent variables are presented in Table 1

As seen in Table 1 the study showed a clearly remarkable efficacy as the participants of the experimental group displayed higher changes in the level of perceived stress and depressive symptoms after the intervention. While mean and standard deviation values of the pre-test scores of both experimental and control groups as measured by PSS-10 (Experimentalgroup:33.89(1.07), Control Group:34.11(.96) and DASS-21 (Experimental group: 17.78(1.80), Control Group:17.56(1.61) remained similar, the post-test results showed an decrease in the mean and standard deviation values of the experimental group (PSS-10: 13.83(.98), and DASS-21: 6.56(1.14), even as it remained more or less the same in the case of the control group PSS-10:33.83(.92) and DASS-21: 17.33(1.81).

Table 1: Mean and Standard Deviation values of the Experimental and Control Groups.

Scales	Experimental Group		Control Group	
	Pre-test Mean(SD)	Post-test Mean(SD)	Pre-test Mean(SD)	Post-test Mean(SD)
Perceived Stress	33.89(1.07)	13.83(.98)	34.11(.96)	33.83(.92)
Depressive symptoms	17.78(1.80)	6.56(1.14)	17.56(1.61)	17.33(1.81)

Perceived stress: 0-13 -low,14-26 moderate. 27-40 high

Depressive symptoms:0-9 Normal,10-13-Mild,14-20 Moderate,21-27 Severe.

Table 2 presents the result of the independent sample t-test showed a significant difference between the post-test scores of experimental and control groups at a p-value of 0.001. This indicates that the participants now experience a lower level of perceived stress and depressive symptoms. It also states that the intervention program CAP had a significant effect on alleviating perceived stress ($t=62.84$, $p=0.001$) and depressive symptoms ($t=21.29$, $p=0.001$) among the wives of alcoholics.

Table 2: Independent samples t-test results on the difference in posttest scores of perceived stress and depressive symptoms.

Scale	Experimental Group Mean (SD)	Control Group Mean(SD)	t Value	P-value
PSS-10 Perceived Stress	13..83(.98)	33.83(.92)	62.84	.001
DASS-21 Depressive Symptoms	6.56(1.14)	17.33(1.81)	21.29	.001

Level of significance = $P < 0.05$

Table 3 carries clear indications of a large effect of the CAP showing a high Cohen’s d value of 1.96 for perceived stress and 1.90 for depressive symptoms. It indicated the effectiveness of CAP reducing Perceived stress and depressive symptoms among the target group.

Table 19.

Cohen’s d value of the CAP program on testing the effectiveness

Variables	Cohen's <i>d</i> value	Interpretation
Perceived stress	1.96	Large effect
Depressive symptoms	1.90	Large effect

Small effect: 0.2–0.4; medium effect: 0.5–0.7; large effect: 0.8– inanity

The result of this study implies that the Cognitive based Acceptance Program developed by the researchers brings out strong positive results in terms of alleviating perceived stress depressive symptoms among wives of alcoholics. There are several studies done and proved the problems faced by the wives of alcoholics. (Sharma et al, 2016) In particular, Studies of alcoholics who clinically diagnosed indicate that their spouses reported more stressful life events. (Beena., Anisha & Maya Madhavan, 2015). Which creates physical, psychosocial, and emotional stress-related problems in their life. (Kyung Kim & Bernstein, 2017; Sreevani et al., 2011). The finding of the study done by Kishor et al (2013) reveals that in India, it has been found that depression had a significant relationship with alcoholism. Community studies also proved the clear evidence that alcohol use disorders are associated with the partner's depressive symptoms (Homish et al, 2006). The findings of the present study effectively substantiate the findings and results of many previous studies proved that continuous stressful life environment related to husbands' alcoholism causes a higher level of perceived stress and depressive symptoms among the wives of alcoholics. (Savitha, et al, 2014; Nanjundaswamy, 2013, Shanthi & Veeramuth, 2017)

Cognitive based Acceptance Program (CAP) is an apt intervention in the therapeutic setting to address the perceived stress and depressive symptoms of the wives of alcoholics. The researcher integrated the concepts and techniques of Transactional cognitive appraisal theory (Lazarus & Folkman, 1984), Stress-buffering model (Cohen & Wills, 1985), and Acceptance Commitment Therapy Model (Hayes) in order to develop the intervention. The entire intervention consists of 9 modules with 12 sessions. The modules are "Beginning of a Voyage, Into the Ocean, Anchoring into the Deep Waters, Befriending the Waves, Compassing to the Direction, Equipping to survive, Towards the Light House, and Into a Better Horizon and lastly Celebrating with New Colors. Each module has been formed in a way that deals with the physical, psychological, Familial and social issues of the wives of alcoholics. What is necessary to change a person is to change his awareness of himself (Abraham Maslow). Strategies were focused on developing an awareness of self and the environment through mindful techniques to promote wives of alcoholic's self-examination and self-realization. It was a powerful eye-opening to them. Awareness of their present situation the physical and

psychological self, the positive things in their life and also psycho education strengthened and encouraged the participants to begin a new journey in their challenging life. The participants reported that mindfulness practices in the program made them calm and relax and to work out realistically with the problems related to their husbands' alcoholism. Besides, the participants have been learned how to identify their emotions and how it affects their life. The activities like 'heart to heart conversation and RAIN meditation helped them to keep them in a healthy emotional life which can lead to having different outlook about the world and their life.

The wives of alcoholics developed the skill through mindfulness exercises in and out of session for the acceptance of things as they originate, without evaluating or attempting to change them. Through the process of cognitive diffusion, they learn to perceive thoughts, images, memories, and other cognitions as they are. It does not attempt to change directly or stop unwanted thoughts or feelings but instead, encourage them to develop a new and compassionate relationship with those experiences. This shift can free them from difficulties attempting to control their experiences and help them become more open to actions consistent with their values. The participants also encouraged through stress-buffering techniques of esteem support, informational support, social companionship and instrumental support which help them to perceive environmental stressors less stressful and subdue the adverse effects of various types of emotional strain (Gun-Mette et al., 2012)

In conclusion, the researcher developed a Cognitive based Acceptance Program (CAP) that helped the wives of alcoholics to improve self-awareness cognitive functions, positivity and healthy emotional expressions. It also helps to enhance the social support networks and thus reduce the negative effect of stressful events in developing depressive symptoms. It is evident from all the results of the study that the CAP program made a substantial effect on the participants of the experimental group to reduce their perceived stress and depressive symptoms. Hence, the Cognitive based Acceptance Program has been proved an efficacious tool to be used by psychologists and councilors in de-addiction centers and in the community setting.

The current study was done with a small population. Therefore, it is recommended to include a large population including the community and the wives of the alcoholics who are in the de-addiction treatment. The results revealed that the CAP program is very effective for the wives of alcoholics. Therefore, it is recommended to be implemented in different populations who undergo perceived stress and depressive symptoms. The incidence of severe perceived stress and depressive symptoms among this population give warning for early screening and identification of problems among the wives of alcoholics which could reduce further psychiatric morbidities and poor quality of life.

References

- Abraham Maslow Quotes. (n.d.). BrainyQuote.com. Retrieved December 30, 2019, from BrainyQuote.com Web site: https://www.brainyquote.com/quotes/abraham_maslow_132272
- Antony, M. M, Bieling, P. J, Cox, B. J, Enns, M. W & Swinson, R. P (1998). Psychometric properties of the 42-item and 21-item versions of the Depression Anxiety Stress
- Barrington, W.E, Ceballos, R.M, Bishop, S.K, McGregor, B.A, Beresford, S.A(2012), Perceived Stress, Behavior, and Body Mass Index Among Adults Participating in a Worksite Obesity Prevention Program, Seattle, 2005–2007; *Prev Chronic Dis* 2012;9:120001.
- Beena C.A., Anisha N.G.& Maya Madhavan(2015)The problems faced by the wives of alcoholics: a sociological study at Vilvattom area in Thrissur district.*vistas* vol. 4, no. 1, pp. 22-26
- Bincy R, Maheshkumar K, Anil K & Indira K(2016) Assessment of Psychological Stress among Female Police Personnel in Kerala.*IOSR Journal of Dental and Medical Sciences (IOSR-JDMS)*,15 (10) 64-66
- Cohen, S, Kamarck, T., & Mermelstein, R. (1983). A global measure of perceived stress. *Journal of Health and Social Behavior*, 24(4), 385–396.
- Cohen, S., & Wills, T. B. (1985). Stress, Social Support, and the Buffering Hypothesis. *Psychological Bulletin*, 98(2), 310-357.
- Dayananda AD, GD Narayana (2015),A study the wives' status of Alcoholics and research challenges: A sociological study,*International Journal of Applied Research*; 1(7): 458-462
- Electronica S, Wives of Alcoholics - Family Relationship and Mental Health by SMAD *Mental Alcohol Drog*, Vol -8 (3) Pg- 127-132 Sept – Dec-2012.
- Gun-Mette B.R, Kari S, Malin E.G, Espen R, Kristian T (2012) The buffering effect of relationship satisfaction on emotional distress in couples. *BMC Public Health*; DOI: 10.1186/1471-2458-12-66
- Homish, G. G., Leonard, K. E., & Kearns-Bodkin, J. N. (2006). Alcohol use, alcohol problems, and depressive symptomatology among newly married couples. *Drug and alcohol dependence*, 83(3), 185–192. doi:10.1016/j.drugalcdep.2005.10.017
- Innocent Rani.V, Venkatesan.J, Vijayaragavan, R. (2016). Effectiveness Of Coping Strategies On Stress And Coping Among The Caregivers Of Alcohol Dependents At Selected De-Addiction Centres, Thanjavur. *International Journal of Pharma and Bio Sciences*, 7(3): 1092 - 1095.
- Kishor M, Pandit LV & Raguram R. (2013). Psychiatric morbidity and marital satisfaction among spouses of men with alcohol dependence. *Indian J Psychiatry*. , 55(4): 360–365.
- Kim, H.K., & Bernstein, K. (2017). The effectiveness of forgiveness therapy for wives of alcoholics.retrieved from <https://www.semanticscholar.org/paper/The-effectiveness-of-forgiveness-therapy-for-wives-Kim-Bernstein/8a3c53a126173f01461a441de56ac7e0e9c34ecd>
- Lazarus, R. S., & Folkman, S. (1984). Stress, coping and adaptation. *New York: Springer*.
- Lewis.J. (2016). Women Coping With Alcoholic Husbands. *International Journal of Informative & Futuristic Research*, V3/ E7/ 105 ,2708-2722.
- Lovibond, S. H., & Lovibond, P. F. (1995). *Manual for the Depression Anxiety Stress Scales*. Sydney: Psychology Foundation
- Nagesh.V.A. (2015). Stress and Coping among the Wives of Alcoholics admitted in Selected De-Addiction Centers. *ISSN*, 5(3), 2349-2996.
- Naik (2014). stress level among wives of alcoholics. *Sinhgad e-Journal of Nursing*. , 4 (1).
- Nandha K.P, Kalaivani. (2017). Coping Behavior, Psychological Distress, and Marital Satisfaction Among the Wives of Men with Alcohol Dependence.*International Journal of Education and Psychological Research*. 6(2)

Dr Suresh Kumar K.

Associate Professor in Education
NSS Training College, Ottapalam

**Inclusive Education in Modern Times
Children with Special Needs and Technology**

Education is the systematic and deliberate process that equips the child with knowledge, attainment of skills, values and attitudes which enables him to participate effectively in all spheres of life. Education of children with special needs has witnessed several changes, shifting from segregation to inclusion in the main stream. Today we are living in the period where knowledge has turned out to be the most important basic resource. The society has a consciousness that the people with differential abilities have the right to expect the same standard of service and access as others in the society. Technology has transformative and equalizing efforts to achieve integration and inclusion of students with differential abilities in mainstream classes and society.

Education is the systematic and deliberate process that equips the child with knowledge, attainment of skills, values and attitudes which enables him to participate effectively in all spheres of life. Today we are living in the period where knowledge has turned out to be the most important basic resource. Rapid progress in knowledge and easy access to information are becoming a driving force for economic and social development. The United Nations can help the nations in developing educational software and materials that reflect their national and regional cultures in support of the strategy to achieve the goal of Education for All. The inclusion of students with differential abilities to learning in mainstream schools is a part of the principle for human rights. All children have the right to education regardless of their differential abilities.

The education of children with disabilities and special needs in India was initiated in the late 1800s, with the establishment of special schools for the Deaf in Bombay in 1883, and for the Blind in Amritsar in 1887. By 1900 numerous special schools for the visually and hearing impaired children were set up across the country. The increased awareness and need to educate the differently abled has been reflected in the National Policy on Education- NPE (1986) and the subsequent Plan of Action- POA (1992), which clearly advocated the approach of providing integrated education for the mildly handicapped and of special education for the severely handicapped children. The society has a consciousness that the people with differential abilities have the right to expect the same standard of service and access as others in the society. The differently abled people must overcome the obstacles before they enjoy the information, services and social interaction offered by the information and communication technology to the fullest extent. The major problems of teaching and learning for people with differential abilities are the

dilemma of identification, dilemma of curriculum and the dilemma of location. The use of technology assisted learning is now very significant in solving these dilemmas. Technology has transformative and equalizing efforts to achieve integration and inclusion of students with differential abilities in mainstream classes and society. Now ICT is an important part in the formation of inclusive learning environments in mainstream classes. The educational needs of differently abled people are different. Firstly, they must get knowledge and skills required in the society they live and secondly they have additional demands caused by functional limitations which affect learner's ability to access standard educational methods of instruction.

With the advancement of technology, the ways in which ICT can be made accessible to engage and facilitate the learning for students with differential abilities has increased. Information and Communication Technologies education is basically our society's efforts to teach its current and emerging citizens valuable knowledge and skills around computing and communications devices, software that operates them, applications that run on them and systems that are built with them. ICT is complex and quickly changing, and it is confusing for many people. It is so pervasive in the modern world that everyone has some understanding of it, but those understandings are often wildly divergent

Technology can support the learning of Children With differential abilities. It enables children with special educational needs to overcome barriers to learning by providing alternative or additional methods of communication within the learning process. It also helps teachers to create a supportive framework, which can enable autonomous learning. Technology can enrich and enhance teaching, motivating pupils and engaging them in active learning. It will be necessary to examine how ICT can support the various needs. Standard equipment is often suitable for children with differential abilities. With the learner participating in the learning process, technology can help learners to take control of constructing their understanding, acquiring new skills and allowing them to respond to their own learning styles. ICTs allow for better communication, collaboration, information access and creative expression of ideas. To ensure the productive use of ICT in the classroom, there needs to be regular assessment of needs, training and support for both the students, teachers and helpers and constant evaluation to ensure that the technology is appropriate for the specific needs of the student.

The concept inclusive education provides an opportunity for the students with differential abilities to attend mainstream classrooms with their peers. For this, we need to provide appropriate conditions of overcoming the barriers to the learning process. Some pupils in the class may have learning difficulties caused by a physical disability, a problem with their sight, hearing or speech, emotional or behavioral problems, a medical or health problem or difficulties

with reading, writing, speaking or numeracy. The use of ICT is essential in enabling Children with differential abilities gain access to the curriculum. Software programs often come with facilities whereby teachers can set different levels for each pupil. This is very useful for those with learning difficulties using the computer with pupils who have emotional or behavioural difficulties can allow them to have periods in a non-threatening environment where they are likely to be more motivated and less likely to 'fail'. When using ICT with pupils with differential ability, it is important that there is regular assessment of their needs and the provision of training and support for both the pupils and their helpers. This will ensure that the equipment offered to pupils is suitable and appropriate for their needs. ICT resources can include computer access devices such as switches, adapted mouse and key guards, communication aids and specialised software. The main factors that have impacted the use of teachers integrating ICT into their pedagogy include skill level, their preparedness to use computers, internal and external barriers, and the perception of the advantages and disadvantages impacting students.

The use of technology to support teaching and learning is well established in current practice. Since the origins of school-based computers, they have been used to support the education of children with special educational needs. Technology can only provide a set of resources and tools that may support or assist the pupil and the teacher in meeting individual needs. There are no guarantees of success and certainly no instant solutions. The teacher with technology is as dependent as anyone on the expertise and advice of specialists in addressing the learning needs of individual pupils.

There are some general principles to consider when setting up a technology based activity in the class room. Firstly, the child should be allowed to sit in a chair that is sufficient move around freely. They should be encouraged to stand up, stretch and wriggle whenever they feel the need, computer work should not be a static or monotonous activity. The teacher should ensure that child is comfortable and can see the screen clearly and reach the key board, mouse and other input devices. Depending on the aim of the activity, the child may be working independently or with support from an experienced peer. To take full advantage, it is important to monitor the child's changing needs. It is also important for the teacher to consider the child's level of interest and motivation.

Enhancing technology infrastructure for children with Special Needs is necessary in order to provide for the appropriate conditions of teaching and learning process. The situations in each and every type of inclusive educational area cannot be successfully created without the appropriate technology tool applied. Supportive tools must be used to permit students with differential abilities to participate in the educational process based on special technique and equipment. For children with physical and sensory disabilities

provide switch access to classroom activities such as matching, sorting and word processing. This will give pupils some level of independence in activities and the ability to work in an environment that encourages play and investigation. For students with emotional and behavioural difficulties, offer pupils a non-threatening or non-judgemental situation.

The teacher who handles technology does have a responsibility to understand how to manipulate a technological environment so that it can be used in appropriate ways to support special educational needs. This includes not only understanding and applying those built in features of the operating system that are designed for users with special needs but also wider issues such as how to design online materials so that they are accessible to all. As in all subjects, the teacher has to consider the values and motivations on the subject area. In technology the key word is “capability”, it is ensuring that students become independent users of technology, able to apply what they have learned to other situations. As in all subject areas, it is then important to understand the skills and needs of the learner. It is important to consider learning styles including the visual, auditory, kinesthetic and surface models of learning styles.

The technology can support educational opportunities for the differently abled are as follows: Supporting in personal development by moulding new skills or updating existing skills. Improving the access to information with the support of technology. Minimizing the geographical or social isolation through communication support and other networks. Developing the perception of an area by enhancing motivation and awareness regarding the technological benefits in the differently abled.

The technology based approaches benefit the differently abled children in many ways. It enables them a greater learner autonomy. The technology also unlocks the hidden potential for those with communication difficulties and enables the Children with Spécial Needs to demonstrate achievement in ways which might not be possible with traditional methods. The technology helps to be tailored to suit individual skills and abilities. Computers can also improve independent access for students to education. Students with differential abilities are able to accomplish tasks working at their own pace. The Visually impaired students using the internet can access information alongside their sighted peers. Students with profound and multiple learning difficulties can communicate more easily. The technology also enables the students using voice communication aids gain confidence and social credibility at school and in their communities. Through technology, there arise a confidence and motivates them to use the internet at home freely.

The specialized training course in technology for the differently abled in education intended to provide specialists involved in education of the principles, ways, and methods of design, taking into account the ICT diversity

in all areas of education. The course is designed for the target groups to construct deep knowledge and high competencies regarding. Importance of providing inclusive education to achieve equal opportunities for all. Relevant aspects of education for students with special needs in Information Society. Role of technology in providing inclusive education for students with special needs. Critical and reflective selection and use of special technologies according to exclusive needs of students. Appropriate educational conditions for successful application of ICTs in special needs. Evaluation methods related to the educational use of ICTs in special needs.

Inclusive education is providing education to differently abled students along with normal students by providing facilities and normal atmosphere focusing on technology as given to normal students. But it is important to realize that with technology alone cannot solve all problems. The major step requires the readiness of the educators in innovative teaching methods or to change and adopt the existing methods to accommodate new concepts of special needs education and modern technologies. If a student is unable to manage a particular activity due to many barriers, alternative activities must be designed or adapted, so that the child gets a chance to receive the needed information and demonstrate the results. Curriculum modification is not about its simplification for some students or lowering of academic requirements or standards. The modified curriculum must preserve the skills or knowledge required for a particular course and distributes knowledge and training resources in a more creative way and on a more equal basis. When using technology with pupils having differential ability, it is important that there is regular assessment of their needs and the provision of training and support for both the pupils and their supporters.

References

- Advani, L. (2002). *Education: A Fundamental Right of Every Child regardless of His/her special needs*. Journal of Indian Education: Special Issue on Education on Learners with special Needs. New Delhi: NCERT.
- Edward, A.D.N. (2006). *ICTs in Education for People with Special Needs*. UNESCO Institute for Information Technology in Education. Moscow.
- Farrel, P. and Ainscow, M. (2002). *Making Special Education Inclusive: From research to practice*. Routledge.
- Karal, H. and Ayyildiz, M.U.(2010). *Educational Computer Games for Developing Psycomotor abilityin Children with mild mental impairment*. Procedia Social and Behavioural Science.
- Mangal, S.K. (2007). *Educating Exceptional Children – An introduction to special education*, Prentice Hall of India Pvt. Ltd. New Delhi.
- Mathews, L. and Lexin, L. (1999). *Fundamentals of Information Technology*. Vikas Publishing House. NewDelhi.
- National Curriculum Framework for Teacher Education (2009). New Delhi: National Council for Teacher Education.

Victor Banerjee

Research Scholar in Gender and Development Studies
IGNOU, New Delhi

Contextualising Homoeroticism through Samaresh Basu's *Uratiya*

In the production of a non-normative spatial, cultural, social and sexual landscape, the representation of homosociality, homoeroticism, and homoromantic feelings have been mapped and articulated uniquely in the literary milieu of West Bengal, India. One such pioneering literary figure is 'Samaresh Basu', whose short stories weave the complex emotional terrain of desire and homoromanticism by subtly excavating the underlying performative geography of the queer body. This paper focuses on one of his seminal short story 'Uratiya' (2014) based in the village spaces of Bengal. By portraying the subjectivity of two male bodies and their mundane practice of wrestling the paper highlights the construction of gendered and sex bodies through queer performance. Through textual analysis, the paper unravels the emotional cartography of two burly men, the main protagonist of the story Lakhpati and Ghamari

The subtlety of homoromanticism (the romantic feeling projected and oriented towards same-sex) and homoeroticism (tendency and eroticism oriented towards same-sex) (Vanita. Ruth, 2001) is visible in the emotional landscape of the regional literary genre of India resembling the multiplicity of social reality mediated by space, place and time. Unlike urban space, the performativity of queer bodies in rustic spaces are more complex and the interplay of the intersectional trajectory makes the terrain of queer subjectivity more critical and precarious. 'Novel Gazing' contextualises the literary geography of the novel as the hermeneutic of reparation, a practice that links the pleasure and disorientation of reading through queer analysis (Sedgwick. Eve.1990). The mundane boredom, the iteration of interaction, gaze, the repressed desire, living together, detachment, produces the newer forms of socio-sexual script. The binary division between soft touch and hard touch, the construction and deconstruction of eroticism encoded through the elision of touching, questing for a similar existential truth, jealousy reify a rich texture of the everyday lived reality in the subjectivity of queer bodies through which they make meaning to their spatial and socio psychic milieu.

The short story *Uratiya* written by Samaresh Basu evocatively portrays a rich and detailed description of two queer bodies, located in the remote bucolic landscape of Bengal, isolated from the hustle-bustle of the busy metropolis. By following the critical discourse of masculinity and homoromanticism, the story embodies the libidinal zone of the wrestling game. It produces the subtlety of eroticism through the *Freudian* sexual instinctual drive. It is based on the sexual instinctual force which is repressed but modified with the continual performativity of gaze, entangling bodies, comparing the flexing

muscles, desire to sexualise their space yet restrained by the continued uncertainty of inhibitions.

‘Eros and the male spirit’ delves into animus which gives a rare sense of identity and character. The beingness of *Heiros gamos*¹ i.e. the sacred mingling produces the duality of tension yet complementing and nourishing each other can be directly theorised by the symptomatic performativity of queer masculinity entailed by *Samaresh Basu*’s work on *Uratiya* (Moore Thomas 1990). In this intriguing short story, the emotional geography of two burly men working as railway gatemen whose shared principle of commonality on wrestling brings them closer. The metaphorical subjectivity of wrestling producing the sexual undercurrent through touch and the erotogenic countenance create a homoerotic desire becoming a mundane ritualised practice that weaves the emotional cartography of desire, romanticism and erotica.

The soft-touch and hard touch correlate and fulfil the male ego by impinging on the dualism of interest, the possibility of the primary and secondary consumer of the feminine body, the competition generating from the ownership of the body, and rupture in homoerotic friendship. The soft-touch is perceived as nurturance, feminine energy and materiality of space co-opted by the hard touch of patriarchal masculinity. It conspicuously brings out the ontology of body and touches that is intersubjective (Ahmed. Sara 2004).

The complex interplay of soft-touch and hard touch with rich emotional texture as it navigates three lives is eloquently described by *Samaresh Basu* as he brings the main female character ‘*Uratiya*’, wife of *Lakhpati* in the story. While delving on the intentionality of consciousness and the interpretation of the sign, the praxis of interpretation not only depends on intent but also on time and space. What is important here is to critically understand the arrays of the layered depiction of the characters envisaged by *Samaresh Basu* in which every standpoint and their emotional topography mediated by performativity has an important role to play. By the meaningful symbolisation of identity and voice by underpinning the subterranean currents of the geography of sexuality and body each acts produces the indicia (signs) of a lived space. It is made real with the mundane practices of how body mingle and asserts themselves uniquely (Johnston. Lynda 2009). In this context, the characterisation of *Uratiya* is seen as a mediator who tries to placate the raging acrimony between *Lakhpati* (her husband) and *Ghamari*. Irrespective of trying to her best extent to break the impenetrable wall of stifling isolation, she is driven by guilt and shame for sowing the seeds of difference between *Lakhpati* and *Ghamari*. The magnitude of the visceral shame and guilt becomes so high that she commits suicide haplessly trying to mediate between the central male characters.

This paper aims to uncover the discursive queer connotation by critically engaging and interpreting the text by applying the elision of haptics, the fluid temporality of space and place, scripting the emotional cartography, adequately paying close minutiae attention through the syncretic amalgam of queer, feminist and masculinity discourse. The primary question the paper strives to address is underscoring how the subtlety in wrestling, the haptics of touch, gaze, the critical dyadic reflexivity of hard and soft-touch engender a whole new terrain in the emotional morphology of queer space. By adequately focusing on the performative geography of shifting scene with tenuous bond, the paper also critically question the way it has been depicted in *Uratiya*.

The central objective of this paper is to demystify and fathom the queer conundrum by critically analyzing and interpreting the hidden rich texture of the text laced with haptics, the performative geography mediated by time and space and understanding the production of different touches making a whole new embodiment coded with numerous socio-sexual underpinning.

Queer writing always stirs and problematize the nature of the normative canonical literary structure. By emphasizing the manifestation of queer embodiment, the epistemic body of queer canon navigates new territorial morphology. It implicitly challenges normative hermeneutics by bolstering queer subjectivity with its ontological significance that exhumes the underlying suppressed voice (Kosofsky. Eve, 1997). Reading stories through a queer lens always disorient the conventional structure, exploring new critical practices that delicately weave the pleasure and disorientation of reading. The queer literary space is a dynamic lived body that transcends its meaning and context mediated by the dyad of temporality and the spatial locale (Hones. Sheila, 2014). The hermeneutics and the narrative embody a complex fluid superstructural texture of gaze and the haptics of touch that bespeak the subtlety of a living entity that directly penetrate the streams of consciousness(Johnston. Lynda,2006). The perceived tension, the feeling of disquietude, the perpetual production of unsettling the dormant voice by bringing out the other side of concealed truth provides the vista of a new meta-reality. It resonates with the voice of the queer entity interlinking a common subjectivity whose foundation is formed by the discourse of similitude (Roach. Tom, 2012). The subjectivity of queer haptics through the triad of tactility, visuals and feelings are intersubjective and it has been delved differently in the epistemological discourse of desire and emotional praxis. The circuit of touch producing the psychic underpinning of desire telltaleunquenchable yearns for someone to construct the bedrock of queer discourse that is further cemented by gaze and eros (Moore. Thomas, 1990). Placing the ontological underpinning of the body in the forefront by interrelating the body with flesh generate the nuances of emotion often addressed as '*moral physiology of the flesh*' (Foucault. Michel,1974-75). The embodiment of the queer body becomes a porous space when the performative scripting of different acts engender a fluid space

through which queer subjectivity gets a new dimension (Butler. Judith). Space is not an empty watertight entity, it weaves different acts, constellating lived experience, generating the interdependency of emotion with places and creating the fluid spatial scale of locale whose meaning is subjectified and reified by human performance (Massey. Doreen, 2005). Space does not function in absolute isolation; space is meaningful only when the place is appendaged with space. The place exudes different emotional space that is mediated by temporality (Tuan.Yi.Fu). The production of topophilia manifests the interlinkage of place with the space of pleasure, memory, momentary bliss that is operated by the intertwining of multifarious socio psychic undercurrent. Queer Topophilia, therefore, is embedded by the complex interplaying role of experiences, emotional void, mourning, yearning, nostalgia and memory (Brown Kath and Nash. Catherine). The ontology of touch as soft and hard regenerate the dialectics of nature and cultural debate in which nature is seen as softcore which is porous and malleable (Ahmed. Sara, 2004). Soft-touch is superseded by the rigidity of patriarchal hard touch, perforating in the core of soft-touch to mark its indelible imprint. It becomes a central pole by backwashing and pushing the discourse of soft-touch into the periphery (Ahmed. Sara, 2004). Temporality and zone of seclusion where two bodies participate and perform intimately fulfils the psychic desire into physical erotogenic space (Mill.Stuart.John,1901). The transformation of psychic desire into the physicality of sensual erotica is mediated by the haptics of gaze, feel and touch. Queering bodies construct a new morphology in the sexual topography in which the intimation and the consolidation of collective consciousness produce a unique niche of protective sanctity, problematizing the normative gaze (Gorman.Murray.Andrew,2006).

The methodological framework of this paper is based on *textual analysis* by keeping the centrality of hermeneutic discourse through a queer lens. In parlance *textual analysis* describes the underlying semiotic, message, nature, direction and structural function of the text (Frey, L., Botan, C., & Kreps, G. (1999). The central methodological framework of this paper unsettles the normative discourse by foregrounding the incisive manifestation of the intertextuality of Kosofsky's novel gazing method. By underscoring the texture, tone and rhetorical structure of *Samaresh Basu's* writing style, the paper integrates the circuit of queer currents by describing, analyzing, interpreting and delving into the cogent message embedded in the text. Smaller details like preparing for wrestling, sleeping together, going to the village fair create the synchronicity of the queer undertone mediated by temporality which is critically analyzed by the *rhetorical criticism*. The respective steps are taken to frame the methodology

Situated in the remoter rustic corner of the Bengal and Jharkhand border (states in India) separated by a railway track resembling two distinct cultures, the story of Uratiya unfolds the description of two men 'Lakhpati' and 'Ghamari'

employed as railway gateman. Samaresh Basu describes them as tall dark and strong burly men. Basu envisages their virility generates fear as well as curiosity amongst the local villagers. The hyper-masculine bodies of Lakhpati and Ghamari are visualised in the dyadic lens of exoticism and disgrace. They are driven by scopophilia (the pleasure and ecstasy in watching) to describe their fiery wrestling practice. In a place where the ritualised practice of purity and impurity is ordained by the manifestation of disgust and shame, the sui generis of social stratification becomes commonplace. Both of them belong to the Asur community (a backward social caste of Bengal and Bihar). They are subjected to the subtlety of intersectional discrimination of their stratified lower caste structure.

As the story proceeds through the arrays of time and space, Lakhpati and Ghamari's friendship bond is consolidated by their avid passion for wrestling. The timing of night is special for them as they make a wrestling bout in front of a small idol of Lord Sankatmorchan (the god of strength and energy). The wrestling practice is not just a mere game for them, it produces the medium of unleashing their desire. It is a metaphor of hieros gamos¹ a sacred mingling of two bodies rupturing the repressive sexual instinct they feel for each other. In the haptic sensuality of touching, wallowing and vigorous weltering, they touch the intimate areas that create the Freudian erotogenic drive within their embodiment. The bout becomes the epicentre of sexual script conflating symbols, gestures and tacit erotic undercurrents. At the end of the game, they look at their bodies sensually with the tincture of erotica. The act underscores the sexual undercurrent flowing within their inner landscape which is purely psychic and temporal.

The weaving of long gazes, the libidinal sensuality of touching each other's muscle by subduing their hidden desire and the luscious tangling of two virile bodies during wrestling critically congeals the visceral romantic and sexual feelings. In this pertinent context, it is indispensable to critically understand the Foucauldian discourse of 'Sensual Enticement' a sensual feeling of sweetness and delight imprinted in the flesh producing titillation. Albeit their wrestling practice didn't cultivate sexual performativity, but it incisively framed their mutual desire for each other. It framed the armature of inner psychic titillation. It is equally pivotal to include the Millian (John Stuart Mill)² lens zone of seclusion where two consenting bodies perform and enact their alloerotic role for the production of liminal space- free from the normative gaze. Basu while going further in the story describes the nitty-gritty of every smaller detail. He explicitly focuses on the accommodation, a dingy small room with a single bed. The bed is metaphorically shown as a medium where two bodies mingle through embrace creating a certain tension of continued uncertainty as Lakhpati and Ghamari are unable to express and understand their bond laced with erotica and romance. Paradoxically the unsaid and unexplained embrace visibly also complements and nourish them.

As time passes by, the humdrum practice of wrestling between *Lakhpati* and *Ghamari* goes on. They tread the village fair occasionally. The frequent mobility to the village fair reaffirms their loneliness as if the bird trapped inside the solitary confinement of their heart wants to fly free. It is important to bring out the discourse of loneliness by underpinning the significance of nothingness that implicitly constructs and deconstructs the perpetuation of attachment and detachment for the quest of insatiable gratification (Bech. Henning, 1997). The gratification is purely self-absorbing, it reinforces a mental rampart that alienates oneself. *Samaresh Basu* portrays their loneliness in a similar vogue. Albeit *Lakhpati's* bond with *Ghamari* goes beyond the conventional definition of friendship, their existential loneliness detach them temporarily. With changing time, *Lakhpati* receives a letter from his uncle mentioning his child marriage. The letter explicitly specifies about his wife living with them. Being in his death bed, he tells him to take *Uratiya* (*Lakhpati's* wife) responsibility. *Samaresh Basu* eloquently frames the rhizomatic approach by bringing the materiality of the cultural, social and geographical undertone of *Uratiya's body* by solidifying the mysticism of the story. The story transposes into a complicated chequered territory layer by layer.

Uratiya is portrayed as svelte, a dusky woman who is in her mid-twenties. She is hardworking, sensitive, and her demure persona instantly melts *Lakhpati*. The silence that marks curiosity, inquisitiveness and inhibitions accentuate as the newer dilemma of owning emotional space takes the centre stage. With time *Uratiya* attunes herself to the new environment. She nurtures and nourishes the domestic sanctity of *Lakhpati* with her seamless dedication and responsibility enshrined by the patriarchal discourse. She performs the dutiful and docile role of a wife, making bhang (an intoxicant drink made with cannabis, milk and sugar) for both *Lakhpati* and *Ghamari* post their ritualised wrestling practice.

The soft-touch of *Uratiya* epitomising care and nurturance brings *Lakhpati* closer to her life and that's where the rift between *Lakhpati* and *Ghamari* widens. The mundane sexual and de-sexualising of the space superseded by *Uratiya* and *Lakhpati* engender a feeling of alienation in *Ghamari*. He feels his legitimate position and the protective sanctity he had with *Lakhpati* is jeopardised because of the sudden arrival of *Uratiya*. More than missing the sensuality of the hapticity of wrestling, he yearns for the time they spend together that embodies his unrequited emotive mental space. He was walking on the uncharted messy emotional territory. He was intermeshing the real and the mirror being he was projecting to his friend and *Uratiya*. In his present forlorn existential reality, he was striving relentlessly to give meaning to his nothingness by cherishing the panoply of special memories they had before.

The wild mannered alter ego and the perpetuation of invisibility operating rigidly in the ontology of *Ghamari* slowly drives him to his self induced loneliness. *Samaresh Basu* lucidly encapsulated the subjective metaphor of space and place. He cogently exhibits the standpoint of *Ghamari* to make his presence intelligible and meaningful by his acts. Smaller details like throwing pebbles on water create the rich semiotics of muffled frustration. The ripple wave of the water produces the implicit subtlety of the mourning of lost friendship transcending the trajectory of loneliness to melancholy.

The emotional pining and curiosity of *Ghamari* transformed and modified into jealousy when he saw the sexual copulative performativity of *Lakapati* and *Uratiya* clandestinely. To unravel the psychic texture of *Ghamari*, *Samaresh Basu* succinctly signified the psychoanalytical dimension of repression. The suppressed libidinal instinct generating the cathected drive represents the overall canvas of a given mental process or structure that may have an accumulation of psychic energy lodged in it or attached to it, somewhat related to the analogy of electric charge. For *Ghamari* the subversive concealment of his hidden repressive sexual desire slowly metamorphoses from loneliness to subdued rage. The reminiscence of the bed as a concealed protective sanctity for the queer body envisaged how queer intimate acts demolish the normative boundary by refashioning the bodily performance through non-normative discourse forms a unique niche. Seen through this reflexive standpoint, the introspection of *Ghamari* as he reminisces his cuddling and sleeping together with *Lakapati* queers his psychic space.

No matter how alienated he felt, the curiosity of *Uratiya*'s softness also stirs his rigid masculine temperament. Deep down in his conscious and subconscious mind, he wanted to savour the softness of *Uratiya* but he was circumscribed by the social mores of ethical morality. Deep down in the memory lane of his present situational temperament of nothingness, he flows through the imaginary sensual touch of *Lakapati* and the chimerical softness of *Uratiya*. *Samaresh Basu* quintessentially relates this feeling with bisexual eros in the embodiment of *Ghamari*. As *Uratiya* notices the changing traits in *Ghamari* she blames herself for becoming a bone of contention between her husband and his soul friend *Ghamari*. Sensing the unremitting tension and subterranean grudge between them, she strives to placate *Ghamari*. As usual, it went in vain when *Ghamari* in his inebriated state challenged *Lakapati* for a wrestling game. The intensity and the tension of the game penned by *Samaresh Basu* demystify the outcome of the game in which the softness of *Uratiya* is brutally crushed as she's forced to commit suicide in her hapless attempt to placate the two hyper-masculine bodies.

The short story *Uratiya* written by one of the eminent Bengali writer *Samaresh Basu* subtly brings out the emotional cartography of homo-romanticism and soft-touch. As perceived by the contextual libidinal

space of haptic, the story moulds the intricacies of repressive sexual drive. The writer eloquently articulated the minutiae of homoeroticism in the socio-geographical spaces of the rural landscape. With the ontic performativity and the metaphor of wrestling, the softness of Uratiya, the underlying isolation and belongingness, the story becomes a trendsetter in the queer literary space of India. The richness of different narratives and the semiotics of objects like wrestling bout, gaze, and bed foster the undercurrents of homoerotic eros. It is reified by perfunctory performativity. The novel with its complex texture eloquently reproduces the telos of the intersectional discourse of exoticism and abomination simultaneously. It is important to bring out the spatial-temporal and the emotional role a short story brings which constantly reproduce its affective meaning through the iteration of repetition and social structure. Samaresh Basu with his thoughtful yet discursive style makes this story a subliminal and intimate experience amongst readers.

References

- Ahmed, Sara. 2004, 'The cultural politics of Emotion, Routledge publication.
- Basu, Samaresh. 2014, 'Uratiya'. Ananda publisher.
- Bech, Henning. 1997, 'When Men Meet: Homosexuality and Modernity.' Polity Press.
- Browne, Kath and Nash, Catherine, J. 2010, ' Queer Methods and Methodologies: Intersection Queer Theories and Social science Research. Ashgate Publication.
- Foucault, Michel. 2003, ' Abnormal: Lectures at the College de France 1974-1975'. Verso publication.
- Freud, Sigmund. 1949, 'Three essays on the theory of sexuality.' Martino Publication.
- Hones, Sheila. 2014, ' Literary Geographies: Narrative space in letting the great world spin'. Routledge Publication.
- Johnston, Lynda and Longhurst, Robyn. 2009, 'Space, Place, and Sex: Geographies of Sexuality. Rowman and Littlefield Publication.
- Massey, Doreen. 2005, ' For Space'. Sage Publication.
- Mill, Stuart, John. 1859, 'On Liberty.' University of Pennsylvania Press.
- Moore Thomas. 1990, 'Eros and the male spirit'. University of Duke Press.
- Murray, Gorman, Andrew. 2006, ' Homeboys: Uses of home by gay Australian men'. *Social and Cultural Geography* 7 (1) 53-69', Taylor and Francis.
- Roach, Tom. 2012, 'Friendship as a Way of Life: Foucault, AIDS, and the Politics of Shared Estrangement'. University of Sunny Press.

Anupreeta Chatterjee

Research Scholar in Women's Studies
Indira Gandhi National Open University, New Delhi

**Savitribai Phule's Feminist Pedagogy
and its Impact on Positive Education**

Positive education is a combination of positive psychology along with best teaching practices to encourage and support individuals, schools and communities to flourish. Savitribai Phule was the first female teacher who was willing to promote female education and education for the people belonging from marginalized communities. Her husband, Jotiba Phule emphasized on strategic planning to promote education for female students and students belonging from Mang and Mahar communities of Maharashtra. Phule couple believed that every child was unique in their nature and they provided life skills to their students and other deprived communities while opening schools for them. They nurtured their students with critical and rational thinking that helped them to build their self-worth and to know themselves better. Through this paper, I am going to juxtapose Savitribai Phule's teaching practices with positive education as Savitribai was conscious about her student's needs and she helped them to learn and practice collaboration, solidarity, resilience, empathy and self-reliance inside and outside the classrooms. Thus, the researcher is willing to understand the contemporary relevance of her pedagogy with respect to positive education. Keywords: Positive Education, Educational Philosophy, Educational Psychology, Positive Psychology.

Positive education blends academic learning and student well-being (Halliday et al. 2018). Positive education focuses on cultivating strengths, virtues, social and emotional competencies in addition to development of academic skills among students in schools (Seligman et al. 2009). Positive education entails from positive psychology but there lies a major gap between in research and praxis (Halliday et al. 2018). Often, assumptions are made about what might be best for the students without even engaging the students in the conversation. For instance, there is a gap between what a PhD supervisor thinks and what the PhD scholar thinks. Yet, there is no significant discussion between both because a scholar tends to undermine his/her experiences and the supervisor tends to impose his/her experiences. There is a cognitive dissonance and the scholar loses his/her interest in the research area but yet to get the suffix 'DR.' in front of their names, they bind themselves to a research subject that might have multiple dimensions but the choices to conduct it in different situations including the power hierarchies make it impossible to look at other significant aspects of the same topic. Often, this power hierarchy would be considered as an ideal situation for guiding scholars at PhD level. Thus, the focus on positive education should emphasize on these structural and social dimensions (Held 2004; Lazarus 2003; Miller 2008). Rather, feminist pedagogy can help in filling these gaps in the realm of positive education.

Positive education focuses only on positivity and individualism while ignoring the social and structural factors that can impact an individual's performance (Held 2004; Lazarus 2003; Miller 2008). Positive education is a response to the 'significant problem of psychological ill-being'(Green 2014). But without understanding the background of the students and their socio-political and economic status, it will be quite difficult to think or talk about their well-being. Thus, feminist pedagogy, combined with positive education can become a positive blend in the field of education.

In this context, researcher is willing to understand the interconnectedness and inter-disciplinary nature of this promising blend between positive education and feminist pedagogy while taking the example of the Phule couple, who mobilized resources for female students and marginalized communities and built schools for them while applying strategic financial planning so that female students and students belonging from Mahar and Mang communities can derive socio-economic and political benefits from their education.

Feminist Pedagogy can be termed as a pedagogical practice that 'values experiential knowledge and reflexivity, commits to understand the student's location and treats them as knowledgeable (Lawrence 2015). While applying feminist pedagogy, teachers consider themselves as learners in the classroom which destabilizes the power dynamics between student and teacher and approaches teaching as activism' (Lawrence 2015). Thus, locating weakness and gaps in students' knowledge means that delivering modules should help students to address their problems. This will be possible only if the teacher is aware about the student's background without being hyper-critical about their experiences. Experiences are shaped by demographics, financial conditions, socio-political structures, their access to opportunities, their understanding about their society and how society has treated them so far. The researcher believes that life is the ever-running epistemology in itself. John Dewey has rightly mentioned that we learn better while doing what we believe. Thus, feminist pedagogy revolves around the epistemic interventions and originality of what we have seen and followed so far. Epistemology of life or lived experiences could only lead to social transformation. Only positive and pragmatic approach towards life will lead to psychological well-being which is the core component of positive education. Thus, the researcher re-emphasizes that the journey towards experiencing life has its own epistemic advantage that builds the self-awareness and critical thinking among students. So, if students' experiences are valued inside the classroom, then it can create a positive and interactive atmosphere where they will not just focus on learning facts but they will focus on understanding the concepts (Lawrence 2015). Thus, making the classroom more inclusive and accessible (Lawrence 2015). The humanist approach to teaching wherein there is no leader and teacher does not enforce their values upon students can lead to healthy and reflective discussions wherein every student gets an equal opportunity to present their views on a

particular topic without facing any humiliation on the basis of their caste, religion, gender, race, etc. (Lawrence 2015). These 'equitable, non-hierarchical tutorless tutoring helps students to remain positive and empowered (Lawrence 2015). The students in a feminist classroom have different experiences of learning due to their age, gender and class or cultural background (Lawrence 2015). Therefore, the interactions are vivid imageries of real lives and peer-learning will help students to identify and find solutions to the problems being discussed inside the classrooms while applying them on field respectively. That is why, feminist pedagogy is associated with activism and political assertion wherein students claim their identities without being flamboyant. Thus, students and teachers are both in connection with each other where they share a healthy bond that can help in discovering and shaping newer forms of knowledge without kindled dominance in the name of seeking power.

Positive education is the application of principles of positive psychology to the education domain (Martin 2016). While positive psychology has received sufficient amount of attention, positive education has not received a great amount of empirical and theoretical attention (Martin 2016). It is quite evident that in our educational institutions, students are forced to adhere to norms that will chain their imagination and deride their life. Thus, teachers need to help their students to avoid negative outcomes by maximizing their coping mechanisms and optimizing their lives and learning despite adverse situations (Antherley& Taylor 2015). However, our schools and higher educational institutions do not pay due attention to these practical skills. Rather, they enculture young minds to be slaves of texts that can be challenged and changed over time. Mostly, students are focusing on building themselves over success but they do not treat their failures as stepping stones as the education systematically programs the minds of young students to undermine their failures and not to learn from their experiences. Usually, when they are facing tough situations, they will opt to escape from these situations as they are unable to cope with them. Thus, it is important for both the teachers and learners to be resilient. Resilience can be developed and learned over time and encompasses the ability to bounce back from life's challenges due to acceptance of reality as it is, a deep belief that life is meaningful and a deep yearning to keep learning something new everyday (Antherley&Taylor 2015). However, schools and educational institutions are not focusing in inculcating these values and most students survive while thinking that they are the best in their subjects that hampers their learning abilities and scalability of learning outcomes. For instance, students are mostly looking for jobs in well-established companies due to job security, incentives, salary package, etc. but if they get an offer letter from a start-up, they will start complaining without realizing the challenges of setting up a business. Even if they realize them, they will emphasize that if they work in a start-up, they will have to multi-task, learn other skills, etc. Thus, they will choose to remain unemployed and

complain that jobs are not available but they will not join start-ups. Thus, our education system has to pay enough attention to develop resilience among their students otherwise bare-minimum communism cannot run markets. Jobs can only be provided to freshers who are resilient as Buddhism suggests that nothing remains permanent. So, they need to learn to accustom to varied situations despite adversities.

Teaching well-being is central to positive education. It minimizes depression, increases life satisfaction and stimulates better learning. Positive education focuses on teaching and embedding qualities of developing optimism, positive relationships, resilience, individual character strengths (Antherley& Taylor 2015). However, it fails to take structural influences and other dimensions of an individual into consideration. Thus, blending feminist pedagogy and positive education could lead positive changes in education system.

Although these are two broad frameworks but they can be combined to derive positive outcomes. Being an early researcher interested to understand how Savitribai Phule and Jotiba Phule catalyzed the education drives in Maharashtra during nineteenth century for women and students from Dalit and Bahujan communities, I could see several instances where they have used both feminist pedagogy and positive education in praxis. Rather, I would consider feminist pedagogy as a part of positive education that shapes our identities from the self-awareness. Most of the psychological issues tend to occur as we are unable to adapt to the situations, surroundings and people due to lack of self-awareness and low self-esteem. We tend to consider ourselves as 'not eligible' even when we are willing to learn.

Phule couple faced a lot of opposition to support women's education and education for the marginalized communities. Yet, they kept fighting for equal rights of women and students belonging from Mang and Mahar communities. Phule believed in modern discourse of equal rights for Dalits and women and looked at them as change agents (Paik, 2016). Thus, Phule articulated an 'affective pedagogy' based on possibilities, dignity and agency. Affective pedagogies could be considered as 'technologies of self' as Paik (2016) and Mazumdar (2012) commented that Phule considered women's education as 'value in itself'. Positive education when blended with feminist pedagogy will act as affective pedagogy as discussed by Phule. His revolutionary ideas were based on the values of Antonio Gramsci and John Dewey as he believed that education should be used as a tool for self-discipline and for the development of psycho-physical habits that could influence mind and body (Paik, 2016). By incorporating social movement theory in pedagogy, they proposed ethical theory of liberation in the historical setting of decolonization of minds (Paik, 2016). Phule's polemical play 'TrutiyaRatna' focused on building critical consciousness among those who were excluded from education for centuries (Paik, 2016). That play was symbolic where wisdom (third eye) had the ability

to annihilate the power-knowledge nexus (Paik, 2016). Phule understood that upper caste people had established their dominance using both force and consent (Chavan, 2013). Thus, critical consciousness among Dalits and women was necessary to attain liberation.

Due to his and Savitribai Phule's efforts, Muktabai, a 14-year-old girl belonging from Mang community could reflect critically and write sharply on caste and falsities of Brahmanical ideology (Chakravarti, 2013, p.122). Through her brief essay, she rejected the existing social order and provided a strong criticism against Brahmanical power (Chakravarti, 2013, p.122). In this instance, we can notice how positive and supportive mentorship and optimistic approach of Savitribai Phule helped a young girl to pen down her anguish against caste system while being self-conscious. Here, the blend of positive education and feminist pedagogy could be seen as a tool to drive self-consciousness that can be further translated to collective consciousness. For Savitribai, it was 'a matter of right, realization of potential and empowerment (Kain, 2021). Phule's pedagogy was transforming the mindsets of girls and was consciously helping them to liberate themselves from patriarchy and outperform their male counterparts studying in the government schools.

Suyog Banait, in his biographical work on Savitribai Phule '*The Rebel Flame*' revealed that Savitribai used to share her poems with her students and asked them to analyze the poems and connect it with current scenario. Thus, pedagogy of Savitribai Phule followed the concept of critical pedagogy but she laid emphasis on exploring life to challenge social didactics through poetry and participatory methods. Thus, she decentralized her position as the teacher and engaged students to discuss their problems freely among themselves while seeking solutions. She followed three principles: equality, consciousness, and empathetic love. If we could relate these three principles to the positive education then we can see that it would generate optimism, build positive relationships, build resilience and individual character strengths. While these three principles constitute feminist pedagogy, it can help in generating positive education.

Savitribai Phule introduced the concept of regular meetings with parents to push girls for education. She also provided stipends to students so that they would not drop out from schools. She inspired a student to ask for a library instead of taking gifts during the award ceremonies. She was not just concerned about lower caste people but she took immense care of girls belonging from upper caste. She innovated various new ways of teaching that included, telling short stories, taking sport sessions, reciting her poems in front of girls. Thus, she promoted activity-based learning as supported by John Dewey's pragmatic approach.

Savitribai wanted to apply an integrated approach to evolve an individual. Thus, she wanted her students to collaborate with each other without maintaining any hierarchies (Wolf, 2008). The roadblock that India continues to face in terms of providing mass education. Thus, children tend to suffer due to disjunctive contradiction of worldview systems-the invisible and seldom discussed but it is always present (Wolf, 2008).

In India, each day, about six students commit suicide due to academic failure. India has recorded the highest student suicide rate with nearly 38,000 students committing suicide since 2015 (Sindwani, 2019). It points towards the flaws existing in our education system that is insensitive towards the diverse backgrounds of the students (Acharya, 2019). Around 23 Dalit students committed suicide in higher educational institutions between 2008 and 2016 (Acharya, 2019). In this light, we need to understand Savitribai Phule's inclusive and democratic educational practices inside and outside classrooms. In India, learning remains textbook-ridden and teaching remains focused on memorization instead of critical thinking and generation of consciousness. Savitribai Phule's pedagogy was not based on just textbooks and memorization. But it was based on having a voice, exercising agency, and diluting Brahmanical patriarchy using critical thinking (Wolf, 2008). Savitribai and Jotiba believed that every child was unique and they possess unique abilities. Savitribai envisioned an educational system that could change social attitudes (Wolf, 2008). Savitribai Phule emphasized on secular education. She believed in inculcating the values of liberty, equality, fraternity, justice and moral character among men and women (Chimurkar, 2015). Thus, we can see that her epistemic take on pedagogy was collaborative, consciousness-raising, transformative and pragmatic. These are the features of feminist pedagogy. While blending both feminist pedagogy and positive psychology may help in developing insights about the self and rewire it according to the situations. Thus, positive education could bring more positive behavioural changes if we blend it with feminist pedagogy.

Interlinking feminist pedagogy with positive education will not only diversify the curriculum but it will diversify the personality of the students which will lead to their overall development and well-being. It is imperative to understand that the process of education should not be based on just knowing and learning concepts but it should be applied by the students and teachers in their daily lives. Often, it has been observed that whatever is taught inside the classroom settings is not equipping students with practical knowledge. Thus, it is the core responsibility of both students and teachers and educational institutions to go beyond theoretical underpinnings. Theory can systemize a form of knowledge but it cannot help us to survive in pragmatic world. Idealism is preferred only if a certain amount of action justifies it. Somehow, we idealise too much in our theoretical understanding of the concepts but real-time assessment of life cannot be simply theoretical. It requires praxis. Theory

without praxis is no theory at all because consciousness comes from praxis not just by reading books but it comes when the body, mind and soul have undergone and endeared through experiences that are not just sensory but also emotional, mental, social, psychological and spiritual. Thus, education needs to focus on attaining a goal wherein students are able to practice what they have been taught inside the classroom settings. Interlinking feminist pedagogy and positive education can help to achieve this desirous outcome where students will be conscious about their strengths and project them whenever required even during the stressful situations while perspiring hard to achieve what they are willing to without facing any form of discrimination. This will create an equitable and just society. Thus, we need an education system that will consider emotional, mental, social, psychological and spiritual well-being of students and teachers while concentrating on interlinking of feminist pedagogy and positive education which can help us in achieving this primary goal of education.

References

- Acharya, Sanghmitra. "Student Suicides – Why Do Numbers Disproportionately Tilt towards Dalits?" *Bloomberg Quint*. 23 June 2019. Web. 10 Aug. 2021. <https://www.bloombergquint.com/amp/opinion/student-suicides-why-do-numbers-disproportionately-tilt-towards-dalits>
- Amber J. Halliday, Margaret L. Kern, David K. Garrett & Deborah A. Turnbull. 2019. The student voice in well-being: a case study of participatory action research in positive education, In *Educational Action Research*, 27:2, 173-196, DOI: 10.1080/09650792.2018.1436079
- Atherley, A., Taylor, C. 2015. This thing called life. *Perspect Med Educ* 4, 200–202. <https://doi.org/10.1007/s40037-015-0201-0>
- Banait, Suyog. *The Rebel Flame*. My Creations, 2015. Print.
- Chakravarti, Uma. *Gendering Caste: Through a Feminist Lens*. Stree, 2013. Print.
- Chavan, Dilip. *Language Politics under Colonialism: Caste, Class and Language Pedagogy in Western India*. Cambridge Scholars, 2013. Print.
- Chimurkar, Rahul. "Savitribai Phule: The Mother of Modern Education." *Countercurrents*. Web. 10 Aug. 2021.
- Green, Suzy. 2014. "Positive Education: An Australian Perspective." In *Handbook of Positive Psychology in Schools*. 2nd ed., edited by M. J. Furlong, R. Gilman, and E. S. Huebner, 401–415. New York: Routledge.
- Halliday, A.J., Margaret L. Kern, D.K. Garrett, and D. Turnbull. 2017. *Understanding Factors Affecting the Implementation of Positive Education: An Australian Case Study*. Manuscript in Preparation.
- Jenny Louise-Lawrence. 2014. Feminist pedagogy in action: reflections from the front line of feminist activism - the feminist classroom. *Enhancing Learning in the Social Sciences*, 6:1, 29-41, DOI: 10.11120/elss.2014.00022
- Martin, A.J. Positive Education in Asia and Beyond. 2015. *Asia-Pacific Edu Res* 25, 493–498. <https://doi.org/10.1007/s40299-016-0291-4>
- Mazumdar, Vina. *Education, Equality and Development: Persistent Paradoxes in Indian Women's History*. Delhi: Centre for Women's Development Studies, 2012. Print.
- Paik, Shailaja. *Dalit Women's Education in Modern India: Double Discrimination*. Taylor & Francis, 2016.

Ashna A. Paul

Undergraduate Student of Psychology
St Aloysius College, Elthuruth

Leeba Raj E.B

Assistant Professor of Psychology
St Aloysius College, Elthuruth

**Personal Growth Initiative and Resilience among
Doctors in Kerala during Covid-19 Pandemic**

Resilience is a process that allows recovery from or adaptation to adversities, whereas Personal Growth Initiative is an individual's active and intentional engagement in the growth process. The present study aimed to evaluate the relationship between Personal Growth Initiative and Resilience among Doctors in Kerala during the Covid-19 Pandemic. Data was collected from 73 Doctors hailing from different regions of Kerala. An online questionnaire was administered using Google forms, a Google form link were provided which gave the participants access to the Personal Growth Initiative Scale- 2 (Robitschek,2008), Bharathiyar University Brief Resilience Scale (Annalakshmi, 2009), and a Personal Data sheet. The objectives of the study were to find out relationship between Personal Growth Initiative and Resilience among Doctors in Kerala during Covid-19 Pandemic and to find out the gender difference in both the variables. Using mean, standard deviation, correlation and T test, the investigator confirmed that there is a significant relationship between Personal Growth Initiative and Resilience among Doctors during the Covid-19 Pandemic. Thus it indicates that promoting Personal Growth Initiative will enhance the person to develop Resilience and vice versa. The study revealed no gender difference in terms of Personal Growth Initiative and Resilience. Key words: Personal Growth Initiative, Resilience, Doctors, Pandemic

Covid-19 is the disease caused by a new coronavirus called SARS-CoV-2. WHO first learned of this new virus on 31 December 2019, following a report of a cluster of cases of 'viral pneumonia' in Wuhan, People's Republic of China.(WHO,2020). India has received the brunt of dreaded viral infection & has confirmed few cases across the country. Due to the inflow of persons from affected countries, Kerala state has strengthened the surveillance and control measures against the disease and has gone forward in identifying almost all possible contacts thereby preventing the spread of disease and timely health interventions to affected persons. Doctors working during Covid-19, do confront a considerable measure of stress at their workplaces. (Mansi , 2020). People are panicked about catching Covid-19 from medical workers or being stigmatized for having contracted it themselves.

Resilience is a sense of recovery and rebounding despite adversity or chance (Lewis et al, 2011). Psychological resilience is perceived as to adaptation process to normal life pace (Tusaie& Dyer, 2004). Masten (2001, as cited in

Fine, 1991) defined resilience as the ability to return to the normal life activities successfully after experiencing negative and severe threats. Begun (1993, as cited in Fine, 1991) explain the resilience as the power to overcome hardness, stress and deprivation. There are several factors that contribute to resilience. The factors are associated with family, school and the environment where the individual live (Garmezy,1983; Rodgers & Rose, 2002). To increase Resilience one has to increase positive and optimistic thoughts (Aruna,2020).

One of the most important results obtained from a study was that individuals with more hope were found to be more resilient during the Pandemic which includes difficult living conditions. Another variable that positively predicts Resilience is meaning in life. This shows that adults who have high hopes and find meaning in their life have more Resilience (Zeynep, 2021). Another study revealed, younger nurses with less experience have higher levels of anxiety and depression and had lower Resilience (Robert, 2021)

According to Robitschek (1998), Personal Growth Initiative (PGI) can be defined as an individual's ability to strive towards self-improvement, and encompasses cognitive and components involving behavioral aspects, both. The cognitive components include self-efficacy, beliefs, attitudes and values that support personal growth. Behavioral components refer to the functioning and the implementations of these cognitions and working on making changes in different domains of growth. Robitschek et al. (2012) Personal Growth Initiative is defined as an individual's constant and intentional change on a cognitive and behavioural level (Hardin, Weigold, Robitschek& Nixon, 2007). On a cognitive level, the individual will be aware of life areas that need change, the person will know how to bring about that change, and will believe that change is possible. On a behavioural level, the individual will create or seek out situations where this growth can be obtained (Robitschek& Keyes,2009; Whittaker & Robitschek,2001) developed the Personal Growth Initiative Scale-II (PGIS- III) to capture in a better way, different facets of personal growth initiative.

The positive impact of Personal Growth Initiative on subsequent psychological distress, Personal Growth Initiative is a promising construct for use in therapeutic settings (Weigold, et.al 2018). Personal Growth Initiative partially mediates the relationship between Self Compassion and Self Esteem (Athena, 2019).

When the Pandemic is spreading and taking a grim toll in Kerala, Doctors are living under extreme stress, they had never experienced before. We argue they have a duty to participate in pandemic response due to their special skills, but these skills vary between different doctors, (reflecting the multi-disciplinary nature of disease management) .So the study was planned to be conducted

amongst Doctorsto evaluate the relationship between Personal Growth Initiative and Resilience during the Covid-19 Pandemic.

The study will evaluate the relationship between Personal Growth Initiative and Resilience among Doctors in Kerala during the Covid-19 Pandemic. What is the relationship between Personal Growth Initiative and Resilience among Doctors in Kerala during the Covid-19 Pandemic.? To study the gender difference in Personal Growth Initiative and Resilience among Doctors in Kerala. To assess the relationship between Personal Growth Initiative and Resilience among Doctors during Covid-19. There is a significant mean difference in Personal Growth Initiative among Female Doctors and Male Doctors in Kerala. There is a significant mean difference in Resilience among Female Doctors and Male Doctors in Kerala. There is a significant relationship between Personal Growth Initiative and Resilience among Doctors during Covid-19.

The present research design employed was correlational design. It measured the relationship between two variables without any control in either of them and aimed to find out whether there is any correlation.The sample consisted of 73 Doctors from Kerala including 31 female and 42 male doctors, with experience ranging from 2 years to 35 years in the medicalprofession. MBBS professionals currently working in hospital in the present pandemic scenario where only included. Medical students, Homeopathic doctors, Ayurveda doctors were all excluded in the sampling.

Personal Growth Initiative Scale-II (Robitschek, 1998) :Participants were given the Personal Growth Initiative Scale (PGIS) developed by Robitschek in 1998. The PGI-II is a revised multidimensional measure of the complex processes of a Personal Growth Initiative. The Personal Growth Initiative Scale-II (PGI-II) is a 16 item multidimensional scale that consists of 4 subscales: Readiness for Change, Planfulness, Using Resources, and Intentional Behavior. . A study into the psychometric evaluation of the PGI-II (Robitschek et al., 2012) provided exploratory and confirmatory evidence for the 4-factor structure, strong internal consistency (0.92) for the subscales and overall score across samples, acceptable temporal stability at all assessed intervals, and concurrent and discriminant validity of the PGI-II. This is a 6 point Likert-type scale ranging from 0 to 5 where 0 disagrees strongly and 5 is agree strongly.

Bharathiyar University Resilience Scale(Annalakshmi,2009): Participants were given the Bharathiyar University Resilience Scale developed by Annalakshmi in 2009.Seven domains of resilience were covered in the scale :(1) Duration taken to get back to normalcy, (2) Reaction to negative events, (3) Response to risk factors (specifically disadvantaged environment) in life, (4) Perception of the effect of past negative events, (5) Defining ‘Problems’,

(6) Hope/Confidence in coping with future and (7) Openness to experience and Flexibility. The scale had evidence of high reliability and validity. Spearman-Brown Reliability Co-efficient for Form A was .812 and for Form B was .852. The Guttman split-half Reliability Co-efficient for Form A was .812 and for Form B was .852. Cronbach Alpha Reliability Co-efficient was .876 for Form A and .876 for form B. The scale had a significant positive correlation with Friberg Resilience Scale, 0.349. Personal data sheet was developed by the investigator and it included the demographic information of the target sample. The categorical variables included were gender, age, occupation, and experience.

Procedure: A sample of 73 medical professional Doctors was selected using convenient sampling. Subjects were assured that their responses will be kept confidential and will be used for research purposes only. Permission was taken for proceeding with the research. Responses were collected using Google form link. The purpose of study was explained and general instructions were given, demographic details were collected from the first page followed by the instructions to the questionnaire and question answering methods. The results were scored as per the scoring system. Finally, appropriate statistical analyses were done to draw statistical inferences and interpretations.

Statistical analysis: In the present study the data were analyzed on the basis of means, standard deviation, the results of independent sample T test and Pearson product moment correlation coefficient. Independent sample T test were used to find the differences among male and female doctors in resilience and personal growth initiative .The data has been groomed and the statistical significance was set at $p < .05$ for all analyses. Pearson’s Product Moment Correlation was used to study the data and examine the relationship between Personal Growth Initiative and Resilience among Doctors in Kerala during the Covid-19 Pandemic.

Table 1-Mean score, standard deviation score and t value obtained in Personal Growth Initiative (PGI) among Male and Female Doctors

Variable	Male				Female	
	N=42		N=31			
t-value	Mean	SD	Mean	SD		
PGI	56.62	12.52	59.65	10.61		
	-1.09					

The Table-1 shows the mean and standard deviation of Personal Growth Initiative among Male Doctors are 56.62 and 12.52 respectively and that of Female Doctors are 59.6 5 and 10.61 respectively. The calculated value of t value is - 1.09, which is less than 1.96 hence we reject hypothesis 1 which states that, there is a significant difference in Personal Growth Initiative among Male and Female Doctors in Kerala. Thus we accept that ‘there is no significant difference in Personal Growth Initiative among Male and Female Doctors in Kerala’.

Table-2 Means score, standard deviation score and t value obtained in Resilience among Male and Female doctors.

Variable		Male		Female	
t-value		N=42		N=31	
Mean	SD	Mean	SD		
Resilience		105.29	23.99	104.29	19.08
	0.27				

Table 2 shows the mean and standard deviation of Resilience among Male Doctors are 105.69 and 23.99 respectively and that of Female Doctors are 104.29 and 19.08 respectively. The calculated value of t value is 0.27 which is less than 1.96 hence we reject hypothesis 2 which states that, there is a significant difference in Resilience among Male and Female Doctors in Kerala. Thus we accept that ‘there is no significant difference in Resilience among Male and Female Doctors in Kerala’.

Table-3 Correlation score obtained between Personal Growth Initiative and Resilience among Doctors.

Personal Growth Initiative	
Resilience	r = 0.30*
	P=0.010
	N=73

* significant at the 0.05 level

Table 3 shows the correlation between Personal Growth Initiative and Resilience among Doctors was found to be 0.30 which shows significant positive relationship at 0.05significance level. Hence, we accept the hypothesis 3 that there is a significant relationship between Personal Growth Initiative and Resilience among Doctors in Kerala during Covid-19 pandemic. The result also supports that Personal Growth Initiative and Resilience are significantly correlated with each other to determine an individual’s resilient and Personal Growth Initiative capability. Thapa and Singh (2020), also ascertained the importance of Resilience and Personal Growth Initiative in Workplace. They have found a similar positive correlation among Resilience

and Personal Growth Initiative. Delahaij and Kamphuis (2014), resilient employees and teams are better able to cope with and overcome exposure to adverse conditions, both in the short term and in the longer term. Whereas Personal Growth Initiative was always linked to mastery experiences (Peterson & Seligman, 2004).

The data have been collected using self-report measures through Google forms. The inherent drawbacks and limitations of Survey research might have affected the study results. The analysis was limited to independent t-test and correlation. The data collection procedures were held in midst of busy schedule of Doctors especially during Covid-19 pandemic. The findings of the study can help in finding whether individuals are resilient enough and have sufficient initiative and motivation for personal growth in the professional setting. This can in turn be fruitful while concluding the decisions taken when promoting or assigning duties to the Doctors at hospitals. Organization can train them to be more resilient and to seek initiative for their personal growth by providing training workshops and sufficient support to cope up with the scenario in the institution.

The study confirmed that there is a significant relationship between Personal Growth Initiative and Resilience among Doctors during the Covid-19 Pandemic. Thus it indicates that promoting Personal Growth Initiative will enhance the person to develop Resilience and vice versa. The study also revealed there is no gender difference in Personal Growth Initiative and Resilience among Doctors.

References

- American Psychological Association. The road to Resilience [Internet], 2009. Available at: http://www.nus.edu.sg/uhc/cps/CARE/eCare/vol4_Jan10/The%20road%20to%20
- Dwivedi. M. & Pandey. S (2020). Stress among Doctors during COVID-19. *International Journal of Indian Psychology*, 8(2), 223-229. DIP:18.01.230/20200802, DOI:10.25215/0802.230
- Emarson, V.P., & Jasma, K. M. (2020). Mental health and self-efficacy among Doctors during COVID-19 Pandemic. *International Journal of Indian Psychology*, 8(2), 230-238. DIP:18.01.231/20200802, DOI:10.25215/0802.231
- Health workers become unexpected targets during COVID-19. Editorial. *Economist*. Available <https://www.economist.com/international/2020/05/11/healthworkers-becomeunexpected-targets-during-COVID-19>(accessed 11 May 2020)
- Karataş, Z., & Tagay, Ö. (2021). The relationships between resilience of the adults affected by the covid pandemic in Turkey and Covid-19 fear, meaning in life, life satisfaction, intolerance of uncertainty and hope. *Personality and individual differences*, 172, 110592. <https://doi.org/10.1016/j.paid.2020.110592>
- Maheshwari A. & Jutta V. (2020). Study of relationship between optimism and Resilience in the times of COVID-19 among university students. *International Journal of Indian Psychology*, 8(3), 1539-1550.

Julius Joseph
Freelance Researcher

Four Years of G.S.T in India: A Critical Analysis of its Impact on Indian Economy

India's most debated tax reform the Goods and Services Tax (GST) system began in the year 2000 when a committee set up to draft the law and was introduced on July 1st 2017. It is the indirect tax for the whole nation, applicable on the supply of goods and services, right from the manufacturer to the consumer. It is a comprehensive, multistage, destination based tax that is levied on every value addition. The new tax system has completed its four year of implementation and this article is an attempt to analyse the changes in the taxing system, it has brought in the country. Recently the Central Board of Indirect Taxes and Customs (CBIC) has decided to felicitate around 54,000 taxpayers to mark the completion of 4 years of Goods and Services Tax.

India's most debated tax reform the Goods and Services Tax (GST) system began in the year 2000 when a committee was set up to draft law and was introduced on July 1st 2017. It is the indirect tax for the whole nation, applicable on the supply of goods and services, right from the manufacturer to the consumer. The GST is a value-added tax levied on most goods and services sold for domestic consumption. It is paid by consumers, but it is remitted to the government by the businesses selling goods and services. GST was first discussed in the Report of the Vijay Kelkar Task Force on indirect taxes in 2003 based on VAT Principle. This committee did a detailed discussion on GST design and paved way for the 115th Constitutional Amendment Bill and was passed by the Lok Sabha on 6th May 2015.

The GST is applicable on "supply" of goods or services as against the present concept of tax on the manufacture of goods or on the sale of goods or on provision of services. It is based on the principle of destination based consumption taxation as against the present principle of *origin based taxation*. And the rates of GST such as CGST, SGST and IGST are to be mutually decided upon by the Centre and States. These rates are notified on the recommendation of the GST Council. The GST is levied at four rates viz. 5%, 12%, 18% and 28%. The schedule or list of items that would fall under these multiple slabs are worked out by the GST council. This is aside from the tax on gold that is kept at 3% and rough precious and semi-precious stones that are placed at a special rate of 0.25% under GST.

The GST subsumed almost all domestic indirect taxes excluding petroleum and crude oil, alcoholic beverages and stamp duty, under one head is perhaps the biggest tax reform in the history of independent India and was launched

into operation on the midnight of 1st July 2017. At the Central level the following taxes are being subsumed:

Central Excise Duty
Additional Excise Duty
Service Tax
Additional Customs Duty commonly known as Countervailing Duty
Special Additional Duty of Customs

At the State level the following taxes are being subsumed:

State Value Added Tax/Sales Tax
Entertainment Tax
Octroi and Entry Tax
Purchase Tax
Luxury Tax
Taxes on lottery, betting and gambling

Since India is a Federal Democracy, there will be two components of GST- Central GST (CGST) and State GST (SGST). Both the Centre and the State will simultaneously levy GST across the value Chain. Tax will be levied on every supply of goods and services on all transactions within a state. In case of inter-state transactions the Centre would levy and collect the Integrated Goods and Services Tax (IGST) on all inter-state supplies of goods and services under Article 269(1) of the constitution. The IGST mechanism would roughly be equal to the CGST plus SGST. The IGST mechanism has been designed to ensure seamless flow of input tax credit from one state to another. The inter-state seller would pay IGST on the sale of his goods to the Central Government after adjusting the credit of IGST, CGST and SGST on his purchases. The exporting State thus transfers to the Centre the credit of SGST used in payment of IGST. The importing dealer will claim credit of IGST while discharging his output tax liability in his own State. The Centre will transfer to the importing State the credit of IGST used in payment of SGST. Since GST is a destination- based tax, all SGST on the final product will ordinarily accrue to the consuming State.

Good & Services Tax Council is a constitutional body for making recommendations to the Union and State Government on issues related to the GST under Article. The GST Council is chaired by the Union Finance Minister and other members are the Union state Minister of Revenue or Finance and Ministers in charge of Finance or Taxation of all the States. The council will act as a benchmark and will guide the states and union on issues like tax rates, exemption lists, threshold limits etc. The central government will have a weightage of 1/3rd of the total votes cast. The votes of all state governments taken together shall have a weightage of 2/3rd of the total votes cast. The GST Council Secretariat has its office in New Delhi and the Secretary (Revenue) is its Ex-Officio secretary to the GST Council and

additional funds are provided for meeting the recurring and non-recurring expenses of the GST Council Secretariat by the Centre.

Automated Indirect Tax Ecosystem: The introduction of e-way bills coupled with the crackdown on fake invoicing has helped in bringing a substantial portion of GST revenues which were either evaded or under reported. E-invoicing system would also usher the taxpayers into a fully automated compliance regime wherein the computation of tax liabilities and matching of input tax credit would become simple. Various initiatives viz., linking the customs portal with GST portal for credit availability on imports. Functioning of GST Council is agile and going on smooth and till now 43 GST Council meetings had been undergone making all the necessary corrections to law, issued clarifications on complex issues, rationalized GST rates and introduced relaxations for dealing with covid-19 pandemic. India has served as an example to the world by successfully implementing one of the most complex tax transformation projects for the country. The GST is making Indian products more competitive in the domestic and international markets owing to the full neutralization of input taxes across the value chain of production.

Challenges Faced by GST: GST collections have decreased because of the covid-19 pandemic and have negatively impacted the Fiscal federalism of the Nation. Since GST entailed a bigger surrender of taxation powers for the states, these states don't levy direct taxes or customs duties which guaranteed revenue growth of 14 % for a period of five years offered to them by the centre to get them to agree. The 15th Finance Commission has highlighted several areas of concern in the GST regime relating to Multiplicity of tax rates, shortfall in filing of returns, and high volatility in GST collections. Indirect taxes unlike direct taxes such as Income Tax don't differentiate between the rich and the poor and therefore put a bigger burden on the latter. Also small and medium businesses are still grappling to adapt to the tech-enabled regime. With oil prices sky-rocketing across the country the policymakers need to contemplate the inclusion of petroleum and related products within the GST net. It is vital finally to constitute the GST Appellate Tribunal as it is obvious that all taxpayers don't have the finances to approach the High Court for every practical difficulty faced. Streamlining of anti-profiteering measures and simplification of compliance procedures also needs to be revisited to ensure that the cost efficiency and reduction in prices envisaged under GST law finally reaches the common man.

GST the biggest tax reform in India founded on the notion of "one nation, one market, one tax" is finally operational throughout the last four years. The GST rollout with a single stroke has converted India into a unified market of 1.3 billion citizens. Fundamentally the \$2.4 trillion economy is attempting to transform itself by doing away with the internal tariff barriers and subsuming central, state and local taxes into a unified GST. The timely rollout of GST has

renewed the hope of India's growth in Fiscal reform program regaining momentum and widening the economy. The implementation of GST across 29 States and 7 Union Territories is that it would offer a win- win situation for everyone. Manufacturers and traders would benefit from fewer tax filings, transparent rules and easy book keeping; consumers would be paying less for the goods and services and the government would generate more revenues as revenue leaks would be plugged.

From the viewpoint of the consumer, they would now have to pay more tax for most of the goods and services they consume. Everyday consumables now draw the same or a slightly higher rate of tax. Furthermore GST implementation has a cost of compliance attached to it that it seems this cost will be prohibitive and high for the small-scale manufacturers and traders who have protested and they may end up pricing their goods at higher rates.

Talking about the long term benefits to the Economy it is expected that GST would not just mean a lower rate of taxes but also minimum tax slabs. Thus, it is going to impact the *Macro Economic* stability of the country in a positive manner. Inflation would be reduced as the cascading effect of taxes would be eliminated. Moreover the Foreign Direct Investment would also increase. Thus, many industry leaders believe that the country would climb several ladders in the ease of doing business with the implementation of the most important tax reform ever in the history of the country.

On priority it is upto the government to address the capacity building amongst the lesser –endowed participants such as the small scale manufacturers and traders. Ways have to be found for lowering the overall compliance cost and necessary changes may have to be made for the good of the masses. GST will become good and simple only when the entire country works towards making it successful. The law is still a 'work-in-progress' and the process of evolution in such a complex journey cannot be eliminated. The government should continue to take measures to deliver on its promise of a 'Good & Simple Tax' in the times to come.

References

- Indian Economy Part A (Chanakya publication for civil services main examination).
https://medium.com/@PressRoomToday_5891/what-is-impact-of-gst-on-indian-economy-and-various-sectors-in-india.
Economic Survey 2021.Businessworld 2018.
<https://economictimes>. <https://pib.nic.in>.

Veena A.

Research Scholar in English
St Joseph's College, Devagiri

Entrammelling Witches and Wizards: Revisiting Notions of Patriarchy in Anvita Dutt's *Bulbbul*

*Witches are always an omnipresent symbol in any literature, fiction, pop culture and so on, irrespective of western or eastern thoughts. In ballads, folktales, from Walpole and Radcliffe to Shakespeare, Mary Shelley, and Poe they were represented as wandering flying creatures in horrific attire. This spark of insecurity and fear has been adopted in movies too, all over the world. But nowhere, or except a very few, wizards are portrayed with such horrific descriptions. They are always enthralling characters that are exceptionally good and able. But everywhere witches have to be entrammelled or even destroyed. On a close analysis of a long array of fiction and fantasy in literature and films, one can find the dense but invisible air of macho patriarchy that portrays independent, free willing, self-thinking women as witches that has to be exorcized and bind to traditional notions of femininity. This paper will be analysing the truth behind the entrammelling witches and enthralling caricatures of wizard with special reference to Anvita Dutt's 2020 film *Bulbbul*. *Bulbbul* is a strong blow against the age-old customs and persecutions of patriarchy that rapes the selfhood of woman. Key words: witch, patriarchy, individuality, womanhood, entrammel, freedom*

Witches are always an omnipresent symbol in any literature, fiction, pop culture and so on, irrespective of western or eastern thoughts; or rather it has obtained the position of an archetype in centuries. In ballads, folktales, from Walpole and Radcliffe to Shakespeare, Mary Shelley, and Poe, were represented as wandering flying creatures in horrific attire. The thought of witches had evolved centuries back and probably Hecate from Greek mythology could be the known witch who is ubiquitously known. In almost all traditions and cultures one can find the tales of women practicing spiritual rituals and using their "wisdom" for healing actually. But by the fifteenth century, the rising macho male-centred society along with religious scepticism no longer treated them as healers. It can be only seen as the intolerance of patriarchal religiosity of that time against the emerging independency and expanding importance of woman. Within no time the "witch" has become an officially accepted pejorative term to deem women as morally incorrupt. Having retrospection to eons of literary and artistic production from these point of view plentiful examples can be traced down with no effort! The three witches in *Macbeth*, Hester Prynne of Hawthorne's *The Scarlet Letter*, scar Wilde's *The Canterville Ghost* from western global literature to the remote Kalliyankatt Neeli and Maravankod Yakshi (*The Ghost of Maravankod*) in Malayalam folktales it spans-over centuries travelling from generation to generation with overwhelming perennial curiosity.

What might be the innermost yearning to tattoo women, only women, as awful and morally fallen creatures and not men? All those men who possess the so-called magical powers were considered as enthralling wizards who are 'powerful', 'kind', 'enchanted' and the icons of 'benevolence' to humanity. Have you ever come across a witch or any female powerful character being destined to be so powerful to save the land from the evil spirits either by exorcism or terrific wars? They might be present there but as a meagre helpers who probably will be sacrificing their life during the course of events! But those "awe-inspiring" wizards will lead the actions. They are the one who are destined to save the world by entrapping those "witches" either to burnt them alive or to exile or ruse in a cross or nailing them on a tree or trapping them in a pot, sprinkling the enchanted water so on. Whatever the case is the basic instinct is the same – trap / entrap "her". It's a wonder were there any kinds who would have asked why all the ghosts are women not men! Except the canonical Dracula who but possess more of a heroic position. As in the words of Sofia Quaglia in her article *The Resurgence of the Witch as a Symbol of Feminist Empowerment*:

Whether or not they did so consciously, the people driving the witch hunt preserved the burgeoning patriarchy. They perpetuated myths of women being associated with power (magic or socioeconomic); their fear turned to mania, which made them push women to lower rungs of society, limiting women's economic opportunities and contributions to civic discourse. Women were single, widowed, old, or not often in church; if they owned too much land, or were healers or midwives; if they were spending too much time socializing with one another could give men in power cause to accuse them of being witches. (Quaglia)

Reaching at 21st century, the approach to femininity and the attitudes to the selfhood of women have changed, though the position of those in practical life is still at stake. The locus of woman freedom and individuality have obviously obtained the changes that the time has demanded but cannot say that they have improved so that to attain a level of equity and equality with patriarchal set-ups. For the sake of, say the improved conditions and modernity, there has emerged a good portion of women aroused as the exemplum of these so-called "improved" conditions. What remain unchanged is the age-old notions and beliefs of patriarchy that claims women should be this and that. If they deviates from that prescribed "freedom" to which they are condemned to, they will be again accused of morally fallen ones who are responsible for all the calamities or even their fall or any injustice to them will be tactfully justified by drawing it as a warning to other condemned woman folk saying this will be the result once anyone choose for a self-choice! Questioning this old wine of male insecurities and intolerance over the progressing femininity in the new bottle under the same name of "women are to be protected" are

openly questioned and brutally slapped through many forms of art and literature from which films have to be mentioned with special importance. Though this change was reflected globally, Indian films have to be considered with great admiration at this stage. They have broken these iron chains not by rejecting the culture and traditions of the land, but by reinterpreting them in a way that the time demands and questioning the injustices against women and subaltern, both which are neglected and treated unjustly, that are wrapped with religion and culture in disguise. LeenaYadav's *Parched*, Anvita Dutt's *Bulbbul*, Deepa Mehta's *Fire*, Abhishek Shah's *Hellaro*, Aashiq Abu's *22 Female Kottayam*, Jeo Baby's *The Great Indian Kitchen* etc. are the very recent attempts in this revolution. Each of these are rebellions against the Man, the power, that treats the woman as a negligible tool for his purposes of sexual gratification and to retain the legacy. These works lashes out at the patriarchal domains that stamped upon the womanhood the duties of child-bearing and household works and serving her husband as the sole purpose of her life.

LeenaYadav's 2015 movie *Parched* is the story of few women who ultimately throw off the traditions that clogs them in servitude. It portrays different faces of womanhood strangled in the clutches of tradition and customs – Rani, the widow who struggles to support her mother-in-law and teenage son, a woman; Lajjo a victim of abusive marriage who is mocked by the entire society for not giving birth to a child while it was her husband who is impotent really; Janaki the child bride who was forced into the marriage with Rani's rebellious son; and finally Bijli who is the only independent and earning woman in the movie breaking all the expectations of the society by working as an erotic dancer. The irony and the bitter fate is that, the society constructed such a manner that every man is a villain: "a group of young men in the village who fear the changes in the village's women that will come with progress—like education and access to resources—but are mostly interested in whores, booze, and growing into the shoes their fathers left behind." (Wilkinson)

Deepa Mehta's *Fire* is yet another rebellion that broke out against the conventional and hegemonic patriarchal society that categorised female sexuality and desires as sins. The plot revolves around the deep-bounded emotional and erotic relationship between Radha and Sita both undergoing failed marriages. The fire accident Radha encountered at last when their relationship was caught red-handed by Ashok her husband which he stands idle looking at the fire starting to engulf his "namesake" wife, was in all sense mirroring the fire ordeal of the goddess Sita to prove her chastity and purity of mind to Rama. This fire ordeal scene of Ramayana was discussed in multiple points during the course of the movie which bears huge symbolic significance.

Bulbbul, a 2020 movie by Anvita Dutta is recent among this reformative rebellion against the macho patriarchal set-up. The story revolves around the life of Bulbbul, a free-spirited one who loves to climb trees and hear stories.

There are four male characters in the movie that demands particular importance: Indranil, the Bado Thakur – the lord of the mansion- and the much older husband of Bulbbul, his twin brother Mahendra, and Sathya the younger brother of Indranil. Bulbbul and Sathya grow up as childhood friends playing and sharing the stories on *chudali*, a demon woman. After twenty years of studies at abroad, Sathya returns home. By that time Mahendra was killed which everyone believed it to be by the witch, and Indranil had left the house. When Sathya made his reappearance Bulbbul was in charge of the house and he surreptitiously suspected her friendship with Sudip, a village doctor. The movie depicts the silent but known cruelties of abusive patriarchy upon woman. It has become usual that the women folk of that village “fall from staircase” and break their legs, when the mansion is the only place there with stairs! The abusive husbands of the land questions and punishes their wives with iron rods. The frequent deaths in the village made Sathya to take in charge of the inquest when others believed it to be by the witch. But at last Sudip revealed to him that the demon woman is none other than Bulbbul.

Each of the man in this story has their own role in Bulbbul’s transformation from the innocent child-bride to the dreadful demon. Indranil showed the “caring and protecting” male. He set restrictions to her telling her that everything is for her own “good”. But when her sister-in-law, Mahendra’s wife Binodini, who has an affair with Indranil injects poison into Indranil regarding the relationship between Bulbbul and Sathya which made Bulbbul’s legs too in plasters. Mahendra at the same time, the most treacherous villain in the story, treats her as *gudiya* (doll). He is the phase of man treating woman as a doll upto his wishes. Even without considering her pathetic situation under wounds, he rapes her brutally. May this be the brutal act in this movie, Bulbbul vowed revenge to Mahendra first. Sathya, though seems to have some modern thoughts, he too resembles his brothers – “you all are the same... in form, in words, and deed”, says Bulbbul to Sathya once he encountered her with her relationship with Sudip. At the same time Sudip is the representative of an ideal, but ironically the Utopian man who treats woman as a friend and equal to him, and accepts her.

The representation of Bulbbul as witch has an enormous significance in the entire movie and also in current Indian society. The entire movie revolves around the age-old folk tales about a witch who lived in trees and had the blood of men to quench her thirst. The movie redefined this tale taking the harsh and ugly realities into light. Bulbbul is a free thinking woman who is sensible and always loves to climb trees. She never let herself to be entrapped with restricting norms of patriarchy. This independency of her was punished by Indranil. Another villainous character in the movie is Binodini who is the staunch follower of traditional customs. She reinstates again that the largest enemy of a woman is another woman! The progressing importance of Bulbbul in the house and in the mind of Indranil envied her the

most. Bulbbul being the witch at last awarded her with the freedom she longed for. It was this guise gave her the power to question the macho society. In the movie she kills three men – Mahendra who rapes her at her most helpless situation, a teacher who killed his first wife for her sister and another one who attempts to rape a child. The men and Binodini believed in the tales of witches because they could never imagine of such a powerful woman. But the affected women and the saved child from being molested believed that they were saved by goddess Kali.

It is a thought provoking thought that the society, east or west, primitive or modern, ever will be treating the headstrong, clever, and detached woman who possesses individuality and self-sufficiency either as deity or as a demon. They are not ready to accept “her” as normal human being which for them is like an ultimate shame for their matter of existence. It is this “shame” that is depicted in this movie by Anvita Dutt which is a spark to rethink and restructure the affirmed social roles and hierarchies in which women are the sole victims for eons.

References

- Mehta, Deepa, director. *Fire*. 1996.
- Nair, Athira. “Bulbbul: A Feminist Horror-Fiction That Scares You With Reality.” *Makers India*, 28 June 2020, www.google.com/amp/s/in.makers.yahoo.com/amphtml/bulbbul-a-feminist-horror-fiction-that-scars-you-with-reality-030018400.html.
- Quaglia, Sofia. ‘Women Are Invoking the Witch to Find Their Power in a Patriarchal Society’. *Quartz*, <https://qz.com/1739043/the-resurgence-of-the-witch-as-a-symbol-of-feminist-empowerment/>. 12 Apr. 2021.
- Wilkinson, Alissa. ‘Parched Movie Review & Film Summary (2016) | Roger Ebert’. <https://www.Rogerebert.Com/>, <https://www.rogerebert.com/reviews/parched-2016>. Accessed 12 Apr. 2021.
- Yadav, Leena, director. *Parched*. 2016.

Dr Pratheesh Abraham

Assistant Professor in Education
St. Thomas College of Teacher Education, Pala

Dr P. P Shajimon

Principal, Labour India College of Teacher Education
Marangattupally

Covid 19 and Mental Health of School Children

The article highlights the issues and problems faced by the school going children during the Covid 19 pandemic. The study was conducted on six counselling centres in Kottayam District. An interview was conducted with six counsellors of these centres using an interview schedule. Lives of children are one of the most hit areas of the pandemic which is unexplainable. The study reveals that Covid 19 Pandemic resulted in various issues related to Mental Health, Learning Stress and Nomophobia among children.

Key Words: Mental Health, Learning Stress, Nomophobia

Pandemics create a lot of uninvited problems in every walk of life. Covid 19 pandemic also created a negative impact on the psychological state of adolescents. With symptoms like anxiety, depression, sleep deprivation and appetency disturbances being increased in giant numbers daily, their impact is felt completely across the globe. Coronavirus sickness (COVID-19) affected nearly all countries which resulted in widespread emotional distress. Posttraumatic, anxiety, and depression disorders have become a common phenomenon as an aftermath of the pandemic.

Need and Significance: Covid 19 compelled the entire learning community to shift their learning process from offline to online mode. The pandemic drastically impacted the lives of children who were forced to continue their studies in online mode of curriculum transaction. The study provides an insight into the challenges such as mental health issues, anxiety, depression, health issues etc. that the children undergo during the online education process. It also advocates on how to minimise the ill effects of technology by limiting the probable issues. It is the duty of the teachers and parents to empower the students to have a healthy body and to lead healthy and fulfilling lives.

The number of people who seek help from counselling centres is increasing day by day. It shows mental health issues are alarming in society. In this context, maintaining mental health is essential; counselling can be a preventive measure for solving future challenges. To cope up with the problems, many individuals have turned to psychologists and counsellors. It is the need of the hour to declutter the prevailing issues to make them resilient and successful individuals. The study is highly significant and relevant as it

suggests the different ways of dealing with children; issues of personal problems and emotional conflicts of adolescents during enforced online education.

Objectives of the Study: To identify how the spread of novel coronavirus affected the Mental Health of school going children. To study the learning stress among children during Online Learning. To study about the 'Nomophobia' disorder among children

Methodology: The study is intended to study the problems related to the issues of online learning among school children. It was conducted at six reputed counselling centres in Kottayam district. Interviews were conducted with six counsellors in these counselling centres. Interview schedule was prepared which consisted of 25 items. The items were based on issues of mental health of children, learning stress during pandemic and Nomophobia. The data collected are analysed in detail and conclusions were made.

Results and Discussions

Objective 1. Issues related to Mental Health of Children: Children face several issues related to mental health which include: Child parent interaction problems – The difficulties in the relationship between parents and children may be strained due to: A difficult pregnancy or delivery, Postpartum depression that affects mother Inadequate support of the mother, the other parent, other members of the family

Disinterested parents: Poor relationships may slow down the mental and social skills which lead to failure in creating good relationships in the later life of the individual. If such issues are not properly identified and resolved the child may continue to have problems in the later stage. **Discipline Problems:** When children misbehave or display inappropriate behaviour, most parents are not capable of dealing with them effectively. When children show disobedience towards parents and addictions towards phones, games etc. Many parents are helpless to tackle such issues. Covid 19 outbreak severely affected the children with several psychological issues like stress, anxiety, frustration. Depression etc it affected normal life with great confusion and tension. **Pressure of mass quarantine -** It was a big issue among the students who were completely restricted to room atmosphere when they were hit with Covid 19. Quarantine itself was an anxiety producing situation for many. Many consider it a psychological reaction. Many reports say that several people committed suicide due to helplessness and desperation. Among the public a sense of insecurity increased and that affected children due to lack of knowledge about Covid-19. Issues of nomophobia, online games, and porn etc. were reported in several counselling centres. Depression, tension, and isolation are the commonly found mental illnesses related to the Covid-19 pandemic among

children and teens. More children became game addicts during this period. Many people who were isolated during the period of Covid-19 got depressed and felt so lonely. Some of them have suicidal tendencies. Family and financial hardships and emotional stress. Children experience fears, uncertainties, substantial changes to their routines, physical and social isolation due to high level of parental stress due to job loss etc... children and youth are worrying too much about its effect

Objective 2: Issues related to Learning Stress

Dissatisfaction with online education: Many students were irritated with online classes and the circumstances at the beginning stage of online education. Sometimes it resulted in domestic violence, lagging in learning. Ignorance of parents was the main factor in most cases of domestic violence. Students feel so bored in online classes. Before the pandemic, many children were too busy to have time to play and relax after school. But now they don't have the opportunity for this.

Overuse of technological devices: During Covid 19, the students were free to use mobile gadgets for their educational purposes, before online classes came into being, it was restricted but later it became an inevitable object for all the students irrespective of their age, standard etc

Lack of sufficient devices: Parents who are not having a regular income and having more school going children at home found it difficult to manage online learning.

Aggressive behaviour: When they compel the children to keep away these devices they become violent and angry with the parents. Sometimes these issues are closely connected with the games or videos they usually see .The parents and caregivers respond by scolding, yelling and spanking worsen the relationships .The use of mobile gadgets that is more than required substantially affects the eyes, brain, and total health of children. Unrealistic expectations: The parents expect more from the child more than what the child is capable of doing. Over expectations lead to confusions and frictions in life. Pressure from parents to attain a level which is beyond the child creates several issues

Objective 3: Issues related to Nomophobia: Nomophobia is a form of behavioral addiction towards smartphones referring to the anxiety caused by being disconnected from the mobile network or inability to have access to a smar tphone. (M Anshari, Y Alas, E Sulaiman, 2019). Children with nomophobia take their phones everywhere they go, spend many hours per day using their phones, and experience feelings of helplessness when they are separated from their phones. A feeling of insecurity occurs in the absence of mobile phones.The anxiety generated by the idea of not having a mobile phone and the need to check it constantly can produce widespread

nervousness. Increased heart rate and blood pressure, shortness of breath, anxiety, nausea, trembling, dizziness, depression, discomfort, fear, and panic are the common symptoms of nomophobia. Higher mental pressure: Children with nomophobia face problems like depression, anxiety, social phobia, anxiety disorders like stress, breathing problems, sweating, feeling of helplessness, loneliness, and behavioral changes. It increases their mental pressure.

Peer group pressure: The peer group has a great influence in making a child homophobic because children wish to have the same what their peers too have. Online education: Due to the advent of online education children feel freer to use mobile phones which increase the risk of being nomophobic and also have high chances of misusing the technology available to them. They use this to chat with friends and to try to overcome their isolation created due to COVID. This may lead to many other problems.

Suggested Remedial Measures: Stable mental health is very crucial since it's a vital part of everyone's life which impacts thoughts, emotions, and behaviours of everyday life. The following are certain measures for improving mental health and solving the online learning problems of children. Parents should try to distinguish the problems of children in learning and daily life of children. Enable the children to acknowledge and accept the changes of society. Encourage the children to speak frankly instead of suppressing feelings and be honest and faithful. Create a feeling that parents love them. Encouraging them to exercise as physical activity helps to keep them to have sensible feelings and happiness. Encourage them to be proactive and artistic. Parents must spare a minimum of two to three hours with their children. Try to do helpful works throughout leisure times and clarify their doubts, and beware of their issues, acknowledge the issues. teacher can be a counsellor in understanding the issues of the child. Talk to the child and give them a sense of security when they are badly in need of help. (eg. During quarantine) Understanding their emotions and responses to properly address their wants throughout this pandemic. To minimise nomophobia, arrange and encourage face to face interactions for children and spend time with them. The hardest thing for children is missing their friends, providing a healthy opportunity to communicate with friends. Use parental control over the search content of phones. Parents should have a fruitful verbal communication with children about the disadvantages of excessive usage of phones. Focus on their physical activities along with online learning, make them interact with teachers and friends. Motivate them to do assignments and learn on their own etc. Utilise remote technologies to provide appropriate care within social isolation and safety guidelines. Help the child to live in the moment and be happy. Stay healthy and fit through nutritious diet and exercise. Convince the child about the problems of mobile gadgets and reduce the usage of screen time. Provide freedom talk to parents about problems and maintain healthy a lifestyle

Dealing with a range of issues in adolescents such as broken relationships, behavioural problems, addictions and suicidal thoughts, body image and self-esteem issues are very common among youngsters. Teachers can act at the class level to prevent certain situations, so the number of cases can be reduced for a better future. Today, numerous kids are dependent on medicine, engaged in numerous crimes, faculty dropout, delinquency, try suicide, suffer from anxieties and depressions. Learning disabled struggled a lot during the current pandemic and lockdown. Most children have an intolerance due to the uncertainty that exists and there is a worsening in the symptoms due to the imposed restrictions and unfriendly environment.

References

- Anshari, Muhammad, Yabit Alas, and Exzayrani Sulaiman. "Smartphone addictions and nomophobia among youth." *Vulnerable Children and Youth Studies* 14.3 (2019): 242-247.
- King, Anna Lucia Spear, et al. "Nomophobia: Dependency on virtual environments or social phobia?." *Computers in human behavior* 29.1 (2013): 140-144.
- Liu, J. J., Bao, Y., Huang, X., Shi, J., & Lu, L. (2020). Mental health considerations for children quarantined because of COVID-19. *The Lancet Child & Adolescent Health*, 4(5), 347-349.
- Pavithra, M. B., Suwarna Madhukumar, and M. Mahadeva. "A study on nomophobia-mobile phone dependence, among students of a medical college in Bangalore." *National Journal of communitymedicine* 6.3 (2015): 340-344.
- Meltzer, Howard, et al. "Mental health of children and adolescents in Great Britain." *International review of Psychiatry* 15.1-2 (2003): 185-187.
- McNamee, Abigail Stahl. *Children & Stress: Helping Children Cope*. ACEI Publications, 3615 Wisconsin Avenue, NW, Washington, DC 20016 (Paper, \$6.00 plus 10% postage/handling. No orders billed under \$10)., 1982.
- Turner, Heather A., David Finkelhor, and Richard Ormrod. "The effect of lifetime victimization on the mental health of children and adolescents." *Social science & medicine* 62.1 (2006): 13-27.
- Yasik, Anastasia E., et al. "Posttraumatic stress disorder: memory and learning performance in children and adolescents." *Biological psychiatry* 61.3 (2007): 382-388.
- Yildirim, Caglar, and Ana-Paula Correia. "Exploring the dimensions of nomophobia: Development and validation of a self-reported questionnaire." *Computers in Human Behavior* 49 (2015): 130-137.

Khanindra Dutta

Research Scholar in Philosophy

Mahapurusha Srimanta Sankaradeva Viswavidyalaya

A Philosophical Enquiry of the Concept of Vaishnavism

Vaiṣṇavism is one of the most important and a very popular form of Hindu faith of India. This is well developed with a broad literature and has survived through centuries. The beliefs and practices of Vaiṣṇavism mainly depend on the Vedic and Puranic texts such as the R̥g veda, Bhāgavatgīta, Purān, Mahābhārata etc. The followers of Vaishnavism are known as Vaisnava and sometimes Vaishnavite. Vaiṣṇavism is a monotheistic system which upholds Viṣṇu as the ultimate Reality. Lord Viṣṇu is the central concept of Vaiṣṇavism. He has a glorious history in Indian thoughts.

Generally it's found that in the R̥gveda, Viṣṇu is known as the God of benevolence and mercy. R̥gveda is the oldest spiritual literature of the world. The source of Vaiṣṇavism can be traced backside to R̥gveda. This literature recognizes Viṣṇu as the Supreme Reality. Viṣṇu is a R̥g-vedic Deity who attained great prominence in the later Vedic period and came to be referred to as the great God or the Sole God. The word great and sole God determinate meaning is only God. Who is Omniscient, Omnipotent, Omnipresent and above of all.

Vaiṣṇavism recognize lord Viṣṇu as Supreme Reality. Vaiṣṇavism identifies that eternal personality of this one Supreme Beings. Who is gives a way for attain spiritual goal. The Supreme Godhead Viṣṇu in Vaiṣṇavism has diversely named as Bhāgavat (the Blessed), Puruṣottama (the Supreme person) is defined as the Unborn (Aja) and the Eternal (śasvāta). He is the creator as well as the embodiment of Immortality and the driving force of the whole universe. It is found that R̥gveda not only acknowledge the existence of Supreme Being. Which is Sat, Eka etc. but it also describe to the important features of One Reality or Supreme Being in the same meaning as the Upanisads speak of Brahman. The Supreme Being or Reality is considered as primary cause of the whole universe (*sarva-kārana*). He is known as the controller of all (*sarvaniyāmaka*) and inherent in the hearts of men (*antaryāmi*). He is the defined as the protector of mankind and giver of immortality. We also come across other important qualities of the Supreme Being such as omniscient, omnipotent, endowed with unsurpassable glory (*sarvātīśāyi*) and the greatest of all.

Taittiriya Upanisad also accepts the monotheistic view of R̥g-veda. So, it states that “the concept of ‘Maha’ is the Brahman, He is Supreme Self and all other *devatās* (deities) constitute its limbs or aspects.”(Chari P-4).

Vaiṣṇavism is too related in Upaniṣads. Some philosophical doctrines are found in Upaniṣads. Which constitute the foundation of Vaiṣṇavism. In this context it also mention that the three ontological entities, are - *Īśvara* (God), *Cit* (soul) and *Acit* (matter). The nature of *Īśvara* as a personal God and He endowed with some extraordinary attributes. The bhakti or *upāsanā* as a important element it gives way to God realization. Mokṣa is the ultimate goal. The nature of mokṣa as conceived in Vaiṣṇavism are taken from the Upaniṣadic teachings. According Upaniṣads Brahman or *Ātman* is no doubt the Ultimate Reality.

Concept of Vaishnavism in Indian Perspectives: Viṣṇu is the central and a popular concept in Indian Philosophy. Various types of sacred books, different thinkers are and other different schools of Indian philosophy expressed own opinion about vaishnavism. Vaishnavism centred on concept of lord Viṣṇu has had a glorious history in India.

The term ‘Viṣṇu’ is not commonly used in the Upaniṣads except few in places. “The *Kaṭhaupaniṣads* while speaking of the spiritual discipline refers to Viṣṇu’s paramapāda as the goal of the aspirant. The Viṣṇupada in this text is interpreted as the *svarūpa* of Supreme Being (*paramātmāsvārūpa*) it may also be taken as the abode of Viṣṇu referred to in the Ṛgveda. The SubālaUpaniṣad uses the expression Nārāyaṇa as the sole reality existing prior to creation. It also mentions the supreme abode of Viṣṇu as the goal to be achieved, reiterating what is said in the Ṛgvedic hymn.”(Chari p-13)

In the post Vedic period Āgamas are play a vital role for the development of Vaishnavism. In this period 3000 B.C to 800 A.D. these are gives own views about Vaishnavism. The etymological meaning of the term ‘āgama’ means ‘sacred texts and refers in particular to the revealed scripture (nigama)’. The word “Āgama is also popularly known as tantra or the system that elaborates the knowledge acquired from the Vedas. (Tan means to speared and tra means to save the aspirant from the fear of bondage)” (chari p-14).

Various types of Āgamas are considered in Vaiṣṇavism. These are viz; Vaiṣṇava, Siva and Sākta āgama. The Vaiṣṇava Āgamas recognized the Viṣṇu as the supreme Deity, which is found in Ṛg veda. These Āgamas emphasizing the exclusive adoration of Viṣṇu as a means to salvation. Vaiṣṇava Āgamas have evolved an important concept of worshipping it in an image form. For this reason, form of worship, the consecration of icons, the constructions of temples and the observance of certain prescribed every day rituals and other festivals in the temples have all been formulated in the Āgama. Vaiṣṇava Āgamas are drop in two categories- Vaikhānasa and Pāñcarātra. The Vaikhānasa system was expounded by four sages, Marīchi, Bhṛgu, Atri and Kaśyapa who are claimed to be the disciples of Vikhanas. Viṣṇu in this system is identified with Nārāyaṇa. The term Pāñcarātra, it teaches the fivefold daily

religious duty of Vaiṣṇava, viz., *abhiḡamana* (going towards god), *upādāna* (collection of flowers, fruits and requisitic materials), , *ijyā* (actual worship of God), *svādhyāyā* (study of sacred texts) and *yoga* (meditation to god). Hence, the theological standpoint of Vaiṣṇavism has been mostly influenced by the Pāñcarātra system. The philosophical theories relating to the doctrines of *Īśvara*, *jiva*, *prakṛti*, their organic relationship, the means (*upāya*) and goal (*mokṣa*) are all taken direct from the Upaniṣadic teachings.

Śaiva Āgama is an important āgama among the three. It emphasizes the worship of Śiva as the Supreme Deity. The Śākta Āgama is one another type of āgama. Its types of āgama regard Śakti or a female energy known by the names are like- Goddess Devi, Durgā, Kālī etc., as the Supreme Deity.

Afterward of Āgamas, the development of important doctrine of Vaiṣṇava Philosophy and Religion has taken a significant position in the one important epic in the *Rāmāyana*. In this holy text recognized that Rāma is Supreme person. He is an important incarnation of Lord Viṣṇu. According to *Rāmāyana* the Lord Viṣṇu incarnated Himself in the form of a human being as the son of the emperor Daśaratha in Ayudhya. In *Rāmāyana*, it also found that Sitā, Lakṣmaṇa, Bharata, Śatrughna and Hanuman etc. are important character. Sitā is the wife of Lord Rāma. In these are viz, - Lakṣmaṇa, Bharata, Śatrughna and Hanumān are play a important role in Vaiṣṇvite tradition. Above mention all character are presentations by own service to God and the worship of God with devotion.

In the *Mahābhārata* also Viṣṇu is worshipped as a protector of humanity. Lord Viṣṇu is worshiped as a Supreme Being because He is the only inventor and controller of the whole cosmos and the saviour of humanity. In *Mahābhārata* Viṣṇu is also called Hari, Nārāyana, Kṛṣṇa, Bhagavat, Puruṣottama etc. is worshipped as the Supreme God. It also known that Vaiṣṇavism is one of the ancient living religion in India. This religion believes that the exclusive and devoted worship of Viṣṇu leads to the realization of the highest spiritual goal. So, it has lain behind an ethical and spiritual discipline. The truth is reiterated in a more explicit way the great epic in *Mahābhārata*. This epic is, regarded as fifth Veda Indian philosophical thoughts. Viṣṇu is a Supreme God in Hindu religious thoughts. He is recognized as the Supreme Being in Vaiṣṇavism and as Puruṣottama or Supreme person. Viṣṇu is the all pervading essence of all beings, the master of and beyond the past, present and future. He is the creator and destroyer of all existences. He is one, who supporters, preservers, sustains and governs the whole universe originates and develops all elements within. *Mahābhārata* is too known as encyclopedia of Vaiṣṇava Philosophy and Religion. In *Mahābhārata*, Viṣṇu is known also as Nārāyāna and Hari. The identity of Viṣṇu, with Vāsudeva, Nārāyaṇa and Bhagavān as well as with Kṛṣṇa is established in this holy text. He is the highest personal God. All deities are created by Him. On the other hand the *Mahābhārata* deeply explain

the supremacy of Viṣṇu. In *Mahābhārata* it also clarifies that Viṣṇu worshipped as a protector of humanity. Viṣṇu is the unique and incomparable deity. He is the Supreme Being (mahad-bhūtaṁ); the other immeasurable beings which are different from each other stay alive as His different aspects. He pervades all the three worlds and controls them but He Himself is untouched by their defects.

Purāṇas are occupied an important position in the religious literature of Indian philosophical thought. There are eighteen numbers of *Purāṇas* in Hindu religious systems. Viṣṇu *Purāṇa* is one of the important and oldest authoritative *Purāṇa* in among the all *Purāṇas*. Particularly This *Purāṇa* of sage Pārasara has great contribution for developing in Vaishnava doctrines. *Viṣṇu Purāṇa* presented all the doctrines of philosophy and theology of Vaiṣṇavism. This *Purāṇa* states that Viṣṇu is the Supreme Deity and it's identified with the Upanisadic concept of Brahman. This *Supreme* Deity is the main cause of creation sustenance and dissolution of the whole universe. "The central doctrine of Vaiṣṇavism, viz., that Viṣṇu is inseparably associated Goddess Śrī, that the latter is also all pervasive (vibhu) like god and that She is also the giver of mokṣa finds a significant expression here." (Chri, p-19). Viṣṇu *Purāṇa* is also sustaining the materials for the doctrine of Vaishnavism is found in *Viṣṇudharmottara, Padma, Garuda, Varāha, Nāradiya and Bhāgavata*.

In another important part, the kernel of Vaishnavism is developed in South India. Where propagated by the four thousands Tamil hymns are composed by twelve vaishnava saints which is known as Ālvars. In this period from 6th to 9th Century they were born in different places in South India. They were spearheaded devotional mystics who adorned devotion and love to God. The Bhakti movement is a historical phenomenon that crystallized in south India during late ancient times. In this duration the Ālvars of Tamilnadu were traveling from temples to temples singing devotional songs of Lord Viṣṇu. These songs were sung in the local languages of different regions. They are also known as the earliest Brahmin messengers of the south India. They were great mystics deeply immersed in the divine experience which were expressed in the form of Tamil verse entitled as '*Nālāyira Divyaprabandham*' or (four thousand Divine hymns), and it contains rich religious and philosophical thoughts. In all Vaishnava saints have different names. Among them one is known as Antal (725-755 A.D), who is loved Viṣṇu and merged into an image of him at the temple. Jnanadeva (1275-1296 A.D), is one another important Ālvars who wrote a commentary on the *Bhāgavad Gitā* and focused the Kṛṣṇa's glory. A Rājput princes known as Mirā (1498-1546 A.D), created songs full of love of Kṛṣṇa, which are sung throughout India. All these Ālvars, with the help of their hymns expressed the love of Viṣṇu and picture of Vaishnavism. They expressed their divine revelations in a personal and intensely emotional way.

The next stage, in fourteenth and fifteenth centuries, an influential development occurred in India, particularly in the whole of northern and North-eastern India, which is popularly known as the neo-Vaiṣṇava movement or medieval Bhakti movement. This movement threw a new way on the spiritual and cultural life of the people of India, and the same period it also revived and re-established the political and social conditions of the country. Many Vaiṣṇava saint led this movement and carried the message of Bhakti to the masses. For development of Vaiṣṇavism comes with the era of the beginning in the some eminent ācāryas are there. These are- Rāmānanda, Kabir, Nāmdeva, Tukārāma, Nānak, Nāthamuni, Ymunachārya and Rāmānuja etc. are started Vaishnavism in a new way. In Assam too, the great saint- poet Śāṅkaradeva initiated this movement and trying to gives some contribution for development of Vaisnavism. Nathamuni is a great sage. He was born in 824 A.D. He made an important contribution to Vaiṣṇavism through rediscovering the four thousands hymns of the Alvārs, rearranging them into four parts and introducing its recitation by the Vaishnava as part of the devotion at temples. Nathamuni wrote two important works, i.e Nyāyatattva and yogārahasya. He recognizes the acceptance of self surrender as the means of liberation. Yamunachārya is one another famous ācārya in Indian philosophical thoughts. He was the grandson of Nāthamuni. Yāmuna also known as Alanvāndar. He was born 916 A.D. He has written some important works, these works are enormous contribution for Vaishnavite traditions. These are- Siddhitraya, Āgamaprāmānya, Mahāpuruṣanirṇaya, Gitārthasaṁgraha, Stotranatra and Catuḥśloki, these are formulated and describe important doctrines are attached of Vaishnavism. It also included that the supremacy of Viṣṇu as the Ultimate Reality, the ontological status of Goddess Śrī and the doctrine of self surrender. In this tradition popularly known as Sri Vaishnavism. After it Rāmānuja stands as an important milestone in the history and development of Vaihnavism. He was born at a time (1017-1137 A.D), when Sankaracharya and his Advaita Vedanta, established the concept of Nirguna Brahman and Māyāvāda. Rāmānuja rejected these concepts and established the supremacy of Viṣṇu as the ultimate reality and the exclusive worship of Viṣṇu as the direct means for liberation. His nine works, Śrī-Bhāṣya, Vedanta-dīpa and Vedanta-sāra, Vedārtha-saṁgraha, three gadyas (saranagati gadya, Śrīranga gadya and Vaikuntha gadya) Gitābhāṣya and Nitya grantha, presented the philosophy, theology and discipline of Vaishnavism. For the first time, the comprehensive and an authoritative account on this religion were focused in the works of Rāmānuja. On the basis of his teaching there arises a sect which is known as Lakshmisampradāya. The main point of this sect was the existence of a triad of principles, i.e (1) The Supreme Being (Iswara), (2) Soul (cit), and (3) Non-soul. Thus in this sampradaya, “Viṣṇu is the Supreme Being; individual spirits are soul; the visible world is non-soul”. (Kapoor p-22). Each principle have an eternal existence and distinct from each other. The main philosophy of this sect is that God is the creator of the whole world and He is also substantial cause. Rāmānuja also admitted the dependence of the

human soul on the divine. He also held that at great periodical dissolutions of the universe, human souls and the world are reabsorbed into God. In case of incarnation of the Supreme Being, Rāmānuja held that God is present among His votaries on earth in five ways, i.e., in images, in divine embodiments (Rāma), in full manifestations (such as Kṛṣṇa); in the subtle all pervading spirit and in the internal spirit controlling the human soul. This Vaishnava sect also said that Nirākara Brahman is an aspect of Purushottam Brahman and it can be realized within normal worldly activities. For liberation, devotion, humbleness and total surrender to Viṣṇu-Lashmi are necessary.

In the post Rāmānuja period, Vedanta Desika (1268-1369 A.D.) also known as Venkatanātha was another mile stone in the development of Vaishnava theology. Among his works, the Rahasyatraya-sāra, thirty three other Rahasya Granthas, the pāncarātrāksa, the Saccaritraraksā, the Nikseparaksā etc was upheld the theological concepts of the supremacy Viṣṇu over other deities and about the practice of self surrender for liberation etc. The works of Vedānta Desika was further supplemented by the contribution of (1264-1369 A.D.) His major works Tattvatrayam, Śrī Vacanabhusanam, Arthapancakam and Mumuksupadi were deals with essentials of Vaisnavism.

Vaishnavism is one of the oldest religions of India where Viṣṇu, also known as Hari, Nārāyaṇa, Kṛṣṇa etc. It can believe that Viṣṇu is worshipped as the Supreme God. Viṣṇu is a Rg-vedic Deity who attained great prominence in the later Vedic period and came to be referred to as the great God or sole God. According to Ṛg veda, Viṣṇu is regarded as the God of benevolence and mercy. Another important sacred book in Indian thoughts in the Mahābhārata Viṣṇu is worshipped as protector of humanity. There are numerous mythological stories in the Upanisadic literature, where Viṣṇu is described as the God of supremacy.

Although Vaishnavism flourished from the vedic period, yet it attained the due status only in the Gupta era or the 4th and 5th century of Christian era. King Samudragupta of gupta dynasty was the first king who elevated Vaishnavism by giving it a royal status. Basically in Assam the vaishnavite movement does not lie in its religious aspect alone. It also contributed much to the social and cultural development of the Assamese people also.

References

- Aiyangar, SakkottaiKrishnaswami. *Early History of Vaishnavism in South India*. Facsimile Pub., 2013.
- Barua, Birinchi Kumar. *Sankaradeva: Vaisnava Saint of Assam*. Bina library, 1860.
- Baruah, Girish. *Śāṅkaradeva: A Critical Appraisal of His Philosophy and Religion*. PurbancalPrakash, 2014.
- ..., editor. *SrimantaSankaradeva and His Philosophy*. 2nd ed., SrimantaSankaradevaSanga, 2011.

Selvamari S.

UGC National Fellow, University of Kerala, Trivandrum

Sarath Chandran R.

N.C.E.R.T. Doctoral Fellow, University of Kerala, Trivandrum

Simi M.

Research Scholar, University of Kerala, Trivandrum

Self Handicapping Profile of Undergraduate Students in Kerala

Classrooms and institutions yield marvelous real-world conditions for evaluating students' self-handicapping, because in this academic ecosystem students regularly face different circumstances and tasks which contain information about their intelligence and capability. The appearance of friends and teachers in these conditions of achievement permits for recurrent chances to control other's perception, which is self-handicapper's primary goal. This, study focuses on the self handicapping profile of under graduate students in Kerala. By Using Multi-stage cluster sampling technique, one forty-four (N=144) under graduate students were selected as a sample. Data was collected by administering Self-Handicapping Scale. Percentage analysis and t-test are used for the statistical analysis. Result of the study shows that, majority of under graduate students are having moderate level of self handicapping and there is no significant difference between Male and Female with respect to their Self-Handicapping Scores.

Keywords: Self Handicapping Profile, Under Graduate Students

Self-handicapping is a protective mechanism in which people seek or create obstacles that interfere with their performance (Berglas & Jones, 1978). Barutçu Yıldırım and Demir (2019) observed that Self handicapping behaviors decrease the probability of success; however, they enable individuals to cover up their failures by creating handy excuses instead of facing the real cause, which is the lack of ability (Brown, 1998). Studies expose that Self-Handicapping strategies are employed to manipulate the impressions of others in various situations (Midgley, Arunkumar, & Urdan, 1996) and these proactive strategies increase the opportunity to externalize failure and internalize success (Berglas & Jones, 1978) so that the evaluations are clouded, masking self-handicappers' actual abilities (Berglas & Baumeister, 1993). In short term, self-handicapping may have benefits as it helps to externalize failure by reducing the diagnosticity of the absence of the underlying ability (Brown, 1998).

It preserves positive self-evaluation (Hirt, McCrea, & Kimble, 2000) and makes people ready for others' evaluation in case of failure (Brown & Kimble, 2009) so people perform better because they focus on the task rather than evaluation concerns (Snyder & Higgins, 1988). Deppe and Harackiewicz (1996) suggest that people who self-handicapped might be less anxious and less concentrated on the fear of failure during the performance because they have already had an explanation for failure. As it is apparent, self-

handicapping, emerging as a big obstacle to realize one's potential and to succeed, has many negative associations with academic life, health and psychological well-being. To examine the factors that may be associated with self-handicapping tendencies of people is important to prevent it and its heavy costs (Barutçu Yıldırım & Demir, 2019).

Many research studies revealed that Self-handicapping is associated with the students' personal motivations, academic achievement, global self-esteem and certainty of self-esteem (Babu & Selvamari, 2018) and also negatively predict academic achievement (Babu, & Selvamari, 2018) and consists of actions that happen before or concurrently with the task of achievement, not afterwards the task has happened (Gupta, & Geetika, 2020). In an academic context, various researchers have given many definitions, but recently, Sameer Babu M & Selvamari S (2018) defines academic self-handicapping as "a process of employing unique verbal and/or non-verbal strategies of carelessness on, lethargy in, and withdrawal from the academic duties and responsibilities which leads to lower academic standards". Self-handicapping, for instance, has been associated with negative and ineffective coping mechanisms, heightened levels of withdrawal and poorer study routines. The results of field studies on the association between self-handicapping and achievement have yielded mixed results. Some studies found non-significant results (Rhodewalt & Hill, 1995), whereas others found moderately negative (Schwinger & Stiensmeier-Pelster, 2012) and large negative (Midgley & Urdan, 2001) relationships. This huge variation in findings has precluded scholars from generalization regarding the mean effect of self-handicapping on achievement; which, in turn, has made it hard to derive any implications of self-handicapping in educational settings. Some researchers have demonstrated that self-handicapping behavior arises from a rancorous cycle whereby handicapping results in lower achievement, which in turn further exacerbates the need for handicapping (Zuckerman, Kieffer, & Knee, 1998).

A considerable number of studies suggest that self-handicapping may negatively influence important academic outcomes and processes, such as motivation and performance (Martin, Marsh, & Debus, 2001; Zuckerman et al., 1998) as the behavior represents a reduction or withdrawal of effort towards a given task, and it is not surprising that self-handicapping is associated with lower performance on these tasks. Beck, Koons, and Milgrim (2000) observed that students with a high degree of self-handicapping behaviors were likely to procrastinate more and study less, which led to poor academic performance and poor overall course grades (Adil et al., 2020).

Researches have been conducted having "self-handicapping" concept in the academic/institutional context (Chorba & Isaacson 2012; Beck, Koons & Milgrim 2000). Classrooms and institutions yield marvelous real-world conditions for evaluating behavior of self-handicapping, because in this

academic ecosystem, students regularly face different circumstances and tasks which contain information about their intelligence and capability. The appearance of friends and teachers in these conditions of achievement permits for recurrent chances to control other’s perception, which is self-handicapper’s primary goal. In addition, institutions provide situations to analyze both one’s self-handicapping nature and the feasible environmental impact on self-handicapping behaviour (Gupta, &Geetika, 2020).In an academic context, Self-handicapping is strongly making negative consequences in students’ motivation and performance, hence, it is very crucial to study about students self-handicapping and differences among gender.Thus, the major aim of the research paper is to outline self-handicapping profile of undergraduate students.

Methodology: The present study intends to find out the self handicapping profile of under graduate students. In this study, the investigators administered the Self-Handicapping Scale which was adopted from Sameer Babu M, and Selvamari S, (2018). The reliability obtained using cronbach's alpha coefficient was 0.81 and using split half brown was 0.84. Cross validity and concurrent validity was 0.30 and 0.31 respectively and was assessed using Self-Handicapping Scale (Rhodewalt. F.,1990). Content validity was also confirmed by psychology and Educational Psychology experts. Construct Validity was also tested by obtaining each term correlation with the total correlation test.Scores on the statements are based on 20 items which contains positive statements and it fits into five point Likert scale starting with Strongly Agree(5) and ending with Strongly Disagree(1). The range of the score was 20 to 100. A high score on this scale indicates a higher Self-Handicapping, while a low score shows low Self-Handicapping. The population of this study was the under graduate students in Kerala. The investigators adopted multi stage cluster sampling technique, among the collected 185 data,144 data were selected and the remaining 41 were rejected due to incomplete data. Percentage Analysis and Test of significance for difference between means (t-test) were used to analyse data.

Result: Descriptive statistics were calculated to find out the level of Self-Handicapping of under graduate students and is given in Table 1, which shows mean, standard deviation, variance, skewness and kurtosis of Self-Handicapping scores.

Table 1.The descriptive statistical scores such as Mean, standard error of mean, standard deviation, variance, skewness and kurtosis

Variable	N	Mean	Std. Error of Mean	Std. Deviation	Variance	Skewness	Kurtosis
----------	---	------	--------------------	----------------	----------	----------	----------

Self-Handicapping	14	50.0	1.11	13.36	178.71	0.423	-0.792
	4	8	4				

It is evident from the table 1; mean and standard deviation of Self-Handicapping of under graduate students are 50.08 and 13.36 respectively.

Table2.The number and percentage of students in different levels of Self-Handicapping

SL.NO	Level of Self-Handicapping	Number	Percent (%)
1	High Self-Handicapping	24	16.67
2	Moderate Self-Handicapping	92	63.89
3	Low Self-Handicapping	28	19.44
Total		144	100%

It is clear from the given table 2 that 63.89% of the total respondents fall in moderate Self-Handicapping category while 16.67% of them are in high Self-Handicapping level. A pie diagram showing the classification is given below.

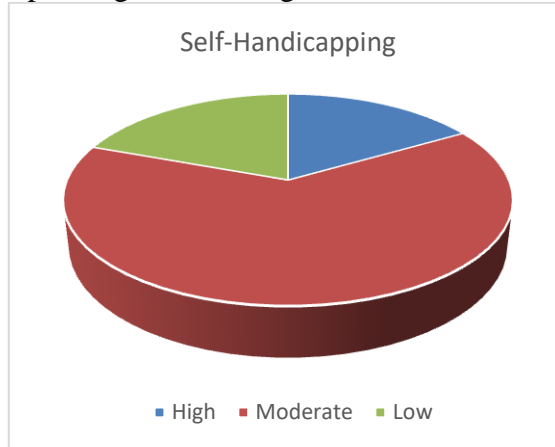


Fig 1.Pie diagram showing the percentage of Self-Handicapping scores of under graduate Students

Table 3. Comparison between Mean Scores of Self-Handicapping of Male and Female students

Variable	Categories	N	Mean	SD	T	Df	Sig
Self-Handicapping	Male	71	49.80	12.51	0.24	142	0.81
	Female	73	50.34	14.23			

The result of the independent sample t-test between Male and Female students' Self-Handicapping scores were given in the table 3. Results of the study shows that, $t(142) = 0.24, p > 0.05$; scores with the mean scores of Males ($M=49.80, SD=12.51$) and Female ($M=50.34, SD=14.23$). It shows that, there is no significant difference between Male and Female students with respect to their Self-Handicapping Scores. Chart showing the comparison mean scores of Self-Handicapping of Male and Female students.

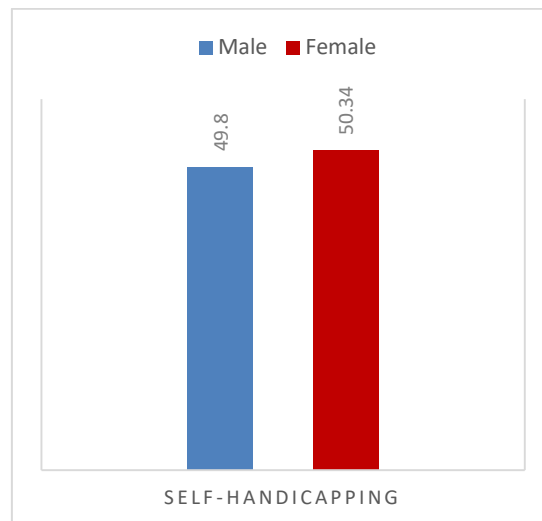


Fig 2. Graph showing the comparison of mean scores of Self-Handicapping scores of male and female under graduate students.

Table 4. Comparison between Mean Scores of Self-Handicapping with regard to birth order of students

	Birth Order	N	Mean	Std. Deviation	Std. Error Mean	T	Df	Sig.(2tailed)
Self-Handicapping	First Born	64	49.60	12.435	1.55	0.69	142	0.487
	Later Born	80	50.79	14.15	1.58			

The result of the independent sample t-test of under graduate students' Self-Handicapping scores based on birth order was given in the table 4. Results of the study shows that, $t(142) = 0.69, p > 0.05$; scores with the mean scores of First born ($M=49.60, SD=12.435$) and Later Born ($M=50.79, SD=14.15$). It shows that, there is no significant difference between first born and later born with respect to their Self-Handicapping Scores. Chart showing the comparison mean scores of Self-Handicapping of first born and later born students.

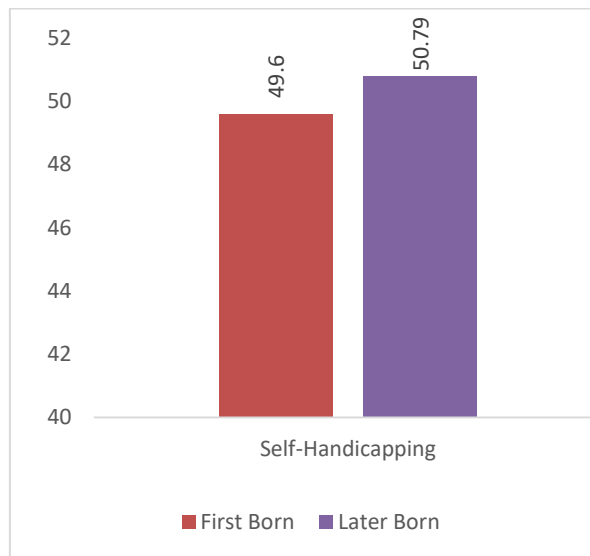


Fig 3. Graph showing the comparison of mean scores of Self-Handicapping scores of first born and later born under graduate students.

Discussion and Conclusion: In general, self-handicapping strategies were used by students for short term benefits. The causes of academic self-handicapping are protecting oneself from perceptions of others (Kolditz, & Arkin, 1982), low feelings of self-determination (Zuckerman, Kieffer, & Knee 1998), a belief in innate ability (Rhodewalt, 1994), low self-esteem (Leondari, & Gonida, 2007) and procrastination (Ferrari, & Tice, 2000), etc. Result of the present study shows that, under graduate students possess moderate level of self-handicapping. Prior research study shows that female students' self-handicapping tendency and the trait self-handicapping was higher than male students (Elliot, & Church, 20003; Warner, & Moore, 2004; Brown, 2014; Yildirm, 2015) and yet another study pointed out that Male students have high behavioral self-handicapping than female students (Berglas, & Jones, 1978; Rhodewalt, & Davidson, 1986; Hirt et al., 1978). At the same time, the present study pointed out that gender and birth order didn't show any difference in academic self-handicapping among under graduate students. According to Zuckerman and Tsai (2005) study, gender is not a predictor of self-handicapping of students.

Developing positive self-esteem among under graduate students could be helpful to reduce students' self-handicapping strategies. So, teachers, authorities, researchers and stake holders play a major role in creating awareness about the need to reduce self handicapping among students and successfully overcome their obstacles so that they can excel both in personal and professional life. Students can be motivated to give greater attention towards their learning and occupied in a discourse which manage the phase for fruitful growth and adaptations. Research has also suggested that high self-handicappers actually enjoy an activity more when they engage in self-handicapping strategies, supposedly decreasing worries about failure and increasing the intrinsic motivation for engaging in or completing the activity. Pulford et al., 2005 reported Self-orientated Perfectionism and Self-esteem were the major predictors of Self-handicapping. Present study is only focused on undergraduate students' self-handicapping level and comparison between Male and Female (Gender) and First Born and Later Born (Birth Order). Studies can be conducted to identify factors of self-handicapping namely identify the role of family background, socio-economic status, achievement motivation of students , emotional quotient , learning style and strategies ,educational status of father/mother and teachers favoritism in students' self-handicapping.

References

- Adil, A., Ameer, S., & Ghayas, S. (2020). Impact of academic psychological capital on academic achievement among university undergraduates: Roles of flow and selfhandicapping behavior. *PsyCh journal*, 9(1), 56-66. <http://doi.org/10.1002/pchj.318>
- Babu, S.M., & Selvamari, S. (2020). Relating academic self-concept with self-handicapping of students of ninth grade: A study of south India. *Researchers' Guild*, 2(1), 82-94. <https://doi.org/10.15503/rg2019.9>
- Babu, S. M., & Selvamari, S. (2018). How does Academic Self-Handicapping Relate to Achievement in Mathematics?: A Small Scale Study among Indian School Chult. *Educational Quest*, 9(3), 233-238. <https://doi.org/10.30954/2230-7311.2018.12.5>
- SM Babu, & S Selvamari. (2018). How does Academic Self-Handicapping Relate to Achievement in Mathematic?: A Small Scale Study among Indian School Chult, *Educational Quest*, 9 (3), 233-238.
- BarutçuYıldırım, F., & Demir, A. (2020). Self-handicapping among university students: The role of procrastination, test anxiety, self-esteem, and self-compassion. *Psychological reports*, 123(3), 825-843. <https://doi.org/10.1177/0033294118825099>
- Gupta, S., & Geetika, M. (2020). Academic Self-Handicapping Scale: Development and Validation in Indian Context. *International Journal of Instruction*, 13(4), 87-102. <https://doi.org/10.29333/iji.2020.1346a>
- Kolditz, T. A., & Arkin, R. M. (1982). An impression management interpretation of self-handicapping strategy. *J. Person. Soc. Psychol*, 43, 492-502.
- Leondari, A., & Gonida, E. (2007). Predicting academic self-handicapping in different age groups: The role of personal achievement goals and social goals. *British Journal of Educational Psychology*, 77(3), 595-611.
- Martin, A., Marsh, H., & Debus, R. (2001). Self-handicapping and defensive pessimism: Exploring a model of predictors and outcomes from a self-protection perspective. *Journal of Educational Psychology*, 93(1), 87-102.
- Midgley, C., & Urdan, T. (1995). Predictors of middle school students' use of self-handicapping strategies. *Journal of Early Adolescence*, 15, 389-411.

Josmi Augustine

Freelance Scholar in History and Education
Adoration Convent, Marangattupilly

Primary Education in Kerala: Implications for Present and Future

Education gives a person an insight in to all affairs. It removes darkness and shatters illusion. Person without education is really blind. The future of humanity depends very much on the future of humanity depends very much on the cultural, scientific and technological developments which evolves from the centres of educational institution hence, is to be a pioneer in the creation of an era so as to preserve the God showered nobility of human existence, recognizing its moral and spiritual dimensions. This truth has to be all the more insisted up on as every centre of excellence in education should contribute to the future development of society through the training of qualified individuals and promotion of scientific research for welfare of mankind and preserving human values and upholding human dignity.

Education in Kerala: With a literacy rate 93.91% Kerala is the most literate rates of India. The government of Kerala put a high percentage of budgets in the development literate education sector. Schools in Kerala at run by the government or private trusts and individuals. As per the education department of Kerala, the state has shown tremendous growth in educational facilities at all levels during the last 50 years. Going by the statistic given by the education department of Kerala, there are 1400+schools, 160K+ teaching and 20K+ non-teaching staff. The schools in Kerala are affiliated to Central Board of Secondary Education [CBSE], Indian Certificate of Secondary Education [ICSE], and Kerala State Education Board and National Institute of Open Schooling [NIOSE].

Quality of Education in Kerala: As per the 2011 censuses, Kerala has a literacy rate of 93.91%.In Kerala 96.02% men and 91.98% of women are literate as against 82.14%of men and 65.46%of women at the all India level. Among Districts, Kottayam tops in literacy with 97.2%, lowest literacy rates are in Wayanad and Palakkad with 89%, 89.3% respectively. Even the lowest literacy rate of Wayanad [89%] is higher than the nation average.

Literacy Rate as per 2011 census:

Rural	Urban
92.98%	95.10%

Literacy Rate of male and female

Gender	Rural	Urban
Male	95.36%	96.95%
Female	90.81%	93.43%

International literacy Day2020: Kerala most literate state in India: The literacy rate of India is 77.7% while Kerala has emerged as the most literate state in the country, followed by Delhi while Andhra Pradesh has recorded the lowest literacy rate. With 96.2 percent literacy, Kerala has the most literate state in the country, while Andhra Pradesh featured at the bottom with a rate of 66.4 percent, showed a report based on National Statistical Office [NSO] survey. According to the ,after Kerala, Delhi has the best literacy rate at 88.7 percent, followed by Uttar hand's 87.6 percent, Himachal Pradesh 86.6 percent, and Assam's at 85.9 percent.

On the other hand, Rajasthan is the second worst performer with literacy rate at 69.7%, followed by Bihar at 70.9%, Telangana at 72.8% Uttar Pradesh at 73% and Madhya Pradesh at 73.7%. The study has pegged the overall literacy rate in the country at about 77.7%.In rural areas; the literacy rate is 73.55 compared to 87.7% in urban areas of the country.

Literacy rate for those aged 7 or more [%]

Top 5 states	Bottom 5 states
Kerala-----96.2	UP----73.0
Delhi----88.7	Telangana—72.8
U'khand—87.6	Bihar---70.9
Himachal—86.6	Rajasthan—69.7
Assam----85.9	Andhra ---66.4

Kerala rated high in the standard of literacy rate near Universal level of primary education. Kerala is often looked upon for not only its model of development but also its model of education. In 1860's, Travancore determined to promote primary education in Malayalam. It was 'evident' wrote T. Madhava Rao the nineteenth-century administrator, "that the education of the masses of the people must be conducted through the medium of vernacular language", since Travancore "abounds with indigenous schools". It was the task of the royalty to turn these popular centres of old fashioned, often superstitious learning to modern ends. This policy goes along with those of British India, which emphasized higher education in English for their on benefits. Rather, Travancore aimed to create a regulated system of vernacular, primary education inclusive of well- constructed buildings, regular hours, centralised curricula, travelling inspectors, standard examinations and perhaps most important of all, printed text books. The credit to high quality of education in Kerala cannot solely be attributed to the royalty of Kerala, and it would be truly unfair if some credit is not given to the efforts of Christian missionaries-progressive social movements as well as, to state interventions.

Four distinct periods exhibiting the historical development of education in Kerala: The existing age-old systems of education and the systems developed

by the royalties. The 19th century, during the major part of which foreign missionary initiative was prominent and close cooperation existed between the state and the missionaries in their educational efforts. The first half of the twentieth century, during which several powerful social movements played a decisive role in the promotion of education. The 43 year period since the formation of Kerala state, which the elected representatives of the people and the governments in power became more responsive to the economic and social aspirations of different sections of the population, specially the educationally backward regions in Northern Kerala.

The quantity of School Education provided for school age children in Kerala has been consistently much higher than in any other state in India. Kerala has one lower primary school for every square km of area, and one high school for every 4 square km. Facilities are more or less evenly distributed in both urban and rural areas. Generally, investment in education can be thought of as a composite of two kinds of investment decisions. Individuals or families make expenditure to attain education and others- individuals, institutions or society invest in providing or selling education. In Kerala institutional investments in facilities have been matched by individual investments, which lead to the Excessive growth in enrolment and average years of schooling. Apart from the various initiatives from social reform oriented community groups and individuals in the early part of the last century, a remarkable institutional feature later on played an important positive role in closing the gender gap in school education. In Kerala, Public spending on education both as a share in the total budgeted expenditure and as a percentage of NSDP has been among the highest in the country. In recent years, Kerala is finding it difficult to sustain the current level of expenditure because of the fiscal squeeze and resource constraints. Kerala's education system has been able to achieve gender equity in enrolment to a large extent. Our nation formulates policies with a large vision-Education for all. While formulating its educational policies, it has brought to light that, it quite often considers education as a key sector that not only needs greater allocation of financial resources.

Role of teacher in primary Education: The teacher's role becomes that of a help mate whose task is to assist the children arrive at an understanding. Mastering a specific learning strategy is only the first step, which must be followed by suitable application. Teachers should focus on creating favourable condition and adequate self-assessment among learners, beware of smoothing learner's innate initiative and creativity in problem solving and ensure freedom of choice in their learning about the world. Teacher should know learner's needs, interest and abilities as well as be able to suggest appropriate forms of social cooperation to specific situations in the teaching and learning process. All this is directed towards fostering a comprehensive understanding of relevant subject matter through a set of attitudes that find expression in the

learner's values, principles and ideals and underpin their personal growth. It makes a mind -set in children, favourable on developing a understanding of cultural diversity and finding personal meaning in interaction with other people in a world of culture.

Holistic approach in primary education: The cumulative effect of the reform will be creation of liberation, choice-based education on the lines of the best practices in the world, making use of modern technology, international linkage and projections of employment opportunities and compulsions of the post Covid world. Learns should develop unbroken whole nations of the art of music for continued self-education through autonomous interaction with art. This is being practised in the Covid -19 situations and implemented by BRCs by appointing music teacher in primary schools in the Idukki District, in order to make students tension- free and relief to parents. The musical education in primary school helps in the following ways: Artistic and figurative inquiry with view to cognising the world. Feeling of belonging and altruism in one's relationship with the world. Humanistic and spiritual development. Nurturing creativity. Acquisition of national and global artistic culture

Suggestions: Modern Teacher Training: Use stimulating content such as video documentaries, short videos. Encourage students to find their own content on a subject, bolstering curiosity and creativity. Allow students to use the content to create practical applications that will help them learn through discovering. Find related topics to the subject at hand to show how the subject matter related to other topics. School Mobility: School mobility refers to the frequency of such moves among students in a particular classroom, school or district.

Inspite of a large number of educational institutions in the state, the quality of education at all levels in Kerala has been showing a decline. The reason is the financial constraints and quantitative expansion of the sector reducing quality. Christian missionaries and British rule along with royalty brought Modern school education system to Kerala. The reason for high literacy rate of Kerala is due to high literacy rate among girls-when a women is educated, she will make sure that her children are well educated. There is also a pressing need to overcome the gender biases that are so deeply entrenched in the availability of educational opportunities. This can only be countered by promoting more and more progressive schemes like "Beti Bachao and Beti Padao "schemes of the government.SSA aim to provide a boost to educational planning, adequacy, capacity and efforts across different states and union territories in India. In conclusion, the Indian education system must change for the better. It must give the students equal opportunities to shine better in the future. We need to let go of the old and traditional ways and enhance the teaching standards so our youth can get to create a better world.

Person without education is really blind. Education gives a person an insight in to all affairs. It removes darkness and shatters illusion. The future of humanity depends very much on the future of humanity depends very much on the cultural, scientific and technological developments which evolves from the centres of educational institution hence, is to be a pioneer in the creation of an era so as to preserve the God showered nobility of human existence, recognizing its moral and spiritual dimensions. This truth has to be all the more insisted up on as every centre of excellence in education should contribute to the future development of society through the training of qualified individuals and promotion of scientific research for welfare of mankind and preserving human values and upholding human dignity.

References

- Kerala becomes 1st Indian state to achieve 100% primary education “. International Business Times. 12 January 2016.Retrieved 14 January 2016
- Mehta, Arun C. (1995):”Education for All in India-Myth and reality”. Kanishka , New Delhi.
- Menon, Sreedhara (1996): “A Survey of Kerala History “. Madrasas Viswanathan printers and publishers.
- “The Kerala Model School”. India Today, 2019.<https://www.indiatoday.in/india-today-insight/story/the-kerala-model-school-1606880-2019-10-07>.
- Understanding the total literacy in Kerala”. 2020,March 24.The Borgen project <https://borgenproject.org/total-literacy-in-kerala>

Neethu Murali

Assistant Professor in Psychology
Labour India College, Marangattupilly

A Study on Mobile Phone Dependency among Youth

Mobile phone is one of the greatest inventions in 20th century. Mobile phone are a must have in the modern society. They have become so central to the daily life that most people find it really hard to do without them. As the standard of living in India improves, mobile phone ownership is nearly ubiquitous among teens and young adults, and rapidly growing among the teens. Mobile phone ownership has been driven by adoption among the youngest teens. Every month, new technologies are being invented and today's marvels quickly become yesterday's new. Furthermore, feelings of loneliness, isolation or boredom can be replaced with the pleasure of free flow of electronic delights. It brings together worlds that are miles apart a great deal closer.

People cannot imagine how their life will be without mobile phones. It is an obvious truth that the Mobile phone gives people the benefits in some aspects of life. Besides a Mobile phone can provide people with a lot of functions like relaxing with music, chatting or playing games, banking, online shopping etc. However, today people, especially the young people are becoming dependent on Mobile phone. They cannot stay away from their phones, even for a minute. Perhaps, because of the benefits of mobile phone, most people do not realize that there are lots of negative effects in the use of Mobile phones. Using mobile phones too much not only affects people's health seriously but also causes some personal problems and limiting communication face to face.

The Mobile phone industry has adapted, changed, and grown itself into a huge industry that provides an outlet for communication, not just in local pockets, but out into the entire world. The desire to get our ideas out there, so easily, has taken many people to great lengths to live their life in a way that informs others of almost everything the individual deems relevant in their life. Social networking sites like Facebook, Twitter, Hi5 and mobile platform based apps such as WhatsApp, Line, Hike etc. allow users to promote their ideas on a larger scale. These apps and the phones allow people to reach out to those they know, used to know, or will know. Mobile phones bring out interconnectedness and a medium to express ourselves with. The ease of getting our hands on such technology yields many opportunities and develops our ability to be that much more resourceful. It's no wonder that with all of these technological developments, the amount of people having a cellphone has increased to an extent that today almost two-third of people worldwide have a Mobile phone.

In 2001, Mobile phone subscriptions were less than a billion worldwide with the majority of the subscriptions from the developed countries. At the end of

2010, however, Mobile phone subscriptions had reached five billion worldwide with subscriptions from developing countries outnumbering that of the developed countries (Kelly, 2009; Rebello 2010). Mobile phones have become quite popular in a short time among the younger generations. Mobile phone has evolved from a heavy, bottle-like mobile phone to a light, hand-held device. People today are totally dependent on this small gadget to go through their daily lives. They rely on Mobile phone to call, to text, and to connect with their social hubs. The smart phones even acts as a reminder of daily schedules, a convenient book reader, or a game boy. Mobile phones have become the adult version of a security blanket—a childhood transitional object. For most, if not all, people are inseparable from their phones.

The increased popularity of Mobile phone in recent years has attracted research attention. Some of the common Mobile phone related research topics are use of mobile phones while driving (Caird, Willness, Steel, & Scialfa, 2008; Horrey & Wickens, 2006; McCartt, Hellinga, & Braitman, 2006), Mobile phone etiquette (Lipscomb, Totten, Cook, & Lesch, 2007), Mobile phone cultures and behaviors (Campbell & Park, 2008; Bakke, 2010; Ling, 2004), text messaging (Pettigrew, 2009), health risks from Mobile phone radiation (Anna, Kari, & Anssi, 2006), and Mobile phone dependency/addiction (Billieux, Linden, D'Acromont, Ceschi, & Zermatten, 2007; Ezoë et al., 2009; Zulkerfly & Baharudin, 2009).

Recent studies suggest that Mobile phone has evolved into something more than a simple communication tool in today's world, gaining its own place in various aspects of social interaction. For instance, a qualitative study on Australian adolescents revealed that Mobile phone plays an integral part in the lives of young Australians (Walsh, White, & Ross, 2008). Some of the participants in the study reported very strong attachment to their Mobile phone; they felt as though their Mobile phone were part of them. In another qualitative study, Bond (2010) examined children's Mobile phone use and concluded that Mobile phone were fundamental tools with which the children maintain and manage their relationships contributing to reinforced peer ties.

Among the Mobile phone users in romantic relationships, a higher number of voice calls were associated with positive relationship qualities (Jin & Peña, 2010). Other studies reported that the presence of Mobile phone provide a higher sense of security in potentially harmful situations. This has contributed to an increase in Mobile phone value, leading Mobile phone users to perceive Mobile phone as a must-have tool (Nasar, Hecht, & Wener, 2007; Walsh et al., 2008).

Many people develop dependency to new technological devices as they become increasingly integrated into their daily lives (e.g., Block, 2008; Pies, 2009; Cholz, 2010). Similarly, excessive use of and dependency on the

Mobile phone may be considered an addictive disorder (Chóliz, 2010). Factors associated with pathological Mobile phone dependency have been examined (e.g., Ezoë, Toda, Yoshimura, Naritomi, Den, & Morimoto, 2009; Bianchi & Phillips, 2005). Ezoë and colleagues (2009) found that extraversion, neuroticism, and unhealthy lifestyle were associated with mobile phone dependency among female Japanese nursing students. Bianchi and Phillips (2005) also found that high extraversion was associated with the problematic mobile phone use but they failed to identify neuroticism. Youth and low self-esteem (Bianchi & Phillips, 2005; Zulkerfly&Baharundin, 2009) were also associated with problematic Mobile phone use. Other contributing factors to problematic mobile phone use include number of social calls made, number of functional features on the handset, and the duration of Mobile phone use (Zulkerfly&Baharundin, 2009). In addition, earlier adoption of Mobile phone use was correlated with a greater number of Mobile phone interaction partners, a greater number of average monthly incoming and outgoing calls and text messages, higher monthly phone bills, and higher emotional attachment to Mobile phone (Geser, 2006).

Mobile phones have united the world, enhanced quality life and have made life simpler. But the mobile phone devices do have their dark sides. Most people have become so dependent that the first thing they see when they wake up and last thing they touch before they sleep is their mobile phones. People run for them in the market, but do not really pay attention to their side effects on one's social life or health (Makker et al. 148-157). In America, for instance, a committee or family which deliberates on important issues for even an hour will have one or two people excusing themselves for other important calls. It is not true that those calls are urgent; it is all about obsession with these devices.

Even scarier, nobody thinks about the impacts of the electromagnetic microwaves from the small devices. Well, according to the medical reports, they hinder one's ability to communicate, analyze or concentrate on complex activities. People who use Mobile phone while driving, for instance, have caused several accidents (Farmer 466-470). It is also true that people who rely too much on Mobile phone cannot solve problems that need prompt solutions. Everything for them is about swiping, and when they cannot then they can't do anything (Schlehofer et al. 1107-1112).

Studies also show that children whose mothers were addicted to the small device during pregnancy have high chances (over 70 percent) of developing behavioral predicaments. The ADD and ADHD are typical behavior problems of such children. They also have problems socializing with their peer groups and display extreme emotional issues. Further, the National Cancer Institute of America has revealed that there is a connection between brain cancer and Mobile phone radiations (Sue 62-70).

There is also a possibility that these devices, which were essentially made to enhance the quality of life and unite the world, could consequently destroy the very things they were supposed to construct. People who get obsessed with reaching out to those who are faraway forget that there are people right in front of them, and that they can talk to them in distress. Even problems that can easily be resolved within are simply taken too far because one finds it rather easy to pick a phone and seek help elsewhere. It is also a major concern that children are increasingly withdrawing from their families because they have to maintain their cyber friendships (Sanchez-Martinez & Otero 131-137).

Mobile phones are also becoming a factor in breaking relationships- If we are upset with our lover, we just text and tell the person it's over. Many people have also been caught cheating just by a simple phone call. Many marriages are also breaking up because spouses are too busy with the outside world than with their families. The devices have made people not to appreciate those they stay with. As a far reaching consequence of the mobile technology, people no longer communicate with each other in full sentences. 'Laugh Out Loud', for example, is simply texted as 'lol'. In effect, the medium has created a digital divide that is a huge gap between the younger generation (dot-coms) and the older generation. To say it all, these gadgets have become an integral part of the daily life, but at a great expense (Kavoori&Arceneaux 61-84).

Some people develop nomophobia (an abbreviation of no-mobile-phone-phobia), which is the fear of being unable to use mobile phones; therefore, not only children, but also adults have separation anxiety from their comfort objects. Indeed, a normal person can gradually, phase by phase, become addicted to mobile phone and cannot do anything without it. The development of nomophobia usually begins with a constant and unnecessary check of the mobile phone for missed calls, texts, and emails. Nomophobics, use their mobile phone while lying in bed, using the bathroom, driving, dating, eating a meal with others, or attending a service at a house of worship—regardless of time and place.

People feel really connected—through their smartphones to others through phone calls, text messages, and social media, like Facebook. People become glued to the screen around the clock. Few of them cannot even have a restful sleep without having a phone under their pillows or next to them; moreover, with a phone near them in bed, they can grab their phones to text as soon as they wake up. Mobile phones slowly encroach upon their social lives; mobile phone users also slowly develop an irresistible mobile phone addiction with more severe signs of nomophobia.

After developing a psychological dependence on mobile phone, people experience severe emotional symptoms which are closely connected to their phones. Losing mobile phone or developing a dead battery will drive them

crazy, and will make them irritated and depressed. The person with mobile phone dependency will do anything to recover service or connection. For instance, a nomophobic may go to a coffee shop, a library, and even a public bathroom to get their Mobile phone plugged in. They will do their best to avoid low battery. When such people realize they left their mobile phones at home, even if they have already arrived at their offices or schools, they will rush back home to get their phones. They don't care if they will be late for work or school. They just want to ensure their phones are with them all the time. Sometimes, when they lose their constant companions, they break into cold sweat and feel a wave of nausea. According to Freud, dreams are manifestations of humans' innermost thoughts which include their desires and anxieties. So as mobile phone is the deepest desire or the deepest anxiety in the unconsciousness of nomophobics, it's not rare to find that some of them have nightmares about losing a Mobile phone. People with nomophobia, in the second stage, cannot live without their Mobile phone; they even dream about their phones.

While in the second stage, nomophobics are not aware of the signs of nomophobia. People in this stage of nomophobia recognize that an anxiety attack is an overreaction to lack of reception or low battery. The excessive, unreasonable fear of not being connected to the social network makes people obsessively ensure that they bring along their Mobile phone; phones are charged and receive good reception. Panic and worry about losing a mobile device is constantly present despite it being in a secure place. The obvious difference between the second and the third stages is that person in the third stage begin to realize that they over-respond to the fear about losing phones, losing reception, and dead battery; they begin to deem that phones just bring more harm than good.

In the last phase of nomophobia, to avoid using mobile devices causes a significant impairment in the nomophobic's daily life; nevertheless, when phobia persists over a significant period of time, both physical and mental health are adversely affected every day. Without phones in hand, nomophobics are tortured mentally as if ants creep over their bodies. Smartphone addiction also raises health issues. Too much texting, scrolling, and flipping can result in repetitive stress injuries on the joints, especially on the hands and the fingers. Another common health problem is Asthenopia, which indirectly affects people through headaches and eye fatigue when focusing on a screen for a long period of time. Although nomophobics realize the drawbacks of Smartphone addiction, it is rather difficult to withdraw or minimize the use of Mobile phone. Support from family, friends and peers are essential. The best remedy for Smartphone-related health problems is to spend more time with your family and meet friends in person leaving your phone in bag during the date in order to avoid holding the phone for a repetitive prolonged period of time.

Mobile phone technology is a newer invention and understandably the prevalence of it is seen more in adolescence and young adults, as compared to the older generations. Hence the problems related with mobile phone dependency can more be seen among these two groups. WHO identifies adolescence as the period in human growth and development that occurs after childhood and before adulthood, from ages 10 to 19. It represents one of the critical transitions in the life span and is characterized by a tremendous pace in growth and change that is second only to that of infancy.

Biological processes drive many aspects of this growth and development, with the onset of puberty marking the passage from childhood to adolescence. They are further classified as young adolescence (10-14yrs) and late adolescence (15-19 yrs). The biological determinants of adolescence are fairly universal; however, the duration and defining characteristics of this period may vary across time, cultures, and socioeconomic situations. This period has seen many changes over the past century namely the earlier onset of puberty, later age of marriage, urbanization, global communication, and changing sexual attitudes and behaviors (WHO, 2015).

Essentially, the purpose of Mobile phone is to make life easier and productive. If one wants to connect/contact a group of people, one simply has to go to the phonebook or open his email, select everyone he wants to share the information with, and just right click on the send button. They reach the sender soon. This is the beauty of having a Mobile phone. It is true that people have become too dependent on Mobile phone. In as much as they have improved the quality of life, they have also become an epidemic in the modern society. But the problem is not with the Mobile phone. It is people who have taken the devices too seriously. They depend on it too much. It is ridiculous to see how some people react, for instance, when they lose their Mobile phone. It's like they have lost the rest of their lives, or the world has come to an end. Some people seriously get pissed off, while for some others it's like they have lost a limb or an equivalent. (South 100/93).

It is quite easy to identify those who are too dependent on the technology. Generally, this category of people will display serious mental and physical symptoms. Apart from distress, they will also employ the rhetoric of addiction and dependence when trying to demonstrate their experiences of going without a phone. Others talk about how scared they were when they lost their Mobile phone. Of course it is normal to be frustrated when one loses a property, let alone an important device like a Mobile phone. But it is total madness to literally shed tears, be lonely, call off life, or exhibit major psychological effects. Nothing would make somebody panic or shiver if it is not an obsession (Sanchez-Martinez & Otero 131-137).

According to ‘The World Unplugged Project’, students who seriously depend on their phones cannot afford to stay away from their phones for more than 24 hours. At the end of day 1 of the research, all the student participants claimed to have developed psychological symptoms, while others literally displayed physical symptoms (Silk et al. 241-257). Another method of identifying those who are too dependent on the hand-held device is to withdraw the phones from them for a while and wait to see how they react. Obviously, they are those who would be imagining phone vibrations in their pockets even though they do not have them. Others would be receiving non-existent text messages when they do not even have the phones. The last group will make several attempts to pick their phones from pocket even when they were taken with their full knowledge. This is how much this category can be addicted to the small device (South 100/93).

People have become so acclimatized to Mobile phone that when they leave them behind, they openly become frustrated. Walk into an examination room and hear how many phones go on and off when they are not even supposed to be there in the first place (Schlehofer et al. 1107-1112). Walk into an office and one will be rudely shocked to see how much people are buried on their Mobile phone. Visit homes and one can see how people are isolated by the Mobile phone. It is all about obsession with Mobile phone.

People depend on Mobile phone in today’s culture for a number of reasons. Essentially, the devices provide reliable advantages with few downsides. Never in human history, has a device influenced and transformed the means of communication as seen today. Mobile phones have done it. They are inevitably intertwined into the human social life for good reasons. The Mobile phone technology has facilitated rapid communication and has made it possible to communicate with everyone from anywhere. Apart from the vocal communication, the technology has also enabled its subscribers to send multiple text messages to millions of people every single day if they so wish (Brans 61-72).

What holds the society together and what supports its structures is communication. Without it, everything else is down. Accordingly, there is no device (at least not for now) in the modern world that facilitates communication better than the Mobile phone. For instance, just before Mobile phone boomed into the market, people relied majorly on landlines to communicate with their loved ones and also for official purposes. But the communication had to be on fixed locations because landlines were established on fixed areas. As a result, people on the move could not communicate over landlines. Mobile phone, on the other hand, has made it possible to communicate with the loved ones and make official arrangements from anywhere even while on the move (Kavoori&Arceneaux 85).

The device has also brought revolution in the telecommunication sector. Statistical data in America, for example, reveals that over 74 percent of its citizens have used the hand-held technology to respond to emergencies. Things are no different in developing countries like India. They widely use it to alert the police, call a doctor, report a car-crash or seek other forms of emergency responses. In addition, while parents could not initially keep in touch with their children while away from home, they can now check on them from wherever they are. Things are not very much different in our country too. Most will have a story to tell where mobile phone came handy when in distress situation.

Apart from calls and text messages, modern mobile phone also facilitates data sharing. They can be used to transmit not only convenient information, but can also be used to store a great deal of data. With the large Mobile phone memory, people do not need to spend the whole day in book-keeping or having to deal with the computer drawbacks. Everything is right there in the pocket. Just a swipe and the information will be there. Mobile phone technology has also enhanced the quality of life. It is no longer a luxury like many other technologies; it has become part of life. It is strongly woven into the social structures of the society. People actually need them for the quality life in today's social scenario. Of course this is not to say people cannot do without them. They can if they so decide.

Overall, the positive sides of Mobile phone are wide and far reaching. E-mail messages, text messages, phone calls, cell-phone internet, data-sharing cards, music, phonebook, cameras etc., are brought together by the Mobile phone technology. Besides, the devices have also entirely transformed the telecommunication industry and brought the world more closely for the people. People are talking about Mobile phone banking services (M-banking), shopping, paying off bills and fees, security devices and easy transfer of money, all because of the technology. The convenience, reliability and functionality perhaps explain the reasons behind the booming Mobile phone market (Rainer & Cegielski 236-266).

We are all very familiar with teenagers who absolutely must have the latest fashion item or trendy gadget that is taking the world by storm. As long as teenagers have access to money there will be people marketing new ideas for them to spend their money on. Teenagers have always had the essentials, the jeans, a wallet / purse, sunglasses, and adolescent attitude. Teens always made it sure they had these things before leaving the house. In the last decade or so another item has been added to the list – the Mobile phone. Just as many adults cannot remember how they ever got by in life without Mobile phone, most teenagers cannot conceive of existence without their mobile permanently attached to their person. At this point parents and adults often get confused.

They think that a Mobile phone is just another trend or a passing fad. But as the trend goes, such thinking appears to be profoundly mistaken.

Having the right mobile or Mobile phone is a fashion statement and status symbol, but it is also much more. For 21st century teenagers Mobile phone serves more purposes than just an expression of identity – they are an essential tool of adolescence. Teenagers see their phone as the essential ingredient for maintaining a healthy social life. A survey by Harris Interactive affirms these observations. They found that nearly half (47%) of US teenagers thought their social life would end or be significantly diminished if they did not have a Mobile phone. 57% of teenagers credited their Mobile phone with improving their life.

Teenagers, like adults, use text messaging to organize their social life and maintain friendships – both absolutely critical tasks for adolescents. The rapid uptake of smart phones have made mobile devices even more effective, thus important, in this regard, as teens can have constant access to their online social networking services. Mobile devices these days are rarely just phones. They are portable electronic entertainment units. This functionality alleviates the common teenage affliction – boredom. As one parent said recently “My teenager has two modes: asleep and bored.” Mobile devices allow teens to occupy their otherwise idle minds and hands by providing immediate access to music, images, games, and video.

A recent survey by Pew Research found that teenagers use their phones for far more than just phones calls and texting- 83% use their phones to take pictures, 64% share pictures with others, 60% play music on their phones, 46% play games on their phones, 32% exchange videos on their phones, 31% exchange instant messages on their phones, 27% go online for general purposes on their phones, 23% access social network sites on their phones, 21% use email on their phones and 11% purchase things via their phones. Teenagers like the convenience of being able to communicate anytime from anywhere, especially if they need something. 84% of teenage Mobile phone owners agree that they like the fact that their phone makes it easy to change plans quickly.

When making, or more importantly changing social plans, Mobile phone affords a greater degree of flexibility than any previous generation has experienced. Text messaging means groups can be re-directed to new destinations within seconds. Mobile web browsing allow for the next activity to be found and located in detail from anywhere at any time. Of course one of the most important aspects of changing your plans when you are a teenager is letting your parents know. According to Pew Internet 94% of teenagers agree that Mobile phone give them more freedom because they can reach their parents no matter where they are. While most teenage mobile use is for fun, many feel that having a Mobile phone with them at all times provide a form of

safety. When teens are away from home, they use phones to get rides, important information or to help someone in trouble.

Teenagers report having a greater sense of security when they are out because they know help is only the press of a button away. Pew research found 94% of parents and 93% of teens with Mobile phone agreed with the statement: “I feel safer because I can always use my Mobile phone to get help.” The knowledge that parents or others are easily and discretely contactable is comforting to both teens and the parents alike. So the type and brand of phone a teenager claims to need may change depending on fashion and function, but the phone or mobile device itself is no longer an option but is considered a must have by the 21st century teenager.

Mobile or Mobile phone addiction is a recent common disorder that merits inclusion in new classificatory systems – ICD –XI and DSM-V. It fulfills the diagnostic components: Excessive use– often associated with a loss of sense of time or a neglect of basic drives, Withdrawal- including feelings of anger, tension and/or depression when the phone or network is inaccessible. Also symptoms of Nomophobia or Ring anxiety. Tolerance- includes the need for new better cell instrument, more software or more hours of use and Negative repercussions- including lying (communicating), arguments, poor achievement, social isolation and fatigue. The most interesting research published on Mobile phone dependence stresses the need for this diagnostic entity. (1-6) Dependence on space, time, and social relations is replaced by dependence on the Mobile phone. Roughly 60% of American teenagers own a Mobile phone and spend an average of an hour a day talking on them – about the same amount of time the average teenager spends doing homework.

The reasons provided for the increasing Mobile phone use are the convenience, safety, increased status symbol, entertainment etc. The health risks associated with its use are – addictive, problematic use of mobile phone (increased chances of low self-esteem, anxiety or depression), bullying, eye strain and blackberry thumb, motor vehicle accidents, lack of sleep, brain tumors and low sperm counts, headache, hearing loss, expenses, dishonesty (Communifaking i.e. Communifaking is the act of pretending to be on the phone [calling, texting, surfing the web] when in actual fact, people are just a phone call making/taxing impostor who is not communicating with anyone at all). The reasons given for this behavior are – doing it to avoid conversation with strange men, to steer clear from looking and feeling like Billy no mates or you just simply want to show off and dependence (37% of teens felt that they would not be able to live without Mobile phone once they had it).

The studies in Chinese population (160 million out of total 1.3 billion people, the highest proportion in the world) show that people affected by dependence often mistake the ringing of other people’s phone as that of their own and tend

to be bad tempered, get distracted easily, are restless, gets easily excited, have difficulty in focusing attention on work and are unsociable, eccentric and using phones in spite of being facing hazards or having knowledge of harmful effects of this form of ‘electromagnetic pollution’. Atomic reactors, petrol pumps etc.

Along with Mobile phone dependence, there may be psychiatric comorbidity (anxiety, ring anxiety, depression, nomophobia, insomnia, headache, dizziness, decline in quality of life) or physical sequel (hearing loss, eye strain, digital thumb, allergic contact dermatitis etc.) or behavioral comorbidity (internet addiction, sex addiction, pathological gambling, playing with different identities, and projections and dissociation without consequences in real life, hyper personal communication in the form of chats and online games etc.) (Bhatia, 2008). Like any other addictive substance, Mobile phone usage has been discouraged among pregnant ladies and children and also in patients on pacemakers and in hospitals where other electronic gazettes are in use (e.g. in operation theatres). They are also not allowed in planes and petrol stations.

The exact incidence or prevalence of Mobile phone dependence is unknown but it is prevalent in all cultures and societies and is rapidly insignificant risks and has high relapse rates. Moreover, it also makes comorbid disorders less responsive to therapy. Mobile phone addiction will constitute a challenge to mental health profession because it is a socially - tolerated behavioral addiction.

Hence, it is high time the new generation cancer that is spreading rapidly among the youth and adolescents need to be curbed. For that, deeper understanding into the problem is the only way out, which is possible through detailed researches on the subject. It is exciting to be part of a growing technological world and all should enjoy its benefits, but in moderation. Children need to have agreed boundaries for mobile phone usage. Communication within families is also essential to ensure a safe practice.

References

- Bhatia.M.S, (2008) Cell phone dependence – a new diagnostic entity. Delhi psychiatric journal Vol.11, Delhi.
- Kelly (2009) The American Association of behavioral and social sciences journal Vol.15, Delhi.
- <http://you.sagepub.com/content/15/3/235.short?rss=1&ssource=mfc>
- <https://43f7cb640225fbfc67686e0928f1de5be0b26d7e.googledrive.com/host/0BwYZA6eD9SMqN0k5QV9YMkhGZ00/Journal/Journal2011/05HakoamaFinal.pdf>
- <http://www.sciencedirect.com/science/article/pii/S0736585306000177>

Suma Mani

Assistant Professor in Social Work
Labour India College, Marangattupilly

Study on the Hate Crimes Faced by Eunuchs

Eunuch is a man who may have been castrated, typically early enough in his life for this change to have major hormonal consequences. In some ancient texts, “eunuch “may refer to a man who is not castrated but who is impotent, celibate or otherwise not inclined to marry and procreate. Eunuchs can be defined as “People who are assigned a sex, usually at birth and based on their genitals, but who feel that this is a false or incomplete description of themselves.” In other words, Eunuch is the state of one’s gender identity or gender expression not matching ones’ assigned sex. Eunuch is independent of sexual orientation.

Eunuchs would preferably be the servants or slaves who, because of their function, had been castrated, usually in order to make them reliable servants of the royal court where physical access to the ruler could wield great influence seemingly low domestic functions such as making the ruler’s bed, bathing him, cutting his hair, carrying him in his litter in simple words, the eunuchs are considered as formally humble but trusted servant.

Etymology of Eunuch: The term “eunuch comes from the Greek word “eunuchs, the word generally designate some incapacity for or abstention from procreation, whether due to natural constitution or physical mutilation. For instance, Lucian suggests two methods to determine whether someone is a eunuch by physical inspection of the body, or scrutiny of his ability to perform sexually with females.

In Latin, the words eunuchs, spado, and castrates were used to denote eunuchs. The 5th century (CE) Etymologicon by Orion of Thebes offers two alternative origins of the word eunuch: first “guarding the bed “, a derivation inferred from eunuchs established Rome at the time as “bedchambers attendants” in the imperial palace, and the second origin is , “being good with respect to the mind “ which Orion explains based on their “ being deprived of male-female intercourse .

Eunuchs has been labelled or referred using different terms which includes, Chaka, Khursa, Kojja, Ombodhu in South Asia. They are also known as Aravani, Aruvani or Jagappa in other parts of India. Eunuchs have a recorded history in the Indian subcontinent from antiquity by the Kama sutra period onwards, the history features a number of well-known roles within sub-continent cultures.

Since the late 20th century, some eunuch activists and western non-government organizations have lobbied for their official recognitions as third gender. In

India, the Supreme Court in April 2014 recognized eunuchs and transgender people as a third gender in law.

Eunuchs in Religion: The Indian transgender, hijras or Aravan's ritually married the Hindu god Aravan and then mourn his ritual death in an 18-date festival in koovagam, India. Many practices a form of syncretism that draws on multiple religions "seeing themselves to be neither men nor women, hijras practice rituals for both men and women. Eunuchs belong to a special caste. Eunuchs have been playing considerable roles in Hindu religion and in historical stories like Mahabharata and Ramayana. On the other hand, their identity has been considered very low in case of the scriptures of Christianity and Islam.

Eunuchs and Lord Shiva: One of the forms of lord shiva is merging with Parvathi where together they are Aradhanari, a god that is half Shiva and half Parvathi. Aradhanari is especially worshipped in North India and has special significance as a patron of Eunuchs, who identify with the gender ambiguity.

Language and Ritual Practice of Eunuchs: The Eunuch community due to its peculiar place in the subcontinental society which entailed marginalization royal privilege developed a secret language known as hijra Farsi. The language has a sentence structure loosely based on Urdu- Hindi speaking areas of subcontinent the vocabulary is still used by the eunuch community within their own native languages.

Each year in Tamilnadu, during April and May, hijras celebrate an eighteen-day religious festival. The aravani temple is located in the village Koovagam in the Ulundurpet Taluk in Villupuram district, and is devoted to the deity Koothandavar, who is identified with Aravan. During the festival, the aravani's re-enact a story of the wedding of lord Krishna lord Aravan, followed by Aravan's subsequent sacrifice. They then mourn Aravan's death through ritualistic dances and by breaking their bangles Eunuchs from all over the country travel to this festival

Eunuchs in Film and Literature: Vadamalli by novelist Su. Samuthiram is the first Tamil novels about Aravani community in Tamilnadu, published in 1994. Eunuchs have been portrayed on screen in Indian cinema since its inception, historically as comic relief. Eunuchs have been portrayed as a matter of funny components in most of the films as well as few literatures. There are very few films, that shows the eunuch community with due respect.

Social Status and Economic Circumstances of Eunuchs: Most Eunuchs live at the margins of the society with very low economic status. Few employment opportunities are available for few of them whereas the others, get their income form extortion (forced payment by disrupting work/life using

demonstration and interference), performing at ceremonies, begging, or by involving in sex work – an occupation of eunuchs also recorded in premodern times. Violence against eunuchs are often brutal, occurs in public places, police stations and even their homes. As with most of them in the world, they face extreme discrimination in health, housing, education, employment, immigration, law and any bureaucracy that is unable to place them into male or female gender categories.

Review of Literature: Advocacy group in Minnesota, 2000, “To protect and to serve “An exploration of police conducts in relation to the gay, lesbian, bisexual and the transgender communities. This study has been done to examine the role that the law enforcement officials play in responding to crime related to the eunuch community. The study begins to understand the range of police response in relation to the eunuch community. Results indicate that while police conduct improved, negative responses and behaviors on the part of law enforcement officials outnumbered positive responses.

Tanveer Abbas, Yasir Nawaz, Muhammad Ali, Nisar Hussain, Rab Nawaz, 2002, *Social Adjustment of Transgender: A study of District Chiniot, Panjab (Pakistan)*. The study looks at social adjustment of transgender of Pakistan and how they are surviving in the society. In Pakistan Eunuchs is a marginalized group and are commonly associated with dancing, prostitution and begging. This research looks at five dimensions of transgender, psychological, social, political, and religious and their individual adjustment.

Brandy Martell, California Transgender women and shot down in possible Hate crimes: reports brandy martell was approached by one or two men while sitting behind the wheel of her car early Sunday. She worked in Tri-city Centre in Fremont. Which serves the transgender and transsexual community was killed by a man who had “become enraged and her when realized that she was trans”

By Mathew Katz, DNA info A transgender woman was savagely beaten over the weekend by a man shouting homophobic slurs in Harlem died of her injuries which is referred as a hate crime. Nettles were out with several other transgender women at 11pm. Some of the ma realized that nettles and her friends were Eunuchs, they began throwing punches and yelling homophobic slurs, cops said.

Alexandra Bolles, the murder rate of transgender people is at its highest scoring the 2011 report from the national coalition of anti- violence programmes: the result also shows that transgender women are at a dissappointly high risk of being victims of hate violence. The gathered data from anti- violence programs in 16 states and found that while hate violence’s have decreased, the overall number of hate murders of members of the eunuch

community has increased by 11%. Furthermore, people who identify as transgender were 28% more likely to experience physical violence than those who are gender normative, according to the media release about the report.

Hate crimes against transgender individuals reported hate crimes committed against individuals because of their sexual orientation increased the highest level in five years, of all hate crimes reported, the proportion committed against transgender individual rose to 16.6 percent also the highest level in five years. According to the FBI's HCSA reports, eunuchs have consistently been the most frequent target of the hate violence over the past.

Statement of the Problem: Eunuchs in India face huge range of social discrimination in the society. Sexual harassment as a hate crime had been witnessed by all the eunuchs in the society. By one or the other way these people are being sexually harassed this can ultimately create attention seeking behavior and emotional disturbances. Psychological problem including name calling, making fun of them in the public places that can make them feel irritated, angry or confusion in decision makes process.

Eunuchs are battered, physically abused. They are even made to indulge in prostitution to live their livelihood. Thus, becoming vulnerable to diseases like HIV/AIDS. Apart from these hate crimes eunuchs are being discriminated from employment opportunities and education. This leads to a great question in leading their life peacefully. These people are also denied from their recognition from the fellow beings in the society. The discrimination based on their class and gender make the eunuch community one of the most disempowered groups in Indian society. This study attempts to explore the hate crimes faced by the eunuchs in this society.

Objectives: To understand the different forms of Hate crimes that the Eunuchs are witnessing from different localities in Tamilnadu. To understand the extent and the magnitude of Hate crimes especially verbal and emotional crimes with respect to their gender. To understand the employment history and their livelihood from their gender perspective.

Findings: Almost all the Eunuchs interviewed were first supported by their own eunuch community and they have been very badly removed from their own family or community. Almost half of the eunuchs have mentioned that they have identified their bodily changes between 11-15 years of Age and they felt partially accepted. Almost half of the respondents mentioned that they have been engaged in sex work to earn their livelihood, since their senior eunuchs are also involved in the same kind of work the others are being forced for the same to fill their stomach. Almost half of the respondents mentioned that they are not being accepted in their family primarily after knowing their physical disorientation. Almost half of the respondents mentioned that they are

not being accepted in the community or society even after the legal recognition of their gender as third gender. Almost half of the respondents mentioned that they have been victimized in the age between 16 to 20 years that too by their own family members. Almost half of the respondents mentioned that they have been physically abused including brutal violence for their sexual orientation from both their own family as well as the society outside. Few of the respondents feel that they are being recognised in the society only by half of the total population in the society. Majority of them have clearly mentioned that they are been very badly abused verbally with name calling activities of the people in the society. Majority of the respondents have clearly mentioned and experienced all kinds of hate crimes including physical, emotional, verbal and sexual hate crimes by the people in the society. Majority of the respondents mentioned that they like and prefer to be spending time with their own eunuch community so that they feel comfortable and accepted.

Suggestions: Study on the health, social care and housing needs of transgender community. Study on strengthening the legal protection of the eunuchs. Study on the phenomenon of “violence “in the eunuch life and major factors leading eunuchs to involve in the sex. Study on the mental and emotional violence of the Eunuchs with HIV/AIDS. Study on the role of the law enforcement officials in responding to crimes related to the transgender community. Study on the Social adjustment pattern of the eunuch community.

References

- Malloy, Ruth Lor, Men Balaji and others. Hijras: Who we are. Toronto: hank Asia, 1997
- Reddy Gayathri (2003), ‘Men’ who would be kings: celibacy, Emasculation, and the Re-Production of Hijras in Contemporary Indian politics, *Socialresearch* 70 (1);163-200
- Social Adjustment of Transgender: A story of district Chiniot, Panjab
- Nanda, Serena. Neither Man nor Woman: TheHijras of India.Wadsworth publishing ,1998.
- “The mystery of the Threshold:” Ali of Southern India “. Web.archive.org.2006-11-25. Archived from the original on 2006-11-2005retrieved 6 November 2012

Antorik Goswami

Postgraduate Student in Agribusiness Management
Punjab Agricultural University, Ludhiana

Polyhouse Cultivation of Amrapali Mango in Context of Assam

Mango in particular is a very sturdy plant that prospers very well in a wide range of agro-climatic conditions by serving mankind with its flavorful fruits. Although being hardy the plant when cultivated as a crop at a commercial level requires some of the basic suitable factors for an optimum yield concerning various influencing factors like temperature, relative humidity, nutrient availability in the soil, rainfall, extent of pest & disease infestation etc. In this research paper, the researcher intends to focus upon the northeastern state of India, Assam concerning studying an innovative way of cultivating a dwarf grafted Amrapali cultivar of mango in a playhouse for achieving optimum yield from the crop in Assam. The underlying motive of the proposed model is to reduce the cost of production of the farmers by utilising locally available bamboo for constructing the playhouse and boost their earning along with being financially independent and generating employment for the local people of Assam. Cultivating the above-mentioned variety of mango in a low-cost bamboo playhouse is certainly expected to meet all the basic agro-based market needs of the society along with serving the local consumers with sweet and healthy mangoes.

With the ever-increasing demand for a healthy, juicy & sweet pulped fruit with considerably low fibre levels from the local and domestic markets in the state, a need for locally cultivating the most suitable variety of any fruit is observed. Being the king of fruits and the most favourite fruit of all, ‘Mango’ comes into move in this current high-demanding agri-based market of India. The researcher emphasises mostly on Assam. To meet the consistently rising demand of a healthy & sweet fruit in the market the farmers are required to make a choice for the variety of mango for cultivation with appropriate management practices about Assam’s environment and all other biotic factors which can influence the productivity of the fruit crop innovatively. The most common thumb rule for obtaining considerably high productivity for any crop is to opt for a high yielding variety or a hybrid cultivar and somewhat disease-resistant variety of the required crop. For mango to be precise, farmers are well aware of the alternate bearing habit of some cultivars, while most of the cultivars take a long duration to set fruits, i.e., late maturation. Along with these some cultivars produce fruits that are not so good in taste (mostly sour). These are some basic shortcomings for which farmers are reluctant to set up an orchard for mango as a cultivable crop.

On the other hand, as mango trees can grow up to almost 30-40m/ 98-131 feet tall with a width span of 10-15m/ 33-50 feet wide it becomes very hard to practically manage the canopy for a good yield of fruit. Moreover, the bigger size implies wider spacing (as for commercial cultivation) which will result in

a lesser plant population per unit area of cultivable land. These major existing issues can be drastically altered by opting for varieties of mango which are dwarf, somewhat pest & disease resistant, a regular bearer, early maturing/fruit setting, a good hybrid with economically desirable traits or any other high yielding variety and if possible suitable for high-density planting.

Specifically considering the agro-climatic conditions of Assam it is most often seen to have abundant disease breakouts for its relatively high humid weather conditions along with a major scale insect pest infestation in the mango plant from the flowering stage till the fruit ripening stage, hence reducing the economic value of the fruit. Another major setback for Assam's mango cultivation is the negative impact of the pre-monsoon cyclonic storms 'Bordoisila'. Its wind velocity is so strong that it drops a large portion of the already set fruits at its initial stage. The absence of Bordoisila might have had no or a negligible impact on the productivity of mango in the state but as it is an environmental & geo-specific phenomenon it can't be modified. But its ill effects can be reduced to a great extent by appropriate management practices. Digging into our basic observation by reading the above issues we can categorise the two main brief areas of shortcomings which are affecting the good, viz. Environmentally induced issues in Assam & Natural traits of the crop.

For the first issue we must take into consideration of high relative humidity, strong destructive winds due to storms, pest & disease infestations, and excessive downpour at unwanted periods such as at the flowering stage of the crop which promote vegetative growth more instead of reproductive proliferation. Farmers can opt for the low-cost management practice of constructing a "Polyhouse" around the mango plants in the orchard such that each mango plant gets its optimum canopy size and spacing with an adequate water supply. And for the second issue of the plants' natural traits like large canopy size, alternate bearing habit, late fruit settings, sour taste of the fruit etc. we can get hold of any good grafted cultivar of the fruit plant.

A grafted plant is a combination of two biologically different plants- one rootstock & a scion. The rootstock is the base of the grafted plant and it is generally obtained from a year old plant by removing its top part. The rootstock considered for grafting is selected based on its resistance to diseases, preferably a hardy local variety with good water uptake capacity. And the scion is the top portion of the grafted plant which forms the leafy part of the plant. Most preferably the scion is obtained from a mature tree that is already bearing fruit or which has preferably attained the fruiting age. The scion's selection is based upon its fruit quality, regularity in bearing fruits and preferably a good high yielding hybrid.

The most valued grafted mango plant variety at present in the market is 'Amrapali' which is a hybrid of Dasher & Neelum varieties. It produces sweet, fibreless fruits which are grown in clutches of 5-8 fruits per pedicle and it even contains high carbohydrates along with three times more beta-carotene than other mango varieties. Unlike traditional 10 X 10m spacing in mango plantation in almost all other varieties, Amrapali can be planted in Ultra High-Density planting (UHDP) with a spacing of 2-2.5m plant to plant distance and 4-5m row to row spacing. Notably, the yield from a traditional orchard would be around 2.5-3 tonnes per acre per year but with the UHDP of Amrapali, the average production can be achieved around 9-10 tonnes per acre per year.

In Assam, as not much mango cultivation has been observed at a commercial level, grafted Amrapali mango variety can be the best available option for the upcoming agripreneurs or for the existing progressive farmers for generating income as well as serve the society with good quality fruits. The Brahmaputra valley with its highly fertile alluvial soil seems the best soil for the plants. Bamboo being an abundantly available natural resource of the state would even reduce the cost of putting up the playhouse required for mango cultivation instead of high priced metal frames for the structure.

The Amrapali cultivar being a dwarf fruit-bearing tree would need a certainly small/ medium-sized polyhouse which would even reduce the need for procuring extensive films of plastic for covering the polyhouse compared to a traditional big sized playhouse used for other crops. A standard 200 microns thick UV stabilised polythene sheet would be a great choice for constructing the intended polyhouse to enhance the growth of the plants appropriately with proper canopy structure, if required the dwarf mango plants can easily be pruned for optimum fruit set. The polyhouse would hence reduce the following shortcomings if utilised properly: High wind speed due to cyclonic storms in flowering and fruit setting periods: Heavy rainfall during the flowering stage: Pest & Disease infestation to a great extent. It would even maintain the relative humidity inside the polyhouse to a great extent if proper ventilation is present. It would optimise the light transmittance and maintain an even temperature.

Even grafted mango orchards take up a couple of years for the first flush to set in. Those initial 2-3 years which remain unproductive could be utilised productively by cultivating common vegetable crops like Cabbage, Cauliflower, Brinjal (Eggplant) etc. and spices like Coriander, Turmeric, Ginger etc. to generate additional income. Later when the mango orchard starts fruiting, one of the very suitable intercrops can be 'Pineapple'. Pineapple is naturally sorted of partial shade loving plants grown mainly out of suckers which can easily be grown in between the rows of the mango orchard. This would naturally yield extra income for the farmers and be an additional support to the orchard.

Being the need of the hour, cultivating Amrapali mango, in particular, would certainly resolve many of the issues because of which the production lag is observed in the state. The basic polyhouse model proposed can be utilised extensively at a low cost by utilising local resources like bamboo and its utmost fertile land. Perks of the state include its abundant rainfall which would even cut the need to irrigate the orchard artificially. This innovative model of cultivation has strong potential to bring about a change in the socio-economic status of the people of Assam and generate livelihood and create employment locally. Despite seeming the most promising way of growing mangoes in polyhouse at a low cost in the state, further studies & research are needed for better evolution of the model and to take the overall standards of cultivation to a scientifically healthy & prosperous level.

References

- <https://horti-generation.com/mango-trees-cultivation-under-greenhouses-conditions/>
<https://www.agrifarming.in/pineapple-farming>
Advanced Agricultural Research & Technology Journal Vol. III Issue 1 JANUARY 2019
Mango (*Mangifera indica*) Cultivation in the North-Eastern Region of India.
College of Agriculture, Tripura, Lembucherra, West Tripura (India) 799 210
ICAR-National Bureau of Soil Survey & Land Use Planning, Regional Centre, Jorhat, (India)
785 004
ICAR-National Bureau of Soil Survey & Land Use Planning, Amravati Road, Nagpur (India)
440 033

Submission of Papers

The Investigator is published quarterly (March, June, September and December) It welcomes original, scholarly unpublished papers from the researchers, faculty members, students and the diverse aspirants writing in English. All contributions should follow the methodology of a research paper. The cover page of your paper should contain the title of your paper, author name, designation, official address, email address etc. Contributors should adhere strict academic ethics. Papers can be submitted throughout the year. You are advised to submit your papers online with a brief abstract of the paper to the following email address:

acsrinternational@gmail.com

For Subscription & Enquiries

Mobile: +919947116804, +919946138576

acsrinternational@gmail.com

www.acsrinternational.com

ISSN 2454-3314

The Investigator is an International Peer-Reviewed Multidisciplinary Journal published quarterly (March, June, September and December), launched under the auspices of the academic community *Association for Cultural & Scientific Research* (ACSR). Keeping the panoramic scopes of research as a vibrant path, *The Investigator* intends to reflect on the skilled minds attitudinally conjuring from humanities to other disciplines. The journal explores the currents of criticism and unleashes divergent thinking.

September 2021
(Vol. 7, No. 3)



Association for Cultural & Scientific Research
www.acsrinternational.com