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Editorial

Today's era is an era of change and development. New research, experiments and innovations are constantly happening in every field of society. The extensive changes taking place in all the fields of science, technology, information, communication, education, health, agriculture, industry and social structure have become the specialty of this era. In this changing era, the role of research and innovation has become very important. Research is an effective medium to understand the problems of any society, analyze them and present solutions. New ideas, new perspectives and practical experiments are the basis of the progress of any nation. Today, serious research is being done on various problems of society like rural development, women empowerment, education, health, employment, environmental protection, social inequalities etc. The conclusions and suggestions obtained from these researches are proving to be helpful in giving a new direction to social concerns. Especially in the rural environment, research being done on the role of women, their status and their empowerment has become a big need of the present time. Because without changing the picture of rural India, the development of entire India is incomplete. Thus, it is clear that research and innovation is the necessity of the present era. Expansion of ideas, identification of problems and search for their solutions are the true paths of progress and development. The conclusions and suggestions obtained from research play an important role in the progress of any country or society.

The present issue includes research articles based on various subjects, in which many serious thoughts related to social, economic, educational, rural development, women empowerment, environment, health and cultural aspects have been presented. Through these articles, an attempt has been made to highlight the ground realities, problems and possibilities of the society. Especially the research articles focusing on the status of women in rural society, their lifestyle, struggle and the role of self-help groups make it clear that women empowerment is not just a slogan, but can become the reality of social change. The researchers have started a meaningful discussion by presenting the real conditions of rural areas in their studies.

This issue provides useful material for researchers, students, professors and aware citizens of the society. We believe that this

research journal will prove useful for the readers' thinking, contemplation and study and will provide new inspiration in the direction of research.

In the end, I heartily thank all the authors, researchers and associates, whose active cooperation has made the publication of this issue possible on time.

Professor Akhilesh Shukla
Cheif Editor

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Nation Building is Possible Only by Performing One's Duties: A Research Perspective

• **Aanchal Shukla**
•• **Yogendra Kumar Tiwari**

Abstract- *This research paper discusses the vital role of citizens' duties in the process of nation-building. It highlights how responsible behavior, civic sense, and adherence to constitutional duties contribute significantly to a nation's growth, unity, and development. Nation building is not the sole responsibility of the government. Every citizen's small contribution, through the performance of their duties, builds the larger structure of a progressive, peaceful, and developed nation. Rights are essential, but duties give meaning and strength to those rights.*

Keywords- *duties, Citizens, Constitution, Moral, ethics, Nation Building*

The researchers are going to discuss about the fundamental duties and it is abiding the citizen or not? Is very important for every citizen to know about the duties and rights so we the researchers are going to discuss about the duties and understand how important it is.

The following duties are there in constitution –

1. To abide by the constitution and respect its ideals and institutions, the National Flag and the National Anthem
2. To cherish and follow the noble ideals which inspired our national struggle for freedom
3. To uphold and protect the sovereignty, unity and integrity of India
4. To defend the country and render national service when called upon to do so
5. To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women
6. To value and preserve the rich heritage of our composite culture
7. To protect and improve the natural environment including forests, lakes, rivers and wild life and to have compassion for living creatures
8. To develop the scientific temper, humanism and the spirit of inquiry and reform
9. To safeguard public property and to abjure violence

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10. To strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement
11. Who is a parent or guardian to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years

In research paper, we will talk about the duties it detail and is it abiding in the citizen or not?

Introduction- Fundamental responsibilities have been covered withinside the Indian charter with the aid of using the 44th amending. There are eleven essential responsibilities withinside the Indian charter for the citizen drafted withinside the strains of the ethics, morality, way of life. The essential responsibilities assist citizen to act in honorable manner. These eleven responsibilities are written below the Part IV of Indian charter so it is able to sell the patriotism and electricity to everyone. The essential responsibilities are written in component IV of the Indian charter, to sell the patriotism and way of life in India. Before, the essential responsibilities have been now no longer introduced in Indian charter and directive ideas have been additionally now no longer introduced however with the aid of using the 42nd modification and 86th modification it changed into introduced in our Indian charter. The entire listing of the essential responsibilities is there in Indian charter in order that citizen need to recognize what all of the responsibilities and rights they should comply with as a Indian citizen. It changed into endorsed with the aid of using the Sardar sawran Singh committee and borrowed from the USSR. Sardar swaran Singh is the longest serving union cupboard minister. Based on his study, the authorities made such a lot of modifications to the charter. The Indian charter is likewise referred to as THE LAW OF LAND TRACES and he giant of this emergence changed into within side the yr 1946 while the primary assembly of the constituent meeting changed into prepared. The constituent gather made Dr. Rajendra Prasad because the first president of the India. In 29th august 1947 the drafting committee changed into appointed and Dr. B.R. Ambedkar changed into the fist chairman of the drafting committee. Drafting committee changed into made to get a everlasting and prepared charter of our country. The foremost characteristic which changed into centered whilst making the Indian charter changed into-

1. Republican state
2. Parliamentary supremacy
3. Independent judiciary system
4. Fundamental rights five.
5. Federal system

On 4th November 1947 the preliminary draft changed into submitted and very last draft changed into submitted at the 26th November 1949. On 24th January 1950, the handwritten draft changed into submitted and very last draft changed into signed and got here into pressure at the 26th January 1950. The Indian charter is taken into consideration as an longest

charter of the world. It contains-

1. Preamble
2. 25 components at the side of the 12 schedules
3. 448 articles
4. a hundred and one amendments

At the time of its starting place, it had best 385 articles in 22 components and eight schedules. The method of the Indian Constitution received proposal from exclusive constitutions from diverse international locations taking 2 years eleven months and 18 days to finish the perfect regulation of the land. The essential responsibilities have been introduced in 1976, with the aid of using the advice with the aid of using the swaran Singh committee which changed into constituted with the aid of using the Indira Gandhi after the announcement of the countrywide emergency for amending the charter. This committee changed into below the chairmanship of Sardar swaran Singh and he changed into the India's longest serving union cupboard minister. Based on his recommendations, the authorities integrated numerous modifications to the Constitution which includes the Preamble, via the forty second Amendment, which covered the essential responsibilities below the Indian Constitution. However, with the aid of using the 86th Amendment in 2002, the authentic 10 responsibilities have been then improved to eleven, below Article 51A, Part IV-A of the Constitution of India.

In the words of late prime minister Indira Gandhi, "the moral value of fundamental duties would not be to smoother rights but to establish a democratic balance by making people conscious of their duties equally as they are conscious of their rights". There are 5 importance of fundamental duties which are very necessary. These duties are mentioned below table.

Serial No-	Importance of Fundamental Duties
1.	They remind the Indian citizens of their duty towards the society, nation.
2.	They warn the citizen against the anti- national and anti- social activities.
3.	They inspire the citizen and promote a sense of discipline and commitment among them.
4.	They used to help the court to examine and determining the constitutional validity of law.
5.	They are enforceable by law.

They are enforceable with the aid of using regulation. These responsibilities have been drafted withinside the foundation of morality, ethics, way of life, which need to be accompanied with the aid of using the citizen of the India and they could uphold and guard the sovereignty, integrity and team spirit of the country. It additionally assists the authorities to preserve the right governance and permitting the right functioning of the democratic society. In any of the case if there's violation of essential responsibilities so its miles punishable below the prevention of insult to countrywide honor act 1971.

Justice Verma committee- Justice Verma committee changed into constituted in 1998 to paintings on a method and to work out for a method for

programmer initiated for the cause of coaching the essential responsibilities so it may be enforceable in each instructional place. There is sufficient criminal provision and committee had furnished with that provision-

1. The prevention of insult to national honor act 1971 has been implemented and no citizen can disrespect the national flag, constitution of India and national anthem which are mentioned in the Article 51A.
2. There are so many criminal laws which are there to provide punishment to people encouraging enmity between the different section of people on the grounds of the case, religion, race, sex.
3. To provide the punishment for the offence which are related to the caste and religion, so the protection of civil rights acts was enacted.
4. There is various section of Indian penal code that declare the assertions which are prejudicial to nation's integrity and unity and are punishable offence.
5. The unlawful activities act of 1967 was enacted to prevent the communal organization to be declared as an unlawful association.
6. The protection of wildlife and endangered animal is done by the wildlife protection act 1972.

Whether the fundamental duties are abiding by the citizens or not?

Fundamental Duty is the Responsibility of the Citizens- There was a judgment by the Supreme Court which said that if someone had genuine religious obligations, that can be placed above patriotism, then no one can force them to sing the National Anthem.

It is a citizen's responsibility to realize that it is in their own interest to perform their duties and discharge their 134 legal and constitutional obligations whole-heartedly because only by doing so, individually, can they help the growth of the democratic republic collectively.

Citizens are expected to behave in accordance with the ideal code of conduct parallel to the 11 fundamental duties and no legal action can be initiated for non-performance. With the independence of India, dawned the "Ganatantra Raj", which made each of us responsible for the happiness and welfare of our people.

The Relationship between the Fundamental Rights, Directive Principles and Fundamental Duties- The Indian Constitution provides different sections of Fundamental Rights, Fundamental Duties and Directive Principles of the State Policy to regulate the conduct of citizens among each other, and the state's conduct with the citizens. These different segments of the Indian Constitution provide a rule book of rights, duties, and guidelines for citizens' behaviour and conduct along with the parameters with which the government has to keep itself fully aligned while making

laws.

- The **Fundamental Rights** are defined as the basic human rights of all citizens. **Part III** of the Indian Constitution contains all the fundamental rights applicable to all the individuals irrespective of race, religion, caste, creed or gender or place of birth. All these rights are enforceable by the courts, subject to specific restrictions. The basic idea behind formulating these Fundamental Rights is to protect the liberty of citizens and to maintain the social democracy of the country based on the factors of equality in society.

Fundamental Rights are Right to Equality, Right to Freedom, Right against Exploitation, Right to Freedom of Religion, Cultural and Educational Rights, Right to Constitutional Remedies and Right to Privacy.

- The **Directive Principles of State Policy** serves as guidelines for the government to incorporate while framing the laws. These principles are enshrined in **Part IV** of the Indian Constitution set forth the fundamental guidelines for the State to apply in framing, enacting and passing laws establishing a social, economic democratic nation.
- The **Fundamental Duties** have been defined as the moral obligations of all the citizens to help promote the welfare of the country and to uphold the unity of the nation. These duties are set out in **Part IVA** of the Indian Constitution concerning the individuals and the nation. Just like the Directive Principles, these duties represent guidelines that the citizens should obey for the welfare of a democratic nation.

The Directive Principles of State Policy have been used to lay down the guidelines and principles to achieve social equality, economic equality, and educational upliftment. The relationship between the Fundamental Rights, Duties and Directive Principles can be understood as a method for attaining the national peace, security, and welfare.

In the landmark judgment of the **Kesavananda Bharati** *case, the Apex Court had showcased the assisting and supplementing nature of the Fundamental Rights and Directive Principles. The Apex Court had referred to the Fundamental Duties as an element to justify the Constitutional principles of laws and policies aiming to elevate the objects laid out under the section of Fundamental Duties. These Duties have been referred to as an imperative part of all citizens' conduct.*

M.C.Mehta v. Union of India & Ors, 1988[1]

The petitioner, a famous persona withinside the criminal field, had filed the petition earlier than the Court complaining that neither the authorities nor the human beings have been giving good enough interest to forestall the pollutants of the river Ganga, and it's far important to take the step for the cause of shielding the river Ganga from pollutants and preserve it easy.

The Supreme Court had held that beneath Neath article 51A(g), it's

far the responsibility of the valuable authorities to introduce obligatory coaching of training at the least for one hour in per week on safety and development of the herbal surroundings in all of the instructional establishments of the country. The course to the valuable authorities changed into given to make to be had books written at the situation and course changed into given to distribute them unfastened in instructional institutes.

A.I.I.M.S. Students Union v. A.I.I.M.S. & Ors, 2001[2]

A.I.I.M.S. had an inner coverage of reservation to its inner college students with inside the postgraduate programme over and above 50% reservation via way of means of the valuable authorities. The courtroom docket struck down the reservation as it changed into violative of Article 14 of the charter and the Court enshrining the significance of Fundamental responsibilities remarked that despite the fact that essential responsibilities can't be enforced via way of means of courtroom docket those are taken into consideration crucial as they offer treasured steerage and are an crucial device for interpretation of many constitutional and different criminal issues. When there's doubt approximately the essential responsibilities as human being's mandate, the Article 51A performs a essential position now no longer handiest for fixing the problem however additionally for building new and trendsetting thoughts as a alleviation given via way of means of the courtroom docket. All the responsibilities include an essence and a experience of responsibility is construct via way of means of every responsibility and be of their constitutional limits and appreciate the constitutional values.

The courtroom docket in addition located that every one the residents positioned collectively and subsequently though Article 51A does now no longer expressly forged any essential responsibility at the kingdom, the reality stays that the responsibility of each citizen of India is the collective responsibility of the kingdom. This manner for the primary time it changed into located that those responsibilities may be made observed via way of means of the kingdom too.

Fundamental duties – Part IV of the Indian Constitution

Article 51 A (a)

It shall be the duty of every citizen of India to abide by the Constitution and respect its ideals and institutions the National Flag and the National Anthem.

The Constitution of India while guaranteeing Fundamental Rights to its citizens also envisages that the citizens shall abide by and discharge certain Fundamental Duties. These duties are enumerated in Article 51 A of the Constitution. The primary among the elemental Duties so enumerated is that the duty to abide by the Constitution and respect its ideals and institutions, the ensign and therefore the anthem.

Just as the ensign, our anthem evokes in us patriotic fervor and reminds us of the range , unity and integrity of our great Nation. The anthem too commands respect and therefore the Constitution makes it the elemental

Duty of each citizen to respect the anthem. Whenever the anthem is sung publicly, reference to an equivalent is to be demonstrated either by standing up respectfully or by joining within the singing. It is punishable offence if it is intentionally prevented or caused harm to any assembly engaged in singing the anthem .

Article - 51A[b]

It shall be the duty of every citizen of India to cherish and follow the noble ideals which inspired our national struggle for freedom

Some of the noble ideals which inspired our national struggle for freedom were:

I. to realize freedom from foreign rule in order that the people of India have self-government which might establish a society where there'll be no exploitation of man by man, no poverty, no disease, no illiteracy.

II. The above objective can be achieved only when all citizens have opportunities for all round development of their personality.

III. For all round development of personality, man-making education is required.

IV. Such education can be inculcated when precept is coupled with practice, and

V. Country is placed above self.

Every citizen of India has a Fundamental Duty to cherish and follow the noble ideals which inspired our national struggle for freedom.

India's freedom struggle is unique when compared to other freedom struggles across the world.

Its uniqueness lies in the ideals to which we held steadfast while pursuing the goal of achieving freedom .Freedom was to be achieved employing fair and honest means rather than through treachery and deceit. Non-violent self-sacrifice, respect for your adversary, self-purification by constantly placing community interest over self-interest etc. were some of the worthy ideals followed by the volunteers during our freedom struggle. Their endeavor was to achieve independence from British rule by following the path of non-violence and truth. Death and annihilation of the British were not the objective of the freedom movement. Bloodshed and brutality were never part of the scheme to achieve independence.Passive resistance in the form of civil disobedience respecting rule of law was the path cherished by the freedom fighters.

"Mahatma Gandhi laid stress on the purity of the methods which had to be pursued for attaining our ends. Let us not forget that this teaching has eternal values and wasn't intended just for the amount of stress and struggle but has the maximum amount authority and value today as it ever had before

Let us launch on this new enterprise of running our Independent Republic with confidence, with truth and non-violence and above all with heart within and God over head." {Closing observations of Dr. Rajendra Prasad, President of the Constituent Assembly}

Article 51 A(c)

It shall be the duty of every citizen of India to uphold and protect the sovereignty, unity and integrity of India.

Every citizen is liable to uphold and protect the sovereignty, unity and integrity of India. Significance of sovereignty, unity and integrity is obviously stipulated in the preamble of the Constitution itself. Our country is constituted as a sovereign democratic republic. The people of India are the supreme authority in the country. India is not subordinate to any other political power outside the country. By all means, the Constitution envisages an absolute sovereignty free from any other control. This sovereignty is to be upheld and protected. The responsibility to uphold the sovereignty of India is vested not only on administrators but also upon each and every citizen of the country. India is a union of several states. The Constitution provides for separation of powers between central and state governments. We should safeguard the vision of a united India within the four walls of the Constitution. To achieve the constitutional vision of 'one people one nation' it is necessary to embrace Nationalist thoughts and ideals. Though different states came into existence on linguistic basis, they are formed without affecting the unity and integrity of the Nation. If any religious, linguistic, political or idealistically separatist view point is harmful to National unity and integrity, no citizen should encourage the same. Basic duty of a citizen is to recognize the external and internal separatist forces which are dangerous to the unity and integrity of the Nation and to 17 defeat them.

To cherish the noble ideals of India as a sovereign, socialist, secular, democratic, republic, its sovereignty, unity and integrity should not be allowed to be eroded.

Article 51 A (d)

It shall be the duty of every citizen of India to defend the country and render national service when called upon to do so.

Every subject is absolute to defend the country and render service once referred to as upon to try to to so. Constitution is that the supreme law of the land. All different laws are to be created in accordance with the Constitution. Constitution operates in the main through legislature, government and judiciary. National defense is the most vital duty of the executive. Protection of the Nation and its citizen from external and internal evil forces is a component of national defense. Then solely the sovereignty and integrity of the state will be protected. India incorporates a sturdy and arranged defense to defend the external and internal attacks and to wipe out lawlessness and to take care of peace. It possesses the strength to bravely confront any attack against our country and to fully destroy it. However, in sure emerging scenario every subject is absolute to render military service

for the protection and defense of the Nation. Unexpected natural calamities cherish earth quakes, floods, drought, internal aggression and uncontrollable epidemics could lead the individuals to severe affliction and distress. Despite sincere efforts by the administration, painful things might arise and efforts of the administration could be felt insufficient. Here, mention may be product of article 23(2) whereby State is allowed to impose "compulsory service for public purposes" subject to the condition that no discrimination is made on grounds of religion, race, caste or class or any of them. The Fundamental Duty enshrined in clause (d) of article 51A is contingent the citizens being called upon to defend the country and render service. It is obviously addressed to all citizens other than those who belong to the army, the navy and the air force. It is a Fundamental Duty entrusted to the commoner as indicated by the expression "when called upon to try to so". Those citizens who belong to any of the 3 defense forces are entrusted perpetually with this basic Duty. This basic Duty has not to date been tested as there has been no occasion once the soul was referred to as upon to render service and to defend the country from any external aggression. The defense of the country is also required against external aggression and war mongering armed rebellion at intervals the country.

Article 51A (e)

It shall be the duty of every citizen of India to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women.

It will be the obligation of each resident of India to plug concordance and in this manner the soul of basic fellowship among all the individuals of India rising above strict, semantic and local or sectional varieties; to deny rehearses disparaging to the respect of ladies.

We discover each aspect of variety in our nation – be it topographical, semantic, social, social or strict – and such variety or heterogeneity is ordinarily portrayed as an amazing quirk of our nation by those that have genuinely examined the Indian history and culture. Regardless, history specialists have perceived that uniqueness of our way of life, which not just watches different varieties from forming into logical inconsistencies and clashes, yet in addition aides and leads them to amicability and solidarity. that is the reason it's expressed proverbially that the center of Indian culture is 'solidarity in variety'. the broadly acknowledged thought among the individuals about the significance and motivation behind human life, additionally on the grounds that the hidden otherworldliness of our nation, are the chief binding together factors of our general public.

With the section of sometime and along these lines the startling exciting bends in the road inside the historical backdrop of the nation, this comprehension of solidarity turned out to be destroyed from the aggregate inner voice of our Nation. Afterward, the bhakti development (fifteenth seventeenth hundreds of years) that revivified Indian otherworldliness

and consequently the opportunity battle that stirred and fortified Indian Nationalism, re-established the idea of solidarity in variety inside the psyches of Indian individuals, a right comprehension of which is significant for the assurance of freedom and culture inside the post autonomous excursion of vote based 21 India. That is the reason Part IVA of the Constitution, which manages the essential Duties of the residents, commands to plug concordance and subsequently the soul of basic fellowship among all individuals of India rising above strict, semantic and territorial or sectional varieties. To get agreement and standard fraternity, the status of ladies, who represent almost 50% of the populace, additionally has to be genuinely thought of. The Indian resident ought to acknowledge and perceive that women are qualified for equity and nobility by and large circles of life. It is, truth be told, a pre-condition for the common development of mankind, and arrangement of solidarity, in our general public. The Constitution urges to repudiate rehearses which are injurious to the respect of ladies and advises us that it is the natural Duty of each resident to stop from all ceremonies, rituals and deeds, which may hurt the honor of young ladies.

Article 51 A(f)

It shall be the duty of every citizen of India to value and preserve the rich heritage of our composite culture.

Safeguarding the rich legacy of our composite culture is another fundamental duty of every Indian citizen .Our cultural heritage is one of the most noble and rich .What we have acquired from an earlier age , we must preserve and give to people in the future .We must cherish and value what our parents have created and their progressive generation has passed on to us as images of their greatness and artistic achievements .

Generations to come always draw the motivation from the past that simulates them to focus on ever increasing heights of achievement and excellence . In India, the base, the historical past, the center of life is spirituality , the keynote of all the music of national existence. Spirituality is a repository of noble ideals and can be instrumental in maintaining the rich heritage of our composite culture. The basic principle of the Indian vision and tradition lies in the information that Truth or Reality is one and indivisible .

Over and over again our gurus and rishis reminded us that everyone should have their own vision of Truth ; but that , at the same time , a dogmatic and stubborn attitude that one's vision is the ultimate truth would definitely be dangerous .

The integral development of the citizen's personality in all factors , intellectual, mental, physical and spiritual , is a rich heritage of our composite culture and is a panacea for all administrative , political and social ills .

It is the fundamental duty of each citizen to expand his entire character through education, which now should not be simply for the learning of certain selected subjects , but also for the development of mind

and mind, body and spirit .

Your ultimate goal should be to simultaneously improve the standard of living and the standard of living of an individual .

One of the reasons for the erosion of ethical values in public life and the sharp deterioration of labor consciousness is the dilution and deviation of the spirit behind education .The need of the moment is to reverse this trend . For many people , religion is an indispensable aspect of their existence .Unfortunately , the faith that should have connected man to the universe has now become a dividing power .

What is the responsibility of an Indian citizen in this context ?

The answer to the above query is pure and easy - accept compassion and equality, which can be the two fundamental tenetsof Indian culture, and strengthen those beliefs in our society with the aid of following themand nurturing them in all spheres of his personal life. Only if we succeed doing so, would our citizenship become significant.

Article 51 A(g)

It shall be the duty of every citizen of India to protect and improve the natural environment including forests, lakes, rivers and wildlife, and to have compassion for living creatures

Protection of surroundings and surroundings may be a basic Duty of the subject underneath Art. 51A(g) of the Constitution of India. It mandates every citizen to safeguard forests, lakes, rivers, wild animals then on. With the exception of that, Constitution additionally reminds United States to point out compassion towards birds and animals. a rustic that protects and preserves environment, birds and animals alone will have wholesome development. It's an Indian culture attribute to treat surroundings as mother and to measure while not exploiting it. this is often the approach of life that's mirrored in Art. 51A (g) of the Constitution. Within the face of the menace of the growing pollutants and surroundings degradation, its miles the requirement of each subject to safeguard and improve natural environment which has forests, lakes, rivers and wild lifestyles and to own compassion for living creatures. The rising air, water and sound pollution and huge-scale emotion of forest are inflicting large harm to any or all human life on earth. The mindless and wanton deforestation within the name of development is inflicting mayhem in the variety of natural calamities and imbalances. By protecting our forest cover, planting new trees, cleanup rivers, protective water resources, reforesting wastelands, hills and mountains and dominant pollutants in towns, villages And industrial unit, we'll facilitate save the long run of our fellow residents and of planet earth itself. What's required may be a combined try at, an awareness campaign and a planned technique to maneuver ahead through voluntary subject projects. Governmental steps alone cannot help cause pollutants-free surroundings to measure currently and inside the future. This provision is that the plan of all laws and judgments regarding the security of environment. All natural and customary property resources are to be protected for the correct existence of human. Folks and Nation are irreparable from environment. Uncontrolled exploitation of

natural and common resources may be a extreme danger to the existence the country. Therefore is annihilation of various living creatures. Hence, protection of surroundings is imperative for the national development.

Article 51 A(h)

It shall be the duty of each subject of India to develop the scientific temper, humanism and therefore the spirit of inquiry and reform.

Constitutional goal isn't solely confined to create a robust and permanent Nation. It in addition strives to form positive that its voters are intellectually superior. Scientific temper, humanism and the spirit of inquiry and reform are basic to individual improvement. One of our greatest founding father, Jawaharlal Nehru always laid incredible emphasis at the need for Indian citizens developing a systematic temper and a spirit of inquiry - inquisitiveness for learning from developments around the world. This was particularly vital due to the most progressive scientific advances during this century and in the context of our heritage of superstitions and obscurantism. Nehru laid the foundations of the modern-day industrialized India by way of building the necessary scientific and technological infrastructures. Now, it's the bounden responsibility of every citizen to hold and promote a systematic mood and a spirit of inquiry to keep section with the short dynamical world. Also, the Constitution ordains that science ANd technology should be tempered with a way of humanism as a result of within the long haul the stop of all development is that the person and therefore the quality of life and relationships this is often developed. Scientific temper means that outlook supported on organized data and experience. Scientific temper relies on motive and rationality in distinction to belief or blind faith. Scientific temper discards obsolete learning. It needs thirst for information and urge for analysis for facts and an avidity for putt things right. it'll facilitate United States to develop an affordable and intellectual technique towards various issues. This will help to create an experience of inquisitiveness among the citizens and will lead to gain more understanding. This will do away with the darkness of lack of knowledge and could enable citizens to take knowledgeable choices. The spirit of inquiry and reform will result in wholesome social reformation and positive changes within the country.

Article 51 A(i)

It shall be the duty of every citizen of India to safeguard public property and to abjure violence

It is most unfortunate that in a country which preaches non-violence to the rest of the world, we see from time to time spectacles of senseless violence and destruction of public property indulged in by some of its citizens. This is why it have become important to prescribe the responsibility "to safeguard public property and abjure violence" as a fundamental citizenship responsibility. Every citizen of our country has the obligation to protect public property and it isn't always the obligation of the public government alone.

Article 51A (I) has recognized the said responsibility of a citizen as

his critical and key constitutional duty. What is meant by the time "public property"? There is not any specific or direct definition for this term in the Constitution of India. However, Section 2(b) of the Prevention of Damage to the Public Property Act, 1984 (Act 3 of 1984), defines the term "public property". Going by the stated definition, "public property" means any property, whether or not immovable or movable (which include any equipment), which is owned by, or in the possession of, or under the control of (a) Central Government or (b) any State Governments or (c) any nearby authority or (d) any agency established under Central or State enactments or (e) any corporation defined under Section 617 of the Companies Act, 1956. Apart from this, the properties of any group, concern or challenge notified by the Central Government for this reason might also come under the definition of "public property". Any act of a person, which causes damage to the public property is an offence, which is punishable with imprisonment for a term which shall no longer be less than six months, but which might also extend to five years and with fine. If such an unlawful act is committed with the aid of fire or explosive 27 substances, the punishment for the stated offence shall be rigorous imprisonment which shall not be less than one year, but which might also extend to ten years and with fine. The High Court of Kerala has held that the instances of committing damage to public properties will be taken and handled as one of the severe crimes. In such cases, it's miles normal that for granting bail, the Courts impose a stringent condition with the aid of asking the accused to deposit the amount equal to the fee of loss dedicated to public properties as security amount. However, due to a stringent regulation and consequently implementing a rigorous punishment, the protection of public properties cannot be assured. Public properties can be included only by educating the general public by means of giving them consciousness on their duties and responsibility. When someone is so cautious to protect his public property from any form of damage, he is equally obliged to protect the public property also and safety to the public property may be assured only through such careful act of every citizen of our country.

Article 51 A(j)

To strive towards excellence in all spheres of individual and collective activity, so that the Nation constantly rises to higher levels of endeavor and achievement

The force for excellence in all spheres of man or woman and collective hobby is the call for of instances and a fundamental requirement in a relatively aggressive world. Nothing however the fine could have survival capability in tomorrow's world. This may include admire for expert obligations and excellence. Whatever paintings we take in each as man or woman residents or as groups, our attempt must be directed to achieving the purpose of excellence. Also, unique emphasis is referred to as for withinside the place of collective hobby. This particular idea is not similar to all of the different Fundamental Duties enshrined in our Constitution. When all the

specific Fundamental Duties talk approximately our obligation in the direction of the Nation and fellow residents, this obligation stands aside via way of means of directing us to excel ourselves in our man or woman potential and together with the man citizen. We must do that for elevating the volume of enterprise and achievements for ourselves and at the same time as attaining that purpose the Nation rises to better ranges. This Fundamental Duty needs us to be egocentric and thereby be selfless for the upward thrust of your Nation to a better level. This is a Fundamental Duty which mandates that we must move all out, selfless, for elevating our requirements in each hobby in we are engaged in order that our achievements may be part of the country wide achievement.

Article 51 A(k)

It shall be the duty of every citizen of India who is a parent or guardian to provide opportunities for education to his child or, as the case may be, ward between the age of 6 and 14 years

The Fundamental Duty that can, in the present day scenario, appear to be a completely low relevance for the reason that modern day age parents seem to have taken up a task of educating their children with least regard to the capability of the child. This Fundamental Duty, one is going to the Nation since today's children are tomorrow's promise to the Nation. Providing opportunity for education is to be interpreted in such sort of manner that education must be provided to suit the interest and aptitude of the child and not to burden the child with the desires of the parent.

A child begins understanding the complexities of the world at the age of 6 and it expands with impossible pace and dimension till he is 14 years. It is the responsibility of every parent or the guardian to provide opportunities to the child for educating him and make him apprehend the complexities of life, need for educating and also to guide him through a proper channel so that a properly guided child will choose his own pathway to attain maximum utility to the Nation.

Conclusion- Despite their non-enforceability, Fundamental obligations are the essence of a democratic State like India. A democratic nation can't live on whilst their residents aren't inclined to take an energetic element in governance and assuming obligations for the first-rate hobby of the country. Many of those obligations at the moment are integrated as separate regulation and are enforceable via way of means of the regulation, however that doesn't lessen the fee of those obligations stated in Article 51. The first-rate element is the word 'Fundamental' earlier than obligations, it offers same fame towards Fundamental Rights and may be correlated. These are suggestions for a socially conscious and morally accurate citizen of India. These want to be accompanied via way of means of each citizen despite the fact that those aren't enforceable via way of means of regulation.

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Marital Rape: Legal Loopholes and the Imperative for Criminalization

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Abstract- *This paper examines the persistent legal exception for marital rape under Section 375 of the Indian Penal Code (IPC), 1860, arguing for its criminalization. Despite significant legal reforms in India, marital rape remains legal due to an outdated exception rooted in historical legal doctrines. This analysis explores the historical origins of the marital rape exception, its implications for women's rights, and the socio-legal dynamics that perpetuate its continuation. By contextualizing this issue within constitutional principles and contemporary human rights standards, this paper advocates for urgent legislative reform to address the deficiencies and injustices inherent in the current legal framework. Additionally, this paper highlights the role of social attitudes, judicial responses and the intersection of domestic violence and sexual assault in perpetuating the legal status quo. The paper concludes by presenting recommendations for reform and emphasizing the need to balance the protection of victims and concerns regarding misuse of laws.*

Keywords- *Marital rape, Criminalization, Legislative reform, Human right standards*

Marital rape- Non-consensual sexual intercourse by a spouse; legally exempt in some jurisdictions. Criminalization- The process of making an act illegal under the law. Legislative reform- The process of changing or updating laws through new legislation.Human right standards- Universal norms and principles designed to protect individual freedoms and dignity.

Introduction- In the contemporary legal landscape of India, marital rape is uniquely permissible, reflecting a glaring legal loophole that stands in stark contrast to global norms. Section 375 of the IPC, 1860, explicitly excludes marital rape from its definition of rape, a provision that has persisted despite several progressive amendments to India's anti-rape laws. This paper seeks to critically analyse the historical and legal underpinnings of this exception, evaluate its implications, and argue for its urgent criminalization in line with international human rights standards. Furthermore, it addresses the broader socio-cultural context that fosters the endurance of this legal exception, examining how societal attitudes towards marriage and gender roles contribute to continuation of marital rape immunity.

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Historical Context and Legal Foundations- The legal exclusion of marital rape in India is deeply rooted in historical legal doctrines, particularly the Contractual Consent Theory espoused by Sir Mathew Hale. Hale's theory posited that marriage constituted an unending consent to sexual relations, thereby precluding the possibility of marital rape. This notion was institutionalized in Section 375 IPC, which defines rape as non-consensual sexual intercourse but excludes intercourse by a husband with his wife, provided she is over fifteen years of age.

This legal framework mirrors the pre-reform British laws, which were subsequently reformed in R v. R (1991) to criminalize marital rape. The United Kingdom's reform underscores a historical irony: the legal standards imposed on India were subsequently overturned in the UK, yet India continues to adhere to these outdated norms. The persistence of this exception, despite reforms elsewhere, reflects not only legal inertia but also a deep-rooted cultural resistance to redefining marriage as a partnership based on mutual respect and consent.

Reason- The persistence of the marital rape exception is underpinned by two key misconceptions:

- **Consent in Perpetuity-** This notion, grounded in Hale's theory, falsely assumes that marital consent is eternal, thereby invalidating any claim of non-consensual sex within marriage. This outdated view effectively reduces a wife to property, with her autonomy and consent considered negligible post-marriage.
- **Expectations of Sex-** The erroneous belief that marriage obligates a wife to fulfil her husband's sexual expectations underpins the legal exception. This view misconstrues marriage as primarily a reproductive institution and disregards a woman's right to autonomy over her own body. It perpetuates a deeply ingrained patriarchal structure where women's sexual agency is minimized in Favor of fulfilling a socially constructed marital duty.

Because of these two assumptions husbands rape their wives. Our society and laws both are not rational towards these assumptions. These misconceptions lead to systemic issues where marital rape is often perceived as a non-criminal matter, and societal attitudes further exacerbate the problem. These misconceptions lead to systematic issues where marital rape is often perceived as a non-criminal matter, and societal attitudes further exacerbate the problem. Traditional gender roles and societal norms that prioritize male dominance within the family unit continue to fuel the reluctance reflects an inherent discomfort with acknowledging women's sexual autonomy, especially within the private sphere of marriage.

Marital Rape Reality in India- Forced sex is predominant cause of domestic violence in India, with men often viewing coerced sex as a marital right. According to NFHS report 2019-21, table 15.13 Spousal violence states that 29.2% married women face physical or sexual violence.

In many cases of spousal violence, sexual violence accompanies physical violence, yet woman can only file complaints under Section 498 A

of IPC, which addresses matrimonial cruelty. This provision does not specifically address sexual violence, further marginalizing women's experiences of marital rape.

Despite being a serious condition, still marital rape is seen as domestic violence in India. In name of justice only protection orders, judicial separation and monetary compensation is only given. So, the condition for a woman is that either they let forceful sex without their consent or if they want to file a case against her husband first, they have to be psychically assaulted. Only then Court will take action.

Marital rape causes physical, psychological and mental health issues among women. If we talk about women's psychological effects, those women who have faced marital rape signs of sadness, post-traumatic stress disorder, fear, low self-confidence and rape trauma syndrome, sexual instability can be seen. It is shocking for a woman to have a thought of sex without her consent, due to this shock they don't have the courage to take stand for herself which effects other aspect of life. If we talk about health effects, due to frequently rapes, chronic waves become common in women. Women face intense bleeding and pain due to unnatural sex. Due to marital rapes women have to face unwanted pregnancies which disturbs them both mentally and physically. Forceful sex sometimes causes vaginal rupture which can further lead to the issue of infertility for women which is also a curse on a woman according to our society.

Legal Reforms and Judicial Developments- Despite substantial reforms in Indian criminal law, including the 1983 Criminal Law (Second Amendment), the 2002 Amendment to the Indian Evidence Act, and the 2012 Protection of Children from Sexual Offences (POCSO) Act, the exception for marital rape remains. The JS Verma Committee 2013, constituted in response to the Nirbhaya case, recommended the removal of the marital rape exception. However, this recommendation was not adopted. Resistance to reform persists despite growing evidence of the need for legal change.

Judicial challenges have further highlighted the contentious nature of the marital rape exception. The Delhi High Court's 2022 split verdict on the constitutional validity of the exception demonstrates the ongoing legal and societal debate over this issue. The court's division reflects the broader cultural resistance to recognizing marital rape as a violation of fundamental rights. Petitions from women's rights organizations, such as the All-India Democratic Women's Association, continue to emphasize the urgent need for legal recognition of marital rape as a crime.

Socio-Legal Implications and Challenges- The persistence of the marital rape exception has profound socio-legal implications. It reinforces a patriarchal view of marriage where women's autonomy is subordinated to their marital status. By denying legal recognition to marital rape, Indian law perpetuates a culture of impunity that allows men to exercise unchecked power over their wives. This legal anomaly conflicts with constitutional principles of equality and personal liberty, as well as contemporary human

rights standards that prioritize the protection of individuals from all forms of violence.

Additionally, the legal system's failure to criminalize marital rape exacerbates the health and psychological harms experienced by women. The lack of legal recourse not only leaves women vulnerable to further abuse but also perpetuates a cycle of victimization that reinforces traditional gender norms. As women continue to suffer in silence, societal attitudes toward marital rape remain unchanged, reinforcing the notion that sexual violence within marriage is acceptable.

Constitutional and Human Rights Dimensions- The continuation of the marital rape exception contravenes several constitutional provisions, particularly Article 15 of the Indian Constitution, which prohibits discrimination on the grounds of sex. By allowing marital rape to remain legal, Indian law perpetuates gender discrimination and undermines fundamental rights guaranteed to women. The legal framework is inconsistent with contemporary human rights standards, which emphasize the need for gender equality and the protection of all individuals from sexual violence. India's obligations under international human rights treaties, such as the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), also demand that the country take steps to eliminate legal discrimination and provide comprehensive protection against sexual violence.

Misuse of Law and Recommendations- Concerns regarding the misuse of legal provisions, such as Section 498A IPC, often arise in debates about criminalizing marital rape. While misuse is a legitimate concern, it should not preclude necessary legal reforms. Chief Justice of India, also said that "The right to say 'no' to sex should be there after marriage also. A nuanced approach is required, balancing the protection of victims with safeguards against potential misuse. Legislative reforms should include mechanisms for robust investigation and prosecution, alongside preventive measures to ensure fair and just application of the law. Introducing safeguards, such as strict evidentiary standards and judicial oversight, can help mitigate concerns about false accusations while ensuring that genuine cases of marital rape are appropriately addressed.

Conclusion- The legal exception for marital rape under Section 375 of the Indian Penal Code represents a critical flaw in India's commitment to upholding gender equality, individual autonomy, and the fundamental rights of women. Despite decades of legal reforms, including those aimed at addressing violence against women, the persistence of this exception illustrates the deep-seated influence of patriarchal norms and outdated legal doctrines. This exception, rooted in the historical concept of irrevocable marital consent, continues to subordinate women's autonomy and fails to recognize them as equal partners in marriage. The legal system, by upholding this exception, endorses a view of marriage that is incompatible with contemporary principles of human dignity and individual rights.

A comprehensive review of the socio-legal context surrounding

marital rape in India reveals the far-reaching consequences of this exception. It not only perpetuates gender-based violence but also exacerbates the psychological, physical, and emotional suffering of women, who are deprived of both legal protection and societal recognition of their victimization. The widespread societal normalization of marital rape reflects a broader cultural resistance to acknowledging women's sexual autonomy within the institution of marriage. This denial of agency is reflected in the legal system's reluctance to criminalize marital rape, further entrenching the unequal power dynamics within marriage and reinforcing harmful gender stereotypes.

From a constitutional perspective, the marital rape exception starkly contradicts India's constitutional commitments to equality, non-discrimination, and personal liberty. Articles 14, 15, and 21 of the Indian Constitution, which guarantee the right to equality, protection from discrimination, and the right to life and personal liberty, are undermined by the continued legal tolerance of marital rape. The failure to criminalize this form of sexual violence violates these constitutional guarantees and perpetuates a legal framework that denies women full and equal protection under the law. Furthermore, India's international human rights obligations, particularly under instruments such as the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), require the state to enact comprehensive legal protections against all forms of gender-based violence, including marital rape. The current legal exception places India in direct contravention of these obligations, highlighting the urgent need for reform.

Judicial developments, while progressive in certain aspects, remain inconsistent in addressing the issue of marital rape. The split verdict of the Delhi High Court in 2022 on the constitutional validity of the marital rape exception reflects the ongoing legal ambivalence surrounding this issue. This split reflects the broader societal and judicial divisions on the question of whether marital rape constitutes a violation of fundamental rights. However, it is crucial to recognize that judicial reluctance to fully criminalize marital rape cannot be justified in the face of overwhelming evidence of the harms caused by this legal immunity.

The paper argues that the time for legal reform is long overdue. Criminalizing marital rape is not merely a matter of aligning Indian law with global norms; it is essential for safeguarding the fundamental rights and dignity of women. Legal reform must address the patriarchal foundations of the marital rape exception and embrace a more equitable conception of marriage as a relationship of mutual respect and consent. This requires the dismantling of outdated legal doctrines, such as the presumption of perpetual marital consent, which continue to deny women their autonomy and right to bodily integrity.

Additionally, the concerns about the misuse of laws, particularly Section 498A IPC, must be addressed through balanced legislative measures. While false accusations are a legitimate concern, they should not

serve as an excuse to deny justice to the thousands of women who suffer in silence under the current legal framework. A robust legal system, equipped with proper safeguards, can ensure that both the rights of victims and the potential for misuse are adequately addressed. Legislators should focus on crafting laws that provide meaningful recourse for survivors of marital rape, while also incorporating checks and balances to prevent misuse.

In conclusion, the criminalization of marital rape is an urgent legal and moral imperative. The continuation of the marital rape exception reflects a failure to protect women from sexual violence and a broader societal unwillingness to challenge deeply entrenched patriarchal norms. This paper calls for an unequivocal legislative response that criminalizes marital rape, aligns Indian law with constitutional and human rights principles, and ensures that all individuals, regardless of marital status, are afforded equal protection under the law. Only through such reforms can India genuinely advance toward a society where gender equality, individual autonomy, and human dignity are upheld as fundamental values. The criminalization of marital rape will not only be a legal reform but also a transformative step toward recognizing the equal status of women in both law and society. Women have the right to feel safe everywhere but most importantly in their own house and everyone should know that no means no even if it is your husband.

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The Current Scenario of Juvenile Justice System in India

• **Akhilesh Shukla**

Abstract- *Juvenile Justice refers to the legal framework that deals with children in conflict with the law (below 18 years of age). The Juvenile Justice System in India aims not only at punishing delinquent behaviour but primarily at rehabilitation, reformation, and social reintegration of juveniles. India's approach towards juvenile justice is shaped by international commitments like the UN Convention on the Rights of the Child (UNCRC) and domestic legislations like the Juvenile Justice (Care and Protection of Children) Act, 2015. We have found while doing research on Juvenile Delinquency that most of the government staff of Juvenile Justice System are unaware of the laws and policies for children. As mentioned above, the whole attitude of rehabilitation of the children is totally falsely construed, a kind of punishment and never a process of mainstreaming back into the society. There are several children put in the observation homes more than two years. The children in various homes lack recreational activities, proper residential facilities and medical care. Much less to speak of, is the aspect of home re-integration of the children, which is totally neglected by the Superintendent of the homes. Hence, there is much needs to learn and reforms in this field.*

Keywords- *Juvenile Delinquency, Juvenile Justice System, Juvenile Justice Board*

Introduction- Juvenile delinquency is an important public health problem that contributes to the morbidity and mortality of adolescents as well as places a significant economic burden on society. It is not merely an offence but also embraces all deviations from normal youthful behavior. Juvenile delinquency is a massive and growing problem worldwide. Research and treatment will not be completed without giving a precise operational definition of "juvenile delinquency". Delinquency means an offence committed against the law and legally juveniles are described as adolescents under 18 years of age when he or she may hold legally responsible for his/her action. In India, the Children Act-1960 defines juvenile offender as a child (boy below 16 years and girl below 18 years), who has committed a crime for which he or she is legally responsible 1. With implementation of Juvenile Justice Act 1986, the children's act applicable in different part of the country has been repealed that provides a comprehensive scheme for care, protection, treatment, development and rehabilitation of delinquent juveniles2. According to this new act modified in 2000, a juvenile is any

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child (boy or girl) below the age of 18 years. In Mauritius, the Juvenile offender act-1935 defines "juvenile" as a person under the age of 18 years and "young person" as a person who has attained the age of 14 years and is under the age of 18 years3. This article reviews statistical trends of juvenile delinquency in Mauritius with objective to plan preventive strategies for avoiding such crime.

The entire process right from circulation of the Issue Paper to the formulation of the policy document which has been submitted to the Ministry of Justice, as a result of various workshops and seminars regarding themes in the discussion paper, comments and feedback from interested parties and the production of voluminous research material. There was no systematic collection of data, comparative experiences, experiential learnings that could inform the thinking on juvenile justice. The few research efforts were disappointing in terms of the ability to produce policy papers, which could stimulate debate and discussion. Most importantly, the Ministry of Social Justice and Empowerment did not seem to have taken the process of law reform seriously and was seemingly adamant on producing a new law in the shortest possible period of time without any vision of child justice. India should enact a more child friendly system, unlike the very classification of children into those who commit violent crime and others seriously stigmatize the latter category. These children are stigmatized and labelled by the criminal justice system and are the ones who lose out in the attempt to humanize the system. Thus, humanizing the system for some means producing a more inhuman system for others. It is this experience which India should avoid and instead produce a just system for all. It makes a departure from seeing children purely as persons who have committed crimes and goes beyond to ask why such crimes are committed. It then proposes solutions to the causes of why the child chooses to commit the crime rather than redress the issue at a superficial level.

The Road to Redemption- In the wake of the above-mentioned lacunae and drawbacks the Ministry of Law and Justice finally passed the Juvenile Justice (Care and Protection) of Children Amendment Act 2006, which has taken a step forward towards filling the gaps in the Juvenile Justice System. Some important facts are stated here under.

The first change brought forth by this act was change in the definition of a juvenile in conflict with the law, which now reads “a juvenile in conflict with the law” means a juvenile who is alleged to have committed an offense and has not completed his/her 18th year of age as on the date of commission of such offence”. The inclusion of the vital point regarding the date of commission of the offense thus lays to rest the point of the date of the application of the act as was brought forth time and again before the Supreme Court, especially in the cases of Umesh Chandra and Arnit Das. This change is further strengthened by the inclusion of section 7A. Section 7A. (J) provides that whenever a claim of juvenility is raised before any court or a court is of the opinion that an accused person was a juvenile on the date of commission of the offence the court shall make an inquiry, take such

evidence as may be necessary (but not an affidavit) so as to determine the age of such person, and shall record a finding whether the person is a juvenile or a child or not, stating his age as nearly as may be: Provided that a claim of juvenility may be raised before any court and it shall be recognized at any stage, even after final disposal of the case, and such claim shall be determined in terms of the provisions contained in this Act and the rules made thereunder, even if the juvenile has ceased to be so on or before the date of commencement of this Act. (2) If the court finds a person to be a juvenile on the date of commission of the offence under sub-section (1), it shall forward the juvenile to the Board for passing appropriate order, and the sentence if any, passed by a court shall be deemed to have no effect.

The interpretations by the Supreme Court and the Higher Courts in this regard had not been uniform and at most times had completely overlooked the broader contextual goals of best interests of the child as enshrined in the various child-centric acts, the CRC and the foundational concept of parents patriae of the Juvenile Justice System. The root of this problem till the above-mentioned amendments lay in the lack of clarity on the consequences if the accused failed to raise the plea of being a child at the earliest given opportunity under the Acts.

The plea of child status has usually been allowed by a number of higher courts at various stages of initiation of proceedings; however there has been a serious lack of uniform practice or approach. In Krishna Bhagwan v State of Bihar, no plea was recorded that the accused was a child at the time of the commission of the offence. Had the said plea been recorded, the case under no circumstances could have been tried by the Sessions Court. The plea of age was thus taken up by the High Court. The two questions discussed in detail before High Court were: 1. First, whether the CA would be applicable if the convict was a child (a boy below the age of sixteen years) at the time of the offence but had crossed the age at the time of the sentence. 2. Second, whether the plea of age can be taken at the time of the appeal and what procedure should be adopted to determine the age of the convict at the time of the offence. Answering the first question the court quoted Sections 3 and 56 of the Juvenile Justice System and stated that even if a child accused has crossed over into adulthood, the inquiry maybe continued and orders be made as if the accused had continued to be a juvenile. The court while construing the same looked at the legislative intent about the possibility that while undergoing a trial, the accused might cease to be a juvenile. The court introduced a 'deeming fiction', which requires it to treat the accused as a child. In regards to the second question the High Court held that it could be done at the appellate stage, in case of children, but the court should be alert to the misuse of such a plea when a convict is sentenced.

However, in the case of Sushil Kumar as the plea of child status was not raised before the Trial Court or the High Court or even in the original grounds of the Special Leave Petition but was added afterwards, the Supreme Court believed the plea to be an afterthought and dismissed the petition.

The Supreme Court took a different approach in the case of Gopinath Ghosh where the accused had given his age as much above the cut off age for a child. However, in this case, the court not only allowed the plea of child status to be raised but also referred the matter to the Sessions Court for determination of the age of the accused.

In most cases presented before the Higher Courts, the beneficial provisions of the Acts were not applied at earlier stages because the parties concerned i.e. the child himself, the lawyer, the State counsel or the Magistrate did not raise the plea of child status. As these cases illustrate, the Supreme Court has taken contrary approaches in regards to the same.

The majority of children falling within the purview of the Juvenile Justice System are poor and illiterate and unaware of their rights as enshrined under the various acts. It would not be fair to expect them to be aware of the laws that exist for their benefit. Keeping this in mind it is only pertinent to say that a flexible approach should be taken by the courts in regards to recording of pleas of child status so as to uphold the underlying principle of best interests of the child. Evidence of Age and Determination of the Child.

The issue of determination of the age of the child accused has on a number of occasions been deliberated by the same Higher Courts. Determination of the age of a child under the Juvenile Justice System is essential for two specific reasons. Firstly, such age determination is of paramount importance to find out whether or not the person so accused falls under the purview of the Juvenile Justice System and secondly, recording of the same as nearly and accurately as possible is essential for deciding the duration of institutionalization. Age determination is however not an easy task especially in borderline cases, the reasons being, children usually do not have any documentary evidence and medical examinations. This leaves a margin of around 6 months if an ossification test of multiple joints is conducted.

Different High Courts had adopted a varied range of ways to determine the age of the accused. In Shyam Narian Singh V State of Bihar, the Patna High Court determined the accused to be a juvenile on the basis of the age mentioned in his own evidence before the Magistrate as the same was not challenged by anyone. However, in the case of Gopal Chand Srivastav Vrs State of U.P. the Judge at hand refused to rely on the evidence as adduced by the accused, as the accused appeared (to the presiding judge) to be over 18 years. Though this form of decision-making was disapproved by the Delhi high Court in the case of Manoj @ Munna v State where the court held that the rejection of the accused's application claiming to be a child on the basis of mere visual examination was improper.

It has to be kept in mind that a majority of children brought within the purview of the Juvenile Justice System usually do not have any documentary evidence of their age. In numerous cases where age determination had to proceed through documents adduced, major impediments were created by the discrepancy between the documents

presented. The decisions were made on the basis of that document which was likely to be more reliable or authoritative. For example, in the case of Anita V Atal Bihari and Another the entry of the date of birth in the record of registration of births and deaths maintained in accordance with the provisions of the Act of 1969 is admissible as evidence under Section 35 of the Evidence Act and found to be conclusive. Further still, in the case of Daljit Singh v State of Punjab the High School certificate was held to be good evidence though not conclusive. However, in the case of Irfan v State of U.P the accused was determined to be a child only when the entry in the school leaving certificate was supported by medical evidence.

It is important to draw attention to the case of Kumar Satyanand Vars State of Bihar where the High court of Patna gave preference to documentary evidence over the medical evidence deducing that where documents like matriculation certificate, school leaving certificate or entries made in the different records of schools are available they should be accepted as reliable and genuine. The second question that is raised in relation to determination of age is that of burden of proof. The Bombay High Court while adjudicating in the case of State v Dzungaria Mahala held that it is the duty of the court to see that it does not exercise jurisdiction which it does not possess, thus the court has to make a thorough inquiry into the age of the accused. The same view has been reiterated by the High Courts of Andhra Pradesh, Allahabad and Rajasthan. Further still the High Court of Calcutta while then adjudicating in the case of Dilip Saha v State of WB stressed the view of the High Courts mentioned above and added that if either the officer producing the accused or the court itself failed to perform its duties cast under the Act, the child delinquents' rights to be treated under the Act cannot be taken away.

The Supreme Court also strengthened the approach in two cases of Gopinath Ghosh and Bhola Bhagath v State of Bihar where it categorically stated that responsibility of adjudging the age of the accused in case of any doubts as brought forth lies with the Magistrate and the Court as dealing with the said matters. The Supreme Court further in the case of Arnit Das stated that the court should avoid taking a hyper technical approach while appreciating evidence in regards to the age of the accused, whereby if two views are possible the court should lean in favour of holding the accused as a juvenile especially in borderline cases. Therefore, with the implementation of the amendments to the definition of a juvenile in conflict with the law and the inclusion of section 7 A, a set standard has been created which one hopes shall not leave such an important issue to unpredictable judicial interpretation.

The third change brought about is the deletion of the word 'Group of Districts' from section 6, i.e. constitution of the Juvenile Justice Board for various districts. That there existed a serious problem of one Juvenile Justice Board being constituted for a group of districts. The above entailed that children so arrested were taken far away from their homes and defeated the best interest policies of keeping the children within the ambit of their family structure. The deletion of the said word has thus made sure that every district

will have its own Juvenile Justice Board which shall make sure that the child is never too far away from his/r family.

Fourthly, there existed a problem of huge backlog of cases which has been to an extent rectified by the inclusion of sub clause (2) in section 14 which reads "The chief judicial magistrate or the chief metropolitan magistrate shall review the pendency of cases the board at every 6 months, and shall direct the board to increase the frequency of its sittings or may cause the constitution of additional boards." The inclusion of this clause, will go a long way in aiding Child Rights Organizations and NGO's who have time and again move to the Higher Courts seeking relief in the form of PIL's, specifically praying for the constitution of additional boards and for the increase in the number of their sittings. This in the long run will be beneficial both in the terms of time consumed in seeking basic constitutional rights, and also from a monetary view point.

Fifthly and most significantly, the inclusion of the words 'life imprisonment' in the section 16 (1), as was pointed out by Ved Kumari and which were detrimental towards achieving the goals of the Act, has finally been substituted but the words 'or imprisonment for any term which may extend to imprisonment for life'. This important substitution will thus prevent 'conviction friendly' judges as was in the case of Chanchu from sentencing juveniles to life.

Finally, the existing Section 21 which deals with the prohibition of the publication of the name and details of a juvenile, has been replaced by a new sec 21 which further adds to the old section through sub clause (2), an increased punishment of 25 thousand rupees from the existing punishment of one thousand rupees for the contravention of the provisions of sub clause 1 of the same section

These changes though few and limited, are along the lines of changes as suggested by the author and many other child rights activists and are a positive step towards the realization of rights as enshrined under the CRC.

The Juvenile Justice System in India reflects a balance between child rights protection and public safety. While there have been significant legal reforms, the real challenge lies in effective implementation, societal awareness, and building a sensitive approach towards juvenile offenders. Rehabilitation should remain the heart of the juvenile justice process while ensuring justice for victims and society at large.

Evolution of Juvenile Justice System in India

- Juvenile Justice Act, 1986- First uniform law for juveniles.
- Juvenile Justice (Care and Protection of Children) Act, 2000- Incorporated UNCRC guidelines.
- Juvenile Justice (Care and Protection of Children) Act, 2015- A landmark amendment after the 2012 Nirbhaya case, allowing juveniles aged 16-18 involved in heinous crimes to be tried as adults under certain conditions.

Present Legal Framework- The Juvenile Justice (Care and Protection of Children) Act, 2015 is currently in force, which provides:

- Juvenile Justice Board (JJB) for handling cases of children in conflict with law.
- Child Welfare Committee (CWC) for children in need of care and protection.
- Differentiation between petty, serious, and heinous offences.
- Provision to try juveniles (16-18) involved in heinous crimes as adults after psychological assessment.

Current Scenario and Challenges

1. Rise in Juvenile Crimes

- NCRB data shows a gradual rise in crimes committed by juveniles, especially in metropolitan areas.
- Most common crimes: theft, assault, sexual offences, drug abuse, and cybercrimes.

2. Psychological and Social Factors

- Broken families, poverty, illiteracy, drug abuse, peer pressure, lack of parental care are major causes.
- Juveniles often become victims of exploitation, trafficking, and forced into crimes.

3. Rehabilitation vs Punishment Debate

- There is increasing public demand for stricter punishment for juvenile offenders in heinous crimes.
- However, experts argue that the primary aim should be rehabilitation, not retribution.

4. Institutional Weaknesses

- Lack of proper infrastructure in Observation Homes.
- Shortage of trained counsellors, psychologists, social workers.
- Delay in proceedings due to overburdened Juvenile Justice Boards.

5. Implementation Gaps

- Poor coordination between police, judiciary, and child welfare institutions.
- Insufficient monitoring of rehabilitation measures.
- Failure in preventing re-offending due to lack of follow-up.

Recent Reforms & Developments

- Juvenile Justice (Amendment) Act, 2021- Strengthened powers of District Magistrates for better supervision.
- Increased focus on adoption procedures under the JJ Act.
- Efforts to digitalize records and speed up juvenile justice delivery.
- Training programs for Juvenile Police Units and CWC members.

Way Forward

1. Strengthening Rehabilitation Mechanisms- Skill development, counselling, education, and vocational training must be prioritized.

2. Community Participation- Involving NGOs, social workers, and community leaders in child protection efforts.

3. Strengthening Infrastructure- Upgradation of Juvenile Homes to make them child-friendly and rehabilitative rather than punitive.

4. Speedy Justice- Fast-track courts for heinous crimes involving juveniles and Specialized Juvenile Justice personnel with child psychology training.

5. Preventive Measures- Awareness programs on child rights and legal literacy. Addressing root causes like poverty, drug abuse, and lack of education.

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A Study on the Association Between Parents' Education and the Digital Socialization of Children in Gwalior Urban

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Abstract- *Over time, digital technologies have increasingly replaced traditional socializing agencies such as family, school, and workplaces. Digital socialization, often synonymous with parental digital socialization, refers to the process by which parents directly guide and shape their child's online interactions. However, a lack of parental digital literacy poses significant risks to children, including privacy threats, technological dangers, and exposure to harmful content. According to the NCRB report, cybercrimes against children have risen, with 1,823 reported cases in 2022, highlighting the urgency of addressing digital safety. Studies reported that educated and digitally literate parents can better model responsible digital behaviour, mediate their children's internet use. This study aims to examine the relationship between parents' educational qualifications and the digital socialization of children in early adolescence. A descriptive research design employing a survey method was used, and a Chi-Square test of independence was conducted to determine the association between parental education and digital socialization. The results indicate a statistically significant relationship between the two variables, underscoring the need for parental digital competence. While prior research suggests that parental digital skills do not directly impact adolescent digital competencies, parents must still possess adequate digital knowledge to effectively guide their children through online risks and opportunities. The study concludes that parental competencies in digital literacy and internet parenting are significantly influenced by their level of education. The results of the discussion highlighted the significance of parental education and emphasizing the necessity for digital literacy programs for parents.*

Keywords- *Digital Socialization, Parental Digital Literacy, Cybercrime, Educational Qualification, Digital Parenting, Digital Safety*

1.Introduction- Socialization is a fundamental process through which individuals acquire cultural norms, values, and social competencies, enabling their integration into society. Theories of socialization emphasize the role of interactions with individuals, institutions, and socio-cultural contexts in shaping human behaviour and identity (mention theories, elaborate on them in small literature review way and if you don't want to do that, provide citation. According to Durkheim (1973 [1922], pp. 64-65), children exist in a passive state, akin to a hypnotized person, with an inherent

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tendency to imitate adults. This perspective underscores the authoritative role of parents and teachers, whose experience and knowledge position them as primary agents of socialization. However, as Keel (2016) notes, individuals do not naturally conform to a given social order; rather, they must undergo a process of adaptation and apprenticeship guided by competent members of society. (Keel 2016). The socialization process is multifaceted as Šaras and Perez-Felkner (2018) highlight how individuals internalize cultural codes and values through interactions with others and engagement with social institutions. Whereas, internalization is the process where an individual accepts the norms and values of society and becomes a part of social order. Thus, from an early age, individuals engage in the processes of socialization through trying on different social roles and adapting to specific social contexts. In addition to this, Marqués-Sánchez et al. (2023) emphasize the emotional connections formed during socialization, which contribute to an individual's sense of belonging within a community. These perspectives collectively illustrate the dynamic and structured nature of socialization, shaping individual identity and social cohesion. (Marqués-Sánchez et al. 2023).

1.1 Parental digital socialization- Digital technologies have become a major force in socialization, influencing relationships, education, employment, and consumer behaviour. They shape individuals' thoughts, emotions, and sense of belonging in digital communities that span various ages and backgrounds (Podbolotova et al. 2021). Digital socialization represents a modern form of adaptation, integrating individuals into a digitalized society while shaping their experiences, behaviors, and digital identities-formed through personal data, online activities, and virtual interactions (Peifer and Yangchen 2017). The internet serves as both a social habitat and a mediator between children and their environment, while digital devices introduce new cultural practices and ways of learning. For adolescents, digital socialization plays a critical role in shaping relationships, self-expression, and understanding of social norms. Unlike traditional interactions, online engagements are influenced by anonymity, curated self-presentation, and algorithm-driven content. While this offers opportunities for global connectivity and exposure to diverse perspectives, it also presents challenges such as cyberbullying, misinformation, and social comparison (Stornaiuolo 2017).

Parental socialization refers to the influence parents have on their children, guiding them to regulate behaviours that may be harmful or disruptive while encouraging socially expected traits such as responsibility, self-reliance, and empathy (Maccoby 1983). Traditionally, this process occurred through family, school, and community interactions. However, with the rise of digital technologies (DTs), these traditional spaces are increasingly replaced by online environments, particularly affecting younger generations by shaping their cognition, behaviour, and communication (Gebremariam and Sisay 2024). Online legal forums, chat

rooms, discussion boards, and social media now substitute face-to-face communication among friends and family.

Parents remain the primary influencer in shaping their children's digital behaviour. While digital literacy is invariably linked to academic success, well-being, and health, little research explores how parents and children can learn together in this evolving landscape (Sonck, Nikken, and De Haan 2013). Provide some more works.

Digital parental socialization involves actively teaching children responsible technology use, online safety, and digital etiquette. Parents serve as role models for appropriate online behaviour, directly influencing their children's digital habits and routines.

In the digital age, where children increasingly interact with technology, parental involvement in digital socialization has become equally significant. The rapid integration of digital devices and online platforms into daily life has shifted socialization from traditional settings like family and school to digital spaces, significantly impacting children's cognition, behaviour, and communication (Gebremariam and Sisay 2024). Parents introduce children to digital devices and the internet, providing guidance and resources essential for their learning and skill development. Without adequate parental supervision, children may lack the necessary knowledge to use technology effectively and may be more vulnerable to online risks such as cyberbullying, scams, and fraud (Balakrishnan and Charania 2023; Gruchel et al. 2022). The lack of parental digital literacy further increases these risks, exposing children to privacy breaches, technological threats, and unsafe interactions online (Romero 2014).

Furthermore, the digital era has transformed socialization by shifting influences from family and community to celebrities, influencers, and social media content, often leading to both positive and negative effects on youth (Csiszárik-Kocsir and Berényi, 2023). For e.g. Social media influencers shape youth trends and self-expression but can also promote unrealistic standards, leading to low self-esteem. While platforms like TikTok and Instagram encourage creativity and connection, they also risk spreading cyberbullying and misinformation. Adolescents (ages 15–18) navigate these new digital environments while engaging in socialization dialogues with parents, and negotiating values and norms. However, this process is increasingly challenging, as children immersed in digital interactions may struggle with empathy, critical thinking, and interpersonal communication (Bassiouni and Hackley 2015). Given these challenges, parental digital socialization is essential to equip children with digital literacy skills, enabling them to use technology safely and responsibly while fostering critical thinking, self-awareness, and ethical digital behaviour.

1.2 Role of Parental digital competence and education- Parental digital competence and educational background play a crucial role in shaping children's safe and effective use of the internet. Digital competence encompasses the knowledge, skills, attitudes, and ethical awareness needed

to navigate digital environments efficiently, critically, and responsibly (Ferrari 2012). Parents' ability to guide their children in digital spaces depends largely on their own digital literacy, which includes skills in content management, technology usage, online communication, problem-solving, and socio-emotional awareness (Romero 2014).

While parents' digital competencies may not directly influence adolescents' digital skills (Soldatova, Rasskazova, and Chigarkova 2020), parents must possess digital knowledge to help their children navigate online risks and challenges efficiently. Parental restriction and lack of digital knowledge can result in a loss of digital opportunities for children.

Higher parental education levels are often linked to greater digital competence, leading to more active involvement in their children's digital activities (Livingstone et al. 2015). Parents with higher educational attainment are more likely to engage in digital mediation strategies such as instructive guidance, restrictive supervision, and co-viewing of online content (Cabello-Hutt, Cabello, and Claro 2018). This engagement helps children develop safer online habits and digital resilience. A study by Azim Premji University (2021) in India found that while 87% of parents had access to smartphones, children from lower-educated households struggled with digital learning due to a lack of parental guidance. This highlights the importance of parental education in bridging the digital divide and ensuring children's online safety. (Premji 2021)

Parental technology use also directly influences children's screen habits. Studies indicate that parents' own digital behaviours-such as excessive smartphone use or risky online activities—can shape their children's internet habits, potentially leading to unsafe usage patterns (Terras and Ramsay 2016). Additionally, factors like parenting style, home environment, and parental attitudes toward technology significantly impact children's smartphone use and digital experiences.

Thus, enhancing parental digital competence through education and awareness programs is essential. Educated and digitally literate parents can better model responsible digital behaviour, mediate their children's internet use, and create a balanced, safe, and productive digital environment for their children.

Understanding the link between parental education of either father or mother and digital socialization is essential for developing strategies to enhance children's online safety and responsible digital engagement. Hence, leading to the objective of assessing how parental education influences children's digital habits and highlighting the need for digital literacy programs for parents.

2.Objectives- Objectives for the study are as follows: -

2.1. To identify the association between fathers' educational qualification and digital socialisation of child.

2.2. To identify the association between mothers' educational qualification and digital socialisation of child.

3.Hypothesis- The central hypothesis for the study is - “There is a

significant association between parents' educational qualification and digital socialisation of child."

Followings are the sub hypothesis for the study: -

3.1. There is a significant association between fathers' educational qualifications and digital socialisation of child.

3.2. There is a significant association between mothers' educational qualifications and digital socialisation of child.

4. Materials and Method- This study employs a descriptive research design using the survey method to examine the relationship between parents' education and the digital socialization of their children in early adolescence. The nature of the data is quantitative, and a close-ended questionnaire served as the primary data collection tool. The study sample consisted of 60 parents (30 mothers and 30 fathers) of children aged 12 to 14 years, residing in Gwalior urban. The participants were purposively selected based on their ability to use digital devices and their level of digital literacy. The educational qualifications of parents varied, categorized into below graduate and graduate and above levels. Both primary and secondary data sources were utilized; primary data were collected through a structured questionnaire, while secondary data were gathered from the analysis of existing literature on digital socialization and factors affecting children's digital device uses for that literature survey of research articles, books, reports, and other relevant sources. Parents were asked whether they provided guidance on safe internet usage and appropriate online content to their children, measured on a dichotomous scale (1 = Yes, 2 = No). For data analysis, the responses were processed using SPSS 20.0, and the chi-square test was applied to examine associations between parents' education level and their involvement in the digital socialization of their children.

5.Quantitative analysis of data- A self-structured questionnaire was designed separately for mothers and fathers of the same child, containing five questions. Initially, 78 parents were approached, but 18 were excluded as they did not meet the inclusion criteria of digital competence and awareness. The educational qualifications of parents were categorized into below graduate and graduate & above to analyze their influence on digital socialization. To assess whether parents actively digitally socialize their children, the questionnaire included indicators such as:

- Whether they suggested safe internet practices
- Whether they guided their child about appropriate or inappropriate website content

Responses were measured on a Yes/No scale, allowing for clear categorization of parental involvement in digital socialization. The findings from this structured data will help interpret how parental education influences their ability to mediate children's internet use and promote safe online behaviour

Table 5.1
Crosstab for Fathers' educational qualification and digital socialisation of child

Crosstab					
			Digital socialization of child		
			yes	no	Total
Father's qualification	below graduate	Count	4	8	12
		Expected Count	6.8	5.2	12.0
	graduate and above	Count	13	5	18
		Expected Count	10.2	7.8	18.0
Total		Count	17	13	30
		Expected Count	17.0	13.0	30.0

The table5.1 presents the relationship between father's educational qualification and their involvement in the digital socialization of their child. Digital socialization is measured by whether fathers guide their children on safe internet use and appropriate website content (Yes/No responses).

The combined sum of involved fathers in digital socialization (17 out of 30 or 56.7%) matches with the forecast count (17.0) to indicate that there is no imbalanced data set. But, fathers who had higher education (graduate & above) tended to practice more digital socialization than those with lower levels of education.

Table 5.2
Crosstab for mothers' educational qualification and digital socialization of child

Crosstab					
			Digital socialization of child		
			yes	no	Total
Mother's qualification	below graduate	Count	7	11	18
		Expected Count	10.2	7.8	18.0
	graduate and above	Count	10	2	12
		Expected Count	6.8	5.2	12.0
Total		Count	17	13	30
		Expected Count	17.0	13.0	30.0

The table5.2 examines the relationship between mother's educational qualification and their involvement in the digital socialization of their child, measured by whether they guide their child on safe internet use and appropriate online content (Yes/No responses).

The number of mothers who used digital socialization (17 out of 30, or 56.7%) is the same as expected (17.0) Nevertheless, graduate & above educated mothers were more likely to use digital socialization than lower-educated mothers.

Table 5.3
Results of chi-square test of independence on association between Fathers' educational qualification and digital socialization of child

Chi-Square Tests					
	Value	df	Asymptotic Significance (2 - sided)	Exact Sig. (2 - sided)	Exact Sig. (1 - sided)
Pearson Chi-Square	4.434[a]	1	.035		
Continuity Correction[b]	2.992	1	.084		
Likelihood Ratio	4.507	1	.034		
Fisher's Exact Test				.061	.042
Linear-by-Linear Association	4.287	1	.038		
N of Valid Cases	30				
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.20.					
b. Computed only for a 2x2 table					

Table 5.3 represents A Chi-Square test of independence was used to explore the association between fathers' educational qualification and digital socialization of child. The Pearson Chi-Square test provided a statistically significant finding, $\chi^2(1) = 4.434$, $p = .035$, ($p<0.05$) which is less than 5% level of significance we reject null hypothesis which means there is an association or showing a significant relationship between the two variables. Likewise, the Likelihood Ratio Chi-Square test provided a similar finding, $\chi^2(1) = 4.507, p = .034$

However, the Fisher's Exact Test (which is more reliable for small samples) approaches but does not reach significance in the two-sided test, suggesting that caution should be exercised in interpreting the strength of this association.

The assumption of expected frequencies being sufficiently large was met, as all expected counts were greater than 5, with a minimum expected count of 5.20.

Table 5.4
Results of chi-square test of independence on association between mothers' educational qualification and digital socialisation of child

Chi-Square Tests					
	Value	df	Asymptotic Significance (2 - sided)	Exact Sig. (2 - sided)	Exact Sig. (1 - sided)
Pearson Chi-Square	5.792[a]	1	.016		
Continuity Correction[b]	4.123	1	.042		
Likelihood Ratio	6.183	1	.013		
Fisher's Exact Test				.026	.019
Linear-by-Linear Association	5.599	1	.018		
N of Valid Cases	30				
a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 5.20.					
b. Computed only for a 2x2 table					

The table 5.4 represents a Chi-Square test of independence was used to explore the association between the categorical variables i.e. mothers' educational qualification and digital socialisation of child. The Pearson Chi-Square test yielded a statistically significant result, $\chi^2(1) = 5.792$, $p = .016$, ($p<0.05$) indicating that the association between the variables was significant at the 5% level.

Additionally, Fisher's Exact Test, which is more accurate for small sample sizes, confirmed a significant association with an exact p-value of .026 (two-sided) and .019 (one-sided). The Linear-by-Linear Association test also showed a significant trend ($\chi^2(1) = 5.599$, $p = .018$), suggesting a consistent pattern of association between the variables.

Since no expected cell counts were below 5, the assumptions of the chi-square test were met, reinforcing the reliability of these results.

6. Findings and discussion- In view of these observations, we establish that there exists a strong relationship between the education qualification of the parents (mothers' and fathers') and the digital socialization of child. Thus, null hypothesis is rejected in favour of the alternative hypothesis, which is "There is ana association between parents' educational qualification and digital socialization of child". A particularly notable aspect of the study is the positive correlation between maternal education and the digital socialization of children. Mothers with graduate degrees or higher were found to be more actively involved in guiding their children's internet use compared to those with lower levels of education. This suggests that educated mothers are more aware of digital risks and opportunities, enabling them to implement effective mediation strategies such as setting screen time limits, monitoring online activities, and educating their children about cybersecurity and responsible digital citizenship. The same pattern was observed in fathers' educational qualifications, where higher education levels were linked to greater parental involvement in their children's digital experiences. The results confirm the role of parental education in the development of children's digital literacy, indicating that both mothers and fathers with lower education may need special assistance and digital literacy education to improve their role in their child's safe use of the internet.

6.Conclusion- In the evolving digital landscape, parental digital competence plays a crucial role in shaping children's online experiences. While digital socialization offers immense opportunities for learning, communication, and personal growth, it also presents significant challenges such as cyber threats, misinformation, and addictive behaviours. The study highlights that parental education level is closely linked to their involvement in guiding children's safe internet usage. Higher-educated parents are more likely to engage in digital socialization, ensuring their children develop responsible and informed online behaviours. This study has several limitations. First, the small sample size may restrict the generalizability of the findings to a broader population. Second, the use of purposively selected non-probability

sampling may introduce selection bias, limiting the representation of diverse parental backgrounds. Third, the study focuses only on Gwalior Urban, it will be difficult to apply results to rural areas or other regions with different socio-economic and educational conditions. Lastly, the research is confined to children aged 12-14, excluding older adolescents who may experience digital socialization differently. Despite these limitations, the study contributes to the growing body of research on digital socialization by highlighting the role of parental education in shaping children's online behaviours.

However, parents serve as role models, influencing their children's digital habits through their own technology use. Inappropriate or excessive use of digital devices by parents can lead to similar patterns in children, reinforcing the importance of conscious use of digital devices within families. Additionally, different parental mediation practices, such as active mediation (discussions about online risks), restrictive mediation (limiting access), and co-viewing, play a vital role in determining how children interact with digital environments. Parents with lower educational backgrounds may struggle to provide appropriate guidance, leading to increased exposure to online risks for children. Hence, there is a need to bridge this gap through targeted digital literacy programs.

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Relationship between Social Networking Addiction and Self Esteem among Young Adults

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Abstract- *The rising popularity of social media usage among young adults has prompted much worry regarding its effects on psychological well-being. The present study examines the relationship between self-esteem and social networking addiction among young adults. A significant negative correlation was found between self-esteem and the withdrawal sub-dimension of the Social Networking Addiction Scale ($r = -0.254$, $p < .05$), indicating that individuals with lower self-esteem are more likely to experience withdrawal symptoms such as restlessness, irritability, or discomfort when unable to access social media. Although non-significant, negative correlations were also observed between self-esteem and other dimensions of social networking addiction, including salience ($r = -0.099$), mood modification ($r = -0.029$), tolerance ($r = -0.188$), conflict ($r = -0.216$), relapse ($r = -0.215$), and total social networking addiction score ($r = -0.223$). These findings suggest a potential link between lower self-esteem and increased social networking addiction tendencies, but the lack of statistical significance implies that these relationships may not be strong or consistent. The study highlights the need for further research to explore the psychological mechanisms underlying self-esteem and social media dependency, providing insights for mental health interventions targeting digital well-being among young adults.*

Keywords- *Social networking addiction, self-esteem, young adults*

Introduction- social media has become an essential component of daily life, especially among young adults, providing avenues for communication, entertainment, and self-expression. Although social networking sites offer various advantages, their excessive usage has prompted worries regarding psychological effects, resulting in the phenomenon of social networking addiction. This behavioral addiction is marked by symptoms including withdrawal, mood alteration, conflict, tolerance, relapse, and prominence, which can adversely impact an individual's mental health and overall well-being.

A primary psychological aspect linked to social networking addiction is self-esteem. Self-esteem denotes an individual's comprehensive assessment of their self-worth and has been extensively examined concerning diverse behavioral and emotional consequences. Studies indicate that those with diminished self-esteem may be more susceptible to excessive social media engagement, as these platforms offer opportunities for validation, social comparison, and respite from real-life stressors.

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Participation in social networking sites may provide a transient enhancement of self-esteem via likes, comments, and social interactions; but excessive reliance on these platforms can result in dependency and withdrawal symptoms when access is limited. The digital age has transformed social media into a dominant force shaping human interaction, self-expression, and perception. With billions of users engaging on platforms like Facebook, Instagram, Twitter, Snapchat, and TikTok, social media has become integral to modern life. While it offers unprecedented opportunities for connectivity, community building, and information sharing, concerns about its impact on mental health have gained significant attention from researchers, policymakers, and healthcare professionals.

Social media affects mental health in complex ways, offering both benefits-such as self-expression and support networks and risks, including social comparison, fear of missing out (FOMO), and psychological distress. Excessive social media use has been linked to anxiety, depression, and lower self-esteem, while positive interactions can enhance emotional support and well-being. The algorithm-driven nature of social media platforms influences content consumption, potentially reinforcing negative behavioral patterns or fostering unhealthy digital habits. Furthermore, cyberbullying and online harassment have emerged as significant challenges, particularly among adolescents and young adults.

Review of Literature- Social media platforms have gone beyond consumption, now fostering a state of addiction which is a labyrinth; with one dot connecting to another. Social media addiction has its influence on psychological states such as anxiety, loneliness and depression (Nikolinakou et al, 2024; Balcerowska,2024), impulsive buying (Ozen, 2025; Kumar, 2024) and fear of missing out (Kumar,2024; Aydin et al., 2019) One of the major link that has been explored in depth is the relationship between social media addiction and self-esteem, a recent study on 426 Generation Z individuals between the age of 13- 26 revealed the aftermath of social media addiction to impacting internal state i.e. lowering of self-esteem and relying on social media platform as a safe space to express themselves (Nguyen, 2023). Studies have also revealed addictive use of social media and internet to impact subjective perception and appraisal of self-worth, in systematic review of 10 studies done by Hussain et al. (2020) showed interrelation between social media addiction and lower self-esteem and increase in anxiety and depression. The relationship between social media usage and self-esteem is not unidirectional, excess of social media consumption not only has an impact on self-esteem but vice versa as well. In a longitudinal study by Wang (2023), author explored the relationship between problematic social media use and self-esteem amongst 321 Chinese students (137 males and 184 females) with mean age of 18.42 years old for a period of 18 months, the study confirms that with increase in social media use there is decline in the self-esteem, the study puts forth how initial self-esteem is a significant predictor of how problematic the usage of social media. Excessive usage of social media has been repeatedly linked to

materialism, impulsive and compulsive buying, leading to compounding effect on psychological states and wellbeing.

Method

Sample

A total sample of 72 young adults (36 Males and 36 Females) were collected from Tricity (Chandigarh, Mohali, Panchkula), India.

Measure

Social Networking Addiction Scale (SNAS): The scale as developed by Shanawaz & Rehman (2020) was used to measure social media addiction. It consists of 21 items, each scored on a 7-point Likert scale ranging from strongly disagree to strongly agree. The scale consists of 6 subscales namely, Salience, Mood Modification, Tolerance, Withdrawal, Conflict, Relapse.

***Rosenberg's Self-Esteem Scale*:** as developed by Rosenberg (1965). The Rosenberg's Self-Esteem Scale is a 10-item scale used to measure self-esteem. Responses are scored on a four-point Likert scale ranging from strongly agree to strongly disagree.

Procedure

The participants were informed about the purpose of research & the questionnaires were filled through Google forms. Each participant was thanked for cooperation & their kind help. Standardized psychological tests were administered to the participants.

Analysis of Data

Result

Table 01

N, Mean and Standard Deviation

	Salience	Mood modification	Tolerance	Withdrawal	Conflict	Relapse	Social media addiction total	Self esteem
N	72	72	72	72	72	72	72	72
Mean	17.9	13.1	12.1	12.3	9.04	13.4	77.8	18.7
Standard deviation	4.84	4.62	4.97	5.99	4.55	6.23	24.2	4.37

Table 02
Correlation between Social Networking Addiction and Self Esteem

	Salience		Mood modification		Tolerance		Withdrawal		Conflict		Relapse		Social networking addiction total		Self esteem	
Salience	.															
Mood modification	0.264	*	—													
Tolerance	0.585	***	0.430	***	—											
Withdrawal	0.581	***	0.428	***	0.673	***	—									
Conflict	0.448	***	0.204		0.537	***	0.689	***	—							
Relapse	0.533	***	0.285	*	0.527	***	0.734	***	0.643	***	—					
Social networking addiction total	0.737	***	0.550	***	0.808	***	0.903	***	0.763	***	0.830	***	—			
Self esteem	-0.099		-0.029		-0.188		-0.254	*	-0.216		-0.215		-0.223		—	

Note. * p < .05, ** p < .01, *** p < .001

Table 03
Gender differences between Social Networking Addiction and Self Esteem

		Statistic	df	p
Salience	Student's t	0.728	70.0	0.469
Mood modification	Student's t	-1.493	70.0	0.140
Tolerance	Student's t	1.482	70.0	0.143
Withdrawal	Student's t	1.063	70.0	0.003
Conflict	Student's t	1.116	70.0	0.268
Relapse	Student's t	0.925	70.0	0.358
Self Esteem	Student's t	0.726	70.0	0.004

Table 04
Group descriptives Independent Sample T test

	Group	N	Mean	Median	SD	SE
Salience	Male	36	18.31	18.00	4.32	0.720
	Female	36	17.47	17.00	5.34	0.890
Mood modification	Male	36	12.31	13.00	4.45	0.742
	Female	36	13.92	14.50	4.70	0.783
Tolerance	Male	36	12.97	14.00	4.79	0.798
	Female	36	11.25	10.50	5.07	0.845
Withdrawal	Male	36	13.00	13.00	5.91	0.985
	Female	36	11.50	10.50	6.06	1.011
Conflict	Male	36	9.64	9.50	4.72	0.786
	Female	36	8.44	7.50	4.36	0.726
Relapse	Male	36	14.08	14.00	6.61	1.102
	Female	36	12.72	12.00	5.84	0.974
Self Esteem	Male	36	19.03	19.00	3.96	0.660
	Female	36	18.28	17.50	4.77	0.795

Discussion of Result- The results found significant correlation between self-esteem and withdrawal, a sub dimension of social networking addiction scale ($r=-0.254$, $p < .05$). The findings indicate that young adults with lower self-esteem are more likely to experience withdrawal symptoms when they reduce or stop using social media. Withdrawal symptoms may include feelings of restlessness, irritability or discomfort when unable to access social networking platforms, implying that individuals with lower self-esteem may develop a strong emotional dependence on social media. The result coincides with the study by Piko et al. (2024) where social media

addiction negatively predicts the self-esteem and conscientiousness, and social media addiction is negatively corelated to emotional stability.

The results also found out negative relation of self-esteem with salience (r=-0.099), with mood modification (r=-0.029), with tolerance (r=-0.188), with conflict (r=-0.216), with relapse (r=-0.215) and with social networking addiction total (r=-0.223). However, these were not significant. These results however suggest that lower self-esteem may be linked to higher levels of social networking addiction, but the lack of statistical significance implies that these relationships may not be strong or consistent enough to draw from conclusion. These also showed a negative relationship with self-esteem, suggesting individuals with lower self-esteem tend to exhibit higher levels of social networking addiction. Santini et al. (2024) did a study on 1958 adults, above the age of 16 years and affirms that social media addiction is correlated to high risk for depression, loneliness and negatively correlated to mental well-being and social well-being.

Furthermore, the results also found out that Males are higher on Withdrawal dimension of social networking addiction as compared to females (t=1.06). Additionally, males were also found to be higher on self-esteem as compared to females (t=0.72). Previous studies have shown that edited images of self on social media portrays feelings of low self-esteem and insecurity (Chua & Chang, 2016)

Conclusion- The study's conclusions emphasize the connection between young adults' addiction to social networking and their sense of self. Self-esteem and the withdrawal sub-dimension of social networking addiction were found to be significantly correlated negatively ($r = -0.254$, $p < .05$), suggesting that those who have lower self-esteem are more likely to feel distressed when they are unable to access social media. This implies that when usage of social networking sites is limited, young adults with lower self-esteem may become more emotionally dependent on them and experience withdrawal symptoms.

Other aspects of social networking addiction, including salience, mood modification, tolerance, conflict, relapse, and total addiction levels, were also shown to be negatively correlated with self-esteem, but these associations were not statistically significant. This implies that although there may be a correlation between higher levels of social networking addiction and worse self-esteem, the strength of these relationships is not consistent enough to make firm conclusions.

Overall, the study emphasizes how self-esteem may play a role in social networking addiction, especially when it comes to withdrawal symptoms. To better understand the psychological mechanisms underpinning social media dependency, more study with larger and more diversified samples is necessary, as indicated by the lack of significant findings across other dimensions. To give a more thorough picture of social networking addiction and its psychological ramifications, future research should examine other elements such personality traits, coping strategies, and social support networks.

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The Rage of Employment in Informal Sector and its Demand for Social security: In Reference to Indian Economy

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•••**Ram Lakhan Singh**

Abstract- *Indian labour market is mainly divided into two parts, organized and unorganized sector but the nature of labour market has been mainly unorganized. According to the survey conducted by the National Sample Survey Organization in the year 2011-12, the total employment in the country including both organized and unorganized sectors was 47 crores, out of which about 8 crores were in the organized sector and 39 crores in the unorganized sector. Thus, 90 percent of the people are employed in the unorganized sector and less than 10 percent are in the organized sector. A major reason for working in the unorganized sector is the socio-economic factors existing since colonial rule till date, informal labour market is an important sector of the Indian economy, in which even before the onset of liberalization and globalization in the early 90s There was a large unorganized labour force, which continued to grow. At present, the unorganized sector contributes the most in the manufacturing sector and in addition to this, working labourers such as rickshaw pullers, vegetable vendors, cart drivers, masons, tailors, handicrafts, khadi and village industries, etc. has deteriorated. In which the condition of women is concerned. According to this P. L. F. Survey 2017-18, 51.9 percent of urban women workers are engaged in self-employment, 27 percent are daily wage labourers and only 21 percent of women are employed in the organized sector, out of which some women have also faced mental and physical harassment at the workplace. To improve the above conditions, the Unorganized Workers Social Security Act, 2008 has been enacted to provide social security and welfare, but the unorganized workers are still surviving below the minimum acceptable standards without adequate facilities to meet their daily basic needs. It's unaffordable for them. The study aims to analyse the challenges faced by the unorganized workers in different regions of India.*

Keywords- *Informal Sector, Economy, labour, organized and unorganized sector*

Introduction- The first five-year plan after independence was based on the Harrod- Domar model, with agriculture at the centre. After that, the industrial sector was made the focal point of development with the Second Five Year Plan based on the Mahalanobis model, which aimed to accelerate the country's economic development through an unbalanced growth model.

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Along with this, rural cooperatives were established in the non-agricultural sector and some specific small and medium enterprises were protected, so labour intensive sectors such as agricultural handicrafts, handloom small and village industries could not expand, due to which they remained compact

In the Indian accounting system, organized sector includes all units of public sector and non-agricultural production units of private sector, in which more than ten persons are employed. All production units outside this category are included in the unorganized sector. NCEUS defines the unorganized sector as – Unorganized workers are workers who work in the unorganized sector or in households, but do not include regular workers with employer-provided social security benefits. Such workers in the organized sector are also included in them, who do not get the benefit of employment and social security by the employer.

Objectives of the study-

1. To study the employment in the unorganized sector of the Indian economy
2. To study the problems of the workers in the unorganized sector of the Indian economy
3. To study the status of women working in unorganised sectors in the Indian Economy.
4. To study social security in the unorganized sector in the Indian economy

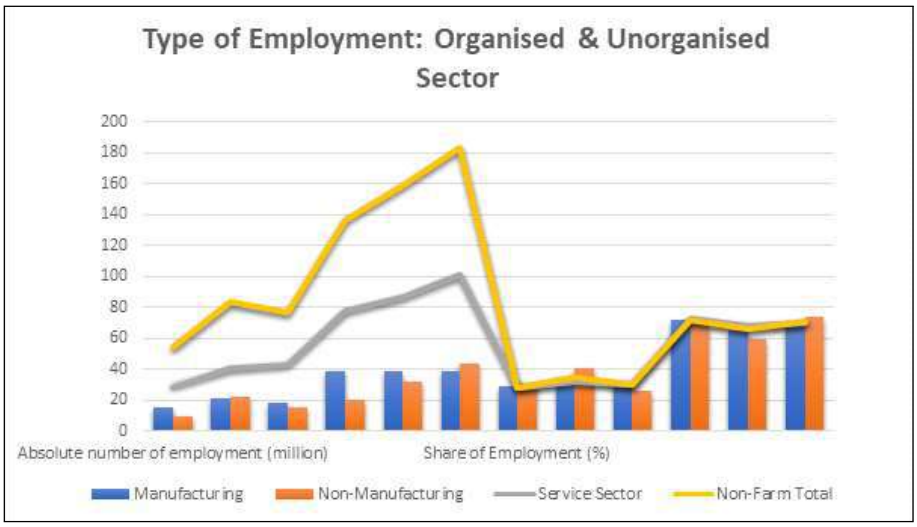
Research Hypothesis-

1. The unorganized sector was more successful in providing employment than the organized sector.
2. There is a lack of social security in unorganized sector employment.

Research methods and techniques-The presented research paper is based on the Secondary Data. Analytical research method has been focused in this research paper, books, general, government reports, ILO reports, PLFS reports and websites have been studied for the compilation of data.

Statistical Analysis- The Indian labour market is clearly divided into organized and unorganized sector. A small section of organized workers get the benefit of laws and regulations, so that they can fight for their rights but a large section of unorganized workers, who do not have any benefits of equal employment and social security. By the year of 2025, India is going to have the world's largest workforce and the trend of growth will be most visible in the agricultural sector.

Non-Farm Sector of Employment	Type of Employment: Organised & Unorganised Sector											
	Absolute number of employment (million)						Share of Employment (%)					
	Organised			Unorganised			Organised			Unorganised		
	2004-05	2011-12	2017-18	2004-05	2011-12	2017-18	2004-05	2011-12	2017-18	2004-05	2011-12	2017-18
Manufacturing	15.3	20.7	18.1	38.6	39.1	38.4	28.4	34.6	32	71.6	65.4	68
Non-Manufacturing	9.2	22.3	15.4	20.2	32.9	43.5	31.2	40.4	26.2	68.8	59.6	73.8
Service Sector	29.5	40.3	43.2	77.9	87	101.3	27.5	31.7	29.9	72.5	68.3	70.1
Non-Farm Total	54	83.3	76.7	136.7	159	183.2	28.3	34.4	29.5	71.7	65.6	70.5
	Type of Employment: Formal & Informal											
	Formal (million)			Informal (million)			Formal (%)			Informal (%)		
Manufacturing	5.6	6.5	8.7	48.3	53.3	47.7	10.4	10.9	15.4	89.6	89.1	84.6
Non-Manufacturing	2.1	2.9	3.1	27.3	52.3	55.9	7.2	5.3	5.2	92.8	94.7	94.8
Service Sector	20.6	25.4	31.1	86.8	101.9	113.4	19.2	19.9	21.5	80.8	80	78.5
Non-Farm Total	28.3	34.8	42.8	162.4	207.5	217	14.8	14.4	16.5	85.2	85.6	83.5



Source: Authors estimates based on NSS various Round notes The percentages add up to 100 across rows for each point of time

The employment of unorganised workers in the manufacturing sector increase to 38.6 million in 2004-05 and 38.4 million in 2017-18. There was decrease of 0.2 million in comparison to year 2004-05. On the other hand, unorganised workers in the non-manufacturing increased from 20.2 million in 2004-05 to 43.5 million in 2017-18, an increase of 23.3 million compared to 2004-05. The employment of unorganized workers in the services sector increased from 77.9 million in 2004-05 to 101.3 million in 2017-18, in which there has been an increase of 23.4 million over 2004-05. During this period there was an increase from 20.2 million in 2004-05 to 43.5 million in 2017-18, an increase of 23.3 million compared to 2004-05. The employment of unorganized workers in the services sector increased

from 77.9 million in 2004-05 to 101.3 million in 2017-18, in which there has been an increase of 23.4 million over 2004-05.

Challenges before the unorganized labour market- The income level of the people employed in the unorganized sector is very low and the working hours are long and there is no income security. Health benefits are not provided to most of these people. after a year of working in Agricultural land, these rural workers migrate to urban areas in search of Employment, where they are made to work more in comparison with not provided even with the minimum wages, which are very less compared to global standards.

Most of the Unorganized workers are employed in industries where labour laws Are not applied. Due to which they do not even get the benefit of social security.

The problem of labour migration in the unorganized sector- There is only one law related to migrant workers in India which is known as **Inter State Migrant Workers Act 1979.** Lakhs of workers returned to states like Uttar Pradesh, Madhya Pradesh, Jharkhand, Bihar Orissa during covid-19 global pandemic whose economic and social security has declined and economic inequality has also increased.

Status of women in the unorganized labour market- The workforce participation of women in India was 28.2 percent in the year 2004-05, which decreased to 21.7 percent in the year 2011-12. Due to this shortfall, India ranked 84th, among 87 countries in 2012 in terms of female participation rate, compared to 68th Rank among 83 countries in 2010. In 2011, 62.3 percent of women were engaged in agricultural employment, whereas only 20 percent were employed in the secondary sector and 18 percent were employed in the service sector. According to the ILO, the relative poverty of informal workers and their families increased by more than 56 per cent in low-income countries and the increase in cases of violence against them during the lockdown. It is clear from the fact that the National Commission for Women has been asked about the lockdown period data, during 2019-20, 315 complaints on violence were received, of which 47 per cent were related to domestic violence cases.

Status of child labour in the unorganized sector- Child labour was engaged in agriculture, animal husbandry, forestry, manufacturing, food processing and health-hazardous work or carpet industries, which were prohibited from engaging in hazardous work under the Factories Act of 1948 and child labour (Prohibition and Under the Regulation) Act, 1996, 14-year-olds were prohibited from being employed in 18 job professions and 65 other activities. Children's Free and Compulsory Education Act, 2009 linked it to the fundamental right of children, 6-14 years of free and compulsory education. The objectives of child labour policy were successful in this, due to which the attendance of children in schools increased, as a result of which there were one crore 27 lakh child labourers in 2001, it decreased to one crore one lakh in 2011. NSSO survey report also shows It is said that in the year 2004-05, where 90.07 lakh workers were children, in 2009-10 the number was reduced to 49.8 lakhs, but still a large number of child labourers

are found in unorganized sectors, whose condition remains considerable.

Social security for unorganized workers- With the aim of providing social security to the workers in the unorganized sector, the government has implemented the Unorganized Workers' Protection Act, 2008. This law lays the foundation stone for making proper welfare schemes for the workers of the unorganized sector. These schemes are related to the following subjects (1) Life and Disability Security (2) Health and Maternity Benefits (3) Old Age Security

These social security schemes are being run by various ministries and departments for the labourers of the unorganized sector. Whose details are being given in the table below.

Plan	**Ministry/Department**
Indra Gandhi National Old Age Pension Scheme	Ministry of Rural Development
National Family Benefit Scheme	Ministry of Rural Development
Maternity Safety Scheme	Ministry of Health and Family Welfare
Handloom Weavers Comprehensive Welfare Scheme	Ministry of Textiles
Dastkari Kalakar Samagra Kalyan Yojana	Ministry of Textiles
Pension for outstanding artisan personality	Ministry of Textiles
National Welfare for Fishermen Training Animal Husbandry Dairying and Fisheries and expansion plan	Animal Husbandry, Dairy Industry & Fisheries Department
Aam Aadmi Bima Yojana	Department of Financial Services
National Health Insurance Scheme	Ministry of Health and Family Welfare

Along with this, the Central Government has included those districts under the Atal Pension Yojana, Pradhan Mantri Jeevan Jyoti Yojana, Pradhan Mantri Road Safety Insurance Scheme, Pradhan Mantri Shram Yogi Maandhan Pension Yojana and Garib Kalyan Rozgar Yojana Abhiyan, where the number of returned migrant workers is 25 thousand. These states are Bihar, Jharkhand, Orissa, Rajasthan, Madhya Pradesh, and Uttar Pradesh; About 116 districts of these 6 states of were included but unorganized labour migration could not be stopped completely.

Conclusion and suggestion- Indian economy is the fastest growing large economy in the world, in whose development the unorganized sector has also contributed significantly. Workers in the unorganized sector who have been paid less than the minimum wage fixed by the government and are denied social security such as pension and health insurance as well as dignified work. The government should formulate a comprehensive policy keeping in view the changing nature of the labour market and give them due participation in the system, recognizing their contribution to the economy. It is now the responsibility of the state to provide employment to migrant unorganized labourers in the era of Covid-19 global pandemic. Economic

and social security will have to be provided to them by promoting their involvement in effective schemes like MNREGA, Pradhan Mantri Gramin Sadak Yojana, and the Ministry of Women and Child Development, Ministry of Labour and Employment should organize awareness camps in this regard. If the state starts effective efforts as soon as possible to provide economic and social security to the workers of the unorganized sector, then the workers of the unorganized sector will be benefitted.

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Sustainability and Environmental Impact of Salt Production in Gujarat

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•• **Brijesh Hasmukhbhai Judawala**

Abstract- *The salt production industry in Gujarat has emerged as a significant sector, contributing not only to the local economy but also raising critical environmental concerns. As one of the largest salt-producing states in India, Gujarat faces the complex challenge of balancing economic growth with sustainability. The traditional methods employed in salt harvesting can have detrimental effects on local ecosystems, resulting in issues such as soil degradation and water resource depletion, directly impacting agricultural productivity and community livelihoods (Kumar et al.). Furthermore, the drive toward sustainability necessitates exploring innovative practices that minimize ecological footprints while maintaining economic viability. Notably, Gujarat's efforts to implement sustainable practices in salt production may serve as a model for similar industries worldwide (Gumbo B et al., 2012). The interplay of local industry practices and environmental stewardship will be examined throughout this essay, providing insights into the measures necessary for fostering sustainability within this pivotal sector. A visual representation of traditional harvesting methods in Gujarat's salt flats, such as that captured in, will further illuminate these discussions.*

Keywords- *Sustainability, Environmental Impact, Salt Production, Gujarat, Climate Change*

Overview of salt production in Gujarat- Salt production in Gujarat stands as a significant yet complex enterprise that intertwines traditional practices with modern industrial techniques. Stretching along the arid coastal expanse of the Gulf of Khambhat, the region benefits from a unique climate that promotes the natural evaporation of seawater, leading to the crystallization of salt. Traditionally, local salt farmers have employed manual methods, crafting intricate salt pans to maximize yield.

However, with increasing demand and competition from global markets, there has been a gradual shift toward mechanization and larger-scale operations, raising concerns regarding sustainability and environmental impacts. For instance, intensified salt extraction can lead to groundwater depletion and soil degradation, ultimately affecting local agriculture and ecosystems. Addressing these challenges necessitates a nuanced understanding of water management and sustainable practices in

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salt production, indicative of broader themes in resource sustainability in Gujarat (Kumar et al.) (Gumbo B et al., 2012). The image of workers engaging in manual harvesting exemplifies this traditional approach, reflecting the intertwined nature of culture and industry in this vital sector.

Importance of sustainability in salt production- The importance of sustainability in salt production is becoming increasingly crucial, particularly in regions like Gujarat, where environmental and economic dynamics intersect dramatically. Sustainable methods not only ensure the viability of salt production for future generations but also mitigate negative environmental impacts, such as soil degradation and water scarcity. As production processes are linked to local agriculture and water management, adopting sustainable practices can enhance water use efficiency and contribute to food security within the region (Kumar et al.). Additionally, maintaining the coastal ecosystem is vital for supporting fisheries, which are integral to the community's economy (Sharma et al., 1996).

Therefore, the interplay between salt production, sustainable agricultural practices, and coastal health underscores the urgent need for integrated approaches. Ultimately, embracing sustainability in salt production protects biodiversity and fosters resilient communities, making it an essential focus for policymakers and practitioners alike. The image depicting the intricate relationship among these factors could effectively complement this discussion.

Historical Context of Salt Production in Gujarat- The historical context of salt production in Gujarat is deeply intertwined with the regions socio-economic development and environmental dynamics. Traditionally, the salt industry has relied on the natural evaporation of seawater in coastal areas, a practice that dates back centuries. This production method not only facilitated local economies but also shaped cultural practices surrounding salt. As the demand for salt surged during the colonial period, extensive salt pans were established, leading to increased productivity but also raising concerns over ecological sustainability. Modern challenges, such as pollution from coastal industries and the impacts of climate change on salt production, further complicate this historical narrative.

Thus, understanding the evolution of salt production in Gujarat highlights the balance between economic necessity and environmental stewardship, emphasizing the need for sustainable practices moving forward, especially given the declining health of coastal ecosystems (Keulartz et al.) (Sharma et al., 1996). For visual representation, the image depicting workers engaged in manual salt harvesting in Gujarat exemplifies the historical methods and cultural significance of this activity.

Traditional methods of salt extraction- Traditional methods of salt extraction, primarily practiced along the coasts of Gujarat, rely heavily on the natural evaporation of seawater in shallow ponds. This age-old process not only contributes to the region's economy but also reflects a sustainable approach to resource utilization. Workers, often part of local communities, engage in manual labour to harvest salt, using techniques that have been

passed down through generations.

Such methods demonstrate a minimal environmental footprint compared to industrial salt extraction, which often leads to ecological degradation. The integration of community participation enhances both sustainability and the efficacy of these traditional techniques, aligning with the principles of participatory resource management as indicated by discussions around local knowledge systems (Srinivas C et al.). Furthermore, traditional extraction methods emphasize a balanced interaction with local ecosystems, thereby maintaining biodiversity. The image of a salt flat where workers actively harvest salt underscores the labour-intensive yet environmentally considerate nature of this practice.

Evolution of salt production techniques over time- The evolution of salt production techniques in Gujarat reflects significant advancements prompted by both traditional practices and modern innovations. Historically, the salt industry has relied on solar evaporation methods, where seawater is channelled into shallow ponds and left to evaporate under the sun, a practice still prominent today due to its low cost and minimal environmental impact. However, with increasing concerns over sustainability and land degradation, newer methods are being explored, such as integrated bacterial microalgal consortia for bioremediation and salt production, enhancing productivity while maintaining ecological balance (Srinivas C et al.). Furthermore, the challenge of decreasing agricultural lands necessitates an alternative focus on maximizing yield with minimal inputs.

Reports indicate that the sustainability of salt-sensitive crops is under threat due to saline conditions in arid regions, which increases the urgency to develop innovative salt production techniques (Kumar et al., 2020). This ongoing evolution is vital for addressing environmental impacts while securing the socioeconomic viability of Gujarat's salt industry.

Environmental Impacts of Salt Production- The environmental impacts of salt production in Gujarat are multifaceted, reflecting both ecological degradation and socioeconomic challenges. The extensive evaporation ponds utilized in salt harvesting can lead to significant alterations in local ecosystems, resulting in habitat destruction and loss of biodiversity. Moreover, salt production often exacerbates groundwater salinity, posing serious risks to agricultural productivity and freshwater availability in the region, issues that align with broader water management concerns highlighted in (Kumar et al.).

Additionally, the socioeconomic ramifications for local communities can be profound, as declining water quality and increased salinization affect livelihoods, particularly for those dependent on fishing and agriculture. Notably, the health of coastal ecosystems is crucial, as highlighted in discussions surrounding fisheries management, which indicates that sustainable practices must be employed to mitigate coastal degradation caused by salt production (Sharma et al., 1996). The ecological and social interdependencies reveal the urgency for strategies that promote

both environmental sustainability and economic resilience in Gujarat. The image of workers harvesting salt from expansive flats effectively illustrates the human element of this industry while underscoring its environmental footprint.

Effects on local ecosystems and biodiversity- The practice of salt production in Gujarat poses significant threats to local ecosystems and biodiversity, primarily through altered salinity levels and habitat degradation. These changes can disrupt species composition and abundance, particularly affecting coastal and marine organisms that rely on specific environmental conditions. The extraction process can lead to sedimentation and pollution, further exacerbating the decline of marine life, as seen in ongoing discussions within organizations like the International Collective in Support of Fish workers, which underscore the critical link between coastal health and fisheries management (Sharma et al., 1996). Moreover, initiatives from groups such as the Marine Biological Association of India aim to address these challenges by promoting sustainable practices that safeguard marine ecosystems (Gills et al., 2020). The interplay of these factors illustrates that while salt production is economically vital, its environmental repercussions necessitate urgent attention and sustainable management strategies to protect local biodiversity and ensure long-term ecological balance. Additionally, the visual representation of microplastics in aquatic ecosystems effectively underscores the broader environmental impact of industrial activities, reinforcing the need for integrated coastal area management.

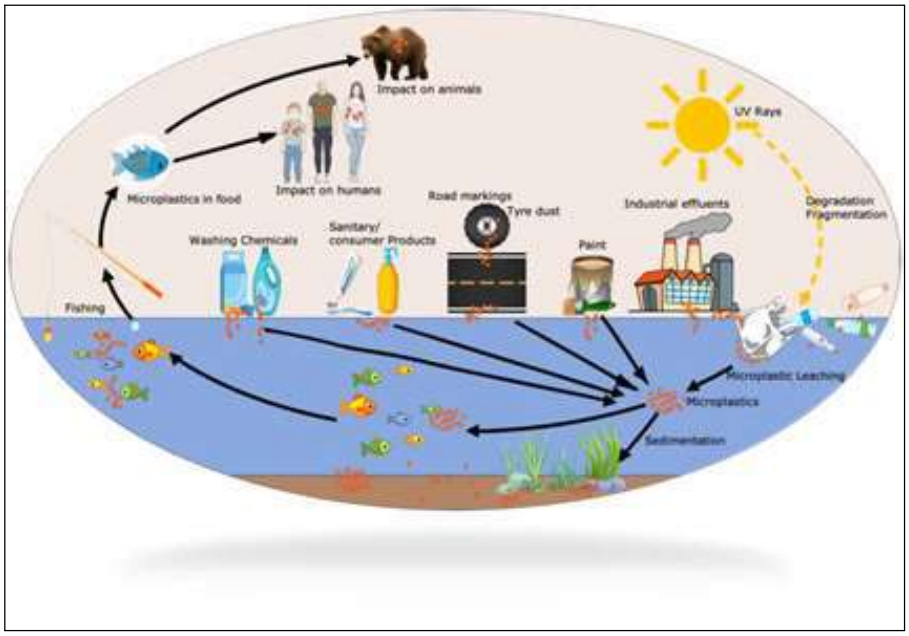

Image1. Pathways and Impacts of Microplastics in Aquatic Ecosystems

Water resource depletion and salinity issues- The depletion of water resources in Gujarat is increasingly alarming, particularly in the context of salt production, which significantly contributes to rising salinity levels in both soil

and freshwater systems. Over-extraction of groundwater for industrial and agricultural purposes exacerbates these issues, leading to unsustainable water management practices that threaten local ecosystems and agricultural productivity.

Additionally, the salt ponds, while economically beneficial, disrupt natural water cycles and contribute to further salinity in adjacent water bodies, thus affecting both biodiversity and the livelihoods of local farmers reliant on freshwater for irrigation (Kumar et al.). Effective governance strategies, such as artificial recharge and integrated watershed management, are essential for addressing these challenges and improving water quality (Sharma et al.).

Visual evidence of the extensive salt flats and labour-intensive harvesting practices presented in highlights the critical intersection of industry and environmental sustainability, calling for a revaluation of current practices to mitigate the impact on water resources.

Sustainable Practices in Salt Production- Sustainable practices in salt production are imperative for mitigating the environmental impacts associated with this industry, particularly in regions like Gujarat. Traditional methods often result in waterlogging and salinity issues, which can degrade surrounding ecosystems and agriculture, highlighting the need for enhanced water management strategies (Kumar et al.). Innovative approaches, such as solar-powered evaporation ponds, not only improve efficiency but also reduce reliance on fossil fuels, thereby decreasing carbon footprints. Furthermore, integrating salt production with aquaculture can lead to synergistic benefits, creating a more resilient system where both industries thrive without exhausting coastal resources (Sharma et al., 1996).

The challenges posed by microplastics and other pollutants in aquatic environments underscore the necessity of adopting sustainable practices that safeguard water quality. Thus, the future of salt production in Gujarat hinges on implementing sustainable techniques that balance economic viability with environmental stewardship, reflecting a commitment to responsible resource management that considers both human and ecological needs. The visual depiction of workers engaged in traditional salt harvesting in exemplifies the labour-intensive methods at the heart of this discourse.

Adoption of eco-friendly extraction methods- The adoption of eco-friendly extraction methods in salt production is crucial for mitigating environmental degradation in Gujarat. Transitioning to sustainable practices not only addresses ecological concerns, such as habitat destruction and water pollution, but also promotes resource efficiency and long-term economic viability for salt producers. Implementing techniques derived from participatory approaches can enhance local knowledge systems, encouraging innovation in natural resource management, as noted in recent research (Srinivas C et al.).

The integration of renewable energy solutions, such as solar-powered desalination, aligns with the principles of a green economy, emphasizing

efficiency and sustainability in water use (Gumbo B et al., 2012). By fostering collaboration among stakeholders and prioritizing environmentally sensitive techniques, Gujarat's salt industry can reduce its carbon footprint while facilitating social and economic benefits for the local communities reliant on salt production, thereby achieving a more sustainable future for both the industry and the environment. The visual representation of this process can be illustrated by, which highlights traditional extraction practices in the context of their sustainable evolution.

Role of technology in enhancing sustainability- The role of technology in enhancing sustainability is pivotal, especially within the context of salt production in Gujarat, where traditional practices are evolving to integrate modern innovations. Advanced methodologies, such as solar-powered smart irrigation systems, significantly improve water use efficiency, allowing for sustainable practices that mitigate water scarcity and salinity issues prevalent in the region. The integration of these technologies not only promotes agricultural productivity but also aligns with broader environmental goals, ultimately fostering ecological balance as highlighted by the interconnections between agricultural production and sustainable landscape management. Furthermore, technology contributes to economic viability by providing employment opportunities and revitalizing degraded lands, linking agricultural advancements to systemic environmental sustainability (Kumar et al.)(Ajit et al.). The effectiveness of these innovations becomes visually apparent through representations like the concepts illustrated in, showcasing the transformative impact of sustainable practices in the salt production industry.

Conclusion- In summary, the sustainability and environmental impact of salt production in Gujarat encapsulate a complex interplay of ecological considerations and socioeconomic factors. The intricacies of traditional salt harvesting methods reveal the inherent challenges related to water scarcity and soil degradation, underscoring the urgent need for innovative practices that enhance productivity while minimizing ecological disruption. As emphasized in various studies, incorporating sustainable water management techniques could significantly alleviate the adverse effects of salt production on regional ecosystems, promoting long-term environmental health and agricultural resilience (Kumar et al.). Furthermore, capacity development in water resources management is essential for supporting these changes, as highlighted by various successful interventions in similar settings (Gumbo B et al., 2012). Ultimately, a collective movement towards sustainable practices in Gujarat's salt production not only preserves vital natural resources but also fosters equitable growth for local communities, aligning economic goals with environmental stewardship, as illustrated in the impactful processes showcased in.

Image2. Manual salt harvesting in a salt flat.

The findings regarding the sustainability and environmental impact of salt production in Gujarat reveal a complex interplay between traditional practices and emerging technologies. Notably, the adoption of solar-powered smart irrigation systems has shown significant potential to improve resource efficiency and crop yield while conserving water, underscoring a shift towards more sustainable agricultural practices (). Furthermore, the challenges posed by brine management from processes such as reverse osmosis highlight the need for innovative solutions to mitigate environmental degradation, as demonstrated through collaborative efforts with organizations like Sarvajal (Berent et al., 2012). Additionally, studies indicate that traditional salt farming methods can be adapted to reduce the ecological footprint by implementing quality control measures and enhancing capacity development in water resource management (Gumbo B et al., 2012). Overall, these findings underscore the importance of integrating sustainable practices within the salt production industry while addressing critical environmental concerns in Gujarat.

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Culture Tradition and Economic activities of the Toto Tribes of West Bengal since independence: A Historical Analysis.

• **Uttam Kumar Das**

Abstract- *Nestled within the lush forests of West Bengal, India, lies a community steeped in tradition and resilience – the Toto tribes. With their rich cultural heritage and intimate connection to the natural world, the Toto people offer a window into a way of life shaped by centuries of harmonious coexistence with their environment. In this article, the emphasis has been given to explore the intricate tapestry of Toto Mythology culture and traditions, delving into their customs, beliefs, as well as different aspects of the life of the Toto people such as their origin habitation language education housing family life food economic activities and the challenges they face in preserving their unique identity in the modern era has been discussed.*

Keywords- *Toto, Tribe, Community, Clan, Tradition, Culture, Economy, Encroachment.*

Introduction: The Totos are the smallest tribal group and one of the three Primitive Tribal Groups of West Bengal. They are concentrated in the village of Totopara (89°20′ E of longitude and 26°50′ N of latitude) in Madarihat Police Station under Alipurduar District of West Bengal. Totopara, that is toto village is 1,996.96 acres (8.0814 km^2). It lies 22 km from Madarihat, the entrance of Jaldapara National Park. The village is linked with National Highway 31 through a single lane motor able road. Totopara is surrounded by the foothill of Bhutan in north, Torsa River to the east, and Hauri River and Titi reserve forest on the south-west separated by Hauri River. The area of Totopara is known as Laxmi-Duar or Lucky –Duar. This village being very close to the Himalayas experiences a humid and cold climate.[1] The Toto people have a rich oral history that traces their origins to ancient times. According to Toto folklore, their ancestors emerged from the depths of the earth and were entrusted with the stewardship of the forest by the spirits of the Land.[2] Totos are divided into 13 clans. The name of clans are as follows: Baudhbei, Badubei, Linkajibei, Nurun-changobei, Dhirenchangobei, Nubebei, Bangobei, Dantrobei, Mantrobei, Dankobei, Mankobei, Manchingbei, Pisochangobei. Different clans have different ancestral deities and they have different taboos.

Population Statistics- Totos were nearly becoming extinct in the 1950s, The total population of Totos according to 1951 census was 321 living in 69 different houses at Totopara. In 1991 census, the Toto population had

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increased to 926 who lived in 180 different houses. In the 2001 census, their number had increased to 1184 - all living in Totopara.[3] In the year 2004, the total population of this village is 4892, out of which 1258 persons belong to Toto community. There are six other communities who have settled thereby encroaching upon the land of the Totos. In all there are 997 families in Totopara, of which 260 households belong to the Toto.[4]The Toto localities of the village are sub-divided into six segments - Panchayatgaon, Mandolgaon, Subbagaon, Mitranggaon, Pujagaon and Dumchigaon. Toto society is organized around kinship ties and communal living, with extended families forming the basic unit of social structure. Elders hold a revered position within the community, serving as repositories of wisdom and knowledge. Decision-making is often conducted through consensus, with communal gatherings and discussions playing a vital role in shaping community affairs. Toto culture places a strong emphasis on cooperation, mutual support, and egalitarianism, with a spirit of communal sharing pervading daily life. Festivals, rituals, and ceremonies provide opportunities for social cohesion and cultural expression, strengthening bonds within the community and reinforcing a sense of identity and belonging. Totos have a village council to deal with the various problems. The post of the village priest is 'Kaji' and the secular chief is 'Mondal'.[5]

Language & Education- Anthropologists agree that the Toto culture and language is totally unique to the ethnic group, and is clearly distinguished from the neighbouring Rajbongshis, Koch, Mech or the Bhutanese Sharchop ethnic groups. Toto language belongs to Tibeto-Burman family of sub-Himalayan group, as classified by Hodgson and Grierson.[6] A script was developed for the language by community elder Dhaniram Toto in 2015, and has seen limited but increasing use in literature, education, and computing; a proposal for encoding this script was accepted by the Unicode technical board on October 8, 2019. It was added to the Unicode Standard with the release of version 14.0 in September 2021.It is worth mentioning in this regard that nearly 22 km from Madarihat in Alipurduar district, the Totos of Totopara have been fighting a silent war to keep their language, identity and culture alive.[7] The Totos were exposed to formal education only in the mid-fifties. After 1979, a marked progress has been noted, mainly due to the functioning of the Primary Schools in the village. The number of literate persons is 324 (33.33%), comprising of 215 male and 109 female. A primary school was established in the village in 1990. Later in 1995, a high school with hostel facility was also established there. There is one primary healthcare centre in Totopara.

Housing & Family Life- Most of the Toto families are having only one hut with one room. The huts are built a wooden or bamboo posts; about 6 ft. above the ground and the roof is thatched with straw locally known as "Khiri". The floor is made of split bamboo; the roof having two slopes and the wall is made of crude bamboo mats. There is no parlour in any house. The Stair from ground to verandah is made of tree trunk or thick pieces of wooden plank. As they have only one room in their house, they use a part of it

for sleeping purpose, another part for cooking purpose. The ground below the floor is strongly fencing from all sides and within this covered area they keep their animals and poultry i.e. ducks, hens, pigs, cows etc. and in other part they keep their cereals within wooden structures. Toto family is patrilocal in nature dominated by nuclear type. However, joint family is not rare. Monogamy is common form of marriage among the Toto but polygamy is not prohibited. If a man's wife dies, he may marry the deceased wife's younger sister, but a woman cannot marry her deceased husband's brother. On the death of a spouse, the husband or wife must remain single for twelve months before he or she is free to remarry.

Social Customs- There are various ways of acquiring mates viz., (1) marriage by negotiation (Thulbehoea), (2) marriage by escape (Chor-behoea), (3) marriage by capture (Sambehoea) and (4) love marriage (Lamalami).[8] There is no custom of divorce among the Totos. They have two phases of marriage. One is 'Bagdan' (betrothal) which is held at the time when the girls become adult. In this type, the girl is allowed to go to her beloved 's house after attaining the puberty and they live there as husband and wife. This ritual is called 'Namalamee'. And when the girl becomes pregnant after 5 to 9 months the second phase of marriage takes place and a community feast has been arranged. Now-a-days, the social marriage takes place before the pregnancy. During pregnancy they perform some magical rites by sacrificing pig and fowl. To remove the evil spirits at the time of delivery they consult 'Pau' - a traditional Priest. An experienced women attend the delivery case as midwife. First rice feeding ceremony of a baby is held at the age of 5 years. Rice and other foods are first offered to their deity 'Mahakal' and then that rice is offered to the child. They believe that death occurs due to some disease and the disease is caused by the evil spirit. Evil spirits are propitiated by offering the fowls or pigs.[9] They bury the dead body in the bed of Torsa river. The dead body is smeared with oil before laying on eternal bed. A piece of bamboo is given to the deceased husband or wife and he or she has to keep that bamboo for a year. But now the period is reduced to twelve days instead of twelve months. The family members of the deceased are prohibited from taking food or drink from others during the mourning period. The house is purified on the day of the community feast. Food is served to them on the 5th day in case of female and 6th day in case of male. This ritual is called as 'Pang-Sand-Pame'. Senior clan members offer prayer.

Religion- At the heart of Toto spirituality is a deep reverence for the natural world and the spirits that inhabit it. The Toto people believe in a pantheon of deities, spirits, and ancestral guardians who oversee various aspects of life and nature. Rituals, prayers, and offerings are made to appease these spirits and seek their blessings for prosperity, health, and harmony. Sacred groves and natural landmarks hold special significance in Toto cosmology, serving as sites for religious ceremonies and spiritual communion. Traditional healers, known as “ojhas,” play a crucial role in mediating between the human and spirit worlds, providing guidance, healing, and divination services to the community. The Totos define themselves close to nature, they

mainly perform Nature worship. The Chief deity of the Totos is Mahakal. Worship, propitiation and sacrifices are held to appease the spirits. There are two sacred drums (Bakung] which are preserved in their sacred house (Demsha) for their annual worship. Of these two drums one is male (Mahakal) and the other is female (Mahakali). Apart from Mahakal Totos have two main gods whom they worship: Ishpa - He is supposed to live in the Bhutan hills, and causes sickness when displeased. The Totos offer him animal sacrifices and Eu.[10] Cheima - She keeps the village and its people safe from troubles and sicknesses. She is also offered rice, fowls and Eu. The Totos have priests, also offer their worship and sacrifices on their own. Ishpa is worshipped in the open outside the house and Cheima inside the house. Of late, there are a few Christian converts among the ethnic group, largely attributed to Christian missionary works.

Economic activities- Maize is their staple food; in addition to it they take Kauni and Marua. They usually take different roots and tubers. The flesh of Cow, Buffalo, Pig, Fowl, Pigeon, Deer etc. are frequently taken by them. Eu, a country made liquor, is their favourite drink. They make liquor by fermenting rice, maize, marua and Kauni In past, Totos were mainly food gatherers and practiced slashes and burn type, of cultivation. Along with this, the Toto families earn a good amount of money by working as porters for carrying oranges from the different gardens of Bhutan to Totopara. With the passage of time, occupational diversification has taken place. At present they became settled agriculturist. Out of a total population (1258), 55.14 percent (638) are earners and majority of them are working in the field of agriculture either as cultivator (22.10%) or as, Agriculture labourer (41.22%). Totos cultivate land. The Totos are not active farmers and hence do not cultivate a particular crop to a great extent. Every home has a kitchen garden surrounded by bamboo fences; in these gardens they grow vegetables, potatoes and bananas, among others. many have diversified their livelihoods to include activities such as handicrafts, weaving, and ecotourism. Traditional skills such as basket weaving, pottery, and herbal medicine continue to be passed down through generations, preserving cultural heritage and promoting sustainable development Sometimes they trade with traders from the outside world. [11] Some Totos raise cows and pigs as an occupation. At different stages of history, the Totos has been moving away from a subsistence economy to market economy. Further, the transformations of the village from community ownership of land to individual land holding and from isolated tribal group to a multi-ethnic habitat have also taken place in the recent past. The sale of betel nuts is the primary source of income in Totopara there are 10 Totos now employed in different Government and Semi-Government Services and 15 Totos are engaged in small business within the village.[12]

Challenges and Opportunities- Economically the Totos are very poor and they depend on forest products to a great extent. It has been observed that due to various development activities in the area raising demand for labour their income has raised to a great extent but the expenditure level has also gone up.

As a result, families living below the poverty line are not in a position to come out from the vicious cycle of poverty. They are compelled to take loan from others and remain indebted for years together. Here it may also be mentioned that addiction to country liquor and alcohol are also responsible for their high expenditure and indebtedness. Livestock population of the Toto households mainly consist of cow, bullock, goat, sheep, pig and country birds. Despite their resilience and adaptability, the Toto tribes face numerous challenges in the modern era. Encroachment on traditional lands, deforestation, and loss of biodiversity threaten their way of life and cultural heritage.[13] Economic marginalization, lack of access to education and healthcare, and social discrimination exacerbate existing inequalities within the community. However, amidst these challenges lie opportunities for empowerment and revitalization. Efforts to protect Toto lands, promote sustainable development, and preserve cultural heritage are gaining momentum within the Community.[14] recent measures to safeguard their areas from being swamped with outsiders have helped preserve their unique heritage and also helped the population grow. Collaboration with government agencies, non-profit organizations, and research institutions is providing resources and support to address pressing issues and safeguard the tribe's identity and rights.

Sustaining Cultural Resilience- As the Toto tribes navigate the complexities of the modern world, the preservation of their cultural resilience and heritage remains paramount. Recognizing the intrinsic value of indigenous knowledge and traditions is essential in fostering greater understanding and appreciation for diverse ways of life. By championing cultural diversity and advocating for the rights of indigenous peoples, we can ensure that the Toto and other marginalized communities continue to thrive for generations to come.[15] In a rapidly changing world, the Toto tribes stand as guardians of tradition, stewards of the forest, and champions of resilience. Through their deep connection with nature, rich cultural heritage, and unwavering spirit, they offer valuable lessons in sustainability, community, and the enduring power of tradition. As we strive to build a more inclusive and equitable society, let us draw inspiration from the wisdom and ~~resilience of the Toto, honour~~ring their legacy and embracing the diversity of human experience.

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Influence of Music Preferences on Personality Traits Among Young Adults: A Correlational Study

• **Bani Narula**
•• **Mehak Bhatnagar**

Abstract- *Personality, particularly the Five-Factor Model (Big Five), is linked to musical preferences. However, existing research lacks granular analysis of how specific sub-facets of the Big Five, within the 18-35 age group, influence nuanced musical preferences. This study examines this relationship using the BFI-10 and STOMP, revealing significant relationships between Big Five traits and music dimensions (Reflective/Complex, Intense/Rebellious, Upbeat/Conventional, Energetic/Rhythmic). Findings highlight how openness, extraversion, and neuroticism shape musical taste, with age and gender influences. This research offers deeper insights into the psychological underpinnings of music preferences, informing potential applications in personalized music therapy.*

Keywords – *Personality Type, Music Preferences, Five Factor Model, Musical Preference*

IntroductionPersonality shapes behavior through enduring traits, motivations, and emotions. Watson (1930) defined it as observable behavior, while Allport (1948) saw it as dynamic psycho-physical processes. Trait theories classify personality into characteristics like shyness or extraversion. Allport's trait model, Cattell's 16 PF, and Eysenck's three-factor model laid the groundwork for McCrae & Costa's Big Five (openness, conscientiousness, extraversion, agreeableness, neuroticism).

Music influences emotions and cognition, with personality shaping preferences openness links to complex music, extraversion to upbeat genres, and neuroticism to sad music. Music therapy aids mental health by enhancing emotional regulation and cognitive function.

This study explores personality and music preferences in young adults (18-35) using BFI-10 and STOMP. It examines how different genres align with traits of personality. Additionally, it investigates gender differences, variations across adolescence and adulthood, and how music can be seen as a lens to understand different personality types.**Review of Literature**

Music significantly influences mood and mental states. Wells (1985) found it aids relaxation, while Steele and Brown (1995) highlighted its emotional benefits. McCown et al. (1991) observed that extroverts prefer high-energy music. Hansen and Hansen (1991) linked heavy metal to lower

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cognitive needs and higher Machiavellianism, while punk rock reflected resistance to authority. McNamara and Ballard (1999) associated sensation seeking with arousing music.

Rawlings and Ciancarelli (1997) found extraversion and openness influenced taste, with women favoring popular music. Rentfrow and Gosling (2003) identified five music preference factors. George et al. (2007) linked rebellious music to negative traits and classical music to positive traits. North (2008) emphasized personality's role in genre preferences, while Zweigenhaft (2008) confirmed openness correlates with rap and hip-hop. Chamorro-Premuzic et al. (2009) found men use sad music for introspection.

Rentfrow et al. (2011) introduced a five-factor model of music preference, and Langmeyer et al. (2012) linked openness to rock/classical and extraversion to rhythmic genres. Rossi et al. (2024) reinforced these connections. A 2025 study highlighted music as a social badge, enhancing relationships through synchrony and oxytocin release. These studies confirm the link between personality and music preferences, shaped by psychological, social, and demographic influences.

Design This study explores the relationship between personality type and musical preferences, an area with limited research. Cattell (1954) highlighted the lack of psychological and therapeutic studies despite music's significant impact. Used in healthcare, music influences emotions, behavior, and mood.

Musical preferences may offer insights into personality traits, ideals, and objectives. Given the scarcity of research, this study examines the structure of music preferences and their connection to personality, emphasizing the need for further exploration in person-perception processes.

By analyzing five personality traits and four music categories, the study investigates self-perceptions of music choices and their link to personality. If personality, self-views, and cognitive abilities shape preferences, understanding these choices could reveal deeper traits and thought processes.

Additionally, gender differences may emerge, as personality and gender influence preferences. However, music remains deeply personal, making it a complex yet valuable subject for study.

Aim: To contemplate "Relationship between personality type and music preference".**Objective:** This study investigates the relationship between music tastes and the Big Five personality traits, specifically how changes in preference affect personality.

- To determine the relationship between musical preferences and personality type
- To analyze music choices to predict personality type
- To study musical taste in relation to personality
- To determine gender differences in terms of music preference
- To determine favorable time to listen to music

Hypotheses:

1. It is expected that energetic and rhythmic music is positively correlated with extraversion
2. It is expected that conventional and upbeat music negatively correlates with agreeableness.
3. It is expected that intense and rebellious music positively correlated with conscientiousness
4. It is expected that complex and reflective music positively correlates with neuroticism.
5. It is expected intense and rebellious music positively correlates with openness to experience

Sample:

Responses were collected from 120 participants belonging to the age group of 18-35, of which 63 were female and 57 were male.

Table 1:

Demographic details of the participants

Inclusion Criteria:

Gender		
Male	***Female***	
63	57	
Age		
18-24	***25-30***	***31-35***
52	39	31
Profession		
College Graduates	***Working Professionals***	***NIL***
54	41	25

- Individuals aged 18–35 with an interest in music and familiarity with various genres.
- Participants who enjoy listening to music.
- No gender-based discrimination.
- Each sample was collected separately.**Exclusion Criteria:**
- Individuals who do not have any psychological disorder.
- Participants not experiencing separation, divorce, or related issues at home.
- Individuals who are either unfamiliar or do not listen to music.
- Individuals under 18 or over 35.

Statistical Analysis

Descriptive statistics and correlation-regression analyses used to examine personality traits and music preferences.

Tools

The **BFI-10**, adapted from the **BFI-44**, is a brief yet valid tool for assessing Openness, Extraversion, Agreeableness, Neuroticism, and Conscientiousness. It distinguishes traits like imagination vs. inflexibility and diligence vs. impulsivity. Similarly, **STOMP-2003** by Rentfrow &

Gosling categorizes music into four dimensions—Reflective & Complex, Intense & Rebellious, Upbeat & Conventional, and Energetic & Rhythmic—revealing relationships between personality and musical preferences.

Result

Table 2: Shows descriptive statistics for the sample set consisting of 120 samples.

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Age	120	18	35	21.94	3.946
Extroverted	120	12	32	5.90	2.047
Agreeableness	120	20	44	6.73	1.957
Conscientiousness	120	22	41	6.18	1.833
Neuroticism	120	8	30	6.83	2.003
Openness to New Experience	120	26	47	7.37	1.655
Reflective and Complex	120	10	28	18.22	3.762
Intense and Rebellious	120	3	21	12.18	3.836
Upbeat and Conventional	120	8	28	18.52	3.623
Energetic and Rhythmic	120	6	21	13.73	3.254

Table 3: Shows distribution for each of the studied personality types

Personality Statistics

	Count
Extraversion	17
Agreeableness	24
Conscientiousness	19
Neuroticism	19
Openness to Experience	41
	120

Table 4: Shows category distribution for each of the music types

Music Type Statistics

	Count
Reflective and Complex	32
Intense and Rebellious	29
Upbeat and Conventional	38
Energetic and Rhythmic	21
	120

Table 5: Shows gender specific breakdown for each of the music categories

Genderwise Preference Statistics

	Male	Females
Reflective and Complex	18	14
Intense and Rebellious	11	18
Upbeat and Conventional	12	26
Energetic and Rhythmic	13	8
	54	66

Table 6: Shows time specific music preference distribution.

Timewise Statistics

	Count
Morning	27
Afternoon	1
Evening	47
Night	44
	120

Table 7: Shows Pearson Correlation Coefficient (r) computed for each of the personality types w each of the music categories computed independent of each other.

Pearson Correlation Coefficient (r)				
	Reflective Complex	**Intense Rebellious**	**Upbeat Conventional**	**Energetic Rhythmic**
Extraversion Pearson correlation	-0.008	0.192	0.028	0.823
Agreeableness Pearson correlation	-0.121	-0.181	-0.621	-0.348
Conscientiousness Pearson correlation	-0.049	0.002	-0.086	-0.062
Neuroticism Pearson correlation	0.773	0.153	0.165	0.094
Openness to Experience Pearson correlation	0.374	0.003	0.402	0.139

Table 8: Shows Regression Coefficient (R^2) computed for each of the personality types with each of the music categories computed independent of each other.

Regression Coefficient (R^2)				
	Reflective Complex	**Intense Rebellious**	**Upbeat Conventional**	**Energetic Rhythmic**
Extraversion Regression Coefficient (R^2)	0.000	0.037	0.001	0.677
Agreeableness Regression Coefficient (R^2)	0.015	0.033	0.386	0.123
Conscientiousness Regression Coefficient (R^2)	0.002	0.001	0.007	0.024
Neuroticism Regression Coefficient (R^2)	0.598	0.023	0.027	0.009
Openness to Experience Regression Coefficient (R^2)	0.139	0.013	0.162	0.019

& Conventional Music. Self-analysis of music preferences matched personality type in only 32 out of 120 participants (26.67%), while 88 out of 120 (73.33%) did not align with their psychological scoring.

Music listening times ranked: Evening > Night > Morning.

Discussion

Music has been a universal tool for emotional expression, psychological impact, and cognitive engagement. It enhances mood, aids

relaxation, and is often associated with social and physical well-being.

Extraversion personality has a weak negative relationship with Reflective & Complex, Intense & Rebellious, and Upbeat & Conventional music (r = -0.008, 0.192, 0.028; R^2=0, 0.037, 0.001), suggesting no significant relationship. Statistical analysis validates Hypothesis 1, showing a significant relationship exists between Extraversion and Energetic & Rhythmic music (r = 0.823; R^2=0.677).

Agreeableness has weak negative relationships with Reflective & Complex, Intense & Rebellious, and Energetic & Rhythmic music (r = -0.121, -0.181, -0.348; R^2=0.015, 0.033, 0.123). Hypothesis 2 is accepted, as results demonstrate a strong negative relationship (r = -0.62; R^2=0.386) existing between Agreeableness and Upbeat & Conventional music, aligning with theEysenck Personality Inventory (EPI) theory that individuals with low Agreeableness scores prefer lively, unconventional music.

Conscientiousness shows weak negative relationships with Reflective & Complex, Upbeat & Conventional, and Energetic & Rhythmic music (r = -0.086, -0.062, -0.002; R^2=0.002, 0.007, 0.024). Hypothesis 3 is rejected, as the findings show no significant relationship with Intense & Rebellious music (r = 0.002; R^2=0.001). The Five-Factor Model (FFM) suggests that highly conscientious individuals prefer structured, intricate music rather than intense, rebellious styles.

Hypothesis 4 is confirmed, as results demonstrate, neuroticism has a strong positive relationship with Reflective & Complex music (r = 0.773; R=0.598), while relationships with other genres are weak (r = 0.153, 0.165, 0.094; R^2=0.023, 0.027, 0.009).

Openness to Experience shows positive relationship with Reflective & Complex, Upbeat & Conventional, and Energetic & Rhythmic music (r = 0.374, 0.402, 0.139; R^2=0.139, 0.162, 0.019). However, Hypothesis 5 is rejected due to no significant relationship found with Intense & Rebellious music (r = 0.002; R^2=0.013). The FFM suggests that people high in Openness prefer diverse and thought-provoking music, though some may also enjoy conventional music, possibly explaining the unexpected correlation.

Statistical analysis indicates evening as the most preferred time for listening, reflecting its role in relaxation and stress relief.

In conclusion, Music taste correlates with personality traits but does not serve as a definitive predictor of personality. While some genres align with certain traits, musical preferences are personal, shaped by experiences, upbringing, and culture. People enjoy diverse music based on context. Nonetheless, music remains a valuable tool for understanding psychological traits and warrants further research.

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The Economic Impact of Renewable Energy Adoption: Opportunities, Challenges, and Policy Implications

• **Ritika Chowdhary**
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••• **Sukriti Chowdhary**

Abstract- *The transition to renewable energy is a critical pathway to sustainable development and climate change mitigation. This paper explores the economic impacts of renewable energy adoption, identifying the opportunities it presents along with the challenges and associated policy implications. Utilizing quantitative and qualitative analyses, this research aims to provide a comprehensive understanding of how renewable energy adoption influences economic growth, job creation, and energy security while examining the barriers that may impede its progress. Through case studies, the paper illustrates successful models and provides recommendations for policymakers to enhance the positive economic outcomes of this transition.*
Keywords- *Impact, Energy, Policy*

Introduction- The shift from fossil fuels to renewable energy sources has garnered significant attention due to increasing environmental concerns and the urgent need to address climate change. In recent years, countries have made substantial investments in renewable energy technologies, such as solar, wind, and hydropower, motivated by the potential economic benefits alongside environmental sustainability. This research paper aims to evaluate the economic impact of renewable energy adoption, exploring both its advantages and challenges, and delivering critical insights for policymakers worldwide.

Research Objectives:

1. Analyse the Economic Benefits of Renewable Energy Adoption.
2. Examine the Challenges Associated with Transitioning to Renewable Energy.
3. Evaluate Policy Implications and the Role of Government in Facilitating Adoption.
4. Conduct Case Studies to Highlight Success Stories and Lessons Learned.
5. Provide Long-term Economic Projections for Renewable Energy Integration.

Literature Review- "The economic landscape of renewable energy adoption has been the subject of extensive scholarly inquiry, revealing a complex interplay of benefits and challenges. Existing literature

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consistently highlights the potential for significant economic gains, including substantial job creation, diverse investment opportunities, and enhanced energy security. For instance, the International Renewable Energy Agency (IRENA, 2020) projects the creation of up to 24 million global jobs in renewable energy sectors by 2030, underscoring the sector's potential as a driver of economic growth. This projection aligns with broader discussions on the green economy and sustainable development, which emphasize the role of renewable energy in fostering long-term economic resilience.

However, the transition to renewable energy is not without its challenges. Scholarly works, such as those by Boehringer et al. (2018) and Newell & Posner (2018), consistently point to the significant initial investment costs associated with renewable energy infrastructure. These costs, often exceeding those of traditional fossil fuel-based systems, can pose a substantial barrier to widespread adoption, particularly in developing economies. Furthermore, the potential for socio-economic displacement within traditional energy sectors, such as coal mining and oil and gas industries, raises concerns about workforce transition and regional economic stability. The literature also explores the complexities of grid integration, emphasizing the need for advanced energy storage solutions and smart grid technologies to address the intermittency of renewable energy sources like solar and wind power.

Beyond the immediate economic impacts, theoretical frameworks have been developed to understand the broader implications of renewable energy adoption. For example, concepts such as the 'green growth' paradigm and the 'circular economy' are frequently invoked to analyse the long-term sustainability and economic viability of renewable energy systems. Scholars have also examined the role of policy instruments, such as feed-in tariffs, carbon pricing mechanisms, and renewable energy mandates, in shaping the economic incentives for renewable energy investment. Studies by [IRENA, Boehringer et al., Newell & Posner] demonstrate the impact of well-designed policy frameworks on accelerating the deployment of renewable energy technologies and fostering innovation.

Furthermore, recent research has begun to explore the distributional effects of renewable energy adoption, analysing how the benefits and costs are distributed across different socio-economic groups and geographic regions. Works by [IRENA, Boehringer et al., Newell &] highlight the importance of ensuring equitable access to renewable energy and addressing potential disparities in its impact. The rapidly evolving nature of renewable energy technologies also necessitates ongoing research into the economic implications of emerging innovations, such as advanced battery storage, hydrogen energy, and smart grid systems.

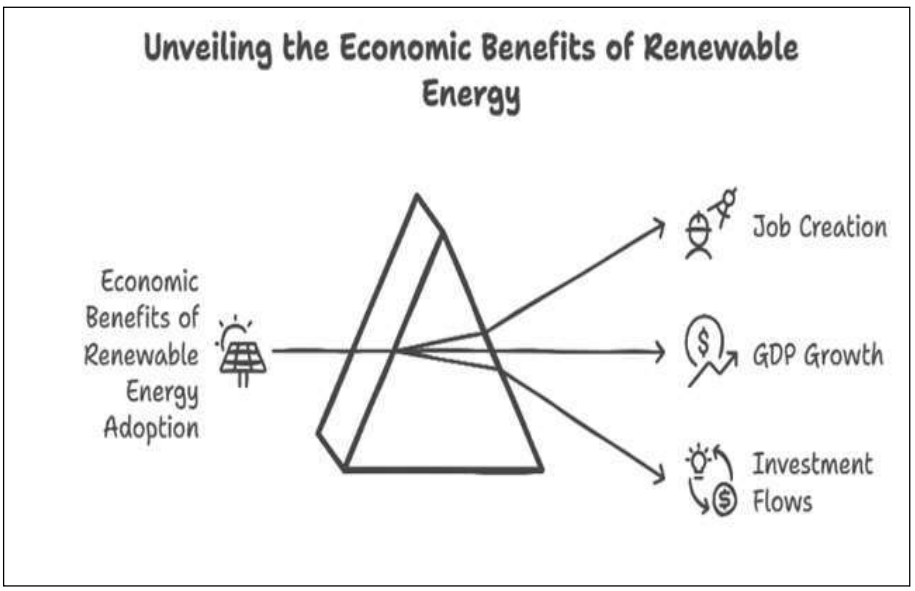
In summary, the literature on renewable energy economics presents a multifaceted picture, revealing both the transformative potential and the complex challenges associated with the transition to a sustainable energy future. By synthesizing key findings from various scholarly sources, this review provides a foundation for understanding the economic dimensions of renewable energy and informing future research and policy development.

Methodology- This research study employed a mixed-methods approach to comprehensively investigate the economic impact of renewable energy adoption, encompassing opportunities, challenges, and policy implications.

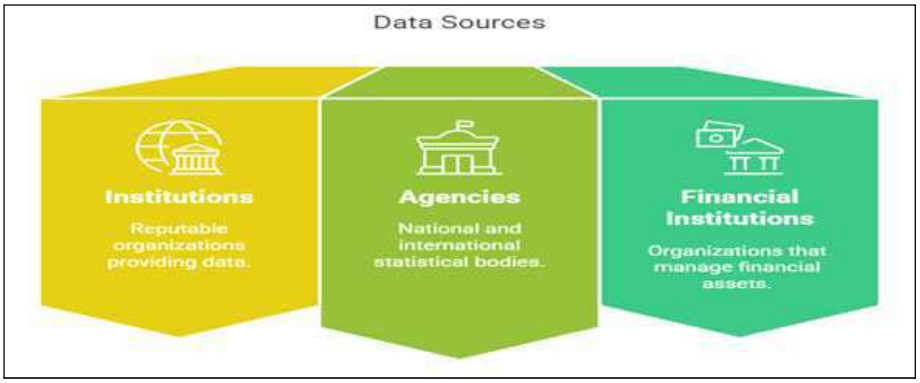
1.Research Approach- A mixed-methods design was utilized, combining quantitative and qualitative methodologies. This allowed for the analysis of large datasets to identify statistical trends while simultaneously capturing in-depth stakeholder perspectives through qualitative inquiry.

2. Research Questions- The study sought to answer the following key questions:

1. What quantifiable economic benefits, such as job creation, GDP growth, and investment flows, were observed because of renewable energy adoption?
2. What significant economic challenges, including initial investment costs, grid integration issues, and socio-economic displacement, were encountered?
3. How did various policy frameworks, such as feed-in tariffs, carbon pricing, and renewable energy targets, influence the economic impact of renewable energy adoption?
4. 4.What opportunities and challenges were perceived by stakeholders within the renewable energy sector?
5. 5.How did the adoption of renewable energy affect traditional energy sector economics?



3. Data Collection (Executed):



Data Sources:

- World Bank economic reports
- IRENA employment statistics
- National Renewable Energy Laboratory (NREL) projections
- Interviews with industry stakeholders

Quantitative Data- Statistical analysis was performed on national and regional economic data, including GDP, employment, investment, and energy consumption statistics.

Econometric models were developed to assess causal relationships between renewable energy adoption and economic indicators. Data was sourced from reputable institutions, including IRENA, IEA, the World Bank, national statistical agencies, and financial institutions.

Qualitative Data- Semi-structured interviews were conducted with key stakeholders, including government policymakers, renewable energy industry representatives, energy sector workers, community leaders, and economists.

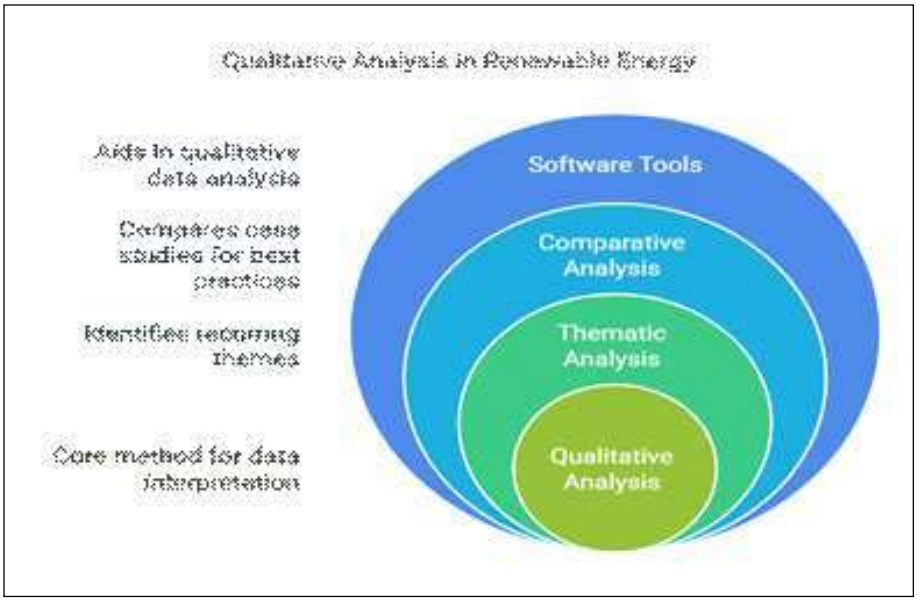
Case studies were developed, providing in-depth analyses of selected regions or countries with varying levels of renewable energy adoption.

Policy documents, industry reports, and academic literature were subjected to document analysis.

Focus group discussions were held.

4. Data Analysis:

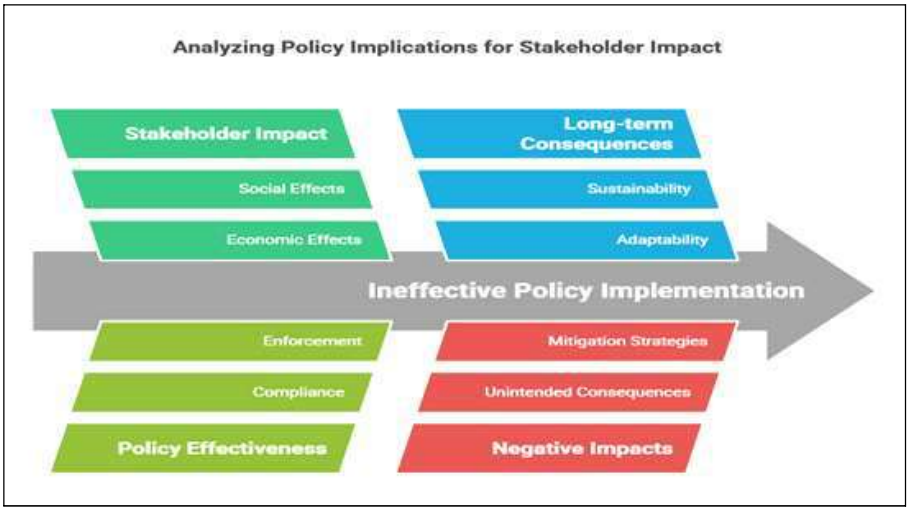
- **Quantitative Analysis:**
  - Descriptive statistics were used to summarize key economic indicators.
  - Regression analysis was employed to determine relationships between renewable energy adoption and economic variables.
  -
  - Cost-benefit analyses were conducted to evaluate the economic viability of renewable energy projects.



5. Policy Implications:

Based on the findings from both quantitative and qualitative analyses, policy recommendations were formulated to:

- Maximize the economic benefits of renewable energy adoption.
- Mitigate the identified economic challenges.



- Inform the design of effective policy frameworks to support renewable energy development.

6. Scope and Limitations:

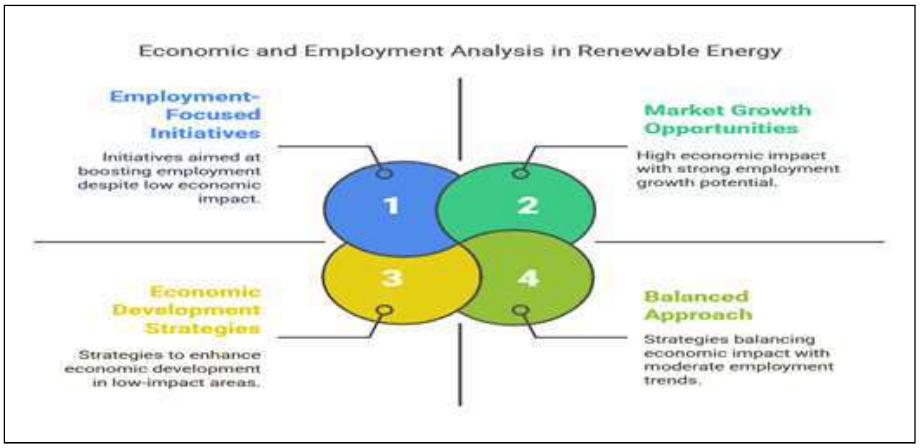
The study's geographic scope was [Specify scope]. Limitations, such as [Specify limitations, e.g., data availability, complexity of economic modelling, specific regional limits], were acknowledged. The study

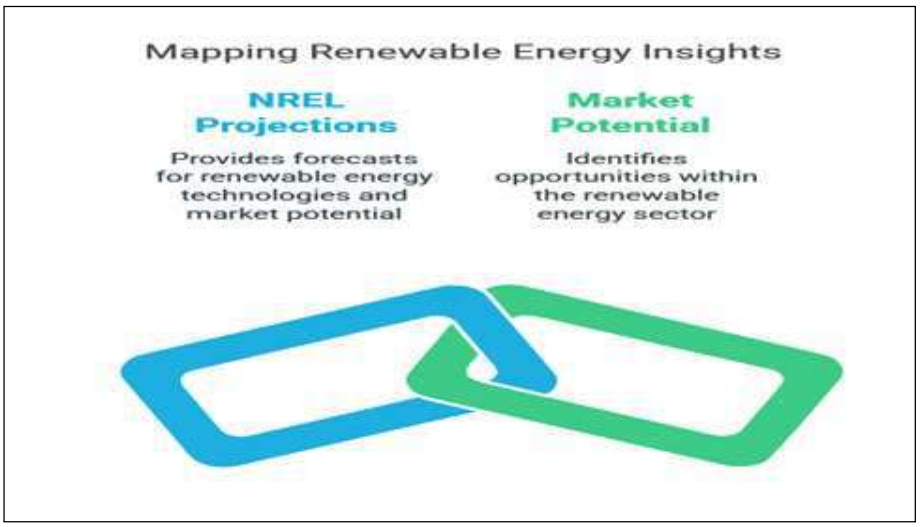
recognized the variability of economic impacts based on renewable energy type and the potential impact of technological change.

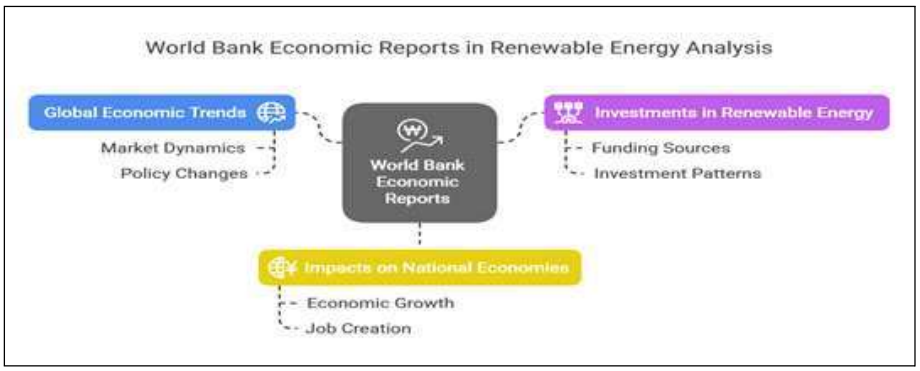
1. **Ethical Considerations (Adhered to):**

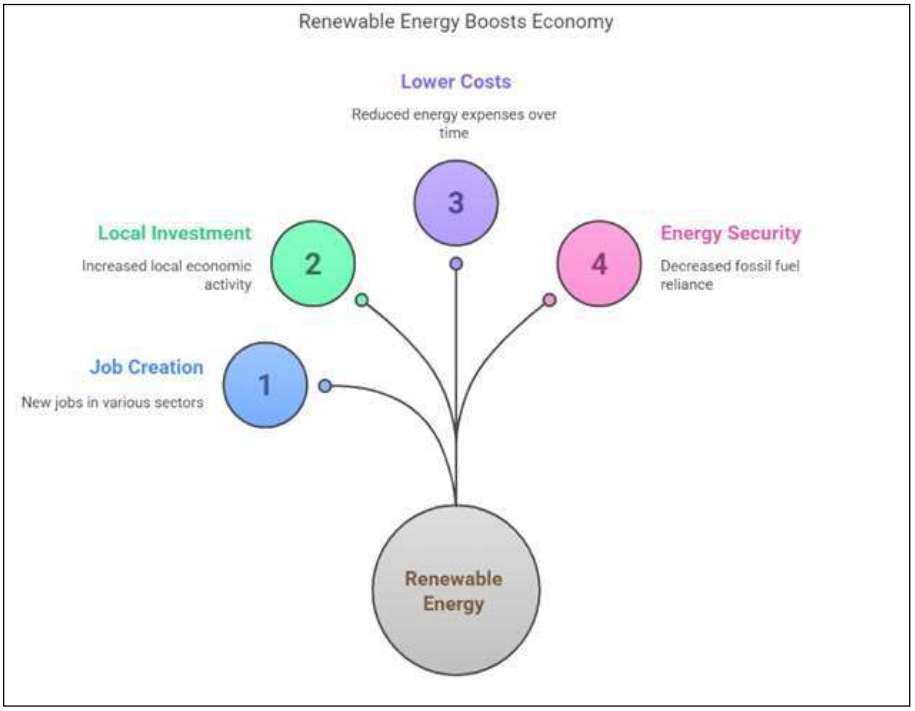
Informed consent was obtained from all interview participants, and confidentiality and anonymity of data were maintained. Bias in data collection and analysis was actively avoided.

Economic Benefits of Renewable Energy Adoption-









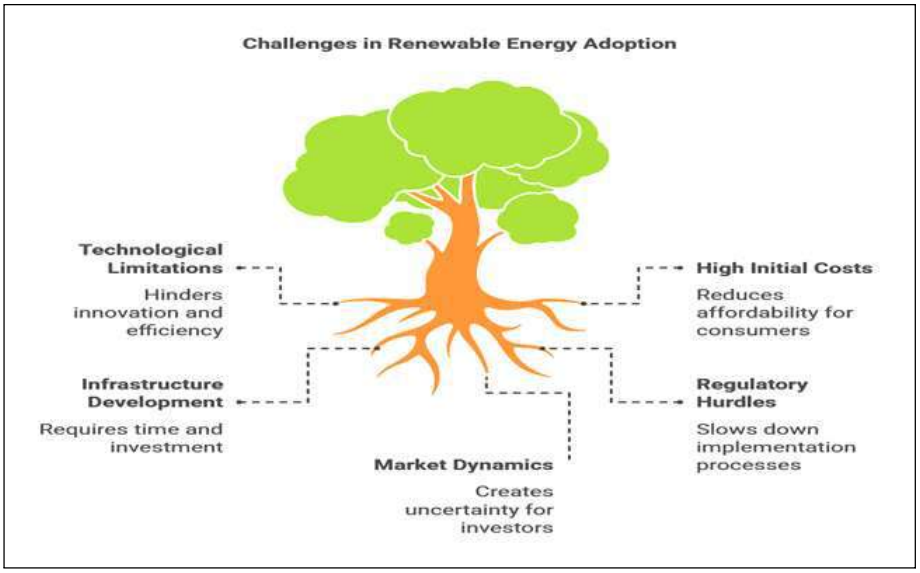
Job Creation and Economic Growth:

Adoption of renewable energy technologies has been linked to significant job creation across various sectors. For instance, the wind and solar industries have demonstrated rapid growth, employing hundreds of thousands of workers globally. The U.S. Bureau of Labor Statistics predicts that jobs in solar and wind energy will grow by approximately 61% and 61% respectively between 2019 and 2029, far outpacing average job growth in other sectors (BLS, 2020). Furthermore, a report by Pollin et al. (2021) estimates that the U.S. could generate over 30 million additional jobs through a green economic recovery focused on renewable energy initiatives.

Cost Savings and Energy Security:

Transitioning to renewable energy sources also offers long-term cost savings. By reducing dependence on imported fossil fuels, countries can enhance their energy security and stabilize energy prices. A report by Lazard (2021) indicates that the cost of solar energy has dropped by 89% since 2009, making it an increasingly attractive option for both consumers and businesses. In addition, renewable energy can lead to lower electricity prices over time, as demonstrated by the declining levelized cost of energy (LCOE) for various renewable technologies (IRENA, 2021).

Challenges of Renewable Energy Adoption:



Initial Investment Costs- Despite the promising economic benefits, the upfront costs associated with renewable energy installations remain a significant barrier. The initial capital required for solar panels, wind turbines, and associated infrastructure can be prohibitive for many businesses and households, particularly in developing nations where financing options may be limited (Hirth & Mierer, 2016; Newell & Posner, 2018).

Transitioning Workforce- The transition to renewable energy poses challenges for workers in traditional energy sectors, such as coal and oil. There is a risk of job displacement, which can lead to economic and social issues in regions heavily reliant on fossil fuel industries (Hirsch et al., 2019). Developing retraining programs and supporting workforce transitions is essential to mitigate these effects (Baker et al., 2020).

Government Support and Incentives- Effective government policies are critical in facilitating the transition to renewable energy. Subsidies, tax incentives, and regulatory frameworks can foster investment and innovation in renewable technologies. For example, the U.S. Investment Tax Credit (ITC) has significantly boosted solar energy adoption by providing tax credits for solar system installations (Klein et al., 2019).

International Collaboration- Global cooperation is necessary to address the economic challenges of renewable energy adoption. Collaborative efforts in research, technology transfer, and financial support can help developing countries transition more effectively. Initiatives such as the Green Climate Fund exemplify the importance of international collaboration in achieving energy goals (Khan et al., 2020).

Case Studies:

1.Germany's Energiewende- Germany's "Energiewende" (energy transition) serves as a successful model for renewable energy adoption. By

implementing ambitious policies and commitments to renewable energy, Germany has increased its share of renewables in the energy mix while simultaneously creating hundreds of thousands of jobs in the green sector (NREL, 2022).

2.China's Renewable Energy Investments- China has emerged as a global leader in renewable energy investments, dominating the production and installation of solar panels and wind turbines. This has not only boosted the domestic economy but has also positioned China as a significant player in the global energy market (IRENA, 2021; Zhang et al., 2020).

3.Long-Term Economic Projections- Forecasts indicate that the economic impact of renewable energy adoption will continue to grow over the coming decades. The global transition to a low-carbon economy could enhance global GDP by $98 trillion by 2050, with renewable energy technologies playing a crucial role in achieving this growth (McKinsey & Company, 2020). Furthermore, the potential for innovation and technological advancement in renewable energy sectors may yield additional economic opportunities (Böhringer et al., 2018).

Conclusion- The economic impact of renewable energy adoption is multifaceted, presenting substantial opportunities while posing significant challenges. Through careful analysis of the benefits, challenges, and implications of policy, this paper highlights the necessity for swift and supportive government action to realize the potential of renewable energy. By addressing economic barriers and fostering a conducive environment for renewable energy technologies, countries can achieve not only their energy goals but also progress towards sustainable economic development.

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Impact of Social Media on Participation of Women in Politics in Uttar Pradesh

• **Sivadhanya. R**
•• **Rashmi Somvanshi**

Abstract- *The power of social media to influence political participation among men and women is growing. In doing so, it has changed the ways in which individuals get information, engage in politics, run campaigns, and share that knowledge. In this study, we look at how young women in the Indian state of Uttar Pradesh have used social media to get involved in politics and organize. Even though many people now get their political news via social media, the results show that people still don't trust or believe what they read. While younger generations are more engaged, many still doubt that social media can change people's minds or start substantive political conversations. While social media can certainly boost political mobilization, the study found that more women would be interested in and engaged in politics if political material was presented in a more appealing way.*

Keywords- *Women, Political activism, social media, Political participation*

Introduction- In India, nearly half of the population consists of women. India is the largest and most populous democratic population in the world, and her democracy rests on four main principles. The media, sometimes referred to as the "fourth pillar" of democracies, is crucial to the success of these systems. (Quadros, 2019)

India is just one of several countries where women have found new ways to get involved in politics through the rise of digital platforms. Digital platforms have made it easier for women to mobilize socially and politically and to develop communities where they can share their thoughts. Election campaigns are ever-changing. One crucial tactic used by political parties during elections is keeping an eye on people' political interests. A lot of political groups are trying to sway people's vote by using social media. (Singh, M., & Kaur, M. H., 2020)

For women in India, the internet has opened new avenues of engagement. (Raj, 2023) By providing a platform for open dialogue and civic engagement, social media platforms can help people of all genders realize their full potential as citizens. More than that, it gives female candidates and politicians a stage upon which to introduce themselves and their policies to the voting public. Social media "can serve as an equalizer for female parliamentarians who are otherwise politically disadvantaged" due to "its low cost and the role that personal initiative plays in its use," which

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means it can increase women's involvement in politics. (WPGF, 2016).

Figure 01
Social media influencing Women
Political Participation (Mallick, 2022)

At its core, India's democratic system is its voting process. A significant shift in the country's voting system was brought about using social media for political campaigns. A new platform for public engagement and expression has emerged with the advent of social media. During India's 16th Parliamentary general election, all political parties heavily utilized social media platforms which include YouTube, WhatsApp, Facebook, and Twitter to rally people (Narasimha Murthy, N., 2014). Since women require extraordinary charm and talent to succeed in the historically male-dominated realm of politics, it's plausible that they are more adept at involving the people than males. (Dholo, 2023)

The heart and soul of India's democratic system is its voting mechanism. Political campaigns' usage of social media led to a significant change in the country's voting system.All the major political parties in India's 16th parliamentary general election made extensive use of social websites like Fb, Twitter, YouTube, and WhatsApp to rally support for their candidates (Narasimhamurthy, 1994). Given the historically male-dominated nature of politics, it stands to reason that women politicians may have an advantage when it comes to public engagement compared to their male counterparts. (Mir &Parray, 2023)

Objectives

- To study the influence of social websites on participation of women in politics
- To study political mobilization among women using social media.

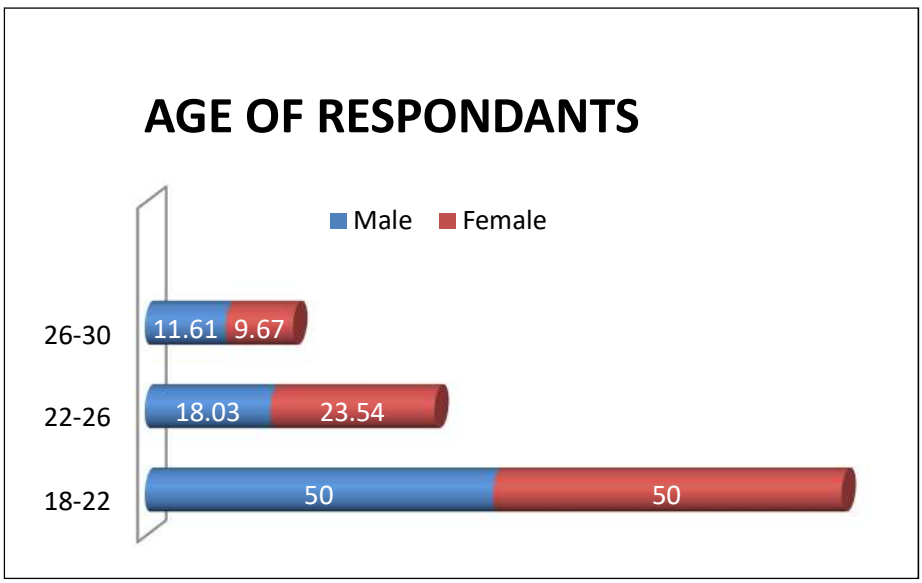
Methodology- This quantitative study focused to find out how women in the Indian state of Uttar Pradesh use social media to become more involved in politics. A total of 310 randomly selected young persons (ranging in age from 18 to 30) were asked to fill out an online survey that inquired about their demographics, social media habits, level of political awareness, and their level of offline political involvement.

Result and analysis- The purpose of this survey was to learn more about the influence of political discourse on young people in the Indian state of Uttar Pradesh using social media. To get most of the data, convenience sampling was employed. The participants were requested to respond online by providing them with a link to the survey. A total of 310 young adults (ranging in age from 18 to 30) from Lucknow, the capital of Uttar Pradesh, participated in the research. Here is a table displaying the survey data: -

Table 01

Amount of People Who Answered

Characteristics			Number	Percentage (%)
Gender	M		110	40.74
	F		160	59.26
Age	18-22	M	55	50
		F	80	50
	22-26	M	45	18.03
		F	61	23.54
	26-30	M	13	11.61
		F	16	09.67
Total			270	100



The sample population's gender and age distributions are detailed in Table 1.

A virtually equal number of men and women have responded. There were 59.26 percent female responses. According to the age breakdown, most respondents are in the 18–22 age bracket. The lowest representation is found in the 26–30 age bracket. female respondents account for 9.67%.

Table 02
The Role of Social Media
in Spreading Political Information

Utilization of Information by the Users	Male (N=110			Total (%)	Female(N=160)			Total Female (%)	Grand Total (%)
	18-22 years	22-26 Years	26-30 Years		18-22 Years	22-26 Years	26-30 Years		
Always	9.40	6.73	4.05	20.12	6.62	9.93	2.04	18.59	19.35
Sometimes	21.48	21.49	14.79	57.70	21.85	20.52	10.59	52.96	55.33
Can't Say	4.02	3.35	2.75	10.12	6.62	6.62	1.32	14.56	12.34
Never	4.02	4.69	3.35	12.06	2.64	9.93	1.32	13.89	12.97

Figure 03
To Take Advantage of Political Data, Men

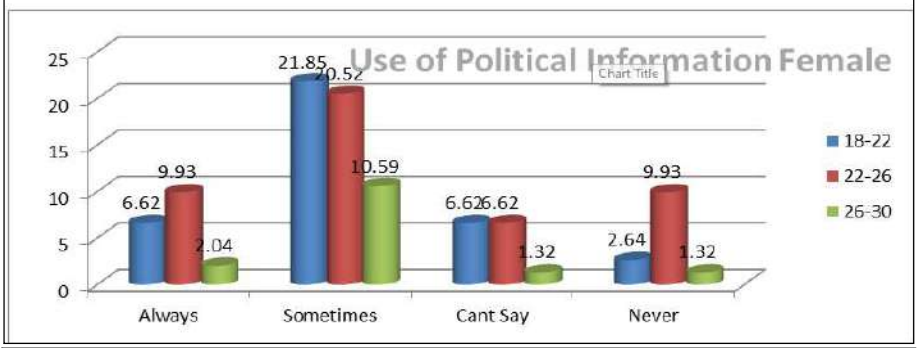


Figure0 4
Utilization of Female Political Information

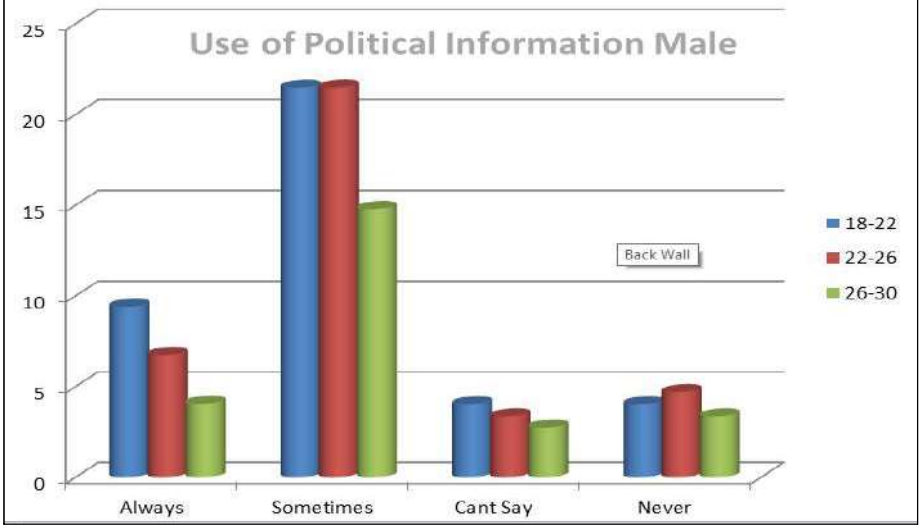


Table 2 details some of the ways in which online communities may disseminate political ideology. Thirteen percent of people who were asked how valuable they found the material sometimes said they found it useful. The percentage of people who say they frequently find political content on social media is a dismal 19.35%. Meanwhile, just 12.97% of people who took the survey admitted to ever using the data they collect from social media. The data shown here disprove the veracity of content found on social media.

Figure 05
Female Voter Influence
on the Effects of Social Media Contents

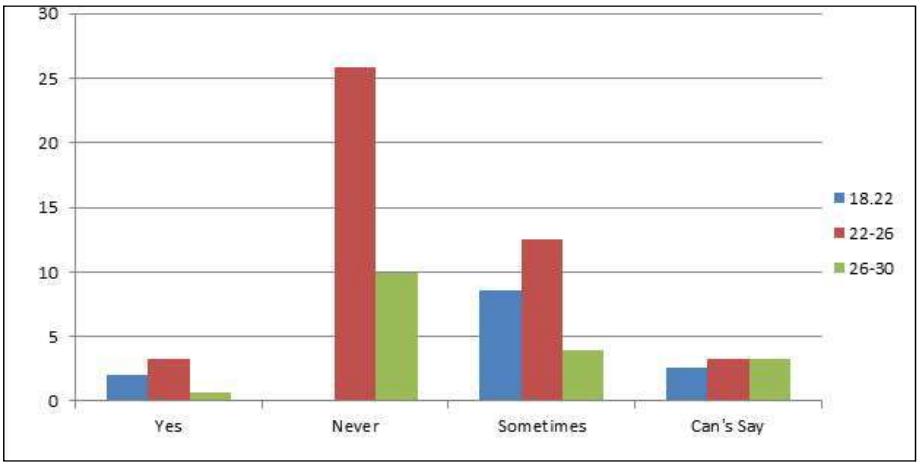
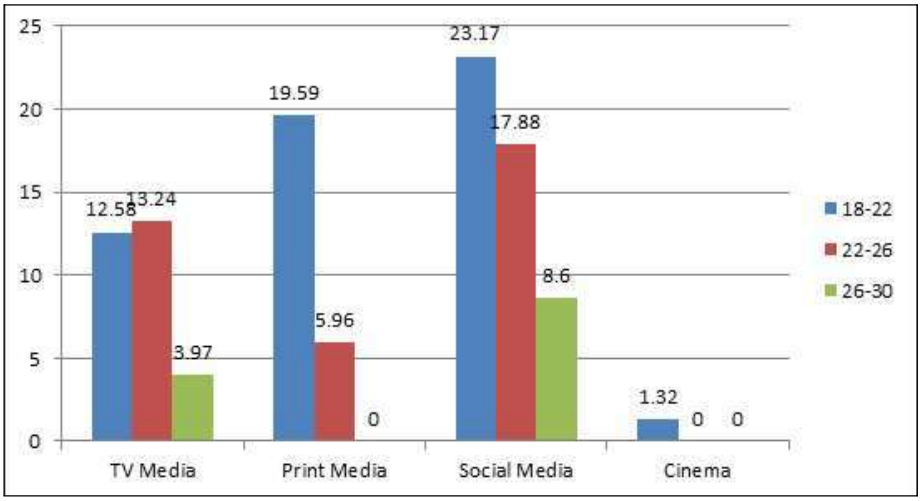


Figure 06
Female-Friendly News Outlets for Politics



The data that was examined in regard to the efficacy of social media in spreading political news is shown in Figures 5, 6. According to the majority of respondents, their social media feeds are their go-to source for

political news. Among those who participated in the survey, 31-30% feel that television is an excellent platform for political news. Nevertheless, 25.69 percent of people who took the survey say that print media is better for this purpose.

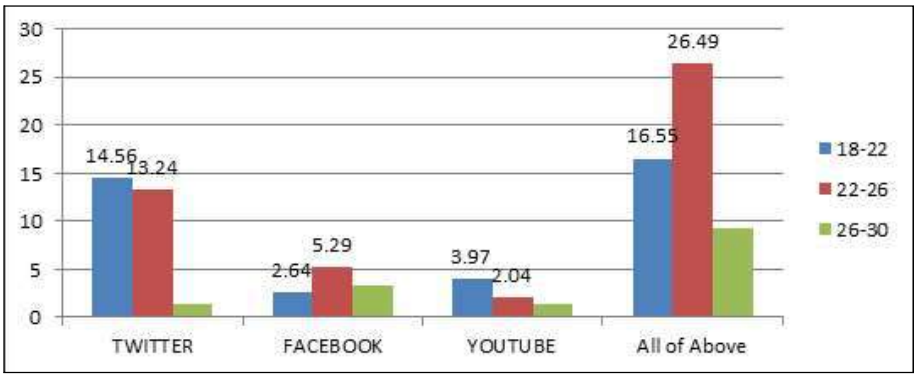
Table 03

Possibilities of Social Media for Political Mobilization

Items	Male (N=110			Total Male (%)	Female (N=160)			Total Female (%)	Grand Total (%)
	18-22 Years	22-26 Years	26-30 Years		18-22 Years	22-26 Years	26-30 Years		
Twitter	6.71	8.05	0.67	15.43	14.56	13.24	1.32	29.12	22.27
Facebook	12.75	10.73	12.08	35.56	2.64	5.29	3.31	11.24	23.40
YouTube	6.71	2.68	2.01	11.40	3.97	2.04	1.32	7.33	9.36
All of Above	16.77	16.10	4.74	37.61	16.55	26.49	9.27	52.31	44.96

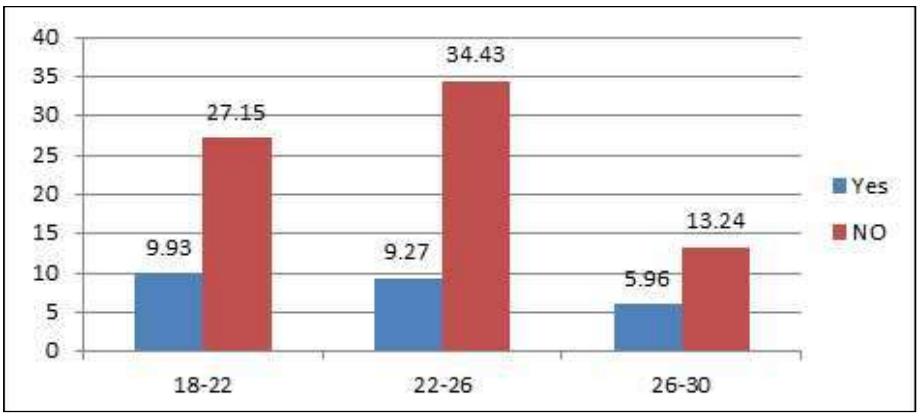
Figure 07

Successful Female Political Mobilization Using Social Media



Social media can be a powerful tool for political mobilization, as seen in Table 3. Nearly half of those who took the survey (44.96%) think that every social media platform effectively mobilizes people to vote. It was found that Facebook and Twitter were 23.40% and 22.27% effective, respectively, for mobilization. Among those who took the survey, 9.36% think YouTube may be a powerful tool for political mobilization. Examination of the impact of social media on public sentiment. Considering this, most people in both categories think that social media do a poor job of influencing public opinion. While 25.16 percent of people think social media influence's public opinion; 74.2 percent think it has no effect.

Figure 08
Social Media's Influence on Women's Opinions



Discussion- According to the survey findings, there are numerous significant conclusions regarding the influence of social media on political engagement among young adults in Lucknow.

This being said, many remain sceptical about the impact of social media on women's opinions. There is cause for concern over social media's capacity to foster fruitful debate, given that the vast majority of respondents feel it negatively affects public discourse. Finally, the engagement patterns of individuals vary by age. Younger individuals (18-22) are more active on social media, while senior age groups (26-30) exhibit less participation. This suggests that social media engagement is not static but rather evolves with age. Social media's efficacy and influence continue to be a source of concern for women, despite its significant role in political news and mobilization.

Conclusion- Research conducted in Uttar Pradesh looked at how young women's use of social media affected their level of political engagement. Despite social media's prominence, the results demonstrate that it is not a reliable source of political news. Despite its increased popularity, many still worry about the veracity and accuracy of political content. Those in the 18–22 age bracket are more active participants; they also tend to be more sceptical of the impact of social media on public opinion and to have more in-depth discussions. If social media could enhance political knowledge and shape public discourse, it may have an even greater positive impact on political mobilization.

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Women As Leaders in Indian Politics

•**Shubhi Shandilya**
••**Snehlata**

Abstract- *The experiences of female leaders in Indian government administrative groups are discussed in this study. The factors that helped and hindered these women's leadership paths were identified via the examination of their experiences. Policy decisions can be greatly impacted by political reservations for women, according to studies. For example, studies on India's reservation system, which requires women to occupy a specific proportion of leadership roles in local governments, show that these reservations boost the availability of products that women want. These results highlight the value of political reservations in encouraging women to actively participate in the formulation of public policy and fostering economic growth. This essay examines important tactics to improve women's representation in Indian politics, such as media involvement, political party pledges, leadership development, funding, and legal changes.*

Keywords- *Women, Leaders, Politics, Policy, Leadership, Roles, Women Representation, Important Tactics*

Introduction- Many people believe that increasing women's political representation is a "win-win" situation. Because women are expected to be better politicians (less likely to be dishonest, more selfless), and because women's political agendas are believed to result in investments in child health and education, which have positive long-term effects on growth, it would improve equity by guaranteeing a better representation of women's needs and efficiency. As Amartya Sen argues most persuasively in Development as Freedom (Sen 1999), reducing poverty and inequality in the political sphere may therefore have far-reaching effects on everyone, not just women. This viewpoint, which is expressed, for instance, in the United Nations study The World's Women (United Nations, 2000) and the World Bank Report Engendering Development (World-Bank, 2001), influences discussions and policies globally. [1][2][3]

Political reserves for women are frequently suggested as a means of quickly increasing women's capacity to engage in policymaking since women's presence in politics develops slowly and does not appear to be much impacted by economic growth. [2][4]

It is evident that reservation regulations have a significant influence on the representation of women. However, this does not necessarily mean

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that they influence policy choices. The electorate's desire is reflected in political decisions in conventional "downs a" political economy models, where politicians can pledge to a certain policy. Nonetheless, there is evidence that suggests the Downs Ian model might not accurately capture the political process. However, very little is known about the causal relationship between women's representation and policy decisions, despite the fact that this problem is crucial for the construction of institutions. It is challenging to evaluate the cross-sectional comparison-based evidence that is currently available because the political preferences of the group that elects them may be reflected in the fact that women are more represented in a given county or locality. Therefore, the causal influence of women's participation is not reflected in the connection between policy outcomes and women's participation. [5][6]

Furthermore, the consequences of quotas and other measures to compel women to participate more in the political process would not necessarily be covered by our understanding of the causal effect of women's representation. Quotas that guarantee women's representation imply a skewed political competition, which might have immediate consequences. For instance, it may change voters' choices for political parties, reduce the calibre of the pool of candidates available, and increase the likelihood that elected women are new to politics. [7][8]

Women In Political Leadership: Need of The Time- Because it is said that the profile of a female leader has visualization for all the ways on management and leadership, whether at home or in any professional organization, it has made it easier for women to play the role of leadership as more and more of them enter the workforce. It is frequently asserted that there is no such thing as a "leadership gene." Like all other abilities, leadership is a skill that requires time to acquire. To become a "true leader" and exercise true leadership in organizational settings, one must also have a great deal of experience. Regardless of gender, life is a self-renewing process in which the leaders possess unstable, emotional, and intellectual capacities. Modern women are preventing themselves from being considered capable of leadership roles and are in charge of all unfavourable and stereotyped views. With the sky as the only limit to their vast steps in the lead industry, they are creating new strategies for success. Does the dream actually change in the real world? This topic frequently arises when women are rising to positions of great success. It is well knowledge that despite their high levels of education, intelligence, and dedication, they face several challenges along the way. To alter little milestones on the major front, women frequently have to put in a lot of effort. This is how leaders' situations are most commonly defined these days. As the proportion of women in school and the workforce rises, the number of female leaders is also rising more slowly. [9]

Their percentage has increased at the leadership level, but at various phases and within the same fundamental geographical, environmental, and cultural eras. Despite this rapid rise in the number of women in politics, there

is still a significant gap between men's and women's chances of becoming leaders.

Even while women's political empowerment is seen as the foundation for all other social progress, it faces several challenges, particularly in developing countries like India. While women have more opportunities and freedom to actively participate in politics in developed countries, deeply ingrained cultural, religious, and social beliefs about women's place in a culture create numerous barriers for women to participate in decision-making in developing countries. Thus, women's political empowerment and involvement in the power structure are still insufficient to analyze women's place in a political system. Women must be empowered through various programs and the action plan at the local, national, and social levels in order to increase their participation in politics. [10]

History Of Women Leaders in Indian Politics- [11] There have been several important turning points and difficulties throughout the lengthy and intricate history of women in Indian politics. From pre-independence struggles to modern leadership, women's participation in politics has changed throughout time. An outline of significant events and personalities in Indian women's political history is provided below:

Pre-Independence Era

1. ***Early Struggles for Rights***: Women's rights were discussed in the social reform movements before to India's independence. Advocates for women's education, social change, and political engagement were Sarojini Naidu, Kamini Roy, and Begum Roquiah Sakhawat Hossain.
2. ***Freedom Movement***: Many women actively participated in the battle against British colonial rule during the Indian freedom movement. Leading figure Sarojini Naidu was the first female head of the Indian National Congress (INC). Mahatma Gandhi's wife, Kasturba Gandhi, was equally active in the fight for independence and other social reform initiatives.
3. ***Women in Revolutionary Movements***: Through their participation in military resistance, women such as Durga Bai, Bhikaji Cama, and Rani Lakshmi Bai (the Queen of Jhansi) also battled against the British.

Post-Independence Era (1947-1970s)

1. ***Constitutional and Political Rights***: India attained independence in 1947, and in a major triumph, the Indian Constitution of 1950 gave women equal rights, including the ability to vote.
2. ***Indira Gandhi's Leadership***: Indira Gandhi's rise to prominence was one of the most important turning points in the history of women in Indian politics. One of the strongest and most recognizable female leaders in Indian political history, she was appointed Prime Minister of India in 1966. She was the first Indian woman to serve as prime minister, and her term was marked by both notable accomplishments

and controversy.

3. ***Women in Parliament***: Women were progressively introduced into politics in the post-independence period. As the Health Minister of Jawaharlal Nehru's administration, Rajkumari Amrit Kaur became the first female cabinet member. Jawaharlal Nehru's sister, Vijaya Lakshmi Pandit, was elected as the first female president of the UN General Assembly.

1970s-1990s

1. ***Migrant and Dalit Women in Politics***: Women from underrepresented groups, particularly Dalit and Adivasi women, were more involved in politics in the 1970s and 1980s. Mayawati, a well-known member of the Bahujan Samaj Party (BSP) of Uttar Pradesh, gained notoriety as a Dalit woman politician before taking office as the state's chief minister.
2. ***Rajiv Gandhi's Era and Women's Empowerment***: Women's empowerment was another area of emphasis in the 1980s. In order to ensure increased political engagement at the local level, the Indian Constitution's 73rd and 74th Amendments of 1992 stipulated that women must hold 33% of the seats in Panchayats, or local governments.

21st Century (2000s-Present)

1. ***Increasing Women's Representation***: Although the proportion of women in the Indian Parliament has gradually grown over the last 20 years, it is still rather small when compared to the number of males. In recent years, there has been debate about the implementation of gender quotas and the drive for a Women's Reservation Bill, which would set aside 33% of seats for women in the State Assemblies and Lok Sabha.
2. ***Modern Women Leaders***:
   - **Sonia Gandhi**, leader of the Indian National Congress, became one of the most prominent women in Indian politics in the early 21st century.
   - **Mamata Banerjee**, the Chief Minister of West Bengal and leader of the Trinamool Congress (TMC), is another influential female politician in India.
   - **Meira Kumar**, former Speaker of the Lok Sabha, and **Sushma Swaraj**, a former Foreign Minister, were key figures in Indian politics during their respective tenures.
3. ***Women in State Politics***: With leaders like Sheila Dikshit in Delhi and Jayalalithaa in Tamil Nadu, women have played important roles in state politics. These women became well-known political personalities and served as state leaders for many terms.
4. ***Challenges and Barriers***: Notwithstanding notable advancements, political violence, gender-based discrimination, and uneven access to power remain major obstacles for women in Indian politics. Many female leaders must negotiate complicated cultural expectations and

obstacles to succeed in the still predominantly male-dominated political arena.

5. ***Grassroots Empowerment***: Particularly in rural regions, women's participation in local politics has been increasing. Many women now hold local leadership roles thanks to the Panchayati Raj system, which has an impact on grassroots political choices and policies.

Objective of the Study- This study's goal is to investigate women's representation, role, and engagement in Indian politics with an emphasis on the obstacles they encounter and the effects of their participation in political decision-making. The purpose of the study is to evaluate how women's political participation is impacted by historical background, sociocultural factors, and legal frameworks. Additionally, it aims to investigate methods for boosting women's representation, assess the efficacy of existing laws supporting gender equality in politics, and comprehend the ways in which female politicians impact governance and policy results in India. The study intends to add to the larger conversation on political reforms, gender equality, and empowerment in India.

Materials And Method- This study examines the roles played by various female political leaders in India from the country's independence to the present in order to assess women's political engagement as leaders in a democratic country. It outlines the different obstacles that women leaders face in fulfilling their leadership and full participation duties. This research examined the numerous extant literatures on women's political empowerment, engagement, and leadership in order to address women's political involvement in democracies. A variety of media articles and periodicals highlight the difficulties faced by female leaders in the decision-making process. examining how women in political leadership are portrayed in the media, with a focus on how female politicians are portrayed and how their gender affects the story. Historical records, correspondence, and papers pertaining to female political leaders are examined in order to analyze their tactics, difficulties, and political influence. analysis of the ways in which women in politics resist patriarchal norms, negotiate power systems, and establish new political arenas for both themselves and other people.

Discussion

Barriers Women Face In Indian Politics

Numerous obstacles prevent Indian women from fully participating in politics and holding leadership positions. Gender inequality is still a major problem in spite of tremendous advances. In Indian politics, women encounter the following significant obstacles:

1. Gender Stereotypes and Social Norms

- **Traditional Gender Roles**: Traditional gender norms in many Indian regions dictate that women should prioritize raising their families and taking care of the house rather than engaging in public life. Women may be deterred from pursuing careers in politics or leadership positions by these firmly rooted societal norms.
- **Stereotypes about Leadership**: Historically, politics has been

perceived as a field dominated by men. It is more difficult for women to obtain respect and attention in political arenas because they are frequently regarded as being too emotional, weak, or unable to lead.

2. Lack of Financial Resources

- **Campaign Costs**: Significant financial resources are needed to run for office, and many women do not have the financial independence or support of their families to support political campaigns. Because they think males can raise more money or have greater access to financial resources, political parties frequently favor male candidates.
- **Dependency on Family**: In order to succeed politically, many female candidates rely on their families or male relatives, which restricts their autonomy and personal agency in the political arena.

3. Violence and Intimidation

- **Political Violence**: Women politicians may experience violence, intimidation, or harassment when attempting to establish themselves in politics, especially in rural and impoverished areas. They frequently face physical assault, threats, and public character assassinations.
- **Sexual Harassment**: Sexual harassment of female politicians may also come from the public as well as from other members of their political party. This erodes their power and deters a lot of women from going into politics.

4. Patriarchal Politics

- **Male-Dominated Political Parties**: The bulk of leadership roles in Indian political parties are held by men, making them frequently patriarchal. When it comes to making decisions and planning at the highest levels, women are frequently excluded or assigned to supporting positions.
- **Underrepresentation in Key Positions**: Women may be involved in politics in some ways, however they are frequently left out of positions of authority such as prime minister, chief minister, or senior leadership positions in political parties. Their involvement is usually limited to ceremonial or lower-level roles.

5. Limited Access to Resources and Training

- **Political Training and Networks**: Many women do not have access to networks, mentoring, or political training that may equip them for leadership positions. Frequently, political parties lack the resources necessary to help women acquire the knowledge and expertise needed to be successful in politics.
- **Education and Awareness**: Even while women's literacy rates have increased, many still lack the knowledge and skills needed to grasp complicated policy issues or negotiate the political system, particularly in rural regions.

6. Lack of Support from Political Parties

- **Token Representation**: In order to fulfill gender quotas or as a kind

of symbolic effort, political parties frequently support female candidates without providing them with significant leadership or decision-making possibilities. This may reduce their political impact and obstruct true gender equality.

- **Opposition from Male Leaders**: Because of ingrained gender prejudices or a fear of losing power, male party leaders frequently hesitate to support women in leadership roles. Male leaders occasionally marginalize or undercut female leaders.

7. Family and Societal Expectations

- **Double Burden of Work**: Women in politics frequently have to balance their professional political activities with their household duties, including taking care of the elderly, managing the home, and providing childcare. It is challenging to commit the time and effort required for political action because of this dual load.
- **Criticism for Public Life**: Publicly visible women are frequently the targets of severe criticism for both their personal and political choices. Compared to their male colleagues, they could face harsher criticism for decisions pertaining to marriage, family, or attractiveness.

8. Political Rivalry and Internal Conflicts

- **Intra-Party Conflicts**: Within political parties, women frequently encounter opposition and competition from male colleagues who might not endorse their leadership aspirations or candidacies. They may be the target of prejudice, undermining, or internal sabotage.
- **Patriarchal Mind-set in Electoral Campaigns**: Even if a female candidate is chosen to run for office, opposition parties or male competitors may use gender prejudice to criticize her throughout her campaign. Unlike male candidates, female candidates frequently encounter assaults based on their gender.

9. Limited Representation and Leadership

- **Low Representation in Parliament and State Assemblies**: Women are still underrepresented in India's lower house, the Lok Sabha, and the upper house, the Rajya Sabha, despite the country having notable female politicians and leaders like Indira Gandhi. In India, the percentage of women in legislative bodies is typically less than 15%, which is much lower than the global average.
- **The Women's Reservation Bill**: Women's chances of having proportionate representation in politics are limited since the Women's Reservation Bill, which aims to reserve 33% of seats in Parliament and state legislatures for women, has been considered for decades but has not yet been approved.

10. Media Representation

- **Gender Bias in Media**: Instead than highlighting their policy stances or leadership qualities, media coverage of female politicians frequently concentrates on their personal life, looks, or emotional responses. This devalues their contributions and damages their

political reputation.

- **Marginalized Voices**: A small number of well-known female leaders are frequently highlighted by the media, while the views of many others—particularly those from underrepresented groups—are left out. This restricts the amount of room for more extensive political discussion of women's issues.

Strategies For Increasing Women's Representation in Indian Politics-
Increasing the number of women in Indian politics has been a crucial topic, and several approaches are either being considered at the moment or have already been put into practice through reforms and regulations. Despite advancements, women's participation in India's legislature is still low when compared to their share of the population. The following are some of the main tactics and laws intended to boost the participation of women in Indian politics:

1. Women's Reservation Bill

- **Policy**: The most well-known legislative effort to guarantee greater participation for women in political institutions is the Women's Reservation Bill, also known as the Constitution (108th Amendment) Bill, 2008.
- **Key Points**:
  - According to the law, women should be granted 33% of the seats in state legislative assemblies and the Lok Sabha, the lower chamber of Parliament.
  - One of the most important but stalled reforms in boosting women's political participation, the bill has been pending for more than ten years and has encountered strong opposition, mainly because of doubts about its ability to adequately address the needs of marginalized women, such as Dalit and OBC (Other Backward Classes) women.
- **Current Status**: Despite being introduced in 1996, the bill has not been passed yet due to opposition from several political parties. However, the demand for its passage continues to be a critical agenda in women's political advocacy.

2. Reservation in Panchayats (Local Governance)

- **Policy**: Women were granted a 33% reservation in municipalities and panchayats (village, intermediate, and district-level local bodies) via the 73rd and 74th Constitutional Amendments (1992).
- **Key Points**:
  - At the grassroots level, this has been one of the most effective ways to boost women's political engagement.
  - Women may now take part in decision-making and acquire political experience that will help them advance to higher positions in the future.
  - In addition to increasing women's political representation, the strategy has given them the ability to assume leadership positions in local government.

- **Impact**: The proportion of women in leadership roles in local government has significantly increased, and some research indicates that local organizations run by women perform better in terms of public service in sectors including water management, sanitation, and education.

3. Strengthening Political Party Commitments

- **Policy**: In India, political parties have a significant influence on election nominees. Through internal quotas or by encouraging women to seek for office, certain political parties have deliberately committed to increasing the number of women in their ranks.
- **Key Points**:
  - Internal Party Quotas: The Indian National Congress (INC), Trinamool Congress (TMC), and BJP are among the parties that have implemented internal quotas for women, which mandate that a specific proportion of its candidates be female.
  - Women's Wings: To promote women's political participation, several parties have set up women's wings or committees focused on women. These organizations can provide as venues for women's professional growth, leadership training, and political education.
  - Promoting Women Leadership: To further encourage women's involvement in politics, a number of political parties have positioned more and more women in leadership positions within the party structure.
- **Current Status**: Although party-led programs have made headway, the way they are implemented varies per party, and there are still relatively few women in important decision-making roles inside parties.

4. Empowering Women Through Political Training and Capacity Building

- **Policy**: Initiatives to empower women politically via education, training, and leadership development programs have become more numerous.
- **Key Points**:
  - **Leadership Programs**: To assist women better understand the political system and develop into successful leaders, a number of non-governmental organizations (NGOs) and government programs offer political and leadership training.
  - **Capacity Building**: Building women's ability to manage political campaigns, comprehend governance procedures, and effect change at the local and national levels is the goal of initiatives like workshops, seminars, and mentorship programs.
  - **Public Awareness Campaigns**: Some policies seek to raise public knowledge of the advantages of having women in leadership positions, the significance of gender equality in governance, and women's political rights.

- **Current Status**: Particularly at the local level, these initiatives have had a favorable effect. Funding and wider execution of these initiatives are necessary, though.

5. Political Reforms and Gender Sensitization

- **Policy**: One crucial component of initiatives to boost women's presence in politics is gender sensitization of the political environment.
- **Key Points**:
  - **Election Reforms**: To boost women's engagement, gender-neutral changes to the political process are crucial, such as funding women's campaigns and guaranteeing a more open and inclusive voting process.
  - **Training of Election Officials**: Training election officials and other stakeholders to combat gender prejudice in the political process and ensure that female candidates receive equal treatment during elections is one of the many electoral reforms.
  - **Fighting Gender-Based Violence in Politics**: It is crucial to address the problem of political violence against women and ensure that female politicians may run for office without fear. During the election process, this involves making sure that female candidates are neither intimidated or silenced.
- **Current Status**: Although it is still a work in progress, gender sensitization in politics has begun to garner attention. Addressing the underlying causes of violence and prejudice against women in politics requires greater awareness and institutional change.

6. Promoting Women's Political Representation Through Media and Social Media

- **Policy**: In addition to challenging gender prejudices and preconceptions in political representation, media campaigns have been utilized to promote women's increased political engagement.
- **Key Points**:
  - **Media Representation**: Future generations of female leaders can be inspired and awareness raised by ensuring that female politicians are properly and equitably depicted in the mainstream media, which frequently minimizes or trivializes their political role.
  - **Social Media Platforms**: Social media has been used more and more by female politicians, particularly those from younger generations, to develop campaigns, interact with people, and raise their voices. Especially during election campaigns, social media has emerged as a potent instrument for encouraging women's political engagement.
- **Current Status**: Issues like the need for more women in leadership roles and gender-based violence in politics have been effectively brought to the public's attention through media campaigns. Women leaders are increasingly being empowered by social media to interact with the public directly and avoid established media

channels.

7. Legal Framework for Combating Violence and Harassment

- **Policy**: Making sure that female candidates, leaders, and voters can function in a safe and secure atmosphere is crucial to boosting female political engagement.
- **Key Points**:
  - **Anti-Harassment Laws**: Laws protecting women from assault and harassment in the political sphere must be strengthened. Addressing problems like intimidation, threats, and sexual harassment during campaigns is part of this.
  - **Safe Voting Practices**: Promoting political participation requires removing coercion and violence from election processes as well as ensuring safe and secure voting procedures for women.
- **Current Status**: Despite the existence of legislative frameworks, their application has been uneven, and violence against women in politics remains a major problem.

Conclusion- Indian women's political history has been one of perseverance, advancement, and constant battle. Women have consistently influenced India's political environment, from their early roles in the liberation fight to their current leadership roles. However, because of institutional, cultural, and structural constraints, their presence is still disproportionately low. A comprehensive strategy that incorporates legal reforms, political party inclusion, leadership development, financial empowerment, and cultural mindset changes is necessary to attain real female parity in politics. In order to close the gender gap, it will be essential to strengthen mentorship programs, enforce gender quotas, and cultivate an environment that encourages women in leadership positions.

India may evolve toward a more inclusive, representative, and progressive democracy where women have an equal and significant voice in determining national policy and governance by guaranteeing equal opportunities and fostering an atmosphere that supports them.

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Horrid impact of Indo – Pak Partition on its Victims and Possible Measures to Rebuild their Health for Viksit Bharat

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Abstract- *The trauma created by the partition in 1947 continues to affect the people of India and Pakistan till date. The everlasting effect of these consequences could be seen as intergenerational trauma even today. Though the wounds are not physically seen but, the scars have their imprint on the mental and emotional well-being of the people, which poses a threat for Viksit Bharat 2047. According to findings, this mental trauma has impacted the social fabric and resulted in a trust deficit. Economic disruption and productivity loss put a psychological burden of loss and change of place, decreased productivity among small-scale traders, artisans and professionals, resulting in struggling mental health. Migration due to partition led to overcrowding metro cities, contributing to enormous slums, in turn increasing social and economic disparity, stressing people. Till date, India has made remarkable progress in science and technology, agriculture, medicine and space. However, the psychological wounds of partition are still there, and their imprints can be seen even today. Contributing to Viksit Bharat, we need a comprehensive approach to improve the mental health of victims of the Indo-Pak partition. It is time to acknowledge this historical trauma and heal them from these everlasting scars. First and foremost, thing is to support their mental health and increase awareness by giving them therapy, counselling, developing faith and integration of some profit with health care. For improving mental health, educational reform plays a very significant role. This could be through memory project on history, narrating history with a focus on healing and share heritage. A number of workshops should be arranged for students and communities on emotional resilience for curbing intergenerational trauma. Victims should be uplifted by giving them entrepreneur support by developing skills and housing initiatives. The key of this problem is, strengthening of communal harmony. This research paper tries to comprehend the mental health of victims of partition and suggest some effective measure to improve their conditions to be fruitful for Viksit Bharat.*

Keywords- *Trauma, Mental Health, Psychological, Victims, Measures.*

1. Introduction

Yadveer Kaur, a 36-year-old business psychologist for whom August 15 is not a day for celebration of freedom but mere a day of rememberance. She is the third descendant of a partition survivor who still bears marks of trauma that has been passed down through generations influencing her life. Her

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grandfather became an orphan at the age of 10 after his mother jumped into a well, father being killed before he could cross the borders and 14-year-old sister burnt herself to get saved from being raped. (Aanchal Bedi and Sandeep Rai, TOI)

Dr. Devika Chawla stocker professor of interpersonal communication at school of communication studies Ohio University said "we are still tied to the notion of stability that is derived from land and property". Ravi Madan a third-generation member of a family of partition survivors, who is the resident of Meerut, becomes agitated at the mere mention of 1947. He quotes" those painful memories are embedded in our collective conscience ". A large number of such stories of emotions could be quoted to show the plight of the partition victims.

The 77th, anniversary of Indian independence in August 2024 flashes in mind the traumatic human migrations, social riots which rooted in the" two religion two Nation" theory fostering distrust and intolerance. During partition around 14 million people were displaced and became refugees while 2 million died or went missing, around 75000 women were raped and abducted (Tanveer et. al; 2024). People from all backgrounds were forced to fled their homes and became refugees and started their lives from the scratch. During the partition country's economy was also struggling and as a result people's health deteriorated. International agencies were not able to meet the primary health care needs. The infant and children under five years of age also experienced the trauma of the partition. The data showcased an increase of 10.36% in infant mortality rate (IMR) in India post partition in the 1950's (from 164 per 1000 live births in 1950 to 181 per 1000 live births in 1955). Though the infant mortality in India was stagnant during the period 1935-45, it was in 1960 -65 that IMR regained the pre partition levels, and ever since then to date it had been declining. Similar is the case with under 5 mortality which was also declining from 1920 to 1950 but increased by 4.8% from 1950 to 1955 and it was only in the 1960's that the pre partition levels of under 5 mortality was regained. Life expectancy was reported to be only 32 years at the time of partition.

Considering the health impact of the partition through the length of historical trauma offers a useful framework to understand contemporary health patterns. The partition events are characterized by extensive loss of life, property, breaking up of pre-existing community bonds resulting due to displacement. While such experience is usually characterized by mass death, violent forced relocation and assimilation of uneven things, land devastment and cultural oppression which enhances the traumas of victim.

The mental health impact of partition victims had long term consequences on India's social, economic and political progress. This paper discusses the psychological trauma and productivity loss, communal tensions, economic setbacks, political instability, educational and cultural disruptions and also gives some measures to improve the mental health of descendants of victims of partition.

2. Review of literature

Several literary works have been analysed for portraying the mental health conditions of partition victims.

"Train to Pakistan" (1956) by Khushwant Singh illustrates the psychological disintegration caused by sudden violence and mass displacement. Almost all the characters in the novel experienced overwhelming fear, grief and sorrow which is a symptom of acute trauma and long-lasting distress. Singh's narrative uses the microcosm of a small village Manomajra to reflect the broader shattered psyche of a society in crisis.

In "Tamas" author Bhisam Sahni's tries to capture the collective trauma of communal riots. The narrative shows how violent upheaval can lead to chronic stress, deep seated grief and a pervasive sense of insecurity.

Similarly, Bapasi Sidhwa's "Ice Candyman " reveals the inner turmoil and psychological scars of a society divided by violence. Survivors of partition often experienced disjointed recollection of event and the novel's structure echoes this psychological reality.

Further, "Midnight's children" by Salman Rushdie employs magical realism to explore the birth of a nation. It also symbolically reflects the fractured identities and psychological disturbance of those affected by partition.

This literary work not only document individual experiences of mental distress but also provide a cultural lens through which the collective trauma of partition can be understood.

3. Identification of the problem

The statistics from the above and the literary work witnesses the impact of the unfortunate event in the history of our country i.e. Indo-Pak partition. This impact can be classified and discussed into the different heads presented below:

3.1. Psychological trauma and generational impact

This refers to the phenomenon where the effects of traumatic experience endured by one generation can be passed down to subsequent generation leading to mental health issues like anxiety, depression etc. This creates impact on family dynamics, attachment in the family and even emotional outburst due to epigenetic changes. It can be transmitted by behaviour of parents, pattern of communication, disharmony in emotional atmosphere within the family, influencing response system of stress. As a result of these transmission mechanism, individual might displace symptoms of hyper vigilence, trusting problem, feeling low self-esteem, problems in relationship, fear of being abused and finding difficulty in controlling emotions.

3.2. Economic disruptions and productivity loss:

Economic disruptions and productivity loss which occurred due to Indo-Pak partition had a large impact on the physical and mental health of the victims. Many families lost businesses, jobs and savings leading to financial insecurity. Survival uncertainty led to anxiety, depression and trauma among

refugees. The psychological stress of adapting to new environments without adequate mental health support slowed down the integration process. Due to lack of psychological support system the victims never received proper care, leading to suppressed trauma that gave birth to family conflicts, social aggression and political extremism. Undoubtedly the psychological wounds of partition have left lasting imprints on its social and political structures. Many survivors struggled with grief and fear losing their ability to contribute to Indian economic growth. The violence of partition also created long term communal distrust leading to riots and social instability. It became hard to implement policies in a divided society.

3.3. Political instability

The Indo-Pak partition led to one of the largest human migrations in history. Nearly 15 million people got displaced and 2 million were brutally killed. This brutal murder of bulk people fueled religious animosity recurring communal riots leaving fear and anger driven survivors. Millions of refugees came to the camps leading to shortage of resources, unemployment and formation of slums. These conditions of the refugees made them feel alienated from the main population of the place leading to unrest and demanding better facilities and policies for them showing political instability.

3.4. Educational and cultural disruptions

The mental health crisis among partition victims was not just an individual tragedy but a collective one that shaped political instability for decades and its impact could be seen on education and culture of both the Indians and Pakistanis. The very essence of their history, culture, literature got changed and society values shifted, creating confusion among the refugees and their coming generations. Many victim children loss access to formal education because of displacement, economic hardships and psychological trauma. On the top of it, loss of near ones and property depressed the younger generations and survival became the main challenge for their life. Refugee children uprooted from their original communities, faced identity crisis and lack of stable schooling. Emotional trauma influenced the history of India and Pakistan. Pakistani focused on the sacrifices for independence while India emphasized the horrors of division and violence. Partition created divided identities, relocated families felt disconnected from their roots leading to generational struggle.

4. Measures to improve the mental health of partition survivors and their descendants

The Government of India and NGOs are required to take effective measures for improving the mental health of Indo- Pak partition survivors which require a combination of psychological, social and emotional support. They can be counselled by providing trained psychologist and counsellor specialised in PTSD and grief therapy. By giving trauma counselling, their problem could be resolved and they could be connected with the main streamline. Community based support group should encourage the survivors, share their experience and give them emotional support.

Organising meditation and yoga camps and introducing them to relaxation techniques could help them to manage anxiety and depression. These survivors of victims can be healed by social and community healing techniques which may include initiative to share their experiences, traumas and making them believe that they are in safe space which could help in decreasing their pain and foster healing. Educational awareness is the need of the hour teaching the younger generation about the impact of partition in a sensitive manner and to promote empathy and understanding. One of the ways to eradicate fear and poverty of the victim is by providing financial support and social security benefits (elderly survivors) who had faced displacement and loss. Many survivors of victims who have suffered economic loss due to partition should be helped to rebuild their livelihoods by giving them career support.

5. Conclusion

The deep psychological wounds of Indo-Pak partition continue to affect survivors and their descendants. It is not just a political event but an everlasting trauma for the victims. This research highlights how Indo Pak partition induced trauma and has led to long term physical, mental, psychological health issues. Many decades have passed but the emotional scars still remain prompting urgent intervention.

To build a developed and inclusive India-A Viksit Bharat, it is high time to acknowledge this historical trauma and support the descendants of the victim by forming National policies and implementing them immediately which include psychological care, fostering intergenerational healing and promoting steps to establish communal harmony. Along with this government initiative, social support system, NGO's and educational programs must work together to gain the confidence of the descendants of the victims and their families and recognise them as the respectable citizens of the country. India can progress towards more developed country if it prioritises mental health of the survivors of the historical tragedy making them an integral and inseparable part of the country. Only by reforming them we can truly build a stronger, healthier and more inclusive Viksit Bharat.

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Comparative study of RK Narayan and Jhumpa Lahiri's Novels (Similarities and dis-similarities) .

•• **Prabha Gaur**
Vinod Kumar Mahawar

Abstract- *In the vast landscape of modern Indian-English literature, R. K. Narayan and Jhumpa Lahiri shine as prominent figures, leaving an indelible mark that goes beyond simple narrative. Both authors exemplify artistic integrity, appearing unaffected by the complexities of social, political, or religious issues. Their significant contributions are evident not only in Narayan's skillful use of humor defining feature of his storytelling—but also in Lahiri's sensitive portrayal of the diaspora experience. This analysis aims to explore the unique linguistic styles utilized by Narayan and Lahiri in their novels, highlighting the subtle similarities and pronounced differences that characterize their literary realms*

Keywords- *R. K. Narayan and Jhumpa Lahir, political, language, style, Feminist, Humour.*

R.K. Narayan's literary contributions reflect his unique outlook on life, illustrating the everyday experiences of Malgudi in a remarkably simple and unembellished fashion, free from any sense of conflict. This talent is further amplified by Narayan's exceptional capability to express such sentiments in a language that is not his native tongue. He chose English as his means of expression because of its unique adaptability and its ability to capture the geographical and cultural intricacies that inform his narratives. However, after an extensive writing career spanning over fifty years, I have come to realize that the influence of English is somewhat limited when juxtaposed with the broader impact of Hindi. Narayan's oeuvre delves into the well-known customs and daily routines of ordinary individuals, engaging readers with its relatable essence. Importantly, his creative portrayal of a fictional town has drawn comparisons to the works of the esteemed English author and Nobel Prize winner William Faulkner.

In her celebrated novel, 'The Namesake', Lahiri establishes a deep connection with her main character, Gogol, mirroring her own experiences as an immigrant navigating the challenges of identity and belonging. Through her evocative narrative, she sheds light on the complex realities of

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displacement and alienation encountered by individuals who leave their native lands in pursuit of new opportunities. The story of Ashima Ganguly a Bengali woman who moves to Cambridge, Massachusetts, accompanied by her child and the burdens of her past—provides a profound examination of the immigrant experience. Lahiri's literary focus highlights the challenges faced by first- and second-generation Indian immigrants, depicting their struggles with authenticity and emotional depth. She possesses an extraordinary ability to create narratives that resonate across gender boundaries, embodying a spirit of equity and inclusivity. Lahiri skillfully captures the excitement of writing from a male perspective, a choice that empowers her female audience, enabling them to recognize their own strength and autonomy. Her body of work encompasses both short stories and novels, a duality she navigates with an acute awareness of the liberties that longer formats provide, despite their potential to feel overwhelming. Conversely, she perceives short stories as possessing a unique purity, encapsulating essential moments with clarity and precision. The integrity and authenticity of Lahiri's narratives resonate with both readers and critics, inviting them into a realm where national boundaries become indistinct. Her exploration of the immigrant experience goes beyond mere geography; it is a profound inquiry into the intricacies of longing and belonging, ultimately fostering a deeper appreciation for one's heritage, even from a distance.

During a BBC interview with Graham Greene, Narayan shared insights about his journey of writing in English, indicating that he had not completely understood the differences between it and his mother tongue. He expressed admiration for the extraordinary flexibility of English, highlighting its ability to incorporate the essence of various cultures. This characteristic of the language captivated him, leading him to choose it as his medium for storytelling. Narayan demonstrates a remarkable proficiency in English, utilizing it in a manner that is clear, unadorned, and refreshingly candid. Even when his characters speak in everyday English, their dialogue transcends simple translation, resonating with genuine authenticity. This approach contrasts with Jhumpa Lahiri, who initially wrote her stories in Italian before translating them into English. Narayan's characters communicate as if English were their native language, adeptly avoiding the awkwardness or artificiality often present in the works of Anand and Raja Rao. While Anand's writing is lively and dynamic, it unmistakably carries a distinct flavor of Indianness—particularly a sense of Punjab—that reflects his quest for authenticity within a foreign linguistic context.

RK Narayan's literary works skillfully capture the complex realities and subtleties of Indian society. Free from the limitations of mere fantasy, Narayan presents a realistic portrayal of life. His narrative technique, characterized by its simplicity and depth, enables him to delve into the customs and traditions that define Indian social life, providing valuable insights into their core values. Similarly, Jhumpa Lahiri explores the varied aspects of multicultural communities that have emerged from the significant Indian diaspora over the past two centuries. This migration encompasses a

range of socio-economic backgrounds and is motivated by various factors, prompting individuals to maintain ties with the Indian diaspora primarily for educational or economic opportunities. Narayan's writing, distinguished by its humorous tone and realistic approach, effectively weaves together the everyday experiences of common people, fostering a connection that resonates with a wide audience.

Narayan, through his distinctive methodology, skillfully weaves the spirit and rhythm of the Tamil language into English conversation. This represents a notable departure from the traditional English employed by other notable authors such as Manohar Malgonkar, Kamala Markandey, and Santha Rama Rao. A compelling example of this can be found in his celebrated novel, 'The Guide.'

Raju: We shall proceed independently, unencumbered by any companions or distractions, and embrace happiness and cheerfulness.

Rosie: The individual stated that it would be challenging to accomplish anything unless they became unwell or experienced a significant injury. Additionally, he noted an unusual observation regarding oxen being harnessed to an oil press, where they rotate it in a perpetual circular motion.

In the oppressive heat of August, just two weeks prior to her expected delivery, Ashima Ganguly is situated in the kitchen of her Central Square home, preparing a dish of rice Krispies, planters' peanuts, and finely diced shallots presented in a porcelain bowl. Combine with red onion.

In the opening sections of her acclaimed novel The Namesake, Jhumpa Lahiri exemplifies a style of writing that is devoid of unnecessary embellishments. The genuine allure of her work lies in its simplicity, which captivates readers with its unadorned elegance. Aspiring authors would benefit from this remarkable approach and should consider integrating simplicity into their own writing. Such clarity not only improves the effectiveness of communication but also engages and resonates with the audience.

Jhumpa Lahiri skillfully harnesses the power of imagination, a potent writing technique that fosters empathy among her readers. Through this literary method, Lahiri takes her audience on an emotional journey, allowing them to deeply understand the intricate feelings of the protagonist, who stands on the brink of fatherhood. In her celebrated novel, The Namesake, Lahiri effectively employs the characters of Gogol and Ashima as vehicles for her narrative, while artfully weaving in aspects of her own voice as an author. This remarkable technique not only compresses time within the narrative but also provides the author with precise control over the storytelling, resulting in a concise and impactful literary work. The captivating nature of this writing style enhances the charm of her prose. Lahiri's esteemed position in the literary world is highlighted by the profound way her artistic talent resonates with readers. Similarly, R.K. Narayan evokes a sense of nostalgia for familial ties, neighbors, and the surrounding environment, making his work appealing to both Eastern and Western audiences while bridging cultural divides.

Narayan became a prominent figure representing the Indian

community in the Western world. His literary works served as a bridge, linking Indians with a broader Western audience, while also providing insights to outsiders regarding the complex nuances of Indian emotions and cultural intricacies. His skill is reflected in his talent for intricately integrating the deep elements of Indian social dynamics into the vibrant tapestry of his novels, thereby granting readers an immersive experience of the customs and traditions inherent in traditional Hindu life.

Narayan's writing style is characterized by clarity and directness, yet it also possesses a strikingly evocative quality, rich with multiple layers of meaning. The author demonstrates exceptional creativity and skill in crafting vivid and impactful imagery, particularly evident in the concluding scene of Swami & Friends. In the chapter titled "Match Day," Narayan skillfully portrays Swami's anxious state of mind through a brilliant blend of artistic expression and originality. The final scene of the novel weaves together elements of both melancholy and beauty, imparting a lingering sense of uncertainty to the reader. Swami's farewell gift to Rajam is deeply emotional, and the tension heightens as Swaminathan eagerly awaits the response of his long-lost friend. Unexpectedly, Mani's reassurance catches Swaminathan off guard, prompting him to seek any sign of jest or sincerity in Mani's demeanor. However, for the first time, Mani's expression remains inscrutable, leaving Swaminathan bewildered regarding his true intentions.

Lahiri, a writer of South Asian descent, explores the complexities of cultural diversity and the experience of displacement in his works. His unique perspective, which balances the roles of both outsider and insider within American society, resonates profoundly with his readers. What sets Lahiri apart from his peers is his ability to engage audiences without relying on exoticism or flamboyant writing techniques. His notable achievements in the literary field reflect his commitment to innovative storytelling approaches.

In the articulate critique of the distinguished literary analyst William Walsh, Narayana's profound understanding of human life is intricately linked to the spiritual underpinnings of Indian mythology. In his pivotal novel, "The Guide," Narayan adeptly captures the supernatural elements that are woven into the Indian psyche. Through the character of Rosie, along with her maternal figure, matriarch, and other female influences, Narayan skillfully reveals her significant evolution into practitioners of the sacred art, ultimately achieving the esteemed status of the Devadasis within the complex tapestry of village prayers.

A man named Raju embarks on a spiritual journey as a Sadhu, choosing to let go of worldly attachments, seek purity, and practice humility. After his release from prison, he decides against returning home and instead visits a revered temple. There, he commits to fasting for eleven days, motivated by his wish to gain divine favor.

RK Narayan's writing is marked by its precision and a descriptive, objective style. It often lacks a strong sense of realism and probability,

presenting an impartial viewpoint that allows readers to appreciate the various perspectives within his narratives. This story serves as both a work of fiction and a sincere reflection of life. Narayan's storytelling uniquely engages readers with the characters and their experiences. In contrast, Lahiri's exquisite prose is characterized by a careful and serious structure that captivates audiences. His narratives meticulously weave together even the smallest details, resulting in a significant emotional resonance. Departing from traditional storytelling, Lahiri's works avoid elements of mystery, suspense, and definitive conclusions, instead offering poignant portrayals of human suffering, particularly in the realm of marriage.

Lahiri's characters often reflect fragmented psyches and restless spirits, echoing the haunting echoes of deep-seated yearning. Their experiences illustrate a fundamental resolve to confront emotional turmoil, emphasizing the idea that fresh starts are always within reach. In contrast, Narayan explores the everyday lives of common people, revealing numerous instances where his characters display various forms of sorrow and struggle, mirroring the challenges that are part of the human condition. This depiction of suffering is deeply intertwined with a significant empathy for the ordinary individual.

In Jhumpa Lahiri's novel, The Namesake, the story explores the challenges faced by first- and second-generation Indian immigrants. A major issue for these individuals is the profound sense of isolation they encounter in their new surroundings. The narrative focuses on the protagonist, Gogol, whose central conflict revolves around his name. Like many second-generation Indian-Americans, Gogol strives to distance himself from his parents' expectations. Lahiri's initial work vividly portrays the cultural clashes and emotional difficulties experienced by these immigrant communities. The story captures the intense alienation felt by migrants in their adopted homeland. At the core of the narrative is Gogol, who symbolizes the struggles that many second-generation Indian-Americans face as they attempt to forge their own identities separate from those of their parents. Lahiri's empathetic storytelling also extends to non-human characters, incorporating animals and birds to effectively express the complexities of their lives and emotions. In the engaging tale A Tiger for Malgudi, Narayan, a renowned author, offers a thoughtful critique of humanity's tendency to view animals as inferior while simultaneously considering ourselves as superior.

Narayan has used a lot of humor in his novels. But Lahiri steers clear of intricate terminology, convoluted phrase structures, and figurative ~~language, which makes her w~~ork straightforward.

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The Champion Feminist in India: Dr. B.R. Ambedkar

• **Nilesh Kumar Meshram**

Abstract- *The vision of Ambedkar in regard to women's emancipation and empowerment is not limited to provision of adequate legal safeguards, he felt that though law is one of the most effective measures of bringing social change, there are constraints in applying the same. He was concerned about educating people towards favoring the desired changes in the society that would empower women and emancipate them. Law according to Dr. Ambedkar, unless backed by social morality would not be sufficient to change the plight of women. The people who were mentally enslaved for generations together by deep rooted social values would not accept radical changes in laws that challenge the very nature of social and customary values.*
Keywords- *Feminist, vision, women, empowerment*

Introduction:

"*If men have to bear pain like the pain of mother while in the Pre-natal condition and child birth, none of them who beget a child will comply another time in their life….. It is the interest of the nation that the mother ought to get a certain amount of rest during the pre-natal period and also subsequently, and the principle of the bill is based entirely on that principle*".

These were the words of great Dr. Ambedkar while introducing the Maternity Bill in Bombay Presidency, as Labor Minister. These words are proving how sensitized and worried He was, toward the gender issue and women rights in India. When we select our feminist icons here in India, we often overlook Dr. Ambedkar. Any mention of Dr Ambedkar and his work is often sought to be confined. He becomes a 'Dalit leader'. While his work in opposing and fighting the caste system is perhaps second to none, such a process of labeling refuses to recognize the other aspects of his work. Aspects of his work which have benefitted every Indian citizen. And yet sometimes, when he is called *Father of the Indian Constitution*, this becomes an exercise in empty tokenism. There is hardly any acknowledgement of the debt owes him for enshrining equality as a fundamental right.

In fact, Dr. Ambedkar's contribution was great in the field of even women's empowerment who advocated for the liberation of women and gender equality in India. If there any persons worked for women's liberation

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in India, they were none other than Buddha, Raja Rammohan Rai, EV.Ramasamy Periyar, Jyotirao Phule, M G Ranade, K T Telang and Bhandarkar etc. But without Dr. Ambedkar, atleast whatever so changes the position of Women today in India would be only question mark. There were many leaders fought for the women's Rights in India. Most of them were failed in their action. But Dr. Ambedkar was the only person who changed the effort via Law. While drafting the Constitution of India, Dr. Ambedkar was the prime mover of the welfare of women. He said, "We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education." He made the Article 14 to 16 as equal status to woman and also framed many laws for women. Women are the victim of this evil caste system. They have been carried caste from one generation to another generation. They are taught from a young age that they have to do this and that, are pressured, oppressed, suppressed, forced, whether it is mental torture or something else. In the name of the Caste and the religion, women are tied up with the bondage of superstitious which they carry till their death. She has been used just like a machine for procreation. Dr. Ambedkar tried to broke down it in the way of laid down the foundation of concrete by "Various Laws". He wanted to see them as their husband's friend and equal but not their slave.

Empowerment can-also be referred to a process by which those who have been denied power gain power, in particular the ability to make strategic life choices. For women, these could be the capacity to choose a marriage partner, a livelihood, or whether or not to have children or willing separation etc. This article tries to analyzes in brief, the Ideas and Affords made by Dr. Ambedkar for Women Empowerment, through highlighting his famous statements about Women and Women Rights.

Status of Women in India: Dr. Ambedkar's Perspective- In his book *'The Rise and fall of Hindu Women'* he quoted verses of Manusmiriti to explain the social understanding of the position of women such as women should be looked upon as objects for seducing men because they were able to lead astray in this world not only a fool but even a learned man, and were capable of making man a slave of desire and anger. Thus, it would be necessary for men to exert themselves to guard women. He also pointed that Manusmiriti painted a picture of women as creatures known for their disposition-love for ornaments, impure desires, wrath, dishonesty, malice and bad conduct, which the Lord of creature laid in them at the creation to be such. Thus, Manusmiriti pointed out that day and night they must be kept in dependence by the males of their family and if they attach themselves to sexual enjoyments, they must be kept under one's control. They needed to be controlled vigilantly by their guardians. Manusmiriti did not offer the right to divorce to women. A wife did not enjoy right over property, women were reduced to the level of a slave in the matter of property by Manu. The husband had the right to beat his wife. She had no right in selecting a spouse of her own choice and she had to worship her husband faithfully. Manu made a new rule that killing a woman was only an upapataka that is only a minor

offence. A woman had no right to knowledge, the study of Vedas was forbidden to her. She should not perform the daily sacrifices prescribed by the Vedas or else she will go to hell. He also prohibited inter-marriage, women from being nuns to strengthen the roots of Brahmanism. Thus, Ambedkar argued that the social principles put forward by Manu resulted in degrading the status of women in Hindu society. Ambedkar vehemently criticized the way Manu positioned the status of women. He commented: *"Can anybody doubt that it was Manu who was responsible for the degradation of women in India? lf people are perhaps aware of this. But they do not seem to know fact. The fact they do not know: what is peculiar to Manu? There is nothing new and startling in the laws of Manu about women. These are the views of Brahmins ever since Brahmanism was born in India. Before Manu they existed only as a matter of social theory. What Manu did was to convert what was a social theory into the laws of the state."*

Thus, while going into the deep analysis of the mechanism of caste Dr. Ambedkar tried to find out the root cause of the Women Degradation in India. He attributed the downfall of women due to the caste system. After his scientific and rational findings accordingly, he developed his vision and ideas for liberation of women in India. Further he made provisions as possibly he could as advocate of Women and in Indian Constitution as Chairman of Constitution Draft Committee.

Hindu Code Bill- As the first Law Minister of Independent India, he introduced Women rights as "HINDU CODE BILL" which Paved equal rights to man and Woman. It was the greatest ever social reform in India. It is nothing but declaration of women rights. They are Rights to property, Order of succession to property, marriage, divorce, guardianship. It was by any time a revolutionary measure and first step towards the recognition and empowerment of women in India. By these women will have property in her own right and able to dispose of her property. Unfortunately, this revolutionary bill was partially dropped by then Prime Minister Nehru because of the orthodoxy Hindu members. Even the women member Sarojani against for these women rights. Due to this Dr.Babasaheb resigned his law minister.In the Statement by Dr. Ambedkar in explanation of his RESIGNATION form Law Minister, " *In the second place, I thought it necessary to stay on, for the sake of the Hindu Code. In the opinion of some it may be wrong for me to have held on for the sake of the Hindu Code. I took a different view. The Hindu Code was the greatest social reform measure ever undertaken by the Legislature in this country. No law passed by the Indian Legislature in the past or likely to be passed in the future can be compared to it in point of its significance. To leave inequality between class and class, between sex and sex which is the soul of Hindu Society untouched and to go on passing legislation relating to economic problems is to make a farce of our Constitution and to build a palace on a dung heap. This is the significance I attached to the Hindu Code."*

Although Dr. Ambedkar could not succeed in getting passed the full Hindu Code Bill, he successfully laid the foundation of equality for the

women of India in all spheres of life. Due to Dr. Ambedkar efforts the women are now holding high positions in all fields including Engineering, Medical, Army, Air Force, Navy, Police, Administration, Politics etc. Dr. Ambedkar's immense strived hard efforts for liberation and empowerment of Indian women. He framed many laws for Women in India as follows, 1) Women Labour welfare fund, 2) Women Labour Protection Act, 3) Maternity Benifit for women Labour bill, 4) Leave Benefit to Piece Workers, 5) Revision of Scale of Pay for Employees, 6) Restoration of Ban on Women Working Underground in Mines, 7) Maintenance allowance from husband on getting legally separation, 8) Equal pay for equal work irrespective of the sex.

Maternity Benefit Act- Very few Indian women know the contribution of Revolutionary Dr. Ambedkar's major role for the Maternity Benefits bill in the Bombay legislature in July, 1928 itself for the factory women workers. In fact it was the first Maternity Benefits Act passed in India in 1929 by the Bombay legislature. On this regard he said**,** *"I believe that it is in the interests of the nation that the mother ought to get a certain amount of rest during the pre-natal period and also subsequently. I am prepared to admit this fact because the conservation of the people's welfare is primarily the concern of the Government. And in every country, therefore, where the maternity benefit has been introduced, you will find that the Government has been subjected to a certain amount of charge with regard to maternity benefit. I think, therefore, the benefits contemplated by this bill ought to be given by this Legislature to the poor women who toil in our factories in this Presidency."* Subsequently the Madras Maternity Benefit Act was passed by the Madras Legislature Council in 1934 and subsequently in other provinces of India. As a Labour Minister in the Viceroy executive council between 1942 and 1946.

Dr. Ambedkar was instrumental in bringing the Mines Maternity Benefit Bill for women in all over India. Under this act, a woman working in the mine is entitled to maternity benefit for a period of 8 weeks. This period of 8 weeks is divided into two parts of four weeks each, one part preceding delivery and another part succeeding delivery. Later all the acts of Maternity Benefit of various states were repealed and a common Maternity Benefit Act-1961 was adopted by the Central Government for all states in India.

Women And Indian Constitution- Very often he said about women and society, "*I measure the progress of a community by the degree of progress women have achieved."* While drafting the Indian Constitution, Dr. Ambedkar played major contribution for embodied the Article 39(d) relates the state to strive for securing equal pay for equal work of both men and women in the Part IV of the directive principles of the State Policy.

Voting Rights to All Indian Women:

Even I don't know how many Indian Women know the contribution of Dr. Ambedkar who fight for equal rights for women and for their voting and education rights. He said, *"Unity is meaningless without the accompaniment of women. Education is fruitless without educated women, and agitation is incomplete without strength of women."* Today our

constitution granted voting rights to all Indian women as a right because of him. But before Independent India, it is not easy task for everyone 'right to vote' even men also. Mostly the Right to vote was given only to those the rich, the landed and the tax payers.

Conclusion- The vision of Ambedkar in regard to women's emancipation and empowerment is not limited to provision of adequate legal safeguards, he felt that though law is one of the most effective measures of bringing social change, there are constraints in applying the same. He was concerned about educating people towards favoring the desired changes in the society that would empower women and emancipate them. Law according to Dr. Ambedkar, unless backed by social morality would not be sufficient to change the plight of women. The people who were mentally enslaved for generations together by deep rooted social values would not accept radical changes in laws that challenge the very nature of social and customary values.

He said, *"I strongly believe in the movements run by women. If they are truly taken in to confidence, they may change the present picture of society which is very miserable. In past, they have played a significant role in improving the condition of weaker section and classes."* His vision of equality of women through legal reforms was intertwined with raising social conscience through social re-engineering and through education. Social awareness and social responsiveness appeared to him to be the basic ingredient of women empowerment.

He strongly advocated that women should recognize their worth as social forces, organize themselves so that they could participate in social and political agitations. The processes adopted by Dr. Ambedkar to emancipate and empower women were primarily founded upon two premises: educate women and encourage them to participate in public events, this would subsequently create sense of self-respect in them and to reform the social order of Indian society such that the root causes of degradation and oppression of women were taken care of. His famous word about women is, *"My final words of advice to you are educate, agitate and organize; have faith in yourself."*

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Population density of a country is a reflection of the level of development (With special reference to India)

• **Mohammed Imran Khan**

Abstract- *Population distribution tells the number of people living in the total area of the country, but population density is determined by factors based on the availability of basic necessities. For example (climate, availability of water, livelihood opportunities etc.) the reason for high population density in cities like London, New York, Bombay etc. is the availability of the above elements in abundance. On the contrary, most countries like Ethiopia, Uganda, Afghanistan, Bhutan, Morocco and West Africa are affected by the adverse effects of these elements. The presented research paper points out the importance of body density as a parameter for the level of development. The gist is that when the level of physiological density is high then the probability of the rate of development being high is high. Presenting this proposed result to you will be the essence of my research paper. In the development of the country's population, population density is an important indicator in determining the development policy through which development policies can be made relevant.*

Keywords- *population, density, Physiological, India, development level*

Introduction- Density is the number of things—which could be people, animals, plants, or objects—in a certain area. To calculate density, you divide the number of objects by the measurement of the area. The population density of a country is the number of people in that country divided by the area in square kilometres or miles. The density of a substance is the relationship between the mass of the substance and how much space it takes up (volume). The mass of atoms, their size, and how they are arranged determine the density of a substance. Density equals the mass of the substance divided by its volume; D = m/v.

Types of population density

S.no	Type of Population Density	Formula
1	Arithmetic Density	total population / total area
2	Physiological Density	total population / net cultivated area
3	Agricultural Density	total agricultural population / net cultivable area
4	Nutrient Density Per 100 Kcal	nutrient adequacy score / energy density × 100
5	Urban Density	The number of people inhabiting an urban area / total area of urban land
6	Rural Density	The number of people inhabiting an rural area / total area of rural land
7	Residential Density	The number of people living in an urban area / area of residential land

Methodology- Quantitative statistical methods have been used in the presented research paper; Along with this, priority has also been given to the

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use of formulas suggested by scholars in the past, which are explained further.

Use of formula to calculate major population density of India (Census Report, 2011)

S.no	Type of Population Density	Formula
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7	Residential Density	The number of people living in an urban area / area of residential land

Notes- The highest agricultural density is found in the state of Kerala. And the lowest is found in the state of Rajasthan (295 persons per sq.km.). The average agricultural density of India is 791 per sq.km For example, India has an arithmetic population density of 382 people per square kilometres. However, its arable land area is only 156,463,000 hectares. This means that its physiological population density is 869 people per square kilometre, which is more than the arithmetic population density. High physiological densities can lead to over-cultivation and stress on agricultural lands, influencing urban planning towards vertical farming or green spaces.

S.No	Type of Population Density	Formula	calculated	According to Census Report, 2011
1	Arithmetic Density	1,210,854,977/ 32,87,263 sq. km,	368.374	382
2	Physiological Density	1,210,854,977 / 1393000 sq. km,	869.242	
3	Agricultural Density	702295886.66/ 1393000 sq. km,	504.160	
4	Nutrient Density Per 100 Kcal	nutrient adequacy score / Energy density × 100		
5	Urban Density	The number of people inhabiting an urban area / Total area of urban land		
6	Rural Density	The number of people inhabiting a rural area / Total area of rural land		
7	Residential Density	The number of people living in an urban area / Area of residential land		

Observation- India is ranked in the top 50 most densely with populated countries in the world, with an average of 455 people per square kilometres

The country with highest physiological population density is

Country	Population Density	Factors	Physiological Density
Taiwan	1689	Island and some mountains	9994
South Korea	1323	some mountains	9074
Japan	872	islands and some mountains	7491
North Korea	549	some mountains	2812
China	385	large western desert, many western mountains	3041
USA	88	south-western desert, many western mountains	528
Mongolia	5	mountains and desert	135

Singapore.28 Nov 2022. A higher physiological density suggests that the available agricultural land is being used by more and may reach its output limit sooner than a country that has a lower physiological density. Egypt is a notable example, with physiological density reaching that of Bangladesh, despite much desert.

Physiological density can significantly influence economic development and social stability across regions. In areas with high physiological density, the competition for limited arable land may lead to economic challenges, such as food insecurity and increased prices, which can contribute to social unrest.

The physiological density of the area helps us better understand how many people are relying on a certain area of land. We are better able to understand how much food is being produced in the area and just how many people it really needs to feed

Other countries have extremely low physiological density. For example, Australia has a density of only 43 people per square kilometre of arable land. Kazakhstan has only 69, and Canada is at only 78. This means that there are fewer people living in the country compared to the amount of farmland that they have

High physiological density can lead to over cultivation, strain on resources, and challenges in food production. It often necessitates innovative urban planning and can influence policies on immigration and sustainable conversely, regions with low physiological density often enjoy better food security and economic opportunities linked to agriculture. Understanding these dynamics allows policymakers to implement targeted interventions that promote stability and sustainable development tailored to each region's unique circumstances.

The physiological density or real population density is the number of people per unit area of arable land. A higher physiological density suggests that the available agricultural land is being used by more and may reach its output limit sooner than a country that has a lower physiological density.

Agricultural population is defined as all persons depending for their

livelihood on agriculture, hunting, fishing and forestry. It comprises all persons economically active in agriculture as well as their non-working dependents. It is not necessary that this referred population exclusively come from rural population.

Land Use Classes	1950 - 51 (Million Hectare)	Per cent	2014–15 (Million Hectare)	Per cent
Reporting Area	284.32	100	307.82	100
Forests	40.48	17.0	71.79	23.3
Area under non - agricultural use	9.36	3.2	26.88	8.7
Barren and uncultivable waste Land	38.16	13.4	17.00	5.5
Permanent Pasturer and Grazing Land	6.68	2.3	10.26	3.3
Area under Misc. Tree crops and Groves	19.83	6.9	3.10	1.0
Culturable Waste Land	22.94	8.0	12.47	4.0

Table 1: Land Use Categories in India 2014–15

Source: Land use statistics 2014–2015, Directorate of Economics & Statistics, DAC & FW.

From the given table it appears that the land use pattern of India in 1950–51 this difference of 284.32 (Million Hectare) used increased to 307.82 (Million Hectare) in 2014–15. The areas of each classified land in the given table (Forests, Area under non-agricultural use, Barren and uncultivable waste Land, Permanent Pastures and Grazing land Area under Misc., Cultivable Waste Land) have increased, this is a good sign of increasing the level of development.

Conclusion- From the above description it can be concluded that high physiological density does not indicate a positive side in the development of the country.

Because in the present perspective, land should be utilized in every possible way as secondary and tertiary activity should also increase in the available land so that the country can develop rapidly.

More than 50 per cent of the useful land of our country is dedicated to primary activities, so at present we need to increase secondary and tertiary activities by reducing the proportion of primary activities so that employment opportunities increase and our per capita income also increases.

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Dabu Printing: A Timeless Indian Craft

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abstract- *India has always been known for its rich tradition of arts and crafts. Among the many beautiful textile crafts that originated in India, Dabu Printing stands out as a unique and living example of the unmatched skill, patience, and creativity of Indian artisans. Rooted in the rural parts of Rajasthan, especially in regions like Bagru, Akola, Jodhpur, and Chittorgarh, Dabu Printing is not just a printing technique it is a cultural legacy passed down through generations. Dabu Printing is a traditional hand block printing technique where a special mud-resist paste (called 'Dabu') is used to create patterns on fabric. The word 'Dabu' comes from the Hindi word meaning 'to press' or 'to block'. In this method, the artisans apply the Dabu paste over certain portions of the fabric to prevent dye from reaching those areas. Once the fabric is dyed and dried, the paste is washed off, leaving behind beautiful and intricate patterns.*

Keywords- *Dabu Printing, tradition, arts, crafts*

Dabu, a traditional mud-resist printing technique from Rajasthan and Gujarat, derives its name from the Hindi word *dabana*, meaning "to press." The skilled artisans who practice this craft are known as *chippas*, preserving a legacy of intricate hand-block printing. One of the very interesting facts about Dabu is the process by which the artisans create the magic. The prints have sublime quality and appearance. In making of the printed fabric, a lot of manual process and hard work is involved

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History- The roots of Dabu printing can be traced back to Rajasthan, where artisans began practicing it centuries ago. Historical records suggest that this art form has existed since at least the 8th century, with evidence of block printing techniques being used in India for textile decoration. This ancient art form dates back to the eighth century, as evidenced by fabric specimens discovered in Central Asia. In India, its origins are linked to the village of Akola in Rajasthan, where it continues to thrive. Akola, also known as Chhipo ka Akola, is a village in Bhupalsagar tehsil of Chittorgarh district in Rajasthan and is renowned for its expertise in Dabu printing.

Dabu printing was initially practiced by artisan communities in villages like Akola, Bagru, and Sanganer, which became famous for their mastery in natural dyeing and resist-printing techniques. Artisans in these regions passed down their skills through generations, ensuring the survival of this unique craft. Historically, Dabu printing was used to create elegant and durable textiles for both royal families and commoners.

During the Industrial Revolution, the popularity of handcrafted textiles declined due to the rise of machine-made fabrics. Many artisans struggled to sustain their craft, leading to a significant decline in Dabu printing. However, in recent decades, this art form has witnessed a revival, driven by the increasing demand for sustainable and handcrafted textiles. Designers, NGOs, and government initiatives have played a crucial role in preserving and promoting Dabu prints on a global scale.

Today, Dabu printing continues to thrive in Rajasthan, particularly in Akola and Bagru, blending traditional artistry with modern aesthetics. It remains a testament to India's rich textile heritage, keeping alive a centuries-old tradition of craftsmanship.

The Process of Dabu Printing- Dabu printing is a meticulous, multi-stage process that requires exceptional craftsmanship. Each step contributes to the rich texture and intricate patterns that define this traditional art form.

1. Preparing the Fabric- The process begins with washing the fabric typically cotton or silk to remove starch and impurities. It is then soaked in a natural mixture for 24 hours to enhance dye absorption. Next, the fabric is treated with *myrobalan*, a tanning agent, which is prepared three hours in advance by mixing 2 kg of paste for every 100 meters of fabric. After application, the fabric is dried under sunlight.

Courtesy- https://www.ellaandsunday.com.au/blogs/news/paisley-dream

Courtesy- https://mytextilenotes.blogspot.com/

2. Creating the Mud-Resist Paste- The heart of Dabu printing lies in its resist paste, a thick mixture of clay (*Kali Mitti*), wheat powder, gum (*Nigeria*), jaggery, hydrated lime, and lime. This paste is applied to the fabric using intricately carved wooden blocks. The resist and dyeing process is often repeated multiple times to achieve varying shades and depth in both the background and motifs. Over time, artisans replaced traditional alizarin pigment (used for red hues) with naphthol and began using tar instead of mud for sharper contrasts in certain designs.

Courtesy- http://www.handprintingguiderajasthan.in/

Courtesy- https://baisacrafts.com/blogs/updates/dabu-printing

3. Block Printing- Dabu block printing features motifs inspired by nature, including floral, vegetable, and animal patterns such as cornstalks, mangoes, sunflowers, and peacocks. Geometric designs are also common, with popular patterns like *Kahma*, *Lal Titri*, *Dholika*, and *Kantedar*. Skilled artisans meticulously press Dabu paste-covered wooden blocks onto the fabric, ensuring consistency while embracing the organic imperfections that give each piece its unique charm.

Courtesy- https://fabriclore.com/blogs/journal/making-of-dabu-hand-block-print

Courtesy- https://baisacrafts.com/blogs/updates/dabu-printing

4. Sprinkling Sawdust- To prevent smudging and speed up drying, sawdust is sprinkled over the freshly printed fabric. This step helps maintain the integrity of the resist paste before dying.

Courtesy- https://www.debdesignsource.com/

Courtesy - https://amounee.com/pages/bagru-and-sanganeer

5. Dyeing- Once the fabric is dry, it is immersed in a natural dye bath made from plant-based sources such as indigo, pomegranate, or turmeric. The resist paste acts as a barrier, allowing the dye to adhere only to the uncovered areas. This results in a striking contrast between the dyed and undyed sections, characteristic of Dabu prints.

Traditionally, Dabu prints were made using a single-colored dye. However, to cater to evolving tastes, artisans now employ multiple colors through a technique known as *double dabu* or *triple dabu*, where the printing and dyeing process is repeated with different hues.

Historically, Dabu print colors were also linked to caste distinctions in villages. Yellow was reserved for upper-caste women, blue and green for Other Classes , and red for other Tribes. A single glance at a person's attire would reveal their social background.

Courtesy- https://bagruhastkala.com/ 1

https://www.indiatextilecompany.com/printing

6. Washing and Finishing- After dyeing, the fabric undergoes a careful washing process to remove the resist paste and any excess dye while preserving the vibrancy of the colors. Finally, the fabric is dried, ironed, and transformed into garments and textiles, ready to showcase the timeless beauty of Dabu printing.

Significance and Revival of Dabu Printing- Dabu prints were once an integral part of traditional Rajasthani attire, particularly the flowing Ghagras, locally known as Fetiya. These skirts, crafted from a single piece of Dabu-printed fabric, were stitched with just one seam, joining the ends of an 8 to 12-meter length adjusted based on personal preference. Often paired with a Bandhej Lugda (a long fabric draped over the head), this ensemble was a signature outfit for Jat, Gadariya, and Gujjar women.

While traditionally associated with ethnic wear, Dabu printing has seamlessly adapted to contemporary fashion and home decor. From sarees and kurtas to stylish interior elements, this ancient craft continues to thrive. Today, it embellishes fabrics like silk, crepe, georgette, and, most popularly, cotton—renowned for its breathability and durability.

Beyond its aesthetic appeal, Dabu printing holds deep cultural significance, symbolizing India's rich textile heritage. Its reliance on natural dyes and handcrafted techniques aligns with modern sustainability trends, making it highly sought after in global markets. Fashion designers and home decor enthusiasts alike have embraced Dabu prints, incorporating them into clothing, accessories, and furnishings.

Despite its historical prominence, Dabu printing faced a decline in the 20th century due to mechanization and the rise of synthetic dyes. However, dedicated artisans and preservation initiatives have played a crucial role in its revival. The craft's eco-friendly, handmade charm has reignited interest among designers and homeowners who appreciate authenticity and sustainability.

Dabu prints now extend beyond textiles to home furnishings, with rugs and upholstery featuring intricate floral and geometric motifs inspired by nature. These hand-block printed rugs do more than decorate;

they narrate stories of tradition and craftsmanship, offering a seamless blend of heritage and contemporary living.

In the modern fashion landscape, Dabu print fabric has emerged as a coveted textile. Its timeless charm and intricate patterns make it a favourite for sarees, kurtas, dresses, and scarves. Additionally, Dabu-printed home decor items such as cushions, table linens, and curtains—continue to showcase its enduring appeal. Whether in clothing or interiors, Dabu printing remains a testament to India's artisanal excellence, preserving tradition while embracing modern aesthetics.

Conclusion- Dabu printing is a testament to the skill and creativity of Indian artisans. Its unique blend of tradition, sustainability, and artistry continues to captivate people worldwide. By supporting Dabu-printed textiles, we not only preserve an ancient craft but also empower rural artisans and promote eco-friendly fashion.

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Psychological Factors Influencing Athletic Performance: A Case Study

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•• **Bhagwan Singh Baghel**

Abstract- *In the realm of competitive sports, understanding the psychological factors that underpin athletic performance is crucial for optimising outcomes. This essay delves into the intricate relationship between psychological resilience and various performance metrics, positing that mental fortitude can significantly dictate an athlete's success or failure. The case study herein serves as a framework for analysing how psychological skills training, such as imagery and goal-setting, can enhance performance through mental energy regulation and emotional balance. A foundational understanding of these dynamics is enhanced by visual aids, notably the flowchart encapsulating the research methodology.*

Keywords- *Psychological Factors, Athletic Performance, Mental Health, Sports, Psychology, Case Study*

Introduction- Psychological factors in sports encompass a range of cognitive and emotional elements that collectively influence an athlete's performance and overall mental well-being. These factors include, but are not limited to, motivation, mental toughness, self-efficacy, and emotional intelligence. Understanding these dimensions is critical as they not only affect an athletes training and competitive experiences but also their ability to cope with stress and adversity in high-pressure environments. For instance, emotional intelligence has been shown to positively affect self-esteem and resilience among athletes, enhancing their performance capabilities (Parra A et al., 2019).

Genetic predispositions, such as those identified in the DRD2 Taq1D rs1800498 polymorphism, can also shape personality traits relevant to athleticism, indicating the interplay between biological factors and psychological attributes (RZESZUTKO-BE AŁZOWSKA et al., 2024). Thus, an expansive definition of psychological factors reveals their multifaceted nature and significance in optimising sports performance and mental health outcomes. Additionally, effectively illustrates the intricate links between mental energy, performance, and psychological well-being, underscoring the interconnectedness of these factors.

Importance of understanding these factors for enhancing athletic

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In contemporary sports, understanding the psychological factors influencing athletic performance is paramount for both athletes and training professionals. A nuanced comprehension of variables such as motivation, anxiety, and mental resilience can lead to tailored interventions that enhance performance outcomes. As noted in the literature, The mental skills and strategies that athletes use to prepare for and perform in competition are critical components of their overall preparation and can significantly impact their performance "The mental skills and strategies that athletes use to prepare for and perform in competition are critical components of their overall preparation and can significantly impact their performance." (Gould, Daniel). Furthermore, studies examining internal characteristics reveal that a growth mindset contributes positively to athletic development and well-being, suggesting that such psychological frameworks should be integral to training programmes (Nichols et al., 2017).

The implications extend to elite performance contexts, where decision-making processes are frequently influenced by psychological states, as highlighted in case studies of professional athletes (Abraham et al., 2024). Hence, addressing these factors facilitates a holistic approach to athlete competency, ultimately promoting sustained excellence in sport. This complexity is visually represented in , where the connections between athletic mental energy, sport performance, and psychological well-being are illustrated, reinforcing the necessity for comprehensive mental health programmes in athletics.

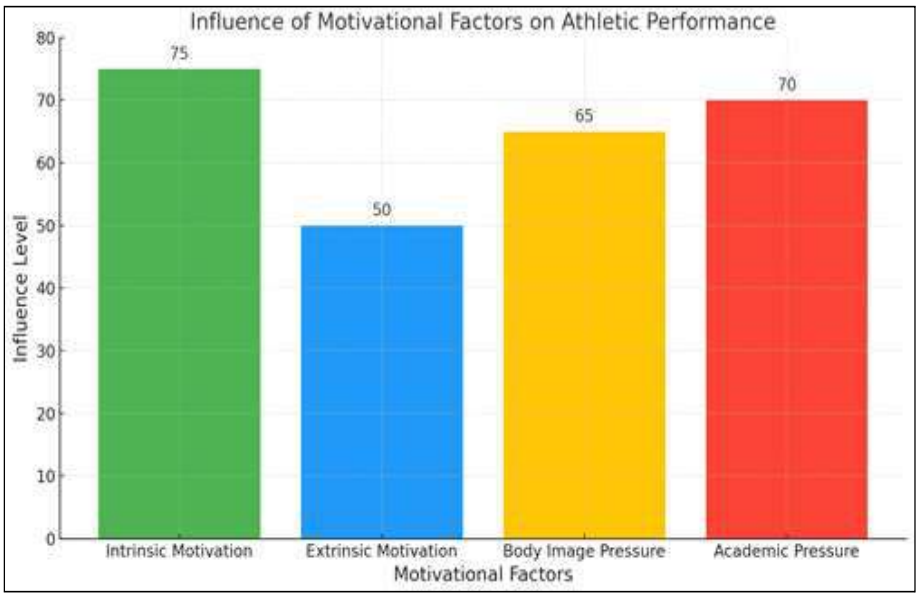
Motivation and Goal Setting- The interplay between motivation and goal setting is crucial for optimal athletic performance, as evidenced by various psychological frameworks and empirical studies. Effective goal setting not only provides structure for athletes but also serves as a significant motivator, driving them towards their aspirations. Research indicates that when athletes engage in structured goal-setting techniques, their performance metrics improve markedly, with goal-setting yielding a greater positive effect compared to other psychological methods such as self-talk (Bovend'Eerdt T J H et al., 2019).

Additionally, the necessity of maintaining motivation through achievable goals cannot be overstated, reinforcing the notion that Goal-setting is a powerful process for thinking about your ideal future, and for motivating yourself to turn your vision of this future into reality "Goal-setting is a powerful process for thinking about your ideal future, and for motivating yourself to turn your vision of this future into reality." (Dr. Gail Matthews). This emphasis on personalised and relevant goals, illustrated in detailed frameworks, ultimately enhances both psychological resilience and performance outcomes, demonstrating how fundamental these elements are in the sport context.

The role of intrinsic and extrinsic motivation in sports- The interplay between intrinsic and extrinsic motivation plays a pivotal role in shaping athletic performance, influencing both behaviours and outcomes in sports contexts. Intrinsic motivation, characterised by a genuine enjoyment of the

activity, fosters long-term commitment and satisfaction among athletes, which is crucial for enduring performance enhancement. Conversely, extrinsic motivation can often lead to short-term gains but may undermine intrinsic interest, particularly in disciplines where appearance and body image are emphasised.

For example, research indicates that athletes in aesthetic sports, such as gymnastics, may develop greater body dissatisfaction when driven by extrinsic factors like weight control, adversely affecting their motivation and performance levels (Lee et al., 2017). Furthermore, the socio-environmental factors that impact motivation must also be considered, as student athletes often navigate the dual pressures of academics and sports performance (Rutledge et al., 2023). Ultimately, a balanced approach that nurtures intrinsic motivation while mitigating the detrimental effects of extrinsic pressures is essential for optimising athletic potential.



This bar chart illustrates the influence of various motivational factors on athletic performance. It highlights the significance of intrinsic motivation, which shows the highest score, compared to extrinsic motivation. Additionally, it depicts the impact of body image pressure and academic pressures faced by student-athletes, indicating that higher intrinsic motivation correlates with enhanced performance potential.

The impact of goal-setting strategies on performance outcomes- Goal-setting strategies play a pivotal role in enhancing athletic performance, as they provide a structured framework for athletes to channel their efforts effectively. By establishing clear, measurable, and achievable objectives, athletes can maintain motivation while fostering a sense of purpose and direction in their training regimens. Research indicates that specific goal-setting not only improves adherence to training but also serves as a mental skill that boosts confidence and self-efficacy during performance.

One study noted the significant effects of goal-setting on swimming performance, wherein participants who engaged in systematic goal-setting outperformed those using self-talk alone, underscoring the efficacy of setting concrete targets in competitive settings (Bovend'Eerdt T J H et al., 2019). Furthermore, the integration of goal-setting within rehabilitation contexts has been shown to aid recovery and reintegration into sports post-injury, as illustrated in a flowchart detailing the steps involved in effective Psychological Skills Training. Overall, the structured approach of goal-setting catalyses improved performance outcomes, highlighting its essential role in athletic psychology.

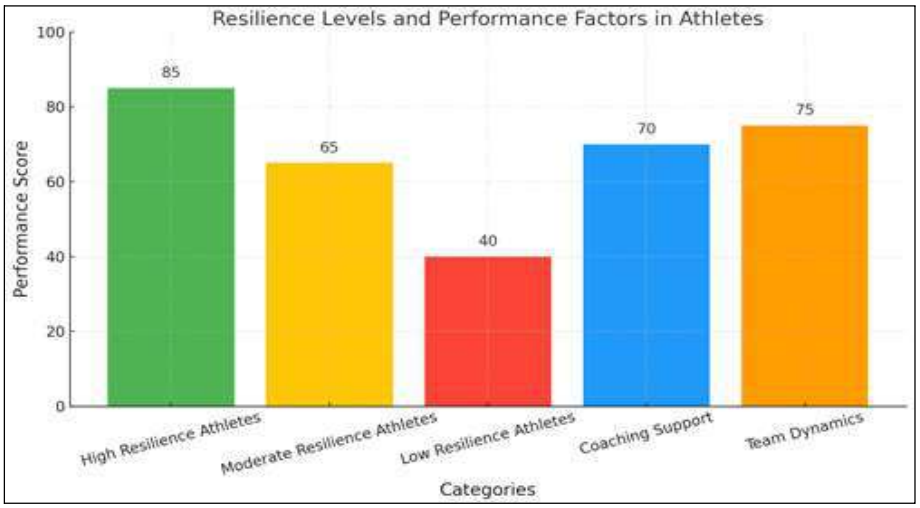
Mental Toughness and Resilience- Mental toughness and resilience are pivotal psychological traits that underpin athletic performance, particularly in high-stakes environments. The capacity to remain focused under pressure, recover from setbacks, and maintain motivation are intrinsic components that elite athletes must cultivate. Research indicates a significant correlation between mental toughness, resilience, and performance, suggesting that resilience may serve as a mediator in this dynamic. Specifically, mental toughness is linked to more effective coping strategies and a favourable psychological state, which can enhance overall performance outcomes (Amaro et al., 2023). As noted in the literature, a mental toughness advantage is evident, with implications for designing targeted interventions to fortify these psychological attributes (Arnsten et al., 2017). Furthermore, the depiction of the interconnected components of psychological well-being, as represented in, underscores how these traits collectively contribute to sustained success and well-being in athletic contexts. Thus, fostering mental resilience is essential in optimising athletes' potential.

Characteristics of mentally tough athletes- Mentally tough athletes exhibit distinctive characteristics that significantly enhance their performance under pressure. A robust sense of resilience allows these athletes to face adversity without succumbing to stress or anxiety, maintaining focus on their goals. Furthermore, exceptional goal-setting skills empower them to create clear, actionable benchmarks, fostering a growth mindset that drives continuous improvement. These traits are often accompanied by effective arousal regulation techniques, enabling athletes to achieve optimal performance states during competitions. Research indicates that mental toughness is not a static trait but can vary based on training conditions and psychological factors, suggesting an evolving nature responsive to practice environments (Arnold et al., 2019).

This dynamic aspect of mental toughness is particularly evident in elite athletes, where differences in mental toughness can correlate with performance variability across training cycles (Cooper et al., 2019). Collectively, these attributes establish a framework for understanding the psychological factors that contribute to athletic success and resilience. The diagram in further illustrates this interplay, elucidating how mental toughness influences various performance dimensions.

The relationship between resilience and performance under pressure- The interplay between resilience and performance under pressure is crucial for athletes seeking to excel, particularly in high-stakes environments. Resilience enables athletes to cope with and adapt to the psychological stressors encountered during competitive events. Studies have illustrated that emotional intelligence plays a significant role in fostering resilience, as it enhances self-esteem and self-determined motivation while reducing anxiety levels among athletes (Parra A et al., 2019).

The insights gained from examining elite coaches reveal that the ability to manage stressors and cultivate a supportive environment is integral to not only their resilience but also that of their athletes (Hilton et al., 2020). As these findings suggest, the development of resilience is not solely an individual endeavour; it is influenced significantly by external factors such as coaching and team dynamics. Ultimately, fostering resilience amongst athletes can markedly enhance their performance under pressure, allowing them to navigate the complexities of competition more effectively.



This bar chart illustrates the relationship between athletes' levels of resilience and their performance scores, factoring in the influences of coaching support and team dynamics. High resilience athletes show significantly higher performance scores, demonstrating the importance of both innate resilience and external support systems in achieving success in competitive athletics.

Anxiety and Stress Management- Anxiety and stress management are paramount considerations for athletes aiming to enhance their performance, as these psychological factors can significantly impact their overall capabilities. Emerging research indicates that high levels of anxiety may result in diminished focus and decision-making skills, ultimately hindering performance outcomes "Anxiety can be a major barrier to optimal performance in sports. Athletes who experience high levels of anxiety may exhibit decreased focus, reduced confidence, and impaired decision-making skills." (Dr. Graham Jones).

Effective techniques for managing stress, including cognitive-behavioural therapy and mindfulness practices, not only alleviate anxiety but also promote psychological resilience (Gruda et al., 2023). Consequently, athletes equipped with robust coping mechanisms are better positioned to navigate the pressures of competition, as illustrated in the performance-enhancing strategies depicted in. This holistic approach underscores the necessity for integrating mental health awareness into athletic training regimens, facilitating not just improved sporting outcomes but also fostering long-term psychological well-being. As highlighted in the existing literature, anxiety and stress management remain critical components in optimising athletic performance (Case et al., 2020).

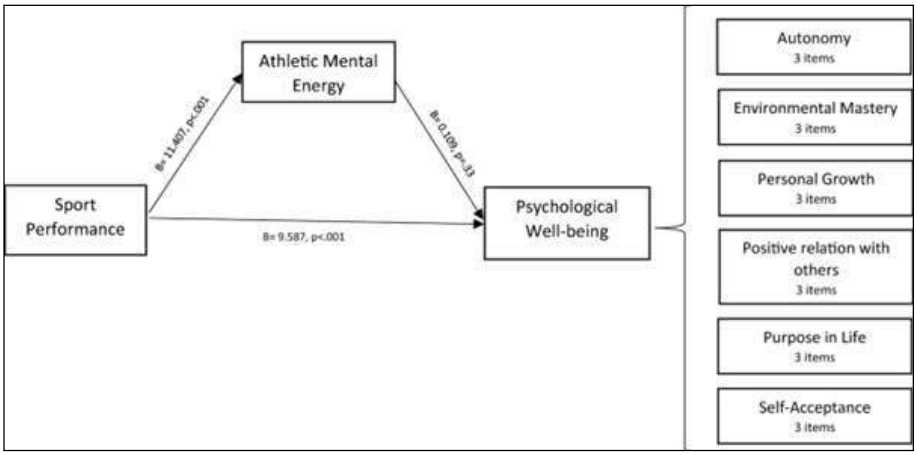
Types of anxiety affecting athletes and their performance- Anxiety manifests in various forms within the sporting context, profoundly influencing athletes' performance. Performance anxiety, characterized by intense fear of failure or underachievement in competitive situations, is particularly prevalent among athletes, often leading to diminished focus and increased physiological stress responses. This aligns with findings suggesting that mindfulness interventions can mitigate competitive anxiety, fostering a more positive relationship with anxiety experienced during competition (Corbally et al., 2020). Another significant type of anxiety affecting athletes is the fear of re-injury, which can encumber their psychological readiness to return to sport after an injury. Research indicates that psychosocial factors play a crucial role in this rehabilitation process, as athletes navigate the mental barriers that impede their performance (Johnsson et al., 2022). The interaction between these anxiety types highlights the need for comprehensive psychological strategies to optimise athletes' performance and overall well-being. Notably, the insights from on mental health impact on athletic performance further emphasise the critical interplay of these factors.

Anxiety Type	Definition	Impact on Performance
Trait Anxiety	A stable personality characteristic that predisposes individuals to perceive a wide range of situations as threatening.	Can lead to decreased concentration, increased negative thoughts, and reduced confidence.
State Anxiety	Temporary and situation -specific feelings of anxiety generated by percei ved threats in the environment.	Can cause excessive nervousness, fear of failure, and muscle tension during competition.
Competitive Anxiety	A form of anxiety triggered specifically by competitive situations, often linked to the fear of losing or performing poorly.	May result in impaired decision - making, reduced performance levels, or a complete inability to perform.
Social Anxiety	Anxiety related to social situations and the perception of others' judgments, which may be particularly pronounced in performance contexts.	Can lead to avoidance of competitions, overthinking, and distraction during performance.

Types of Anxiety Affecting Athlete Performance

Techniques for managing stress and anxiety in competitive settings- Managing stress and anxiety in competitive settings is essential for enhancing athletic performance, particularly for athletes who experience heightened competitive anxiety. Techniques such as psychological skills training, which includes strategies for cognitive restructuring and arousal regulation, can significantly assist athletes in interpreting their anxiety symptoms in a more constructive manner, thereby increasing performance outcomes (Bates et al., 2023). Additionally, the importance of body image satisfaction is underscored, as dissatisfaction can lead to unhealthy behaviours that further exacerbate stress levels, particularly among female athletes (Bethel et al., 2024).

These insights are foundational in efforts to create tailored interventions aimed at improving mental resilience and promoting positive self-perceptions in athletes. Furthermore, therapeutic approaches that incorporate holistic mindfulness can help athletes manage the psychological demands of sports. This comprehensive strategy not only alleviates anxiety but empowers athletes to perform at their highest potential, as indicated by



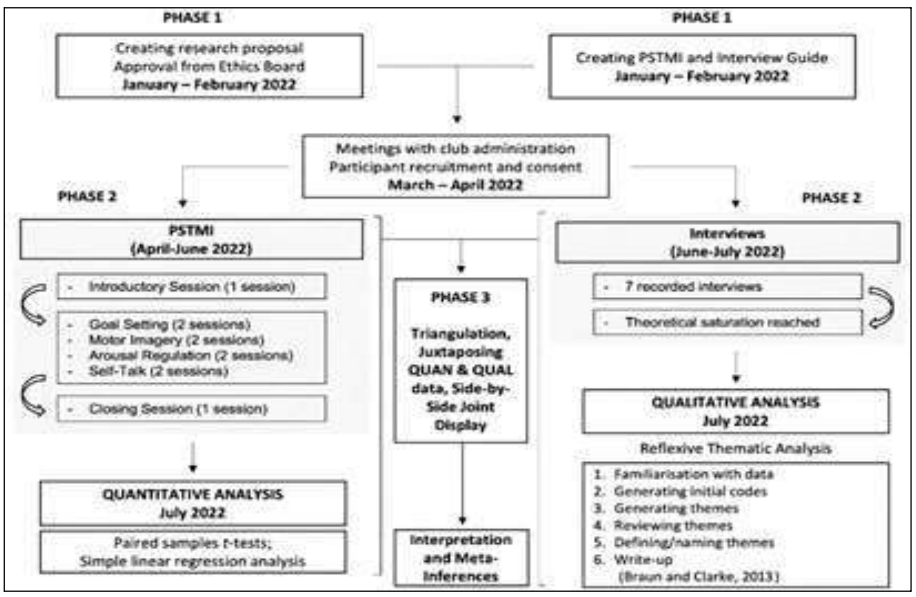
the relationships portrayed in the conceptual model depicted in.

Image2. Conceptual Model of Athletic Mental Energy's Impact on Sport Performance and Psychological Well-being

Technique	Effectiveness (% improvement in performance)	Study Source
Mindfulness Meditation	25%	Journal of Sports Psychology, 2022
Cognitive Behavioural Therapy (CBT)	30%	International Journal of Sports Psychology, 2023
Breathing Exercises	20%	Sports Medicine Review, 2021
Visualization Techniques	28%	Psychology of Sport and Exercise, 2023
Progressive Muscle Relaxation	22%	Journal of Athletic Training, 2022

Techniques for Managing Stress and Anxiety in Competitive Settings

Conclusion- In summation, the intricate relationship between psychological factors and athletic performance underscores the necessity for a holistic approach to training that encompasses mental as well as physical conditioning. Insights derived from the research indicate that elements such as body image and mental health significantly influence athletes' performance outcomes. For instance, dissatisfaction with body image can create detrimental psychological stress, negatively impacting focus and resilience in competitive settings (Nascimento et al., 2012). Additionally, the dual identity challenges faced by student-athletes further complicate their mental health landscape, necessitating more robust support systems from institutions (cite24). Incorporating psychological skills training alongside traditional training regimens can enhance athletes coping strategies and overall performance. The flowchart in encapsulates this integrated methodology, illustrating the synergistic benefits of aligning mental strategies with athletic training, thereby fostering a more comprehensive understanding of performance enhancement in sports contexts.



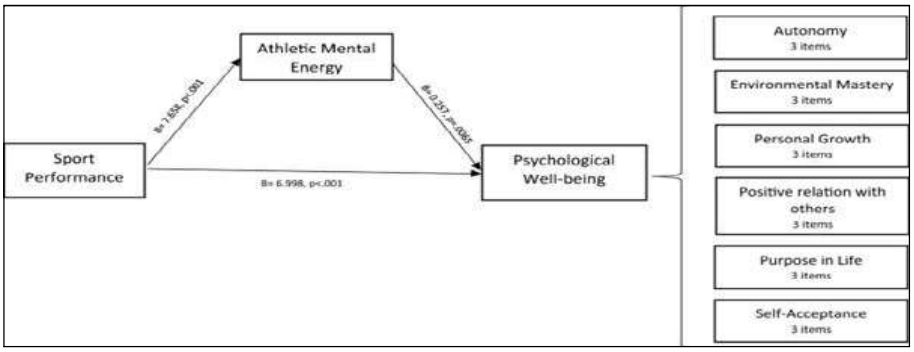


Image4. Conceptual Model of Athletic Mental Energy, Sport Performance, and Psychological Well-being

Implications for athletes and coaches in training and competition- For athletes and coaches, understanding the psychological factors influencing performance is paramount during both training and competition. The practical application of psychological skills, such as imagery, resilience, and arousal regulation, can significantly enhance athletic performance and improve overall psychological well-being. Coaches play a critical role in fostering these skills, guiding athletes through structured training sessions focused on achieving specific mental objectives, as depicted in. The integration of mental skills training, alongside physical preparation, can create athletes who are not only physically adept but also mentally robust. This dual focus is essential, as research suggests that mental preparedness directly correlates with performance outcomes and emotional stability in high-pressure environments. Consequently, by actively incorporating mental training strategies, athletes and coaches can cultivate a resilient mindset, ultimately leading to improved performances and a more fulfilling athletic experience.

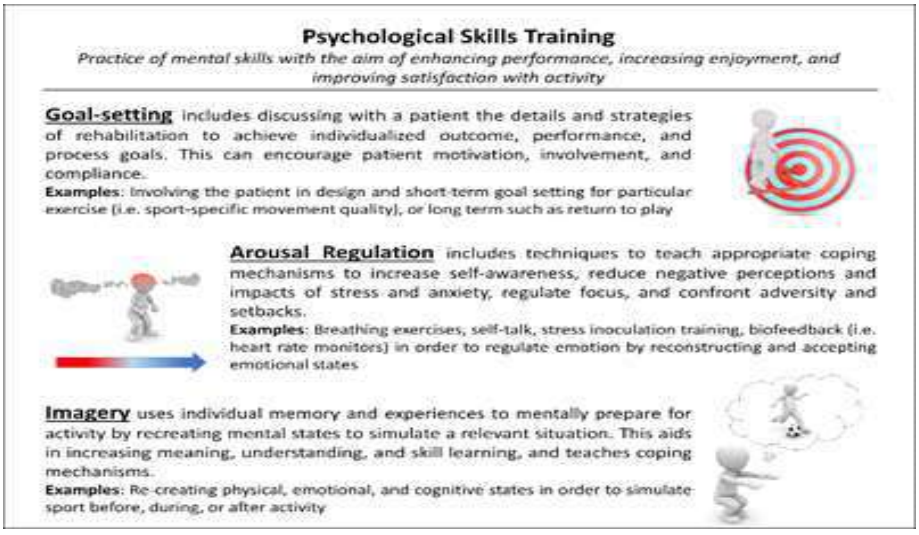


Image5. Overview of Psychological Skills Training Components

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From Astronomy to Mathematics: The Lasting Scientific Legacy of the Gupta Age

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Abstract- *The Gupta period (circa 4th–6th century CE) is often celebrated as the Golden Age of India, marked by groundbreaking advancements in science, mathematics, astronomy, and medicine. This era fostered an intellectual climate that produced some of the greatest minds in history, whose contributions continue to influence modern disciplines. Inmathematics, scholars like Aryabhata introduced the decimal numeral system, the concept of zero, and accurate approximations of pi, laying the foundation for modern arithmetic and computing. In astronomy, Gupta-era scientists made pioneering discoveries about planetary motion, eclipses, and the Earth's rotation, many of which predated similar findings in the West. Medicine also saw remarkable progress, with texts like the Sushruta Samhita detailing surgical procedures still relevant today. Additionally, metallurgical achievements, exemplified by the rust-resistant Iron Pillar of Delhi, continue to intrigue modern scientists. The scientific spirit of the Gupta period was far ahead of its time, influencing fields that shape our world today. This article explores these innovations, highlighting their lasting impact on contemporary knowledge and technology. By revisiting the brilliance of this golden era, we gain a deeper appreciation for the timeless power of scientific discovery.*

Keywords: *Gupta period, Mathematics, Astronomy, Medicine,Scientific Legacy*

Mathematics: The Birth of Revolutionary Concepts

One of the most significant contributions of the Gupta Age was in the field of mathematics, with scholars such as Aryabhata leading the way. His magnum opus, *Aryabhatiya*, introduced revolutionary mathematical concepts that continue to shape modern mathematics. The mathematical advancements of the Gupta period laid the foundation for modern arithmetic, algebra, and trigonometry, influencing future generations of mathematicians in India and beyond.

Thedecimal numeral system was one of the most groundbreaking contributions of this era. The system introduced the concept of place value **notation**, which allowed numbers to be written efficiently and paved the way for arithmetic calculations on a large scale. Along with this, the concept of zero was developed, which later became one of the most fundamental components of mathematics. The place value system and zero were later

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transmitted to the Islamic world and eventually to Europe, revolutionizing global mathematics.

Aryabhata also made significant contributions to algebra and trigonometry**.** His work included the development of trigonometric functions, such as sine (*jya*) and cosine (*kojya*), which played an essential role in astronomical calculations. He formulated algebraic equations and methods for solving quadratic equations, providing a basis for later developments in algebra. Additionally, Aryabhata introduced innovative methods for calculating square roots, cube roots, and proportions, which became foundational for later mathematical studies.One of Aryabhata's most notable achievements was his approximation of pi **(π)**. He estimated π to be 3.1416, an incredibly accurate value for his time. His understanding of irrational numbers and continuous fractions was far ahead of his era, influencing later scholars in India and beyond. His work provided crucial insights for the study of circles, geometry, and trigonometry, which were later utilized in architecture, engineering, and astronomy.

Beyond Aryabhata, other scholars of the Gupta period contributed significantly to mathematics. The Bakhshali Manuscript, an ancient mathematical text believed to have origins in this era, contains some of the earliest known references to the use of negative numbers and mathematical operations involving them. The mathematical advancements during this period also played a crucial role in astronomical calculations, enabling precise predictions of planetary movements and eclipses.

The mathematical developments from the Gupta era continue to underpin fields such as engineering, data science, digital computing, and modern astronomy. The adoption of the decimal numeral system in modern technology, from computers to financial transactions, is a testament to the far-reaching influence of Gupta mathematicians. The revolutionary concepts introduced during this period remain an essential part of mathematics education worldwide, proving that the scientific legacy of the Gupta Age is timeless and invaluable.

Astronomy: Understanding the Cosmos

Gupta astronomers made groundbreaking discoveries that predated many similar findings in the Western world. Aryabhata and other scholars developed advanced astronomical theories that challenged existing beliefs. He proposed that the Earth rotates on its axis, countering the prevailing geocentric model and laying the foundation for later heliocentric theories. He accurately explained lunar and solar eclipses based on the movement of celestial bodies, rejecting superstitious explanations. Gupta astronomers calculated the sidereal rotation period of Earth, providing precise measurements of planetary orbits that were later refined by modern scientists. Their astronomical insights paved the way for today's astrophysics, space science, and satellite navigation systems.

Medicine and Surgery: Foundations of Modern Healthcare

Medical science flourished during the Gupta Age, with texts like the Sushruta Samhita **and** Charaka Samhita playing a crucial role in shaping ancient and modern medicine. Sushruta, known as the father of surgery, described over 300 surgical procedures, including plastic surgery, cataract removal, and bone-setting. His techniques laid the groundwork for surgical advancements that are still relevant in modern medical science.

Sushruta's work in surgery included detailed descriptions of rhinoplasty (nose reconstruction), skin grafting, and suturing techniques. His use of specialized surgical instruments, many of which resemble modern tools, demonstrated a high level of precision and understanding of human anatomy. His classification of surgical procedures and post-operative care principles influenced medical traditions not only in India but also across the world. Apart from surgery, Ayurvedic medicineflourished during this period. The Charaka Samhita, attributed to Charaka, focused oninternal medicine, herbal treatments, and disease prevention**.** It emphasized the importance of abalanced diet, hygiene, and lifestyle—**p**rinciples that align with modern healthcare practices. Charaka's insights into bodily functions, including concepts of digestion, metabolism, and immunity, laid the foundation for many medical theories still in use today.

Gupta physicians also made strides in the treatment of diseases, using natural remedies, minerals, and medicinal plants. The understanding of medicinal properties of herbs, oils, and minerals led to the development of early pharmaceuticals. Many of these traditional treatments remain significant in Ayurveda, an alternative medicine system still widely practiced in India and gaining global recognition. Public health and hygiene were also prioritized, with physicians emphasizing **sanitation, water purification, and disease prevention**. These principles were advanced for their time and align closely with contemporary public health strategies aimed at controlling infectious diseases.

The legacy of Gupta-era medicine extends into modern healthcare, particularly in the fields of surgery, holistic medicine, and pharmacology. The methodologies and treatments from this era continue to inspire alternative medicine practices, while modern surgical techniques trace their origins back to Sushruta's detailed surgical approaches. The emphasis on preventive healthcare, lifestyle management, and natural remedies remains relevant in today's medical discourse.

Metallurgy: Engineering Marvels

The Gupta Age also witnessed remarkable progress in metallurgy**,** with the Iron Pillar of Delhi standing as a testament to their expertise. This 1,600-year-old structure remains largely corrosion-free, showcasing advanced iron-working techniques that modern material scientists continue to study. The Gupta period saw the creation **of** high-carbon steel used in weaponry and tools, setting a standard for metal production. Gold and silver

coins from this period reflect not only artistic excellence but also superior metallurgical techniques. These metallurgical achievements highlight the Gupta era's contributions to engineering and materials science.

Scientific Thought and Legacy

The scientific temperament of the Gupta period was characterized by systematic observation, logical reasoning, and empirical research. These principles laid the foundation for scientific methodology, influencing later scholars across the world. Gupta-era texts were translated into Arabic and Persian, influencing scientists like Al-Khwarizmi and later European mathematicians and astronomers. Many concepts introduced during the Gupta Age are integral to today's academic curricula in mathematics, astronomy, and medicine**.** Thespirit of innovation that defined this period remains relevant, inspiring contemporary research in multiple scientific fields.

The Gupta Age was not just a golden period for art and culture but also for scientific progress. The achievements in mathematics, astronomy, medicine, and metallurgy remain deeply embedded in modern scientific knowledge and technological advancements. From the decimal system and surgical techniques to astronomical calculations and metallurgical marvels, the legacy of this era continues to shape our world. By understanding and appreciating these contributions, we gain a greater respect for the depth of ancient scientific inquiry and its enduring impact on civilization. The scientific spirit of the Gupta Age reminds us that knowledge is timeless, and true discovery transcends generations, continuing to influence the evolution of human understanding.

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