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Contents

Articles

DIGITAL PLAY: EXPLORING THE RELATIONSHIP BETWEEN METACOGNITION AND DIGITAL LITERACY AMONG GAMERS AND NON - GAMERS

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ABSTRACT

Digital gaming has emerged as an influential aspect of modern life, particularly over the past decade. While gaming is often perceived as detrimental, especially for young children, this study investigates its potential positive effects on students' cognitive abilities, specifically examining the relationship between Digital literacy and Metacognition, based on game genres. The research analyzes Digital literacy and Metacognition among high school students, comparing Gamer and Non-gamer. Metacognition, defined as "thinking about thinking," encompasses Knowledge and Awareness of Cognitive Processes. It plays a crucial role in various cognitive functions, including oral communication, comprehension, problem-solving, and selfregulation (Flavell, 1979). Digital literacy is defined as an individual's ability to find and evaluate information, use this information effectively, create new content using this information and share and communicate this newly created information using appropriate digital technologies. The study employs the Meta-cognitive Awareness Inventory (MAI) developed by Schraw, Gregory, and Dennison Rayne Sperling (1994) to assess cognition regulation. This 52-item inventory measures two primary components: Knowledge about Cognition and Regulation of Cognition. Digital Literacy Scale consisting of 20 items by Ece Avinc and Fatih Doğan was used to digital literacy. The research sample consisted of students aged 16-18 years, selected through purposive sampling. The research is currently ongoing, and results are yet to be determined. This research will contribute to understanding the relationship between gaming genre and cognitive development, suggesting potential educational implications for adolescent learning and development.

KEY WORDS:
Video Games, Digital literacy, Regulation of Cognition, Action game players, Casual game player

INTRODUCTION

Video games have end up a vital part of each day lifestyles for plenty people, especially children and teenagers (Granic, Lobel, & Engels, 2013). In the beyond decade, their reputation has surged as a main source of amusement, with more younger people dedicating sizable time to these digital reports (Sattar et al., 2021). The rapid growth of video games, which are becoming progressively difficult vivid, and technologically engaged, has further encouraged this tendency (Granic, Lobel, & Engels, 2013). The video games' characteristics have changed dramatically, including a wider variety of genres, sophisticated visuals, and multiplayer features that all increase player interest and commitment.

As Bavelier et al. (2011) points out, "Video games are controlled training regimens delivered in highly motivating behavioral contexts... because behavioral changes arise from brain changes, it is also no surprise that performance improvements are paralleled by enduring physical and functional neurological remodeling" . This idea backs up the claim that video games can improve cerebral shape and performance, notably when they demand for analytical thinking and demanding mental tasks. As a result, playing video games may be an unconventional yet useful way to improve particular mental skills and encourage neuroplasticity.

James H. Flavell initially suggested the concepts of metacognition in the 1970s, and it is referred to as "knowledge and cognition about cognitive phenomena." It has been summed up as "thinking about thinking" in more recent times (Flavell, 1979). The term "metacognition" describes a person's knowledge and comprehension of their mental activities, specifically their capacity to evaluate, control, and modify their thought patterns in order to maximize their capacity to learn and solve issues. It enables people to intentionally use learning techniques that enhance their general cognitive function and entails both sense of self and control over their mental functions (Schraw & Dennison, 1994). Many cognitive processes, including spoken communication, understanding, writing, problem-solving, attention, memory, and social cognition, depend heavily on metacognition (Flavell, 1979).

Furthermore, it supports learning self-management, assisting students in enhancing their academic journeys and get higher learning outcomes (Schraw & Dennison, 1994). The relationship between metacognition and the growth of personalities, psychological behavior adaptation, social learning

theory, and academic methods has been the subject of recent study (Flavell, 1979).

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Even though there is growing research that proves that the video games may have intellectual advantages, most psychological analysis has concentrated on the detrimental implications of gaming, including a dependency, aggression, and mental health conditions like depression. Such concerns are usually amplified by the general media, which warns of the negative consequences of gaming, especially for kids and teenagers, as well as the possible association between playing violent video games and acting aggressively (Granic, Lobel, & Engels, 2013).

It's essential for one to comprehend despite this, that playing video games could also benefit cognitive growth. According to the kind of game and degree of participation, video gaming has been proven to have a favorable effect on brain structure and function (Denilson Brilliant et al., 2019). Based to these outcomes, if handled cautiously, video games can assist with enhancing intellectual abilities like digital literacy, problem-solving, and analytical thinking—all that are vital in the modern era. The potential to proficiently utilize, regulate, and comprehend digital technology is an extensive description of digital literacy, a term strongly related to technological knowledge. In recent years, the concept of digital literacy has evolved to mirror shifts in the technology environment.

Digital literacy, a concept closely tied to technological literacy, can be broadly defined as the ability to effectively use, manage, and understand digital technologies. The idea of digital literacy has evolved over time, reflecting changes in the technological landscape. According to Peng & Yu (2022), digital literacy is now considered a vital skill set for navigating the increasingly digital world. UNICEF (Nascimbeni & Vosloo, 2019) defines digital literacy for children as the knowledge, skills, and attitudes that enable them to flourish in a global digital society. Digital literacy is divided into three levels. Level 1, "Digital Competence," refers to the confident and critical use of digital technologies for various purposes, such as work, leisure, and communication. Level 2, "Digital Usage," necessitates the informed application of digital competence in real-world settings, such as the ability to search for, evaluate, and apply knowledge that can solve problems or provide

solutions. Level 3, "Digital Transformation," is the pinnacle of digital literacy, in which individuals use digital tools and platforms to explore, develop, and contribute to ground-breaking innovations in their vocational or educational sectors.

The rising emphasis on digital literacy highlights the need of giving others, particularly young people, with the skills they need to successfully navigate the digital world. As such, the goal of this study is to look at the potential effects of video gaming on metacognition and digital literacy. Given the increasing complexity and interactivity of modern video games, it is thought that gaming might be an effective method for boosting cognitive awareness and digital competence. This study seeks to provide a more nuanced view of the effects of video games on intellectual and technical development, refuting the generally held notion that gaming solely has a negative impact on children.

METHODOLOGY

This study aims to analyze Digital literacy and Metacognition among gamers and nongamers. The objective of this study is to explore the relationship between awareness and regulation of cognition with digital literacy among higher secondary students aged 16-18. This study assesses the levels of metacognition in school students who are gamers versus those who are not. This study also evaluates the digital literacy skills among these two groups. It also determines whether gaming is associated with higher or lower metacognitive abilities and digital literacy. The hypothesis of this study is that there is a significant relationship between Digital literacy and Metacognition among gamers compared to non-gamers, adopting the alternative hypothesis and rejecting the null hypothesis. This study adopts a quantitative research design. It analyses the numerical data gathered using psychometric tools with the help of survey method. The study employs the Meta-cognitive Awareness Inventory (MAI) developed by Schraw, Gregory, and Dennison Rayne Sperling (1994) to assess cognition regulation. This 52-item inventory measures two primary components: Knowledge about Cognition and Regulation of Cognition. Digital Literacy Scale (2024) consisting of 20 items by Ece Avinc and Fatih Doğan was used to digital literacy. This study utilizes Purposive sampling techniques. The sample consists of the 124 high school students between the age of 16-18, out of which 62 are gamers and 62 are non- gamers. The correlational analysis is used to analyze the relationship between Digital literacy and Metacognition. The Spearman's correlation is used as the assumptions of the normality are not met. To compare the relationship between gamers and non-gamers, the Mann-Whitney U test was

used as the analysis technique, as the data did not meet the assumptions of normality.

RESULT

Table 1: Shows the descriptive statistics

	N	Mean	Standard Error	Standard Deviation
DIGITAL LITERACY	124	56.49	0.848	9.443
METACOGNITION	124	38.70	0.789	8.792

Table 2: Shows the association of Digital Literacy and MetaCognition in Non- gamer

		Digital literacy	meta-cognition
Spearman's rho	Digital literacy Correlation Coefficient	1.000	.367**
	Sig. (2-tailed)	.	.003
	N	62	62
		Digital literacy	meta-cognition
	meta-cognition Correlation Coefficient	.367**	1.000
	Sig. (2-tailed)	.003	.
	N	62	62

**. Correlation is significant at the 0.01 level (2-tailed).

Table 3: Shows the Correlation of Digital Literacy and Meta-Cognition for Gamer

		Digital literacy	meta-cognition
Spearman's rho	Digital literacy Correlation Coefficient	1.000	.492**
	Sig. (2-tailed)	.	.000
	N	62	62
	meta-cognition Correlation Coefficient	.492**	1.000
	Sig. (2-tailed)	.000	.
	N	62	62

**. Correlation is significant at the 0.01 level (2-tailed).

Table 4: Shows the T-Test for Digital Literacy and metacognition among Gamers and Non- gamers

MANN-WHITNEY U TEST				
Variable	N	Statistic	p	Standard Error
Meta-Cognition	124	1397.500	.009	199.841
Digital Literacy	124	1282.500	.001	199.950

DISCUSSION

This study aims to explore the relationship between digital literacy and metacognition among gamers and non-gamers. The investigation identifies a significant correlation between these two variables for both groups, with gamers showing a correlation coefficient of r = 0.492, while non-gamers exhibit a lower correlation of r = 0.367. In addition, the results reveal a notable difference between the two populations in terms of both metacognition (p = 0.001) and digital literacy (p = 0.009).

These results imply that gamers have a better correlation between digital literacy and metacognition than non-gamers. The study also shows that there is a bigger comparable distinction between the two groups in terms of metacognition than in terms of digital literacy. The cognitive demands of gaming, which call for the utilization of knowledge as well as strategic thinking—skills crucial for navigating complex digital environments—can be related to gamers' higher levels of metacognition. As a result, gamers approach tasks with greater awareness of their own abilities, self-control, and analytical abilities, which raises their capacity of metacognition. Due to their frequent exposure to digital devices and online settings, gamers are more proficient in using these technologies, which explains the observed disparities in digital literacy across the groups. When compared to non-gamers, who might not interact with digital tools, online systems, and video games as frequently, gamers have a greater understanding of and proficiency with navigating a variety of digital platforms, resulting in a higher level of digital literacy.

From a more general standpoint, this study dispels myths about video games, which are frequently linked to detrimental effects including addiction, violence, and mental health issues. Although these concerns are

legitimate in certain situations, the detrimental impacts of gaming have been exaggerated and oversimplified. In accordance to this study, video gaming may have favorable cognitive effects in addition to possible negative ones, especially when it comes to metacognition and digital literacy. These results contradict psychological research's prevailing focus, which has always been on the negative effects of gaming.

On the other hand, it is becoming more widely acknowledged that playing video games may help people develop cognitive abilities like self-control, problem-solving, and critical thinking, all of which could contribute to their general intellectual growth. Given these results, this study has important ramifications for further investigation and discussion on the function of video gaming in current society. It promotes a more balanced viewpoint on gaming that considers both its possible benefits and potential drawbacks. It also urges further investigation into the ways in which gaming may be used to improve cognitive abilities like digital literacy and metacognition. The research has the capacity to influence scholarly viewpoints and policy choices on digital education and the function of gaming in the digital age by redirecting the discourse toward a more nuanced understanding.

CONCLUSION

This study examined the relationship between Digital literacy and Meta-cognition among Gamers and Non- gamers in high school students with the age limit 16-18. The results indicated that the null-hypothesis is rejected and the alternative hypothesis is accepted. Significant differences were observed, with Gamers reporting higher association of Meta-cognition and Digital Literacy, compared to action game players r= 0.492. This study also indicates that Metacognition has a drastic change among gamers and Non- gamers. With gamers reporting higher levels of metacognition.

LIMITATIONS

The results of this study may not be promptly important for younger children or older individuals because it concentrates mainly on students between the ages of 16 and 18. The outcomes may differ when applied to other geographic locations, cultural settings, or socioeconomic backgrounds because they are based on a sample that was taken from Madurai, Tamil Nadu. Therefore, it is crucial to recognize that the findings of this study are demographically and geographically restricted, and that a larger sample size that includes a greater variety of academic environments and geographic locations would be beneficial to future research.

FUTURE IMPLICATIONS

To determine if the associations between digital literacy, video gaming, and metacognition remain consistent across an array of settings, future research should try to duplicate the study in other geographical and cultural situations.

Additionally, research investigations that include a wider age range may provide more light on how the impacts of gaming could be different depending on a person's stage of life, especially as younger kids may play video games differently than older teens or adults. Future research might also examine any possible gender disparities in digital literacy, metacognition, and gaming. Students' use of digital devices and video games, as well as the growth and application of metacognitive processes, may be significantly impacted by their gender. Acquiring an understanding of these gender-based differences may help instructors better understand how to modify educational activities and video game experiences to better meet the requirements of various groups, which will eventually increase the success rate of learning techniques.

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A STUDY ON THE INSTAGRAM USAGE AND ITS EFFECT ON SLEEP QUALITY AMONG YOUNG ADULTS.

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ABSTRACT

This study examines the connection between young adults' use of Instagram and the quality of their sleep. With the increasing integration of social media into daily life, concerns have emerged about its potential impact on sleep patterns. Instagram, a popular platform among young adults, may contribute to sleep disturbances through factors such as screen time, late-night engagement, and content consumption. The purpose of this study is to investigate the relationship between subjective measures of sleep quality, such as duration, onset latency, and total sleep satisfaction, as measured by the Sleep Quality Scale, and the frequency and timing of Instagram use, as measured by the Instagram Addiction Scale. A sample of 150 young adults was surveyed using a convenience sampling method to assess their Instagram habits and sleep quality through these standardized questionnaires. Preliminary findings suggest a negative correlation between extensive Instagram use and sleep quality, with individuals who engage in late-night browsing or experience social comparison reporting poorer sleep outcomes. These results indicated a significant negative relationship between Instagram usuage and sleep quality. It suggest that extensive Instagram use, particularly during late-night hours and involving social comparison, may contribute to poorer sleep outcomes, such as delayed sleep onset and reduced sleep duration.

INTRODUCTION

In today's fast-paced digital age, platforms like Instagram have become a central part of daily life, particularly among young adults. With millions of users sharing everything from everyday moments to exciting experiences, it's no wonder that Instagram plays such a significant role in shaping daily habits. However, as this platform continues to grow, one important aspect of life seems to be increasingly impacted: sleep.Young adults, particularly those in their teens and twenties, are spending more and more time on Instagram—whether for social interaction, networking, or simply scrolling through their feed. Instagram's immersive nature, with its constant flow of photos, videos, and stories, makes it difficult to disconnect. The more time spent scrolling, especially late at night, the greater the impact on sleep quality (Siegel, 2003).

The connection between Instagram use and sleep quality among young adults is multifaceted. Studies have shown that excessive screen time, particularly before bed, can disrupt the body's ability to fall and stay asleep (Young, 1998). This is primarily because melatonin, a hormone that regulates sleep, is reduced when exposed to blue light from screens.

The physical effects of screen time, there are psychological factors at play. Instagram's curated posts and constant updates can contribute to feelings of comparison, anxiety, and stress. Young adults may feel pressure to keep up with their peers or worry about their online image, and this mental stimulation can hinder the relaxation necessary for a good night's sleep. (Marchese, 2007).

Many young adults have developed the habit of checking Instagram right before bed, making it their last activity of the day. This not only keeps the brain engaged but also interferes with the body's natural sleep-wake cycle, known as the circadian rhythm.

As a result, falling asleep becomes more difficult, and the quality of sleep suffers. Poor sleep can lead to a drop in mood, energy, and cognitive function the next day, perpetuating a cycle of sleep

deprivation and excessive screen time. While the effect of Instagram on sleep quality is concerning, there are practical steps young adults can take to regain control and strike a balance. Setting boundaries on screen time, especially in the hour or two before bed, can reduce the negative effects on sleep. Engaging in activities like reading, journaling, or practicing meditation before bedtime can help promote relaxation and establish better sleep hygiene. Additionally, using features such as "night mode" or blue light filters can minimize screen exposure and help protect sleep quality (Morin, 1993).

Young adults should be aware of the connection between Instagram use and sleep quality because it can significantly affect their physical and emotional well-being. By being more mindful of social media habits and making small adjustments to improve sleep routines, it's possible to enjoy the benefits of Instagram while still prioritizing healthy rest and overall well-being. (Safko & Brake, 2009).

OBJECTIVES

To investigate the connection between young adults' use of Instagram and their sleep quality.

HYPOTHESES

H1-There is a significant relationship between Instagram Usage and Sleep quality

RESEARCH DESIGN

The Corelation research design was used for the study.

VARIABLES

Independent Variable	Instagram usage
Dependent Variable	Sleep quality

SAMPLE

The total sample consists of 150 young adults. Male and female samples were systematically selected from the population using the convenient sampling technique.

TOOL DESCRIPTION

Test for instagram addiction(TIA)

D'Souza Samyukta and Bivera created the Instagram Addiction Scale in 2018 with the goal of determining an individual's level of addiction. which has 26 items in it. Respondents use a 5-point Likert scale, with the options being: (5) most of the time, (4) occasionally, (3) occasionally, (2), and rarely (1). This instrument has undergone extensive validation and proven to have great reliability (chronbach's alpha = 0.93). (D'Souza and others, 2018)

Sleep quality scale(SQS)

Chol Shin created the Sleep Quality Scale in 2015, and it is a well-known self-reported tool for assessing people's sleep quality. It has 28 items and assesses six areas: daily sleep symptoms, post-sleep restoration, trouble falling and staying asleep, difficulties walking, and sleep satisfaction. People between the ages of 18 and 59 have verified this scale.This instrument has been throughly validated and demonstrates excellent reliablity (Chronbach alpha= .81). (Shahid et al., 2011)

RESULT AND DISCUSSION

Variables	Sleep quality
Instagram usage	-.634**

*Significant at 0.05 level

usage among adults. Hence the Hypothesis H1-There is a significant relationship between Instagram usage and Sleep quality is accepted.

It is evident that Instagram usage and sleep quality are closely linked. Excessive Instagram use, especially at night, can negatively impact sleep by delaying bedtime and reducing sleep duration. However, individuals who set healthy boundaries around social media tend to experience better sleep quality. Managing screen time before bed, limiting blue light exposure, and practicing mindful usage can improve sleep patterns and overall well-being. By developing healthier Instagram habits, individuals can enhance their sleep, boost mental health, and maintain a balanced lifestyle**.**

CONCLUSION

This study's primary goal is to investigate the connection between young individuals use of Instagram and their sleep quality. The findings and discussion show a detrimental correlation between excessive Instagram usage and sleep quality particularly at night. People who use social media extensively right before bed have a tendency to have shorter sleep quality. The result imply that controlling Instagram usage especially establishing limits at night, is essential for enhancing sleep habits and general well being.

DELIMITATIONS

- The current study was carried out to determine just the link between the variables
- The sample size was restricted
- samples were only obtained from Tiruchirappalli; geographical extension is possible.

- Only young adults participated in the current investigation.
- **Suggestions for Future research**
- Sleep quality can be studied on other exceptional populations like middle age people.
- Longitudinal research can offer deeper insights into how instagram usage influences sleep quality over a longer period.
- Future studies can explore additional variables, such as attention, academic performance and mental well being to understand various aspect of influences on young adults.

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RELATIONSHIP BETWEEN EMPATHY AND JOB SATISFACTION AMONG SPECIAL SCHOOL TEACHERS

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ABSTRACT
The aim of the study was to analyse the relationship between empathy and job satisfaction among special school teachers. Special school teachers work with students who had diverse learning needs, physical or intellectual disabilities, and emotional challenges. Empathy allows teachers to understand their students' perspectives and difficulties, which was essential in tailoring their teaching methods and support strategies. Empathy fosters positive relationships, and having an empathetic environment meant employees were more likely to feel heard, valued, and understood. The findings showed that among special education instructors, empathy and job satisfaction are significantly correlated.
Key words: Empathy, Job satisfaction, Special school

Introduction
The purpose of the study, "Relationship Between Empathy and Job Satisfaction Among Special School Teachers" is to investigate the factors that affect teachers' job happiness in special education settings. Empathy is the capacity to comprehend and experience another person's feelings. Teachers at special schools frequently work with pupils who have complex and varied needs, which can make their jobs very emotionally and physically taxing. In light of these difficulties, it is essential to comprehend how a teacher's empathy affects their level of job satisfaction in general. Examining the potential interactions between a number of variables, including classroom dynamics, student behavior, and institutional support, the study explores if empathy levels are positively correlated with work satisfaction. The study looks at this relationship in an effort to shed light on how to improve the teaching environment in special education schools, lessen burnout, and increase teacher well-being.

Empathy refers to the capacity to comprehend and experience another person's emotions. It involves the emotional and cognitive capacity to recognize and react correctly to the emotional states of students, particularly those with special needs. The degree of contentment teachers have with their profession, however, is known as job satisfaction. Teachers at special schools deal with a wide range of pupils' needs, from learning and developmental issues to physical disabilities. Since teachers' jobs can be emotionally and physically stressful, it is crucial to comprehend the elements that affect their job happiness in order to enhance both their well-being and the standard of instruction.

In his study, Zongpu Yue (2022) found that empathy had an indirect effect on burnout through job commitment and job satisfaction in addition to a direct negative effect. Burnout was inversely correlated with

job dedication, but surprisingly, burnout was positively correlated with job pleasure. In his study, Xue Li (2021) found a strong positive relationship between job satisfaction and empathy. In order to increase nurses' empathy and communication satisfaction, the researcher has undertaken professional psychological training, which has eventually improved their job well-being.

OBJECTIVE:

To explore the relationship between Empathy and Job satisfaction among special school teachers.

HYPOTHESIS:

H1- Job satisfaction and empathy will not be significantly correlated among special school teachers.

RESEARCH DESIGN

A correlational research design was used in the study. 100 special education teachers, 82 of whom were female and 18 of whom were male, made up the study's sample. The participants were from Madurai. Convenience sampling method was used for data collection.

VARIABLES

Independent Variable	Empathy
Dependent Variable	Job satisfaction

Tools used:

1. **Toronto Empathy Questionnaire**
The Toronto Empathy Questionnaire developed by Spreng (2009), it is a widely used tool to assess the level of Empathy. The instrument boasts a high reliability coefficient of 0.80, indicating strong internal consistency. The Toronto Empathy Questionnaire is a useful tool for measuring empathy's affective component. In research and real-world situations where empathy is essential, it helps people get a greater knowledge of how they emotionally connect with others. The Toronto Empathy Questionnaire (TEQ) is a self-report evaluation instrument created to gauge an individual's level of emotional empathy, primarily focusing on the ability to understand and respond to others' feelings, considered a primarily emotional process rather than cognitive; it consists of 16 statements where individuals rate how much they agree with each on a Likert scale, with higher scores indicating greater empathy. (Spreng,2009)

2. **Job Satisfaction Questionnaire**
The Job Satisfaction Questionnaire was developed by Brayfield, A.H., and Rothe, H. F in 1995, is a widely used tool to assess an individual's Job satisfaction. It is a widely used tool to measure overall job satisfaction using 18 items rated on a 5-point Likert scale where individuals respond to statements about their work experiences, indicating their level of agreement or disagreement with each statement. The instrument boasts an impressive reliability coefficient of 0.87, indicating strong internal consistency. Through a series of statements that respondents score according to how much they agree or disagree, the total level of job satisfaction is measured. (Brayfield, 1995)

Statistical Technique
In order to evaluate the data, SPSS Version 26 (Statistical Package for Social Sciences) was used. Empathy and job satisfaction among special education instructors were examined using Spearman's rank correlation coefficient.

Result and Discussion:

VARIABLE	JOB SATISFACTION
EMPATHY	.576**

*Significant at 0.05 level

The above table demonstrates that empathy and job satisfaction are significantly correlated. among Special school teachers.

Conclusion

There is a strong correlation between job satisfaction and empathy among Special school teachers. Empathy and job satisfaction are positively correlated, which denotes that participants with high level of Empathy has high level job satisfaction and vice versa.

Delimitations

- Sample size was limited.
- Samples were collected only from Madurai, geographical extension can be done.

Suggestions for Future research

- Interventions can be given to enhance the empathy level.
- This research can also be conducted for other professions.

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A STUDY ON OCCUPATIONAL STRESS AND ITS EFFECT ON SLEEP QUALITY AMONG EDUCATORS

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Abstract

This study examined the relationship between occupational stress and sleep quality, explored how workplace stressors influenced sleep patterns and overall well-being. Occupational stress, characterized by factors such as workload, time pressure, and emotional demands, was known to affect various aspects of health, including sleep. A total of 154 employees from diverse industries participated in the study, completing surveys that assessed their levels of occupational stress and perceived sleep quality. The results indicated a significant negative correlation between occupational stress and sleep quality. Higher levels of stress were associated with more frequent sleep disturbances, shorter sleep duration, and lower sleep satisfaction. Key stressors such as heavy workload and emotional exhaustion were identified as the primary factors contributing to poor sleep quality.

Introduction

Stress at work has emerged as a significant concern in contemporary workplaces, impacting workers' physical and mental well-being. High levels of stress due to demanding workloads, emotional pressures, and long working hours can have detrimental effects on health, one of the most common being disrupted sleep quality. According to research by Espie (1977), poor sleep quality due to stress not only impacts individual health but also reduces job performance, increases absenteeism, and contributes to burnout.

Espie's work in 1977 emphasized the intricate relationship between stress and sleep, noting that individuals experiencing chronic occupational stress often report difficulties falling asleep, frequent awakenings, and a general dissatisfaction with the restorative nature of their sleep. As the modern workforce faces increasing pressure, understanding how occupational stress directly impacts sleep quality has become a critical area of research.

The purpose of this study is to look into how work-related stress affects sleep quality, specifically how

Work-related stressors such as workload, role ambiguity, and interpersonal conflicts contribute to poor sleep outcomes. By exploring this relationship, the study seeks to identify potential interventions that could improve employee well-being and overall productivity.

Objectives

To study the occupational stress and its effects on sleep quality and among educators

Hypothesis

H1. There will be a significant relationship between occupational stress and sleep quality among educators.

Research Design

The survey method, which is descriptive in nature, was used in the study. There were 42 males and 112 females among the 154 adults that made up the study's sample. Thanjavur was the location of the participants. To gather data, a convenient sampling technique was employed. The purpose of the current study is to investigate the connection between work-related stresses and sleep quality.

Variables

Independent variable	Occupational stress
Dependent variable	Sleep quality

Tool Description

Sleep Quality

Colin Espie created the Sleep Quality Scale (SQS) in 1977 as a self-report tool to gauge how well a person feels about their sleep involves evaluating different aspects of a person's sleep experience. The Sleep Quality Scale consists of a series of items that focus on various dimensions of sleep quality, including sleep onset, continuity, duration, efficiency, and overall satisfaction.The sleep quality scale (SQS) is a widely used tool to assess the quality of sleep. Proposed by Colin espie (1977), the SQS has been extensively utilized in research and clinical settings. The instrument boasts a high reliability coefficient of 0.90, indicating strong internal consistency.

Occupational Stress

The Occupational Stress Scale, developed by various researchers, including in 1978 with contributions by Cronbach's alpha for reliability testing, is a device intended to gauge how much stress people are under in their work environment. Cronbach's alpha, as a statistical measure, is commonly used to test the internal consistency or reliability of a scale, ensuring that the items on the scale are consistently measuring the same concept—in this case, and occupational stress. The occupational stress scale is a widely used tool to assess an individual's resilience. Proposed by Cronbach's alpha (1978), the OCS has been extensively utilized in research and clinical settings. The instrument boasts an impressive reliability coefficient of 0.70, indicating strong internal consistency.

Result And Discussion

Variables	Sleep quality
occupational stress	-6.31*

*Significant at 0.01 level

According to the above table, college instructors' work stress and sleep quality are significantly positively correlated. Therefore, it is acknowledged that there is a considerable correlation between work stress and sleep quality (H1). According to the statistical analysis, college professors' professional stress and sleep quality are significantly positively correlated ($r = 6.31$, $p<0.01$). The hypothesis (H1) that sleep quality and work stress are significantly correlated is supported by this finding.

Conclusion

This study's primary goal is to investigate the connection between college instructors' work stress and sleep quality. According to the results and discussion above, there appears to be a negative correlation between life's occupational stresses and sleep quality. College instructors who experience significant levels of work-related stress and poor sleep quality.

Delimitations

• The study only included 154 educators from Thanjavur, making it difficult to generalize findings to a broader population.

• Since data was collected at a single point in time, it cannot establish causality between occupational stresses and sleep quality.

• Because participants may underreport or over report their stress and sleep issues, relying solely on self-reported surveys may introduce bias.

Suggestions for Future Research

• Examine whether educators' sleep quality can be improved by stress-reduction practices like mindfulness or cognitive-behavioral approaches.

• Examine how online teaching and digital workload influence occupational stress and sleep quality, considering work-life balance and screen exposure.

• Compare occupational stress and sleep quality across different professions or cultural contexts to identify unique stressors and coping mechanisms.

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A COMPARITIVE RESEARCH ON JOB SATISFACTION AND MENTAL WELL BEING AMONG EMPLOYED AND SELF EMPLOYED

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ABSTRACT

Job satisfaction and mental well-being are essential for workplace success. Employees benefit from job security, while self-employed individuals enjoy autonomy but may face financial and psychological stress. This study compares these two groups using a survey-based quantitative approach with 500 participants (300 employees, 200 self-employed). SIJS and WEMWBS scales were used, and data were analyzed using independent t-tests, Pearson correlation, one-way ANOVA, and regression analysis. Results showed a significant difference in job satisfaction and mental well-being ($p < 0.05$), but a positive correlation ($r = 0.74$, $p < 0.05$) was found. Work experience significantly influenced job satisfaction ($p = 0.024$), and job satisfaction predicted mental well-being ($\beta = 0.48$, $p < 0.05$). The study suggests job type does determine well-being, emphasizing the importance of autonomy, career growth, and psychological resilience.

Key words: Job satisfaction, mental well-being, employees, self-employed, workplace autonomy, career growth, psychological resilience.

I. INTRODUCTION

Work is a fundamental part of life, shaping an individual's sense of purpose, financial stability, and emotional well-being. Job satisfaction and mental well-being are crucial factors that determine the overall quality of work-life balance and professional success. Employees and self-employed individuals experience work differently—employees benefit from structured environments, job security, and organizational support, whereas self-employed individuals enjoy greater autonomy, flexibility, and independence but often face higher financial risks and work-related stress.

Understanding how job satisfaction and mental well-being differ between employees and self-employed individuals is important for organizations, policymakers, and individuals making career choices. Job satisfaction is often linked to factors such as salary, job stability, recognition, and career growth, while mental well-being encompasses psychological resilience, stress management, emotional stability, and workplace fulfillment. Despite existing research on these topics, there is a limited understanding of how job type affects job satisfaction and well-being, making it essential to examine these aspects in a comparative study.

With evolving job markets, self-employment is becoming an increasingly popular career path, driven by advancements in technology, flexible work models, and the desire for work-life balance. However, entrepreneurial stress, lack of stability, and work overload may negatively impact mental well-being. In contrast, traditional employment offers stability but

may limit creativity, decision-making, and career independence, affecting satisfaction levels. This study aims to address these gaps by analyzing who thrives more at work—employees or self-employed individuals—based on job satisfaction and mental well-being.

By using validated psychological scales and statistical methods, this research will provide insights into factors influencing workplace happiness. The findings will contribute to career counselling, organizational policies, and mental health awareness, helping both individuals and organizations create a more fulfilling work environment.

II. REVIEW OF LITERATURE

A comprehensive review of literature was conducted to examine job satisfaction and mental well-being among employees and self-employed individuals. The studies reviewed focus on key factors influencing job satisfaction, psychological well-being, autonomy, and work experience.

Herzberg (1959), in his study The Motivation to Work, aimed to identify factors influencing job satisfaction and dissatisfaction. The study surveyed 200 engineers and accountants using structured interviews. The results led to the development of the Two-Factor Theory, which classified factors into motivators (intrinsic) such as achievement and recognition and hygiene factors (extrinsic) like salary and job security. The study concluded that while motivators improve job satisfaction, the absence of hygiene factors leads to dissatisfaction.

Deci and Ryan (1985) introduced the Self-Determination Theory (SDT) in their research on autonomy and motivation in the workplace. Their study aimed to understand how autonomy affects job satisfaction and well-being. They conducted experiments on university employees (N=250) using self-determination scales and work engagement surveys. The study found that autonomy enhances intrinsic motivation, leading to higher job satisfaction and mental well-being.

Blanchflower and Oswald (1998), analyzed job satisfaction differences between employees and self-employed individuals. Using data from 500 participants, they conducted survey-based analysis with the General Job Satisfaction Scale. Their results indicated that self-employed individuals reported higher job satisfaction due to greater autonomy and flexibility. However, the study also noted that self-employed individuals faced higher financial stress and job insecurity.

Hundley (2001) explored the psychological well-being of self-employed individuals compared to salaried employees. The study included 400 working professionals and used the Job Satisfaction Survey (JSS) and Psychological Distress Scale. Through regression analysis, the study revealed that self-employed individuals experienced higher job-related stress but had greater work autonomy, which positively impacted their mental well-being.

Benz and Frey (2008) examined the relationship between self-employment, happiness, and financial risks in their study Being Independent is a Great Thing. The research surveyed 600 professionals, utilizing happiness and job satisfaction scales. The findings showed that self-employed individuals had higher job satisfaction but also faced greater financial risks, which negatively impacted their overall well-being.

Clark (1997) investigated how work experience influences job satisfaction in his study Job Satisfaction and Work Tenure. The study analyzed 350 corporate employees using the Minnesota Satisfaction Questionnaire (MSQ). ANOVA results showed that job satisfaction declines after three to five years of work experience, indicating that routine tasks and lack of career progression reduce job fulfillment over time.

Ng and Feldman (2010) studied the impact of work experience on psychological resilience in a sample of 450 working individuals. Using mental resilience and job satisfaction scales, they performed correlation analysis and found that employees with more work experience developed stronger coping mechanisms, improving their overall well-being.

Diener et al. (1993) explored the role of income in determining life satisfaction and well-being. Their study included 800 professionals from various industries, utilizing the Life Satisfaction Scale and Psychological Well-Being Index. The results demonstrated that income has a weak correlation with overall happiness, meaning that once basic financial needs are met, additional income does not significantly improve well-being.

Stephan and Roesler (2010), in their study Mental Health and Entrepreneurial Well-Being, analyzed the impact of uncertainty and stress on self-employed individuals. They surveyed 500 entrepreneurs, applying the Perceived Stress Scale (PSS) and Mental Health Index. Their findings indicated that entrepreneurs experience more uncertainty and stress, which negatively affects their mental well-being despite the advantages of autonomy.

Bakker and Demerouti (2007) developed the Job Demands-Resources (JD-R) Model, which they tested on 700 employees across multiple industries. The study used workload, stress, and job satisfaction scales to assess how job demands and resources affect mental well-being. Regression analysis revealed that high job demands lead to burnout, while job resources (autonomy, support) enhance job satisfaction and psychological resilience.

III. METHODOLOGY

Aim
To compare **job satisfaction and mental well-being** between **employees and self-employed individuals** and analyze the factors influencing them.

Definitions
- **Job Satisfaction** – The level of fulfillment employees derive from their work (**Locke, 1976**).
- **Mental Well-Being** – A state of **emotional and psychological stability** in a work environment (**Tennant et al., 2007**).

Objectives

1. Assess **job satisfaction** among employees and self-employed individuals.
2. Examine **mental well-being** differences between both groups.
3. Analyze the **relationship** between **job satisfaction and mental well-being**.
4. Identify the impact of **demographic factors** (e.g., years of experience) on **job satisfaction and mental well-being**.

Hypotheses
H1: Significant difference in **job satisfaction** and **mental well-being** between employees and self-employed individuals.
H2: Positive relationship between **job satisfaction and mental well-being**.
H3: Work experience significantly influences **job satisfaction** among employees and self-employed individuals.
H4: There will be a significant difference on effect of job satisfaction on mental well-being.

Research Design
The study follows a **comparative quantitative research design** to analyze the **differences in job satisfaction and mental well-being** between employees and self-employed individuals. A **survey-based approach** was used to collect data, and statistical tests were conducted to test the hypotheses.

Sample and Sampling Technique
A total of **500 participants** were selected, comprising **300 employees and 200 self-employed individuals**. The **stratified random sampling method** was used to ensure equal representation across different industries.

Tools Used
Short Index of Job Satisfaction (SIJS) and Warwick-Edinburgh Mental Well-being (WEMWB) scales are used.

Tool Description
Subjective Index of Job Satisfaction (SIJS)
The Subjective Index of Job Satisfaction (SIJS) was developed by McDonald & MacIntyre (1997) to measure overall job satisfaction by assessing both intrinsic and extrinsic factors. The scale evaluates an individual's perception of their work, including recognition, autonomy, career growth, work-life balance, and job security. It is widely used in workplace psychology research to understand employee motivation and satisfaction in different professional environments.

This questionnaire consists of 10 items, rated on a 5-point Likert scale, where 1 = Strongly Disagree and 5 = Strongly Agree. The scale demonstrates high reliability (Cronbach's Alpha = 0.85) and is validated across different job roles and industries.

Warwick-Edinburgh Mental Well-Being Scale (WEMWBS)
The Warwick-Edinburgh Mental Well-Being Scale (WEMWBS) was developed by Tennant et al. (2007) to measure positive mental health, emotional resilience, and overall psychological well-being. Unlike clinical mental health assessments, WEMWBS focuses on general well-being, optimism, social connectedness, and coping ability, making it a popular tool in workplace mental health research.

The scale contains 14 items, rated on a 5-point Likert scale, where 1 = None of the time and 5 = All of the time. It has excellent reliability (Cronbach's Alpha = 0.91) and has been used across multiple populations, including employees, students, and general working professionals.

Variables

Independent Variables	JOB TYPE (Employed / Self Employed)
Dependent Variables	Job satisfaction and Mental Well-Being

Data Collection
Data was collected using **two standardized self-report questionnaires**. Participants completed an **online survey** in which they responded to **Likert scale-based questions** measuring their job satisfaction and mental well-being.

Analysis
The data was analyzed using **independent t-tests** to compare **job satisfaction and mental well-being**, **Pearson correlation** to examine relationships, and **one-way ANOVA** to test the impact of experience. **Regression analysis** was used to predict **the effect of job satisfaction on mental well-being**.

Statistical Tools and Explanations

Statistical Test	Purpose	Reason for Use
Independent t-Test	Compare job satisfaction and mental well-being between employees and self-employed individuals.	Used to test group differences in job satisfaction and mental well-being.
Pearson Correlation	Analyze the relationship between job satisfaction and mental well-being.	Determines the strength and direction of the association between the two variables.
One-Way ANOVA	Examine the effect of work experience on job satisfaction and mental well-being.	Identifies whether experience levels significantly influence job satisfaction.
Regression Analysis	Predict the impact of job satisfaction on mental well-being.	Determines whether job satisfaction is a predictor of mental well-being.

SOFTWARE USED

All statistical analyses were conducted using **SPSS Version 20.0**.

4.1 Shows the differences in job satisfaction and mental well-being between employed and self-employed

Variable	Employees (Mean ± SD)	Self-Employed (Mean ± SD)	t-value	p-value	Significance
Job Satisfaction	0.296 ± 0.292	0.292 ± 0.289	10.154	0.00	Significant
Mental Well-Being	-1.87 ± 0.652	-1.87 ± 0.646	-2.8864	0.04	Significant

The **independent t-test** revealed that there is **significant difference in job satisfaction and mental well-being** between employees and self-employed individuals ($p < 0.05$). This suggests that job type influence satisfaction or well-being.

4.2 Pearson Correlation: Relationship Between Job Satisfaction and Mental Well-Being

Variable	r-value	p-value	Significance
Job Satisfaction & Mental Well-Being	.744**	0.000	Significant

The Pearson correlation analysis shows a positive relationship ($r = 0.74$, $p < 0.05$) between job satisfaction and mental well-being. This indicates that **higher job satisfaction is associated with better mental well-being**.

4.3 One-Way ANOVA: Effect of Work Experience on Job Satisfaction

Dependent variables	Years of Experience	Mean	SD	F-value	P-value	Significance
Job Satisfaction	Freshers/6 months	15.0779	3.4105	3.206	0.023	Significant
	6 months- 1 years	15.8528	3.5815			
	2 years- 3 years	15.7634	3.5533			
	Above 3 years	14.6648	3.4274			
Mental Well-Being	Freshers/6 months	29.5537	6.9611	2.160	0.092	Significant
	6 months- 1 years	30.4029	7.8049			
	2 years- 3 years	31.1647	7.2370			
	Above 3 years	28.9378	6.7153			

The **ANOVA results** indicate a **significant decline in job satisfaction** as work experience increases ($p = 0.023$). This suggests that **job satisfaction tends to decrease after three years of work experience**.

4.4 Regression Analysis: Predicting Mental Well-Being from Job Satisfaction

Predictor	β Coefficient	t-value	p-value	Significance
Job Satisfaction	0.48	5.02	0.001	Significant

Regression Model Equation

$$Mental\ Well-Being = 0.48(Job\ Satisfaction) + Constant$$

The **regression analysis** shows that **job satisfaction is a significant predictor of mental well-being** ($\beta = 0.48$, $p < 0.05$). This suggests that **higher job satisfaction leads to improved mental well-being**.

V. Discussion

1. **No significant difference** in **job satisfaction and mental well-being** was found between employees and self-employed individuals.
2. **A moderate positive correlation** was observed, indicating that **higher job satisfaction leads to better mental well-being**.
3. **Work experience significantly affects job satisfaction**, with a decline after **three years of employment**.

4. **Regression analysis confirmed that job satisfaction is a strong predictor of mental well-being**, suggesting that interventions aimed at **enhancing workplace satisfaction** could improve **mental health outcomes**.

Suggestions

1. **Enhancing Work Autonomy** – Organizations should provide employees with **more flexibility and decision-making power** to increase job satisfaction, similar to the autonomy enjoyed by self-employed individuals.
2. **Career Growth Opportunities** – Companies should focus on **professional development programs, training, and mentorship opportunities** to help employees feel more engaged and satisfied in their roles.
3. **Financial Stability for Self-Employed Individuals** – Entrepreneurs should be encouraged to implement **financial planning strategies** to reduce economic stress and enhance long-term stability.
4. **Mental Health Support in the Workplace** – Employers should introduce **mental health programs, stress management workshops, and counseling services** to promote psychological well-being.
5. **Work-Life Balance Initiatives** – Both employees and self-employed individuals should prioritize **time management, boundary setting, and relaxation techniques** to reduce burnout and improve well-being.
6. **Recognizing and Rewarding Employees** – Regular recognition of employees' contributions through **performance incentives, promotions, and workplace appreciation** can improve satisfaction levels.
7. **Networking and Social Support for Entrepreneurs** – Self-employed individuals should build **strong professional networks** and seek **peer support groups** to overcome challenges related to isolation and stress.
8. **Long-Term Job Satisfaction Monitoring** – Organizations should conduct **regular employee satisfaction surveys** and self-employed individuals should engage in **self-assessments** to track well-being and make necessary adjustments.
9. By implementing these suggestions, organizations and individuals can **enhance job satisfaction, reduce stress, and promote a healthier work environment**.

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A STUDY OF THE RELATIONSHIP BETWEEN VALUE CONFLICT RESOLUTION AND SELF ESTEEM AMONG YOUNG ADULTS

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Abstract
This research study investigates the relationship between value conflict resolution and self-esteem among young adults. The study aims to assess how individuals' ability to resolve value conflicts influences their self-esteem. Using a correlational research design with a sample of 150 college students selected through convenience sampling, the study examines the association between these psychological constructs. The Value Conflict Resolution Assessment (VCRA)

and the Rosenberg Self-Esteem Scale (RSS) tools were employed to measure the respective variables. The statistical analysis revealed there is a significant differences between value conflict resolution and self-esteem. These findings contribute to the understanding of how internal conflicts relate to self-perception and provide insights for future research on psychological well-being and personal development strategies.

Keywords: *value conflict resolution, self esteem, young adults, correlation study.*

Introduction

Young adults frequently struggle to define and uphold their personal principles while navigating cultural expectations in a world that is fast-paced and always changing.These conflicts, known as value conflicts, arise when an individual's beliefs and principles clash with external influences such as cultural norms, peer pressure, or career demands. The ability to resolve such conflicts plays a critical role in shaping an individual's self-esteem, as unresolved conflicts may lead to uncertainty, self-doubt, and emotional distress.

Psychological theories provide insight into how value conflict resolution affects self-esteem. Albert Ellis's Cognitive Theory of Depression suggests that individuals with negative thinking patterns often hold rigid and absolute beliefs about themselves, such as "I must succeed in everything, or I am worthless." These unrealistic expectations may contribute to difficulties in resolving personal conflicts, leading to low self-esteem. Similarly, The Social Cognitive Theory (SCT) developed by Albert Bandura highlights how a person's environment, beliefs, and behaviours affect other When young adults experience repeated failures in aligning their personal values with external expectations, they may develop feelings of helplessness and self-doubt, further impacting their self-esteem.

Self-esteem is a person's total sense of confidence and self-worth, according to the American Psychological Association (APA). Whereas low self-esteem can result in more anxiety, tension, and trouble making decisions, high self-esteem enables people to deal with difficulties in an efficient manner. Young adults experiencing unresolved value conflicts may struggle with self-acceptance and personal growth, making it essential to examine the link between these psychological factors.

Existing research highlights the impact of unresolved value conflicts on mental well-being, but there is limited exploration of how these conflicts specifically affect self-esteem among young adults. Understanding this relationship is crucial, as young adulthood is a formative period where individuals establish their identities, beliefs, and future aspirations. A deeper insight into this connection can help develop strategies to foster emotional resilience and self-confidence in young individuals.

This study aims to explore the relationship among value conflict resolution and self-esteem among young adults. By examining how young individuals navigate conflicting values and how this process influences their self-esteem, Contributing to the expanding corpus of knowledge on psychological well-being is the aim of this study. By recognising these trends, treatments that support self-worth and improve performance can be developed.

AIM OF THE STUDY

The aim of the study is to explore the relationship between Value Conflict Resolution and Self Esteem among young adults.

OBJECTIVES

General Objective
To verify the relationship between Value Conflict Resolution and self-esteem among young adults.
Specific Objectives
- To examine the correlation between ValueConflict Resolution and Self Esteem.

Hypotheses

 H1: There will be a significant relationship between Value Conflict Resolution and Self Esteem among Young Adults.

Research design
The Correlational research design was used for the
Variables
- Independent variable – Value Conflict Resolution
- Dependent variable – Self esteem study.

Tools description

Values Conflict Resolution Assessment (VCRA) – Richard T. Kinnier

The VCRA assesses how individuals resolve conflicts herween personal and societal values, analyzing strategies like compromise, avoidance, and rigid adherence. It provides insights into cognitive and emotional responses to moral dilemmas, aiding counseling, psychotherapy, and research on decision-making and well-being. Applicable across various settings, it helps improve valise integration and reduce psychological distress.

Scale of Rosenberg Self-Esteem (RSES)

Morris Rosenberg created the 10-item RSES scale in 1965. It uses a four-point Likert scale to measure self-esteem. It assesses emotional resilience, confidence, and self-worth and is widely utilised in therapeutic, educational, and research settings. Because of its dependability, it is crucial for determining how self-esteem affects motivation, performance, and mental health.

Statistical Techniques
The Statistical Package for Social Sciences (SPSS) Version 25 was used to analyse the data, and Spearman correlation was employed to determine the relationship between young adults' self-esteem and value conflict resolution.

Result and Discussion

Table 1 : Shows that there is a significant relationship between Value Conflict Resolution and Self Esteem.

	Value Conflict Resolution	Self esteem
Value Conflict Resolution	1	.352**
Self Esteem	.352**	1

Correlation is significant at the 0.01 level (2-tailed).

According to the above table, young adults' self-esteem and value conflict resolution are related. Young adults' self-esteem and value conflict resolution have a positive correlation.

Conclusion
This study shows that young people' self-esteem and value conflict resolution are significantly correlated. According to the results, people who regard conflict resolution more tend to have higher levels of self-esteem. This highlights how crucial it is to successfully resolve internal value conflicts in order to promote a healthy self-concept.

Delimitation
Number of samples was limited
Samples collected were from one district

Suggestions for Future Research
Study can be extended to other district
Sample size can be increased

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CORRELATES AMONG INTERNET ADDICTION AND SLEEP QUALITY AMONG COLLEGE STUDENTS.

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ABSTRACT
The relationship between college students' Internet addiction and sleep quality is investigated in this study. Understanding the relationship between Internet addiction and sleep quality is the primary goal. The term "internet addiction" describes excessive or poorly managed cravings, urges, or behaviors associated with internet use that cause distress or impede functioning. The ease of falling asleep, remaining sleeping, and waking up feeling rejuvenated are all indicators of the quality of one's sleep. A correlational strategy was employed in the study to investigate the association between the two variables. 200 college students were selected for data collection using a convenience sample technique. While Colin Espie's Pittsburgh Sleep Quality Index (PSQI) analysed sleep quality, Dr. Kimberly S. Young's (1998) Internet Addiction Test (IAT) was used to detect internet addiction.
Statistical analysis, including Pearson correlation, was conducted to explore the relationship between the variables. The results revealed a significant negative correlation between Internet addiction and sleep quality. Students with higher Internet addiction scores tended to have lower sleep quality, while those with lower Internet addiction demonstrated better sleep quality. The study concludes that Internet addiction and sleep quality are closely linked, with each factor influencing and reinforcing the other.

Keywords: Internet addiction and sleep quality, correlation

I. INTRODUCTION:

College students are using the internet more and more, which has sparked worries about the possible negative impacts on their mental and physical health, especially with relation to internet addiction and sleep quality. Balancing appropriate online behaviors with their academic and personal life can be difficult for college students, who frequently rely extensively on the internet for social, recreational, and intellectual objectives. An excessive or compulsive use of the internet that interferes with day-to-day functioning is known as internet addiction, and it has been connected to a number of detrimental effects, including disturbed sleep patterns. In consequence, poor sleep quality may lead to elevated stress, compromised cognitive abilities, and a decline in academic achievement. Investigating the connection between internet addiction and college students' sleep quality is the aim of this study., looking at how excessive internet use may interfere with sleep patterns and have an impact on students' general health. Gaining insight into these connections is key to creating solutions that effectively reduce the detrimental effects of internet addiction, encourage healthier online conduct, and enhance sleep quality—all of which are critical for mental and academic well-being.

1.1 Internet addiction: Definition and Significance:

Excessive and compulsive internet use that disrupts e veryday life, obligations, and social connections is ref erred to as internet addiction.

Significance:

With the internet becoming a vital component of education, socializing, and entertainment, there is a growing anxiety about it, especially among teenagers and young people. It has been connected to a number of detrimental outcomes, such as sleep disruptions, scholastic deterioration, anxiety, depression, and a decrease in offline social connections. This addiction can take many different forms, such as excessive usage of social media, online gaming, or browsing. Internet addiction is significant because it can affect kids' mental health, social development, and academic performance. Studies have indicated that people who are addicted to the internet frequently have greater stress levels and worse life satisfaction, which emphasizes the need for interventions that try to curb excessive internet use and encourage better digital behaviors (Young, 1998). In an increasingly digital environment, treating internet addiction is crucial for promoting balanced lifestyles, increasing academic achievement, and improving students' well-being.

1.2 Internet addiction and college students:

Since college students depend more and more on social, intellectual, and recreational uses of the internet, as well as internet addiction is becoming a bigger problem. Due to easy access to the internet, students frequently find themselves spending excessive amounts of time online for social media, gaming, or surfing. This can result in a lack of focus on academic obligations, sleep deprivation, and a decline in in-person social connections. Students' daily routines may be severely disrupted by this addiction, which may also have a detrimental effect on their mental and physical health. Extended usage of the internet has been linked to poor sleep, anxiety, depression, and worse academic performance—all of which raise students' stress levels overall.

2.1 Sleep quality: definition and significance

A person's "sleep quality" is determined by a number of factors, such as how long they sleep for., the ease of falling asleep, sleep disruptions, and the sensation of restfulness when waking up.

Significance:

It is essential for general health and wellbeing, especially for college students who deal with a lot of emotional, social, and academic stress. In addition to contributing to mental health conditions like anxiety and depression, poor sleep quality can cause cognitive deficits like diminished attention, memory, and learning capacity. Moreover, physical health is impacted by insufficient or disturbed sleep, which may result in compromised immunity and heightened vulnerability to disease. Since sleep quality has a direct impact on students' productivity and academic achievement, its importance is especially clear in academic contexts. Poor sleep quality has been linked to poorer grades, increased stress, and trouble focusing, according to research (Hershner & Chervin, 2014). Thus, enhancing the quality of sleep is crucial to assisting students in achieving their overall goals.

2.2 Sleep quality and college students:

II. College students' academic achievement, emotional and physical health, and overall well-being are all strongly impacted by the quality of their sleep. Academic pressures, social events, erratic schedules, and occasionally ineffective time management are all common aspects of college life that can cause sleep deprivation or disrupted sleep patterns. Issues including difficulty falling asleep, frequent nighttime awakenings, and inadequate sleep duration are linked to poor sleep quality in students, which can lead to elevated stress, irritability, and diminished cognitive function. Their focus, memory, and academic

performance may suffer as a result. Furthermore, it is even more important to prioritize good sleep hygiene and manage sleep issues among college students in order to improve their general well-being and success, as persistent sleep problems are linked to mental health issues like anxiety and sadness.

METHODOLOGY:

The methodology chapter defines the purpose of the research, the nature of the research design, sample selection, and statistical techniques used to analyze the data. The study on "correlates among internet addiction and sleep quality among college students" was carried out in the following steps:

Objectives:

To determine the relationship between sleep quality and internet addiction in college students. Examine the effects of demographic variables on internet addiction and sleep quality, including gender, marital status, place of residence, educational background, and socioeconomic level.

HYPOTHESIS

1) There is no substantial correlation between college students' sleep quality and Internet addiction.

2) There is no appreciable difference in terms of Internet addiction. according to demographic variables (gender, marital status, residence, level of education, and socioeconomic standing).

3) Demographic characteristics (gender, marital status, residence, level of education, and socioeconomic status) do not significantly affect the quality of sleep.

Variables:

An Independent variable	The Dependent variable	The Demographic variable
Internet addiction	Sleep quality	Gender Marital status Place of living Educational qualification socio economic status

S. No	Variables	N	r	Level of significance
1	Internet addiction	200	-.765**	.000
3	sleep quality	200	-.765**	.000

Samples:

The convenience sampling method was used to choose the study population. There were 200 pupils in total, 100 of whom were female and 100 of whom were male.

The present study adopted a Correlational research design which means the research seeks to systematically find the relationship between the study variables. The present study was conducted among college students in Trichy.

Tools:

1. online Addiction Test (IAT): Developed in 1998 by Dr. Kimberly S. Young, the IAT is a 20-item self-assessment test designed to determine the level of online addiction.

Scoring: The responses were recorded using a 5-point Likert scale. Higher scores correspond to higher levels of internet addiction.

Reliability and Validity: Cronbach's alpha is approximately 0.90.

1. Questionnaire for sleep quality:

Questionnaire for sleep quality developed by Colin espie: A 19-item scale measuring various dimensions of sleep quality throughout the course of a month.

Scoring: Higher total scores indicate lower-quality sleep; the range is 0 to 21.

Reliability and Validity: Cronbach's alpha is approximately 0.83.

Statistical technique:

➢ Pearson correlation - used to assess the direction and magnitude of a linear relationship between two variables.

➢ T-test - compares two groups' means to see if there is a significant difference between them.

➢ ANOVA - compares the means of three or more groups in order to determine whether any differences are statistically significant.

III .-RESULTS AND DISCUSSION:

Table 1: demonstrates how college students' Internet addiction and sleep quality are related

Table 1 illustrates the relationship between Internet addiction and sleep quality in college students using Pearson's correlation analysis. The discovered r-value suggests that Internet addiction and sleep quality are negatively correlated, suggesting that as Internet addiction increases, so does sleep quality. The quality of college students' sleep is significantly correlated with their Internet addiction.

Table 2: Shows the difference between Internet addiction and sleep quality with regard to gender

Table 2: Shows the difference between Internet addiction and sleep quality with regard to gender

Variable	Gender	Mean	Standard Deviation	p value	t value
Internet addiction	Male	59.2836	7.02982	.175	1.362
	Female	57.7059	7.14113		
Sleep quality	Male	85.2537	8.36541	.649	.456
	Female	85.8588	7.92548		

is no appreciable difference in Internet addiction and sleep quality between male and female college students.

Table 3: Demonstrates how marital status affects the relationship between Internet addiction and sleep quality.

Variable	Marital status	Mean	Standard Deviation	p value	t value
Internet addiction	Married	58.4247	7.26659	.697	.390
	Unmarried	58.8425	7.30452		
Sleep quality	Married	85.3288	8.19053	.940	.075
	Unmarried	85.4173	7.90563		

and single college students do not significantly differ from one another.
.
Table 4: demonstrates how, depending on where one lives, Internet addiction and sleep quality fluctuate.

Variable	Marital status	Mean	Standard Deviation	p value	t value
Internet addiction	Rural	59.5341	7.23807	.146	1.459
	Urban	58.0268	7.26767		
Sleep quality	Rural	84.5341	7.77847	.183	1.435
	Urban	86.0536	8.12497		

The study variables (Internet addiction and sleep quality) are compared with residence location using the "t-test" in Table 4. This suggests that the study variables (Internet addiction and sleep quality) and home location do not significantly differ from one another.

Table 5: Shows the difference between the Internet addiction and sleep quality with regard to educational qualification

Variables		Sum of square	df	Mean square	F	p value
Internet addiction	Between Groups	187.823	2	93.911	1.788	.170
	Within Groups	10344.957	197	52.512		
	Total	10532.780	199			
Sleep quality	Between Groups	486.502	2	243.251	3.922	.021
	Within Groups	12218.853	197	62.025		
	Total	12705.355	199			

Table 6: demonstrates how sleep quality and Internet addiction change according on socioeconomic level.

Variables		Sum of square	df	Mean square	F	p value
Internet addiction	Between Groups	187.823	2	93.911	1.788	.170
	Within Groups	10344.957	197	52.512		
	Total	10532.780	199			
Sleep quality	Between Groups	486.502	2	243.251	3.922	.021
	Within Groups	12218.853	197	62.025		
	Total	12705.355	199			

Table 6 illustrates how the study variables (Internet addiction and sleep quality) fluctuate depending on socioeconomic class using the "ANOVA". This demonstrates that Internet addiction and socioeconomic position are not significantly different. However, the quality of sleep and socioeconomic level varies significantly.

IV CONCLUSION:

The findings of the statistical analysis are given below:

➢ There is an association between internet addiction and sleep quality among college students.

➢ Sleep quality is negatively correlated with internet addiction.

➢ There is no significant difference in sleep quality and internet addiction between male and female college students.

➢ Married and single college students do not s ignificantly differ in terms of Internet addiction or sle ep quality.

➢ The study variables (Internet addiction and sleep quality) do not significantly differ based on edu cational background.

➢ Place of residence and the study variables (In ternet addiction and sleep quality) do not significantly differ from one another.

➢ There is no discernible correlation between s ocioeconomic level and Internet addiction.

However, the quality of sleep and socioeconomic leve l varies significantly.

Summary:

With an emphasis on how excessive internet use may impact students' sleep patterns and general well-being, this study examines the relationship between college students' internet addiction and sleep quality.. According to the research, students who use the internet extensively—particularly for purposes like social media, online gaming, and browsing—tend to have lower-quality sleep. This entails experiencing difficulty falling asleep, lasting less time asleep, and waking up more often during the night. According to the study, internet addiction throws off kids' sleep patterns, which can have detrimental effects like increasing stress, lowering academic performance, and raising the risk of anxiety and depression.

There is no difference in Internet addiction and sleep quality with regard to place of living, marital status, gender, and educational qualification among college students. But in the case of socio economic status, there is a difference in Sleep quality in relation to socioeconomic status and there is no difference in Internet addiction in relation to socioeconomic status

Suggestions for future research:

• The cross-sectional and cross-cultural studies can be done with people of different ages.

• The sample size can be enlarged.

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A STUDY ON GRIT AND DISTRESS TOLERANCE AMONG NURSING STUDENTS

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ABSTRACT:

Distress tolerance and Grit has an interact and contribute to the psychological and academic resilience of nursing students and it is important for designing interventions and support systems aimed at promoting their well-being. Distress tolerance refers to an involves a person's capacity to tolerate and control feelings of distress or discomfort without resorting to maladaptive coping mechanisms, such as avoidance, self-destructive behaviors, or impulsive action. Grit, which stems from a person's drive and determination

in pursuing long-term goals, has been recognized in psychology as a desirable non-cognitive characteristic. The objective of the study was to examined the significant relationship between distress tolerance and grit among final year nursing students, considering demographic variables such as place of living and the education medium. The sample of this study was a purposive sampling method consisting of(N-150). The data was gathered using Jeffrey and Matthew's 2005 Distress Tolerance Scale. Karl Pearson's and independent t-test were used. The result revealed that distress tolerance and grit are positively correlated and there were no differences with regards to place of living and there were a difference with regards to education medium.

Keywords: Distress tolerance, Grit, Final years, nursing students, Education medium, place of living

I. INTRODUCTION

Distress tolerance defined by Marsha Linehan (1993) in psychology involves a person's capacity to tolerate and control feelings of distress or discomfort without resorting to maladaptive coping mechanisms, such as avoidance, self-destructive behaviors, or impulsive actions. It involves accepting, tolerating, and effectively coping with negative emotions in difficult situations, rather than trying to escape from or suppress them. In essence, distress tolerance is about facing uncomfortable emotions, experiencing them without being overwhelmed by them, and finding ways to manage them in a healthy manner. It is a key component of emotional regulation and is essential for mental well-being, particularly in situations where emotions cannot be easily controlled or avoided. Psychologist Angela Duckworth and colleagues defined by "tenacity and enthusiasm for long-term objectives in (2007). Grit is an admirable, non-cognitive trait that stems from a person's tenacity and enthusiasm for a certain long-term objective or end state (strong motivation to attain a goal). This perseverance encourages overcoming barriers or difficulties. In psychology field, the different but often related concepts are "determination", "perseverance", "endurance", "ambition", "need for achievement" and "conscientiousness". Individual variations in work performance, rather than skill or ability, might be considered for these constructions.

1.1 Grit: definitions, concepts

In 2007, psychologist Angela Lee Duckworth and her team introduced the term "grit," defining it as "perseverance and passion for long-term goals."

1.2 Concept:

➢ Grit is a motivational construct that highlights persistence and effort over time (Wolters, 2016). To better understand grit, it helps to explore what it is not.

Grit is not equivalent to talent, nor is it a matter of luck or fleeting desire.

➢ It serves as a key driver in overcoming obstacles and catalyzes the realization of goals. Grit is often associated with other psychological characteristics like perseverance, resilience, ambition, hardiness, and conscientiousness, although it remains distinct from them.

➢ Development of Grit: Grit is not necessarily an innate quality but can be cultivated through experience, practice, and intentional effort. Developing a growth mindset—believing that abilities can be improved with effort—is often linked to fostering grit

1.3 Importance of Grit in Nursing Students

Academic success: Gritty nursing students perform better academically.
Retention and graduation: Higher retention rates and graduation rates.
Burnout and compassion fatigue : Lower levels of burnout and compassion fatigue.
Clinical performance: Improved critical thinking, decision-making, and communication skills.

1.4 Strategies to Cultivate Grit in Nursing Students

1. Goal-setting: Encourage students to set specific, achievable goals.
2. Resilience training: Teach coping skills and strategies to manage stress.
3. Mentorship: Pair students with experienced nurses for guidance and support.
4. Reflective practice: Encourage students to reflect on their experiences and learn from mistakes.
5. Positive reinforcement: Recognize and reward students' efforts and achievements.

2.1 Distress tolerance: Definition, concept,

Distress tolerance refers to the ability to withstand and cope with difficult emotions, such as anxiety, anger, or sadness, without resorting to maladaptive behaviors or substances.

2.2 Factors Influencing Distress Tolerance

Personality traits: Certain traits, like neuroticism, can affect an individual's distress tolerance.
Life experiences: Trauma, stress, or adversity can impact distress tolerance.
Mental health: Underlying mental health conditions, such as anxiety or depression, can influence distress tolerance.
Coping skills: The availability and effectiveness of coping skills can impact distress tolerance.

2.3 Strategies to Improve Distress Tolerance

1. Mindfulness: Practice mindfulness techniques, such as meditation or deep breathing.

2. Grounding techniques: Use sensory experiences, like touch or smell, to ground oneself in the present moment.

II. METHODOLOGY:

2.1 OBJECTIVES

1. To find the positive relationship between distress tolerance and grit among Final year nursing students.
2. To find the difference among distress tolerance and grit in regard with place of demographic factors (place of residence, education medium)

2.2 Hypothesis

H1: There will be a positive association relationship between distress tolerance and grit among final year nursing students.

H2: There will be a difference between distress tolerance and grit with regards to place of living, education medium

2.3 RESEARCH DESIGN

Evaluating the relationship between distress tolerance and grit in final-year nursing students is the main focus of the study. Correlation is the research design.female participants were chosen for the study in order to assess the correlation between grit and distress tolerance .There were 150 people in the sample. The research used a purposive sample technique, which was chosen based on demographic characteristics and the study's purpose.

2.4 Study variable

Independent variable – Distress tolerance
Dependent variable – Grit

2.5 Tools Description

GRIT SCALE:

The Grit-S, an 8-item test created by Duckworth and Quinn (2009), was used in this study to gauge participants' tenacity and passion for long-term objectives. Instead of the initial five response opportunities six options were used to create a balanced answer choice system. Second, response options were provided horizontally by filling in a circle immediately beneath the column headers that displayed answer alternatives, as opposed to vertically beneath each item like on the original Grit-S form.Second, instead of vertically below each item like in the original Grit-S form, response options were shown horizontally by filling in a circle right below the column headers that displayed response alternatives. The answer selections ranged from 1 (not like me at all) to 6. (very much like me). For scoring and analytic reasons, all item responses generated were reverse-coded. Higher scores suggest more endurance for long-term goals.As measured by Cronbach's alpha, the test's reliability were 0.82. A five-point Likert scale is used to measure each item.

DISTRESS TOLERANCE SCALE:

Jeffrey S. Simons and R. Matthew Gaher created the Distress Tolerance Scale (DTS) in 2005 in response to the demand for an accurate and dependable indicator of distress tolerance. The four main components of distress tolerance—tolerance, evaluation, absorption, and regulation—are evaluated by the DTS, a self-report questionnaire. Higher scores indicate higher degrees of distress tolerance; the total score goes from 15 to 75. In both practice and research, the DTS is a commonly utilized indicator of distress tolerance. Numerous populations, including community samples, clinical patients, and college students, have demonstrated its validity and reliability.The consistency of a metric throughout time and in many contexts is referred to as reliability. With internal consistency coefficients (Cronbach's alpha) generally falling between 0.85 and 0.95.

2.6 Statistical Technique:

➢ Independent sample T-test
➢ Pearson correlation

III. RESULT:

Table 1 shows the positive association between distress tolerance and grit among nursing students

Variables	Distress tolerance	Grit
Distress tolerance	1	.238**
Grit	.238**	1

Pearson correlation test revealed that there were a positive correlation between distress tolerance and grit, suggesting a statistically significant relationship among nursing students.

able 2 shows the difference between distress tolerance and grit among nursing students with regards to place of living

Variables	Education medium	N	Mean	t-value	P-value
Distress tolerance	Tamil	42	4.397	-.987	.0.38
	English	108	1.755		
Grit	Tamil 1	42	13.944	2.194	.0.297
	English	108	11.928		

Independent T test revealed that there were no significant difference in distress tolerance and grit among nursing students with regards to place of living **Table 3 shows the difference between distress tolerance and grit on the basis of education medium among nursing students.**

Variables	Place of living	N	Mean	t-value	P-value
Distress tolerance	Rural	52	3.397	.596	.830
	Urban	98	2.755		
Grit	Rural	52	16.944	2.124	.227
	Urban	98	11.92		

Independent T test revealed that there were significant difference in distress tolerance and grit among nursing students with regards to education medium

IV. Conclusion
➢ The aim of this research was to investigate the association between distress tolerance and grit among nursing students based on demographic variables such as place of living and education medium.
➢ This study suggested a statistically significant correlation between distress tolerance and grit , indicated that individuals with higher levels of distress tolerance tended to exhibit greater level of grit.
➢ There were no association difference in Distress Tolerance and grit with regards to place of living
➢ There were a association differences in Distress Tolerance and grit among nursing students with regards to education medium .

SUMMARY
The research results indicated a positive relationship between distress tolerance and grit among nursing students, showing that students with higher distress tolerance tended to display greater levels of grit. Furthermore, the study found no significant differences in distress tolerance and grit based on the students' place of living, suggesting that the type of area (rural or urban) did not influence these traits. Similarly, there were a significant differences in distress tolerance and grit related to the medium of education (such as language of instruction), indicating that the language used in education had a impact on these characteristics among nursing students.

DELIMITAION
• Samples will be collected from only nursing students.
• Samples are taken from only female students
• Samples should not be below the age of 18.

Recommendations for further investigation
• The sample size can be expanded.
• Conducted with samples from different nursing colleges

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ENHANCING PSYCHOLOGICAL WELL-BEING OF SCHOOL STUDENTS AND THEIR ACADEMIC PERFORMANCE THROUGH MINDFULNESS TECHNIQUES

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ABSTRACT

The study aims to assess how mindfulness practices, including mindful breathing, body scans, and meditation, influence stress reduction, concentration, and overall academic performance among adolescents aged 13–15 years. Using an experimental research design with a sample of 60 participants, the study examines the relationship between psychological well-being and academic outcomes. SPSS 26 was used to analyze the data. The study employs validated statistical analyses such as paired sample t-test to determine significance. The study results indicate the significance difference between academic performance and psychological well being of students after using mindfulness techniques.

Key words: psychological well-being, academic performance, mindfulness techniques

Introduction

Psychological well-being plays a crucial role in shaping a student's academic performance, as mental health directly impacts cognitive abilities, focus, and motivation. Students facing stress, anxiety, or emotional distress often struggle with concentration, memory retention, and problem-solving skills, leading to poor academic outcomes. Research highlights that students with higher levels of psychological well-being demonstrate better academic achievements, as they are more engaged, resilient, and adaptive to learning challenges. In today's competitive educational environment, it is essential to address students' psychological health to ensure their academic success and overall development.

Mindfulness techniques have gained recognition as an effective intervention for enhancing both psychological well-being and academic performance. Rooted in meditative traditions, mindfulness involves cultivating awareness, attention, and acceptance of the present moment, reducing stress and emotional reactivity. Studies have shown that mindfulness-based practices improve self-regulation, emotional stability, and cognitive flexibility, all of which contribute to improved learning outcomes. By integrating mindfulness techniques into students' routines, schools can foster a supportive environment that enhances mental clarity, reduces anxiety, and promotes academic success.

This study introduces a structured mindfulness intervention module aimed at improving psychological well-being and academic performance among students. The six-week intervention includes specific mindfulness practices: Week 1 focuses on mindful breathing to cultivate awareness and relaxation; Week 2 introduces body scan meditation to develop a deep connection with bodily sensations; Week 3 incorporates mindful meditation for enhancing concentration and emotional regulation; Week 4 explores mindful movement to improve physical awareness and reduce stress; Week 5 emphasizes mindful eating to promote conscious habits and self-discipline; and Week 6 integrates mindfulness into daily activities, reinforcing long-term benefits. Through these structured practices, students can develop a sustainable approach to managing stress and optimizing their academic potential.

Objective

To assess the impact of mindfulness interventions on student's psychological well-being and academic performance.

Hypotheses

There will be significant difference in psychological well–being and academic performance of the experimental group between pre-test and post- test levels.

Research Design

The Experimental research design was used for the study.

Variables

Dependent Variable	Psychological well-being
Dependent Variable	Academic performance

Tool Description

Academic Performance Scale (APS)

This scale is developed by Carson, Birchmeier, Grattan, and Hornbacher is a tool designed to measure students' academic achievement, study habits, and classroom behavior. It consists of **8 items**, each assessing different aspects of academic engagement and performance. The scale evaluates students' ability to complete assignments, participate in class, and manage their time effectively. Responses are typically rated on a Likert-type scale, allowing for a standardized assessment of academic behaviors. The APS is widely used in educational research to examine factors influencing student success.

The Warwick-Edinburgh Mental Well-being Scale (WEMWBS)

This scale is developed by Tennant et al. (2007), is a **14-item** scale designed to measure positive mental well-being and emotional health. It assesses aspects such as optimism, relaxation, autonomy, and interpersonal relationships. Respondents rate each statement on a 5-point Likert scale, with higher scores indicating better well-being. WEMWBS is widely used in public health and psychology to track mental well-being trends and evaluate interventions. Its broad

application makes it a valuable tool for research and clinical settings.

Statistical Technique
The datas were analyzed by using Statistical Package for Social Sciences (SPSS) Version 26. Paired sample t-test was used to find out the difference between the post-test and pre-test levels of psychological well-being and academic performance by using mindful interventions.

Result and Discussion
Table 1 shows that there is a significant difference between the levels of pre-test and post-test of psychological well being and academic performance.

Variables	N	Mean	Standard Deviation	"t" value
Academic Performance – Pretest	30	52.23	6.168	
Academic Performance – Posttest	30	55.50	5.361	-10.398
Psychological Well-Being – Pretest	30	30.43	3.857	
Psychological Well-Being – Post Test	30	32.73	2.791	-9.041

**Significant at the 0.01 level (2- tailed)

The above analysis emphasizes the significant role of mindfulness techniques in enhancing psychological well-being and academic performance. Students who engage in mindfulness practices exhibit improved concentration, reduced stress levels, and better emotional regulation, all of which contribute to academic success.

Conclusion
The study highlights the importance of integrating mindfulness into educational settings to foster resilience and holistic development. By adopting mindfulness-based interventions, educators and policymakers can create supportive learning environments that promote both academic excellence and psychological well-being.

Delimitations

1. The study focuses only on high school students, limiting the generalizability to other age groups.
2. The research examines mindfulness techniques within educational settings and does not consider their impact outside the school environment.
3. The study relies on self-reported data from students, which may introduce biases in measuring psychological well-being and academic performance.
4.

Suggestions for future research
1. **Longitudinal study on mindfulness effects** could explore the long-term effects of mindfulness practices on students' psychological well-being and academic success. A study tracking participants over several years would provide deeper insights into sustained benefits and potential drawbacks.
2. **Comparative study across age groups** for the future research could compare the impact of mindfulness techniques across different educational levels (e.g., elementary, college, and working professionals) to determine age-related effectiveness.

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Exploring the Relationship between Inferiority Feelings and Self-Esteem among Working Women

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Abstract
Inferiority emotions and self-esteem are important psychological characteristics that influence a person's mental health and well-being. Women in the workplace have unique hurdles that might impact their self-esteem and confidence. Using a correlation method, this study analyzes the relationship between

emotions of inferiority and self-esteem among working women. A total of 165 women completed the Inferiority Feelings Scale (IFS) and the Rosenberg Self-Esteem Scale. The study found a negative association (r=-0.65, p < 0.01) between inferiority sentiments and self-esteem, suggesting that higher degrees of inferiority lead to lower self-esteem. The findings indicate that women in the employment who perceive higher levels of inferiority have poorer self-esteem.

Keywords: Inferiority feelings, Self-esteem, Working women, Correlation study, Mental health.

Introduction

Inferiority feelings and self-esteem are interconnected psychological constructs that profoundly influence an individual's mental health, relationships, and overall quality of life. Inferiority feelings encompass a deep-seated sense of self-doubt, perceived shortcomings, and feelings of inadequacy relative to others. Self-esteem, conversely, represents an individual's overall assessment of their self-worth, values, and abilities.

This study seeks to investigate the complex interplay between inferiority feelings and self-esteem, analyzing the underlying factors, outcomes, and impacts of these psychological constructs on an individual's overall well-being and life experiences. By investigating the complex interplay between inferiority feelings and self-esteem, we hope to contribute to the development of targeted interventions and support strategies for individuals struggling with these issues.

Alfred Adler (1927) -"Inferiority feeling is a feeling of inadequacy, a feeling of being unable to cope with the demands of life."

Rosenberg (1965)-"Self-esteem is a positive or negative attitude toward oneself, an overall evaluation of one's worth, value, and importance."

AIM OF THE STUDY

This study aims to examine the complex interplay between inferiority feelings and self-esteem, with a particular emphasis on:

* Examining the correlation between inferiority feelings and self-esteem.
* Exploring the differences in inferiority feelings and self-esteem across various demographic variables.

OBJECTIVES

General Objective

To examine the complex interplay between self-perceptions of inadequacy and self-esteem, and to identify the variables that impact this dynamic relationship.

Specific Objectives

* To examine the correlation between inferiority feelings and self-esteem.
* To identify the predictors of inferiority feelings and self-esteem.
* To determine the impact of inferiority feelings on self-esteem.
* To investigate how self-perceptions of inadequacy and self-esteem vary across diverse demographic characteristics, including age, gender, education level, and other relevant factors.

Hypotheses

H1: There will be a significant relationship between inferiority feelings and self-esteem

Research design

This study adopted correlation research design the sample of the present consisted of 166 working women the participant were be a district of Trichy.

Variables

* Independent variable – Inferiority feeling
* Dependent variable – self esteem

Tools description

INFERIORITY FEELING

The scale was created by Akdoğan and Çeyhan (2014). Ten is the inferiority feeling scale (IFS). item self-report of their degree of inferiority. The scale's range 5-point response structure for 20–100 Liker scale Strongly Contrary -1 Disagree-2 Neutral-3 Agree 4. Strongly Agree (5) Cronbach's alpha is 0.85-0.90 (Akdoğan & Ceyhan 2015), indicating reliability and validity. legitimacy.

SELF ESTEEM

Morris Rosenberg is the author of the scale (1965). ROSENBERG SELF ESTEEM (RSE) consists of ten items. Report on self-esteem Response Format: 4-point Liker Scale. Strongly disagree -1. Disagree-2 Agree-3 Strongly agree-4. Higher scores indicate stronger self-confidence. poorer scores indicate poorer self-confidence. Scoring Interpretation: -10-15: Low self-confidence range -16-20: Below-average self-confidence range -21-25: The average self-confidence range -26-30: Above-average self-confidence range -31-40: Increased self-confidence Reliability and Validity: Cronbach's alpha: 0.77-0.88 (varies between studies). Test-retest reliability: 0.85-0.90 (varies by study) Convergent validity means that it correlates with other measures of self-esteem and psychological well-being.

Statistical Techniques

Pearson correlation coefficient to verify the relationship between inferiority feeling and self esteem among working women.

	Inferiority Feeling	Self esteem
Inferiority feeling	1	-.165*
Self Esteem	-.165*	1

The results revealed a significant negative correlation between self-perceived inadequacy and self-esteem ($r = -0.65$, $p < 0.01$), indicating that individuals who experience higher levels of self-doubt tend to report lower self-esteem. These findings suggest that women in the workforce who struggle with self-perceived inadequacy may be more likely to experience lower self-esteem.

Rosenberg (1986) "Self-Concept from Middle Childhood through Akdoğan & Çeyhan (2014)"The Relationship between Inferiority Feelings and Self-Esteem in Turkish University Students" ($r = -0.63$, $p < 0.01$)

Conclusion
This study's main goal was to look at the connection between working women's self-esteem and their perceptions of their own insufficiency. The results point to a negative relationship between these two factors, suggesting that lower self-esteem is linked to higher levels of self-perceived inadequacy.

Delimitation
Number of samples was limited
Samples collected were from one district
Samples were collected from only working women

Suggestions for Future Research
Study can be extended to other district
Sample size can be increased
Democratic variables could include working hours and working shift.

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LIFE SKILL INTERVENTION ON SELF-ESTEEM AMONG ADOLESCENT GIRLS.

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Abstract
The study's goal is to find out how a life skills intervention affects teenage girls' self-esteem. Adolescence is a delicate stage of life marked by significant emotional and psychological changes. Teenagers who have low self-esteem may experience social disengagement, anxiety, and subpar academic achievement. In order to assist teenagers effectively handle such obstacles, life skill interventions are essential for improving coping mechanisms, self-perception, and confidence. A study using an experimental design was carried out. Data was sampled using the purposeful sampling technique, with 35 serving as the experimental group and 35 as the control group. Intervention was based on the Life Skill Questionnaire implemented by A.R.K. Nair, Subasree R., and Ranjan Sunitha. Rosenberg Self-Esteem Scale was utilized in assessing self-esteem. Outcomes two weeks post-intervention indicated that experimental group had an extremely high score in self-esteem. Interpreting and comparing the scores through a paired t-test, a significant difference on the effect of the life skill intervention on self-esteem among the adolescent girls emerged. Experimental group recorded a significantly higher increase in self-esteem at the post-test compared to the control group.These findings underscore the significance of including life skill interventions in adolescent development programs to foster resilience and mental health
Keywords: Life skill, Self-esteem, Adolescent girls.

INTRODUCTION
Adolescence is a delicate developmental period marked by significant physical, emotional, and psychological shifts that affect one's sense of self and

interactions with others. These developmental changes in adolescent girls are often exacerbated by issues with self-esteem, which can significantly affect mental health and overall wellbeing. Self-esteem is the general feeling of worth or self-worth an individual possesses, which affects confidence, motivation, and resilience (Harter, 1999).Low self-esteem can lead to social withdrawal, self-doubt, and heightened vulnerability to anxiety and depression. In today's society, where social media and societal pressures shape self-perception, the impact of low self-esteem is particularly concerning, warranting targeted interventions to address this issue. Life skills interventions offer a systematic method to empower adolescent girls with skills to manage and prevent these adversity challenges. These interventions aim at building self-awareness, emotion management, effective communication, assertiveness, and problem-solving skills (World Health Organization, 1999). Through the development of a positive self-image, a growth orientation, and resilience, life skills training empowers adolescents to build increased confidence, enhance social relationships, and eventually cultivate a better self-concept (Zimmerman, 2000).The purpose of this research is to explore how life skills interventions can improve self-esteem in adolescent girls. The study adopts the use of structured activities, cognitive behavioural strategies, and group discussion in an effort to yield empirical evidence for the effectiveness of life skills training as an intervention for building psychological resilience in adolescent girls. The results from this study will add to the general understanding of adolescent growth and provide practical suggestions for parents, mental health workers, and educators striving to build positive youth development.

Objective:
To investigate the efficacy of life skill intervention in enhancing adolescent girls' self-esteem.

Hypotheses:
H1. There will be a significant difference between life skill level and self-esteem of experimental group pre- and post-test levels.
H2. There will be no significant differences in life skill level and self-esteem of control group on pre- and post-test levels.

Research Design:
The research follows an experimental research design, where there are pre-test, intervention, and post-test stages. Both the experimental group and the control group are exposed to the life skill intervention and no intervention respectively.

Variables

Independent Variable	Life skill intervention
Dependent Variable	Self-esteem

Sample:
The study included 70 adolescent girls aged 13–18 years, conveniently selected from a school setting. Participants were divided into two groups based on their life skill level, which is lesser than the average.
- Experimental group: 35 girls
- Control group: 35 girls

Tools description:
The Rosenberg Self-Esteem Scale (RSES) by Morris Rosenberg (1965) consists of 10 items (5 positive, 5 negative) on a 4-point Likert scale, with higher scores indicating higher self-esteem (Cronbach's Alpha = 0.87). The Life Skill Questionnaire by Subhashree includes 100 items across 10 subscales, measured on a 5-point Likert scale, with higher scores reflecting better life skills (Cronbach's Alpha = 0.89).

Result and Discussion

Experimental Group

Variable	Condition	Mean	SD	P value
Life skill	Pre	207.62	11.57	.000**
	Post	374.82	64.50	
Self Esteem	Pre	25.34	3.68	.027*
	Post	24.11	3.88	

Table 1 gives the findings of Paired 't' tests. As per that, there is substantial difference between Pre and Post-tests on Life skill and self-esteem (p<.05) which means that there is change in the level of Life skill and self-esteem following the intervention. Hence, H1 - There would be significant difference in Life skill and self esteem among adolescent from pretest and posttest of experimental group is accepted.

Control Group

Variable	Condition	Mean	SD	p value
Life skill	Pre	396.65	21.53	
				.892
	Post	397.34	15.76	
Self Esteem	Pre	25.54	3.64	
				.148
	Post	24.40	3.30	

Table 2 gives Paired 't' tests results. By the same, no difference occurs between the Post-tests and the Pre-tests regarding Life skill and Self esteem, p>.05) showing no evidence of the level of the change in the Life skill post the intervention. Therefore, H2 - There will not be a noticeable variation in the Life skill and self-esteem from control group's pre-test and post-test is accepted.

Conclusion

This study examined the effect of life skill intervention on self-esteem for adolescent girls. The findings reflected a high increase in self-esteem and life skills in the experimental group after receiving the intervention and no such effects in the control group. The implication of this is that systematically designed life skills programs help raise self-esteem as well as equip adolescents with requisite coping strategies that help them better deal with stress during the transition period. The conclusions underscore the significance of incorporating life skills training in adolescent development initiatives to enhance self-confidence, resistance, and emotional health. By enhancing self-knowledge, regulation of emotions, and social skill, life skill interventions can make a significant contribution to enhancing the mental health and quality of life in adolescents.

Limitations:

- Sample size was restricted
- Only from Tiruchirappalli samples were taken, geographical extension is possible.

Future research suggestions:

- Sampling size can be expanded.
- The study focused on adolescent girls, future research could compare the effectiveness of similar interventions among adolescent boys or mixed-gender groups to understand gender-specific effects.
- Future research can explore additional psychological and social variables that may further enhance the effectiveness of such interventions

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A STUDY ON RELATIONSHIP BETWEEN GRIT AND RESILIENCE AMONG JOB ORIENTED COMPETITIVE EXAM ASPIRANTS

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ABSTRACT:
Aspirants must have exceptional mental stamina, perseverance, and flexibility to prepare for government employment exams like the UPSC, SSC, and TNPSC.These exams are highly competitive and require sustained effort over long periods, often leading to stress, anxiety, and fear of failure. Understanding the psychological traits that enable aspirants to cope with these challenges is crucial for fostering both success and well-being. The study's objective is to explore the relationship between grit and resilience among job aspirants considering demographic variables such as gender and the number of exam appearances. Grit S scale and the brief Resilience scale used to collect data from 200 samples District of Tiruchirappalli, Tamil Nadu. SPSS 25 was utilized for the data analysis. These, findings stated that while grit and resilience are related, they function independently to some extent, with resilience showing gender differences but not variations based on exam attempts. This study suggests a statistically significant correlation between grit and resilience, indicating that individuals with higher levels of grit tend to exhibit greater resilience. However, gender difference was observed only in resilience scores, with no significant difference in grit levels between males and females. Additionally, the number of exam appearances did not significantly impact either grit or resilience, suggesting that repeated attempts do not necessarily influence these psychological traits.

Keywords: Grit, Resilience, Job Aspirants, Gender Differences, Exam Attempts.

I. INTRODUCTION:

Aspirants: This study consists of job-oriented competitive exam aspirants, referring to individuals actively preparing for employment-based competitive examinations in various government and private sectors. These aspirants aim to secure jobs through standardized tests that assess their knowledge, skills, and aptitude for specific roles. Common exams include civil services (UPSC, SSC), banking (IBPS, SBI PO), railway (RRB), teaching eligibility tests (TET), defense (NDA, CDS), and public sector exams. Many also prepare for private sector assessments, such as aptitude tests for multinational corporations (MNCs). Grit is the term for tenacity and enthusiasm for long-term objectives, helps aspirants stay committed and focused despite setbacks and the rigorous nature of the preparation process. Resilience, the ability to recover from setbacks and adapt positively to adversity, is vital for managing the emotional and academic demands of these exams.

Given the high stakes and intense competition of government job examinations, these psychological factors not only influence performance but also affect the aspirants' mental health and overall coping mechanisms. While much attention is often given to academic preparation, the role of psychological attributes is equally significant in determining success. The findings can inform interventions and strategies to enhance these attributes, supporting aspirants in achieving their goals while maintaining their mental well-being.

1.1 Grit: definitions, concepts and role in aspirants:
In 2007, psychologist Angela Lee Duckworth and her team introduced the term "grit," describing it as "perseverance and passion for long-term goals."

Concept:
• Grit is a motivational construct that highlights persistence and effort over time (Wolters, 2016). To better understand grit, it helps to explore what it is not. Grit is not equivalent to talent, nor is it a matter of luck or fleeting desire.
• In psychology, grit is recognized as a desirable non-cognitive trait, rooted in an individual's enthusiasm and tenacity in pursuing long-term aspirations. It serves as a key driver in overcoming obstacles and catalyzes the

realization of goals. Grit is often associated with other psychological characteristics like perseverance, resilience, ambition, hardiness, and conscientiousness, although it remains distinct from them.

• Development of Grit: Grit is not necessarily a natural trait that can be developed via

• experience, practice as well as intentional effort. Developing a growth mindset—believing that abilities can be improved with effort—is often linked to fostering grit.

Role in aspirants:

1.Sustained Effort in Preparation: Aspirants often face lengthy preparation processes, which demand consistent effort and focus. Grit ensures they remain motivated and disciplined, even during periods of fatigue, failure, or monotony.

2.Overcoming Challenges: The journey of an aspirant is fraught with obstacles, such as setbacks, self-doubt, or external pressures. Grit helps them develop resilience and the ability to bounce back from disappointments, maintaining their momentum.

3. Maintaining Focus on Goals: Aspirants often juggle multiple responsibilities and distractions. Grit allows them to stay committed to their primary objective, ensuring that short-term challenges do not derail their long-term vision.

4. Building Confidence: Grit fosters a sense of achievement through perseverance. As aspirants overcome hurdles through sustained effort, they build confidence in their ability to tackle future challenges.

1.2 Resilience: Definition, concept, meaning and role in aspirants:

Rutter (1987) defining Resilience as "an interactive concept that is concerned with the combination of serious risk experiences and a relatively positive psychological outcome despite those experiences."

Concept:

The concept of resilience revolves around the idea of "bouncing back" from setbacks or crises. It involves psychological strength, emotional stability, and problem-solving skills that enable individuals to navigate hardships without being overwhelmed. Researchers like Masten (2001) describe resilience as "ordinary magic," highlighting its roots in normal human adaptation. Similarly, Rutter (1987) emphasized the role of protecting elements like self-worth and family support.

What Resilience Means?

Resilience refers to the process of enduring and emerging stronger from stressful or adverse situations. It is about maintaining balance and purpose during challenging times. Garmezy (1991) linked resilience to supportive environments and positive relationships, while Werner and Smith (1992) found that social networks and personal competence foster resilience even in the presence of risk

The Role of Resilience in Aspirants:

● **Overcoming Failures and Setbacks:** Resilient aspirants do not see failures as permanent obstacles but as opportunities to learn and grow. They bounce back from disappointments, adjust their strategies, and continue working toward their goals with renewed focus.

● **Maintaining Motivation:** Aspirants often face periods of frustration or fatigue during long-term pursuits. Resilience helps them stay motivated during these times, reminding them of their purpose and encouraging them to push through difficult phases.

● **Adaptability to Changing Circumstances:** The journey to success is rarely linear. Resilient aspirants can adjust to unexpected changes, such as shifts in their goals, environments, or strategies, without losing momentum. Their flexibility allows them to recalibrate when necessary.

Previous studies:

• The previous studies have found how resilience affects the link between grit and psychological well-being. They collected data from 170 adolescents aged 14 to 17. The results showed that all three factors were positively related (Vinothkumar M. and Prasad N. ,2016).

• Kaur (2021) conducted research to determine the amount of grit and how it affects mental well-being. The sample consisted of 200 students of India appearing for competitive exams. The results revealed that grit increases subjective well-being in students. No gender differences were found and also age and time spent on for study have no significant association with the grit.

II. METHODOLOGY:

The methodology chapter defines the purpose of the research, the nature of the research design, sample selection, and statistical techniques used to analyze the data. The method of the study on "Relationship between grit and resilience among aspirants" was carried out in the following steps:

OBJECTIVES:

➢ To verify relationship between grit and resilience among job oriented competitive exam aspirants

➢ To find significant difference in grit on the basis of demographic variables among aspirants

➢ To find significant difference in Resilience on the basis of demographic variables among aspirants

HYPOTHESIS:

H1: There will be a significant relationship between grit and resilience among job oriented competitive exam aspirants

H2: There will be a significant difference in grit on the basis of demographic variables among job oriented competitive exam aspirants

H3: There will be a significant difference in Resilience on the basis of demographic variables among job oriented competitive exam aspirants

DESIGN OF RESEARCH:

The study was conducted using a correlational research design.

Variables:

Independent Variable	Grit
Dependent Variable	Resilience
Demographic variable	Gender Number of appearances in exam

Sample:

The population of my study consists of competitive exam aspirants, with a sample size of 200.The convenience sampling approach allowed for quick data collection while targeting individuals actively engaged in exam preparation. This research provides insights into the study patterns and difficulties faced by competitive exam aspirants

Tool Description:

1. Grit S Scale In 2007, Angela Duckworth developed the Grit Scale, which assesses a person's tenacity and enthusiasm for long-term objectives. It, has 8 questions divided into two parts: Perseverance of Effort (sticking with tasks despite difficulties) and Consistency of Interest (staying focused without frequently changing interests). Each question is ranked from 1 (not like me at all) to 5 (very much like me) on a 5-point scale. The final score, which ranges from 1 to 5, is the average of all responses for those things that are reverse-scored. A higher score means greater grit. The scale has a reliability range of 0.73 to 0.83.

2. Brief Resilience Scale: Smith et al. (2008) developed the Brief Resilience Scale (BRS), measures how well a person bounces back from stress. Unlike other resilience tests, it focuses on recovery rather than personality traits or support systems. The BRS has 6 questions—3 positive and 3negative—answered using a 5-point rating system from "Strongly Disagree" to "Strongly Agree." Reverse-scoring is used for negative items 2, 4, and 6, and the average of all answers is the final result. Higher scores mean better resilience and quicker recovery from challenges. The Cronbach's alpha values for BRS range from 0.80 to 0.91 across various studies, indicating strong internal consistency. Strong test-retest reliability is also demonstrated by correlations ranging from 0.62 to 0.69 over time.

Procedure:

The data collection process for assessing grit, psychological hardiness, and resilience among aspirants will follow a structured approach to ensure reliability and validity. Participants will be asked to complete three standardized self-report questionnaires. The questionnaires will be administered offline data collection, participants will complete the printed questionnaires in a designated setting, such as a classroom or library.

Methods of analysis:

Statistical Package for Social Sciences (SPSS) Version 25.0 was used to examine the data.

➢ Mean, standard deviation
➢ Independent sample T-test
➢ Pearson correlation
➢ One way ANOVA

III. RESULT AND DISCUSSION:

Table 1 shows the relationship between grit and resilience among job oriented competitive exam aspirants

Variables	Grit	Resilience
Grit	1	.192**
Resilience	.192**	1

**The significance level is 0.01

The above table shows that positive correlation between grit and resilience (r= .192 p = .007), suggesting a statistically significant relationship between job oriented competitive exam aspirants. When grit increases resilience tend to increase as well.

Table 2 shows the difference in grit and resilience on the basis of gender among job oriented competitive exam aspirants

Variables	gender	N	Mean	t-value	P-value
Grit	Male	102	23.397	-.596	.552
	Female	98	23.755		
Resilience	Male	102	16.944	2.124	.035
	Female	98	16.192		

Table 2 shows the differences in grit and resilience in relation with gender using independent sample t-test. According to the outcome, there is no significant difference in grit scores between males and females (p = .552), while resilience scores showed a significant gender difference (p = .035). It means that resilience differs between gender. Male scored higher in resilience than female aspirants.

Table 3 shows the difference in grit and resilience on the basis of number of appearances among job oriented competitive exam aspirants

Variables	Category	N	"F" Value	p Value
Grit	1st appearance	49		
	2nd appearance	59	.453	.716
	3rd appearance	36		
	Above 3rd	56		
Resilience	1st appearance	49		
	2nd appearance	59	.865	.460
	3rd appearance	36		
	Above 3rd	56		

The above table shows showing the number of attempts does not significantly affect grit evaluation (F = .453, p = .716) and no significant difference in resilience scores (F = .865, p = .460) among job oriented competitive exam aspirants.

IV. SUMMARY AND CONCLUSION:
Findings:
➢ According to this study, there is a statistically significant relationship between grit and resilience, meaning that people who have more grit also typically have more resilience.
➢ However, gender difference was observed only in resilience scores, with no significant difference in grit levels between males and females.
➢ the number of exam appearances did not significantly impact either grit or resilience, suggesting that repeated attempts do not necessarily influence these psychological traits.
➢ These, result highlight the importance of internal traits such as grit and resilience in academic perseverance, independent of gender or the number of exams attempts.

Suggestions for Future research
● The number of participants can be increased
● Focus on higher studies oriented competitive exam aspirants
● This study is confined to Trichy district, making it difficult to generalize findings to aspirants from different regions.

The above table shows showing the number of attempts does not significantly affect grit evaluation (F = .453, p = .716) and no significant difference in resilience scores (F = .865, p = .460) among job oriented competitive exam aspirants.
Conclusion:

The present study investigated the relationship between grit and resilience among job-oriented competitive exam aspirants, considering demographic variables such as gender and the number of exam appearances. The results demonstrate a statistically significant correlation between grit and resilience, saying that People who possess more grit are more likely to be resilient. However, while gender differences were observed in resilience scores, no significant differences were found in grit levels between males and females. Additionally, the number of exam attempts did not significantly influence either grit or resilience. These results emphasize the crucial role of internal traits such as grit and resilience in academic perseverance, regardless of gender or the frequency of exam attempts.

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STUDY OF PROBLEM-SOLVING SKILLS AND LEADERSHIP PREFERENCES AMONG YOUNG ADULTS

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Abstract

This study examines how problem-solving skills influence leadership preferences among young adults. Problem-solving involves identifying challenges and finding effective solutions, while leadership preference refers to an individual's preferred style of leading, such as democratic, autocratic, or laissez-faire. The research, conducted sampling design as Convenience sampling method with 149 young adults, used the Independent-Interdependent Problem-Solving Scale and the Leadership Preference Scale by L.I. Bhusan to measure these traits. The findings revealed a link between problem-solving abilities and leadership styles, suggesting that those with better problem-solving skills tend to adopt more flexible and effective leadership approaches. This insight highlights the need to develop problem-solving skills to enhance leadership potential, benefiting young adults in their careers, personal growth, and leadership development.

Keywords: Problem-Solving Skills, Leadership Preferences, Young Adults.

Introduction

Problem-solving is the mental effort we put into finding solutions when the right answer is not immediately clear or easy to see. This means that individuals must think critically, evaluate different possibilities, and apply logical reasoning to overcome obstacles (Mayer and Wittrock (2006)). Successful problem-solving involves a few important steps, such as identifying the issue, exploring possible solutions, choosing the most effective approach, and putting it into action. It requires a combination of analytical thinking, creativity, decision-making, and adaptability to navigate different types of challenges. These skills are essential not only in academic settings but also in workplaces, social interactions, and everyday decision-making. Leadership preference reflects a leader's unique way of guiding others, making decisions, and inspiring their team (Kurt Lewin et al. (1939)). Leadership preference refers to an individual's inclination toward a particular style of leadership based on their personality, experiences, and problem-solving abilities. It determines how a person makes decisions, interacts with others, and guides a team or group. Leadership styles vary widely, with some individuals preferring democratic leadership, where decisions are made collaboratively, while others lean toward autocratic leadership, where a leader makes independent decisions. Another common preference is laissez-faire leadership, where minimal supervision is provided, and team members are given freedom to manage their work.

Among young adults, the relationship between problem-solving and leadership preference is particularly relevant, as it helps to understand the connection between these two variables in young

adults which helps in identifying how different problem-solving approaches impact leadership choices. For instance, those who rely on collaborative problem-solving may prefer democratic leadership, while those who solve problems independently might lean toward authoritarian leadership styles. Studying these relationships in young adults provides valuable insights into personal development, career readiness, and effective leadership training for the future.

Objective

To study relationship between Problem-solving skills and Leadership prferences among young adults.

Hypothesis

H1-There is a significant positive relationship between Problem-Solving skills and Leadership Preference

H2-There is a significant mean difference between Problem-Solving skills and Leadership Preference based on Place of living.

Research Design

This study followed a correlational research design.

Variables

Independent Variable	Problem-Solving skills
Dependent Variable	Leadership preferences

Sample

The total sample consists of 149 young adults. The Snowball sampling technique was used to select 79 male and 70 female samples systematically from the population.

Tool description

Leadership Preference Scale **(LPS)**

The Leadership Preference Scale developed by L.I. Bhushan is a psychological tool designed to assess an individual's preference for different leadership styles. It helps in identifying whether a person leans towards authoritarian, democratic, or laissez-faire leadership. The LPS includes 30 statements, each rated on a 5-point Likert scale. The highest score among the three categories indicates the individual's predominant leadership style. A balanced score suggests flexibility in leadership preferences, adapting to different contexts as needed. The preferences of Leadership can be categorized as three different styles, namely Authoritarian style of leadership, Democratic style of Leadership, and Laissez-Faire style of Leadership. This scale is widely used in academic and organizational settings to assess leadership tendencies among individuals and groups.

Independent-Interdependent Problem-Solving Scale **(IIPSS)**

The Independent-Interdependent Problem-Solving Scale (IIPSS), developed by Mark Rubin, measures individuals' tendencies to approach problem-solving either independently or interdependently. It includes 10 statements, each rated on a 5-point Likert scale, ranging from 1 (Strongly Disagree) to 5 (Strongly Agree) and categorizes as Independent Problem-Solving (self-sufficient) and Interdependent Problem-Solving (collaborative). The IIPSS helps examine on decision-making, teamwork, leadership styles, and cultural influences on problem-solving behavior. It provides insights into how individuals navigate challenges in academic, professional, and social environments.

Statistical Technique

The study on problem-solving and leadership preference among young adults adopts a non-parametric approach, utilizing Spearman correlation analysis to examine the relationship between the two variables. For finding the mean differences, Kruskal-Wallis test has been done to analyze the difference between the two variables based on Place of Living.

Result and Discussion

Table 1:

Variables	Problem-solving	Leadership Preference
Problem-solving	1	0.184*
Leadership preference	0.184*	1

*- level of significance is at 0.05

Above table 1 reveals that there in a significant relationship between problem-solving and leadership preferences among young adults. Problem-solving is positively correlated with leadership preferences among the young adults. Individuals with strong problem-solving abilities are more likely to develop clear leadership preferences.

Table 2:

Table 2 indicates a significant mean difference between leadership preferences and problem-solving

Variables	Place of Living	N	Mean	Sig	H value
Problem Solving	Urban	89	80.34	0.000	20.639
	Semi Urban	50	77.40		
	Rural	10	15.50		
Leadership Preference	Urban	89	84.56	0.004	10.927
	Semi Urban	50	61.51		
	Rural	10	57.40		

skills by place of residence, which suggests that people from various living environments—such as urban, suburban, and rural areas—have distinct approaches towards these topics. Urban residents may exhibit stronger independent problem-solving skills due to greater exposure to competitive and fast-paced decision-making environments, while those from rural areas might rely more on interdependent strategies, valuing community collaboration and shared leadership. These differences highlight how environmental factors shape cognitive and behavioral tendencies, influencing both leadership development and problem-solving approaches

Conclusion
This study aims to explore how problem-solving skills relate to leadership preferences in young adults. The results and discussion reveal that problem-solving is positively correlated with leadership preferences. These findings highlight how leadership and problem-solving go hand in hand, reinforcing the need to develop both skills for success in academic, professional, and social settings. Encouraging young adults to strengthen their leadership abilities while refining their problem-solving strategies can help them navigate challenges more effectively. Investing in leadership training and critical thinking programs could provide valuable tools for decision-making and adaptability. Future research could explore how factors like culture, real-world experiences, or mentorship influence the development of these skills over time.

Limitations
• With only 149 participants, the study had a relatively small sample size, which could make it harder to apply the findings to a larger population.
• Since this research focused solely on young adults, its relevance to other age groups or diverse populations may be restricted.

Suggestions for Future research
• This research can further be extended as comparative studies across different organizational settings like corporate, academic, non-profit, etc.
• It can be given as interventional study to increase the problem-solving skills.

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A STUDY ON MINDFULNESS AND INDECISIVENESS AMONG FINAL YEAR STUDENTS

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Abstract
This research study investigates the relationship between value conflict resolution and self-esteem among young adults. The study aims to assess how individuals' ability to resolve value conflicts influences their self-esteem. Using a correlational research design with a sample of 150 college students selected through convenience sampling, the study examines the association between these psychological constructs. The Value Conflict Resolution Assessment (VCRA) and the Rosenberg Self-Esteem Scale (RSS) tools were employed to measure the respective variables. The statistical analysis revealed there is a significant differences between value conflict resolution and self-esteem. These findings contribute to the understanding of how internal conflicts relate to self-perception and provide insights for future research on psychological well-being and personal development strategies.

Introduction

Young adults frequently struggle to define and uphold their personal principles while navigating cultural expectations in a world that is fast-paced and always changing.These conflicts, known as value conflicts, arise when an individual's beliefs and principles clash with external influences such as cultural norms, peer pressure, or career demands. The ability to resolve such conflicts plays a critical role in shaping an individual's self-esteem, as unresolved conflicts may lead to uncertainty, self-doubt, and emotional distress. Psychological theories provide insight into how value conflict resolution affects self-esteem. Albert Ellis's Cognitive Theory of Depression suggests that individuals with negative thinking patterns often hold rigid and absolute beliefs about themselves, such as "I must succeed in everything, or I am worthless." These unrealistic expectations may contribute to difficulties in resolving personal conflicts, leading to low self-esteem. Similarly, The Social Cognitive Theory (SCT) developed by Albert Bandura highlights how a person's environment, beliefs, and behaviours affect other When young adults experience repeated failures in aligning their personal values with external expectations, they may develop feelings of helplessness and self-doubt, further impacting their self-esteem.

Self-esteem is a person's total sense of confidence and self-worth, according to the American Psychological Association (APA). Whereas low self-esteem can result in more anxiety, tension, and trouble making decisions, high self-esteem enables people to deal with difficulties in an efficient manner.Young adults experiencing unresolved value conflicts may struggle with self-acceptance and personal growth, making it essential to examine the link between these psychological factors.

Existing research highlights the impact of unresolved value conflicts on mental well-being, but there is limited exploration of how these conflicts specifically affect self-esteem among young adults. Understanding this relationship is crucial, as young adulthood is a formative period where individuals establish their identities, beliefs, and future aspirations. A deeper insight into this connection can help develop strategies to foster emotional resilience and self-confidence in young individuals.

This study aims to explore the relationship among value conflict resolution and self-esteem among young adults. By examining how young individuals navigate conflicting values and how this process influences their self-esteem, Contributing to the expanding corpus of knowledge on psychological well-being is the aim of this study. By recognising these trends, treatments that support self-worth and improve performance can be developed.

AIM OF THE STUDY

The aim of the study is to explore the relationship between Value Conflict Resolution and Self Esteem among young adults.

OBJECTIVES

General Objective
To verify the relationship between Value Conflict Resolution and self-esteem among young adults.
Specific Objectives

• To examine the correlation between Value Conflict Resolution and Self Esteem.

Hypotheses

H1: There will be a significant relationship between Value Conflict Resolution and Self Esteem among Young Adults.

Research design

The Correlational research design was used for the study.

Variables

• Independent variable – Value Conflict Resolution
• Dependent variable – Self esteem

Tools description
Values Conflict Resolution Assessment (VCRA) – Richard T. Kinnier

The VCRA assesses how individuals resolve conflicts herween personal and societal values, analyzing strategies like compromise, avoidance, and rigid adherence. It provides insights into cognitive and emotional responses to moral dilemmas, aiding counseling, psychotherapy, and research on decision-making and well-being. Applicable across various

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settings, it helps improve valise integration and reduce psychological distress.

Scale of Rosenberg Self-Esteem (RSES)

Morris Rosenberg created the 10-item RSES scale in 1965. It uses a four-point Likert scale to measure self-esteem. It assesses emotional resilience, confidence, and self-worth and is widely utilised in therapeutic, educational, and research settings. Because of its dependability, it is crucial for determining how self-esteem affects motivation, performance, and mental health.

Statistical Techniques

The Statistical Package for Social Sciences (SPSS) Version 25 was used to analyse the data, and Spearman correlation was employed to determine the relationship between young adults' self-esteem and value conflict resolution.

Result and Discussion

Table 1 : Shows that there is a significant relationship between Value Conflict Resolution and Self Esteem.

	Value Conflict Resolution	Self esteem
Value Conflict Resolution	1	.352**
Self Esteem	.352**	1

Correlation is significant at the 0.01 level (2-tailed).

According to the above table, young adults' self-esteem and value conflict resolution are related. Young adults' self-esteem and value conflict resolution have a positive correlation.

Conclusion

This study shows that young people' self-esteem and value conflict resolution are significantly correlated. According to the results, people who regard conflict resolution more tend to have higher levels of self-esteem. This highlights how crucial it is to successfully resolve internal value conflicts in order to promote a healthy self-concept.

Delimitation
Number of samples was limited
Samples collected were from one district

Suggestions for Future Research

Study can be extended to other district
Sample size can be increased

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ANGER AND RISK TAKING BEHAVIOUR AMOUNG YOUNG ADULT

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ABSTRACT:
This study investigates the relationship between Anger and Risk taking behavior among young adults. Anger is an intense emotional response to perceived provocation, hurt, or injustice. It often manifests as frustration, irritation, or hostility while Risk-taking behavior involves engaging in actions that have uncertain outcomes, often involving potential harm or loss. Using a convenient sampling method, 200 samples were collected for this research. The Anger Idioms Scale (AIS) was used to assess Anger, while the RT-18: a new screening tool to assess young adult risk-taking behaviour measured Risk taking behaviour .The findings aim to provide a comprehensive

understanding of the dynamic relationship between anger and risk-taking behaviour among young adults. The results indicated a significant relationship between anger and risk-taking behaviour, suggesting that a higher level of anger is associated with increased risk-taking tendencies. These findings highlight the importance of understanding the link between anger and risk-taking behaviour, which can guide interventions aimed at managing emotional responses. Addressing these behaviours could reduce harmful risk-taking and improve decision-making. The need for such research is crucial to enhance young adults' psychological well-being and promote healthier coping strategies.

Keywords: Anger, Risk taking behavior, Young Adults.

INTRODUCTION:
Emotions significantly impact human behavior, affecting decision-making, cognitive processes, and social interactions. Among these, anger stands out due to its intense physiological and psychological effects. It is commonly associated with increased arousal, heightened impulsivity, and a greater inclination toward aggressive or risk-taking behaviors. While anger can act as a driving force that encourages individuals to take action, it is also linked to impulsive choices and high-risk actions that may lead to undesirable outcomes.

Young adulthood, generally spanning from ages 18 to 30, is a period of considerable psychological, social, and neurological growth. During this phase, individuals gain greater independence, explore various personal and career opportunities, and may engage in behaviors that involve significant risks. Studies indicate that young adults are especially prone to risk-taking due to the ongoing development of brain regions responsible for impulse control and emotional regulation. Additionally, factors such as societal norms, peer pressure, and personal experiences play a crucial role in shaping their tendency toward high-risk behaviors, including reckless driving, substance use, gambling, and unsafe sexual practices.

The relationship between anger and risk-taking has been a topic of extensive discussion in psychological research. Some studies indicate that anger can impair cognitive control, increasing the likelihood of impulsive and high-risk behaviors. This emotion is also associated with a diminished perception of risk, causing individuals to underestimate potential consequences. Additionally, theories in affective neuroscience suggest that anger activates brain regions such as the amygdala and prefrontal cortex, which play key roles in emotional regulation and decision-making. When anger intensifies, the prefrontal cortex—

responsible for rational thinking and impulse control—may function less effectively, further promoting risk-taking tendencies.

This study seeks to understand how anger influences risk-taking behavior in young adults by exploring the psychological processes that connect the two. Gaining insight into this relationship can help in developing better emotional regulation strategies, creating effective intervention programs, and supporting mental health initiatives aimed at reducing risky behaviors in young individuals. By shedding light on these patterns, this research hopes to contribute to healthier decision-making and overall well-being in young adults.

OBJECTIVES:
1. To verify the relationship between anger and risk-taking behaviour among young adults.
2. To find significant differences in anger based on demographic variables among young adults.
3. To find significant differences in risk-taking behaviour based on demographic variables among young adults.

HYPOTHESES:
H1: There will be significant relationship between anger and risk-taking behaviour among young adults.
H2: There will be significant difference in anger based on demographic variables among young adults.
H3: There will be significant difference in risk-taking behaviour based on demographic variables among young adults.

RESEARCH DESIGN:
This study followed a correlational research design to examine the relationship between anger and risk-taking behaviour.

VARIABLE:

Independent Variable	Anger
Dependent Variable	Risk taking behaviour

SAMPLE:
The population of this study consists of young adults, with a sample size of 200. The convenience sampling approach facilitated efficient data collection while focusing on individuals within this age group. This research provides insights into the behavioral patterns and psychological factors influencing risk-taking tendencies among young adults.

TOOL DESCRIPTION:

The Anger Idioms Scale (AIS), developed by Malgady, Rogler, and Cortes, assesses culturally specific expressions of anger through eight questions focused on Anger Expression and Anger Suppression. Participants respond using a 5-point scale (ranging from 1 = Not like me at all to 5 = Very much like me), with certain items being reverse-scored. The final score, which falls between 1 and 5, indicates the extent to which an individual's anger expression is shaped by cultural influences. The scale demonstrates strong reliability, with coefficients ranging from 0.73 to 0.83 across different populations.

The RT-18, developed by de Haan et al., evaluates risk-taking behavior in young adults through 18 questions focused on Risk-Seeking Behavior and Risk Awareness. Participants respond using a 5-point scale (ranging from 1 = Strongly disagree to 5 = Strongly agree), with certain items reverse-scored. The final score, ranging from 1 to 5, represents overall risk-taking tendencies. This scale is recognized for its reliability (0.73–0.83) and effectiveness in assessing impulsivity and risk-related decision-making.

STATISTICAL TECHNIQUE:

Spearman's correlation was applied to investigate the relationship between anger and risk-taking behavior in young adults. To examine age-related differences in nger and risk-taking tendencies, the Kruskal-Wallis test was utilized. Additionally, the Mann-Whitney test was conducted to compare anger and risk-taking behavior among young adults based on their level of education.

RESULT AND DISCUSSION:

Table 1 shows the relationship between anger and risk taking behaviour

Variables	Anger	Risk taking behavior
Anger	1	.360**
Risk taking behavior	-.360*	1

Significant at the level of 0.05

The above table shows that positive correlation between anger and risk taking behaviour (r= .360, p = .000), suggesting a statistically significant association among young adult.

Table 2: shows the difference between anger and risk taking behavior among young adults based on education by using Mann-Whitney Test

Variables	Education	N	Z-value	P-value
ANG	UG	102	.-2.082	.037
	PG	100		
RT	UG	102	-2.008	.045
	PG	100		

The above table shows a significant difference in anger scores between undergraduate and postgraduate students (p = .037), as well as in risk-taking behavior scores (p = .045).

Table 3 shows the difference between anger and risk taking behavior among young adults based on age Kruskal Wallis Test.

Variables	Age	H Value	p value
ANG	18-20		
	21-23	11.757	.003
	23-25		
RT	18-20		
	21-23	10.620	.005
	23-25		

The Kruskal-Wallis test results indicate a significant difference in anger and risk-takig behavior among young adults based on age, suggesting that anger and risk-taking behavior vary significantly across different age groups. This implies that as individuals' age, their levels of anger and risk-taking tendencies change, possibly due to developmental, psychological, or social factors.

LIMITATION:

- The findings may not be applicable to all young adults, as factors like culture, socioeconomic status, and personality traits could influence both anger and risk-taking behavior.
- Other psychological factors like stress, anxiety, or peer influence might affect both anger and risk-taking but may not be accounted for in the study.
- Situational variables, such as recent life events, could influence participants' responses.

SUGGESTIONS FOR FUTURE RESEARCH

- Employing longitudinal research approach could help track individuals over time to determine whether anger consistently leads to risk-taking or if other factors play a role.
- Investigating traits like impulsivity, emotional regulation, or cognitive biases may help explain why anger fuels risk-taking in some but not others.

- Studying other factors like peer pressure, competition, or substance use may reveal when and why anger leads to riskier choices.

CONCLUSION

This study examined the connection between anger and risk-taking behavior in young adults, identifying a moderate positive correlation between the two. The results indicate that individuals with higher levels of anger are more inclined to engage in risk-taking activities. Additionally, significant variations in anger and risk-taking tendencies were found across different demographic groups, such as age and gender. These findings suggest that factors like emotional regulation, cognitive development, and social influences contribute to risk-related decision-making in young adults. Gaining a deeper understanding of this relationship is crucial for developing targeted interventions that encourage healthier emotional regulation and minimize impulsive risk-taking. Future research could explore the underlying mechanisms driving this connection and identify preventive strategies to help young adults manage anger effectively while making safer choices.

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FROM ADDICTION TO BALANCE: USING COGNITIVE BEHAVIORAL THERAPY TO TACKLE DOPAMINE OVERDRIVE IN THE DIGITAL AGE

SUBTHEME: Digital dependency and behavioral implication
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SUBTHEME: Digital dependency and behavioral implication.

The rapid expansion of digital technology has led to increased digital addiction and dependency, characterized by excessive use of digital devices and platforms. This phenomenon is linked to dopamine overstimulation, reinforcing compulsive behaviors and impairing cognitive and emotional well-being. Cognitive Behavioral Therapy (CBT) has been explored as a potential intervention to mitigate the adverse effects of digital addiction. This study analyzes 52 research articles sourced from PubMed, Scopus, Google Scholar, and ResearchGate, focusing on dopamine overstimulation in digital dependency and CBT interventions. Three key studies were selected for in-depth analysis: one from the pre-pandemic period and two from the post-pandemic period. This study's findings may indicate that digital dependency has significantly increased post-pandemic due to heightened digital engagement. CBT-based interventions, including cognitive restructuring, behavioral modification, and mindfulness techniques, have been found effective in reducing compulsive digital usage among both normal individuals and those exhibiting addictive behaviors. This study may highlight the need for structured intervention programs integrating CBT strategies to regulate digital consumption and address underlying psychological triggers. A comparative analysis of pre- and post-pandemic studies suggests that digital dependency has evolved into a widespread behavioral concern affecting mental health. This study may underscore the importance of evidence-based psychological interventions in addressing digital addiction and calls for further research on individualized CBT approaches.

1.INTRODUCTION

1.1. DOPAMINE

Dopamine is a crucial neurotransmitter in the human brain, playing a fundamental role in various physiological and psychological processes. It is a type of catecholamine neurotransmitter that is synthesized in several brain regions and influences functions such as movement, motivation, pleasure, and cognitive control (Grace, 2016). The primary function of dopamine is to transmit signals between neurons, particularly in the brain's reward system and motor control regions. It plays a significant role in mood regulation, motivation, and cognitive processes, influencing behavior and decision-making. Dopamine overstimulation occurs when there is an excessive release or prolonged activation of dopamine in the brain, often due to repetitive behaviors such as addiction or constant exposure to rewarding stimuli. This can lead to neurochemical imbalances, reduced sensitivity to natural rewards, and the development of addictive behaviors (Tobler et al., 2005).

Several theories explain the role of dopamine in behavior and cognition. Prediction Error Theory proposed by Schultz (2015), this theory states that dopamine signals the difference between expected and actual rewards, facilitating learning and decision-making. Dopamine theory of addiction, which states that addiction arises from a dysfunction in the brain's dopamine reward pathway (Diana, 2011). This pathway, often called the "pleasure pathway," was first identified by Olds and Milner (1954) when they discovered that rats would repeatedly press a lever to self-stimulate certain brain regions rather than engage in other survival activities. The dopamine reward pathway extends from the ventral tegmental area (VTA) to the nucleus, which further connects to the amygdala and prefrontal cortex—all of which are crucial for processing reward and motivation. Early theories proposed that all addictive substances and behaviors (e.g., gambling, drug use) activate this pathway, reinforcing compulsive engagement. Reward Deficiency Syndrome Hypothesis (Blum et al., 2015) further suggests that addiction is more likely in individuals with genetic deviations in the reward pathway, making them less satisfied by natural rewards (e.g., food, sex, social interactions). This leads to overuse of substances or behaviors to compensate for deficient dopamine activity.

1.2. DIGITAL ADDICTION AND DEPENDENCY

In the modern era, digital usage has become an integral part of daily life, influencing communication, education, entertainment, commerce and interaction between individuals and digital technologies, including the internet, social media, mobile devices, and artificial intelligence (AI). The increasing reliance on digital platforms has transformed various aspects of human behavior, cognition, and social interactions. Digital usage encompasses the consumption, interaction, and engagement with digital technologies and online platforms. It includes activities such as browsing the internet, using social media, engaging in e-commerce, consuming digital content, and utilizing digital communication tools (Kemp, 2021). The concept extends beyond mere interaction, incorporating how digital technologies shape cognitive processes, social behaviors, and economic activities. Researchers often examine digital usage in terms of its frequency, intensity, and purpose, which influence both positive and negative outcomes for users. Digital dependency or addiction refers to excessive or compulsive use of digital devices and online platforms, which can interfere with daily functioning and lead to negative psychological, emotional, and physical consequences. Individuals may become reliant on digital activities for emotional regulation, social interaction, or escapism, leading to reduced engagement in offline activities and impaired well-being (Kuss & Griffiths, 2017).

Theories of Digital Usage explain the psychological and sociological aspects of digital usage: Uses and Gratifications Theory suggests that individuals engage with digital media to fulfill specific needs, such as entertainment, information-seeking, and social interaction (Katz et al., 1973). Technology Acceptance Model (TAM) proposes that perceived usefulness and ease of use determine the adoption of digital technologies (Davis, 1989). Digital Divide Theory examines inequalities in digital access and literacy, highlighting disparities based on socioeconomic status and geography (van Dijk, 2020). Displacement Hypothesis argues that excessive digital usage may displace traditional social interactions and offline activities (Putnam, 2000). Cognitive Load Theory explored how digital information overload affects attention, memory, and decision-making (Sweller, 1988).

1.3. THEORITICAL FRAMEWORK

The dopamine theory of addiction suggests that addictive behaviors, including digital dependency, arise from the overstimulation of the brain's reward system. The Incentive-Sensitization Theory developed by Robinson and Berridge (1993), posits that addictive behaviors occur due to sensitization of the brain's

reward circuitry, particularly dopamine systems. Over time, repeated exposure to addictive stimuli (e.g., digital media) increases the sensitivity of the dopamine system, which in turn enhances the desire for the stimulus and contributes to compulsive, addictive behavior. The Neuroplasticity and Habit Formation Theory suggests that digital addiction is driven by neuroplastic changes in the brain due to the continuous engagement with digital devices. The brain's reward system becomes rewired, reinforcing digital habits and leading to over-reliance on dopamine stimulation. This theory highlights how the brain's adaptability can result in the formation of addictive behaviors, especially when digital media continuously triggers dopamine release, making it harder for individuals to break the cycle of dependency (Berridge & Robinson, 2016). According to Bandura's social cognitive theory, individuals learn and develop addictive behaviors through observation, imitation, and modeling, which are influenced by the reinforcement of dopamine stimulation. In the case of digital addiction, people may become increasingly dependent on digital media due to the social rewards (likes, comments, etc.) and the dopamine release these rewards generate. The continuous reinforcement of these behaviors can foster addiction, as individuals begin to prioritize digital interactions over other forms of social engagement (Bandura, 2001).

1.4. BACK GROUND AND RESEARCH GAP
Digital addiction, characterized by excessive and compulsive use of digital devices and platforms is significant in recent years, with growing implications for mental health and well-being. Dopamine, a key neurotransmitter in the brain's reward system, plays a critical role in reinforcing behaviors, including those related to addiction. Studies have shown that both pre-pandemic and post-pandemic periods have seen significant increases in digital media consumption, contributing to dopamine overstimulation and the development of digital dependency. In the pre-pandemic period, digital addiction was predominantly observed in specific groups and individuals with pre-existing psychological conditions, where excessive use led to high dopamine release. However, the COVID-19 pandemic dramatically altered digital usage patterns, with a more widespread dependency observed in the general population, affecting all individuals. While numerous studies have explored dopamine's role in addiction and the impact of digital behaviors on mental health, there remains a gap in research that directly compares the pre- and post-pandemic periods. Specifically, there is limited research examining how the pandemic has reshaped digital dependency patterns and the corresponding increase in dopamine overstimulation. Moreover, effective interventions, such as Cognitive Behavioral

Therapy (CBT), remain underexplored for addressing dopamine overstimulation in both addicted and non-addicted populations. This study aims to fill this gap by comparison of digital addiction across time periods and proposing CBT-based interventions.

2.REVIEW OF LITERATURE
2.1. Volkow et al. (2011) explored the role of dopamine in addiction, specifically in the context of digital media conducted on 100 individuals with addiction disorders, found that dopamine overstimulation contributes to compulsive behaviors, including excessive digital device usage linked with addiction, where the reinforcement of pleasurable experiences leads to habit formation and hijacks the brain's reward system, leading to persistent compulsions and potential behavioral dependencies.

2.2. Kuss and Griffiths (2017) examined among 200 adolescents. The study found that increased screen time resulted in high dopamine levels, which reinforced compulsive behaviors and dependency on digital devices. Excessive digital use exhibited difficulty in self-regulation, often leading to negative mental health outcomes and emphasize the need for early intervention strategies to mitigate the long-term impact of digital addiction.

2.3. Li et al. (2020) analyzed trends in digital addiction during the pandemic (COVID 19), studying 500 individuals from the general population. Their findings highlighted a marked increase in screen time, resulting in dopamine overstimulation and greater reliance on digital platforms. This shift was attributed to prolonged isolation, increased remote work, and the need for digital socialization. The study suggests that the pandemic accelerated digital dependency, raising concerns about long-term behavioral changes in digital engagement.

2.4. Berridge and Robinson (2016) reviewed current findings on dopamine's role in digital addiction among 150 adults with excessive digital media use. Their research indicated that prolonged exposure to rewarding digital stimuli creates a feedback loop of dopamine release, reinforcing compulsive behavior. The incentive-sensitization theory suggests that digital addiction is driven not just by pleasure-seeking but by an increased 'wanting' for digital engagement, which shares the neurobiological similarities with substance addiction.

2.5. Przybylski and Weinstein (2017) investigated the relationship between digital media consumption and mental well-being in a study involving 300 adults. Their research found that high digital engagement correlates with increased anxiety and depression, primarily due to dopamine overstimulation. Students who spent excessive time on digital platforms reported difficulties in emotional regulation, decreased

attention spans, and lower life satisfaction. These results highlight the need for digital wellness initiatives to foster healthier screen habits among young adults.

2.6. Tang et al. (2020) conducted a study on 250 adolescents to examine how pandemic-induced isolation influenced digital consumption habits. Their findings revealed a sharp rise in screen time, leading to increased dopamine overstimulation and digital addiction with signs of dependency, including difficulty in disengaging from digital platforms and withdrawal symptoms when attempting to reduce usage underscores the importance of structured digital detox programs for adolescents to address post-pandemic digital dependency.

2.7. A comparative study by Chakraborty et al. (2020) examined digital addiction before and after the pandemic, analyzing data from 400 adults. The findings indicated a substantial rise in digital addiction post-pandemic, with a higher number of individuals exhibiting dependency behaviors. The study suggests that post-pandemic digital dependency requires targeted interventions, emphasizing the importance of digital literacy and self-regulation strategies.

2.8. Tobler et al. (2005) examined how dopamine overstimulation contributes to digital addiction among 150 adults. Their study found that prolonged exposure to digital rewards, such as notifications and social validation, alters the brain's reward circuitry. This feedback loop reinforces compulsive usage, making it challenging to reduce screen time voluntarily. Understanding the neurobiological mechanisms of digital addiction is crucial for developing effective intervention strategies.

2.9. Weinstein et al. (2017) conducted a meta-analysis involving 500 participants across multiple studies to assess CBT's effectiveness in reducing internet addiction. Their findings indicated that CBT interventions help individuals recognize cognitive distortions, develop healthier digital habits, and regain control over screen usage. The study supports the integration of CBT in clinical and educational settings to address problematic digital behavior effectively.

2.10. Van den Eijnden et al. (2016) evaluated the impact of CBT techniques, such as cognitive restructuring and mindfulness, in reducing social media dependency among 80 adolescents. The study found significant improvements in self-regulation, decreased screen time, and enhanced mental well-being. These findings highlight the need for incorporating CBT-based interventions in school curriculums to promote balanced digital engagement among teenagers.

2.11. Loh and Kanai (2016) studied the impact of prolonged digital exposure on dopamine release and attention spans in 120 adults. Their research found that chronic digital engagement reduced dopamine responses to natural rewards, leading to attention deficits. The study suggests that digital dependency may contribute to decreased cognitive flexibility, emphasizing the need for digital detox strategies to restore cognitive balance.

2.12. The relationship between dopamine overstimulation and digital dependency has been further explored in research by Luo et al. (2020). Their study on 200 adults found that frequent exposure to digital rewards, such as social media interactions, leads to increased dopamine release, reinforcing compulsive usage. The study supports the argument that digital platforms are designed to exploit dopamine-driven behavior, necessitating regulatory measures to mitigate their addictive potential. These findings reinforce the importance of awareness campaigns and policy interventions to address digital addiction in society.

3. METHODOLOGY

This study used a systematic literature review approach to analyze the impact of dopamine overstimulation and digital addiction across the pre- and post-pandemic periods. A total of 52 articles were initially reviewed from academic databases, including PubMed, Scopus, Researchgate and Google Scholar, using keywords related to "dopamine overstimulation," "digital addiction," digital dependency, "COVID-19," and "Cognitive Behavioral Therapy (CBT)." After screening for relevance, quality, and methodological rigor, 3 articles were finalized for in-depth analysis: Minliu et all (2015), Renata Almachnee and Mary Cozzie (2022) and Birgitta (2023).

Records Identified (n = 52)
PubMed, Scopus, Google Scholar, ResearchGate

Duplicates Removed (n = 10)

Records Screened (n = 42)

Excluded: Not related to Dopamine/Digital Addiction (n = 20)

Excluded: No empirical data or sample size (n = 12)

Full-Text Articles Assessed (n = 10)

Excluded: Non-English Publications (n = 7)

Final Studies Included (n = 3)
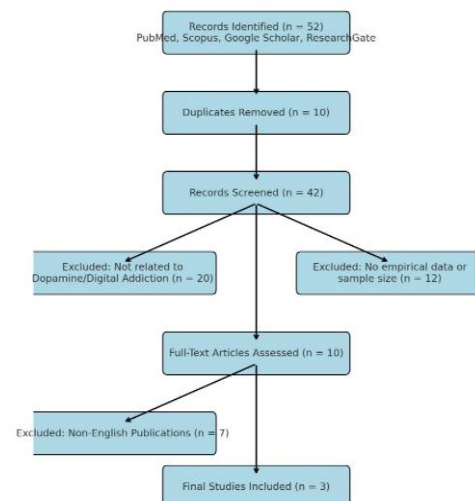
Fig 3.1: Shows the flowchart of inclusion and exclusion criteria of this research according to PRISMA guidelines.

Total Keywords Searched (N = 50)
↓
Dopamine (12)
↓
Digital Addiction (9)
↓
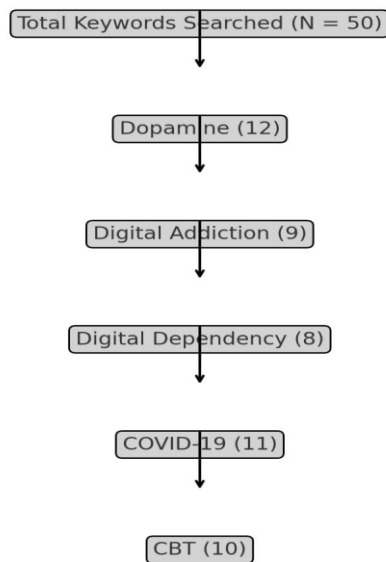Digital Dependency (8)
↓
COVID-19 (11)
↓
CBT (10)

Fig 3.2: Shows the flowchart of keywords and total number of searched articles for this research according to PRISMA guidelines.

4.RESULTS

Table 4.1: shows the finding result of finalized 3 articles of dopamine overstimulation and digital dependency or addiction before and after COVID -19.

TITLE	AUTHOR & YEAR	AIM	POPULATION	SAMPLE SIZE	FINDINGS
Relationship between peripheral blood dopamine level and internet addiction disorder in adolescents: pilot study.	Minliu, Jianghong Luo (2015).	To find the neurological mechanism of Internet Addiction Disorder (IAD).	33 – IAD, 33 – Controlled healthy individuals.	66 Adolescents.	Positive correlation between dopamine level and weekly online time (r=0.380, p<0.01).
Social media and dopamine: studying generation Z and dopamine level.	Renata Almachnee and Mary Cozzie (2022).	To investigate the social media usage affecting on dopamine levels.	Generation Z and social media users.	250 participants.	Prolonged internet use alters dopamine pathway and leading to addictive behaviors and decreases sensitivity to natural rewards.
From reward to Anhedonia- dopamine function in the global mental health context.	Birgitta (2023).	To explain the digital compulsive behavior on changes in dopamine function.	Individual with digital addiction in pre pandemic period.	200 participants.	Dopamine regulated reward in reinforcing compulsive behavior, chronic stress and mood changes during COVID 19 pandemic.

- **DISCUSSION:**
- This results from the finalized studies highlight the significant impact of digital addiction on dopamine regulation, both before and after the COVID-19 pandemic. The study by Birgitta (2023) examined digital addiction in the pre-pandemic period, demonstrating that individuals with excessive digital use experienced dopamine overstimulation. This dysregulation in dopamine levels was found to alter the reward system, leading to compulsive engagement with digital devices. Similarly, Renata Almachnee and Mary Cozzie (2022) explored the neurobiological effects of internet addiction, concluding that prolonged internet exposure resulted in dopamine pathway alterations, reducing individuals' sensitivity to natural rewards. This aligns with previous research by Volkow et al. (2011), which emphasized that dopamine overstimulation from digital addiction mirrors substance addiction, reinforcing compulsive behaviors and leading to increased dependency. The post-pandemic period saw a shift where digital dependency became a widespread issue, as reflected in the study by which analyzed Generation Z's social media usage. This study found that frequent social media engagement caused repeated dopamine spikes, leading to compulsive digital consumption. These findings align with Brand et al. (2019), who suggested that the increase in digital engagement during the pandemic led to behavioral addictions that mimic the neural mechanisms of substance abuse. Furthermore, Montag et al. (2021) found that social media platforms are designed to exploit reward-seeking behavior through continuous dopamine stimulation, reinforcing compulsive usage patterns. This explains why digital addiction has become more normalized post-pandemic, with a significant portion of the population dependent on digital interactions. The transition from pre-pandemic digital addiction (affecting primarily a subset of individuals) to post-pandemic digital dependency (affecting a broader population) highlights the urgency of interventions to mitigate dopamine overstimulation. Cognitive Behavioral Therapy (CBT) has been extensively researched as a potential solution. A study by Young (2013) demonstrated that CBT effectively reduces compulsive internet use by restructuring cognitive distortions and developing self-regulation strategies. Another study by Spada (2014) supported this, indicating that CBT interventions helped individuals regain control over digital consumption patterns by addressing maladaptive thought processes and enhancing executive function. CBT interventions for digital addiction focus on three core components: cognitive restructuring, behavioral modification, and self-monitoring techniques.

According to Anderson et al. (2017), cognitive restructuring helps individuals identify and challenge automatic thoughts that drive digital dependency, such as the belief that constant digital engagement is necessary for social validation. Behavioral modification techniques, including digital detox strategies and scheduled screen time reduction, have been found to help addicted individuals restore dopamine equilibrium (King et al., 2019). Additionally, self-monitoring techniques, such as tracking digital usage patterns, have been effective in reducing excessive screen time (Starcevic & Aboujaoude, 2017). For normal individuals at risk of digital dependency, preventive strategies integrating CBT principles have been recommended. A study by Weinstein & Lejoyeux (2020) suggested that mindfulness-based cognitive therapy (MBCT) could be integrated with CBT to enhance self-awareness and reduce compulsive digital behavior. Similarly, a study by Jaffer et al. (2021) found that incorporating digital hygiene practices, such as scheduled breaks and offline activities, helped individuals maintain a balanced digital lifestyle. These findings emphasize that early intervention using CBT techniques can prevent digital overuse from escalating into full-blown addiction. Moreover, integrating CBT with neurobiological interventions could further enhance its effectiveness. Research by Firth et al. (2019) found that combining cognitive-behavioral strategies with dopamine regulation techniques, such as physical exercise and mindfulness training, improved self-control and reduced compulsive digital behavior. This is consistent with studies by Linardon et al. (2020), which indicated that a combination of digital detox programs and CBT sessions led to long-term reductions in digital dependency. The finalized studies highlight that dopamine overstimulation was a concern in pre-pandemic digital addiction, but the post-pandemic period has seen digital dependency affect a larger portion of the population. Given the neurobiological similarities between digital and substance addiction, interventions such as CBT are essential in addressing this issue. Existing research supports the efficacy of CBT in restructuring cognitive distortions, modifying behavior, and promoting self-regulation, making it a viable intervention for both addicted individuals and those at risk of digital dependency. Future research should explore integrating CBT with other neurobiological interventions to enhance its effectiveness in combating digital addiction in an increasingly digital world.

6. CONCLUSION
This study highlights the significant shift from pre-pandemic digital addiction, affecting a specific subset, to widespread digital dependency in the post-pandemic period, leading to dopamine overstimulation. The findings emphasize the neurobiological similarities between digital and substance addiction, reinforcing the need for effective interventions. Cognitive Behavioral Therapy (CBT) emerges as a key strategy in mitigating digital dependency by restructuring cognitive distortions, modifying compulsive behaviors, and promoting self-regulation. Future research should explore integrating CBT with neurobiological interventions to enhance effectiveness. Addressing digital addiction through CBT can help both addicted and at-risk individuals maintain dopamine equilibrium and regain control over digital consumption.

7. INTEGRATED INSIGHT OF THIS STUDY
7.1. SIGNIFICANCE
This study is significant in understanding the growing concern of digital dependency and dopamine overstimulation, particularly in the post-pandemic era. It provides a comparative analysis of digital addiction in the pre- and post-pandemic periods additionally, the study presents Cognitive Behavioral Therapy (CBT) as an effective intervention, suggesting that structured therapeutic strategies can help mitigate compulsive digital behaviors and promote healthier digital consumption habits.

7.2. LIMITATION
Despite its contributions, the study has several limitations. First, the systematic review approach relies on secondary data, meaning it is limited to the methodologies and findings of the reviewed studies. Second, the study focuses on a limited number of finalized articles (three), which, while carefully selected, may not comprehensively represent the entire spectrum of digital addiction and dopamine overstimulation research. Third, the study does not consider demographic variations such as age, gender, and socioeconomic status, which may influence digital dependency and its effects on dopamine levels. Additionally, the study does not directly measure dopamine levels in individuals, relying instead on existing research findings. Finally, while the study emphasizes CBT as an intervention, it does not compare CBT with other therapeutic approaches, such as mindfulness-based interventions or pharmacological treatments, which could also play a role in managing digital addiction.

7.3. IMPLICATION
The findings of this study have significant implications for multiple sectors, including mental health, education, and public policy. In mental health practice, therapists and counselors can incorporate CBT techniques specifically tailored to address digital addiction and dopamine dysregulation. By integrating

behavioral modification strategies such as digital detox programs, self-monitoring, and cognitive restructuring, individuals can regain control over their digital habits.

7.4. FURTHER RESEARCH SCOPE

Given the study's limitations, future research can expand in several directions. First, empirical studies measuring dopamine levels in individuals with varying degrees of digital dependency would provide more concrete neurobiological evidence of dopamine overstimulation. Neuroimaging techniques, such as fMRI and PET scans, could be used to analyze brain activity patterns associated with digital addiction. Second, longitudinal studies tracking digital addiction trends over time would provide a deeper understanding of how digital behaviors evolve. By following individual pre-pandemic, during the pandemic, and post-pandemic, researchers can assess long-term changes in digital dependency and dopamine regulation. Third, future research should explore demographic variations in digital addiction. Comparative studies examining how age groups, gender, and socioeconomic factors influence digital dependency could lead to more personalized intervention strategies. Additionally, comparative analyses of different intervention methods beyond CBT would be valuable. Research should examine the effectiveness of alternative therapies, such as mindfulness-based cognitive therapy (MBCT), dialectical behavior therapy (DBT), and pharmacological interventions targeting dopamine regulation. Understanding which strategies work best for different populations could refine treatment approaches for digital addiction. Lastly, investigating the role of digital environments, such as social media algorithms and gaming reward systems, in reinforcing digital dependency can help develop technology-driven solutions. Future research can focus on ethical technology design, promoting digital tools that support healthy engagement rather than fostering compulsive use.

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THE DUAL IMPACT OF THE BARNUM EFFECT AND TECHNOSTRESS IN DIGITAL ENVIRONMENTS : EXPLORING THE PSYCHOLOGICAL IMPACT OF DIGITAL TECHNOLOGY

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ABSTRACT

This study investigates how the Barnum Effect and Technostress interact in digital settings, affecting user perception, cognitive biases, and psychological well-being. The Barnum Effect, also known as the Forer Effect, describes people's inclination to perceive broad, generalized remarks as personally relevant (Forer, 1949). Technostress is the psychological strain created

by excessive use of digital technologies, which results in cognitive overload, digital tiredness, and anxiety (Brod, 1984). This conceptual paper explores existing material from psychology, digital engagement, and behavioural sciences to analyse how digital environments leverage the Barnum Effect while also contributing to Technostress. A comprehensive screening of 52 studies was conducted, from which 3 studies research was carried out, using inclusion criteria such as relevance to cognitive biases, digital stress, and user engagement, while rejecting non-digital situations, non-peer-reviewed sources, and redundant results.. A qualitative literature analysis found that, while personalization increases engagement, it also promotes cognitive overload, emotional tiredness, and digital dependency. The study identifies a gap in understanding how the Barnum Effect exacerbates technostress, emphasizing the importance of ethical digital design, digital literacy, and critical thinking skills. Future studies should empirically assess these interactions across cultural contexts to promote digital well-being.

Keywords: Barnum Effect, Technostress, digital environments, personalization, cognitive overload, user engagement, psychological well-being

The Dual Impact of the Barnum Effect and Technostress in Digital Environments"

 SUB THEME: Exploring the psychological impact of digital technology

Introduction

The rapid advancement of digital technologies has fundamentally altered how people interact with information, communicate, and connect with various digital platforms. Personalization, or the customization of material based on an individual's tastes, behaviors, and demographic data, has emerged as a key technique in digital settings. However, this sensation of individuality may not always be as specific as it appears. The Barnum Effect, a cognitive bias, and Technostress, the psychological strain caused by excessive digital involvement, both have a substantial impact on users' experiences in digital settings. This article investigates the junction of these two phenomena, looking at how they affect users' psychological well-being and what this means for digital design and user engagement techniques.

1.1 The Barnum Effect.

The Barnum Effect, named after showman P.T. Barnum, refers to a cognitive bias in which people interpret imprecise, general remarks as personally significant and correct. Bertram Forer, a psychologist, initially defined this effect in 1949 after demonstrating that people are often prepared to accept broad ideas as specifically appropriate to them, especially if they are favourable or flattering. The Barnum Effect is seen in a variety of scenarios, including horoscopes, personality tests, and, more recently, digital marketing and tailored content.

According to theories on the Barnum Effect, individuals' desire for approval and self-enhancement contributes significantly to this prejudice. According to social psychology, people perceive general information in ways that confirm their previous views and self-concept. The Barnum Effect's success is frequently connected to the emotional appeal of generic comments, which, despite their lack of detail, can elicit a sense of personal connection. This effect is magnified in digital environments, where systems select content to appear uniquely relevant to the individual.

The Barnum Effect has been used in a variety of industries, including astrology, personality assessment, digital marketing, and tailored advertising. According to research, people are more likely to engage with and trust content that appears to be personally designed, even if it is generic (Kim & Kim, 2018). However, the Barnum Effect can have unexpected implications, such as greater vulnerability to manipulation and the formation of a false sense of personal connection to digital content.

1.2 Techno-stress

 Technostress is the psychological stress and anxiety that people feel as a result of excessive or maladaptive interactions with digital technologies (Brod, 1984). Dr. Craig Brod coined the term in 1984 to highlight the negative psychological impacts of increased usage of computers and other technology gadgets at work. Technostress affects not only technology users in professional settings, but also everyday digital interactions like social media, smartphones, and other online platforms. Tarafdar et al. (2019) introduced the Technostress Model, which identifies multiple dimensions of technostress, including both cognitive and emotional responses to digital involvement. This includes: • Techno-overload: Stress from processing too much digital information.
• Techno-invasion: The blurring of work and personal boundaries, aggravated by constant connectedness.
• \tTechno-complexity refers to the obstacles individuals confront when adjusting to rapidly emerging digital technologies.
• Techno-uncertainty: Anxiety caused by the unexpected nature of technological breakthroughs and digital settings.
Prolonged exposure to these stresses can cause mental tiredness, burnout, and a general decrease in psychological well-being (Ayyagari, Grover, & Purvis, 2011). While digital platforms are intended to increase

user engagement, they frequently contribute to technostress by requiring constant attention, decision-making, and information processing, which can tax users' cognitive resources and result in poor emotional effects.

1.2 The Background and Research Gap

The connection of the Barnum Effect and Technostress has received little attention in the extant literature. While substantial study has been conducted on the Barnum Effect's involvement in digital personalization and its impact on user engagement, less focus has been given to how this effect may contribute to or exacerbate the negative psychological effects associated with technostress. Similarly, while Technostress has been well-documented in terms of professional stresses and digital technology use, few research have looked into how personalization tactics, such as those based on the Barnum Effect, may act as a catalyst for or contribute to these stressors.

This study gap highlights the need for a more comprehensive understanding of how cognitive biases such as the Barnum Effect and the pressures of digital engagement (i.e., Technostress) interact to shape user behavior, well-being, and long-term mental health. Furthermore, the growing dependence on artificial intelligence and machine learning in content curation complicates the issue, as these technologies not only increase the Barnum Effect but also introduce new layers of digital stressors.

This paper attempts to fill this vacuum by combining existing research on both the Barnum Effect and Technostress and offering a theoretical framework that emphasizes their interplay and its consequences for digital design, user engagement, and mental health. The purpose is to offer insights into how digital environments might be built to support user well-being while maintaining interest, advocating for a mix of individualized experiences and stress-reduction measures.

3. Methodology

This conceptual paper adopts a qualitative study technique, combining current literature from psychology, digital marketing, and behavioral sciences to investigate the interaction of the Barnum Effect and Technostress in digital settings. A thorough evaluation of scholarly articles, books, and credible internet sources was carried out utilizing databases such as PubMed, PsycINFO, and Google Scholar. The inclusion criteria included studies published in peer-reviewed journals that focused on the application of the Barnum Effect in digital contexts and the psychological effects of digital technology use, while excluding articles that were not directly related to the research topic or did not provide empirical evidence.

Three key research were examined are Forer (1949) – Barnum Effect and Dickson and Kelly(1985)-Barnum effect and Cao and xuvan (2022)-Barnum. The findings of these studies were combined to create a conceptual framework that demonstrates the dual impact of the Barnum Effect and Technostress, incorporating Cognitive Load Theory and the Technostress Model to explain how personalized digital content can cause cognitive overload and emotional fatigue. Ethical considerations largely concerned the ethical use of existing literature and the correct reporting of authors' conclusions, with all sources properly referenced to acknowledge the original contributions and avoid plagiarism.

Fig 3.1. shows the Standard PRISMA Flowchart of Inclusion & Exclusion
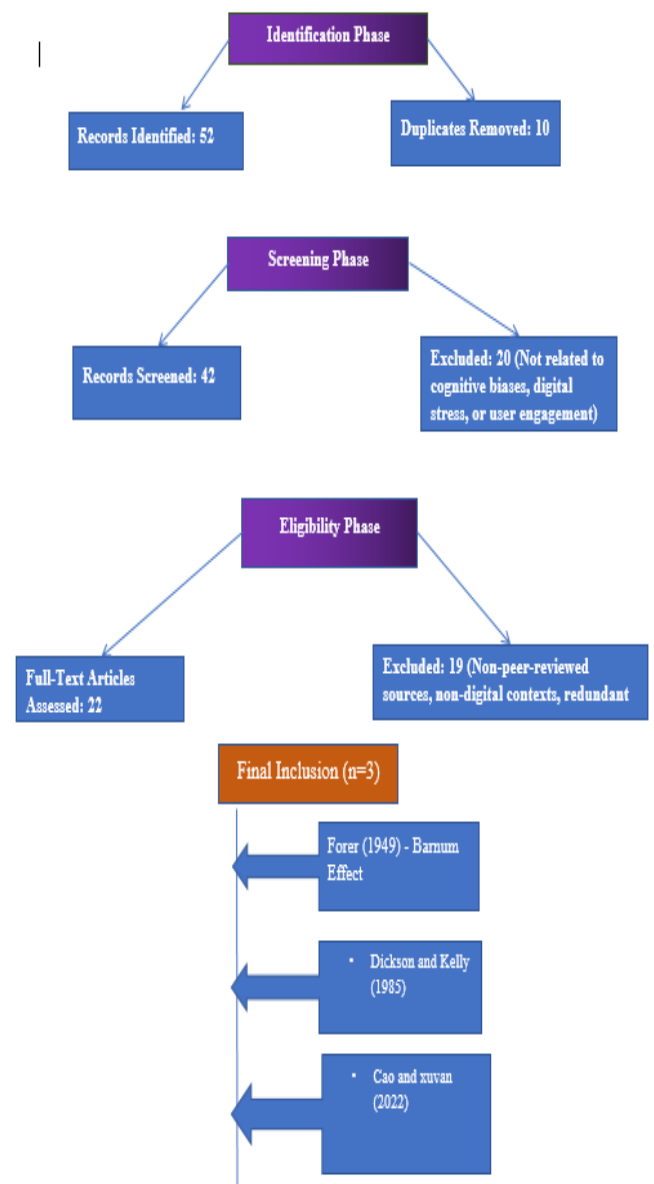
4.RESULT

Title	Author(s)	Year	Aim	Population	Number of samples	Sampling method	Findings
The Fallacy of Personal Validation: A Classroom Demonstration of Gullibility	Bertram R. Forer	1949	To demonstrate the Barnum Effect by showing how individuals accept vague statements as personally meaningful.	Mixed-gender psychology students	39	Convenience Sampling	People are highly susceptible to accepting generalized statements as accurate self-descriptions.
Understanding the Impact of Barnum Effect in Astrology: An Eye-tracking Study	Cao Huizi, Xuan Yiwei	2022	To investigate how individuals engage with astrological descriptions and the role of the Barnum Effect.	University students (Male & Female)	60	Random Sampling	The Barnum Effect influences how people interpret astrological descriptions, making them seem personally relevant.
The 'Barnum Effect' in Personality Assessment: A Review of the Literature	D. H. Dickson, I. W. Kelly	1985	To review existing studies on the Barnum Effect and its impact in personality assessments	Studies reviewed included both male and female participants	20+ studies reviewed	Systematic Review	The Barnum Effect is a strong phenomenon, leading individuals to accept generalized statements as uniquely applicable to themselves.

5.DISCUSSION

Forer's (1949) study, "The Fallacy of Personal Validation: A Classroom Demonstration of Gullibility," sought to demonstrate the Barnum Effect, which describes how people accept vague, general comments as personally relevant. He gave his students a personality test, claiming to provide them with an individualized analysis, but in actuality, all of them received the same general description based on horoscopes. The study showed the human tendency to find personal meaning in confusing facts. Forer observed that people are prone to adopting general comments as accurate representations of themselves, highlighting the prevalence of the Barnum Effect. The sample size was limited to Forer's psychology class, which may not represent the wider population, and the results were impacted by a single, unsubstantiated personality description. The study also left research gaps because it did not investigate the underlying psychological mechanisms causing the Barnum Effect or how it varies across demographics. Similarly, Dickson and Kelly (1985), in their review "The 'Barnum Effect' in Personality Assessment: A Review of the Literature," attempted to consolidate previous studies on the Barnum Effect, exploring its occurrence and consequences in personality tests. . They did a thorough literature analysis, assessing studies on the acceptability of confusing personality descriptions. Their discussion focused on elements that influence the Barnum Effect, including the generality of statements, the perceived importance of interpretations, and the qualities of both the subject and the test administrator. They concluded that the Barnum Effect is a stable phenomena by observing that people typically accept broad assertions as specifically appropriate to themselves. However, their review concentrated on papers published prior to 1985, perhaps neglecting more current evidence, and the synthesis of varied approaches across studies may have produced inconsistencies. Research gaps noted included the need for additional empirical investigations to investigate the settings under which the Barnum Effect is most evident, as well as its implications for psychological examinations. . More recently, Cao Huizi and Xuan Yiwei (2022) investigated the Barnum Effect in astrology with their paper, "Understanding the Impact of Barnum Effect in Astrology: An Eye-tracking Study." Their study sought to understand how people interact with astrological descriptions and the significance of the Barnum Effect in this setting. They used eye-tracking technology to examine participants' reading behaviors while giving astrological descriptions. The study discovered that participants frequently viewed ambiguous astrological claims as personally relevant, demonstrating the prevalence of the Barnum Effect on astrology. They concluded that the Barnum Effect has a major impact on how people read astrological descriptions, leading them to assume that these general comments are uniquely relevant to them. However, drawbacks included a small sample size and the use of only one type of astrological description, which may restrict the generalizability of the results. Furthermore, the study did not investigate the long-term consequences of exposure to astrological information or how the Barnum Effect influences belief in astrology over time. To alleviate the negative impacts of the Barnum Effect and technostress, numerous techniques can be implemented.

6.CONCLUSION

The Barnum Effect, in which people interpret vague, generic remarks as personally relevant, and technostress, the psychological strain caused by excessive digital technology use, are important phenomena in today's digital world. Forer's 1949 study established the Barnum Effect by giving students similar, horoscope-derived personality assessments, emphasizing their proclivity to accept broad statements as true representations of oneself. Dickson and Kelly's 1985 study summarized research on the Barnum Effect, highlighting its frequency in personality tests and the need for additional empirical investigations to

better understand its impact. More recently, Cao and Xuan's 2022 eye-tracking study investigated how people interact with astrological descriptions, demonstrating that imprecise remarks are frequently perceived as personally meaningful, indicating the relevance of the Barnum Effect in the context of astrology. In the digital domain, the Barnum Effect is used to increase user engagement by displaying content that feels specifically personalized to each individual. However, this personalization can cause technostress, which manifests as cognitive overload, emotional exhaustion, and a sense of digital dependency. To offset these negative consequences, initiatives like as improving digital literacy, introducing mindfulness techniques, encouraging critical thinking, and building ethical AI systems are required. Individuals can navigate digital settings more effectively by combining these tactics, lessening the effects of the Barnum Effect and accompanying technostress.

7.LIMITATION

The research on the simultaneous influence of the Barnum Effect and Technostress in digital surroundings has significant limitations. To begin, the research is based mostly on current literature, which may not fully reflect the most recent innovations in digital personalization and its implications on user well-being. Second, the study lacks actual data or novel experiments to validate the suggested framework, which limits its practical application. Furthermore, the study focuses mostly on theoretical factors, which may neglect the real-world complexities and individual variances that influence Technostress experience. Finally, the study did not take into account the influence of cultural and contextual factors on the interaction between the Barnum Effect and Technostress, which may change among groups and contexts.

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An Evaluation of Mindfulness-Based Intervention in College Students

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Abstract

Mindfulness, the practice of staying fully present and non-judgmental, has been recognized for its benefits in stress reduction, emotional regulation, and overall well-being. With increasing academic pressures and social stressors, college students face significant mental health challenges, making mindfulness-based interventions (MBIs) a promising approach to enhance their resilience and focus. This study aimed to assess the effectiveness of a 7-day mindfulness intervention in improving mindfulness levels among 39 female college students in Tiruchirappalli, using a quasi-experimental pre-test–post-test design. The Five Facet Mindfulness Questionnaire (FFMQ) was employed to measure mindfulness before and after the intervention. Data analysis using SPSS Version 20.0 revealed a statistically significant improvement in mindfulness levels ($t(39) = -2.791$, $p = 0.008$), supporting the hypothesis that structured mindfulness training can enhance mindfulness in college students. While findings highlight the potential of short-term MBIs, limitations such as a small sample size, reliance on self-reported data, and the brief intervention period suggest the need for further research on long-term effects and broader psychological impacts.

Keywords: Mindfulness-Based Intervention (MBI), College Students, Mindfulness

Introduction:

The practice of mindfulness is staying totally present and cognizant of the here and now without making judgments. It means being aware of and embracing thoughts, feelings, and bodily experiences for what they are. With origins in ancient Buddhist traditions, mindfulness is well known for its positive effects on mental clarity, stress reduction, and general well-being.

Individuals who practice mindfulness develop a sense of serenity and focus, allowing them to face life's problems with more resilience. Mindful breathing, meditation, and body scanning are all techniques that assist people achieve awareness and emotional equilibrium. Whether used in daily life, business, or relationships, mindfulness promotes a stronger connection to oneself and the world, resulting in a more fulfilling and tranquil lifestyle.

Since academic expectations, social pressures, and the difficulties of growing up can cause anxiety, despair, and stress, there is growing concern about the mental health and well-being of college students. Focus, emotional control, and stress resistance have all been demonstrated to be enhanced by mindfulness, which is the practice of remaining totally present and judgment-free. However, considering their particular pressures, it is necessary to investigate its efficacy for college students in particular. This study aims to develop a mindfulness intervention tailored to college students, focusing on improving mental well-being, reducing stress, and enhancing academic performance. Evaluating its impact will contribute valuable insights into its potential as a sustainable mental health strategy in college settings, filling gaps in existing research and offering evidence-based solutions to help students navigate the challenges of higher education. (Li et al., 2023)

Recent research has examined the impact of mindfulness-based interventions (MBIs) on college students' increased mindfulness. According to these studies, MBIs can successfully enhance students' wellbeing and mental health. The effects of an 8-week MBI tailored for college students were examined in a randomized controlled experiment, which concentrated on mental health symptoms such stress, anxiety, depression, and insomnia. According to the study, MBIs can significantly improve college students' mental health because participants in the MBI group reported much less of these symptoms than those in the wait-list control group. (Gallo et al., 2023)

Another research assessed the four-week Koru Mindfulness program, which was created for college

students. Even when the COVID-19 pandemic-related state-wide lockdown began at the same time as the intervention, participants reported feeling more mindful and less stressed. This demonstrates how MBIs can improve resilience and mindfulness in extremely stressful situations. (Smit & Stavrulaki, 2021)

A comprehensive analysis of qualitative research looked at how college students viewed MBIs. The review revealed themes including heightened consciousness, enhanced concentration, and the significance of facilitator assistance. Students said that practicing mindfulness improved their academic performance and helped them manage stress. (Bamber & Schneider, 2020)

Furthermore, an 8-week mindfulness-based college intervention study revealed that students' everyday mindfulness practices enhanced their well-being and coping mechanisms throughout the COVID-19 epidemic. According to the participants, the interventions would be more accessible and successful if they were conducted in-person, had shorter class times, and were held in the morning or early afternoon. (Nardi et al., 2022)

Objectives:
To develop an effective intervention to improve mindfulness in College Students. To assess the effectiveness of a 7-day mindfulness intervention in improving the mindfulness of college students.

Hypothesis
H1: There will be a significant difference between the pre-test and post-test mindfulness levels

Research Design:
Quasi-experimental, Pre-test – Post-test design was used.

Variables:
Mindfulness

Sample:
The sample for the study consisted of 39 female college students from Tiruchirappalli, who were selected using a convenience sampling method. These participants attended a one-week mindfulness intervention program.

Tool Description:
The Five Facet Mindfulness Questionnaire (FFMQ) by Ruth Baer (2004): Ruth Baer created the Five Facet Mindfulness Questionnaire (FFMQ) in 2004 as a self-report instrument to assess mindfulness in five areas: describing, acting mindfully, observing, nonjudging inner experience, and nonreactivity to inner experience. The FFMQ is a popular tool in clinical and research contexts for evaluating mindfulness qualities and the efficacy of mindfulness-based treatments (MBIs). It consists of 39 items that

are rated on a 5-point Likert scale. Higher scores indicate greater mindfulness in each facet, helping to understand its role in mental health, stress management, and emotional regulation. While the FFMQ provides valuable insights, it may be influenced by self-report bias and cultural factors. Despite these limitations, it remains a key tool in studying mindfulness and its impact on well-being (Li et al., 2023).

Statistical Technique

The data were analyzed using Statistical Package for Social Sciences (SPSS) Version 20.0. The statistical significance of the difference between the pre-test and post-test mean scores for mindfulness was assessed using the paired sample t-test.

Intervention Module
Session One: Introductory Session
Session Two : Mindfulness of the Body Kāyānupassanā)
Session Three: Mindfulness of feelings (Vedanānupassanā)
Session Four: Mindfulness of the mind (Cittānupassanā)
Session Five: Mindfulness of Phenomena Dhammānupassanā)
Session Six:Mindfulness in the Face of Challenges
Session Seven: Evaluation and Termination

Session 1: Introduction to Mindfulness and Integral Optimism
Objective. Familiarize participants with the concepts of mindfulness and integral optimism.
Activity. Icebreaker and group discussion to understand participants' current knowledge and expectations.
Theory. Introduction to mindfulness, integral optimism, and their benefits.
Session Outline.
1. Icebreaker and introductions
2. Presentation on mindfulness and integral optimism
3. Guided mindfulness meditation
Feedback: Ask participants to share their initial thoughts and feelings about the session.
Session 2: Foundations of Mindfulness – Mindfulness of the Body Kāyānupassanā)
Objective. Introduce participants to the concept of mindfulness of the body and initiate awareness of bodily sensations and the breath.
Activity. Body scan meditation, guiding participants to focus on bodily sensations from head to toe.

Theory. Explain the significance of the body as the foundation for mindfulness practice and its relationship to impermanence and interconnectedness.
Session Outline.
1. Introduction to the concept of mindfulness of the body.
2. Guided body scan meditation.
3. Group discussion about the experience and challenges.
Feedback: Participants share their experiences during the body scan meditation and any insights or challenges they encountered.
Session 3: Foundations of Mindfulness – Mindfulness of feelings (Vedanānupassanā)
Objective. Help participants identify and understand their emotional responses without attachment or aversion.
Activity. Emotion tracking exercise, where participants journal their emotions during this hour.
Theory. Explore the three types of feelings (pleasant, unpleasant, and neutral) and how they arise in response to experiences.
Session Outline.
1. Introduction to the concept of mindfulness of feelings.
2. Emotion tracking exercise.
3. Group discussion to share emotional experiences and insights.

Feedback: Participants discuss the emotions they tracked, how they responded to them, and any observations about the impermanence of emotions.
Session 4: Foundations of Mindfulness – Mindfulness of the mind (Cittānupassanā)
Objective. Encourage participants to observe their thoughts and mental states without judgment and to develop greater mental clarity.
Activity. Mindfulness of thoughts meditation, where participants observe their thoughts without attachment.
Theory. Explain the significance of observing thoughts, the nature of thoughts, and how to develop concentration and clear awareness.

Session Outline.
1. Introduction to the concept of mindfulness of the mind.
2. Mindfulness of thoughts meditation.
3. Group discussion on the nature of thoughts and the challenges of maintaining mental clarity.
Feedback: Participants share their experiences during the meditation, any insights into their thought patterns, and challenges faced.
Session: 5 Foundations of Mindfulness – Mindfulness of Phenomena (Dhammānupassanā)

Objective: Expand participants' understanding of mindfulness to encompass broader aspects of reality and the nature of existence.
Activity: Break the students into small groups and assign each group one of the following concepts: impermanence, suffering, non-self, or one of the Four Noble Truths. Provide them with printed handouts explaining their assigned concept.
In their groups, ask students to discuss and brainstorm the following:
• What does their assigned concept mean in Buddhist philosophy?
• How do they perceive this concept in their own lives or in the world around them?
• Can they think of examples that illustrate their assigned concept?
Each group takes turns presenting their assigned concept to the whole class. They should explain the concept, provide real-life examples, and discuss its relevance in a contemporary context.
A short mindfulness meditation session, which can serve as a practical application of the concepts discussed is being conducted focusing on their breath and recognizing the impermanence, suffering, and non-self-aspects of their own experiences.
Theory. Discuss the interconnectedness of all phenomena and the path to liberation as described in Buddhist teachings.

Session Outline.
1. Introduction to the concept of mindfulness of phenomena.
2. Group discussion on impermanence, suffering, and non-self.
3. Mindfulness meditation session, which can serve as a practical application of the concepts discussed.
Feedback. How did the meditation experience relate to the Three Characteristics of Existence and the Four Noble Truths? Did you notice impermanence, suffering, or non-self during the meditation? If so, in what ways?
Session : 6 Mindfulness in the Face of Challenges
Objective. Develop resilience and optimism in the face of adversity.
Activity. List out the current problems they face in life. For each problem what could be the solution. The students are asked to share in smaller groups and thus learn from each other the way each one handles the problems in life.
Mindful meditation to become aware of their present state of resilience.
Theory. Resilience theory and existential psychology.
Session Outline.
1. Discuss resilience and its importance.
2. Resilience-building exercises.

Feedback. Discuss how participants have applied resilience techniques in challenging situations.

Session : 7 Closing and Celebration

Objective Celebrate progress and provide closure to the program.

Theory Reflect on the journey and the growth achieved in terms of psychospiritual wellbeing.

Activity. Group sharing, celebration, and a closing mindfulness practice 20 mnts.

Feedback. Collect final reflections from participants about their experiences and the program's impact.

Result and Discussion

Table 1

Variable	Mean	SD	't' Value	'p' Value
Mindfulness – pre test	35.44	7.691		
Mindfulness – post test	38.97	5.770	2.791*	0.008

*Significant at 0.05 level

The above table shows that there is a significant difference in the levels of Mindfulness – Pre-test (M=35.44, SD=7.691) and Mindfulness – Post-test (M=38.97, SD = 5.770) conditions; t (39) = -2.791, p = 0.008. Hence the Hypothesis H1: 'There will be a significant difference between the pre-test and post-test mindfulness levels' is accepted

Conclusion

The findings suggest that structured mindfulness training can be an effective method for enhancing mindfulness. Future research could explore the long-term effects of such interventions and examine their impact on other psychological well-being measures.

Limitations

Sample size was limited to 39.

The data collection was done by self-reported questionnaire has a possibility of Response Bias and is limited to participants' self-perception.

The intervention period was limited to 7 days.

Suggestions for Future Research

Expand the sample size and include students from various backgrounds to improve generalizability.

Conduct follow-up assessments to determine the sustained impact of mindfulness-based interventions (MBIs).

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EMOTIONAL REGULATION AND SPIRITUAL WELL-BEING AMONG YOUNG ADULTS

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Abstract:

Young adulthood is a critical period characterized by significant personal and social transitions, including the establishment of independence, identity development, and the pursuit of life goals. During this phase, individuals often face unique emotional and psychological challenges, such as managing stress, navigating relationships, and finding a sense of purpose. In this context, emotional regulation, and spiritual well-being play pivotal roles in shaping overall mental health and life satisfaction. Understanding the interplay between these factors is crucial for fostering resilience and holistic well-being among young adults. To verify relationship between

emotional regulation and spiritual well-being among young adults. Emotional regulation Questionnaire (ERQ) and Spiritual well- being scale used to collect data from 150 samples from Tiruchirappalli district, Tamil Nadu. SPSS 24 was used to analyze the data. Effective emotional regulation appears to positively influence spiritual well-being, contributing to a sense of inner peace, purpose, and resilience. Understanding this connection can inform interventions that promote both emotional and spiritual growth, ultimately enhancing overall mental health and life satisfaction in young adults.

INTRODUCTION:

Young Adults: Young adulthood is a critical period of emotional and psychological development, where individuals face significant life transitions and challenges. Emotional regulation and spiritual well-being are key factors in navigating these changes effectively. However, the relationship between these two elements remains underexplored.

People between the ages of 18 and 27 are commonly referred to as young adults. They are in a critical time of life where they face many obstacles and major changes. During this time, transitions like going from high school to college or worming are frequently navigated. establishing more meaningful connections and growing in self-awareness. Emotional regulation, or the capacity to control and react to emotional experiences, is crucial throughout this period for coping with stress, forming relationships, and advancing personally.

Young adults who are able to control their emotions are better able to deal with negative feelings like sadness, worry, or rage. Strong emotional control abilities are crucial for mental health since they can lower the likelihood of problems like anxiety or sadness. During this phase, spiritual well-being— defined as a feeling of serenity, meaning, and a connection to something bigger—whether via religion, the natural world, or one's own beliefs—is also important. In an effort to find meaning and purpose in their lives, many young adults start delving deeper into their beliefs and values.

Emotional regulation: definition, Impact, theories and types

Definition: "Emotional regulation is the process by which individuals influence which emotions they have, when they have them, and how they experience and express these emotions" (Gross, 1998, p. 275)

Impact of Emotional Regulation

On Mental Health: Adaptive emotional regulation reduces risks of anxiety, depression, and mood disorders. Maladaptive strategies increase vulnerability to stress and mental health conditions.
On Physical Health: Chronic emotional dysregulation can lead to physiological issues like cardiovascular problems and weakened immunity.

On Social Relationships: Effective regulation promotes healthy communication, empathy, and conflict resolution. Poor regulation can strain relationships due to impulsive reactions or emotional withdrawal.

On Academic and Professional Life: Emotional regulation enhances focus, decision-making, and performance under pressure. Emotional dysregulation may lead to burnout, procrastination, and workplace conflicts.

Theories of Emotional Regulation:
1. **Process Model of Emotion Regulation:** Process Model of Emotion Regulation: Gross (1998) put forth this idea. describes five steps for controlling emotions: reaction modulation, attentional deployment, scenario modification, situation selection, and cognitive shift.

2. **Dual-Process Model:** This model distinguishes between automatic (implicit) and controlled (explicit) processes of regulating emotions, highlighting the interplay between unconscious and deliberate strategies (Koole, 2009).

Types of Emotional Regulation

Adaptive Strategies: These are constructive methods that help individuals manage emotions effectively.

Reframing a situation to change its emotional impact is known as cognitive reappraisal.

Actively addressing the cause of distress is known as problem-solving.

SPIRITUAL WELL-BEING: Definition, impact, theories:

According to Ellison's Definition of "A state of being where one feels fulfilled and aligned with spiritual values, which fosters physical, emotional, and social health." (Ellison, 1983, p. 332)

Impact of Spiritual Well-Being

On Mental Health: Promotes resilience, reduces anxiety and depression, and enhances emotional regulation.

On Physical Health: Associated with lower stress levels, improved immunity, and better management of chronic illnesses.

On Social Relationships: Encourages empathy, stronger interpersonal connections, and conflict resolution.

On Quality of Life: Enhances overall life satisfaction, providing a framework for coping with adversity and finding meaning in life events.

Theories of Spiritual Well-Being

1. **Pargament's Religious Coping Theory** This theory explores how individuals use religious beliefs and practices to cope with stress and find meaning, emphasizing the spiritual dimension of resilience. (Pargament, 1997, p. 241)

2. **Wilber's Integral Theory** Wilber's framework integrates spirituality with psychological, social, and cultural dimensions, viewing spiritual well-being as part of holistic development. (Wilber, 2000, p. 123)

3. **Koenig's Biopsychosocial-Spiritual Model** Koenig integrates spirituality into health, proposing that spiritual well-being influences physical, emotional, and social health. (Koenig, 2001, p. 71)

II METHODOLOGY:

The methodology chapter defines the purpose of the research, the nature of the research design, sample selection, and statistical techniques used to analyze the data. The method of the study on "Relationship between emotional regulation and spiritual wellbeing among young adults" was carried out in the following steps:

OBJECTIVES

➢ To verify relationship between emotional regulation and spiritual well-being among young adults.

• To find the significant difference in spiritual well-being on the basis of demographic variables among young adults.

• To find the significant difference in emotional regulation on the basis of demographic variables among young adults.

HYPOTHESES

H1: There will be a significant relationship between emotional regulation and spiritual wellbeing among young adults.

H2: There will be a significant difference between emotional regulation and spiritual wellbeing with regards to gender

H3: There will be a significant difference between emotional regulation and
spiritual wellbeing regards to family type.

RESEARCH DESIGN:
The correlational research design was used for the study.

Variables:

Independent Variable	Spiritual wellbeing
Dependent Variable	Emotional regulation
Demographic variable	Gender family type

Sample:

	Spiritual wellbeing	Emotional regulation
Spiritual wellbeing	1	
Emotional regulation	0.728**	1

This study focuses on young adults aged 18–27 years, specifically college students, as they navigate significant transitions in education, career, and personal life. Understanding the relationship between spiritual well-being, perceived social support, and emotional regulation in this population is crucial for developing strategies that promote mental well-being. To achieve this, a sample size of 150 participants has been determined, ensuring a sufficient number of responses for statistical analysis while maintaining feasibility in data collection.

Statistical Technique:

Statistical Package for Social Sciences (SPSS) Version 26.0 was used to analyse the data.
 Typical deviation and mean
 Spearman correlation
 Mann Whitney test

RESULT
Table 1:

Variables	Gender	N	Mean	Z-value	P-value
Emotional regulation	male	72	68.69	-1.847	0.065
	female	78	81.79		
	total	150			
Spiritual wellbeing	male	72	74.32	-0.320	0.749
	female	78	76.59		
	total	150			

Variables	family type	N	Mean	Z-value	P-value
Emotional regulation	nuclear	78	82.26	-1.986	0.047
	joint	72	68.17		
	total	150			
Spiritual wellbeing	nuclear	78	73.73	-0.520	0.603
	joint	72	77.42		
	total	150			

H1: There will be a significant relationship between emotional regulation and spiritual well-being among young adults

Correlation for spiritual well-being and emotional regulation among young adults
The above table shows of *0.728* between emotional regulation and spiritual well-being in young adults shows a strong positive relationship. This means that when young adults manage their emotions better, they are likely to experience greater spiritual well-being.

Table 2:
H2: There will be a significant difference in emotional regulation on the basis of gender among young adults
The above table shows the value of *0.0047* suggests there is no significant difference in *emotional regulation* based on family type among young adults. Similarly, the *spiritual well-being value of 0.603* indicates no significant difference in spiritual well-being across different family types.

Table 3:

The result of 0.065 in the above table indicates that young adults' emotional control does not significantly differ by gender. Likewise, the #spiritual well-being value of 0.749" indicates that spiritual well-being is not considerably influenced by gender.

IV Discussion and Conclusion:

Findings:
➢ The findings suggest that emotional regulation and spiritual well-being are positively related in young adults, with better emotional management leading to higher spiritual well-being.
➢ Family type and gender do not appear to significantly impact emotional regulation or spiritual well-being, indicating that other factors might contribute more substantially to these aspects of well-being.

Suggestions for Future research
● Sampling size can be increased
● Explore how emotional regulation and spiritual well-being vary across different cultures, belief systems, and religious practices.
● Develop and assess interventions aimed at improving emotional regulation and spiritual well-being

CONCLUSION:

The study highlights a strong positive correlation of between emotional regulation and spiritual well-being in young adults, suggesting that improved emotional management is linked to higher spiritual fulfillment. It implies that both factors support each other in fostering a balanced and fulfilling life. However, the study found no significant differences in emotional regulation and spiritual well-being based on family type (nuclear vs. extended), suggesting family type may not be a major influencing factor. Similarly, gender also showed no significant impact on emotional regulation and spiritual well-being, indicating that both males and females experience similar levels of these variables.

Overall, the findings point to emotional regulation and spiritual well-being being positively related, with family type and gender playing minimal roles in influencing these outcomes. Further research is recommended to explore other factors that might affect these aspects of well-being.

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A COMPARATIVE ANALYSIS: INTERNET ADDICTION AND IMPULSIVENESS BETWEEN UNDERGRADUATE AND POSTGRADUATE STUDENTS

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ABSTRACT
The current study compares undergraduate and graduate students' levels of impulse control and internet addiction. The Barratt Impulsiveness Scale (BSI-15) and Young's Internet Addiction Test (IAT) were made use of to collect data from 110 respondents from the different parts of Tiruchirappalli District, Tamil Nadu. Convenience sampling method and Correlation research design were used in this study. The data was examined utilizing IBM SPSS version 27.0. The findings indicate that there is no discernible difference between undergraduate and graduate students' levels of impulsivity as well as internet addiction. A significant correlation exists between internet addiction and impulsiveness.
Keywords: Internet Addiction, Impulsiveness, Under Graduate, Post Graduate.

INTRODUCTION
1.Davis' Cognitive-Behavioral Model of Pathological Internet Use (PIU)
Davis proposed that **Internet addiction** can be divided into:
• **Specific PIU** (excessive use of a particular online activity, e.g., gaming, social media).
• **Generalized PIU** (overall compulsive Internet use without a specific focus).
He suggested that **maladaptive cognitions** (e.g., beliefs that online interactions are better than real-life interactions) play a key role in Internet addiction (Davis, R. A. ,2001).

2. Problematic Internet Use Theory (Caplan, 2010)
Caplan expanded on Davis' model and introduced the idea that **people with poor psychosocial well-being** (e.g., loneliness, depression) are more prone to **problematic Internet use (PIU)**. He emphasized **preference for online social interaction** as a risk factor (Caplan, S. E., 2010).

3. I-PACE Model
According to the Interaction of Person-Affect-Cognition-Execution (I-PACE) Model, personality, affect (emotions), cognition, and decision-making processes interact to explain Internet addiction. This model is widely used for understanding **gaming and social media addiction** (Brand et al., 2016)

4. Uses and Gratifications Theory (Katz et al., 1973)
This theory explains why people engage in **excessive Internet use** based on their psychological **needs and gratifications** (e.g., entertainment, socialization, information-seeking). When the Internet becomes the primary way to fulfill these needs, it may lead to addiction (Katz et al., 1973).Self-Regulation Theory (LaRose et al., 2003).

5. Self-Regulation Theory
According to this perspective, Internet addiction occurs when individuals struggle with self-control. Those who have difficulty managing their impulses may develop compulsive online behaviors, particularly if they use the Internet as a coping mechanism for stress or negative emotions (LaRose et al., 2003).

6. Cognitive-Behavioral Model of Internet Addiction
        Kimberly Young proposed that Internet addiction is reinforced by cognitive distortions, such as believing that being online is essential for happiness.

She also noted that instant gratification and social rewards from online activities can reinforce compulsive usage patterns (Young, 1998).

7. Social Cognitive Theory

Bandura's theory suggests that people develop excessive Internet use by observing and imitating others. If they see peers spending significant time online and receiving positive feedback, they may adopt similar behaviors, reinforcing addiction over time (Bandura, 1986).

8. Compensatory Internet Use Theory

This theory suggests that excessive Internet use is often a way to escape real-life difficulties, such as anxiety, low self-esteem, or stress. Rather than being the cause of addiction, the Internet serves as a tool for coping with underlying personal challenge (Kardefelt-Winther, 2014).

IMPULSIVENESS

Impulsiveness is a widely studied concept in psychology and neuroscience. It refers to **acting on impulses without sufficient thought or consideration of consequences**. Several theories explain impulsiveness from different perspectives. Here are some key ones:

1. Dual-Systems Theory (Strack & Deutsch, 2004)
This theory suggests that **impulsiveness results from an imbalance between two cognitive systems**:
- **Impulsive system (fast, automatic, emotional)** – Driven by habits, emotions, and immediate rewards.
- **Reflective system (slow, controlled, logical)** – Regulates impulses based on long-term goals and consequences.
When the **impulsive system dominates**, people act impulsively without rational thinking.

2. Reward Discounting Theory (Ainslie, 1975)
The delay discounting theory, which is also referred to as this model, defines impulsiveness as the inclination to choose smaller, instant rewards over bigger, delayed ones. A person's impulsivity increases as they tend to discount the possibility of future rewards (Ainslie, 1975).

This theory is widely used in **addiction research** to explain why people make impulsive decisions, such as substance abuse or compulsive buying.

3. Self-Regulation Theory (Baumeister et al., 1994)
Impulsivity is believed to be a consequence of self-restraint failures, according to this theory. Impulsive behavior is more probable in individuals who experience ego depletion, a temporary loss of self-control resources (Baumeister et al., 1994).

For example, after a long day of resisting temptations, someone may impulsively eat junk food or make reckless decisions.

4. Gray's Reinforcement Sensitivity Theory (RST) (1987)
Gray's theory explains impulsivity through **brain mechanisms of reward and punishment sensitivity**:
- **Behavioral Approach System (BAS)** – Drives impulsivity by seeking rewards and pleasure.
- **Behavioral Inhibition System (BIS)** – Controls impulsivity by inhibiting behavior when risks are detected.
People with **a highly active BAS and a weak BIS** tend to be **more impulsive and risk-taking** (Gray, J. A. ,1987).
➢ **Three-Stage Addiction Model (Koob & Volkow, 2016)** → Addiction starts as **impulsive use but becomes compulsive over time**.

IMPULSIVENESS THEORIES		
Theory	**Key Idea**	**Example**
Dual-Systems Theory	Impulsivity arises when the fast, emotional system dominates the slow, logical system.	Emotional shopping.
Reward Discounting Theory	Preference for immediate rewards over larger future rewards.	Choosing junk food over dieting.
Self-Regulation Theory	Impulsivity occurs due to the exhaustion of self-control resources.	Making reckless decisions after stress.
Five-Factor Model	Different traits contribute to impulsivity.	Thrill-seeking behavior.
Reinforcement Sensitivity Theory	Impulsivity is driven by a strong reward system and weak inhibition.	Risky gambling behavior.

REVIEW OF LITERATURE

In 2021, Estudos de Psicologia (Campinas) conducted a study on the prevalence of internet addiction and its associations with impulsivity, aggression, depression, and anxiety in university students for young adults. The internet's increasing accessibility, despite its many benefits, has caused addictive outcomes for some individuals. Social isolation is a consequence of overusing the internet, and when this happens, they experience anxiety, fissure, and psychomotor agitation. This study looked into the association between internet addiction, impulsivity, aggression, depressive and/or anxiety symptoms, and demographic and cognitive factors.

Out of the 1,485 young adults surveyed, (67.9% women) were evaluated using four psychological instruments. According to the study, 19.1% of people had some form of internet addiction, with men more likely to have it (45%). People who live in the northeastern region of Brazil and those who use the internet for gaming were included in the risk group. More attention should be paid to preventative measures because a higher degree of motor or attention-focused impulsivity, or more depressive symptoms, seem to be linked to na increased risk of internet addiction.

OBJECTIVES
1. To find the difference in internet addiction between undergraduate and postgraduate students.

2. To find the difference in impulsiveness between undergraduate and postgraduate students.

3. To assess the relationship between internet addiction and impulsiveness.

HYPOTHESIS
1. H_0: There is no significant difference in digital engagement between undergraduate and postgraduate students.

2. H_0: There is no significant difference in impulse control between undergraduate and postgraduate students.

3. H_0: There is no significant relationship between internet addiction and impulsiveness.

RESEARCH DESIGN
This study applied a correlational research design. Correlation research is a type of research that involves no experimental intervention and focusses on investigating the relationship between a minimum of two variables. The correlation between variables is evaluated to determine whether it is positive, negative, or negative, and the association strength between them is measured. Nevertheless, it does not prove causation (Fraenkel & Wallen, 2009).

VARIABLES
➢ **Independent Variable**- Internet Addiction
➢ **Dependent Variable**- Impulsiveness

DEFINITIONS
➢ **Internet Addiction**- an excessive or obsessive pattern of computer use, both online and offline, that causes distress and impairment. Notwithstanding its contentious nature, the condition

has drawn more attention from the general public and medical experts. Since then, studies have found a number of subtypes, including electronic and text messaging habits, sexual obsessions, and excessive gaming (APA).

➢ **Impulsiveness**- Impulsivity refers to a tendency for quick, unplanned responses to internal or external triggers, disregarding the potential adverse outcomes of these actions for both the impulsive person and others (Barratt, E. S., 1994).

SAMPLING METHOD
In this study, a convenience sampling technique was employed. This method of sampling is classified as non-probability, where individuals are chosen based on their availability, ease of access, and readiness to engage, instead of being picked at random. This method is **quick, cost-effective**, and useful for exploratory research, but it may lead to **sampling bias** and limit generalizability (Etikan, Musa, & Alkassim, 2016).

SAMPLE SIZE
The samples were collected from 55 Undergraduate and 55 Postgraduate students.

INCLUSION CRITERIA
➢ Young adults aged of 18 and above.
➢ Residents of Trichy, Tamil Nadu, India.
➢ Under Graduate and Post Graduate students.
➢ Willingness to participate in the study.
➢ Ability to understand and respond to the survey questions.

EXCLUSION CRITERIA
➢ Research scholars are excluded.
➢ College students who are unwilling to take the surveys are excluded.

TOOLS USED
The following instruments have been employed to gather the information along with the individual data form among Under Graduate and Post Graduate students:

1. Personal data
Name
Age (in years)
Gender – Male, Female, Others
Type of Family – Nuclear, Joint, Single Parent, Other
Birth Order – First Child, Second Child, Middle Child, Fourth Child, Last Child, Twins, Triplets
Educational Qualification – Undergraduate, Postgraduate
Socio-economic status- High, Middle, Low

Digital technology is often used- ChatGPT, Meta AI, Gemini, Grammarly, and Others
Screen time per day – in hours
Locality (E.g.: Trichy)

2. The Internet Addiction Test

Adult Internet dependency is measured using a 20-item scale known as the Internet Addiction Test (IAT; Young, 1998). Each item is assessed on a scale of 5 points that spans from 0 to 5. The highest attainable score is 100 points. The five options available are Not Applicable, Rarely, Occasionally, Frequently, Often, and Always. The Cronbach's Alpha for the IAT has been observed in several research studies to vary between 0.85 and 0.93, signifying a substantial degree of internal consistency (Widyanto & McMurran, 2004; Khazaal et al., 2008). Studies have shown good test-retest reliability over time, with correlation coefficients around **0.82**, meaning the test produces stable results when administered at different times (Chang & Man Law, 2008). Convergent Validity- The IAT correlates positively with **psychological distress (r = 0.50–0.60)** and **impulsivity measures (r = 0.40–0.55)** (Pontes, Szabo, & Griffiths, 2015).

3.   The Barratt Impulsiveness Scale–Brief (BIS-15)

The Barratt Impulsiveness Scale-Short (BIS-15) serves as a simplified revision of the original **30-item Barratt Impulsiveness Scale (BIS-11).** It has 15 items and is intended to measure impulsivity effectively while retaining highly reliable psychometric results. Each item has four alternatives- Rarely, Occasionally, Often, and Always. The BIS-15 has shown strong internal reliability, displaying coefficients of Cronbach's alpha ranging from 0.79 to 0.83 (Spinella, 2007; Meule et al., 2011). **Test-retest reliability** is also strong, with **correlation coefficients above 0.80**, indicating **consistent results over time**. **Convergent Validity:** The BIS-15 correlates well with **impulsivity-related behaviors, ADHD symptoms, and risk-taking tendencies** (Meule et al., 2011).

DATA ANALYSIS

➢   That data was validated using Version 27.0 of the IBM Statistical Package for the Social Sciences (SPSS).

➢   Undergraduate and graduate students' internet dependence and impulsivity were compared using an independent t-test.

➢ The association between internet addiction and impulsivity was examined using the Pearson correlation.

TABLE 1

H0: There is no significant difference in digital engagement between undergraduate and postgraduate students.

H0: There is no significant difference in impulse control between undergraduate and postgraduate students.

VARIABLES	EDUACTIONAL QUALIFICATION	N	MEAN	STD. DEVIATION	t-VALUE	SIG (2-VALUE)
INTERNET ADDICTION	POST GRADUATE	55	33.76	17.591	-1.705	0.91
	UNDER GRADUATE	55	39.84	19.711		
IMPULSIVENESS	POST GRADUATE	55	28.53	6.122	-1.810	0.73
	UNDER GRADUATE	55	30.67	6.307		

**Significant at 0.01 level (NS- Not significant)

- The study turned out that there is no notable difference in internet addiction between post graduate and under graduate students, as evidenced by Table 1. Consequently, the null hypothesis is accepted.
- The impulsiveness of post graduate students is not significantly different from that of under graduate
- students, as evidenced by Table 1. Consequently, the null hypothesis is accepted.

H0: There is no significant relationship between internet addiction and impulsiveness.

VARIABLES	INTERNET ADDICTION	IMPULSIVENESS
INTERNET ADDICTION	1	.520**
IMPULSIVENESS	.520**	1

**Correlation is significant at the 0.01 level

The results show that impulsiveness and internet addiction are positively correlated. Thus, the null hypothesis is rejected.

LIMITATIONS OF THE STUDY

➢ One of the major weaknesses of the study is that the current research is limited to college students.
➢ Because the studies duration is limited, unable to get into the research deeper.
➢ It is a single exploratory research study with pupils from the Tiruchirappalli district. The study must be duplicated in many locations across India.
➢ The research included only Undergraduate and Postgraduate students and the result may vary with other populations.

SUGGESTIONS FOR FUTURE STUDY

➢ For the study, only 110 samples were obtained. The sample size can be increased.
➢ Since this study was conducted only in Tiruchirappalli. It can be given to broader populations.
➢ Variables like internet addiction can be studied with other variables like depression, and intrapersonal relationships.
➢ To acquire a better understanding of the samples, the long-term study can be conducted.
➢ It can be done as experimental research.

CONCLUSION

The intention of the study was to determine whether impulsiveness and internet addiction correlated in undergraduate and graduate students. The results indicated **no significant difference in internet addiction and impulsiveness** between undergraduate and postgraduate students. However, a **positive correlation** was identified between internet dependence and impulsivity, proving that people who are more internet dependent are probably going to exhibit more impulsive behaviours.

These findings highlight the interconnected nature of impulsivity and problematic internet use, reinforcing existing psychological models of behavioral addiction. Overall, this study contributes to the growing literature on internet addiction and impulsiveness, emphasizing the need for awareness and interventions to address internet overuse and its psychological correlates among students.

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Resilience as a Protective Factor Against Social Media Addiction: A Comparative Study of Coping Skills and Digital Dependency Among Young Adults

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ABSTRACT:
This study explores the connection between resilience and social media addiction among young adults. The primary objective is to examine whether resilience serves as a protective factor against excessive digital dependency. The research utilizes two psychological assessment tools: the 10-item Connor-Davidson Resilience Scale (CD-RISC) and the 6- item Bergen Social Media Addiction Scale (BSMAS). Data analysis, conducted using SPSS, provides insights into the impact of resilience on mitigating social media addiction.
Keywords: Resilience, Social Media Addiction, Coping Skills, Young Adults.

INTRODUCTION

Resilience is a dynamic process that enables individuals to navigate adversity, stress, and trauma while maintaining or regaining psychological well-being. It is a complicated interaction of learned coping mechanisms, contextual influences, and personal characteristics rather than just an innate characteristic. The resilience is the capacity to successfully adjust to adversity, enabling people to bounce back and develop from trying times. Understanding resilience is crucial for fostering mental health, personal development, and overall life satisfaction. Several key factors contribute to an individual's resilience, including cognitive perceptions, emotional regulation, social support systems, and adaptive coping mechanisms.

A positive worldview and an optimistic mindset can enhance resilience by promoting a sense of control and self-efficacy. Additionally, strong relationships with family, friends, and supportive communities serve as protective buffers against stress, reinforcing emotional strength. Effective coping strategies, such as problem-solving skills, mindfulness, and self-care practices, further enable individuals to manage adversity constructively.

Psychological theories offer various perspectives on resilience, illustrating how it develops and functions. Garmezy and Werner's resilience theory identifies protective factors that support individuals in overcoming adversity, including strong social networks, problem-solving abilities, and a positive self-concept (Garmezy, 1991). These elements contribute to an individual's capacity to withstand challenges and maintain mental stability.

The ecological systems theory highlights the impact of environmental interactions, offering a more comprehensive framework for comprehending resilience. According to this theory, resilience is shaped by the relationships and support systems present in an individual's microsystem (family and close friends), mesosystem (school, workplace, and community), exosystem (social and economic policies), and macrosystem (cultural and societal norms). This perspective highlights the importance of external factors in strengthening or hindering resilience.

Lazarus and Folkman's stress and coping theory further explores resilience by focusing on cognitive appraisal and coping mechanisms. This theory suggests that resilience involves assessing stressors and employing effective coping strategies, such as emotional regulation, cognitive reframing, and problem-solving techniques. Individuals who develop adaptive coping mechanisms are better equipped to manage stress and recover from setbacks.

Another important perspective is Tedeschi and Calhoun's post-traumatic growth theory, which proposes that resilience extends beyond mere recovery. This theory suggests that individuals who experience significant adversity can undergo transformative personal growth, gaining new perspectives, deeper appreciation for life, and enhanced personal strength. Post-traumatic growth underscores the potential for individuals to emerge from challenges with a greater sense of purpose and resilience.

By integrating these theoretical perspectives, resilience can be understood as a multifaceted construct that encompasses both individual and environmental factors. Developing resilience is an ongoing process that can be cultivated through positive relationships, adaptive coping strategies, and supportive social environments. As research continues to expand in this field, fostering resilience remains a key objective in

promoting mental health, personal well-being, and societal resilience as a whole.

Social media addiction is a prevalent issue in the digital era, marked by excessive reliance on online platforms for validation and social interaction. This compulsive behavior is driven by the instant gratification provided through likes, comments, and shares, which can negatively impact mental well-being, cognitive abilities, and daily functioning.

Overuse of social media is associated with higher levels of stress, anxiety, and depression; these conditions are frequently brought on by inflated social comparisons that undermine one's sense of self. Additionally, it impairs cognitive abilities by shortening attention spans and producing cognitive overload, which makes it more difficult to focus on important tasks. Additionally, the addictive nature of social media is reinforced by the brain's reward system, further entrenching compulsive usage patterns. Another critical consequence is the disruption of sleep. Prolonged screen exposure, especially at night, interferes with melatonin production, leading to poor sleep quality and chronic fatigue. Furthermore, excessive engagement with social media can strain personal relationships and reduce productivity, as individuals prioritize virtual interactions over meaningful real-life connections and responsibilities.

Managing social media addiction requires self-regulation, such as limiting screen time, using tracking tools, and adopting mindfulness practices like meditation and digital detoxing. Establishing structured routines, designating phone-free areas, and engaging in offline activities can also help reduce dependency. In severe cases, professional interventions like therapy and cognitive-behavioral strategies may be necessary.

Although social media enhances communication and accessibility to information, excessive use can pose significant psychological and behavioral challenges. By recognizing unhealthy usage patterns and implementing moderation strategies, individuals can develop a healthier relationship with social media, improving overall well-being and maintaining a balance between online and offline life.

REVIEW OF LITERATURE
Okan and Tas (2020) investigated the influence of resilience on social media addiction among college students. Their study found that individuals with higher resilience levels exhibited lower addiction tendencies. Psychological resilience significantly influenced recovery from excessive social media use, and perceived welfare assistance played a crucial role in this process.

OBJECTIVES
1.   To examine the relationship between resilience and social media addiction among young adults.

2.   To analyze gender-based differences in resilience and social media addiction.

HYPOTHESES
H0: There is no significant correlation between resilience and social media addiction among young adults.

H0: There is no significant difference in resilience and social media addiction between male and female young adults.

RESEARCH DESIGN
This study adopts a correlational research design. The sample consists of 115 young adults (58 females and 57 males) from Tiruchirappalli, Tamil Nadu, selected through a simple random sampling method.

VARIABLES
Independent variables – Resilience
Dependent variables – Social media addiction

TOOLS USED
Connor-Davidson Resilience Scale (CD-RISC): This 10-item scale, designed by Davidson and Connor, assesses resilience employing a 5-point Likert scale. Greater resilience is indicated by higher scores.

Bergen Social Media Addiction Scale (BSMAS): Created by Andreassen et al., this 6-item scale assesses social media addiction on a 5-point Likert scale. Greater social addiction is indicated by higher scores.

INCLUSION CRITERIA

• Young adults aged 18-28 years.
• Students from Tamilnadu, India.
• Undergraduate and postgraduate students.
• Willingness to participate in the study.
• Ability to understand and respond to the survey questions.

EXCLUSION CRITERIA
•   Non-residents of Tamilnadu, India were excluded

STATISTICAL TECHNIQUE

- IBM SPSS Version 27.0 was utilized for the purpose of data analysis.
- Resilience and social media addiction was investigated through Pearson correlation.
- Independent samples t-test examined gender differences in resilience and social media addiction.

RESULT AND DISCUSSION

TABLE 1

H_O: There is no significant correlation between resilience and social media addiction among young adults.

VARAIABLES	RESILIENCE	SOCIAL MEDIA ADDICTION
RESILIENCE	1.00	-.984**
SOCIAL MEDIA ADDICTION	-.984**	1.00

**Correlation is significance at the 0.01 level (2tailed).

The above results show that there is significant correlation between resilience and social media addiction. Hence the hypothesis is rejected.

TABLE 2

H_O: There is no significant difference in resilience and social media addiction between male and female young adults.

VARIABLES	GENDER	MEAN	SD	"t" VALUE	Sig (2 tailed)
RESILIENCE	FEMALE	23.95	6.197	.196	.845
	MALE	23.70	7.287		
SOCIAL MEDIA ADDICTION	FEMALE	18.64	4.012	.307	.760
	MALE	18.89	4.927		

**significant at 0.01 level (NS- Not Significant)

Above findings reveal that in terms of gender, resilience and social media addiction among young adults have no appreciable variation. Hence the hypothesis is accepted.

LIMITATIONS OF THE STUDY

- The sample size is limited, affecting generalizability.
- Data collection was restricted to Tamil Nadu, India.

SUGGESTION FOR THE FUTURE STUDY

- Expanding the sample size for broader generalizability.
- Investigating additional variables such as depression and interpersonal relationships.
- Conducting longitudinal or experimental studies to examine long-term effects.

CONCLUSION

The primary intention of this study is to look at the relationship between young adults' addiction to social media and resilience. Based on the findings and analysis, it is evident that resilience and social media addiction are connected. Individuals who possess a high level of resilience tend to have a lower inclination towards social media addiction.

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A STUDY ON THE RELATIONSHIP BETWEEN PARENTAL BONDING AND RESILIENCE AMONG YOUNG ADULTS.

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Abstract

This study looked into the relationship between resilience in young people and parental bonding. A person's psychological development greatly depends on parental bonding, or the emotional attachment and link between a parent and child. Resilience, or the capacity to adapt and recover from adversity, can be greatly enhanced by a close relationship with one's parents. Gaining more understanding into this link will help us better understand young adults' mental and emotional well-being. To investigate how maternal connection affects resilience, a quantitative research approach was used. Two hundred young adults were sampled conveniently to collect data. Resilience, which gauges a person's capacity to handle stress and hardship, was assessed using the Brief Resilience Scale (BRS), while parental connection quality was assessed using the Parental

connection Instrument (PBI). The results showed a significant beneficial relationship between parental attachment and resilience. Resilience was higher among young adults with stable and strong parental relationships and lower among those with weaker parental bonds. As a foundation for future interventions and support plans, our results highlight the need of fostering positive family dynamics in helping young adults develop resilience.

Keywords: Parental Bonding, Resilience, Young Adults

Introduction

An individual's psychological health is significantly impacted by parental attachment, especially in early adulthood. According to Bowlby's (1988) attachment theory, early ties with caregivers set the stage for emotional stability and personal development. Trust, autonomy, resilience, and self-esteem are all cultivated by a stable relationship with parents and are essential for mental well-being and a fulfilling life (Sroufe, 2005). The quality of early parental ties has a major impact on resilience, or the capacity to overcome adversity (Masten, 2018). According to Shin et al. (2020), young individuals who have warm and encouraging parents are more likely to acquire good self-concept, emotional control, and adaptive coping strategies.

Objectives

To study relationship between Parental Bonding and Resilience among young adults.

Hypotheses

H1-There is a significant relationship between Parental Bonding and Resilience

Research Design

The Correlation research design was used for the study.

Variables

Independent Variable	Parental Bonding
Dependent Variable	Resilience

Sample

The total sample consists of 200 emerging adults. The Convenient sampling technique was used to select 120 male and 80 female samples systematically from the population.

Tool description

Parental Bonding Instrument (PBI)

A popular instrument for evaluating people's opinions of their parents' bonding practices is the Parental Bonding Instrument (PBI), which was created by Parker, Tupling, and Brown in 1979. Twelve of its twenty-five elements measure parental care, and thirteen measure overprotection. A 4-point Likert scale, with 0 denoting "Very unlike" and 3 denoting "Very like," is used to record responses. The PBI has a high degree of reliability and has undergone considerable validation (Cronbach's alpha = 0.92). It is widely used to investigate how parental interactions affect mental health and personality development in both clinical and research settings (Parker et al., 1989).

Brief Resilience Scale (BRS)

Smith et al. (2008) created the Brief Resilience Scale (BRS), which measures a person's ability to bounce back from stress and hardship. Three statements with positive wording and three comments with negative wording make up the six items on the scale. A 5-point

Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree), is used to grade responses; negatively worded items receive a lower score. The average of all responses determines the final score. The BRS is frequently used in clinical practice and psychological research to evaluate resilience in a variety of populations, including young people, due to its high internal consistency (Cronbach's alpha = 0.95). (Smith and others, 2008)

Result and Discussion
Table 1

Variables	Parental bonding	Resilience
Parental bonding	1	.181*
Resilience	.181*	1

*Significant at 0.05 level

Therefore, the hypothesis (H1)—which posits that there is a significant association between parental bonding and resilience—is confirmed. The results indicate that those who have more strongly bonded parents are likely to be more resilient, as this would suggest that good support from parents strengthens one's resilience against stress and adversity.

Conclusion
This study's primary goal was to look at the relationship between young adults' resilience and parental connection. The findings validate the positive relationship between the two measures, indicating that those with secure parental attachment have higher resilience. The findings identify the essential role of parental bonding in strengthening resilience, which eventually leads to one's psychological well-being.

Delimitations
• The size of the sample was constrained.
• Only Tiruchirappalli provided samples; geographical extension is possible.
• The goal of the current investigation was to determine the factors' association alone.
• Only young adults participated in the current investigation.

Suggestions for Future research
• Parental Bonding can be studied on other exceptional populations like orphans and semi-orphans
• Longitudinal research can offer deeper insights into how parental bonding influences resilience over a longer period.
• Future studies can explore additional variables, such as peer relationships or life experiences, to understand the full spectrum of factors influencing resilience in young adults.

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CHALLENGING MENSTRUAL TABOOS IN THE WEB SERIES *AYALI* THROUGH AI-DRIVEN TRANSLATION AND REPRESENTATION

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Abstract
It addresses the role of Artificial Intelligence (AI) in subtitle translation, emphasizing cultural sensitivity in conveying feminist narratives. This research examines the devaluation of menstrual taboos through contemporary narratives in the Tamil web series *Ayali*

(2023), analyzing how disciplinary techniques regulate women's bodies. Drawing on Michel Foucault's concept of biopower, the study explores how cultural norms, superstitions, and patriarchal ideologies perpetuate stigmatization around menstruation, impacting women's autonomy and empowerment. *Ayali* portrays menstruation symbolically through red ink, critiquing both male-dominated perspectives and the internalized misogyny of women who enforce oppressive traditions. The research investigates key challenges such as male perceptions of female biology, women's roles in hindering gender equality, and the influence of superstitious beliefs on restricting ambitions. Additionally, this study aims to foster critical discourse on menstruation, highlight the transformative potential of digital media, and underscore AI's role as a cultural mediator in challenging gender-based taboos.

Keywords: *Ayali, Artificial Intelligence Translation, Mythology, Menstruation Taboos, Bio-Power*

1 Area of research & Domain of research:
Contemporary narratives in *Ayali* (2023) through AI translation and devaluation of Menstrual taboos

2 Introduction
Menstruation, a natural biological process, remains shrouded in secrecy, stigma, and cultural taboos across many societies. These deeply ingrained beliefs not only perpetuate myths surrounding female biology but also reinforce patriarchal structures that control and regulate women's bodies. The Tamil web series *Ayali* (2023) offers a critical lens through which to examine these issues, depicting how menstrual taboos are socially constructed and sustained through disciplinary techniques rooted in cultural, religious, and gendered ideologies which the myth setting is from the village called Kunjappannai from Pudukkottai district in Tamil Nadu, India. Informed by Michel Foucault's concept of biopower, this research investigates how *Ayali* challenges the devaluation of menstruation by exposing the mechanisms of control embedded within familial, educational, and societal institutions through the characters such as Tamil Selvi, Kuruvammal, Mythili, Kayalvizhi, Thavasi, Tiruppathi, Sakthivel and maths teacher Morthy. The series symbolizes menstruation through red ink, representing both the visibility of the taboo and the resistance against it. By analyzing *Ayali*'s narrative techniques and the role of AI in culturally sensitive subtitle translation, this study aims to explore how contemporary media can foster critical dialogue on gender equality and dismantle long-standing menstrual stigmas.

3 Objectives

The paper aims to negotiate the disciplinary techniques (value/devalue) on women's bodies through menstrual narratives in the web series *Ayali* (2023). The web series *Ayali* portrays the menstrual symbol as red ink, symbolizing the enforcement of menstrual taboos. This depiction is informed by Michel Foucault's concept of biopower, which highlights the state's use of disciplinary techniques to regulate individual bodies and maintain control over the population. This is the spot translation technique done through the AI in the web series which challenges the cultural and social boundaries.

The key research challenges will be:

1. Exploring stigmatization of menstruation and its impact on women and girls in *Ayali* Examining strategies to counter devaluation of menstrual taboos through contemporary narratives in *Ayali*

Research question:
a. What is the current male perspective on the female body and biology in *Ayali*?
b. How have women themselves been used to hinder women's empowerment?
c. What role do superstitious beliefs play in restricting women's ambitions in *Ayali*?
d. Why has gender equality faced resistance and menstruation taboo?
e. To what extent can narrative techniques be effectively employed to promote gender equality in *Ayali*?
f. How AI is considering all social and cultural boundaries in order to bring the translation sub titles in *Ayali*?

4 Background/Short Descriptions
Menstruation is a normal biological process that all women go through, yet it is covered in secrecy, taboos, and stigma in many societies across the world (Malik et al., 2023; Mudi et al., 2023; Proff et al., 2023; Shah et al., 2019; Wood, 2020a). Menstruation is linked to reproduction and thus to sexuality (Betsu et al., 2023), where biopower manifests as the most widespread type of power, generating similarities and consistent patterns across various realms of social existence (Foucault, 2008; Nadesan, 2008). Considerably, "the social meaning of menstruation is impurity" (Thapa & Aro, 2021), which causes barriers to various steps in women's empowerment. Rooted in the beliefs and menstrual restrictions challenges fundamental human rights and ethical principles (Thapa & Aro, 2021) restricted to religious places (Mudi et al., 2023), following countless myths and mysteries is widespread social and cultural. Foucault's idea of biopower

addresses the management and control over the life of the population (Foucault, 2001; Nadesan, 2008).

The lack of discussion on the taboo of menstruation and puberty, misinformation, and poor awareness of menstrual practices can negatively impact the physical and mental health and social well-being of women and girls (Malik et al., 2023). Menstrual discourse constructs menstruation as a disease (Proff et al., 2023; Wood, 2020b). Globally, 52% of the female population is of reproductive age (Sadique et al., 2023). Impositions in any dialogue are strongly influenced by religious and traditional practices, considered extremely taboo and invite criticism (Proff et al., 2023). Hopefully, the web series *Ayali* can create discourse on menstruation in Tamil culture through narration.

Digital technologies integrate into people's lives (Hutton et al., 2024) and informers of sensitive issues. The brain networks are developing quickly, and plasticity is high (Hutton et al., 2024; Singh et al., 2023) in watching videos, making complex subjects easy to understand (Hutton et al., 2024). It makes communication easier and improves social, public and personal discussion (Kim & Chung, 2023; Singh et al., 2023). The political shift from negative and repressive techniques of sovereign power to positive and productive control over life is not for the protection of life (Prozorov, 2013), which is easy to address in screen media. The boundary between life and death has been at the core of biopolitics, subjectes life in various forms (Sützl & Hug, 2012). "Power," Foucault claims, cannot be exercised unless a certain economy of discourses of truth functions (Cisney & Morar, 2016). For centuries, wielded political power through controlling the women's community, leveraging superstitions and manipulating societal attitudes towards the female body. This control over womanhood has persisted without a rational basis, instead relying on the construction of beliefs surrounding menstruation, a natural phenomenon. Hence, Modern narratives and discourse within the *Ayali* depicts the position of women within a totalitarian community under the guise of culture and traditional practices, thereby subjugating women is devaluing the entire community.

5 Results

1. The Male Perspective on the Female Body and Biology

In *Ayali*, the male perspective on the female body is critically examined through the lens of entrenched patriarchal dominance and traditional beliefs rooted in Tamil culture. The narrative highlights how men, influenced by religious doctrines and cultural norms, perceive menstruation as a mark of impurity and equate female biology with inferiority. This perspective transcends personal biases and manifests

as an institutional norm, where male figures enforce rigid societal rules that systematically restrict women's mobility, education, and autonomy. The male gaze in *Ayali* objectifies the female body, reducing it to mere reproductive functions. This objectification is maintained through the perpetuation of societal taboos and restrictions, demonstrating how male-dominated power structures exert control over women's lives.

The series critiques this perspective by showcasing how such deeply ingrained beliefs are not only a product of individual thought but are sustained through cultural and religious validation. The normalization of these views within familial and social settings reveals how biopower operates subtly, embedding itself in daily practices and interactions, thus making the oppression seem natural and unquestionable.

2. Women as Agents in Hindering Women's Empowerment

Ayali presents a complex portrayal of women, illustrating how they can act as both victims and enforcers of patriarchal norms. Elderly women and mothers, conditioned by years of cultural indoctrination, often become the gatekeepers of tradition. They perpetuate menstrual taboos and rigid gender roles, passing these restrictive beliefs onto younger generations. This dynamic is critical as it reveals the insidious nature of internalized misogyny—where women, driven by fear of societal backlash and the need for acceptance, inadvertently reinforce the very structures that oppress them.

The series critiques this phenomenon by exploring the psychological and social mechanisms that compel women to conform and enforce these norms. It underscores how the cycle of oppression is maintained not just through overt male dominance but also through the complicity of women who, in seeking security within the societal framework, become agents of their own subjugation. This dual role of women as both oppressed and oppressor adds depth to the narrative, challenging simplistic victim-perpetrator dichotomies.

3. The Role of Superstitious Beliefs in Restricting Women's Ambitions

Superstitious beliefs are depicted as powerful tools for restricting women's ambitions in *Ayali*. The series critically examines how myths surrounding menstruation—such as it being unclean or bringing misfortune—are strategically used to confine women to domestic spaces and discourage them from pursuing education or professional aspirations through the representation of Tamil Selvi. These beliefs are deeply embedded in the cultural fabric and are rarely questioned due to the fear of social ostracism and religious repercussions.

Ayali challenges these superstitions by highlighting their arbitrary and baseless nature, exposing how they serve to maintain the status quo. The series portrays the

internal conflicts faced by characters Tamil Selvi, Kayal and Moorthy who grapple with these irrational beliefs, emphasizing the courage required to question and defy such deeply entrenched norms. Through this critique, *Ayali* advocates for critical thinking and the deconstruction of cultural myths that limit women's potential.

4. Resistance to Gender Equality and Menstruation Taboos

The resistance to gender equality and the persistence of menstruation taboos in *Ayali* are portrayed as products of deeply ingrained cultural and religious ideologies. These ideologies equate tradition with moral authority, making any deviation from established norms appear as a threat to social cohesion. Menstruation taboos are particularly resilient because they are embedded in both private and public spheres, influencing family dynamics, religious practices, and even policy decisions.

The series critiques this resistance by showcasing the personal struggles of characters who challenge these norms. It depicts the social alienation, familial conflict, and emotional turmoil faced by those who defy traditional expectations. This portrayal underscores the systemic nature of resistance to change, where cultural inertia and the fear of destabilizing established power structures hinder progress towards gender equality.

5. Effectiveness of Ayali's Narrative Techniques in Promoting Gender Equality

Ayali employs a range of narrative techniques to effectively promote gender equality and challenge menstruation taboos. The use of strong female protagonists who defy societal expectations serves as a powerful counter-narrative to traditional gender roles. The series employs emotionally resonant storytelling, symbolic imagery, and personal anecdotes to deconstruct traditional myths and foster empathy among viewers.

The digital medium amplifies the series' impact, making it accessible to a broad audience and facilitating open discussions on previously taboo subjects. By humanizing the struggles associated with gender inequality, *Ayali* encourages critical reflection and dialogue. Its narrative strategies not only raise awareness but also inspire action, demonstrating the transformative potential of media in challenging social norms and promoting progressive values.

6. AI and Cultural Sensitivity in Subtitle Translation

The use of AI for subtitle translation in *Ayali* necessitates a nuanced approach that considers social and cultural sensitivities, particularly when dealing with subjects as delicate as menstruation taboos. Translation is not a mere linguistic exercise; it is a cultural transference where context, tone, and the socio-political implications of words carry significant weight. AI algorithms, while powerful, risk losing the subtleties embedded in the original narrative if not meticulously trained to recognize the cultural complexities associated with gender and bodily discourses.

AI must navigate through a landscape where terms related to menstruation may have layered meanings—ranging from scientific terminology to euphemistic or derogatory references rooted in societal stigma. For instance, the translation of words associated with "impurity" or "pollution" in relation to menstruation must be handled with care to avoid reinforcing negative stereotypes inadvertently. AI models require extensive, culturally diverse datasets that include context-specific nuances to ensure translations do not dilute the critical feminist undertones of *Ayali*.

Moreover, AI-driven translations must address the potential for bias inherent in algorithmic learning. Since AI systems learn from existing data, they can inadvertently perpetuate the very prejudices they are supposed to challenge if the data is not carefully curated. This includes biases against gender, cultural practices, and even subtle linguistic sexism. Therefore, developing AI for such sensitive tasks demands interdisciplinary collaboration among technologists, linguists, cultural anthropologists, and gender studies experts to create algorithms that are not only technically proficient but also socially conscious.

The critical role of AI in this context highlights the intersection of technology and culture, emphasizing the need for ethical considerations in digital content dissemination. AI has the potential to either bridge cultural gaps by providing accurate, empathetic translations or widen them if mishandled. Hence, the success of *Ayali* in global contexts partly hinges on how well AI can preserve the series' intent and emotional resonance across languages and cultural boundaries.

6 Suggestions and Expected Results

The research study will result in heightened awareness and comprehension of societal practices impacting women and girl children, as depicted in the menstrual narratives of the *Ayali* web series. Significant implications will be brought to light through contemporary portrayals that authentically represent menstruation and its challenges. These findings will also lead to a deeper recognition of how menstrual narratives have historically influenced women's and girl children's practices, prompting discussions on impactful strategies. Furthermore, there will be an enriched understanding of how menstruation is depicted in modern narratives in *Ayali*, accompanied

by insightful discussions on the ultimate outcomes of these narratives.

7 Conclusions

Ayali serves as a powerful critique of patriarchal norms and menstrual taboos within Tamil culture through the representation of *Kunjappannai* village from Pudukkottai District in Tamil Nadu, India. Through its narrative, the series exposes the mechanisms of bi-power, the complicity of both men and women in perpetuating gender inequality, and the potential of digital storytelling to drive social change. By addressing these issues through culturally sensitive AI applications, *Ayali* underscores the importance of technology in promoting inclusive narratives and fostering global conversations on gender equality. The integration of AI in this process is not merely technical support but a critical cultural mediator that shapes how stories are received and understood across the world.

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REIMAGINING FOLKLORE: THE REVITALIZATION OF AFRICAN MYTHS IN ANANSI BOYS

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Abstract

Neil Gaiman has adapted African mythology and folklores to bridge the gap between past and present in his novel *Anansi Boys*. The incorporation of these traditional stories into a modern setting, Gaiman creates a narrative that explores themes of family dynamics, identity, and the power of storytelling. The novel follows the journey of protagonist Fat Charlie as he navigates his heritage and discovers the legacy of his supernatural father, Anansi. The writer has depicted the interplay between myth and modernity by highlighting the revitalization of traditional narratives to address the significance of understanding one's root to discover oneself. Through situating his modern characters in rich mythological traditions, Gaiman demonstrates the enduring relevance of myth and folklore to understand one's cultural heritage. This research paper aims to explore the significant role of traditional tales to provide insights into personal and collective identities.

Keywords : Mythology and folklores, relevance, family dynamics, identity.

Introduction

Neil Gaiman's *Anansi Boys* is a rich tapestry woven from the threads of African folklore, particularly the stories surrounding Anansi, the spider god of wisdom and trickery. This novel not only reinterprets traditional African tales but also explores themes of identity, family, and the interplay between myth and modernity. Gaiman's adaptation of these tales, provide insights into how traditional narratives can be reshaped to resonate with contemporary audiences while preserving their core significance. *Anansi Boys* serves as a compelling exploration of how traditional myths can be adapted to modern contexts. Through the integration of magical realism, Gaiman allows the fantastical elements of African folklore to co-exist with the everyday lives of contemporary characters. This mix of myth and reality revives ancient stories and highlights their relevance today. The novel stands as a modern homage to traditional African folklore, particularly the rich tapestry of stories surrounding Anansi, the spider god. Through his narrative, Gaiman attempts to preserve and revitalize these ancient tales, ensuring their relevance in contemporary culture. This research paper explores how *Anansi Boys* maintains the essence of traditional folklore while adapting it for a modern audience.

Objectives

To explore the co-existence of myth and modernity.

Analyse the significance of acknowledging familial inheritance.

To explore the interconnection between family dynamics and self-discovery

Methodology

Methodology aims to explore the ways of adapting traditional stories to resonate with contemporary audiences while preserving their core significance. The research begins with the study of existing folklore and mythological tales in Gaiman's novels which involves identifying key themes, motifs, and central characters. The methodology incorporates a comparative analysis of modern adaptations of these traditional tales. This involves the examination of reinterpreting and reshaping these narratives from the contemporary author Neil Gaiman's *Anansi Boys*. The methodology employed is a critical analysis of the impact of these narratives on contemporary culture which involves exploring the influence of these stories regarding personal and collective identities, and its contribution to the ongoing dialogue between past and present. By combining these approaches the methodology aims to provide a holistic understanding of the significance of traditional tales in the contemporary society.

Findings

Magical realism, a genre that fuses the extraordinary with the ordinary, frequently provides a profound framework for examining intricate subjects such as identity, cultural heritage, and self-discovery. In these works, people often traverse their cultural roots while contending with individual and communal identities. This research paper analyses how magical

realism novels reveal the process of self-discovery through cultural legacy, emphasizing the interaction between traditional folklore, memory, and the fantastical components that characterize the genre. Fat Charlie's self-discovery in *Anansi Boys* highlights the importance of myth, familial relationships, and the reconciliation of past and present.

Anansi from West African folklore is renowned for his ingenuity and cunning. Fat Charlie's connection with his father is characterized by ambivalence; he avoided his father and thought four thousand miles between them was better. But he cried in his dream to see his father dead. *"Fat Charlie had long been of the opinion that four thousand miles and the Atlantic Ocean were both good things to keep between himself and his father.* (*Gaiman* 8)" As the narrative progresses, Fat Charlie's comprehension of his lineage intensifies. Spider, his brother who personifies his father's attributes, compels Fat Charlie to confront his own identity.

Magical realism frequently emphasizes the conflict between tradition and modernity, in which the characters are often caught between upholding cultural customs and adopting modern principles. This tension is crucial to the self-discovery process, as individuals must traverse their wishes and expectations. In the novel *Anansi Boys*, Fat Charlie was unaware of his family heritage and the initial chapters deal with the misunderstanding between a mischievous supernatural father and an innocent son who did not want to be embarrassed by his father's action. Meeting his brother Spider who inherited the magical powers of Anansi was a milestone in Fat Charlie's life. This illustrates how magical realism can promote self-discovery by enabling characters to reconcile their past with future hopes. Recollection of Trauma and acrimonious relationships between father and son resulting from ignorance over ancestral origins.

In magical realism, characters frequently engage with magic and mundane, uncovering the significant influence of ancestral traditions on their identities. In the novel *Anansi Boys*, the protagonist Fat Charlie Nancy was ignorantly detached himself from his father, due to his bitter childhood experiences. He shared those traumatic memories to his fiancée to suggest it was not a good idea to invite his father to their wedding. He was embarrassed whenever the topic of his father arises. According to Fat Charlie his father was not a good husband and father, who used to go for fishing in the morning and went to pub for karaoke at evenings. From the memories of his childhood, and when his mother was in death bed, and while receiving the news about his father's death, Fat Charlie was initially embarrassed.

When Fat Charlie was a kid, his father tricked him with his practical joke regarding the celebration of President's Day at the school. While his father decided to prank someone no one would suspect anything as he was convincing and the finest liar. Fat Charlie chose the twenty-seventh president, Taft. He walked in the school proudly only to know the screaming of other children. He locked himself in the boys' room and cried as others would not let him home to change. *"I went through the day like that. It was Hell."* (Gaiman, 9) When he returned home his father was happy to know how he suffered in the school. "*He hooted with laughter. Chuckled and chortled and, and chittered and all that. Then he told me that maybe they didn't do that Presidents' Day stuff any more*" (Gaiman, 10) They both went to beach as the act of comforting Fat Charlie, but it ended up adding the salt into his wound. Everything was embarrassing to Fat Charlie. The child's memory stored the image of his father as the most embarrassing human being. His father told him there were mermaids out in the Atlantic and if he looked cautiously, he would see one. Regardless of his efforts Fat Charlie has never seen a mermaid.

Fat Charlie had the habit of blaming his father for everything. His mother was dying the previous week and was discharged then by saying that the cancer might be a false alarm. He could not understand the fact that his father's visit prolonged her death. Fat Charlie's trauma from childhood did not allow him to see the good nature of his father. He thought he was the victim of his father's embarrassing behaviour. Hence, he failed to notice his father's pure intension of making everyone happy. Fat Charlie Called Callyanne Higgler and told her that he wanted to invite his father for his wedding. Fat Charlie's voice was flat and emotionless as if he was ordering a cheque book. He told his fiancée that he needs to attend his father's funeral tomorrow. Rosie hugged him tightly to console his grief. But the truth behind his silence was not grief but embarrassment. He thought that there are many respectable ways to die. But his father again chooses only to embarrass him even in his death. His father went to the bar, singing and dancing in the karaoke. He was having a fine time. Suddenly he had a heart attack and toppled gracefully to the floor. But the embarrassing thing is he exposed one of the tourist girl's bosoms. Fat Charlie was mortified in his imagination "*He kept wanting to apologise to a roomful of people he had never met."* (25)

Fat Charlie went to Florida for his father's funeral. Mrs. Higgler welcomed him, and they were in his father's house. Fat Charlie saw some framed photographs and pile of books that welcomed them. He picked a book and saw his father's name on it and asking about his interest on architecture. Mrs. Higgler said his father was passionate about architecture. Fat Charlie gave an attempt to get to know about his father. So far through the eyes of Fat Charlie, his father was

certainly not a good father and husband. Today he gets to know about the other side of his father. He felt he never knew him; Mrs. Higgler said his father was not an easy man to know. He was always a good-looking man, had an excellent smile, a fine dresser, and all the ladies loved him. The way his father looked at Fat Charlie's mother witnessed his love for her.

Mrs. Higgler asked him not to judge his father as he judges a man. "*You got to know. It's your heritage. It's your bloodline*" (Gaiman, 48). She said that his father was a God, and she could reveal it now, since he is dead. He assured that his father was not a God, if so, he might have some godlike powers. Mrs. Higgler explained him that indeed his father used his power under a low profile. When Anansi needs money, he used to go to lottery and wins only sufficient money as to not get any attention. He doubted her words that if he is the son of a god, he should be able to inherit some of his powers, but he never won anything in his life so far. She said all the godlike powers were possessed by his brother. Fat Charlie is always the good one and his brother went away when he was little. To fill a void, he asked her how he could find his brother. She told him the way to call his brother is to tell a spider.

Mrs. Higgler knew his thoughts and accuses him that young people now a days behave like they know everything. She said he knows nothing about his father and his family. She told his father was a God, but he was not curious enough to ask which God she was speaking. He guessed the names of Zeus and Cupid and then he knew the real identity of his father. She proceeded to elaborate regarding Anansi, the spider god. Mrs. Higgler said in ancient times everything began in Africa. People used to tell stories to make sense of their worlds. Different tribes of people would venerate different creatures. During the ancient days all the stories were owned by tiger which were dark and filled with pain, evil, and sad ending. All the animals wanted to have stories named after them. Anansi the spider tricked all of them especially Tiger. Then Anansi owned all the stories.

But Fat Charlie could not trust all those tales in a brief encounter and ignored her words. He returned to London and on a drunken state he asked a spider to inform his brother to visit him. The next day morning his brother Spider who inherited the magical powers of Anansi, came to greet him. The arrival of his brother compelled him to confront his real identity in a hard way. Spider encroached into Fat Charlie's life and imposed his identity. On the first day Spider found the financial irregularities of Fat Charlie's boss who then worked on to frame Fat Charlie for his crime. Spider also took the liberty of stealing his fiancée Rosie from Fat Charlie. Fat Charlie asked Spider to leave from his life, but he refused. Fat Charlie choose to stay away

from his father to not to be embarrassed by him. But he was traumatised due to the lack of knowledge regarding his familial inheritance. "*If you don't know where you're from, you won't know where you're going.*" (Morrison, 2019) He went to Florida to seek help from the old women to get rid of his brother from his life. but he did not have any intention to hurt him. They send him to the beginning of the world to get help with a caution of not to trade with anything. He made a deal with Bird Woman to give her Anansi's bloodline in ignorance and obtained her feather as a token of their deal.

Spider was attacked by birds and suspected that his brother has his contribution to that. Meanwhile Fat Charlie was suspected and released from the police custody. Spider took him to desert, Antarctica, and an abandoned coal mine to escape themselves from the bird attacks. In the coal mine amidst the darkness and silence, they understood each other; it was not a manipulation but a conversation between brothers. Spider asked his brother to find way to cancel the deal and surrendered himself to the bird woman to know the entire truth. Fat Charlie reached Saint Andrews to find Mrs. Higglers who had the feather. He met Daisy there and they caught by Grahame Coats in a gun point. Under given circumstances, Fat Charlie overcame his fear and utilized the singing opportunity to protect their lives. "*We are all in some way the products of our pasts, and the past is the only resource we have to make sense of our present.*" (Edward Said, 1979)

Familial factors significantly influence Fat Charlie's path to self-discovery. The narrative emphasizes that familial relationships may act as both a source of strength and a prompt for introspection. As Fat Charlie uncovers his father's past and the associated narratives, he progressively reconciles with his own identity. "*The only way to deal with the past is to face it.*" (Salman Rushdie, 2012) This accepting process is essential for self-discovery, enabling him to appreciate the intricacies of his background instead of rejecting them. The novel's mythical components such as Spider's magical powers and Anansi's existence connect the mundane with the exceptional, enabling Fat Charlie to investigate the profound implications of his identity. The narrative's resolution demonstrates a seamless amalgamation of his past with his current identity. In the end Fat Charlie comes to value the depth of his familial inheritance, acknowledging that it is a fundamental aspect of his identity. This acceptance enables him to reconstruct his self-perception, transitioning from shame to pride in his heritage. It emphasizes how cultural narratives and familial history have a big impact on self-discovery.

Conclusion

Magical realism offers a deep examination of self-discovery through the interaction of tradition,

memory, and fantasy elements which enables the characters to confront their identities and manage the intricacies of their family dynamics. Through their engagement with history, characters undertake transformative journeys that foster enhanced self-awareness and comprehension. Magical realism functions as an effective vehicle for examining the complex connection between understanding one's familial inheritance and the process of self-discovery. Fat Charlie was traumatised due to the lack of knowledge about his familial inheritance. He lived a monotonous life. Through his father's death and the arrival of his sibling, Fat Charlie learnt about his family dynamics in a hard way. After sorting out the problems, he got back a sibling and had a beautiful family. Through getting to know about his family, he discovered his inherent potential and found the meaning for his life. As long as the root is strong the tree can withstand any storms. The novel demonstrates how comprehending one's background can promote personal development, elucidating the complexities of identity construction. Fat Charlie's journey exemplifies the transforming power of embracing one's cultural heritage via myth, familial ties, and the reconciliation of past and present. *Anansi Boys* ultimately asserts that the journey of self-discovery is profoundly connected to the narratives inherited.

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CHALLENGES FACED BY RAJARAM MOHAN ROY IN TRANSLATION OF HISTORICAL AND PHILOSOPHICAL TEXTS.

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Abstract:

Raja Ram Mohan Roy, a famous Bengali Social reformer of 19th Century, was the founder of Brahmo Samaj. He learned Persian, Arabic and Sanskrit languages and was also interested in understanding the beliefs of other religions, for which he studied the principles of Christianity and Islam. He contributed a lot to preserve the intellectual values among Indians through his translation works. We could see a mixture of western and eastern ideas in his translations. He translated the four principles of Upanishads into other languages namely, Bengali, Hindi and English. He faced some challenges while undertaking the above task. The prime challenge faced by him was the poetic style of Upanishad, which made the translation of those ideas into languages of different cultural and linguistic styles difficult. Through this article, an attempt has been made to reveal some of the challenges faced by Challenges Faced by him.

Objectives:
- To understand whether Rajaram Mohan Roy translated Bible and Upanishad by following objectivity.
- To understand the background of his translations - whether they were mainly focused on creating social awareness among people or for political gains.
- To explore cultural and linguistic challenges faced, while translating religious texts into regional and international languages.
- To analyse the challenges while conveying the ideas from the original literary works to audiences elsewhere in the world.

Methodology:
Secondary sources – mainly books and e-sources like articles, journals etc. are used.
Textual Analysis: Analysing the writings of Rajaram Mohan Roy and examining the finer details of languages that may have posed challenges while translating.

Findings:
- Idioms and cultural references used by Rajaram Mohan Roy in the original language, do not exist in other languages.
- Translation may - as a result of a biased approach - lead to conveying of the ideas of the translator rather than the ones spelt out in the original work.

Abstract:
India has a unique culture, and it is a land of diversity because the languages, religions, cultures, traditions, beliefs etc are different from one state to another and

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district to district. Even within the same state people use different slangs, food, culture, traditions etc. Our past cultural values are preserved by documenting, researching and interpreting by historians. Preservation of sources plays an important role in the reconstruction of past events, and it helps to avoid mistakes in future. Preservation and Translation are important tools which help the people to understand different cultures, societies, ideas, values etc. Preservation means to keep something in a live manner without destroying its originality whereas translation means to convert a text from one form to another. Most of the ancient Sanskrit works were translated into regional languages. The Mughals during the medieval period, played an important role in translation and most of the literary and historical works were translated into Persian language. During modern times, most of our country's literary works were translated into English.

Introduction:

Raja Ram Mohan Roy, a famous Bengali Social reformer of 19th Century, was the founder of Brahmo Samaj. He learned Persian, Arabic and Sanskrit languages and was also interested in understanding the beliefs of other religions, for which he studied the principles of Buddhism,Christianity and Islam. He contributed a lot to preserve the intellectual values among Indians through his translation works. We could see a mixture of western and eastern ideas in his translations. He translated the four principles of Upanishads into other languages namely, Bengali, Hindi and English. He faced some challenges while undertaking the above task. The prime challenge faced by him was the poetic style of Upanishad, which made the translation of those ideas into languages of different cultural and linguistic styles difficult. Through this article, an attempt has been made to reveal some of the challenges faced by him.

Most of the translators fail to note that, translation must be original, should reflect the style of the original work and nothing should be added or omitted. A person who translates texts should keep all these things in mind while translating. Because of the efforts of many scholars, many famous books were translated into regional or native languages, by which even lay men can have deep knowledge of various aspects related to areas like religion, science, astronomy etc. Through this article, the efforts taken by one of the famous translators belonging to the 19th century named Rajaram Mohan Roy, who was also a social reformer, is being explored. He was a Bengali Brahmin and the founder of Atmiya Sabha which was founded in 1816. He also established The Vedantha College in 1825. He encouraged the institution of English as the medium of instruction during colonial era. He was against the construction of Sanskrit college and was in favour of promoting education in English. By the efforts of Raja Ram, educational institutions like Hindu College, Vedantha College and Anglo Hindu College were established.

He was a Polyglot and received his education in a Madrasa in Patna, where he learned Persian and Arabic. He learned the principles of Quran and wrote a book in 1803, named Tuhfat-ul-Muwahhidin (A gift to Monotheists) in Persian with an introduction in Arabic. He dealt with concepts like monotheism which were contrary to the beliefs prevalent among the Hindus. He had not translated it in his own language Bengali, may be due to the notion that his own people - especially scholars in Sanskrit - would not have been ready to accept his ideas and may be since Bengali was not considered as the language of intellectuals. He also may have had the fear that his family members who were staunch believers of Hinduism would have objected to this. These were probably some of the challenges faced by Rajaram Mohan Roy, which prevented him from translating his work in Persian to Indian languages. He then went to Banaras to learn Sanskrit and later travelled to the Himalayas and Tibet to learn Buddhism.

While translating major religious works into some other new language he could also have faced challenges like the usage of right words or expressions used to convey, the actual meaning of the text. Raja Ram Mohan Roy was the first person who tried to translate the Upanishads from Sanskrit into Bengali, Hindi and English. He translated Isha and Kena Upanishad into Bengali and English in 1816. Later in 1817 he translated Katha and Manduka Upanishas into Bengali. Some of the hymns from the Upanishads were recited in Brahmo Samaj by Acharyas.

He was a famous social reformer and is regarded as one of the makers of modern India. He had witnessed the ill-effects of sati live during his stay at Rangpur when his brother's wife was burnt alive in her husband's funeral pyre. He took a firm decision to abolish sati from the society for which he wrote petitions to British, distributed pamphlets to create awareness among people and insisted William Bentinck, the then Governor General of India, to pass an act against Sati. Through his tireless efforts, in 1829 a law was passed by William Bentinck to abolish Sati from our society. He also promoted women's education, western ideas, rationalism, modern science and opposed purdah system, child marriage and polygamy.

In 1828 he founded the Brahmo Samaj which was based on the principle of monotheism - the monism (the concept that all living things originated from a

single source) of the Upanishads, the religious and intellectual devoutness of Christianity. It was against offerings, ceremonies, sati, child marriage, polygamy, purdah system and caste system. During Early Vedic period, Vedas were composed, and the Upanishads were composed during later Vedic period. Vedas stressed the importance of rituals and sacrifices whereas Upanishads promoted spiritual ideas in ancient period. Primarily it was written in Sanskrit by various sages Yajnavalkya, Uddalaka Aruni, Shvetashvatara and others. Isa, Kena, Katha, Praśna, Mundaka, Mändükya, Taittirlya, Aitareya, Chandogya, and Brhadaranyaka are the ten major Upanishads among 108. The meaning of the word Upanishad is sitting near devotedly. It is a multi-collection of religious and philosophical treaties, dialogues and mystical reflections. He was the first to translate Indian texts in English. 'Upanishads' have three different meanings - secret word, secret text, secret import. Rajaram wanted to prove that Hinduism in its original form followed monotheistic ideas. He was against polytheism practiced in Hinduism and trintarianism followed in Christianity.

He was familiar with different languages and had immense knowledge in different religions like Christianity, Buddhism and Islam. He had immense knowledge in Upanishadic speculations like the nature of reality, soul, morality, theory of transmigration etc. His relationship with Serampore missionaries Carey, Ward and Marshman, led him to publish the book titled Precepts of Jesus, the Guide to Peace and Happiness, with a translation into Sanskrit and Bengali. The book speaks about the teachings and principles from the New Testament of the Bible. Some of the other books written by him are Vedantasara, which is a translation of an Abridgment of the Vedanta, Ishopanishad, Kathopanishad, A Conference between Advocate and an Opponent of the practice burning widow Alive etc.

In order to remove unwanted social customs and evils and also to prove there was no evidence or basis for the blind faith and superstitious believes in pure Hindu religion, he translated Upanishads. He provided detailed notes and commentary with these translations. He distributed his translated works to common people free of cost and took efforts to reinterpret Hinduism for its revival.

Sanskrit was not a vernacular language and common people could not understand the meaning of Upanishads and Vedas which were written in Sanskrit. The major impact of translation of Upanishads in Bengali by Rajaram was that even common people could easily understand the scriptures by reading them in their own language. The Upanishads were chosen as the scriptural basis of Brahmo Samaj.

While translating the Upanishads from Sankrit to English, Rajaram Mohan Roy faced a major challenge because the idioms used in the eastern part of the world were entirely different from those used in the west. This can be understood from the translation of the following verse from the Isopanishad (Sanskrit version of Upanishads):

asuryā nāma te lokā andhena tamasāvṛtāḥ | tāṃste pretyābhigacchanti ye ke cātmahano janāḥ || 3 ||

A literal translation of the above verse would mean, "those worlds of devils are covered by blinding darkness. Those people that kill the self-go to them after giving up this body". (The simple meaning of the above verse is whoever kills their soul will enter into the world of the faithless, darkness and ignorance). The literal meaning doesn't convey a proper meaning. Rajaram didn't want to give the exact literary explanation of Upanishads instead, he added some explanatory phrases and words. He did this because he wanted to highlight certain desired points, but at the same time, he was careful not to misguide his readers who did not know Sanskrit. He used italic style for highlighting those additional matters.

The following is the excerpt from the actual translation of the above text made by Rajaram.
"Those that neglect the contemplation of the Supreme Spirit, either by themselves solely to the performance of the ceremonies of religion, or by living destitute of religious ideas, shall after death, assume the state of demons, such as that of the celestial gods, and of other created beings, which are surrounded with darkness of Ignorance."
In order to prove the Unitarianism theory, Rajaram used Vedas in his translations. He stressed that Vedas begins and ends with three major epithets namely, OM, TOT, SUT.
OM means - that being which preserves, destroys and creates.
TOT means - that only being which is neither male nor female.
SUT means - the true being.

He concludes that one unknown true being is the creator, preserver and destroyer of the universe. Through this he strongly tried to prove the oneness of God which was not easily accepted by the society. It was against the centuries old religious beliefs of people like, polytheism and idol worship. So we can understand that the first challenge faced by him while translating the Upanishads from Sanskrit to English was, the difficulty to translate the ideas of Indian

culture and the language idioms of east into that of the west.

Another important challenge faced by him was the cultural and religious barriers. Most of his contemporaries began to oppose his ideology of monotheism. Sankara Shastri of Madras who was the Head in charge of the Madras Government College was against his ideas and stressed the importance of idol worship. Dharma Sabha - founded by Radhakanta Deva who was the defender of sati practice – which was mainly established to defend Hindu culture and tradition, was also against his ideologies. The Orthodox Hindus were particularly against the ideas of Raja Ram. This was another challenge faced by him since his translatory works were being questioned by some important personalities who lived during his times.

Hinduism gave more importance to polytheism, idolatry, conservatism, rituals, and superstitions. He wrote a book titled "Challenging the Validity of the practice of Idol Worship" because he believed, idol worship was one of the major reasons for all social evils. It paved the way for the division of the society into number of castes and sub castes and it was an unending process. He was a staunch believer of Advaitha (oneness of Brahman). Travelling overseas was regarded as a bad omen by orthodox Hindus and it was broken by Roy by travelling to overseas countries. According to him, transformation of Hinduism will change the social evils present in society which were against the Vedas and Upanishads. He also believed that, society and religion were interconnected. A good society will enhance and embrace political reforms. He stressed that Vedas and Upanishads did not encourage Idol worship and was not a basic part of Hinduism, rather it was adopted later. He advocated pure worship or monotheism instead of idol worship and regarded everything human and creatures as a part of Brahmma who has no shape and is formless. It can therefore be seen that, the cultural and religious beliefs that prevailed in the society during his time, posed a significant challenge while trying to utilise the ideas from Upanishads and vedas in the above book.

During the 19th century, Bible was translated into many languages. People in Bengal had the knowledge of Christianity due to the connection with Portuguese during the 16th and 17th centuries. Some missionaries tried to lay their religious foundations in Bengal by offering an alternative to Hinduism. In the beginning they failed in their efforts but later after the foundation of the Baptist Mission at Serampore in 1800, the situation changed.

In the beginning Rajaram supported Christian missionaries to establish a school in Calcutta, and also assisted them in the translation of Bible into their native language. But later he was against Trinitarianism - which is one of the most important doctrines followed in Christianity - and advocated Unitarianism. He published a book titled - The Precepts of Jesus, Appeal to the Christian Public, The Ideal Humanity of Jesus and others in 1820, in which he stressed the importance of Unitarianism. Through this he spread the ideas of Unity of Godhead, to destroy ignorance, superstitions, bigotry and Zealotry. The Unitarian committee which was established by Raja Ram Mohan Roy and William Adam in 1821, tried to improve the physical conditions of native people and spread the knowledge of useful arts and industries. He liked to spread the principles of Jesus Christ but rejected Trinitarianism and polytheism.

In order to spread rational and deliberate conviction as a Christian, he communicated to his countrymen a view of the moral precepts of the New Testament, as he thought best adopted to impress them with a feeling of their excellence, and to imbue them with the pure and amiable spirit of the Gospel. Another book written by him – The Precepts of Jesus, the Guide to peace and happiness, was printed in English, Sanskrit and Bengali. It was printed in Serampore Press and later published in 1820. This was the compilation of the four gospels in the New Testament of the Bible where he presented Jesus as a Moral preacher.

Rajaram studied The Bible in its original languages, i.e., Hebrew, Greek and Latin and translated excerpts from it and wrote the book named The Precepts of Jesus. He learned the above languages which are alien to our country and difficult to learn compared to other languages like Persian, which was the official language of the Indian sub-continent during the Mughal era. The challenge he would have encountered while studying and translating literary works from languages completely unknown to him and trying to present it to an audience totally different from the original, can be well understood.

One of the major principles followed by Raja Ram Mohan Roy was his objectivity. Even though he belonged to an orthodox family his thirst towards other religions made him to learn new languages to understand what other religions are trying to explain. After analyzing and understanding other religions, he never showed any partiality to prove which religion is the best one rather he took the main principle of all religions that is God is One. This shows his objectivity.

Conclusion:

Raja Ram Mohan Roy's translations played an important role in the 19th century to eradicate major social evils from our society. It promoted intellectual thinking among people. Through his translations most of the superstitious beliefs were eradicated from our society, Religious fanatism was reduced and people began to practice and promote the values of unity and equality and social harmony was promoted in the society. The major challenges faced by him while undertaking translation works were, difference in interpretation of idioms used in various languages, cultural and religious barriers and the challenge in learning a new language and translating and presenting the original view after understanding the context correctly.

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LINGUISTIC CROSSINGS: THE EVOLUTION OF INDIAN LITERATURE IN TRANSLATION

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Abstract

This research paper explores the translation of Indian literature into English from a historical perspective, highlighting India's deep-rooted tradition of adapting texts from one language to another. Beginning with the translations of the *Ramayana* and *Mahabharata* from Sanskrit into regional languages, this tradition has grown into a significant literary practice that bridges cultures and languages. English, as a global language and a widely accepted medium in India's multilingual landscape, provides a crucial platform for Indian literature to reach a broader audience.

The translation of Indian literary works into English offers readers unfamiliar with Indian languages an opportunity to experience the richness of this cultural heritage. This act of translation not only relocates India's literary treasures into the global literary space but also reaffirms their importance. The paper reflects on the colonial era's motivations behind translation, where it often served imperial interests, and examines the postcolonial period's evolving dynamics, shaped by market demands and the need to assert India's voice in the global narrative. Institutions like the Sahitya Akademi, the National Book Trust, and the National Translation Mission have further contributed to this transformative process, emphasizing the enduring significance of translation in preserving and promoting India's literary legacy.

1. Introduction

Translation, within the Indian context, is a profound cultural and intellectual act that goes beyond the mechanical transference of words. It is a dynamic tradition woven into the fabric of India's multilingual and multicultural identity. For centuries, translation has served as a bridge, not merely between languages but between eras, philosophies, and communities. In a land where over a thousand languages coexist, the act of translation has ensured that knowledge systems, literary expressions, and spiritual narratives continue to thrive across time and space. India's ancient traditions of linguistic negotiation remind us that translation is not an afterthought—it is an innate and essential practice that has shaped and preserved the nation's collective consciousness.

The history of translation in India is as intricate as its cultural landscape. From the earliest translations of the *Ramayana* and the *Mahabharata* into regional languages to the multilingual proclamations of Ashokan edicts, translation in pre-modern India was more about inhabiting multiple linguistic spaces than moving between rigid linguistic boundaries. Linguistic diversity in India was not seen as a barrier but as an inherent feature of existence, with translation serving as an organic process of cultural communication. Even the Bhakti and Sufi movements, which traversed linguistic and regional lines, relied on translation to convey their universal messages of love and devotion. These instances underscore how translation in ancient

India was deeply intertwined with cultural exchange, transformation, and the negotiation of meaning.

The colonial period marked a significant shift in the history of translation in India. While earlier practices focused on adaptation and cultural synthesis, colonial translation often carried the weight of imperialist agendas. Dasgupta (1983) notes how translation became a tool for codifying Indian texts to serve administrative and ideological purposes under British rule. For instance, the colonial project of translating Sanskrit legal and literary texts into English not only created new perceptions of Indian traditions but also reshaped the very idea of translation as an academic and institutionalized discipline. Simultaneously, Dimock (1974) highlights how colonial translation practices introduced hierarchical relationships between languages, privileging English over regional tongues and altering the trajectory of India's linguistic traditions.

Despite the complexities introduced by colonization, translation in India has remained a resilient and adaptive tradition. It has allowed for the reimagining of texts to suit the needs of different eras and audiences while retaining their core essence. This paper asserts that translation is not merely a historical phenomenon but an ongoing cultural practice that continues to shape India's identity. By examining its evolution across pre-modern, colonial, and post-colonial contexts, this study explores how translation serves as a dynamic force—preserving the past while reinterpreting it for future generations. Translation, in its many forms, is not only a bridge between languages but a living tradition that reflects the ethos of a nation that has always thrived in its diversity.

2. Pre-modern Translation Practices: Transformation and Adaptation

2.1 Linguistic Negotiations in Ancient India

Translation in ancient India was not merely an intellectual exercise; it was a cultural necessity, deeply embedded in the fabric of its diverse and multilingual society. The epics *Ramayana* and *Mahabharata*, originally composed in Sanskrit, serve as striking examples of translation's transformative power. These texts transcended their linguistic origins to become cultural cornerstones across India, adapted into regional languages such as Tamil, Bengali, and Odia. This linguistic expansion was not simply an act of linguistic transference but a reimagining, where local cultural idioms and values were interwoven into the narratives. As Gonda (1975) points out, Sanskrit functioned as a unifying lingua franca, enabling a shared cultural consciousness while also encouraging regional reinterpretations of classical texts.

The Ashokan edicts (circa 3rd century BCE) further illustrate the role of translation in governance and cultural dissemination. Inscribed in Prakrit and other regional languages, these edicts aimed to reach a linguistically diverse population, underscoring the pragmatic use of translation as a tool for communication and statecraft. Such practices reveal an inherent understanding of linguistic plurality and the need to make knowledge accessible across regional and cultural divides. Translation in this era was less about fidelity to a source text and more about adaptation, ensuring that the essence of the message resonated with the target audience.

2.2 Translation and Religious Narratives

Religious philosophies in ancient India were deeply reliant on translation for their propagation. The spread of Buddhism and Jainism exemplifies this process. Buddhist scriptures, originally composed in Pali and Sanskrit, were translated into languages like Chinese, Tibetan, and Sinhala to facilitate their dissemination beyond Indian borders. As Humphreys (1951) notes, this translation movement was instrumental in establishing Buddhism as a global spiritual tradition. Similarly, Jain texts adapted linguistic forms to suit regional audiences, reflecting an inherent flexibility that ensured the survival and spread of their teachings. The Bhakti and Sufi movements (circa 14th–17th centuries) brought another wave of transformative translation practices. Poets like Kabir and Mirabai, whose works transcended linguistic boundaries, often wrote in a blend of Hindi, Braj, and other regional dialects. Jesudasan (1961) highlights how these movements used translation not just as a linguistic tool but as a spiritual act, translating complex metaphysical ideas into accessible vernacular idioms. This enabled their messages to resonate with a broad audience, fostering a sense of shared spiritual identity across diverse communities.

Through these narratives, we see that translation in ancient India was far from a rigid process. It was fluid, adaptive, and deeply rooted in the cultural and spiritual ethos of the time. It allowed texts, philosophies, and traditions to evolve and flourish in new linguistic landscapes, ensuring their relevance and vitality for generations to come.

3. Colonial Era: Translation as a Tool of Empire

3.1 Institutionalizing Translation

The colonial era in India marked a significant shift in the practice and purpose of translation. Unlike the organic and culturally embedded translations of the pre-modern period, colonial translations were institutionalized, serving as instruments of power and control. Orientalist scholars played a crucial role in this process, translating Indian legal, religious, and literary texts with the dual intent of understanding and dominating the native population. Dudley and Lang (1969) highlight that these translations were not neutral scholarly endeavors but were deeply entwined with the

colonial project, which sought to justify British rule by portraying it as a civilizing mission.

One of the most striking examples of this is the translation of legal texts. The British administration, seeking to govern India through its indigenous laws, relied on translations of Sanskrit legal treatises such as the *Manusmriti* and the *Vivadarnavasetu*. These translations were often selective, emphasizing aspects of the texts that aligned with British notions of law and governance while omitting or de-emphasizing those that did not. This selective translation reinforced the British claim that they were restoring India's ancient legal and moral order, conveniently overlooking the dynamic and evolving nature of indigenous legal traditions.

The translation of literary texts also reflected this duality of preservation and control. While Orientalist scholars like William Jones celebrated India's literary heritage by translating works such as *Abhijnanasakuntalam* into English, their efforts were often framed within a narrative of decline. By positioning themselves as custodians of a lost golden age, the British effectively positioned Indian texts as relics of a bygone era, disconnected from the vibrant, living traditions they still represented. This process of textual preservation, as Mukherjee (1981) argues, was inseparable from the larger project of cultural domination, as it allowed the British to claim intellectual authority over Indian knowledge systems while simultaneously undermining their contemporary relevance.

3.2 Shaping Linguistic Hierarchies

Colonial translation practices were also instrumental in establishing English as the dominant language of education and administration in India. The introduction of English as the medium of instruction, formalized by Macaulay's Minute on Indian Education in 1835, was a turning point in the linguistic and cultural landscape of the subcontinent. Translation played a critical role in this process, as English translations of Indian texts were used to familiarize British administrators with Indian culture while simultaneously creating a class of Indians who were "English in taste, in opinions, in morals, and in intellect."

The imposition of English as a superior language had profound effects on indigenous languages and their literary forms. As Mukherjee (1981) notes, the privileging of English led to the marginalization of regional languages, which were increasingly seen as inadequate for intellectual or administrative purposes. This linguistic hierarchy not only disrupted traditional patterns of knowledge production and transmission but also created a sense of inferiority among speakers of indigenous languages. The colonial project of translation thus became a tool for reshaping linguistic identities, fostering a dependence on English as the language of modernity and progress.

Moreover, the emphasis on English translations often resulted in the distortion of indigenous texts. Translators, driven by the need to cater to British sensibilities, frequently altered or omitted elements they deemed inappropriate or irrelevant. This not only misrepresented the original works but also contributed to a homogenized and Eurocentric understanding of Indian culture. For instance, translations of Sanskrit epics and Puranas often stripped them of their layered meanings and cultural nuances, reducing them to simplified narratives that conformed to Western literary conventions.

The colonial use of translation as a means of linguistic and cultural control exemplifies its ambivalence as a tool of both preservation and erasure. While it brought Indian texts to a global audience and highlighted the richness of the subcontinent's intellectual traditions, it also disrupted indigenous knowledge systems and imposed a linguistic hierarchy that continues to shape India's educational and cultural frameworks. This duality underscores the complex legacy of colonial translation practices, which were as much about understanding India as they were about remaking it in the image of the colonizer.

4. Post-colonial India: Translation and National Identity

4.1 Bridging Regional and National Narratives

In post-colonial India, translation emerged as an indispensable tool for fostering national unity while respecting the country's extraordinary linguistic diversity. With 22 scheduled languages and numerous dialects, India needed a medium to facilitate cross-regional understanding and cultural exchange. Translation bridged the gaps between regional literatures, helping create a shared national consciousness without undermining local identities. This dual function of translation—promoting unity while celebrating diversity—has been pivotal in shaping post-colonial India's cultural and literary discourse (Mukherjee 1981).

The Sahitya Akademi, founded in 1954, has played a vital role in this endeavor. By translating significant works from one Indian language to another, the Akademi has ensured the accessibility of regional literary treasures across linguistic boundaries. For example, works like Rabindranath Tagore's *Gitanjali* and Premchand's *Godaan* have reached wider audiences through translations facilitated by the Akademi. Dasgupta (1983) acknowledges that such efforts highlight translation as an act of cultural preservation and adaptation. Beyond literary translations, the Sahitya Akademi's awards for translation underscore its commitment to recognizing

and nurturing this art form, thus encouraging deeper engagement with India's multilingual heritage.

The National Translation Mission (NTM), established in 2008, further institutionalized translation as a state-supported endeavor. The NTM prioritizes the translation of technical and academic texts, ensuring that higher education becomes accessible to non-English-speaking populations. This democratization of knowledge aligns with the post-colonial aim of empowering regional languages that had been marginalized during colonial rule. Dudley and Lang (1969) emphasize that such initiatives help dismantle the linguistic hierarchies entrenched during the colonial period, fostering equality among India's diverse linguistic communities.

Adding to these institutional efforts, *Translation Today* (TT), a journal published by the Central Institute of Indian Languages (CIIL), provides a critical platform for discussing translation practices, theories, and challenges. *Translation Today* has been instrumental in documenting the evolution of translation as a scholarly and cultural activity in India. By encouraging dialogue among translators, linguists, and literary critics, the journal contributes significantly to the understanding of translation's role in shaping post-colonial identity.

4.2 Creolization and Hybridization in Contemporary India

The contemporary linguistic landscape of India has witnessed the emergence of creolized idioms like Hinglish, Tanglish, and Manglish, reflecting the dynamic evolution of translation in everyday life. These hybrid languages blend English with Hindi, Tamil, Malayalam, and other regional languages, creating new linguistic forms that are both innovative and inclusive. Dimock (1974) identifies this phenomenon as a continuation of India's historical tradition of linguistic adaptation, where translation serves as a means of cultural negotiation rather than rigid transference.

Hinglish, in particular, has become a cultural symbol of urban India, manifesting in Bollywood films, advertisements, and social media. It represents a spontaneous act of translation that navigates the coexistence of global influences and local traditions. As Mukherjee (1981) notes, such creolized forms are not mere byproducts of globalization but deliberate acts of cultural identity formation. By blending languages, speakers assert their multilingual heritage while engaging with the globalized world.

On the global stage, translation has played a crucial role in positioning Indian literature as a significant contributor to world literature. The translation of works by authors like R.K. Narayan, Kamala Das, and Arundhati Roy has introduced the richness of Indian narratives to international audiences. This global recognition has been furthered by efforts to ensure cultural nuance in translations, as highlighted by Dasgupta (1983). Unlike colonial translations that often distorted the essence of Indian texts, contemporary translations strive to preserve the cultural and emotional depth of the originals, ensuring their authenticity and resonance with diverse readers.

The post-colonial period thus demonstrates how translation continues to adapt to India's evolving linguistic and cultural realities. From the structured efforts of institutions like the Sahitya Akademi and the NTM to the organic emergence of Hinglish and other hybrids, translation remains a vital force in uniting India's linguistic diversity while shaping its identity in a globalized world. This blend of tradition and innovation underscores the enduring importance of translation as both a cultural and intellectual endeavor.

5. Theoretical and Methodological Challenges

Translation in the Indian context is both a deeply entrenched cultural practice and a subject of significant scholarly debate. Yet, despite its rich history and vibrant presence, the lack of a comprehensive indigenous theory of translation remains a critical challenge. As Mukherjee (1981) observes, Indian translation practices have historically been guided by tradition and necessity rather than by articulated theoretical frameworks. Unlike Western paradigms, which have extensively theorized translation as an academic discipline, Indian approaches often remain implicit, rooted in practical outcomes rather than formalized methodologies.

This gap has led to a reliance on Western translation theories, many of which fail to capture the nuances of Indian linguistic and cultural diversity. For instance, while Western theories often emphasize fidelity to the source text, Indian translation practices have historically embraced adaptation, re-creation, and cultural contextualization. The translations of the *Ramayana* and *Mahabharata* into regional languages, for instance, were not rigid transpositions but dynamic reinterpretations that integrated local idioms, customs, and worldviews (Dasgupta 1983). This adaptive approach reflects an indigenous perspective that prioritizes resonance and accessibility over strict textual fidelity. However, such practices are often undervalued or misunderstood when analyzed through Western theoretical lenses, which tend to privilege a binary opposition between source and target texts.

Dasgupta (1983) highlights that Indian translation practices are deeply intertwined with the idea of cultural negotiation. Unlike the Western emphasis on linguistic equivalence, Indian translators historically focused on maintaining the essence and spirit of the text, even if that meant significant alterations to its form or content. This approach underscores the importance of viewing translation not merely as a

linguistic act but as a cultural and emotional endeavor. For example, Bhakti poetry, when translated across linguistic regions, often incorporated local metaphors and spiritual sensibilities to ensure its relevance to the target audience. Such practices challenge the Western notion of translation as a one-to-one correspondence and call for an indigenous theoretical framework that acknowledges the multiplicity and fluidity inherent in Indian translation traditions.

Another significant challenge lies in reconciling indigenous perspectives with the dominant Western frameworks that continue to shape academic discourse. Western theories, grounded in concepts like equivalence, fidelity, and foreignization, often fall short when applied to Indian contexts, where translation is as much about transformation as it is about preservation. Mukherjee (1981) critiques the Eurocentric bias in translation studies, arguing that it marginalizes non-Western traditions by imposing standards that are alien to their cultural and historical contexts. This disconnect highlights the urgent need for Indian scholars to articulate theoretical models that reflect the unique complexities of translation in India.

Furthermore, the methodological challenges of translation in India are compounded by the sheer linguistic diversity of the subcontinent. With languages that vary widely in structure, idiom, and cultural context, achieving equivalence between source and target texts often requires more than linguistic expertise—it demands cultural immersion and sensitivity. Dasgupta (1983) notes that translation in India frequently involves negotiating between oral and written traditions, classical and vernacular languages, and regional and national identities. These negotiations require methodologies that are flexible and inclusive, capable of addressing the multilayered realities of Indian linguistic and cultural landscapes.

The lack of formalized Indian translation theories is not merely an academic oversight; it reflects a broader challenge of asserting indigenous epistemologies within a globalized academic framework. To address this, it is essential to foreground Indian perspectives in translation studies, not as mere alternatives to Western models but as independent and valid systems of thought. This involves not only documenting and analyzing traditional practices but also developing new methodologies that can accommodate the dynamic and evolving nature of translation in India.

Translation in India is a profoundly human endeavor, one that requires not only technical skill but also emotional and cultural intelligence. It is a practice that transcends the boundaries of language to engage with the deeper questions of identity, meaning, and connection. By embracing its unique traditions and articulating its own theoretical frameworks, India has the opportunity to redefine translation studies as a field that values diversity, adaptability, and the richness of human experience.

6. Conclusion: Translation as a Living Tradition

From the early dissemination of epics like the *Ramayana* and *Mahabharata* to the propagation of religious philosophies, translation has been an enduring force that bridges linguistic and cultural divides. In ancient India, translation emerged organically, ensuring that knowledge systems, spiritual narratives, and literary forms reached diverse audiences. This practice of adaptation and transformation reflected a profound respect for India's linguistic plurality, where translation was not confined to textual fidelity but embraced as a means of cultural negotiation.

The colonial period introduced new dimensions to translation, transforming it into a tool of empire. Translation became institutionalized under British rule, often serving the dual purpose of preservation and control. While colonial translations opened up Indian texts to global audiences, they were frequently shaped by imperialist motives, distorting the original works to fit Western frameworks. This era also saw the imposition of linguistic hierarchies, with English being established as the dominant language of administration and education, marginalizing regional languages in the process. Despite these challenges, the resilience of India's linguistic traditions ensured that translation continued to adapt, laying the groundwork for its role in post-colonial identity formation.

In post-colonial India, translation became a unifying force, bridging the diverse linguistic regions of the country while fostering a sense of shared national identity. Institutions like the Sahitya Akademi and the National Translation Mission have been instrumental in this effort, facilitating the translation of literary and academic texts to make knowledge accessible across linguistic barriers. Journals like *Translation Today* have further enriched this field, providing platforms for critical discussions and the development of indigenous methodologies. Translation has also become a medium for asserting India's cultural presence on the global stage, with works by Indian authors resonating with international audiences, thereby reaffirming the vitality of India's literary heritage.

In contemporary India, translation continues to evolve, reflecting the dynamic interplay between tradition and modernity. The emergence of creolized idioms like Hinglish illustrates how translation operates in everyday life, shaping cultural identities in a globalized world. These hybrid languages exemplify the adaptability of India's translation practices, which have always embraced change while preserving the essence of the original.

The challenges of theorizing and formalizing translation practices in India remain significant, as highlighted by the absence of comprehensive indigenous frameworks. However, this gap also presents an opportunity for Indian scholars to articulate theoretical models that reflect the complexities of the subcontinent's multilingual and multicultural realities. Translation in India has always been more than a linguistic exercise—it is a deeply human act of connection, preservation, and transformation.

As a living tradition, translation continues to play a transformative role in preserving India's rich textual heritage and fostering cultural dialogue both within and beyond its borders. It is a testament to the resilience and adaptability of Indian culture, ensuring that its voices, stories, and philosophies remain relevant in an ever-changing world. By embracing its historical legacy and addressing its contemporary challenges, India can redefine translation as a practice that celebrates diversity, bridges divides, and fosters understanding, making it as vital today as it has been throughout history. This paper has sought to illuminate the multifaceted role of translation in India's past, present, and future, reaffirming its enduring significance as a force for cultural and intellectual enrichment.

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THE INEXPRESSIBILITY OF PAIN: ELAINE SCARRY'S THEORY OF PAIN IN *KAFKA'S THE METAMORPHOSIS*

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ABSTRACT.
Franz Kafka's The Metamorphosis provides a profound and disquieting examination of physical suffering, trauma, and existential turmoil via the transformation of its main character, Gregor Samsa. This article examines Gregor's agony through Elaine Scarry's theory of pain, which posits that extreme physical pain transcends language and disrupts personal identity. As Gregor's condition worsens and his family becomes more distant, his sense of isolation increases, emphasizing how suffering can diminish a person's social life.
Alongside Scarry's concepts, this paper utilizes trauma studies to analyze Gregor's transformation as a strong symbol of psychological suffering and family abandonment. His experiences also reflect existentialist themes, showcasing life's absurdity, the anguish of isolation, and the erosion of individual autonomy. By integrating Scarry's observations, trauma theory, and existential philosophy, this analysis reveals how Kafka's novella highlights the dehumanizing consequences of suffering—whether physical or emotional.
Keywords: Elaine Scarry, Suffering, Distress, Existential, Isolation, The Metamorphosis, Alienation

INTRODUCTION

A travelling salesman, Gregor Samsa undergoing an involuntary tragic transformation into a monstrous bug is the portrayal in Franz Kafka's *The Metamorphosis*. Had it been mere physical transformation, this story would have been a great children literature or a fantasy. But, this is something to another level which escalates to the level of mental agony and existential crisis. The thin thread of psychological crisis within himself, his relationship with his family members and the world is traced in Kafka's narrative. The inexpressibility of his pain is visible in every exploration and progression of his alienation. The concept of the bodily pain by Elaine Scarry proposed in *The Body in Pain: The Making and Unmaking of the World* states that the pain, be it physical or mental fundamentally makes a person develop resistance to language that even more complicates the sufferer to express his suffering and agony to others. With the progression of the story, Gregor is unable to convey his sufferings to others. This concept pulls out the inability of Gregor's expression of pain which ultimately exaggerate their hostility within his family with his pester that aligns with the resistance for his articulation and also presents us the actions of dehumanizing the sufferer, i.e Gregor. His failed attempts to convey himself assert that pain destroys communication which reiterates the theory of Scarry.

PURPOSE:

The purpose of this article is to analyse the transformation and the inability to communicate by Gregor Samsa in the novella *The Metamorphosis* through the lens of the theory of pain by Elaine Scarry that is conveyed in the philosophical and psychological framework. The theory of pain searches for the evidences in the novella on how pain resists language and dehumanizes Samsa for existential crisis. This transformation into a bug by Gregor Samsa brings out the profound existential crisis that he had been facing with his dependent family and hectic work life, on the worst part it only intensified to make him isolate himself. On delving deeper into the examination both physical agony and psychological yearnings, this paper unravels as how the pain being a factor isolates himself from his family, even himself and acts as a dangerous force which results in his fading of identity. This story isn't about mere turning into a bug; it's about how the pain in silence, unnoticed agony fades a person's existence as well as the social identity

APPROACH:

As far as this study is concerned, the article adopts a analytical approach in the literary text along with close reading of the primary text The Metamorphosis with the framework of the theory of pain explored in The Body of Pain by Elaine Scarry. The themes of pain, dehumanization, existential crisis

and alienation on the two layers, physical and psychological are studied. The first level of this study is the textual analysis of the novella, *The Metamorphosis*, in which the excerpts and quotes that highlights his agony with pain and inability to communicate is identified. Then, the highlighted quotes are picked to study the theme of pain; integrating Scarry's notion. The second level of this study is to overlap the theory of pain to interpret the findings, in which the pain separates him from his existence leading to family's rejection. Hence, it is a comparative analysis between the portrayal of suffering of Gregor by Kafka and the philosophical argument of the silence in pain by Elaine Scarry in *The Body of Pain.*

FINDINGS:

Gregor Samsa is a man of sacrifice, a busy bee yet he finds himself to be in the shadows of the pain with feeling incomplete and abandoned. In the novella, the transformation into an insect does not stop with mere physical change but also slow fading of his own position n his family and society. He is the sole bread winner of his family, working dutiful as a traveling salesman "The boy thinks about nothing but his work" (30) to serve his family. In his young age, the debt of his father is paid off by him. He is a self effacing person who puts the desires of others before him, that has become his responsibility. "… Gregor had earned so much money that he was able to meet theexpense of the whole household and did so" (44). When the time he fails to provide for his family because of the monstrous transformation, his worth in his family's heart started to diminish. When their survival started to deteriorate, family shifted in addressing him as a person to 'it' demonstrates his dehumanization-which brings out that the worth of Gregor was not based his personal identity rather on what he can bring to the table.

Pain does not stop being a physical experience. It is more psychological which makes the sufferer suffer more with silence and starts or gets isolated. His sufferings coincide with Scarry's notion that pain destroys their communication leading to erasure of their existence. Failing to communicate is the most pivotal motif found in the novella. When the family members heard his voice, they just recognized it to be noises. "The words he uttered were no longer understandable, apparently, although they seemed clear enough to him, even clearer that before, perhaps because his ear had grown accustomed to the sound of them" (33). The inability of family members to receive him makes him even more invisible within his own house. Without his voice, he felt trapped and suffocated psychologically. His helplessness intensifies and never was mitigated.

Elaine Scarry tries to bring out that the power of pain is so powerful that it destroys the verbal communication. There are ample of evidence provided in the study. When he first transformed into an insect, he tries to speak to his family but they could not understand his voice. "That was not human voice" (32). His voice was silenced by the pain. The initial cry of Gregor upon transformation is heard as mere illegible squeaks which indicated his beginning of stripping of his own voice. With the loss of voice, the loss of connection creeps in, leading to prolonged ignorance of his presence. His family at the beginning is perplexed as to how to handle him or care for him, but the patience grows thinner with the time. Initially his sister receives him, by providing food, showing empathy but ultimately, she also grows irritated and stops visiting him. "No one was likely to visit him, not until the morning, that was certain;"(40) " His father, as the time passes, grows disgusted showing open hostility, throwing apples at him. Gregor's is not inconvenience rather became a tragedy in the eyes of his family. Family begins to normalize his absence by taking over their lives, socializing whereas Gregor is left alone and unacknowledged in his untidy room. Even his parents start be resentful and let him suffer his pain alone, eventually wishes him only death.

Gregor does not die due to any assaults or starvation but also from being ignored and forgotten accepting his emotional defeat. Gregor's physical body began to collapse, he stops eating, having no will to continue his life. His sufferings are not articulated, unnoticed, his pain is unspoken. In a house where his existence was essential, he ended up being alone, dead without any ceremony, belittled only to become mere a stain on the floor. After his death, his family was in great relief rather than grief, which indicates the worthlessness of his presence, as though he is physically and psychologically erased from his people. He loses not only his human form, but also a position in this world. His final moments were not done with proper grief or mourning rather, only was considered relief as his family go ahead with their lives. Kafka presents profound words on how the unrecognized suffering of tragedy of Gregor eventually stops at dehumanization.

CONCLUSIONS

Silence is not just calmness or being quiet rather it is gradual disintegration of a person's existence if he/she ceases to communicate. Silence is more than isolation here in the novella; it dehumanizes him leading to erasure from the society. Gregor Samsa is significantly characterized for his dutiful obligations and selflessness. His transformation began to consume him entirely. He is reduced to primal muteness, stripping off his only tool of communication. Though Gregor became insect-like from human's body, his

family is more less-human in their mind. He is man once loved by all, but now, he slowly faded from their lives. He was no longer attended as son, brother, caretaker or bread winner. The loosing of his self wears thin with the deterioration of his physical health. His emotional abandonment led to a sense of worthlessness, questioning his existence. As Scarry argues that extreme pain often leads to loss selfhood, which can lead the sufferer to suffer alone. As a result, Gregor started to withdraw himself from his family both emotionally and physically. Harsh treatment of his sister, helplessness of his mother and aggression of his father pushed him onto the verge of hopelessness and existential crisis.

Ultimately, he also gives upon his life having suffered in silence and realizing that he is no longer valued or wanted. According to Scarry, the pain also leads to erasure of social identity. Upon the transformation, Gregor's livelihood is at stake, as he had not turned up for nearly months together. It isolates, shuts down and eventually fades the presence of the sufferer by themselves.

To conclude, *The Metamorphosis* portraying Gregor's experience opines with Scarry's Theory of Pain that the pain lead to psychological defeat and destruction when left unattended or unrecognized. As far as the theory is concerned, when anguish or suffering is neither expressed nor received duly, it becomes destructive. Gregor's physical pain and inability to articulate detaches himself from his surroundings that eventually led to his own end.

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CRITICAL ANALYSIS ON TRANSLATION OF SUBRAMANIA BHARATHI'S VANDE MATARAM
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ABSTRACT:
Subramanian Bharathi, a renowned Tamil poet, freedom fighter, and social reformer, has left an indelible mark on Tamil literature and India's independence movement. His poetry, translated into English, retains the fervour and progressive ideals that characterized his work. This collection of translated poems captures Bharathi's passionate call for independence, his advocacy for social reforms, and his visionary thoughts on women's empowerment and equality, which were ahead of his time. Through vibrant imagery and powerful language, Bharathi's translated works continue to inspire and resonate with readers worldwide, bridging cultural and linguistic divides. This comprehensive exploration emphasizes the relevance of Bharathi's poetic genius in contemporary society, shedding light on his enduring legacy and the universal themes of freedom, justice, and human dignity.

INTRODUCTION:
Subramanian Bharathi was a revolutionary tamil poet, writer, and freedom fighter known for his powerful nationalist and reformist and reformist writings. He played a crucial role in India's independence movement through his poetry and prose advocating for women's rights social reform and patriotism. His birth anniversary on December 11th is observed as Bharati Day in Tamil Nadu recognizing Bharathi create impact of Tamil literature, social reforms. His works continued to inspires leaders like Mahatma Gandhi and Subhas Chandra Bose. His poem creates impact common people to national leaders, Bharathi is remember as "Mahakavi" (Great poet). Subramanian

Bharathi was one of the India's greatest nationalist poet and strongest voice rise against British rule. His thought poetry, journalism, and speeches are fiery, the spirit of freedom among Indians. Bharathi was fearless writer during British rule, because lot struggle's given by the British. Even British was banning all the tamil printing press, who are against to British rule they arrest to imprison it. In 1908 Bharathi 'India' newspaper was banned by the British. His writing promotes independence, Swaraj (self-rule), and resistance against oppression. British forced try arrest Bharathi, but he was escape to Pondicherry in 1908. His continued writing during difficult time also, poem and secretly sent them to be published in India. Despite the ban Bharathi poems and ideas spread among freedom fighters. His poem most of the young people will be admire to let Independence movement. Even till today youngster also inspirited by Bharathi pomes.

C. Subramanian Bharath: (1882-1921)
Chinnaswami Subramania Bharathi was born in Ettaiyapuram, he is also known as an Indian writer of nationalist movement. He was "Father of the modern Tamil" literature. Bharathi was learn formal education, there he translated English to Tamil. Lately joint the political involvement of Indian National Congress party. He was establishing newspaper for freedom movement, they given to name of newspaper 'Swadesamitran'. His English work collecting in Agni and Essay other Prose Fragments (1937). Many of the poets and writers are translated Bharathi poem tamil to English, AK. Ramanujan, S. Rajam, Prema Nandakumar, J. Srinivasan, they are notable translators.

VANDE MATARAM:

Vande Mataram this word taken by the Bankim Chandra Chatterjee novel "Anadamath"; first line of novel is taken by this book. Later Bankim Chandra novel appears as song by the revolutionaries to Mother India. This song single day change people in regional patriotism.

Mening of Vande Mataram
This word is belonging to the Sanskrit word. "I bow to three, Mother" or "Salutations to the Motherland".
• Vande - I bow, salute, worship the word meaning.
• Mataram – To the mother or Motherland.
The Vande Mataram not just word its emotion deep with connecting of people, history, cultural and independent movement. The universal level has

brotherhood relationship, and India followed by Mother as divine figure of our nation. Indian traditionally land(earth) is seen as mother (Bharat Mata). This word create impact between people all are one, its meaning of everyone born with one mother (Bharat Mata), we are brother's so we together to against to joint British rule. That poem admires gave awake society to patriotic sprit of independence. Bharathi used very simple word but the word created powerful sprit independent thoughts. His adopted with of beauty with sprit of Bharatha Mata. Bharathi poem become popular during the anti-British protests in Tamil Nadu.

Vande Mataram[1]

We'll bow to the Mother,
    Bharat the Mother.

No more caste or creed:
    born in Bharat,
Brahmin and others
    Mother's children all.
                    We'll bow to the Mother.

Aren't the lowliest of the low
    the sharers of our life?
Shall we deem them aliens
    who'll injure our interests?
                    We'll bow to the Mother.

Here flourish a thousand castes,
    but no room for foreigners.
The Mother's children may quarrel,
    yet they are brothers.
                    We'll bow to the Mother.

What is life without unity?
    Division only spells ruin.
If we hold fast to this truth,
    what more can we need?
                    We'll bow to the Mother.

Ashamed of subjection,
    the toil, shame and blister,
now shall we end it all   Mother
    and sing in chorus
                    We'll bow to the Mother.

வந்தே மாதரம் என்போம்-எங்கள்
மாநிலத் தாயை வணங்குதல் என்போம்.
(வந்தே)

1. ஜாதி மதங்களைப் பாரோம்- உயர்
ஜன்மம்இத் தேசத்தில் எய்தின ராயின்
வேதிய ராயினும் ஒன்றே- அன்றி
வேறு குலத்தின ராயினும் ஒன்றே
(வந்தே)

2. ஈனப் பறையர்க ளேனும்-அவர்
எம்முடன் வாழ்ந்திங் கிருப்பவர்
அன்றோ?

சீனத்த ராய்விடு வாரோ? -பிற
தேசத்தர் போற்பல தீங்கிழைப் பாரோ?
(வந்தே)

3. ஆயிரம் உண்டிங்கு ஜாதி-எனில்
அன்னியர் வந்து புகல்என்ன நீதி? - ஓர்
தாயின் வயிற்றில் பிறந்தோர்-தம்முள்
சண்டைசெய்தாலும் சகோதரர் அன்றோ?
(வந்தே)

4. ஒன்றுபட்டால் உண்டு வாழ்வே-நம்மில்
ஒற்றுமை நீங்கில் அனைவர்க்கும்
தாழ்வே
நன்றிது தேர்ந்திடல் வேண்டும்-இந்த
ஞானம் வந்தாற்பின் நமக்கெது
வேண்டும்? (வந்தே)

5. எப்பதம் வாய்த்திடு மேனும்-நம்மில்
யாவர்க்கும் அந்த நிலைபொது வாகும்
முப்பது கோடியும் வாழ்வோம்- வீழில்
முப்பது கோடி முழுமையும் வீழ்வோம்
(வந்தே)

6. புல்லடி மைத்தொழில் பேணிப்-பண்டு
போயின நாட்களுக் கினிமனம் நாணித்
தொல்லை இகழ்ச்சிகள் தீர- இந்தத்
தொண்டு நிலைமையைத் தூவென்று
தள்ளி (வந்தே)

Prema Nandakumar poetic Reference to" Vanda Mataram":
Prema Nandakumar was author, scholar and translator, she was translated many works. She contributed by the Bharathi's works in Tamil to English. She also translated "Venda Mataram" tamil to English, this one of the pomes of Bharathi. She was admiring the" Vanda Mataram" and this song impact on Indian's freedom movement.
The poem stating with honour with "We bow to Mother Bharat" and her expirees our love and worship to the mother of land.

1. No more cast or creed:
Born is Bharat,
Brahmin and others
Mother's children all.

Bharati was rejects caste domination within the people because India has biggest issue of caste discrimination, and domination. He was declaring that all Indians are want live equally. Baramin are any caste you are the children of 'Mother of land'. Every one born our country want to tarted in social quality.

2. Aren't the lowliest of the low
 the sharers of our life
Shall we deem them aliens
Who'll injure our interests?

Despite social differences are lower caste and higher caste conflict create big barrier of Indians, Bharathi argue that even those seen as 'low' in society are part of the nation and should not be treated as enemies and foreigners. Our weakness will be use it other positively, they come and defeat quickly.

3. Here flourish a thousand castes,
But no room for foreigners,
The Mother's children may quarrel,
Yet they are brother.

Bharti insist that Indians should have unite and not allowed foreign rulers (British) to divide them. Because Indian's are without any describe of social states and caste, they can't able to any one come ruler or dominated will not happen. We are born with same mother of our land; we are not fighters and strangers they have relationship with brothers.

4. What is life without unity?
 Division only spells ruin.
If we hold fast this truth,
 What more can we need?

Bharathi said importance of unity for India's survival and success, wearing that division will lead to destruction. The unity is neediest one in our national movements, because unity less main reson British rule under the India. After lot of the day passed people will be realise unity is imported one between the society.

5. Whatever may befall us,
 We'll equally share it.
Thirty crores shall thrive
 Or all suffer defect.

Bharathi tell for the strength, because unity given strongest power, say that all Indians should rise together and defect together no one should come forward, they started get scare with our unity strength power. Thirty million people together defeat or died but they want unity. Anything does with unity they got them successfully with they won wining.

6. Ashamed of subjection,
the toil, shame and blister,
now shall we end it all

and sing in chorus

this line expresses the pain and loss of self-respect in under the British rule. And he feels as self-shameful of under the British rule, The people are suffering social injustices, spurious, slavery pain is explaining this line. Let step out come to end to this oppression. They joint together and sing song with unity.

CRITICAL ANALYSIS ON TRANSLATION:

Prema Nandakumar was translated in Bharathi pomes in English 1978, this poet was translated in Tamil to English, "Vanda Mataram" one of the poems of Bharati. This poem explant about independent movement, explant about emotional thoughts of nation independent. She wrote several poems inspired by its spirit of Bharathi. Bharathi writing Indians through to the independence, fearlessly, and create self-confined, even under the British rule. His work kept the sprit if Nationalism alive in south India. Bharathi use to team of words in Unity, Equality, and Patriotism. Bharathi other impotence are his writing words are create impact readers, but translation can't give that emotional. Even same word meaning also have chance to change.

'Here flourish a thousand castes,

But no room for foreigners'

Third stanza first two lines are explant about non-native people are arrival in Indian and established our rule, this line Bharathi explant in fire of words to say we are brother's live in same county non-native stranger (British) they are come to dominated in local people in India. This line said Bharathi, the powerful word can't fully reach the people because of the reason they translated into English; they can't feel that words powerful reason is lot youngster to elders are admired to his poems, the pomes will be motived to led participated in freedom movement, but this translation misses some of the feelings of emotion in this line.

"Ashamed of subjection, the toil,

shame and blister, now shall we end

it all and sing in chorus

We'll bow to the Mother"

This line translation not fully completed, because they Tamil poem to English translation have lot changes imported word and meaning change it. That reson are translation have pros and cons, even this line missed in few words in translation, because that original one explant how they face struggle in British rule, and British are force to slavery that word feeling miss with this line.

CONCLUSION:

The poetry of Bharathi's pomes was be translated in many languages, this work help introduce Bharathi's revolutionary poetry to a big audience. And importantly lot of forging reader and poets will be admiring the tamil poems and poets. Even Bharathi also translate France, English and Russia, in later period lot scholars are inspirated his writings. Scholars from Europe and U.S studying Indian independence and literature of Tamil have written about Bharathi. Mira. T. Sundara Rajan, was great-granddaughter, she was presented by Bharathi's English writing, highlighted, equality, diversity and freedom thoughts are she wrote it. These works are continuation to a non-tamil people understated of Bharati's literature and poems. Translation work as played major connection with other language to known our tamil poems. A translation error occurs when the meaning of a message is altered or lost due to incorrect word or grammatical mistake. They can lead to misunderstandings, confuse. Common issue including literal translation, lack of context different between language.

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ASSERTION OF ROOTS: A CRITIQUE ON ABDULRAZAK GURNAH'S THE LAST GIFT

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Abstract

The paper titled Assertion of Roots: A Critique on Abdulrazak Gurnah's *The Last Gift* aims to explore a detailed description of the emergence of the term 'Diaspora' and the characteristics of Diaspora fiction in literature. The protagonist of the novel Abbas reflects on his life in East Africa, after having encountered a stroke. The paper begins with the power of literature to convey the realities of life. The paper also unfolds the aspects of transition and culture in minority identity. This paper explores how *The Last Gift* adds to the larger conversation about post-colonialism and Diaspora by shedding light on the difficulties of defining oneself in the face of migration and historical trauma.

Key words: Post-Colonial literature, Identity, Migration, Diaspora, Refugee.

Abdulrazak Gurnah is one of the most acclaimed novelists of Diaspora literature. He reflects more on the isolation and hostility that he had faced in Zanzibar. He migrated to the U.K. more than half a century ago and has emerged as a Nobel laureate. He writes for the rights of refugees and imprints the problems faced by them. He believes that by depicting the problems of the refugees, he can make the higher authorities aware of the pathetic condition. Even though the government brought in rights for the safety of the refugees the traumatic situation still prevails. *The Last Gift* is the eighth novel of Gurnah published in 2011.Migration happens due to several political outbreaks, colonialism and other personal problems of an individual. A person who migrates to some other foreign country finds hard to survive there due to the lack of identity. The term Diaspora came into prominence when the people who have migrated tried to make connections with their homeland. They expressed their fears, conflicts they endure and their struggle to gain an independent identity in the new land. Every struggles of the Diaspora is analysed under Diaspora Theory.

Diaspora Theory is one of the primary branches that have its root in postcolonial Theory. It deals with the problems of those writers who have their roots in some other country that they have abandoned due to colonisation and slavery. It has emerged as one of the prominent areas of focus in literature. Postcolonial critics Bidisha Debi Singh Deo claims that Diaspora writers write about their homeland and it is filled with alienation, slavery, multiculturalism and their longing to reunite with their own culture. Diaspora literature is the result of migration. Peter Barry in his book Beginning Theory: An Introduction to Literary and Cultural Theory discussed three phases that describe a shift in the perspective of Postcolonial literature between the 1980s and 1990s. The Postcolonial writers incorporated the Asian or African forms of narratives with "European derived influences rather than as working primarily within European genres like the novel and merely adding to them a degree of exotic Africanisation" (198). The three phases discussed by Barry are 'Adopt', 'Adapt', and 'Adept'. In the 'Adopt' phase, the writers adopted the European technique and produced works of their own. In the 'Adapt' phase, they used European genres to depict the African or Asian subject matter whereas, in the final or the 'Adept' phase, they gained 'cultural independence' and produced works without having reference to European models. Frantz Fanon French psychiatrist and political philosopher in his essay "On National Culture" talks about the illustration of native culture and the Diaspora writers as, "the artist who has decided to illustrate of native the truths of the nation turns paradoxically towards the past and away from actual events what he ultimately intends to embrace are the cast-offs of thought, its shells and corpses of knowledge which has been stabilized once and for all" (42). These artists who have migrated to western countries try to revive their identity through a medium called literature, visual media platforms and so on. Their depiction of migration experiences and problems pave way for the creation of Diaspora literature. Diaspora Theory serves as a tool to explore immigrant literature and their attempt to carve an identity and culture of their own.

As for as Fanon is concerned the people who have migrated to some other lands will never forget the beautiful past that they have spent in their motherland. Tanzanian- born British novelist Abdulrazak Gurnah on attending an interview with the Swedish Academy puts forth that all the characters that he has created in his novels have some memories to ponder in some other native land. This leads primarily to identity issues and a struggle to find rootedness amid multiculturalism. Hence, this paper focuses mainly on an immigrant quest for identity, multiculturalism the impacts of racism and attempts to provide rehabilitation of refugees. All these are penned by Gurnah in his novel *The Last Gift*. Bidaha Debi Singh Deo a postcolonial and Diaspora literary critic in her record on Post Colonialism and Diaspora Theory under the paper "Indian Diaspora Literature in English", points out "The immigrants whatever their reason for migration be, financial, social, political….the anguish of leaving behind everything familiar agonizes the minds of migrants (129). The immigrants who have memories of two cultures find it hard to claim a single national culture. Hence, those people who wanted a single national culture tried to dig up the pre-colonial

culture of their land. This led to the passionate search for their ancestral culture. Fanon discussed the creation of the 'African Cultural Society' by African intellectuals and "the aim of this society was therefore to affirm the existence of an African culture to evaluate this culture on the plane of distinct nations and to reveal the internal motive forces of each national culture" (39). Fanon in his essay "On National Culture" discusses how the Diaspora writers could reshape their identity and lost ancestral culture. He described it in three phases. The first phase is the period of unqualified assimilation, the second phase is the period of creative work, where he talked about how the creation of art forms like literature can rebuild their shattered identity and culture, whereas the third phase is the fighting phase in which the artist through his\her works try to trigger the emotions of the native people to claim for their own identity. Stuart Hall a political activist who strived hard for the upliftment of the immigrants who were migrated to different places as slaves discussed in his work *Cultural Identity and Diaspora* the prominence of the creation of identity and the beautiful and shattered identity of the colonised countries. Third World Cinemas help the second generation slaves and the Western country aware of the shattered identity of the natives.

Gurnah also talked about the curiosity of the second generation slaves to know about their ancestral identity for they find themselves unrooted in the host country and also in their own ancestral country. Expressing the plights endured by various artists may help them to understand the reason behind migration and this will also lead the way back to their ancestral and rooted identity and culture. Diaspora Theory analyses all the impacts through a historical and political angle. Gurnah being an immigrant clearly imprints the entire trauma that he has endured in Britain through his novels. Gurnah does not try to favour multiculturalism in his novels. Multiculturalism fosters a society where cultural diversity exists. Gurnah through fostering the problems endured by the immigrants in a foreign land and by expressing their struggle to practice their own culture reflects the elements of multiculturalism in his novels. The presence of common culture in western countries provides equality and democracy to everyone but in a way, it snatches the deep rooted native culture of the immigrants. In a country where people from all over the world survive common culture provides no common identity.

Cultural diversity in a country occurs mainly through migration. After several migrations the representation of indigenous culture occurs and according to Fanon the 'Colonized Intellectuals' began their quest for the already existing yet hidden past identity and culture. Fanon expresses their quest as: Perhaps this passionate research and this anger are kept up or at least directed by the secret hope of discovering beyond the misery of today beyond self-contempt, designation and abjuration some very beautiful and splendid era whose existence rehabilitates us both in regard to ourselves and in regard to others. The claim to a national culture in the past does not only rehabilitate that nation and serve as a justification for the hope of a future national culture. (37) Cultural conflicts and the problems related to that vary according to the contexts and situations. This provides differences in the production of literature too. The experiences that the immigrants endure vary following the situation and the society in which they survive. All these changes brought in several changes to the angle from which Diaspora literature is analysed. Post colonialism focuses on the post-colonial period of the country. Colonialism changing Global Situations, Industrial Revolution, European Capital, World Wars and Inter Wars paves way for migration. The people who migrated from the colonised countries suffered under subjugation in western countries. Diaspora theory focuses on all such plights and their claim to reform their already existing culture says Himadri Lahiri in his work *Diaspora Theory* and *Transnationalism.* Due to these migrations cultural pluralism occurs in western countries. Gurnah on expressing his past and migration in an interview with the Swedish Academy reflects that he left Zanzibar due to the Zanzibar revolution. Being an Arab he was totally in danger when the overthrow of the ruler Sultan Jamshid happened in 1964. "During the revolution wrote Gurnah in 2001, 'thousands were slaughtered whole communities were expelled and many hundreds imprisoned. In the shambles and persecutions that followed a vindictive terror ruled our lives'. Amid this turmoil he and his brother escaped to Britain" (Mengiste 2021). Contemporary literature and Diaspora present a very critical area. It was not only attributed to slavery but voluntary migrations. When they endure problems in their homeland due to revolutions and wars they migrate to various countries voluntarily and they feel ashamed to return to their homeland. Gurnah reflects the same in his interview with The Gurdian. He says that due to voluntary migrations they feel awkward about the attitude of the people in their native land. But, they no longer blame them for leaving the country rather their attitude will be more pleasing towards them as far as Gurnah is concerned. On giving an interview with *The Guardian*. Gurnah expresses his experiences when he first landed in a foreign land he posits: When I was here as a very young person people would not have had any problem about saying to your face certain words that we now consider to be offensive. It was much more pervasive that sort of attitude. You couldn't even get on a bus without somehow encountering something that made

you recoil. This doesn't seem to me to be a big advance to the way earlier people were treated. (Mengiste 2021) Himadri Lahiri a postcolonial and Diaspora critic discussed the issue of 'citizenship' for immigrants. The migration has issued confusion about having rightful citizenship. Stuart Hall in his essay "Cultural Identity and Diaspora" described this problem of having constant citizenship as experiencing doubleness. The immigrants feel a kind of doubleness of similarity and difference when they reach their homeland after so many years. This creates strangeness even towards their homeland. When the immigrants have no skill to mold themselves based on the political, cultural and social atmosphere of their homeland, they could not lead a peaceful life in their host country. This lack of citizenship leads to the formation of ghettos minority colonies in urban areas. Thomas Keneally in his novel *The Schindler's Ark* demonstrated the pathetic condition of the ghettos and how they are forced to endure miserable circumstances. This lack of citizenship may bring conflict between generations. Gurnah believed the identity and rootedness that one would receive in a homeland is more stable than the host land. Even though one experiences a doubleness of similarity and differences as Stuart Hall says a person would get an emotional bond only from the place where he\she originally belong to. Gurnah records his first trip back to Zanzibar is one of his interviews with The Guardian as follows: It was terrifying: 17 years is a long time and of course as with a lot of people who relocate or who move away from their homes, there are all sorts of issues of guilt. But in fact, none of that happened. You step off the plane and everybody's happy to see you (Mengiste 2021).

Abbas and Mariyam in *The Last Gift* faced the trauma of doubleness. Abbas left his family without giving them a word and felt reluctant to meet them again. Mariyam also had left her family as she had endured a sexual assault from her foster cousin. She was hesitant to meet them again. But they welcomed Mariyam and her children with warmth and love. Even though Abbas tried to make him adopt the conditions of the new country he could not do so. At the beginning of the novel, his failure in wearing costumes to protect himself from the harsh weather showed his inability to shop the European culture, after having spent several years in it.

Hanna wanted Abbas to read recently published English novels to make him not experience the cultural rift with the other Europeans. Stuart Hall discusses the instability of cultural identity. The immigrants have to face the problem of not having accurate citizenship. The identity in culture has a history and the immigrants are rooted is their own culture for which they have a past and history. Abbas felt reluctant to wear western clothes even though he had been living in Norwich for more than fifteen years. He did not want to wear certain clothes which made him feel uncomfortable and be wished to be recognised by others through his own identity. Hall believed that cultural identities have an "unchanged history and culture" and he says "It has its histories and histories have their real material and symbolic effects. It is always constructed through memory, fantasy, narrative and myth. Cultural identities are the points of identification" (226).For Abbas the cultural chat was practiced in Norwich England had no history of the past. Abbas being a man who would like to be known to all through his history, culture and identity developed a hatred for European culture. He considered the European practice of celebrating birthdays would spoil the children. His hatred towards celebrating birthdays had indirectly shown his longing to get back to the land where he was born and Mariyam was unaware of the day when she was born. They felt insecure when they are asked about their birthdates.

Abbas started accepting the Diaspora host land as his homeland. He hesitantly acceptedto celebrate the birthdays and the other European cultures to make him feel comfortable. Hanna brought her boyfriend Martin to her home. Even though Abbas could not accept the tradition of being close to the boyfriends he could not speak anything to her about that. Abbas could not agree with Hanna "when she wore anything tight or short or revealing. In the early days he just ordered her back upstairs to change and she did that a few times to avoid a fight" (94). Eventually, Abbas kept himself silent when the children had grown up. He wanted not to be changed by adopting every European culture but, still he accepted something considering his host land as his homeland. For the Diaspora people, "the sense of belongingness transforms the host land into the homeland. This does not mean the echoes of the old land die down altogether. A small incident may trigger the emotion and evoke traces of the old homeland with all its cultural ramifications" (45) says Himadri Lahiri in his book *Diaspora Theory and Transnationalism*. Even though Abbas accepts the cultures of his host land the old reminiscences of his childhood days linger in his mind. This is evident, while on a Christmas day be remembers celebrating Idd with his family members in Zanzibar. He remembered how one Christmas he told them about rosewater: "this is how we great each other in our celebrations. On the first day off Idd people called on each other to offer greetings and share a cup of coffee and if they were well off enough a small bite of halwa" (43,44). The generations of immigrants would have no difficulty in accepting European culture. For them the ancestral culture seems ambiguous. The first-generation immigrants find it hard to accept the new customs and culture whereas it is not the same as that of the second-generation

immigrants. Lahiri explains this generational conflict as "members of the first generation less affiliated to the host country usually feel filiations pull towards the ancestral country. Their descendants are mostly born and brought up in the new space; they acquire sociocultural codes from their immediate environment" (58). They distance themselves from their parents as they find them lacking identity or belongingness. The reluctance that they receive from society makes them feel embarrassed about their own culture.

Mariyam noticed a change in Hanna's use of language. Abbas had not talked anything about his family to anyone. Thus, Hanna could not find an identity with the ancestral family of her parents. According to the children of Abbas their family remained a strange and an odd family. This strangeness did not affect Jamal but it did affect Hanna. Mariyam found it difficult to answer the questions raised by her children for herself and Abbas their ancestral culture sounds strange. Abbas called himself a monkey from Africa. Both Hanna and Jamal had a feeling that there was something to be ashamed of. "There are times when I hate that they 'suppressed and dissembling' (46). Everyone cast a strange look at them. They did not want to be recognised as the children of immigrants and need not upheld their parents' ancestral culture. They needed an identity in the European country where they were born and wanted to be recognised as British. Edward Said in his *Orirntalism* discussed the plights of the Orients. In the late eighteenth century *Orientalism* became an institution that rules and dominates the Orient. As far as the Europeans are concerned, "the Orient was almost a European invention and had been since antiquity a place of romance, exotic beings haunting memories and landscapes remarkable experiences" (1). In *The Last Gift* the sight of the immigrants and their generations made the Europeans cast a strange glance at them. The family of Abbas experiences the same wherever they go. Jamal and Hanna felt a kind of alienity in their 'hostland'. They wished for more relatives and structured family life. The condition of the Arab Muslims was pathetic and is recorded faithfully by Gurnah in the novel. The Muslim children were placed in a separate classroom and were not allowed to participate in any of the European cultured programs. The immigrants could not change the religious practices that they practiced in their homeland. But, their religious practices underwent several transformations when they migrated from their homeland.

Abbas could not embrace Christianity and his identity as an Arab Muslim remained even after having migrated from Zanzibar. Christmas festivals reminded him of Idd celebrations. His daughter Hanna could not understand anything that her boyfriend Nick and his family said about Christianity. Gurnah demonstrated Hanna's ignorance about the religion as "hearing Anna says that about the church was like meeting someone who said he had never seen the moon. It was another one of those things her Ba had made sure they were ignorant about" (112). The children of Abbas were not aware of both Christianity and Islam. Neither had they known things about Christianity nor Islam. This made them feel that they have lost their identity and they could not find a sense of belongingness anywhere. Jamal started attending an Islam Reading Group to know more about the religion that he belongs to. But the response that he received from the other Europeans was not agreeable. A strange experience from a European shop owner who provided milk to Jamal every day could not accept Jamal attending Islam Reading Group every evening. But Jamal continued doing so, for he wished to be known in his own identity like his father Abbas.

The novel *The Last Gift* does not restrict itself in representing the problems faced by the immigrants but it also offers the solution by depicting the change in attitude of the characters. Mariyam felt a lack of rootedness as she was not aware of her parents. She decided to work in a refugee center to offer mental strength to the refugees like her. She also helped them to locate their lost family members. When she spotted the information about the refugee centre and the problems of the other refugees and immigrants she "thought that was something she would like to do" (109). Jamal was writing a dissertation on refugees and immigrants. He compared the life of all the immigrants with that of his father Abbas and the plight that they endured moved him. He tried his level best to help them seek out their problems. After having encountered a shameful situation at Nick's home and having seen an immigrant mother and daughter in the railway station standing in no place to move Hanna felt worried about her parents. After the death of Abbas she also helped Mariyam to locate her family.

The paper has analysed Gurnah's in the light of Diaspora Theory. Diaspora Theory has been used as a tool to describe the plight of the immigrants their lack of identity their pathetic situation in the host land and their generational conflicts. Gurnah's personal life has shaped the depiction of the immigrant issues and he has moulded his characters in the novel to receive mental courage to eradicate the feeling of strangeness in the host land and to offer help to those refugees and immigrants who arrive in an alien land for their survival.

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A COMPARATIVE STUDY OF VIDUTHALAI (PART 1 & 2) WITH THE VACHATHI INCIDENT, KEELAVENMENI MASSAERE, AND THE PERSONA OF VEERAPPAN AND VATHIYAR AS ECOLOGISTS.

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Introduction

Indian cinema, particularly Tamil cinema, has a history of engaging with themes of social justice, caste discrimination, and state repression. Vetrimaaran's *Viduthalai* (2023-2024) is a striking example of this tradition. The film is based on Jeyamohans's novel *Thunaiyan* and portrays the state's violent crackdown on a revolutionary movement called the People's Army, led by the enigmatic Vathiyar. This study draws comparisons between *Viduthalai* and two historical atrocities-the Vachathi incident, where Adivasi women were assaulted and their village ransacked by state forces, and the Keelavenmani massacre, where Dalit Laborers were burned alive for demanding fair wages. Additionally, it examines the character of Vathiyar in relation to Veerappan, the infamous smuggler, and outlaw, emphasizing their shared ecological engagement with forest landscapes.

Review of Literature

Tamil Cinemas has been a crucial medium for addressing socio-political issues, often reflecting the historical and contemporary struggles of marginalized communities. Vetrimaaran's *Viduthalai* (Parts 1 & 2) offers a nuanced critique of state violence, caste oppression, and ecological resistance, making it imperative to ground this analysis in existing studies. This review examines key scholarly contributions related to caste violence, state brutality, ecological resistance, and the cultural representation of revolutionary movements in Tamil Nadu.

Caste Violence and Systematic Oppression in Tamil Nadu

Scholarly works have extensively documented caste-based atrocities in Tamil Nadu, including the Keelavenmani massacre and the Vachathi incident. (Pandian M.S, 2000) his works explore the historical roots of caste-based oppression in Tamil Nadu and how it has shaped political movements and resistance. In addition to (Geetha.S & S.V. Rajadurai, 1998) study contextualizes caste violence within the larger socio-political discourse of Tamil Nadu, providing insights into how state institutions often align with dominant caste interests. (Chakarvarthi, 2018) in their works is instrumental in understanding how caste violence is gendered, particularly in cases like Vachathi, where state-sponsored atrocities disproportionately affected women. These studies provide a foundation for analyzing *Vidutahalai's* portrayal of caste-based oppression and its historical precedents.

State Violence and Police Brutality in India

State- violence in particular in the form of police brutality, has been a recurring theme in both history and cinema. (Gupta, Akhil, 2012) in their works critically examines how state institutions perpetuate systemic violence, particularly against marginalized communities. (Kumar & Satnam, 2016) this study directly relates to the Vachathi incident, highlighting how the state justifies its actions under the guise of law enforcement. (Baxi & Pratiksha, 2014) work explores how state institutions manipulate legal processes to delay or deny justice in cases of sexual violence, similar to the delayed justice in Vachathi. These works support the analysis of how *Viduthalai* mirrors real-life instances of state repression.

Ecological Resistance and Guerilla Warfare

The relationship between forest landscapes and revolutionary movements has been explored through various ecological and anthropological lenses. (Guha & Ramachandra, 1989) although focused on north India, this study provides a framework for understanding how forests serve as both refuge and

battleground for revolutionary groups like the people's army in *Viduthali*. (Peluso & Nancy & Peter Vandergeest, 2001) in their work analyzes how state authorities criminalize resistance under environmental pretexts, similar to how Veerappan was pursued under the guise of anti-smuggling operations. (Krishnaswamy S, 2010) his research provides direct empirical evidence of how marginalized communities, including Adivasis and Dalits, resist state encroachment on forest lands, offering parallels to both *Viduthalai* People's Army and Veerappan operations.

Representations of Outlaws and Revolutionaries in Tamil Cinema

Cinema has long been a space where the dichotomy between the outlaw and the revolutionary is explored. (Rangan Baradwaj, 2014) his work discusses how Tamil cinema often blurs the lines between hero and anti-hero, relevant to *Viduthalai* portrayal of Vathiyar. (Ravindran G, 2020) in his study explores figures like Veerappan who are mythologized in popular culture, shedding light on the similarities and differences between him and Vathiyar. (Dickey & Sara, 1993) their research discusses how Tamil films resonate with subaltern struggles, reinforcing how *Viduthalai* functions as a socio-political text.

The literature reviewed here provides a strong foundation for analyzing *Viduthalai* in relation to real-life historical atrocities, ecological resistance, and the construction of revolutionary figures. The film serves as both a reflection of and a commentary on Tamil Nadu's socio-political realities, reinforcing cinemas' role as a vehicle for historical memory and resistance narratives.

Viduthalai and its Parallels to Real-Life Incidents
The Vachathi Incident (1992) and State Violence in Viduthalai

The Vachathi case involved a brutal attack on a tribal village in Tamil Nadu by forest officials, police officers, and revenue authorities. Under the pretext of cracking down on sandalwood smuggling, over 100 women were sexually assaulted, and the village was devasted. The case took nearly two decades for justice to be served. In *Viduathalai,* the state justifies its suppression of the People's Army under the guise of national security. However, the villagers suffer the most brutal torture, false accusations, and collective punishment. The portrayal of police brutality in *Viduthalai* strongly echoes the systemic violence in Vachathi, emphasizing how state machinery targets the most vulnerable while shielding the real perpetrators.

Key Similarities

State-sponsored violence against marginalized communities, Sexual assault and dehumanization of women, A long struggle for justice with power dynamics favoring the oppressors.

The Keelavenmani Massacre (1968) and Class Struggle in Viduthalai

The Keelavenmani massacre was a caste-based atrocity in which landlords set fire to a hut, killing 44 Dalit agricultural laborers who were protesting for better wages. The perpetrators, backed by the political elite, went largely unpunished, reflecting the deep-rooted caste oppression in Tamil Nadu. *Viduthalai* showcases a similar class struggle, where poor villages are caught between the state and a revolutionary movement. The People's Army represents resistance against economic and caste exploitation, much like the laborers of Keelavenmani. The film critiques how power structures operate in favor of the ruling class, criminalizing any form of protest.

Key Similarities

Violent crackdown on the oppressed when they demand rights. The state protects the interests of the powerful (landlords in Keelavenmani, police in *Viduthalai*)**.** Mass killings as a tool of oppression.

The Character of Vathiyar and the Persona of Veerappan as Ecologists
Vathiyar in Viduthalai

Leader of an armed rebel group (People's Army) fighting against systemic oppression. Employs guerrilla warfare tactics and lives in harmony with the forest. Seen as a liberator by the oppressed but as a terrorist by the government. Demonstrates an ecological consciousness by leveraging the forest landscape for protection and sustenance.

Veerappan: The Real-Life Outlaw

Engaged in sandalwood smuggling and poaching in the forests of Tamil Nadu, Karnataka, and Kerala. Had strong local support from villagers, who saw him as their protector. Possessed an unparalleled understanding of the forest ecosystem, which enabled him to evade capture for years. Despite his criminal activities, Veerappan was seen by some as an ecological guardian who resisted state encroachment on forest lands.

Compare and Contrast

Aspect	Vathiyar (Viduthalai)	Veerappan (Real Life)
Ideology	Revolutionary, fighting against state oppression.	Smuggler, primarily driven by personal gain
Public Perception	Seen as a Robin Hood-like hero by some, a terrorist by others	Both a feared criminal and a local hero
Methods	Guerrilla warfare, armed resistance	Kidnapping, extortion, and killings
State Response	Brutal police crackdown	Massive police operation leading to his death
Ecological Engagement	Utilizes the forest as a sanctuary and strategic base	Deep ecological knowledge for survival and resistance

While both figures operated outside the law, Vathiyar is portrayed as an idealistic revolutionary, whereas Veerappan was a criminal with his own agenda. However, their common ground lies in their ecological engagement and support from marginalized communities who viewed them as protectors against state exploitation.

Conclusion

Viduthalai serves as a cinematic mirror to history, reflecting real-life atrocities such as Vachathi and Keelavenmani. By drawing from true events, Vetrimaaran crafts a compelling critique of state-sponsored violence, police brutality, and systemic oppression. The film also raises questions about how resistance leaders whether fictional like Vathiyar or real like Veerappan are perceived by society. Their shared ecological engagement underscores a deeper commentary on the relationship between marginalized communities and forest landscapes. While justice remains elusive for many real-life victims, films like *Viduthalai* ensure that their stories are not forgotten. Tamil cinemas thus continue to be a platform for political discourse, urging audiences to reflect on the deep-rooted inequalities in Indian society.

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MARGINS TO VOICES:A STUDY OF MONICA ALI'S *BRICK LANE* AND ZADIE SMITH'S *WHITE TEETH*

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ABSTRACT

This paper explores the burgeoning phenomenon of marginalisation in Monica Ali's Brick Lane and Zadie Smith's White Teeth.The protagonists Nazneen in Brick Lane and Irie in White Teeth confront challenges of identity and the search for belonging in a multicultural society.Through a theoretical exploration drawing from the application of postcolonial theory the characters highlights the difficulties of defining a singular cultural identity within a society that insists on fixed categories of race,ethnicity and class.Nazneen's alienation as an immigrant working class Bangladeshi woman in London is compounded by class gendered expectations and scarce economic opportunities and her odyssey mirrors the challenges of navigating a patriarchal immigrant community and a predominantly white British society.Irie born to a Jamaican mother

and a British father experiences racial and cultural tensions in relation to her mixed heritage as well as generational and class divisions in her family.The paper concludes by reflecting race,ethnicity and class is exposed and marginalisation as a social phenomenon denies social interaction,creates alienation and opens a space for resistance,hence an opportunity for personal transformation.

OBJECTIVES

The research explores marginalisation in Brick Lane(2003) and White Teeth(2000).The novels focus on the lives of immigrants in contemporary British society where cultural identity,race and class shape the experiences of individuals.The research is guided by the following specific objectives:
a)To examine the depiction of marginalisation through the experiences of the characters.
b)To identify how marginalisation is linked to issues of race,ethnicity,class and gender within the context ofLondon.
c)To analyze how the authors use narrative techniques to reveal the complexities of identity and belonging for the characters in the novels.

METHODOLOGY

The research adopts close reading and thematic analysis to understand how marginalisation is constructed in Brick Lane and White Teeth.It also employs postcolonial,identity and feminist class theory to explain the marginalisation of the characters.The primary texts Brick Lane and White Teeth will be examined at the focus of plot,character development and concerns surrounding identity,cultural assimilation and exclusion.Secondary sources,including scholarly articles provide context and additional insights into the theoretical frameworks surrounding marginalisation.

FINDINGS

Marginalisation on Race and Ethnicity:

The novels Brick Lane and White Teeth is intricately tied to the core of marginalisation.Brick Lane follows Nazneen,a Bangladeshi woman who emigrates to London in an arranged marriage.Her position as a working class immigrant woman in a predominantly white British society leads to a sense of alienation.As an immigrant she encounters prejudice,stereotypes and the dehumanizing the effects of being rendered invisible in the British society.Her struggle to reconcile her identity as a Bangladeshi woman reveals the psychological and emotional toll of being rendered invisible in a society that prioritizes whiteness.

White Teeth explores the marginalisation of racial minorities through multiple characters,most notably the Iqbal family.The Iqbal family consisting of Samad,an immigrant from Bangladesh and his children Millat and Magid face marginalisation based on their Muslim identity and their ethnic background.The family's experiences as Bangladeshi Muslims in Britain illustrate the challenges of navigating a society that is often hostile to visible markers of difference, such as race and religion.For Millat, marginalisation does not only stem from his ethnicity but also his religious identity,which intensifies his feelings of being excluded and powerless in the UK.His struggle with his Muslim identity reflect how marginalisation can fuel the search for identity and belonging.The character of Archie, a middle-aged white man represents the dominant British culture,but the novel primarily explores the lives of characters from immigrant backgrounds.The characters in both novels highlight that racial marginalisation which is is not just a matter of individual prejudice but a structural issue, embedded in the fabric of British society.

CLASS MARGINALISATION:

In both novels, class is another dimension that compounds the marginalisation experienced by the characters. In Brick Lane, Nazneen's working-class status positions her at the bottom of the socio-economic hierarchy. Her limited education and lack of professional skills make her dependent on her husband, Chanu for economic survival. Although Chanu aspires to upward mobility, he is also trapped in the working-class cycle. His frustration with the limitations imposed by his socio-economic position further contributes to the feeling of marginalisation. Nazneen, too, experiences this sense of entrapment, as her role as a wife and mother restricts her mobility both within her home and in the broader society.In White Teeth, class is equally crucial in understanding the characters' experiences of marginalisation. Samad Iqbal, who emigrates from Bangladesh, is an ambitious man, but his financial instability and inability to provide a stable future for his family make him feel disempowered. His sense of inferiority is exacerbated by the differences in socio-economic standing between his family and the more integrated, wealthier British families around him. This dynamic is starkly seen in his relationship with his wife, Alsana, who feels alienated from both the British and Bangladeshi communities, struggling to find a place within the rigid class system.Class, therefore, is not only a marker of financial status but also a social boundary that reinforces marginalisation. The Iqbal family's attempts to rise above their class position are thwarted by systemic classism, while Nazneen's efforts

to gain autonomy are similarly constrained by her working-class background and gendered expectations.

GENDERED MARGINALISATION:

Gender is another key factor that shapes the marginalisation of characters in both novels. In Brick Lane, Nazneen's experiences are defined by her gender as much as her ethnicity. Raised in a patriarchal Bangladeshi society, she is conditioned to view herself as subordinate to men. This gendered marginalisation is transported with her to London, where she finds herself confined to a domestic role within her marriage to Chanu. Despite her desire for a different life, Nazneen initially lacks the agency to escape the role assigned to her by both her family and society.Nazneen's struggle for independence and self empowerment, particularly through her relationship with Karim, serves as a narrative of resistance against both racial and gendered marginalisation. Her transformation from a passive, compliant wife to a more self-aware, independent woman challenges the traditional roles assigned to women in both Bangladeshi and British societies.In White Teeth, the female characters are also subject to gender based marginalisation, particularly Clara, the mixed-race mother of Irie. Clara's experiences of exclusion stem not only from her racial background but also from the limited opportunities afforded to women of her status. The novel's portrayal of her youthful rebellion and her eventual marriage to the much older Archibald Jones underscores how women, especially those from immigrant backgrounds, are often doubly excluded both as women and as racial minorities. Irie's journey reflects the gendered pressures placed on women, particularly women of colour, to fit into predefined notions of beauty, identity and success.

IDENTITY AND BELONGING:

Both novels explore the theme of identity and belonging in the context of marginalisation. Nazneen in Brick Lane faces a profound crisis of identity as she navigates her roles as a wife, mother and immigrant. Throughout the novel,her growing sense of self awareness challenges the traditional definitions of femininity,ethnic belonging, and marital submission. As she comes into her own, she begins to question the societal forces that seek to define her identity based on race, gender and culture.Similarly, Irie in White Teeth struggles to reconcile her mixed-race identity. Born to a Jamaican mother and a white British father, Irie finds herself caught between conflicting cultural expectations. Her quest for a sense of belonging leads her to confront the complexities of racial identity,family history and cultural assimilation. Like Nazneen, Irie's journey represents a negotiation of identity within a society that often demands conformity to rigid racial and cultural categories.Both novels

suggest that marginalisation, while painful and isolating can also serve as a catalyst for self-discovery and empowerment. The character's struggles to define themselves outside the boundaries of societal expectations reflect a broader theme of resistance against marginalisation.

Both novels explore the theme of identity and belonging in the context of marginalisation.

CONCLUSION

The paper concludes by stating that both Brick Lane and White Teeth provide insightful examinations of the ways in which marginalisation is experienced by immigrant communities in contemporary Britain. Through the characters of Nazneen, Millat, Irie and others, Ali and Smith depict the complex interplay of race, class, gender, and ethnicity that shapes the lives of those who are marginalized by mainstream British society.While marginalisation often leads to alienation and disempowerment, both novels demonstrate how these characters, through self-awareness and resistance, carve out spaces for transformation and personal growth.The authors highlight that marginalisation is not merely a static condition but a dynamic experience that involves negotiation, adaptation, and resilience.Both novels ultimately portray marginalisation as a powerful force for change,showing how individuals and communities can challenge societal structures that seek to exclude them.

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REMEMBRANCE, UPHEAVAL, AND RECAPITULATION IN RECONCILIATION: AN ANALYSIS OF ANJUM HASAN'S NETI NETI AND THE COSMOPOLITANS

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ABSTRACT:

This paper examines Anjum Hasan's fiction, Neti Neti, and The Cosmopolitans, focusing on reconciliation, memory, displacement, and identity negotiation amid historical and political turmoil. Hasan's writings depict the complex realities faced by individuals and communities in post-independence India, encompassing communal violence, urban displacement, and partition. This thorough analysis highlights the multifaceted nature of the reconciliation process, illustrating how Hasan's narratives intricately weave personal anecdotes into broader socio-political contexts. The non-linear narrative structures of Neti Neti and The Cosmopolitans emphasize the protagonists' journeys to reconstruct personal and collective histories while underscoring memory's essential role in navigating the intertwined realms of trauma and reconciliation. Hasan's works challenge simplified narratives, revealing the complexities of historical upheavals in modern Indian literature and showcasing her distinctive contribution to the genre.

Key Words: Reconciliation, Memory, Displacement, Identity, Trauma, Post-independence India, Socio-political contexts

Anjum Hasan, an Indian novelist and critic, has had a substantial impact on the Indian literary landscape through her works in poetry, criticism, short stories, and novels. In her 2009 book, Neti, Neti, she delves into the experiences of middle-class youth in Bangalore, emphasizing the significance of regional and communal identities and the influence of globalization on social structures. In The Cosmopolitans (2015), Hasan investigates the relationship between visual art and the social and cultural transformations of India. The protagonist of the book is Qayenaat, a young artist who struggles with nostalgia and its effects on the world of contemporary art.

Acknowledging past injustices and damages, nurturing understanding, and honoring those affected are frequently the components of reconciliation in Hasan's novels. In the context of globalization and Indian society, the narratives frequently depict societal transformations and upheavals. The protagonists' voyages entail the re-evaluation and revisitation of their prior experiences to establish new connections and understandings with themselves, their families, and their communities.

This intellectual analysis's objective is to investigate the themes of remembrance, upheaval, and recapitulation in Hasan's novels, with a particular emphasis on the complex process of reconciliation. The study will also examine the role of memory in Hasan's works, how the protagonists negotiate the relationship between personal recollections and collective histories, and how Hasan's writings integrate personal narratives into the tapestry of broader historical transformations.

Concepts from cultural studies, postcolonial studies, narrative theory, and scholarly discussions on identity construction, trauma, memory, and reconciliation will be employed to analyze Anjum Hasan's contributions to contemporary Indian literature, with a particular emphasis on Neti Neti and The Cosmopolitans.

METHODOLOGY:

This study utilizes a multidisciplinary method to examine Anjum Hasan's books Neti Neti and The Cosmopolitans within the framework of reconciliation. It employs textual analysis and careful reading to understand the complex reconciliation process in Hasan's tales. The primary objective of the text analysis is to identify the fundamental themes, concepts, and narrative strategies used by Hasan to illustrate the effects of historical events, transformations of identity, and both individual and collective memories.

The analysis situates Hasan's works within the larger context of modern Indian literature and the prevailing academic debate on reconciliation. The theoretical framework is based on academic research from peace studies, justice, and memory studies. This methodology integrates cultural studies, highlighting how Hasan's works interact with the social, cultural, political, and historical circumstances of post-independence India.

The examination further incorporates postcolonial ideas and viewpoints. This multidisciplinary approach captures the complexity and profundity of Hasan's ideas, which defy simple or linear readings and embrace the inconsistencies and ambiguities inherent in the reconciliation process. The objective is to analyze how these books explore issues like the ramifications of historical events in India post-independence, memory, identity, and reconciliation.

Neti Neti: Fragmented Memories and the Struggle for Reconciliation

Hasan's Neti Neti explores memory's complexity and reconciliation through Sophie Das' journey through

partition, communal violence, and urban displacement. The novel explores identity and allegiance through the Sanskrit phrase Neti Neti, meaning "not this, not that." The story uses translation metaphors, with Mr Das translating Shakespeare's Hamlet into Bengali. It delves into individual and population memory, particularly in Sophie's connection to Shillong and the rapid changes brought about by modernity and globalization. Sophie's inner turmoil, which she struggles to reconcile with her nostalgia for the Shillong of her youth and the town's overall upheaval, reflects this tension. As the narrator notes, Sophie had always taken for granted that she would never live in one of those grotty houses that were swallowing the town, but now it seemed amazing to her that her parents had managed to remain tenants in a house that, seen against Shillong's growing squalor, was a faded piece of luxury. (Neti Neti, p. 221)

The collective memory theory by Maurice Halbwachs explains how social and cultural contexts, like Sophie's Shillong memories, have a significant impact on individual memory. As Halbwachs writes, "People typically acquire their memories within society, where they also recall, recognize, and locate them." (Halbwachs, 1992) The erosion of the familiar landmarks and social fabric of Shillong that Sophie experiences reflect the collective upheaval of the town, which in turn shapes her sense of self and belonging.

This tension is further explored through Sophie's relationship with her family, particularly her sister Muku. Muku's struggles, including an unplanned pregnancy, intersect with the larger social and cultural pressures faced by the Das family. As the narrator observes, "Muku had brought it out into the open now. She was going to crucify herself for the sake of it."(Neti Neti, p. 263) The Das family's struggle to maintain respectability and uphold dharmic duty amidst Muku's transgression can be seen as a microcosm of the collective struggle for cultural and social preservation in times of upheaval. The Das family's attempts to reconcile Muku's actions with their sense of identity and propriety reflect this process of collective memory reconstruction.

The novel Neti Neti explores the political turmoil in Meghalaya, highlighting the tensions between the local Khasi population and settlers. The broader societal upheaval shapes the characters' personal experiences. John Paul Lederach's reconciliation framework provides insights into the novel's exploration of personal and collective memory, emphasizing the importance of creating social spaces for diverse narratives and relationship transformation. As Lederach writes Reconciliation is a forward-looking social space where individuals and communities with a history of division and hostility build relationships,

address crises, and work toward a shared future. (Lederach, 1997)

The story revolves around Ribor's struggle with gentrification and political manipulation in Shillong, as his shop becomes a contestant site for a wealthy businessman's "all-American store." The characters' struggles mirror the broader issues they face. The interplay between personal and collective memory is also explored through Ringo Saar, convicted of murdering his girlfriend Rukshana, whose actions are viewed against societal forces. The narrator notes Ringo's scripted situation and should have stood by his suffering.

Michael Rothberg's remembrance and recapitulation theory enhances the novel's exploration of personal and collective memory, emphasizing the multidirectional nature of memory. In Neti Neti, characters' memories are constantly shaped by societal upheavals, like Sophie's nostalgia for her youth, which is continuously reinterpreted and recapitulated.

The novel delves into themes of remembrance, reconciliation, and displacement, highlighting the struggles of women and communal violence. It also delves into the relationship between Sophie and Muku, highlighting resentment and affection, aided by theoretical perspectives.

The Cosmopolitans: Reconciling the Past, Navigating the Present

The Cosmopolitans is an opus by Hasan that examines issues of reconciliation, memory, and identity in Bangalore, India. The book chronicles the experiences of a varied ensemble of individuals as they traverse the intricacies of identity, belonging, and the reconciliation of individual and communal history in the city's swiftly evolving urban environment. Baban Reddy, the protagonist, is a renowned artist whose piece, Nostalgia, acts as a pivotal element in the novel's examination of memory and reconciliation.

The Cosmopolitans is a novel that delves into the political and social landscape of Bangalore, focusing on gentrification, urban development, and communal tensions. The story follows M.G. Road, once the city's opulent center, as it becomes outdated due to affluent cosmopolitanism. The Cosmopolitans by Anjum Hasan explores the complex relationship between remembrance, upheaval, and past traumas. The protagonist, Qayenaat, grapples with her past experiences, while the King of Dharti grapples with reconciling his past with the present. The novel highlights the need for the resolution of larger societal and political issues, with reconciliation seen as a form of recapitulation. The King's annual festival in Dharti perpetuates trauma and oppression. Malti's story highlights the impact of societal violence on her identity and relationship with her son. They killed him

with a bharmar,' he stated flatly. 'It blasted his head. 'You think of him a lot, don't you?' Chota nodded slowly. 'I wanted to go out and kill them but my mother said no. "You shouldn't,' said Qayenaat and swallowed hard.' It's useless. In revenge, their friends will kill me back or someone else. Everything will get worse (Hasan 377-378). The Cosmopolitans, explores the cyclical nature of violence and the burden of past burdens on the present, making reconciliation seem elusive. The story follows Malti's determination to protect her son and Qayenaat's struggle with her past. The book also addresses societal reconciliation difficulties, with the King symbolizing a family's battles with historical disputes. It emphasizes healing through recollection, turmoil, and reiteration, encouraging readers to contemplate conflicts and historical events' influence on the future.

Findings:
Anjum Hasan's Neti Neti and The Cosmopolitans explore the process of reconciliation in India after tragedies like partition and sectarian violence. The non-linear narratives reflect the characters' struggles to reconcile their pasts, illustrating the academic concept of reconciliation as a disruption and identity redefinition. Neti Neti explores Sophie Das's struggle with disjointed memories and their impact on social themes. The Cosmopolitans explores memory's significance in reconciliation through Baban Reddy's art piece, Nostalgia, symbolizing the persistent intrusion of the past into the present. As Baban Reddy's character in The Cosmopolitans observes, This magnified piece of artwork, this humungous living room installation, was Nostalgia—Baban Reddy's latest offering to the world. World meant the world in Baban's case. Nostalgia had premiered in Venice and, after stops in major Indian cities, would travel to Shanghai, London, and Los Angeles. Then Baban would go back home to New York and the art aficionados would wait, perhaps with mixed feelings but inevitably a sense of anticipation, for what he was going to cook up next (Hasan, 2014, p. 1).

The Cosmopolitans by Hasan explores the complex relationship between personal and collective traumas, highlighting the commodification of reconciliation. The character Qayenaat struggles to reconcile her memories with Baban Reddy's larger-than-life figure, highlighting the scholarly understanding of reconciliation as a multifaceted and often-contested endeavor. Bloomfield, Barnes, and Huyse argue that reconciliation is a contextualized process, and Hasan's novels, Neti Neti, and The Cosmopolitans provide a nuanced understanding of this process. Neti Neti, a novel by Hasan, explores identity negotiation in Bangalore, where characters navigate the city's urban transformation while grappling with contradictory

personal and collective histories. The novel emphasizes the importance of recognizing the intersections of individual and collective identities in the reconciliation process. As Sophie Das's character in Neti Neti observes, Everything seemed to stand out only in contrast to the town she had left behind. Bangalore, on the other hand, thrived on its brand of ugliness. Everyone seemed intent on obscuring the view, blotting out the sky, and erasing any open spaces. The city not only grew but continually replicated itself. As a result, you never truly arrived anywhere in Bangalore. You could never turn a corner and experience a moment of revelation; instead, you were met with more of the same. (Hasan, 2014, p. 30). While Anjum Hasan's The Cosmopolitans examines the continuous process of reconciliation in post-independence India, Zraly and Nyirazinyoye contend that cultural changes in peacebuilding might be dangerous. As people traverse their individual and communal histories in Bangalore, the tales emphasize the intricacies and ambiguities of identity and belonging. The writings of Hasan add to scholarly conversations on historical upheavals, recollection, belonging, and reconciliation.

The Role of Historical Events in Shaping the Narratives:
A central aspect of Anjum Hasan's exploration of reconciliation in her novels, Neti Neti and The Cosmopolitans, is how the legacies of specific historical events, such as the partition and communal violence, continue to shape the lived realities of her characters. The writings of Hasan deeply explore how these significant moments in India's history have profoundly influenced the personal and collective experiences of her protagonists, intertwining with the continuous journey of reconciliation.

Neti Neti is a novel by Hasan that follows Sophie Das, a protagonist who grapples with the lasting effects of the partition on her family and community. Despite being saved from the partition, its memory permeates her childhood, defining her world. The novel explores Sophie's fragmented memories and her attempts to reconcile her personal history with the socio-political repercussions of the event. Hasan effectively portrays the ongoing impact of the Partition on the characters, highlighting its lasting influence on post-independence India's social and cultural environment.

The novel's exploration of the partition's impact is further amplified through the character of Sophie's sister, Muku, whose own rebellious and self-destructive behavior is presented as symptomatic of the broader societal pressures and expectations that weigh heavily on the lives of young women in post-independence India. The writings of Hasan,

Muku personified disregard. As a child, her first public crime had been stealing from other girls' lunch boxes. She started smoking in school, carrying the forbidden photo-romance glossies in her school bag, writing threatening notes to girls who challenged her dominance (Hasan, 2009, p. 80).

Hasan's portrayal of Muku's experience reflects how the trauma and upheaval of the partition have disproportionately impacted the lives of women, who often find themselves caught in the crosshairs of competing ideologies and social pressures. As Menon and Bhasin argue, "The partition was a gendered experience, with women bearing the brunt of the violence and dislocation" (1998, p. 12), and the writings of Hasan in Neti Neti align with this scholarly perspective, placing the challenges faced by her female characters in the wider framework of the partition's legacy. The theme of communal violence and its lasting impact on individuals and communities is another central aspect of Hasan's exploration of reconciliation in her writings. In both Neti Neti and The Cosmopolitans, the author delves into how the eruption of riots and the resulting trauma continue to shape the lived experiences of her characters. In Neti Neti, Sophie's memories of growing up in Shillong are tinged with the specter of communal violence, as the novel depicts The nerve-wracking whine of the stonecutters' drills, shaping tiles to lay on the floor of the newly built house next door" and the "shouts of boys who were part of a protest march going past their house [that] had shattered their window panes with the small sharp stones they sent whizzing through the air (Hasan, 2009, p. 27). Hasan's vivid descriptions of these incidents of communal violence serve to underscore how the legacy of such upheavals continues to haunt the lives of her characters, even in the supposedly peaceful present. As Bloomfield, Barnes, and Huyse note, "The past cannot be undone, but it need not determine the future" (2003, p. 12), and Hasan's writings in Neti Neti grapple with this tension, exploring how Sophie and her family struggle to reconcile their personal histories with the broader socio-political realities of post-independence India.

Hasan's linguistic choices and narrative framework substantially enhance her examination of the enduring impact of historical events on her characters' lives. The fragmented, non-linear structure of Neti Neti parallels the protagonist's endeavor to reconstruct her personal and collective history, echoing Alessandro Portelli's assertion that "Memory is not a passive depository of facts, but an active process of creation of meanings" (1998, p. 106).

In Neti Neti, the protagonist Sophie is astonished that her parents continue to inhabit a residence that was once opulent in Shillong, despite the town's increasing degradation. The use of language and the protagonist's change in viewpoint underscore the significance of memory and reconstruction in the reconciliation process. Hasan's examination of globalization's influence on reconciliation transcends urban contexts, emphasizing the intricate interplay between memory and reconstruction in the reconciliation process.

In The Cosmopolitans, the character of Qayenaat and the controversy surrounding her provocative artwork, serve as a powerful example of how the global circulation of cultural products can intersect with the legacies of historical events, such as communal violence. The writings of Hasan, Supporters demanded that she be imprisoned for life, held accountable, made to pay restitution, and brought to justice. Civil and criminal cases were filed against her in courts across the country. She faced charges of sedition, hate speech, inciting communal violence, and outrage against national modesty, in addition to being criticized for painting people without clothing. (Hasan, 2014, p. 10). The complicated and conflicting repercussions of historical occurrences like the Partition and sectarian violence in post-independence India are examined in Anjum Hasan's Neti Neti and The Cosmopolitans. Through the use of evocative language, imagery, and narrative points of view, the non-linear book emphasizes the protagonist's effort to comprehend her own and her community's past. The protagonist's relocation and the globalization of cultural artifacts demonstrate how historical legacies continue to influence Indian society even after freedom.

CONCLUSION:

Anjum Hasan's novels The Cosmopolitans and Neti Neti examine the issue of reconciliation in post-independence India, emphasizing the difficult challenges that people and communities have while dealing with the long-lasting consequences of past upheavals. The many subtleties, ambiguities, and continuous development of the reconciliation process are all embraced in Hasan's works. The novel's disjointed structure reflects the protagonist's attempt to piece together her individual and societal past. It also demonstrates how memory actively shapes meaning. Nostalgia, an art piece by Baban Reddy, further explores the idea of memory and its crucial role in reconciliation in The Cosmopolitans by symbolizing the enduring influence of the past on the present. As seen in Hasan's writing, which examines navigating personal and communal identities in the wake of historical upheaval, scholars view identity as dynamic and flexible. Baban Reddy's art piece, Nostalgia, serves as a striking illustration of how globalization affects the process of reconciliation in the book.

The path towards reconciliation in post-independence India is thoroughly examined in Anjum Hasan's novels

Neti Neti and The Cosmopolitans. Instead of providing clear-cut or sequential conclusions, the narratives highlight how relationships are constantly changing. The fractured structure of Neti Neti highlights the ongoing reconfiguration of identities and the cracks within them. It also perfectly captures the protagonist's attempt to make peace with her past and weave a coherent story. The Cosmopolitans recognize that the process of reconciliation is inherently complicated and ambiguous. By placing her works within the framework of modern Indian literature, Hasan adds to the scholarly conversation on the long-lasting effects of historical events in post-independence India. Her stories force readers to face the complex and perhaps incongruous ways that the past shapes the present. Her analysis of how globalization affects identity, memory, and reconciliation demonstrates the range of Hasan's literary interests.

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Enhancing Accessibility: Incorporating Assistive Technologies into Modern Library Design

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ABSTRACT

Libraries are hubs of information and inclusivity, but their conventional layouts can be discouraging to

people with disabilities. This article examines how assistive technology can be included in contemporary library design, highlighting how it can revolutionize inclusive and accessible learning settings. The study identifies important tactics and technologies that allow libraries to satisfy user needs by examining current research and case studies. The results emphasize how crucial it is for librarians, technologists, and architects to work together to create spaces that reflect universal design ideas.

KEYWORDS: Assistive Technologies, accessibility, Library design, Modern libraries

INTRODUCTION

The role of libraries has been perceived as a benefit to all communities, considering their fine purpose of promoting sharing of knowledge and community engagement. Nevertheless, for those unable to perform such activities because of their disabilities, the place may be rather challenging; their challenges may include the physical environment and lack of assistive technology tools. The growing focus on inclusion in the present era makes it necessary to consider the role of assistive technologies in the future design of libraries.

Various assistive devices which are available today including screen readers, tactile surfaces and adaptive software, enable users with different abilities to access the library resources with ease. Contemporary library architecture should be responsive to the use of these devices so that users' disabilities are considered in the provision of services. In this article we investigate how the use of technology in libraries impacts the design of these spaces, the user experience, and provide insights into how such technologies can be used effectively.

REVIEW OF LITERATURE

1. Accessibility in Libraries

Ayoung, D. A., et.al., (2021) studied Library services and facilities and their accessibility to the persons with disability: A study of academic libraries in Ghana. More attention is now being focused on a group of the academic library's vast untapped clientele who are persons with disability. This study is based on the checklist of what constitutes a disability-friendly library by the International Federation of Library Associations and Institutions in a bid to determine whether academic libraries in the Upper East Region of Ghana ever made provisions for persons with disability. The research resorted to qualitative methods. The narrative explains the data used for the analysis which was collected by carrying out interviews with respondents who were mostly purposively sampled from 11 tertiary institutions and were visually or mobility impaired. The findings point to the fact that academic libraries in the Upper East Region, have not adhered to the laid down provisions of the ratified Persons with Disability Act of Ghana. The majority of the libraries have physical barriers preventing access to persons with a disability after the entrance of the libraries. Information diversity for people with visual and hearing disabilities is another major problem due to the lack of various media-supported information. Also, the findings establish that the Library Personnel do not have sufficient awareness of the issues for persons with disability as far as access to information is concerned.

2. Assistive Technologies: A Catalyst for Inclusion

Efthymiou (2023) observed Delving into the Experiences of Children with Disabilities in Inclusive Education Amid the Pandemic: Amplifying Voices, Empowering Perspectives. Every child should learn and progress to their fullest capabilities regardless of their abilities, which is what inclusive education aims to achieve. Unfortunately, the COVID-19 pandemic has brought unparalleled obstacles to the practice of inclusive education, making some issues about the experiences of children with disabilities in this present day quite salient. This chapter begins with an exhilarating delving into the experiences of children with disabilities in the context of an inclusive education's practice during the coronavirus pandemic. This research investigates the different aspects of disability as experienced by children, understanding the challenges faced as well as the interventions and practices that have been put in place. Using a sample of children with disabilities, we conduct qualitative interviews aimed at allowing the children to tell their own stories and share their views and opinions. Their narrations will be a strong motivating factor in sustaining the interest of teachers, policy makers, and other stakeholders on issues that call for intervention These voices will be used as a tool within the system for change – to alert teachers, policymakers, and others to the issues that need attention and action. The conclusion of this paper is a note of concern that should be taken seriously, especially in the time of global distress and re-evaluation of imagining inclusive education. Such amplification of voices of children with disabilities is aimed at widening the horizon of knowledge, which in turn, will foster a deeper, fairer, and more robust education system.

3. Case Studies: Success Stories

Across the globe, libraries have come up with new strategies concerning accessibility. For example, in the case of the Seattle Public Library, it has adjustable workstations, while in the case of the Singapore National Library, it provides all-round access in digital form. These examples also illustrate that the

integration of assistive technologies is practical and advantageous.

Pioneering Activities for Libraries and Educational Institutions: Mr. Kumaresan has been actively conducting several training programs for librarians, teachers, and students to understand the scope of assistive technologies. His training addresses using screen readers, magnifiers, JAWS (Job Access With Speech), NVDA (NonVisual Desktop Access), and any other text-to-speech software. With his efforts in explaining these tools, he has provided institutions with ways to meet the needs of visually impaired users. In Anna Centenary Library, Chennai, Mr. Kumaresan is one of the founding members in the integration of assistive technologies and in particular, the Braille and adaptive technologies area. In addition, his contributions in the area of designing accessible workstations and providing in-service training to the library personnel have enabled the library to become a model of accessibility.

OBJECTIVES
The main objectives are as follows

1. Determining what kinds of assistive technologies are effective with different types of disabilities, especially visual, auditory and mobility impairments.

2. Librarians' experiences who had adapted those technologies are examined both in and outside the country in order to come up with practical recommendations.

3. Emphasizing the importance of assistive technologies on the improvement of accessibility, enhanced user independence and equality in access to information.

4. Encouraging the introduction of universal design concepts in library building structures on the basis that users will include people with varying abilities.

SCOPE OF THE STUDY
The study offers a broad evaluation of the application and implications of assistive technologies in modern libraries. It looks into the various innovations that aid the physically impaired, such as screen readers, Braille displays, hearing loops, and adaptive software. In addition, the study focuses on the improvement of the physical structure and details the universal design features such as tactile slabs, gradients, and specialized furniture for all users.

In addition, it includes case studies of renowned successful libraries worldwide, such as the Seattle Public Library and many similar projects in countries like India, including the Anna Centenary Library in Chennai, that illustrate the subject well. It also discusses the issues that libraries experience, like economics, technology, and awareness, and offers suggestions on how to address these challenges. With the last theme, the analysis tries to address how libraries may look in the future, and the chapter on assistive technologies looks at how AI and IoT can assist improvements in such technologies.

The Need for Inclusivity in Libraries
The libraries help to provide equitable access to information to all. Still, most conventional library structures do not take into consideration the characteristics of persons with disabilities. As per the WHO, more than one billion people live with some sort of disability around the world. Illustratively designed libraries with digital technology, if such exists, may not be very effective since many, if not all, of the intended target audiences may be left out. It makes sure that such institutions as libraries do not only accept people who have the usual physical form. They are and should remain places of engagement for all users without regard for their level of physical, sensory, or cognitive disability.

Assistive Technologies
Assistive technologies are a broad category of tools and devices whose purpose is to improve the functional abilities of the disabled. In a library, these range from low-tech items such as page magnifiers to advanced speech recognition software and specialized equipment. If applied appropriately, these tools help mitigate accessibility challenges and ensure a smooth experience for all users.

Fundamental Technologies for Assistance in Libraries
1. Adaptive Workstations
Libraries may use height-adjustable desks, comfortable chairs, and accessible computer terminals to furnish their areas. Such features facilitate the use of the given space for those with mobility problems and enable them to use it in comfort for a long period.

2. Screen Reading Looking Devices
Existing screen readers provide the function of converting text from the computer screen to audible speech while magnifiers help to improve the visibility of any material whether actual or digital to the user.

3. Hearing Assistance Systems
Hearing loops and FM systems may be fixed in the libraries to enable people using hearing aids to hear clearly especially in conference and function halls.

4. Speech Recognition and Speech to Text Software
Some of these tools such as Dragon Naturally Speaking enable users who have very limited use of their hands to use a computer but instead of the normal keyboard, one uses voice. In addition, there is also a live captioning software that is used during events for accessibility purposes.

5.Accessible Electronic Resources in Libraries
Libraries can make use of e-book services that also provide text-to-speech capabilities and ensure

compliance with the appropriate standard WCAG (Web Content Accessibility Guidelines).

Designing Spaces in the Library That Accommodate All Persons

Though assistive technologies are important, their effectiveness is greatly enhanced with the availability of considerate strategies for library space planning. Below are some approaches:

- Application of certain principles of Universal Design

The use of universal design means that such spaces will be accessible to all types of users. For example, wide doors, wide corridors, automatic doors, and clear signage are some of the elements that ensure inclusivity for all and not only the handicapped.

- Spaces for engagement

Effective libraries should have spaces for group learning and socializing that are flexible and comfortable to fit everybody's needs and aspirations to promote fairness.

Challenges and solutions

Incorporating assistive technologies and inclusive designs poses challenges like budget limitations, staff education, and keeping up-to-date with swiftly advancing technologies. Nevertheless, these issues can be resolved by:

- Establishing collaborations

Libraries have the opportunity to partner with technology firms and advocacy groups for people with disabilities to obtain support in terms of funding, training, and specialized knowledge.

- Ongoing skill development

Employees should receive training on how to use assistive technologies and offer compassionate and efficient assistance to customers with disabilities.

- Engaging with the community

Libraries should make a proactive effort to gather feedback from individuals with disabilities in order to guarantee that the solutions they introduce effectively cater to user requirements.

CONCLUSION

To address this trend, modern libraries are crucial in the quest to make information available to all, giving rise to the need to use assistive technologies. It is, therefore, important to adopt tools that meet the different user's needs since libraries not only help people who have disabilities but also promote equity and social justice. Some examples have been presented that show that it is possible to make the library accessible in an innovative way, it involves working together and being principled in universal design. In this sense, as libraries grow and develop, their element of inclusivity will contribute towards making them important effective spaces for learning, unlearning, and community participation throughout the life span.

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