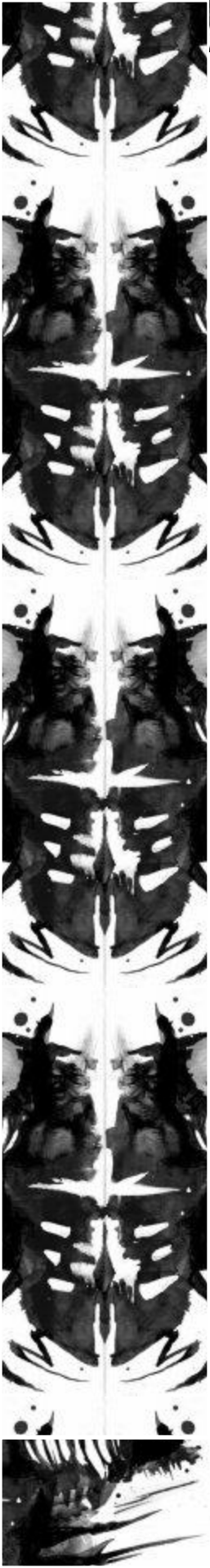


THE LEARNING CURVE

The background of the cover is a vibrant red with a subtle, marbled texture. A large, dark, curved bridge with a metal railing arches across the middle of the frame. A person is seen from behind, walking along the top of the bridge towards the right side of the image.

VOLUME 03 / ISSUE 01 / 2014

ANNUAL ACADEMIC JOURNAL
PSYCHOLOGY DEPARTMENT
LADY SHRI RAM COLLEGE FOR WOMEN
UNIVERSITY OF DELHI



ISSN:2321-7057

THE LEARNING CURVE

Volume 3/ Issue 1/ 2014
Annual Academic Journal
Psychology Department
Lady Shri Ram College for Women
University of Delhi

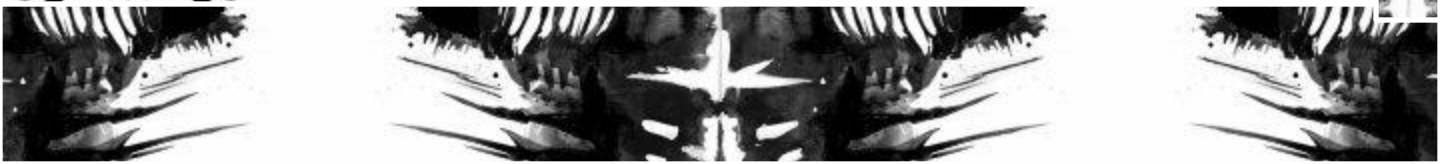


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Note from the Head of the Department

Ms. Sentisungla Longchar

The Department of Psychology, Lady Shri Ram College for Women proudly brings out this issue of the journal – *The Learning Curve*. The articles in the journal is a reflection and effort of an intensive engagement with different issues pertaining to psychology and how psychology can be applied to varied dimensions of understanding human mind and behaviour.

The articles in the journal are a culmination of a National Paper Presentation organised by the Department of Psychology in March

2014, where participants presented their research papers from different parts of India. Some of the best papers presented are reflected in this journal. In addition, the research articles also reflect the best articles selected from the students of the Department at Lady Shri Ram College.

It has been an eventful academic endeavour to develop an analytical bend of mind and engagement with psychology with greater insights.

Note from the Editor's Desk

It is with great pleasure that the Editorial Board of the Department of Psychology brings forth the latest issue of the annual academic journal, "The Learning Curve." The fundamental idea behind this issue was that the process of research is not complete till it is published. The focus was on fostering rigour and authenticity in academic writing. To this effect, we first sought to clarify the process of academic writing

and research for students in the department. Students of the department were encouraged to submit questions and doubts, which were then expertly answered by Dr. Megha

Dhillon.

Inspired by the efforts of the previous editorial board, which introduced an external and internal blind review process, we introduced a three-pronged blind review process. Each paper received was thoroughly reviewed by an expert in the field, by the associate editors in the editorial board, and by peer reviewers. That is, the students who sent articles were randomly assigned to review articles submitted by other students. An orientation regarding the review process was provided to the editorial board, following which, the team assisted the editor in formulating the criteria for the

evaluation of each manuscript. This criteria was used by the peer and internal reviewers to evaluate the methodological rigor, exhaustion of the review of literature, relevance of and engagement with the research question, authenticity and contribution to the advancement of knowledge as well as the coherence of the reports. The aim was to establish a scientific community that works cohesively for the advancement of the discipline. highly encouraging and we hope to continue this process in the future.

This year, the journal has become a national platform. Academic work was received from various corners of the country- from Delhi to Bangalore and beyond. This was largely possible because of the National Paper Presentation Competition held on 27th February 2014, which was organised jointly by the Editorial Board and the Students' Association of the Psychology Department. We are very privileged to have this opportunity to expand and diversify our journal.

The journal contains articles on the psychological well being of sports students, the perceived risks and benefits associated with smoking. There has been an effort to update psychoanalytic theories to keep up with the changing contexts of families and to present a

critique of Western psychology and offering an alternative in Taoism. One of the papers aims to explore the lives of juvenile delinquents through the metaphor of cricket while, another aims to study love and attachment in college students. Authors have also examined the role of emoticons in communicating meaning through technology, studied the relationship between intelligence and social maturity in children with autism, presented the feminine identity across generations and have attempted to find hope in collective protest. Thus, the articles in the present issue of 'The Learning Curve' traverse various sub-fields within psychology and highlight its interdisciplinary nature.

The editors would like to acknowledge the contributions of Ms. Diana Cherian, Dr. Sreevidya Rajaram, Dr. Parul Bansal, Dr. Megha Dhillon, Dr. Priyanka Agrawal, and Dr. Dr. Suparna Bakaya_for generously giving us their time and support as expert reviewers. We would like to thank the faculty of the Department of Psychology for their relentless support and love; the editorial board for their commitment to the vision of the journal; and to all those who submitted their research for this publication. And finally, a special thanks to Dr. Megha Dhillon for making all of this come together.

The Editorial Board

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Reviewers



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Dr. Parul Bansal, an Assistant Professor at Lady Shri Ram College for Women, University of Delhi, was awarded Shashi Kala Singh Gold Medal for topping her master's degree. She received ICSSR Doctoral Fellowship to conduct her PhD research, which was published as a book titled "Youth in Contemporary India: Images of Identity and Social Change", and focuses on psycho-social processes of identity development in urban Indian youth using biographical and narrative method. Her academic and research interests are in subfields of Psychology of Self, Personality and Identity, Social and Cultural Psychology, Psychology of Human Development, Qualitative research methodology, Psychoanalysis and Mental Health.



Dr. Suparna Bakaya is working in the Department of Psychology at Shyama Prasad Mukherji College, University of Delhi as an Assistant Professor. Her research interests are in the area of developmental and social psychology. Her doctoral research was on the topic of 'Dimensions of Peer Relationships Among Adolescents'. In the near future she plans to conduct further research in the area of developmental psychology with an emphasis on the role of culture in the various developmental issues across life span.

Dr. Megha Dhillon, an Assistant Professor at Lady Shri Ram College for Women, University of Delhi, has research interests in Qualitative research in psychology, disability, gender, history and theory of psychology and childhood development. Her interest in child development is reflected in her doctoral work on peer conflicts of children within the school setting. Within the domain of gender, she is particularly drawn to the problematic constructions of women's bodies and violence against women in various forms.



Dr. Priyanka Agrawal, an Assistant Professor at Jesus and Mary College, University of Delhi, has worked as Project Associate in UNICEF funded project at Centre for Early Childhood Education and Development, Ambedkar University Delhi. Her PhD thesis was on 'Development of a Coding System for Touch' which studied early mother-child interactions and her M.Sc thesis studied 'Correlates of Patterns of Mother-Infant Attachment' covering the influence of home environment, infant's temperament, and inter-parent conflict tactics on mother-infant attachment. She is a recipient of the Indian Council Agricultural Research-Junior Research Fellowship for Master's program in Human Development. Her specializations include nonverbal and emotional expressions such as Facial Expressions and Touch; Child Development; Mother-Child Interactions; Human Attachment and Close Relationships; Cognitive Neuroscience.



Ms. Diana Cherian Ahluwalia, an Assistant Professor, has research interests in clinical psychology, health psychology, stigma, embodiment, sexual minorities and qualitative research. She previously practiced as a consultant psychologist with the Fortis hospital and has been serving as the college counsellor for the last four years. She has completed her M.Phil in clinical psychology from NIMHANS, Bangalore and is currently pursuing her PhD at Department of Humanities and Social Sciences, IIT, Delhi.



Cricket Team of Life: Exploring Narratives of Resilience among Male Juveniles in Conflict with Law

Farida Kothari, Monisha Dhingra, Pavan Ananth and Sneha Vaidya
Young India Fellowship

Remediation efforts with juveniles in conflict with law may be hindered by concomitant psychosocial and legal factors such as poverty, criminalized communities, resource-poor livelihood settings, substance-abuse in domestic settings, and fragmented education structures and policy-implementation gaps. Despite policy provision for psychosocial rehabilitation practices, counselling components may fail to achieve optimal outcomes. In this study, we recount a narrative therapy counselling approach based on Constructivist theory to be used with juveniles in conflict with law within observation home settings in Delhi. The result which are based on methodical narrative analyses, show that narrative therapy is culturally sensitive and promotes development of resilience and internal resources of change and thereby fosters an intentional community promising post-institutional social reintegration of the juvenile offenders.

Introduction

The current study explores the efficacy of narrative therapy as a psychotherapeutic tool to investigate resources of change in Juveniles in Conflict with Law (JCLs) within institutional settings. This premise of efficacy is set on the socio-cultural viability and contextual sensitivity of the model. To this end, this study adopts Cricket Team of Life as a metaphorical tool. Juxtaposed at the psycho-social-legal frameworks, the challenges and risks of bridging the policy provision for rehabilitation and community-based intervention mechanisms for psychosocial care are highlighted in the parlance of juvenile delinquency.

The Juvenile Justice (Care and Protection) Act (2006) posits 'rehabilitative safe zones' within the existing structure of observation homes. The Act defines guidelines for providing care, protection, treatment, development and rehabilitation of neglected and delinquent children machinery and infrastructure requisites outlined. However, while the law aligns itself with the Child

Rights Convention (1989) and seeks collaborations with NGOs and voluntary bodies to provide optimal 'care and protection' for the children, the functioning of these homes suggest the contrary. Despite legal provisions, the reports indicating juveniles as victims of neglect, psychological, physical and sexual abuse and violence have only been covered by the media, they remain scarce within academic enquiry.

Within this purview, the current study interlinks the layered and the inter-related intrapersonal and ecological factors constituted by low socio economic background, lack of education and literacy and exposure to criminalized communities and neighbourhoods which catalyze delinquent manifestation in the maturation trajectory of adolescent boys emerging from such marginalized contexts. Further, these factors manifest situationally in the form of potential reinforcement that may eventually

create habitual delinquent behaviours (Musick, 1995).

The foundations of narrative therapy (Epston and White, 1998) have been built within the paradigm of the social-constructivist theory (Wittgenstein, 1963) and have been adapted within the current study. With the aid of metaphoric and meta-representative narrative-collection, this model seeks to build internal resources for change in the client by separating the client from the problem. It attempts to create a cognizance of their own beliefs, values, commitments and abilities; thereby highlighting the inherent-potency to reality-ground the individuals that participate in the process, by re-associating an *alternative story* to the existent *narrative of trauma* of the participant. The use of narrative therapy has been explicated in collectivistic cultures (Denborough et al, 2006) and lends the skeletal framework of the current enquiry.

Individual metaphoric sentences such as metaphoric kernel statements (Fernandez, 1977) play a significant role in forming the point of departure for extended metaphors. The efficacy of metaphors has been well integrated in the socio-linguistic fabric of India within the process of narrative therapy. In the present study, metaphors that represent one's understanding of self and others and those that represent one's understanding of self and situations (Eckstein and Kopp, 1988) operate as active discourse tools while working with the delinquent boys. The current study employs the metaphor of the *game of cricket*, familiarity with the sport of cricket enthused the participants by providing them with a relatable caveat. Furthermore, such a metaphorical premise offered a realm to operate within. While on the one hand,

such a game symbolizes celebration, comfort and hope, it offers an interaction with an oppositional team, as an active metaphor to signify social injustices, as confronted by juvenile boys in India. By using these elements of a game so popular in India, the current study demonstrates the efficacy of metaphors in working through counselling with individuals who have perpetrated or have been victimized by traumatic and highly anxiety-provoking issues.

Literature Review

Estimates indicate that 100,000 children in Delhi have been convicted within the Juvenile Justice Act, 2000 in the past decade. Conflicts, poverty, urbanization, rapid economic growth, the breakdown of families and domestic violence have been the immediate causative agents of such social deviance. Young children and adolescents, by virtue of their emotional vulnerability, are adversely affected by nomothetic political and economic crises (Ferrera and Ferrera, 2005). The severe gap of policy-implementation cripples infrastructures that are created for care and protection of the disenfranchised children.

Any intervention aiming to understand and rehabilitate JCLs must possess a keen understanding of causation factors that led them to being in conflict with the law in the first place. A study conducted in the Pilla Jail: the Vijyawada Observation Home, highlighted home-based experiences of psychological, physical and sexual abuse among such boys. The study explores the exploitative relationship between the prison authority and the resident juveniles. It situates this relationship in the lack of financial care and human resources from the government in form of resources and

rehabilitative services. These children remain a neglected cohort despite the need for intervention prescribed by the law (Ferrera and Ferrera, 2005).

Narrative therapy dates back to the 1970-80s from when it was first developed by Michael White and David Epston. They were family therapists that strove to change the nominal method of therapy by what has been termed 'de-centering' the therapist. This involved shifting the centrifugal attention from the 'teacher', 'expert' or 'therapist' and letting the beneficiaries of the process take over.

Myriad philosophies emerging from Foucault (1979, 1980, and 1984) provided a framework to understand modern power or knowledge and normalizing judgment. Derrida (1978) who inspired the notion of 'the absent but implicit', Vygotsky's (1986) concept of 'scaffolding' to consider the significance of concept development have reiterated human's innate predisposition for change-to-another-reality, while transcending the impeding extraneous forces of the context.

Narrative therapy enables clients to share their stories lavish with modes and the possibilities attached with it. This enables the facilitator to cull out their 'alternate story'. An alternate story is an attempt to re-author a client's story, using their own words to draw attention to the skills, talents, morals and values embedded in the story that are proof of resilience during troubled times. This form of therapy aims to be respectful and opts for a non-blaming approach that believes that the client is the expert when it comes to his/her life.

Denborough, White and Ncube (1998a, 2006b) focused narrative therapy towards community centered work. Recognizing

that individual or family therapy provides incomplete solutions for problems requiring community change, culturally appropriate ways of responding to the individual within their situations were developed (Denborough, 2008).

However, an approach that focuses on individual experiences faces the risk of individualizing collective experiences which inadvertently contributes to greater vulnerability. Therefore, 'collective disclosure' that is prescribed by narrative therapy provides ways for the clients to not only share their skills, hopes and dreams but also the hazards they are facing and ways they deal with these in their life. A study of the various cultures and trauma afflicted areas wherein narrative therapy has been applied, shows an emerging trend of its penetrative adaptability into collectivistic society.

Despite its inability to lend itself to objective evaluation, it has been tested and proved to be successful in bringing forth individual resource change by building resilience across different cultures and contexts, imbibing the quality of being culture-sensitive and in many cases gender and age-sensitive as well. To cite a few examples, in Russia the word 'document' has a negative connotation, because of the existence of the over powering bureaucracy. Therefore, when teachers that come from English-speaking cultures suggest to the people who consult them, that there is a possibility of creating a 'document', the response they get is usually not enthusiastic. A solution was co-creation of non-verbal, material artefacts to serve as 'talismans'.

Methodology & Analysis

In qualitative research, pre-designed research instruments may be useful for some tasks; however, because the goals of the project include learning inductively from the data, instruments designed entirely in advance will rarely support an entire project.

The current study was carried out with 22 juveniles in conflict with law (JCL), in the age group of 10 - 16 years as a psycho-social rehabilitation workshop within the premises of an Observation Home for Boys (OHB) where male juvenile offenders, between the ages of 10 - 16 years are observed at the discretion of the Juvenile Justice Court in Delhi, India. The controls abided by were:

1. Juveniles with histories of sexual offences [as entailed within the Protection of Children Against Sexual Offences Act, POCSO, 2012]
2. Juveniles without homes/ families for protection and care
3. Juveniles with histories of recidivism
4. Juveniles who belonged to organized crime circuits or known mafia gangs/groups
5. Juveniles not familiar with the game of cricket

The current model employed in this research was the '*Cricket Team of Life*', where the juvenile offenders were exposed to the game of cricket as a metaphor for their lives. Stories were recorded of what helps the boys win, and what they value in their lives and in cricket as a sport. This study is important because instead of 'administering' an existing program, it strives to create a new way of working in this context. It will also

make recommendations of practical ways to build upon the momentum given by this first tentative step in psychosocial rehabilitation of JCLs in observation home settings in India.

The research methodology requires gathering the narratives of JCLs using the techniques of the following model, in order to explore the efficacy of the proposed rehabilitative framework that fosters both, the intrapersonal and interpersonal outcomes for rehabilitation and social reintegration. The second objective was to explore in what way this culturally adaptive narrative therapy approach will inform policy outcomes, its challenges, risks and limitations. The third objective of the current study was to explore the possibility of developing an intentional community that fosters, supports and informs aftercare intervention and support for the JCLs post-institutionalization.

Primary research was conducted in the form of on-the-field narrative therapy model administration. The controls, pre-requisites and conceptualization were aided by the participant's case histories. Secondary research findings, which included intake forms, FIRs and initial counselling session reports (available under permission from the Juvenile Justice Board), have been presented in the literature review. To collect data, the participants are asked to describe their experiences through any means, or in this case – an oral self-report. The themes identified in the narratives of the participants are derived from narrative thematic analysis, in order to identify a limited number of themes adequately reflecting the available textual data (Dennis, H., & Cramer, D).

The narrative therapy model of White, M and Epston, D (1990) employed in this research is derived from the paradigm of social constructivism – which emphasizes that individuals experience their lives, situations or themselves as mediated by their own cultural interactions. This model is elaborated below.

White and Epston's "*Induction and Deduction*" Model of Narrative Therapy (White, M., & Epston, D., 1990). :

1. *Renaming the Problem*

Narrative therapy involves working with people whose stories assume a 'disabling' role. The facilitator remodels the language to recreate a positive, reality-grounded orientation from which emerges an alternative story.

2. *Externalizing the Problem*

Emphasis is on the fact that the individual's problem lies outside the individual and within the culture. The problem is not the person, the problem is the problem.

3. *Exploring the effects of the Problem*

To overcome the above challenge, it is necessary to explore the effects of the problem by asking questions about the influences or effects of the problem on the individuals' life. The 'Cricket Team of Life' model of therapy tends to be non-intrusive and non-directive.

4. *Searching for Hopeful Exceptions to the Problem*

The alternative story is rebuilt to constitute hope-generating, reassuring thoughts, discovery of internal loci of control, stimuli

for change and reform and reiteration of thoughts, feelings and incidents from within the stories as shared by the individuals.

5. *Ritual*

The facilitators used the metaphor of the *lakshman-rekha* to serve as a metaphor for confidentiality that would carry forward for the length of the process. As most therapy sessions are repeated consistently across all days, subjective feedback was taken at the termination of each day of the workshop with questions such as "Are you okay with this?" and "Do you want to continue with this therapy?" in order to build trust between the facilitators and participants.

6. *Individual Preference*

During the implementation of this model of narrative therapy, the JCLs were encouraged to talk about the injustices in their lives through the metaphor of "the oppositional team in a game of cricket" to identify the real-life stressors and oppositional forces in the community of JCLs. The JCLs identified several oppositions in their lives such as addictions, extortions, social stigma, unemployment and lack of work opportunities, illiteracy and negligence, enmity, poverty, hunger and vengeance. Individual stressors were represented as a collective sentiment and were heard as *a single voice* or collective opinion.

7. *Generating Support*

One of the most effective ways of strengthening the new, developing story is by creating a receptive audience who serve as 'witnesses'. These witnesses are usually those individuals who facilitate the narrative process. The narrative method includes construction of an alternative

story which is read back to the participants. However, due to unforeseen circumstances this step was not carried out in the present study.

Results

The stories of the boys were listened to and scribed, to create a collective document of their “rescued words” or the kernels that “rescue sparking events, vivid phrasing and generative meanings out of the spoken word and inscribing them in writing in order for there to be more enduring meaning.”(Newman, 2008). Additionally, through the game of cricket, where one team plays against an oppositional team, the boys were encouraged to talk about the oppositions in their lives – social injustices in their lives. Each social injustice by the boys was attributed to various positions on the cricket field, thus successfully identifying a collective opposition team (Refer Figure 1).

The metaphor of the opposing team encouraged the boys to name the real-life stressors and opposing forces, which collectively challenge the community of social deviants. This externalization of the opposition facilitated the boys to distinguish between positive and negative catalysts in their process of re-alignment with their ‘preferred story’. This separation from the opposition allowed the boys to appreciate the immense resources they have shown in their lives thus far, which may be consciously chosen to use in their own home cricket team against the opposition team as well and now may be generalized to the external civic society.

Since impeding factors such as low socio-economic background, lack of education and exposure to criminal behaviour cut

across the individual, family and community there is a possibility to create effective aftercare ‘intentional’ communities. Unlike more structured, directive therapeutic tools, narrative therapy focuses on a non-directive, person-centric approach thereby promoting internal resources for change in the individual.

Narrative therapy can be adapted across different cultures especially in collective cultures and meta-represent the narratives of trauma to alternate stories of growth and resilience in the same linguistic framework as the space where the therapy is taking place.

Remediation efforts with juveniles in conflict with law are hindered by concomitant psychosocial and legal factors and the enforcement officials and the people involved in taking care of these juvenile delinquents are not sensitized to provide or facilitate effective aftercare for these boys. Metaphoric and meta-representation equips the researcher to work with children across the linguistic barriers and generate a treatise of their experiences, without the interference of the linguistic chaos. A general lack of acceptance of therapy among people and the lack of culturally adapted viable methods of psychosocial care hinders effective delivery of aftercare.

Lastly, the study brings to the fore, the role of professionals in the elimination of human rights violations and the abuses of power by presenting the Multi-level Model of Psychotherapy, Social Justice and Human Rights (MLM) as a suggestion on how psychologists can work in a cultural responsive proactive manner in addressing human rights and social justice issues.

Suggestions

Strengthening of the psycho-social-legal framework within which institutional care mechanism could be improvised and enabled toward effective intervention that tackles intrapersonal challenges of the JCLs, such as incurred trauma as well as interpersonal risks such as recidivism-inducing factors of poverty and substance abuse.

Psychotherapeutic care has always been stigmatized and therefore, mostly inaccessible or not effectively accessed by those in need. While, a counselling psychologist is mandatory in every Observation Home one does not find any case histories of these children. More professionals from the field of psychology should be employed to improve the rehabilitation process. Government funds should be accurately directed to improve the living conditions, education provided with the Home and psychosocial and medical care.

Successive interactions, follow-up sessions and periodic inference of outcomes from the boys could help redefine method of such a therapeutic mode of inquiry, sensitizing the enforcement officials and care givers towards a non-directive, non-blaming approach for aftercare. Educating individual, family and community levels on the benefits and necessity of therapy to remove the stigma associated with it.

Figure 1: The Cricket Field exemplifying the social injustices that the JCL participants perceived as external threats toward rehabilitation and social integration.

Various positions on the cricket field have been symbolically portrayed as:
 The Cover: *Unemployment and lack of work opportunities within the formal economy circuits** | The Long Off: *Illiteracy and negligence at the school* | The Long On: *Enmity and gang wars* | The Deep Mid-Wicket: *Poverty* | The Deep Square Leg: *Hunger* | The Short Mid-Wicket: *revenge and vengeance* | The Silly Mid off: *Illiteracy and negligence at the school*

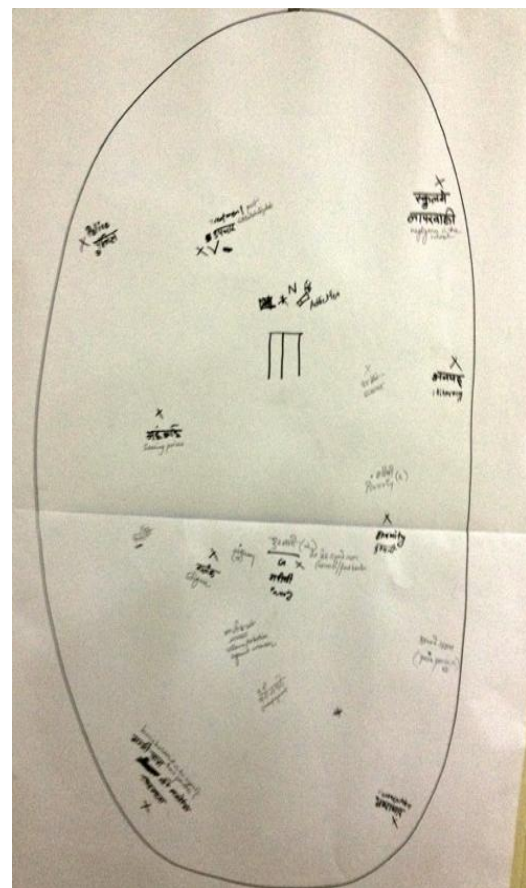
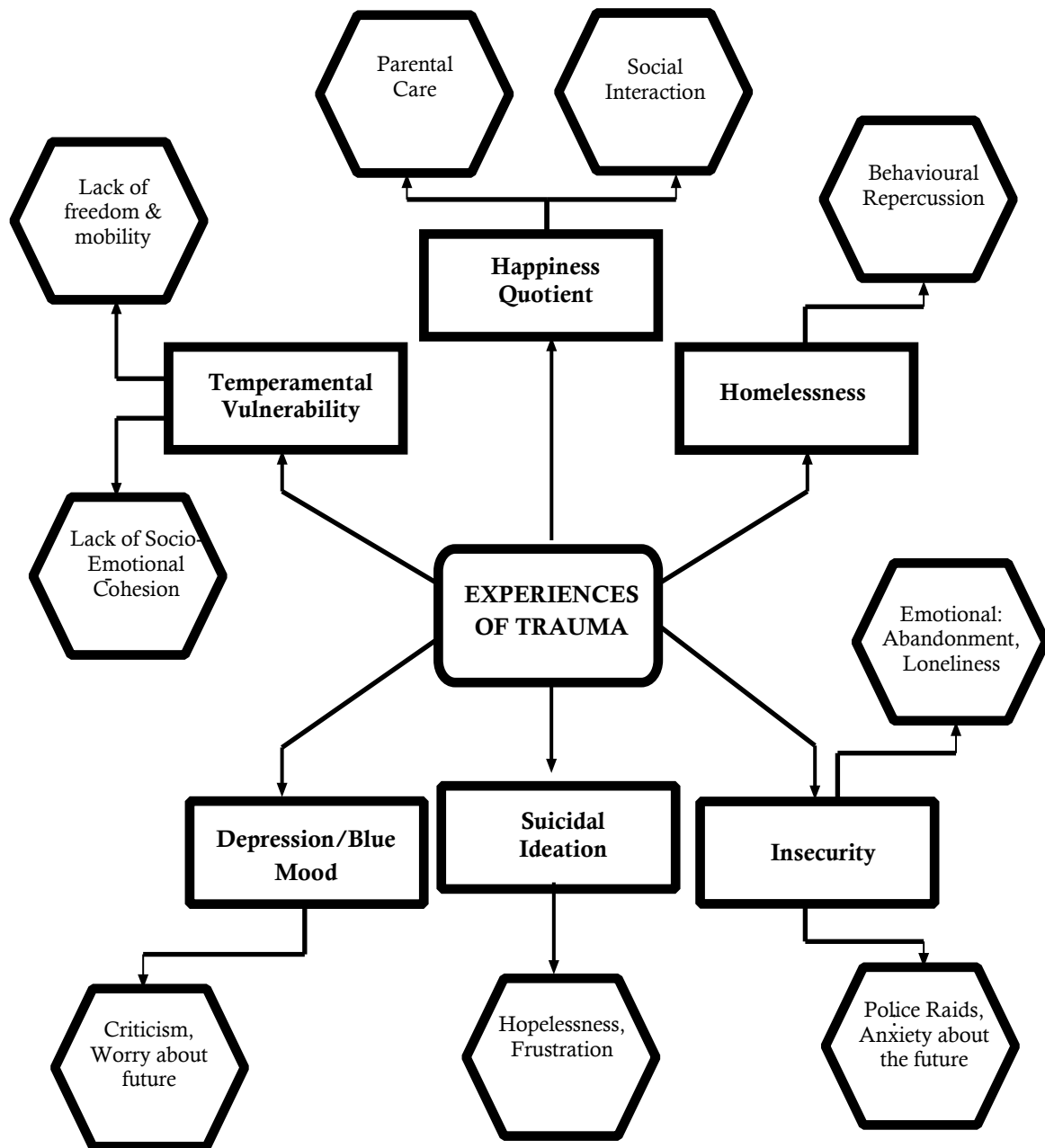


Figure 2: Schematic Representation of the intrapersonal trauma as experienced by the JCLS



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Culture and Feminine Identity: A Three Generational Study of Indian Women

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The purpose of this paper is to understand the feminine identity as understood by women themselves and how that understanding has changed and been shaped by broader social changes over the last few decades. The dissemination of factors that have maintained the importance of the gendered construct in the past and the status of India as an in-transit society in all aspects is used as the background to understanding this identity. To find out why the differences in these understandings occur and the factors that have made these conceptions change for the Indian society at large, the paper uses the voice of the Indian women themselves in narrative interviews. The sample used in the study consists of North-Indian women residing in New Delhi. The dimensions of this change which can only be explored through the individuals undergoing it are given primary focus in understanding what gender and the woman have meant and do mean in this country.

Introduction

This research has concerned itself with a small cross-section of urban Indian women. These families have had different beginnings, but, more or less, lie in the urban middle-class socioeconomic category of New Delhi. The researcher spoke to the maternal grandmother, the mother and the current-generation daughter of these families who were at similar life stages across these families in the hope of gaining an insight into what their notion of identity is and whether they experienced an identity shift of any kind, using the measure of previously undertaken identities as the metric for constancy. Some of the preliminary research questions that guided the study were: Does each generation understand appropriateness or transgression at the same level? What causes any individual to choose the life path they take? How large a role do social forces play in deciding who we should be?

Notions Integral to the Identity of Indian Women

Rank, status and hierarchy

In his book, '*The Indians: Portrait of a People*', Kakar & Kakar (2007) state that, 'India is not a country for the anonymous.' One needs to be somebody to survive with dignity in this profoundly hierarchical Indian society. This deeply internalized principle finds its roots in the concept of a family in the country's culture.

The urban society is seen by him to be the only exception to the influence of undiluted culture because it is highly influenced by the individualized western thought and the idea of the nuclear family. It thus has a more liberal attitude towards daughters and a lesser degree of anxiety about maintaining any existing family structure.

Kakar (2007) provides evidence for the internalization of hierarchy with the acquisition of language. The basic nursery sounds which universally remain the same in all societies, such as 'mama', 'dada' or

'papa' are all reinforced since each one is a name for various elder kin in the family whom a child must learn to identify with the position that he or she occupies. It not only goes on to symbolize the child's manifold relationships with a range of nurturing figures but also emphasizes the importance of familiarity with hierarchy.

Indian marriage patterns

One of the reasons for the major influence on the psyche of an individual being that of the entire extended family is the average age at which individuals in this country are married. Apart from the urban middle and upper classes, most couples marry in adolescence when they neither have the economic nor the psychological resources to set up an independent household. It is thus not surprising that uncles, aunts and cousins occupy a much larger space in the inner world of Indians than Europeans or Americans (Sharma, 1990; Kakar & Kakar, 2007).

Kakar (1996) further makes the observation that although in most societies a woman, more than a man defines herself in relation and connection to other people, this is singularly true of Indian women: her identity is wholly defined by her relationships to others.

Patel (2007) points out that this dominant conception of the family also includes a set of assumptions about the roles and responsibilities of the family members, roles and responsibilities which are allocated strictly on the basis of gender. Women are allocated the role of wives and mothers – they are responsible for child care and domestic labour.

Collectivistic Understanding of the Self

Derne (1992) points out that Indian men's primary understanding that a person must be driven by group pressure is apparent in the repeated reference to honour as an explanation of why they live in joint families, prefer arranged marriages and restrict the movements of their wives and daughters. The primary concern is with bowing to social pressure, not with following any standard that has been internalized.

The most widely accepted explanation for this is the argument that the Indian conscience has an internalized superego which demands them adhering to social pressures. It is also the reason why their standards change when no one is looking. They are only guided by and supposed to be aware of the reactions of others. (Roland, 1998; Derne 1992)

Refuting Erikson's explanation of identity development, Roland (1981) points out that the experience of childhood or adolescence in India is greatly different because traditional Indian culture does not grant the kind of autonomy that American culture does. The psychic reality of most Indians therefore does not involve the self-creation of an identity but self-transformation from gross to more subtle qualities within context-specific, hierarchical intimacy relationships.

It is seen that an incongruity between external demands and the want of the internal self don't necessarily bother the Indian man; mostly, because the tide of external pressure is usually seen to be righteous in nature and one which 'should' be followed.

Durkheim (1933) argues that individuals in societies with little internal differentiation

are enveloped by the collective conscience. Uniform beliefs and practices are imposed upon all; conformity is enforced by public opinion.

Methodology

The Sample

The present study was conducted on five families, that is, fifteen people who represented a cross-section of three generations of women of urban North India. It comprised of the maternal grandmother, the mother and the current-generation daughter. This branch of the family tree was at fairly similar ages and life stages across all five families. The sampling was limited to the upper middle class, socioeconomically and was convenient in nature.

The Research Procedure

The researcher conducted individual unstructured interviews at the homes of the families with all three females in the family. The interviews were conducted in a single sitting spanning over one to two hours each. The general aim of the research was discussed with them, and with their consent, audio recordings of the same were made. Interviews conducted with the first-generation females were in a mixture of Hindi and English and have been transcribed to the closest English translation for the sake of consistency and ease in analysis.

Results

Table 1: Characteristics of the sample of individuals who were interviewed.

Sample Characteristics	Grandmother	Mother	Daughter
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Age	Over 70 – 5	Above 50 – 2 Below 50 – 3	Between 18-20 – 5
Education (Max.)	Middle School – 1 High School – 3 College – 1	College – 5	College – 5
Age at Marriage	Below 16 – 2 Between 18-20 – 3	Above 20 – 3 Above 25 – 2	Unmarried – 5
Family Structure	Nuclear (All)	Nuclear (All)	Nuclear (All)
Employment	Homemaker – 4 Employed – 1	Employed – 3 Homemaker – 2	Student – 5
Type of Marriage	Arranged – 5	Arranged – 3 Love – 2	Unmarried

Table 2: Responses from the participants broken down into basic comparative categories, with the finer themes discussed below.

Responses	Grandmother	Mother	Daughter
Reason for Choice of Life Path	Family – All	Family – 3 Self – 2	Family – None Self – All
Authority Figure	Father – All	Father – 4 Single Mother – 1	Mother – 4 Father – 1
Perception of Freedom	None/Limited – All	Limited – 3 Abundant – 2	Limited – 1 Abundant – 4

Allowance of Choice	None – 4 Limited – 1	None – 2 Limited – 1 Abundant – 2	Limited – None Abundant – All
Aspirations for Children	Education/Freedom – 4 'Be good' – 1	Education/Freedom – All Financial Independence – 2	Not married/mothers – All
Who Am I?	Role-Defined – 3 Value-Defined – 1 Both – 1	Role-Defined – 1 Value-Defined – 3 Both – 1	Value-Defined – 5

Discussion

The present study aims to explore the notion of the female identity of fifteen females from five families and representing three generations of women in this study. A qualitative approach using unstructured interviews was used to understand their subjective realities and explore the causations for change behind them.

A review of the literature highlighted the concepts integral to the notion of identity for Indian women such moralistic and social standards which often form the framework for social behaviour, the influences that have catalyzed a change in this identity over the past few generations as well as understanding Indian women specifically.

The preliminary research aim that guided the direction of the project was mostly centered on figuring out the commonalities in generations and in families, using which we could isolate and observe the changes and evolution of strands of thoughts, and eventually, identity. The discussion present here is the result of a thematic and reflective

analysis of the interviews which attempts to link the aim, the findings and the previous literature.

To understand the analysis of the narratives acquired, there are two essential principles which we need to begin with. For the first, one needs to understand the concept of 'identity' in a little more detail. The APA Dictionary of Psychology (Vandenbos, 2006) defines an identity as an 'individual's sense of self defined by a set of physical and psychological characteristics and a range of social and interpersonal affiliations and social roles.' Bamberg (2006) attempts to explain it as 'something we are said to have, properties of an internal make-up of who we are as persons, not easy to shake off. Individualism and collectivism, associated particularly with the work of Hofstede and Triandis (1972), have often been applied to explain variation in a wide range of behavioural domains on a worldwide scale. They are conceptualized as syndromes of beliefs and attitudes that distinguish different cultural populations.

To understand the way in which identities are constructed in such environs or the change that occurs between generations and places, the research employs the work of James Marcia (2011) who based on Erikson's ideas of identity formation and his criteria for identity formation proposed the criteria for the presence of identity formation as identity exploration and commitment. This theorization has been used to understand the shift in identity construction in the three generations.

A fundamental question that this research intended to answer was to understand the

way an Indian female constructed their identity. When speaking to the current-generation grandmothers, something that was immediately observable was their choice of words in defining their own selves.

Mrs. Acharjee stated herself to be “*a housewife, mother of two children*”; Mrs. Marwaha defined herself as a, ‘*mother, grandmother*’, Mrs. Saklani as a “*mother*” and Mrs. Unnikrishnan and Sardana defined themselves in terms of their current condition, that is, the living with their children or their pride in them. But no one failed to mention their social role in a question intended to make them talk about themselves.

For all the participants representing the first-generation (the grandmothers in the study), their concept of who they were could simply not be divorced from their social role. They seem to be describing in themselves, the prototypical notion of a collectivistic identity.

According to Hofstede (1980) and Roland (1988) collectivistic societies stress ‘we’ consciousness, collective identity, emotional dependence, group solidarity, sharing, duties and obligations, need for stable and predetermined friendship and group decision.

When asked about the impositions or frameworks of behaviour they received as children and young adults, the first generational participants responded by talking about commandments to not interact with strange men, to not go out, to not apply nail polish and respecting elders.

It’s important to understand the way they were raised and more essentially, the socio-cultural factors which would often be in

play in the background of these narratives and anecdotes. It was (the past tense here holding true only for urban India mostly) considered quite normal to be married at a fairly young age. The women who spoke to me were all married between the ages of 15 to 22. As Jensen and Thornton (2003) have pointed out, most women have little choice over the age at which they marry or who they marry. It is also the reason as Kakar & Kakar (2007) point out, why the entire family has such a major impact on the psyche of an individual, because they are simply not at an age where they can manage a household independently.

It has also been taught to every generation that one should respect their elders or unquestioningly accept their opinion and the need to maintain harmony within the house often supersedes any other want. It is as Kakar & Kakar (2007) state, that the concept of hierarchy is profoundly internalized in the mindset of the Indian people.

Here, we see an environment and a parenting which to a large degree, encourages foreclosure or foreclosed identities. The way that individuals see themselves is often a perspective and structure bequeathed upon them. As Ying and Lee (1999) also found, that families encouraging conformity were likely to produce children who commit to occupational choice without exploration, mostly because as Blustein, Devins and Kidney (1989) suggested these decision-making processes and identity formation processes are parallel in nature and that they both involve the exploration of the self in relation to one’s environment and in this case, the relationship between the self and environment is one where the self is

intended to be engulfed in the collective whole.

We see the concept of being a responsible or a 'good' individual in a collectivistic culture here often being equivalent to a foreclosed identity or a conformed identity here and this was a concept propagated by the entire culture whether through parenting or the educational institutions any of them attended.

The moral framework of the father went a long way in deciding what would and wouldn't happen in the house. The first-generation women often chafed at their own restrictions, however one also states:

When I was living with our brother-in-law and wife, it was pure torture, but we never told our mother. You people don't have that resilience.

This contradiction tells us that while seeking liberation in some forms, the first-generation women's own form of identity resolution would be threatened if they completely accept the foreclosed nature of their identity or lose the pride they find in their suffering. Roland's (1981) explanation for the same is rooted in colonialism, but it explains the need for rejection of one cultural framework in order to fully embrace another.

The hierarchy observed in the pre-marital life only gains complexity after marriage. The newly-married woman has to deal with establishing relationships with anyone who lives with the husband.

The narratives shared depicted two important things, the first being the immense and oft-lopsided burden of fitting into a family falling upon the newly-married bride, but the clear understanding that any elder had to be heard out or at least, not talked back to. As one put it, maintaining

the *sambandh* or relation was always the priority, which in this case, also means respecting the hierarchy.

When speaking to the second-generation women (or the current-generation mothers), there was a lot less homogeneity observed than in the first. Three of the mothers I spoke to were working in the professions of their choice, two were housewives. Two of them had also chosen the person they were going to marry.

It is important to note here that this generation was also living in a different and a rapidly changing time, with slightly more liberalized notions of women and living entering the Indian society.

When asked about the reasons for their choices and their life path, one saw a mixture of replies occurring here, from participants who felt bound by their family's choices to women who were making the choice to be independent often at the risk of being ostracized.

However, the linkage between all these varying experiences at this point are the parental guidelines and behavioural frameworks taught to them as children. The second-generation females who went on to become professionals in their field were, in their own words, always encouraged to be independent or work. The emphasis or the groundwork for 'who they should become' was still being laid down by their family in a way. It was only with their acceptance or as a number of them mention, "the support" that they went on to embody a more liberalized woman.

The father, in these cases, was still the authority figure or the deciding factor for most women.

However, even with the slight modicum of an increase in independence, there was a definitive change and expansion in the way the second-generation women were prioritizing aspects of their identity.

While social roles remain present for some of them in response to this, most of them don't restrict themselves to just that, which one can see as a marked change from the response occurring in the first-generation. They described themselves in terms ranging from "*lover of music*", "*independent*", "*taking care of everyone*" and "*a good writer*".

The experience of getting married varied in this generation with there being some who chose their own partners and some whose marriages were arranged.

The ones who chose their marital partner often faced conflict or a lack of support initially. The idea of a love marriage was still fairly unaccepted; however the initial individualistic notions meant that none of the second-generations conformed in completeness. That was also helped by the fact that most of them were living in nuclear families and often, away from the family for at least a period of time, whether due to boarding school or a job.

In the third-generation females, the first thing which is noteworthy is an immense difference in the amount of freedom experienced and relayed compared to either the first or the second. Most moral frameworks described had become a little more general in nature, ranging from not throwing things on the road to being home before it was dark.

The effect is immediately observable in the manner most of them are constructing their identities, from the completely wide-open

gate in terms of choice of profession to the lack of any mention of social role at all in the near future.

Many participants were comfortable in stating the possibility that they may never take up the defined social roles at all or simply be themselves, at the cost of challenging the notion of a 'modern woman'. The collectivistic notions of being dutiful and taking care of your parents were mentioned much more sparsely than the narratives of the older generations, however, they remain embedded for many.

When I asked them to define, 'Who Am I?' there was no mention of their place in society or any social role, but they purely and completely defined themselves by the values they hold to be the most essential. However, it is also important to note that the third-generation women spoken to here are all at a premarital stage in their life. Arguably, the integration into social roles becomes much more prominent after marriage.

On analyzing the factors that affected all generations, we can see that what the parents or the family believed as 'proper' or 'just' during the childhood of every female played a significant role in the understanding of their own selves for the then-children. The educational institutions or the social forces would often behave or teach things in congruence with these ideas. The 'social pressure' therefore, which Derne (1992) talks about continued to exist, however what it was pressuring one to become was changing, rapidly. The choices in terms of marriage or profession would be inextricably linked to the level of identity exploration the women had been encouraged to undergo. The most important thing that would occur within every family

is the urge to remove any restrictions the parents experienced in their formative years. In the families that did not focus on this, there would be usage of terms and expression of ideals that denoted a self more bound by social relationships and familial duties hinting at possible foreclosure. The families that had achieved a strong and healthy independence in a generation earlier than the third would often include offspring who wouldn't feel bound by any notion, whether modern or ancient in terms of whom they should be.

However, the fact that the major wheel of this change has been parenting and social forces, implies and validates that every generation is behaving in concurrence with what Roland (1988) and Derne (1992) understood as uniquely 'Indian'. Roland has stated that Indians are sensitive to how others regard them and seem open to be guided by an elder in their hierarchical relationships, which seems to continue to be true despite the shift towards individualism, because we see the causality behind this shift to also be the hierarchical relationship.

What one can see as an overall occurrence in the generations present in this study is a shift from collectivism to individualism, due to a complex process which involves the people as well as the society and its definitions. In Erikson's conception, neither does the individual adapt to society nor does society mold him into its pattern, rather, society and individual form a unity within which a mutual regulation take place. Hofstede (1980) has theorized that one of the reasons for the shift from collectivism to individualism is social evolution, that is, it is assumed that individualism is more compatible with economic development, social organization

and social-cultural complexity which may be a possible reason for the societal shift in its notions of being. Beck explains individualization as the effect of a social process of the disintegration of former social bonds and the emergence of new guidelines that urge individuals to supply for themselves caused in this case by the uncertainty, the smashing of present day society through the mobility of labour to the lack of dependent or reciprocal relationships. The second reason, as has been noted by a number of researchers, is the effect of the exposure to Western culture which has been made possible due to technological evolutions and globalization.

This shift in the conception of what future generations should be, has played a massive role in the encouragement offered to them to explore their own identity. There have also been a lessened number of women being married off early or living in joint families which has catalyzed this process. We, therefore, see in the narratives of these women, fewer foreclosures than in the generations of the past. However, the credit for a more explorative identity construction cannot be given to that generation alone. It is the product of the experiences of all three.

Limitations

In a conversation so vast that it spans the life paths of fifteen females, one often feels restricted by the time-bound nature of such a project. As an undergraduate, one often grappled with asking the right questions during the interviews, which would often be only thought of after they were done with and the finer points of dissemination. The study dealt with a very small cross-section of women to understand the answer to something which is in fact, much vaster due to time and resource limitations. The

women looked at were only of a certain socioeconomic class and religion, both of which are understood to be major forces in their own right. However, it offered a glimpse into the frameworks of how Indian women look at themselves and the mixture of society and self that leads to change in thought and being.

This research also opens up the space for future research in the field of understanding the complex self that arises out of a societal shift from collectivism to individualism and understanding the inter-generational facets of them same. It can be seen as being a modest contribution to the same understanding.

Acknowledgements

This paper has been written under the guidance of Prof. Sangeeta Bhatia (Gargi College) and is one that would not have been in existence without the unconditional support of the fifteen women who shared their narratives and their time with the author.

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Emoticons & Emotions: Contextual Interpretation in Text Messages & Consensus of Meaning

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Emoticons are known and recognized among mobile phone users and substitute nonverbal cues present in face-to-face interactions. The present study experimentally examined, among female undergraduate students (n = 53), whether (i) emoticons are suitable replacements for non-verbal cues and (ii) if emoticons convey similar emotions to different people. The research analyzed four emoticons- :), :(, ;) and :P to see how ambiguity, sarcasm, negativity and humour were conveyed in text messages. Statistical analysis (ANOVA and t-tests) indicated that sarcasm and ambiguity are conveyed best when the valence of the message and that of the emoticon are opposite. Emoticons appear to strengthen or negate valence of the message. The data on consensus of meaning indicated a strong agreement on the emotions depicted by :) and :(but little agreement for the emotions represented by ;) and :P. This study is an important step in understanding text messaging as a growing medium of communication in India.

Introduction

In recent years, the popularity of computer-mediated communication (CMC) has grown rapidly (Pew Internet and American Life Project, 2007) and more individuals are using CMC to communicate in their close, personal relationships (Wright, 2004). Computer mediated communication (CMC) has often been thought of as inferior to face-to-face (Ftf) interactions and the absence of non-verbal cues has been a major point of criticism. CMC attempts to overcome this limitation through the use of emoticons (emotion icons) to express emotions by simulating facial expressions through ASCII characters. Researchers have begun to examine this mode of interaction and the effects it has on its users. (Liu, Ginther, & Zelhart, 2001).

According to Kiesler, Siegel, and McGuire (1984), "traditional forms of communication, head nods, smiles, eye contact, distance, tone of voice, and other nonverbal behaviour give

speakers and listeners information they can use to regulate, modify, and control exchanges. Electronic communication may be inefficient for resolving such problems." Similarly, the social presence theory, as stated by Short et al (1976), deems CMC as emotionally and socially impoverished (Doering & Poeschl, 2007, p. 3). Based on the social presence theory, earlier studies explained that CMC was inherently impersonal because nonverbal and relational cues—common in face-to-face interaction—are filtered out of CMC (Walther & Parks, 2002).

However, more recent research illuminates the ability of CMC to be rich in cues, and to parallel FtF interaction. Social information processing theory (Walther 1992) rejects the view that CMC is inherently impersonal and that nonverbal cues are absent. This position is supported by the argument that users employ the verbal characteristics of

CMC to convey the relational information that would normally have been expressed through nonverbal cues. (Walther et al., 2005, p. 40). Doering and Poeschl (2007) further state that those who interact via CMC actively make an effort to include nonverbal cues in their communication. Additionally, investigations conducted by Walther (1993) show that, over time, impressions made through CMC reach the levels of those made in FtF interactions. Thus, CMC users tend to adapt their communication style to this mediated context and, eventually, online and FtF systems become functionally equivalent.

The purpose of this study is to examine whether emoticons effect the interpretation of a text message. The study wishes to see if the sample under study forms a consensus of meaning on a particular emoticon. It also aims to demonstrate the evolving nature of emoticons, that is, the changes in emoticons to represent an emotion previously addressed by some other emoticon.

Text messaging has become an important mode of communication throughout the world and is increasing rapidly, with an estimated eight trillion text messages sent in 2011 alone (Global Mobile Statistics, 2011). In general, this medium is employed to coordinate activity, maintain social relationships, fill dead time, and share information with others in their social network (Ling, 2005). For teenagers, text messaging is the most popular way to communicate with their social networks, exceeding face-to-face (F2F) communications, emails, and voice calls (Pew Internet & American Life Project, 2010).

A relevant aspect of the current study is that researches in this field have been primarily conducted in the American context. This research also hopes to examine whether culture influences the relationship between emoticons and interpretation of a text message in CMC. India has the world's second-largest mobile phone user base with over 929.37 million users as of May 2012. The telecom industry has grown over twenty times in just ten years, from under 37 million subscribers in the year 2001 to over 846 million subscribers in the year 2011. This sudden explosion of technology-based communication in India brings about a need to study its efficacy in this context.

Methodology

Design of the experiment

The experimental design used in the current study was adapted from the ones used in the study by Walther and D'Addario (2001). The design comprised a 2x5 between-subjects design, with ten stimulus combinations. The two-level variable was verbal message valence: A verbal message was created that was either positive or negative toward the topic it addressed. The verbal message with positive valence was "That bio class you asked me about, it's a joy. I wish all my classes were just like it."; the message with negative valence was "That bio class you asked me about, it's hell. I wish I never have another class like it." The five-level variable was emoticons: Each verbal message was combined with either the typographic symbols :), :(, ;), or :P or as a control condition, with no graphics. Each of these variations was embedded in a mock-up of a text message sent from one friend to another, with some material before the critical stimuli. The order of the stimulus combination was randomized for

each participant. In the second part of the design, participants were asked to match one of the four emoticons used in the study to each of the following emotions: sad, secretive, happy, honest, sarcastic, seductive, anxious, joking, angry, surprised, disgusted, and afraid, to see whether they shared consensus on the meaning of emoticons. The emoticons used were smile, frown, and wink, and tongue out.

The following hypotheses were formulated:

Hypothesis 1a: A smile emoticon, coupled with a negative verbal message, is more ambiguous than a negative “pure message” (a negative verbal message alone or with a frown emoticon) or a positive “pure message” (a positive verbal message alone or with a smile emoticon).

Hypothesis 1b: A frown emoticon, coupled with a positive verbal message, is more ambiguous than a positive “pure message” or a negative “pure message”.

Hypothesis 2a: A smile emoticon, coupled with a negative verbal message, conveys greater sarcasm than a negative or positive “pure message”.

Hypothesis 2b: A frown emoticon, coupled with a positive verbal message, conveys greater sarcasm than a positive or negative “pure message”.

Hypothesis 3a: A wink emoticon, coupled with a negative verbal message, conveys (a) less negativity than a negative “pure message” and (b) greater sarcasm than a negative “pure message”.

Hypothesis 3b: A wink emoticon, coupled with a positive verbal message, conveys (a) less positivity than a positive “pure

message” and (b) greater sarcasm than a positive “pure message”.

Hypothesis 4a: The tongue out emoticon, coupled with a positive verbal message, conveys (a) greater sarcasm and (b) greater humour than a wink emoticon coupled with a positive verbal message.

Hypothesis 4b: The tongue out emoticon, coupled with a positive verbal message, conveys (a) greater sarcasm and (b) greater humour than a wink emoticon coupled with a negative verbal message.

Participants

The sample included 53 female undergraduate students. The sample was obtained by the method of non-probability sampling. All the respondents were pursuing their graduation from Lady Shri Ram College for Women, Delhi University, India. The mean age of the sample was 18.8 years. All the participants owned a mobile phone.

Materials

The questionnaire used in the study was adapted from the one used in the study by Walther and D’Addario (2001). The following questions were posed after each stimulus combination:

How well does the sender of the message like the bio class? (1 = loathes it, 7 = loves it)

Based only on the writer’s recommendation, how likely would you be to take the class yourself? (1 = would avoid it, 7 = would seek it)

Based on the sender’s message, how good a class do you think the bio class is? (1 = great class, 7 = awful class [reverse scored])

How does the writer feel about the course?
(1 = very negatively, 7 = very positively)

On a scale from 1 to 100, with 1 being the least and 100 being the most, how much happiness did the writer of the message portray?

On a scale from 1 to 100, with 1 being the least and 100 being the most, how much sarcasm did the writer of the message portray?

On a scale from 1 to 100, with 1 being the least and 100 being the most, how much urgency did the writer of the message portray?

On a scale from 1 to 100, with 1 being the least and 100 being the most, how much humor did the writer of the message portray?

On the scale below, how easy was it to understand the message? (1 = very difficult, 7 = very easy [reverse scored])

On the scale below, how serious was the message? (1 = not serious at all, 7 = very serious)

On the scale below, how happy was the writer of the message? (1 = very sad, 7 = very happy)

On the scale below, how sincere was the message? (1 = very insincere, 7 = very sincere)

How ambiguous is the message? (1 = very ambiguous, 7 = very clear [reverse scored])

Walther and D'Addario (2001) obtained a Cronbach's alpha, $\alpha = .83$ for items measuring happiness; $\alpha = .74$ for ambiguity/difficulty, and $\alpha = .74$ for sarcasm/humour.

Figure 1: Examples of stimulus



Procedure

Keeping the objectives of the study in mind, the above-mentioned tools were formulated. Each participant was contacted individually and was asked to fill a questionnaire. Data was then pooled for 50 participants. Data items were then used for statistical analyses, with items scaled originally as 1 to 100 transformed into sevenths for comparability with seven-interval scales and items were reverse scored where required. Repeated measures ANOVA and t-test for dependent means analysis was conducted for the hypotheses.

Results

Ambiguity

Repeated measures ANOVA was conducted on items assessing ambiguity using the negative message with :), negative message and negative message with :($F_{(2, 49)} = 20.41$, was significant at $p < 0.0001$. Tukey HSD Test showed a significant difference between the (i) negative message with :) and negative message, and (ii) negative message with :) and negative message with :(where $HSD [.05] = 0.69$.

For the negative message with :), positive message and positive message with :) $F_{(2, 49)} = 15.03$, was significant at $p < 0.0001$. Tukey HSD Test showed a significant difference between the (i) negative message with :) and positive message, and (ii) negative message with :) and positive message with :(where $HSD [.05] = 0.69$.

Repeated measures ANOVA was conducted on items assessing ambiguity using the positive message with :(, negative message and negative message with :($F_{(2, 49)} = 20.39$, was significant at $p < 0.0001$. Tukey HSD Test showed a significant difference between the (i) positive message with :(and negative message, and (ii) positive message with :(and negative message with :(where $HSD [.05] = 0.64$. For the positive message with :(, positive message and positive message with :) $F_{(2, 49)} = 14.76$, was significant at $p < 0.0001$. Tukey HSD Test showed a significant difference between the (i) positive message with :(and positive message, and (ii) positive message with :(and positive message with :) where $HSD [.05] = 0.63$.

Sarcasm

Repeated measures ANOVA was conducted on items assessing sarcasm using the negative message with :), negative message and negative message with :($F_{(2, 49)} = 19.93$, was significant at $p < 0.0001$. Tukey HSD Test showed a significant difference between the (i) negative message with :) and negative message, and (ii) negative message with :) and negative message with :(where $HSD [.05] = 0.69$.

For the negative message with :), positive message and positive message with :) $F_{(2, 49)} = 7.73$, was significant at $p = 0.000763$. Tukey HSD Test showed a significant difference between the negative message with :) and positive message with :(where $HSD [.05] = 0.69$.

Repeated measures ANOVA was conducted on items assessing sarcasm using the positive message with :(, negative message and negative message with :($F_{(2, 49)} = 14.08$, was significant at $p < 0.0001$. Tukey HSD Test showed a significant difference between the (i) positive message with :(and negative message, and (ii) positive message with :(and negative message with :(where $HSD [.05] = 0.79$. For the positive message with :(, positive message and positive message with :($F_{(2, 49)} = 7.55$, was significant at $p = 0.000892$. Tukey HSD Test showed a significant difference between the positive message with :(and positive message with :) where $HSD [.05] = 0.91$.

Winks

Repeated measures ANOVA was conducted on items assessing negativity using the negative message with :), negative message and negative message with :($F_{(2, 49)} = 72.91$, was significant at $p < 0.0001$. Tukey HSD Test showed a significant difference

between the (i) negative message with ;) and negative message, and (ii) negative message with ;) and negative message with :(where $HSD [.05] = 0.45$. For items assessing sarcasm, $F_{(2, 49)} = 78.04$, was significant at $p < 0.0001$. Tukey HSD Test showed a significant difference between the (i) negative message with ;) and negative message, (ii) negative message with ;) and negative message with :(, and (iii) negative message and negative message with :(where $HSD [.05] = 0.74$.

Repeated measures ANOVA was conducted on items assessing positivity using the positive message with ;), positive message and positive message with :). $F_{(2, 49)} = 20.89$, was significant at $p < 0.0001$. Tukey HSD Test showed a significant difference between the (i) positive message with ;) and positive message, (ii) positive message with ;) and positive message with :), and (iii) positive message and positive message with :) where $HSD [.05] = 0.64$. For items assessing sarcasm, $F_{(2, 49)} = 25.5$, was significant at $p < 0.0001$. Tukey HSD Test showed a significant difference between the (i) positive message with ;) and positive message, and (ii) positive message with ;) and positive message with :) where $HSD [.05] = 0.93$.

Winks and Tongue Out

One tailed t-Test for dependent samples was conducted on items assessing sarcasm using the positive message with ;) and positive message with :P. $t = +2.22$ where $p = 0.0155385$. Therefore, sarcasm in the positive message with :P is greater than in the positive message with ;). For items assessing humour, $t = +1.63$ where $p = 0.054757$. Therefore, there is no difference in humour between the positive message with :P and the positive message with ;).

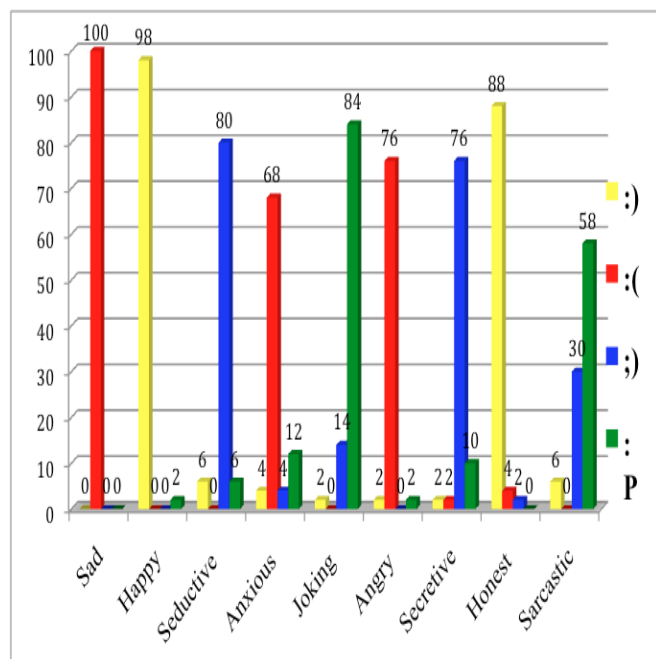
One tailed t-Test for dependent samples was conducted on items assessing sarcasm using the negative message with ;) and negative message with :P. $t = -0.28$ where $p = 0.390328$. Therefore, there is no difference in sarcasm between the negative message with :P and the negative message with ;). For items assessing humour, $t = +1.87$ where $p = 0.033732$. Therefore, humour in the negative message with :P is greater than in the negative message with ;).

Graph 1: Results for consensus of meaning of emoticon

For the :(emoticon, there was 100% consensus among participant that the emoticon denotes “sad”, 68% agreement for “anxious” and 76% for “angry”. There was a 98% agreement that :) signifies “happy” and an 88% agreement that it denotes “honest”. For the ;) , there was 80% agreement that it means “seductive” and 76% agreement for “secretive” and 30% agreement for “sarcastic”. There was 84% agreement that :P denotes “joking” and 58% agreement that it means “sarcastic”.

Discussion

The present study was designed to



examine whether (i) emoticons are suitable replacements for non-verbal cues and (ii) if emoticons convey similar emotions to different people.

Ambiguity

Ambiguity refers to a word or expression that can be understood in two or more possible ways. The analysis of hypothesis 1 indicated that a smile emoticon, coupled with a negative verbal message, is more ambiguous than a negative or positive “pure message” and that a frown emoticon, coupled with a positive verbal message, is more ambiguous than a positive or negative “pure message”. It was found that when the valence of the message and the emoticons contradict each other, it is likely to be perceived as ambiguous. It is probable that emoticons affect the way in which the message is interpreted; the presence of emoticons changes the meaning of the message being conveyed.

From the data on consensus of meaning of emoticons, 100% of the participants understood the :(emoticon as sad and 98% understood the :) emoticon as happy. Thus, the ambiguity in the interpretation does not arise from a lack of consensus on what the emoticons means, but from the interaction between the emoticon and the message valence.

Sarcasm

Sarcasm refers to the use of irony to mock or convey contempt, where irony refers to an expression or utterance marked by a deliberate contrast between apparent and intended meaning. The analysis for hypothesis 2 indicated that a smile emoticon, coupled with a negative verbal message, is more sarcastic than a negative

or positive “pure message” and that a frown emoticon, coupled with a positive verbal message, is more ambiguous than a positive or negative “pure message”. Sarcasm indicates that the meaning is something other than what is literally stated. When the emoticon and message valence are opposite, ambiguity in meaning is comprehended (hypothesis 1) and it appears to be attributed to sarcasm. The relationship between sarcasm and ambiguity is well documented in existing research. (Sarcasm and Other Mixed Messages: The Ambiguous Way People Use Language, Patricia Ann Rockwell) However, further research is required to confirm this relationship between sarcasm and ambiguity in the context of emoticons and CMC.

Winks

The wink is a facial expression usually used as an informal mode of non-verbal communication to signal shared hidden knowledge or intent, which may also include sexual attraction. The analysis of hypothesis 3 showed that a wink emoticon coupled with a negative verbal message, conveys less negativity and greater sarcasm than a negative “pure message” and that a wink emoticon coupled with a positive verbal message, conveys less positivity and greater sarcasm than a positive “pure message”. The wink appears to oppose the valence of the message, making the positive message less positive and the negative message less negative. The wink emoticon is two sided; the smiling aspect suggests positivity, and the wink connotes an extra dimension of humour or irony. A wink implies that the message has an ulterior meaning, regardless of the valence of the message and therefore might

be sarcastic. (Rezabeck & Cochenour, 1998; Walther & D'Addario, 2001).

The researchers added an emoticon to the study- the tongue out emoticon (:P), which has not been examined by Walther and D'Addario (2001) or Derks, Bos and Grumbkow (2007). The idea was to compare the ability of the tongue out emoticon with that of the wink to convey humour and sarcasm. It was found that a positive verbal message with the :P conveyed greater sarcasm and less humour than a positive message with the wink. On the other hand, a negative message with the :P conveyed lesser sarcasm but greater humour than a negative message with the ;) . However, when we compared the tongue out and wink emoticons on positivity, the tongue out with a positive verbal message is perceived as more positive than the wink with a positive message; there is no difference on positivity when the tongue out is compared with the wink attached to a negative verbal message. Thus, when comparing the tongue out and wink emoticons, it is the valence of the verbal message that seems to have a greater effect than the presence of the emoticons.

A likely explanation is that there is little consensus among the participants about what the tongue out emoticon and the wink emoticon denote. We see that in the case of the :) and :(emoticons, there is almost complete agreement among the participants on what the emoticon signifies and consequently the emoticons seem to have a greater effect on how the message is interpreted. Therefore, it appears that the participants use a combination of the text valence and the meaning of the emoticon to interpret the message. More interestingly, in situations where there is little consensus of

meaning, the valence of the message takes precedence over the emoticon itself. Because the individual cannot say with certainty what the emoticon means, their only means to interpret the message is the valence of the message.

This idea is supported by the social meaning model, (Burgoon and Netwon, 1991) which predicts that there are consensually recognized meanings for nonverbal behaviour within a given social or language community. Thus, all observers of a given behaviour within such a community should similarly interpret the relational meaning of some nonverbal behaviour. Unless the texting population can collectively agree on the meaning of emoticons, miscommunication is likely. One may argue a text message is largely confined to a micro-level and that a universal agreement is unachievable. However, with the advent of social networking websites and applications such as Blackberry Messenger and Whatsapp, it may be possible to create a wider consensus of meaning.

One of the major limitations of this research was that the study collected data only from female undergraduates; therefore generalizing the results onto a male or mixed population must be done with caution. Although participants were told to read the message "as if it were written to you by a friend," possibly the language style of the message was different from that their friends would use. It is very likely that idiosyncratic interpretations exist within specific relationships, based on familiarity with a sender's style, something the current model is unable to account for. Observing others' messages rather than being an actual recipient may also have an effect. The messages were printed; this might cause a

different experience from actually reading a text message on a mobile phone. There is also a risk for participant fatigue, although the stimuli were randomized.

In conclusion, increased use of CMC and text messages in recent years has led to the study of the effectiveness of communication using emoticons in the place of non-verbal cues. People use emoticons with intent to express emotions, because there is no other way to communicate non-verbal cues over technology. However, it is essential that there be a shared understanding of what emoticons denote.

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Love and Attachment: A Correlation Study between Love Styles and Attachment Patterns

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The present study aimed to investigate the differences in the love styles and attachment patterns of undergraduate students who are in-a-relationship and not in-a-relationship, and propose possible reasons for the variations that emerge. It further attempted to comment on the possible relationship between the love styles and attachment patterns typically displayed by them. A sample of 60 female undergraduate students was randomly selected for the study, and the Love Attitudes Scale (Hendrick and Hendrick, 1986) and the Experiences in Close Relationships Scale-Revised (Fraley, Waller and Brennan, 2000) was administered on them. The Independent Samples t-test was conducted to compare the presence of different love styles and attachment patterns between participants' in-a-relationship and not in-a-relationship. The t-values obtained ranged from 0.67 to 5.15, out of which significant differences were found in scores obtained by participants in-a-relationship and not-in-a-relationship on both avoidant and anxious attachment patterns and Eros, Ludus and Agape love styles. In addition, the scores obtained by all the participants in the sample for each of the love styles and attachment patterns were correlated with each other using Pearson's Product moment correlation and obtained correlations ranging from -0.481 to 0.603.

Introduction

Romantic relationships are a specific type of connection relevant to our everyday lives. Given their monumental importance, it is vital to investigate the factors that may influence them, and the factors that are affected by them. Various theories of love that have been proposed in the last 40 years show that our understanding of love is still quite rudimentary (Berscheid & Reis, 1998; Rubin, 1988).

One of the first theories of love was developed by Sigmund Freud; Freud's theory of love centred on the need for an "ego ideal". The theory of self-actualization introduced by Maslow stated that individuals, who have reached self-actualization, are the ones

capable of love. Robert Sternberg (1986) conceptualised love as three basic components that formed the three vertices of a triangle - intimacy, passion and commitment/decision. According to Rubin (1988), romantic love is made up of attachment, caring and intimacy. Hatfield (1989) stated passionate love leads to compassionate love.

The Colour Wheel Theory of Love: Another contemporary theory of love was developed by Lee (1973) where each variety of love has been likened to a primary colour, compared to a colour wheel, known as the colours theory of love.

Eros: The typical symptoms of Eros include immediate and powerful

attraction/passion to the beloved with strong sexual components. In sum, the erotic lover is “eager to get to know the beloved quickly, —and undressed” (Lee, 1988).

Ludus: Ludus or game-playing love is viewed as a game to be played with skill and with several partners simultaneously. They tend to prefer a wide variety of physical types viewing sexual activity as an opportunity for pleasure rather than intense emotional bonding.

Storge: Described by Lee (1973) as “love without fever or folly”, the typical storgic lover views and treats the partner as an “old friend,” prefers to talk about/engage in shared interests with them rather than expressing direct feelings. They tend to demonstrate affection in nonsexual ways.

These primary love styles can be combined to form secondary colours or styles of love, containing features of the primary love styles but also possessing their unique characteristics.

Pragma: Pragma, combining storge and ludus involves a practical outlook on love and seeks a compatible lover, selecting a mate based on how well a person fulfils requirements.

Mania: Mania combines Eros and ludus. The manic lover desperate to fall in love and to be loved begins to imagine a future with the partner, wants to see the partner daily, tries to force the partner to show love/commitment, and distrusts the partner’s sincerity.

Agape: *Agape*, is a combination of Eros and storge. This love style is

universalistic as the typical agapic lover believes everyone is worthy of love and that loving others is a duty of the mature person.

Attachment is a special emotional relationship that involves an exchange of comfort, care, and pleasure. John Bowlby credited as the father of attachment theory described it as a “lasting psychological connectedness between human beings.” He stated that the “attachment behavioural system”, was “designed” by natural selection to regulate proximity to attachment figures. According to Mary Ainsworth, three types of children exist: those with secure relationship with parents, anxious-resistant, and anxious-avoidant.

Adult Attachment Theory

According to Hazan and Shaver (1987), the emotional bond that develops between adult romantic partners is partly a function of the attachment behavioural system giving rise to emotional bond between infants and their caregivers. They stated three qualitative types of romantic attachment: secure, anxious-ambivalent and avoidant.

Fraley and Waller (1998) employed taximetrics techniques analyses indicating that categorical models are inappropriate for studying variation in romantic attachment. Brennan, Clark and Shaver (1998) revealed that individual differences in romantic attachments can be organised into a two dimensional space:

Attachment-related anxiety

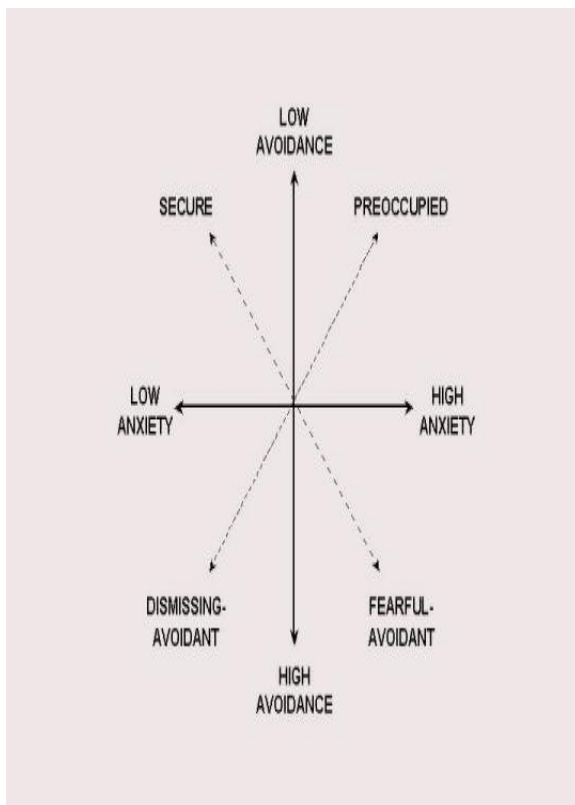
People scoring high on this variable tend to worry about partner availability,

responsive, seeking high levels of intimacy and approval from them. People, who score low, are more secure in the perceived responsiveness of their partners.

Attachment-Related Avoidance

People on the high end of this dimension prefer not to rely on others or open up to others, viewing themselves as self-sufficient and invulnerable to feelings associated with attachment. People on the low end are comfortable with intimacy and are secure depending and having others depend upon them. As seen in Figure 1, the dimensions, namely anxiety and avoidance is seen in a two dimensional space leading to four categories in which individuals may be placed.

Figure 1. Types of attachment based on dimensions of anxiety and avoidance, presented by Hazan and Shaver (1987) Journal of Personality and Social Psychology.



Aims and Objectives

The present study aimed to investigate differences and the relationship between the patterns of love and attachment styles adopted by undergraduate students studying various disciplines.

The objectives were:

- To compare and contrast love and attachment patterns present in undergraduate students who are currently single and in-a-relationship.
- To comment on possible relationship between the love and attachment patterns of undergraduate students.

Method

Design of the Study

According to the aim of the study, a between group comparison research design will be used. The measures to study love and attachment will be Love Attitudes Scale and Experiences in Close Relationships Scale Revised. The participants to be included in the study will be female undergraduate students who are either in-a-relationship or single. A list of interested participants will be made and participants to be included in the study will be drawn randomly from both the groups. The questionnaires will be sent to the selected participants via internet. Following data collection, the researchers will apply statistical procedures – of t-test and Pearson's product moment correlation for calculation and interpret, discuss the findings.

Participants

The sample consisted of 60 female undergraduate students studying in colleges, with ages ranging from 19 to 21 years (that in-a-relationship and enrolled in undergraduate programs in colleges in Delhi).

Materials/ Instrumentation

- i) *Love Attitudes Scale (Hendrick and Hendrick, 1986)* - The Love Attitudes Scale assesses six different styles of love based on Colour Wheel Theory of Love (Lee, 1973). Each is to be responded on a 5-point Likert type scale in terms of agreement to the statement, 1 ("strongly disagree) to 5 ("strongly agree").
- ii) *The Experiences in Close Relationships Scale- Revised (Fraley, Waller and Brennan, 2000)*–Assesses attachment in adult relationships on- Anxiety and Avoidance, based on Adult Attachment Theory (Hazan and Shaver, 1987). ECR measures adult attachment using 36 items presented in 7-point Likert Scale format, indicating the level of agreement to statements regarding relationships with romantic partners: 1 ("strongly disagree") to 7 ("strongly agree").

Procedure

A notification was sent out for participation and a list, of those agreeing to participate, created a sampling frame. 60 participants were randomly selected using the fishbowl technique. After sample selection, the questionnaires were sent via internet. Once completed, they were scored according to the

author's instructions and results systematically recorded. The application of statistical procedures as well as interpretation and discussion of results followed a mathematical computation.

Results

This contains the results of various statistical procedures applied to the data. The data has been analysed quantitatively using Pearson's product moment correlation and Independent Samples t-test.

Table 1: Difference of means and t-test values for various love and attachment patterns.

Variable	Mean (in-a-relationship)	Mean (not-in-a-relationship)	Difference of means	t- calculated
Eros	3.99	3.34	0.65	5.15**
Ludus	2.00	2.26	0.26	1.609*
Storge	3.67	3.81	0.14	0.67
Pragma	2.47	2.64	0.17	0.87
Mania	2.73	2.41	0.31	1.46
Agape	3.84	3.12	0.72	3.87**
Anxiety	2.89	3.47	0.59	1.87*

Avoidance	2.44	3.40	0.95	3.81**
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** $\alpha = 0.01$; * $\alpha = 0.05$

Table 1 shows the mean of scores obtained by participants in a relationship and those not in one, the difference of means and values obtained by data analysis using an Independent Samples t-test.

Table 2: Correlation of Love Styles with respect to the dimensions of attachment.

Variables	Anxiety	Avoidance
Eros	-0.204	-0.481**
Ludus	0.234	0.417**
Storge	-0.106	-0.021
Pragma	-0.094	0.200
Mania	0.603**	-0.188
Agape	0.206	-0.424**

** $\alpha = 0.01$; * $\alpha = 0.05$

Table 2 shows the correlation coefficients obtained using Pearson's product moment correlation between various love styles and the attachment dimensions.

Discussion

The present study aimed to investigate differences in the presence of love and attachment patterns in undergraduate students who are in and not in-a-relationship, and possible reasons for emerging variations.

Eros: Table 1 shows the comparison of the presence of 'Eros' in the two groups using Independent samples t-test. The t-calculated is 5.15. This indicates a

significant difference between 'Eros' love style in undergraduates who are in and those not in-a-relationship. Thus, there is most probable difference in degrees of passion and sexual component experienced by the two groups in the study. According to the researchers, this may be due to different levels of exposure to sharing physical intimacy to the partner. Also, ideas of exclusivity and commitment are likely to be preliminary/vague. One of the main reasons for difference in reported levels of passion in people who are in love and those who are not is exposure to intense attraction to the significant other (D'Arcy Lyness, 2013).

Table 2 shows a moderate negative correlation between 'Eros' love style (intense physical attraction) and Anxious attachment pattern (-0.204). Such individuals may not be concerned about losing loved ones due to intense physical passion. Wang & Nguyen, 1995 explored whether highly anxious people would be especially motivated to seek passionate love relationships. A significant negative correlation was found between 'Eros' and Avoidant attachment pattern (-0.481). According to the researchers there is low avoidance due to extreme physical passion among them. Aron and Henkemeyer (1995) studied determinants of passionate love in married couples, showing that for females, relationship excitement, sharing personal information and occasional non-sexual physical contact significantly correlated with passionate love.

Ludus: Table 1 shows comparison of the presence of 'Ludus' in the two groups of using Independent samples t-test. The t-

calculated 1.609 indicates no significance. According to the researchers, since ludic love doesn't involve serious commitment to romantic partners, the experience of a relationship may not change their perception of relationships. According to Lee, once an individual starts favouring multiple partners and "enjoying the game of love", it is less likely that he/she will conceptualise love otherwise.

Table 2 shows a significant positive correlation between 'Ludus' love and Anxious attachment pattern (+0.234). Though previous researchers point to a different direction of correlation according to the researchers, this may be because ludic lovers may be anxious to maintain this love style, in the fear of losing their game player status. Also, a significant positive correlation between 'Ludus' love style and Anxious attachment pattern (0.417). According to the researchers, due to the main feature of avoidance in such love, there may be an increase in the avoidance style of attachment due to low emotional bonding among individuals. Paul et al (2010) revealed that those who scored more on the Avoidance dimension in the adult attachment scale were likely to have hook-ups (with/without sexual intercourse).

Storge: Table 1 shows the comparison of the presence of 'Storge' love style in two groups of undergraduates using Independent samples t-test. The t-calculated is 0.67 indicates no significance. According to the researchers, the reason for no significant difference is most likely to be that since storgic lovers view love as an extension

of friendship and an important part of life but, but not so valuable to be considered a separate goal of life itself. Thus, being or not being in relationship is very less likely to affect how the participants love style as it is seen to be based in trust, affection and friendship and is likely to involve very less experiences that are exclusive to a romantic relationship. Confirming the common notions held in the Indian society that "love is friendship", D. Ramacharan (1998) studied the perceptions of love Indians at many ages and found that irrespective of their love commitments or marital status, the dominating pattern was that friendship was perceived as the most important aspect of love. Grote and Frieze (1994) examined Friendship-based Love (FBL) in intimate relationships which may be defined as a comfortable, affectionate, trusting love for a likable partner, based on a deep sense of friendship and involving companionship and the enjoyment of common activities, mutual interests, and shared laughter. According to this definition, and their intensive review of literature, they said that FBL is a constant approach to love and intimacy which may vary with the length of the relationship, but the presence of a relationship has no effect on it.

Table 2 a moderate negative correlation between 'Storge' love style and Anxious attachment pattern (-0.106). According to the researchers, there is a sense of security when there is mutual respect and admiration among individuals. Also, a moderate negative correlation between 'Storge' love style and Avoidant attachment pattern (-0.021). This score

was not a significant value. According to the researchers, storgic love based on mutual trust and friendship will also reduce tendencies for avoidance related attachment among individuals, as there is no pressure or desperation to maintain the relationship. Ramacharan (2000) followed up his previous study to understand the individual differences in the same sample that stated friendship as the most important aspect in love. The personality and attachment measures administered found no single dominant or significant personality trait/attachment pattern.

Pragma: Table 1 shows the comparison of the presence of 'Pragma' love style in two groups of undergraduates using Independent samples t-test. The t-calculated is 0.87 indicates no significant difference. According to the researchers, this difference is not significant as participants in either group have similar expectations and requirements in their partners and being in a relationship does not seem to affect their preferences much. When dealing with the practical aspect of love, Jonason and Kavanagh (2010) found that Pragmatic lovers have a limited expression of empathy and biologically have limited emotional expressions indicating that Pragmatic lovers may be "biologically wired" to love from the head and not the heart.

Table 2 shows a moderate negative correlation between 'Pragma' love style and Anxious attachment pattern (-0.094). Neto (1993) studied the effects love styles on individual's self-representations to find that Pragmatic love most often correlated positively to representations as evaluative, practical,

and negatively with emotionality and sensitivity. A moderate positive correlation between 'Pragma' and Avoidant attachment was obtained (0.20). According to the researchers, due to the absence of a passionate and physically intimate love, individuals following a pragmatic style of love will exhibit fewer tendencies to show avoidance attachment patterns. Richardson et al (1988) explained that "pragmatic lovers seek emotional support from their partners only in a certain limit, they are not totally avoidant but not too close too."

Mania: Table 1 shows the comparison of the presence of 'Mania' love style in two groups of undergraduates using Independent samples t-test. The t-calculated (1.475) indicates no significant. Whether the participant is a relationship or not, traits like possession, distrust are not likely to be affected by presence or absence of a partner. Shulman and Sharf (2010) studied the love styles adopted by young adults (including single, engaged and married individuals) in romantic and family/peer relationships using the Love Attitudes Scale and found that individuals who showed a Manicstyle in romantic relationships also showed a manic style towards parents and friends.

Table 2 shows a significant positive correlation between 'Mania' love style and Anxious attachment pattern (.603). According to the researchers, there may be existence of anxiety in individuals involved in manic love as it is termed to be irrational and obsessive. Hatfield et al (1989) found significant correlations between anxiety (state and trait) and

Juvenile Love Scale scores measuring dependent love in young adolescents. Also, it shows a moderate negative correlation between 'Mania' love style and Avoidant attachment pattern (-0.188). As there is obsession in mania form of love, the individual might feel much attached to the partner, obsessively so, therefore leading to less avoidance. Mallandain and Davies (1994) found a moderate positive correlation with Emotionality (intimacy at an emotional level), substantiating findings of the present study.

Agape: Table 1 shows the comparison of the presence of 'Agape' love style in two groups of undergraduates using Independent samples t-test. The t-calculated 3.87 indicates significant difference. The possible reasons may be that since agapic love requires devotion to the needs of the partner, participants not in a relationship don't have the significant other's presence to devote their agapic feelings to. Chapman (2011) studied the relationship between the love styles given by Lee and Sternberg and found high correlations between "commitment" dimension given by Sternberg and the "Agape" love style given by Lee.

Table 2 shows a moderate positive correlation between 'Agape' love style and Anxious attachment pattern (0.206). Though not a significant correlation, according to the researchers, this might be likely due to the fact that in the agape style of love, there is absence of a direct physical passionate relationship, leading to anxiety. Hatfield and Rapson (1989) found that agapic love has a strong negative relationship with obsessive love

indicating that those with low anxiety are more likely to have an agapic style of loving. Also, it shows a significant negative correlation between 'Agape' love style and Avoidant attachment pattern (-0.424). According to the researcher, as agape is selfless, and giving, a divine form of love, there is likelihood, that there may be reduction in the avoidance style of attachment. Levy and Davis (1988) explained that since an agapic lover is characterised by complete dedication to the partner, the idea of avoidance in the attachment domain does not fit into the characteristics of agape.

Attachment Patterns

Table 1 shows the comparison of the presence of Anxious-Attachment pattern in two groups of undergraduates using Independent samples t-test. The t-calculated is 1.87 indicates significant difference. This difference in scores may be because of less exposure to ideas of intimacy/commitment that the participants those who are not in a relationship may have little experience of. In a study by Eastwik and Finkel (2008), it was found that attachment anxiety is at its peak when participants not in-a-relationship were considering a relationship with a potential partner, followed by a participants who were not in-a-relationship and are not currently considering to be in one and lastly found the lowest scores of anxiety in participants who were in a steady long term relationship. Also, it shows the comparison of the presence of Avoidant-Attachment pattern in undergraduates who are in-a-relationship and who are not using Independent samples t-test.

The t-calculated is 3.81 is significant. The reasons, according to the researchers may be due to their experience in a romantic relationship and level of comfort shared by both the partners. Hesse (1999) found that people involved in a committed long term relationship showed less avoidance of intimacy than those who were not in-a-relationship. The reasons pointed out were presence of trust, reciprocity, sharing of personal information and long term commitment.

Conclusion

The present research provided insight into the relationship between love and attachment patterns of college students. The results not only provides insight into the way contemporary Indian female college students view love and attachment, but also helps to gain understanding of the differences in each of the love and attachment patterns they show when in-a-relationship and when not in one.

Since love is such a widely applicable construct and very little is actually understood about measurement, streamlined effort needs to be made to understand the construct of love and establish a comprehensive approach. Also, attachment can provide a basic framework to conceptualise love and help understand love. Moreover, due to the effect of culture on variations on love perceptions, it would be very interesting to do a cross culture study on the perceptions and understanding of love. Usage of more qualitative methods as well as including the male population can be attempted in order to obtain an in

depth understanding of the variables measured, in terms of different contexts.

Acknowledgements

This project would not have been possible without the guidance, help and support of Ms. Khyotnuglo Humtsoe, our supervisor. Her constant encouragement and enterprise as well as research acumen made our research endeavour a fulfilling experience. We respect and look up to her efforts, hard work and dedication towards this project.

We would also like to thank Kuldeep Sir for the help he gave us while we were finalizing the tests used in the research. We would also like to thank all our classmates, college-mates and friends who were very sporty in coming forward as participants for this study.

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Perceived risks and benefits of smoking among male college students

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Background: Tobacco use is responsible for six million deaths worldwide annually and majority of lifetime users start before the age of 18. The nature of nicotine dependency leads to cessation rates being extremely low. In context of India where the predominant tobacco users are males, the perceived risks and benefits of cigarette smoking was tested between different groups of male college students between the ages of 18 and 24; both smokers and non-smokers. **Method:** A total of 111 participants (61 smokers and 50 non-smokers) from Bangalore, India were administered the Attitudes and Beliefs About the Consequences of Smoking Scale which looked at four domains of perceived risks (health risks) and benefits (emotional, self-confidence and body image) of smoking. The smokers were further administered the Autonomy Over Smoking Scale to determine two groups of smokers based on their loss of autonomy over cigarettes. Independent samples t tests were performed between three testing conditions; smokers and non-smokers; high autonomy smokers and low autonomy smokers; and non-smokers (never smoked) and non-smokers (experimented). **Results:** Smokers and non-smokers differed in three domains of perceived risks and benefits of smoking (health risks, emotional and self-confidence benefits). High autonomy smokers and low autonomy smokers differed only in perceived benefits of smoking (emotional and self-confidence benefits). The two groups of non-smokers differed only in terms of perceived health risks of smoking. **Conclusion:** The study provided an idea about the changes in attitudes and beliefs about smoking that occurs after a person experiments with cigarettes or starts smoking regularly. While perceived health risks have been identified as a proponent of smoking initiation, perceived benefits of smoking in terms of emotional and self-confidence benefits could explain how regular use leads to dependency on cigarettes.

Introduction

The prolonged use of tobacco products is responsible for six million annual deaths worldwide to account for a growing epidemic (World Health Organization, 2013). Tobacco use is responsible for more deaths each year than HIV, motor accidents, suicide, alcohol, drug use and homicides combined (Centre for Disease Control and Prevention, 2013). 88 per cent of smokers start before the age of 18 and the nature of nicotine dependency leads to most of its users becoming lifetime tobacco users with cessation being very low (CDC, 2013; Seo, Torabi & Weaver, 2008). Psychosocial factors such as social acceptance, media

cues and improper legislative control have resulted in a failure to control smoking rates, particularly among the younger age groups (Flay, Petraitis, & Hu, 1999). In India where 35 percent of the male population use tobacco in some form, its prevalence is significantly higher among the poor, less educated and scheduled population to reiterate the global shift of tobacco use as a low and middle class problem (Rani et, al., 2003; WHO, 2013).. Tobacco has accounted for 100 million deaths in India alone between 1910 and 2010 and it remains a predominantly male habit with the higher proportions of Indians

using chewing tobacco and 'beedis' (Gupta, et. al., 2012; Jindal, et. al., 2006). Currently there are more than 270 million tobacco users in India (GATS).

The study of risk in psychology was pioneered by Paul Slovic's (1987) psychometric paradigm of risk perception that defines perception of risk as embodying various psychological and cognitive processes. Risk as feelings refers to individual's instinctive and intuitive reactions to danger (Slovic & Peters, 2006). Risk is inherently subjective and influenced by a wide array of psychological, social, institutional and cultural factors (Slovic, 1987).

Perceived risks of smoking are the subjective assessment of negative consequences and uncertainties associated with cigarette smoking (Rindfleish & Crockett, 1999). The risks associated with cigarette smoking are well known and despite the widespread dissemination of information regarding the health effects of smoking in terms of heightened chances of lung cancer, stroke and heart diseases, it has been found that smokers generally perceive lower health risks and higher benefits of smoking (CDC, 2013; Davis, et. al., 2006). Most smokers do not view themselves at increased risk of heart diseases or cancer (Ayanian, J.Z. & Cleary, P.D., 1999). Risk denial is quite common among smokers which make perceived risks an important factor in determining the individual variables and chances of smoking behaviour (Watel, et. al, 2007). Rindfleish and Crockett (1999) examined the interrelation of five different types of perceived risks associated with smoking among college students of ages 18 to 25 to find that smokers and non-smokers significantly

differed in perception of addiction and financial risks of smoking whereas there was no difference in perception of health and social risks. Aryal, Petzold and Krettek, (2013) also looked at perceived risks and benefits of smoking among Nepalese adolescent males and found that physical, addiction risks and social benefits related positively with susceptibility to smoking.

The younger age groups of adolescents and young adults (18 -24) remain the most vulnerable to smoking with factors such as peer pressure, parental smoking, availability of smoking, knowledge, etc. which lead to high rates of smoking initiation (Ash, 2013). As most smokers start before the age of 18, the age period between 18 and 24 is when the smoking habit matures into a lifetime addiction. Flay (1999) developed a model of the series of five stages of smoking; preparatory, trying, experimental, regular and dependence on smoking. These stages derived from the assumptions of adolescent attitudes and beliefs provides various risk factors such as social situations, peers, perception of utility of smoking, knowledge, self-efficacy, etc (Collins & Ellickson, 2004). In India, the prevalence of tobacco use is very high among college students, most of who are still on the earlier levels of smoking. Henceforth, adolescents and young adults are recognized as extremely vulnerable groups in terms of any form of substance use particularly tobacco use. In the Indian context where the majority of tobacco users smoke 'beedis' instead of cigarettes and the surprisingly low rates of female tobacco users reveals a need for understanding to cigarette and tobacco use from a subcontinent context.

In this study, perceived risks and benefits were compared between various groups of

smokers and non-smokers. Although, perceived benefits have been studied extensively as an offshoot of perceived risks, it is believed that there is no relationship between risks and benefits. Risk is measured independent of benefits (Decker, 1995). In this study, however, perceived risks and benefits have been studied simultaneously with regard to smoking behaviour at various stages given by Flay (1999).

Methods

Variables

The aim of the study was to identify the differences in attitudes and beliefs regarding perceived risks of cigarette smoking among male college students. The two independent variables were **smoking/non-smoking behaviour** and **autonomy over smoking**. The dependent variable was **perceived risks and benefits of smoking** (Emotional benefits, health hazards, self-confidence benefits and body image benefits). A quantitative research design was taken in order to objectively measure the variables through the use of questionnaires.

There were three hypotheses of the study:

- 1) There is a significant difference in perceived risks and benefits of smoking between smokers and non-smokers.
- 2) There is a significant difference in perceived risks and benefits of smoking between high autonomy smokers and low autonomy smokers.
- 3) There is a significant difference in perceived risks and benefits of smoking between participants who have never smoked a single cigarette and participants who experimented with cigarettes but never smoked regularly.

Participants

A sample of 111 participants was drawn from colleges in Bangalore, India using a method of purposive non probability sampling. As both smokers and non-smokers were taken, the main inclusion criteria for the selection of participants were **age** (between 18 and 24), **gender** (male) and **educational level** (currently pursuing undergraduate degree). As undergraduate colleges were approached, almost all participants fell within the inclusion criteria.

The inclusion criteria for smokers were:

- i) Use of cigarettes regularly (at least once a week) for a period of six months or,
- ii) Use of at least one cigarette in the 48 hours prior to the administration of the test.

The criteria remained flexible but subjective and subjects who did not fall into the two criteria were taken as non-smokers for the purpose of the study.

The inclusion criteria for non-smokers were:

- i) Never smoked a single cigarette in life,
- ii) Smoked a few cigarettes but never regularly
- iii) Smoked cigarettes regularly in the past but not smoking regularly at present.

Measures

The tools of measurement for the study were:

- i) Informed consent form (Appendix A) and a screening form (Appendix B) that recorded demographic information and categorized smokers

and non-smokers through questions regarding cigarette use.

- ii) Only the smokers were then administered the **Autonomy Over Smoking Scale** (Appendix C) (12 items) (Di Frnaza, Wellman, Ursprung & Sabiston, 2004) to differentiate between high autonomy and low autonomy smokers using a cut-off score. Autonomy over smoking refers to the level of effort and discomfort experienced when trying to quit smoking. Similar to the dependency, the loss of autonomy over smoking is associated with higher dependency on nicotine, although not necessarily in every occasion.
- iii) Perceived risks and benefits of smoking were assessed by the **Attitudes and Beliefs about the Consequences of Smoking Scale** (Appendix D) (26 items) (Budd & Preston, 2001). It looked at perceived risks in terms of four domains: Risks (Health hazards) and benefits (emotional, self-confidence and body image).

The data obtained from the questionnaires were compiled and tabulated using SPSS v16 (Statistical Package for Social Sciences). Independent samples t-tests were performed for three testing situations in order to examine the significance of difference in perceived risks and benefits of smoking the various test groups.

Results

The sample consisted of 61 smokers and 50 non-smokers who were enrolled in an undergraduate degree program in Bangalore, India. The questionnaires were distributed among the participants between

25th November, 2013 and 30th January, 2014.

Table 1: The mean age of participants

Groups	No. of Participants	Mean Age
Smokers	61	20.20
Non-Smokers	50	19.98
Total	111	20.10

As shown in table 1, the mean age of the participants was 20.10 years and all 111 participants were between the ages of 18 and 24. The participants' relationship with tobacco products and cigarette was also assessed using a screening form. Among the participants who smoked, the average age of initiation of smoking was reported to be 16.68 years and they smoked regularly on an average of 5.26 cigarettes.

Table 2 :Distribution of participants according to cigarette use

Group	No. of Participants	Percentage (%)
High Dependency smokers (Low autonomy)	30	27.02
Low Dependency smokers (High autonomy)	31	27.92
Never smoked a single cigarette	28	25.22
Experimented with but never smoked regularly	16	14.41
Smoked cigarettes regularly in the past but quit	6	5.43
Total	111	100

Table 3 : Mean and *t* values of smokers and non-smokers on the four domains of the perceived risks and benefits scale

Domain	Groups	N	Mean	SD	<i>t</i> value	Significance
Emotional Benefits (A)	Smokers	61	22.90	4.24	6.78*	.000**
	Non-smokers	50	16.46	5.27		
Health Hazards (B)	Smokers	61	21.75	5.02	7.13*	.000**
	Non-smokers	50	16.40	4.65		
Self Confidence (C)	Smokers	61	21.11	5.93	3.37*	.001**
	Non-smokers	50	17.24	6.13		
Body Image (D)	Smokers	61	6.13	1.95	-.404	.687**
	Non-smokers	50	6.28	1.92		

*($P < 0.01$), ** two-tailed, $df = 109$

Table 3 shows the differences in means between smokers and non-smokers in the four domains of perceived risks and benefits of smoking scale. The results

indicate that smokers perceived higher emotional benefits ($t = 6.78, p < 0.01$).

Self-confidence benefits ($t = 3.37, p < 0.01$) than non-smokers. Smokers also perceived lower health risks than non-smokers ($t = 5.78, p < 0.01$). However, there was no significant difference in perceived body image benefits of smoking between smokers and non-smokers. Thus, the first hypothesis was partially accepted as there was a significant difference in three domains out of four between smokers and non-smokers.

Table 4: Mean and *t* values of high autonomy smokers and low autonomy smokers on the four domains of the perceived risks of smoking scale

Domain	Groups	N	Mean	SD	<i>t</i> value	Significance
Emotional Benefits (A)	High autonomy smokers	31	21.23	3.80	3.398*	.001***
	Low autonomy smokers	30	24.63	4.03		
Health Hazards (B)	High autonomy smokers	31	22.10	5.75	-.538	.592***
	Low autonomy smokers	30	21.40	4.21		
Self Confidence (C)	High autonomy smokers	31	19.48	5.89	2.25**	.028***
	Low autonomy smokers	30	21.40	4.21		

Bo dy Im age (D)	Low autonomy smokers			
	Low autonomy smokers	High autonomy smokers	Low autonomy smokers	High autonomy smokers
	30	31	22.80	5.58
	6.37	5.90	1.96	1.93
			.929	.356***

* ($p < 0.01$), ** ($p < 0.05$), *** two-tailed, $df = 59$

Table 4 shows the means and t values of the difference between high autonomy smokers and low autonomy smokers on the perceived risks and benefits scale. An autonomy score was obtained from smokers using the Autonomy Over Smoking Scale DiFranza, et, al., 2004), the responses for which was used as a criteria for categorizing high and low autonomy smokers. High autonomy indicates lower dependency on tobacco or nicotine whereas low autonomy indicates higher dependency. The results indicated that perceived emotional benefits of smoking ($t = 3.398$, $p < 0.01$) and self-confidence benefits ($t = 2.255$, $p < 0.05$) were significantly higher among low autonomy smokers than high autonomy smokers. There was no significant difference in perceived health risks ($t = -.538$, $p > 0.05$) and body image benefits ($t = .929$, $p > 0.05$) between high and low autonomy smokers. The second hypothesis was partially accepted as only two of the domain scores of risks and benefits were seen to be significantly different between the two groups.

Table 5: Mean and t values of never smoked and experimented but never smoked regularly groups on the four domains of the perceived risks and benefits of smoking scale

Domain	Groups	N	Mean	SD	t value	Significance
Emotional Benefits (A)	Never smoked	28	15.14	5.65	-1.41	.167**
	Smoked few	16	17.50	4.74		
Health Hazards (B)	Never smoked	28	15.11	4.58	-2.22*	.032**
	Smoked few	16	18.31	4.66		
Self Confidence (C)	Never smoked	28	16.0	6.57	-1.43	.160**
	Smoked few	16	18.88	6.08		
Body Image (D)	Never smoked	28	6.11	2.01	.896	.378**
	Smoked few	16	6.62	1.54		

* ($p < 0.05$), ** two-tailed, $df = 42$

Table 5 shows the mean and t value of difference between two groups of non-smokers. There was a significant difference in perceived health hazards of smoking between the two groups with 'never smoked' grouped perceiving higher health risks than 'experimented' group ($t = -2.22, p < 0.05$). There was no significant difference in perceived benefits of smoking (emotional, self-confidence and body image) between the two groups. The third hypothesis was partially accepted too.

Discussion

The results indicated that there were significant differences in some domains of perceived risks and benefits of smoking on all three testing conditions. The risks associated with smoking has received widespread attention in state policies and public campaigns mostly due to the alarming rates of premature deaths due to smoking and young people taking up smoking each year. It is generally believed that smokers perceive lower health risks and higher benefits of smoking which might account to their smoking initiation (CDC, 2013; Rindfleisch & Crockett, 1999). The results showed that there were indeed differences in perception of emotional benefits, health hazards and self-confidence associated with smoking. Between smokers and non-smokers, it was seen through this study that smokers perceived lower health risks and higher emotional and self-confidence benefits of smoking than non-smokers. The decreased perception of health risks of smoking could explain the dynamics of smoking initiation among younger age groups and a justification for smokers to continue their smoking habits.

The perceived benefits linked by smokers on cigarettes could undermine the role of perceived health risks and lead to regular smoking.

This could be justified by the nature of nicotine dependence itself which leads to withdrawal and negative affect when regular smokers refrain from smoking for a period of time. When health risks are taken with the various perceived benefits of smoking, it could explain to a great extent, the nature of prolonged cigarette use.

Autonomy over smoking refers to the level of effort and discomfort experienced when trying to quit smoking. A cut off score was predetermined for the scores on the Autonomy Over Smoking Scale (DiFranza, et.al, 2004) and the smokers group was divided into two sub-groups. The low autonomy smokers represented smokers who have higher dependency on smoking and are generally assumed to smoke more number of cigarettes and prone to withdrawal symptoms and cue induced cravings. The high autonomy smokers represented smokers who have lower dependency on smoking and could be implicated as an earlier stage of regular use of cigarettes before dependency based on the period of time and frequency of cigarette use. The two groups of smokers differed significantly only in terms of perceived emotional and self-confidence benefits while there was no difference in perceived health risks of smoking. If smoking and nicotine dependency is assumed to pass through a series of stages as described by Flay (1999), the low perceived health risks tends to be stable throughout the stages as according to the results. This effect could be used to

explain the nature of lifetime cigarette users, almost all of whom start at a very young age. There was no difference in perception of body image benefits between smokers and non-smokers or high autonomy smokers and low autonomy smokers. Studies have generally found such beliefs about body image benefits of smoking in mostly women and adolescent girls (Croghan & Bronars, 2006; Wiseman, et., al, 1998).

Among the two groups of non-smokers, only perceived health risks was found to be significantly different between two groups with people who experimented with cigarettes but never smoked regularly perceiving lower health risks than people who never smoked a single cigarette. Their inability to derive emotional and self-confidence benefits from smoking could explain why they never smoked cigarettes regularly.

Conclusion

The results obtained from the perceived risks and benefits of smoking scale suggest that the attitudes and beliefs about smoking differ among various groups of male young adults between the ages of 18 and 24. All three hypotheses were partially accepted as a few domains were significantly different in all testing conditions. While smokers perceived lower health risks and higher benefits of smoking compared to non-smokers; health risks remained similar between two groups of smokers to indicate that nicotine dependency leads to an increase in perceived benefits of smoking whereas health risks remain stable. However, among non-smokers, there was a difference in perceived health risks between participants who never smoked

and participants who only experimented with cigarettes but there were no differences in perceived benefits of smoking. In viewing smoking behaviour on a continuum of stages as suggested by Flay (1999), the results give some idea about various attitudes and beliefs that are implicated in the stages and which lead to regular smoking among young adults.

Due to the complex nature of nicotine dependency, the results do not indicate any specific factors responsible for smoking initiation among adolescents and a prospective research design would give a better idea about attitudes and beliefs involved in smoking initiation. The present study remained limited in sample size as well and has not looked at female smokers in India, which remains a strange phenomenon given the low proportions of female smokers. However, the results obtained reiterate the urgent need for interventions for smoking prevention and cessation at an early age. The study highlights the need for an examination of benefits of smoking as well rather than only focusing on the health risks of smoking that is prevalent in anti-smoking campaigns today.

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Psychological well-being among sports and non sports students: A Comparison

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Considering the importance of well-being on human life it is important to explore and understand various factors that can lead to well-being. The present study is one such attempt to find whether sports results in enhanced self of well-being. A sample consists of 60 college students, aged between 18-21 years selected from the metropolitan city of Hyderabad. Out of 60; 30 students, 15 males and 15 females play at least one sport on regular intervals and the other 30 students, 15 males and 15 females never involved in sports. The data was collected using The Psychological General well-being Index; 1996. Statistical analysis using t ratio being 5.056 supports the research hypothesis that students who are active in sports have greater sense of psychological well being than students who are not active. However, no significant gender differences were observed in the sports group. In the light of its findings, the study primarily recommends at policy level making sports as an essential part of curriculum at graduate and post graduate level of education and at individual level, frequent education and motivation campaigns targeting the students and their parents.

Introduction

“A healthy mind requires a healthy body”

Till 1950s health is understood in terms of absence of infirmity. In 1948, World Health Organizations redefined the term health as “a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity”. This definition added a positive dimension to health. Well-being is further defined as a state where every individual realizes his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to her or his community. This pioneered a research interest in the area of well being globally. Many studies were done to explain dimensions of well being and to identify factors that facilitate or inhibit well being.

Physical activity is one factor that was reported to be a facilitating factor to wellbeing.

Although research interest on contribution of sports and physical activity to well being date backs to 1950s, scientific advancement in this area was evidenced only during 1980s and 1990s with more and more objective studies establishing a positive correlation between physical activity and health. A study by Dozier, Lewis, Kersey and Charping (1978) established that sports and athletics help children and adolescents enhance their psychological and physical well-being. Biddle, S.fox and Bouncer also stated that there is a relationship which exists between physical activity and aspects of mental health (2004). A great percent of students who participate in high school athletics went to college compared to students who did not participate in high school athletics (Snyder and Spritzer, 1990). Participation in sports has also found to have a positive impact on morals of students and their academic performance (Chambers, 1991). Participation in athletics encourages

the development of leadership skills, self esteem, and muscle development and over all physical health (Eppright et al, 1997).

The National federation of state high school association (NFHS), USA uses several sources to support their views on athletic participation and athletics. Their results indicated that at their best, sports program promote responsible, social behavior and greater academic success, confidence in one's physical abilities, an appreciation of personal health and fitness and strong social bonds between individuals and institutions (NFHS,2002). There is a relationship between physical activities and self efficacy. (Valois, R.F, 2008)

With this background, to support the existing body of knowledge about the positive association between sports and well being, the present study further attempts to establish the hypothesis that 'Students who are active in sports will have greater sense of psychological well being than students who are not active in sports' whereas the second hypothesis states that 'Females of the sports group have greater sense of psychological well being than males'. Well-being here refers to an individual's happiness, welfare and prosperity as defined by the Psychological general well-being Index. The sports students are Under-graduate students who have been playing a sport for a period of 2 years on a regular basis and the non-sports students are Under-graduate students who are not active in any sport.

Aims & Objectives

- To study the difference in psychological well being among sports and non sports students.
- To study gender differences among

sports students.

Methodology

Research Design

The research design used in this study is Ex-post facto as it explores the already existing causal conditions between the sample groups being studied. Two groups of students, one group who are regularly participating in any kind of sport like, athletics, cricket, basket ball, badminton for at least a period of two years are selected and one group whose members never indulged in any sport are selected and the existing wellbeing in the students belonging to these two groups is measured.

Sample

Sample consists of 60 students, aged 18-21 years, selected from the metropolitan city of Hyderabad. Out of 60; 30 students, 15 males and 15 females play at least one sport on regular intervals and the other 30, 15 males and 15 females never involved in any sport. The sampling technique used to select the students is of convenience sampling.

Instrument

The Psychological General Well-being Index is used to measure the well being in the sample groups. It was formulated by D. A. Revicki, N. K. Leidy and L. Howland in August 1996 to measure a person's subjective well-being. The Index consists of 22 self report items which are indicators of six affective scales of health and well-being - Anxiety, Depressed mood, Sense of positive well being, Self control, General health and Vitality. For

each item, the respondent rates himself/herself on a 6 point scale ranging from 'All of the time' (0), 'Most of the time' (1), 'A good bit of the time' (2), 'Some of the time' (3), 'A little of the time' (4) and 'None of the time' (5). The minimum score the respondent can obtain is '0' and the maximum score is '110'. The higher the score of the respondent, the greater would be his/her sense of well being. Reliability and validity were established on a wider sample with reasonably high coefficients.

Procedure

The research was conducted during the month of November on a one to one basis where a good rapport was build between the researcher and the student. Informed consent was taken after which the student was handed the questionnaire and asked to read each statement carefully and mark the responses closest to their preference. There was no right or wrong and time was not taken into consideration. After completion the questionnaire was collected back for evaluation of the data. The descriptive statistics, 'Mean' and 'Standard Deviation' and the inferential statistics, 't ratio' and 'p value' are used for analysis of the data.

Results

Table 1 showing the Mean, Standard deviation, t ratio and p value of sports and non-sports students

Sports Group	Non-sports Group	t ratio	p value
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Total number	30	30		
Mean	83.56	66.26	5.056**	<0.01
Standard deviation	10.44	15.56		
** Significant at 0.01 level				

Table 2 showing the Mean, Standard deviation, t ratio and p value of Male and female sports students

	Females	males	t ratio	p value
Total number	15	15		
Mean	87.33	79.8	0.205	<0.05
Standard deviation	127.5	62.53		
Insignificant at 0.05 level				

Discussion

It can be observed from Table 1 that students who are active in sports have greater sense of psychological well-being than students who are not active in sports. The Mean of students who are active in sports and not active is 83.56 and 66.26 respectively, their standard deviations being 10.44 and 15.56; their t ratio is 5.056 which is significant at 0.01 level. It supports the hypothesis that students who are active in sports will have greater sense of psychological well being than students who are not active.

In Table 2 the results further indicate that

there is no difference in the psychological well being levels between males and females of sports group. The Mean of female students is 87.33 and the Mean of the male students is 79.8. Standard deviations are 127.5 and 62.53. Though the difference in the means is considerable it is not statistically significant. Further studies are recommended to gain insight into gender differences.

In accordance to the trend observed in the literature review, the present study finds a significant impact of sports on wellbeing. Given the time constraint the study used convenient sampling which is a non-probability sampling technique. It is recommended to use probability sampling techniques for the future studies on this line as it can make the study more objective. Based on the findings, the study recommends that at policy level sports should be made a mandatory part of academic curriculum even at college level of education. In addition to that frequent and strategic educational campaigns among the targets group i.e. students and parents is recommended. All the Government and Non government agencies working towards well being should give due attention to the contribution of sports and physical activity to well being.

The present study supports the hypothesis that students who are active in sports have greater sense of psychological well-being than students who are not active in sports. However, no significant differences are observed in the sense of well being among males and females who are active in sports. Due attention is to be provided to incorporate sports in different spheres of human operations especially at the

productive years of human life.

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The Beacon of Collective Hope: Messages from the Indian Youth with Regard to Mass Demonstrations after the Gang Rape Incident

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Rarely does the human mind look at the positive fallout of highly negative events. Positive psychology attempts to emphasize on the strengths and positives for human well-being. The present study examines the underpinning of the ongoing protests regarding the gang rape case of December 16th 2012. A gamut of negative emotions came to the fore at the national and international level - of anger, shame, hatred, violence, death penalty for the perpetrators, amongst other equally strong emotions were the order of the day. In relation to this incident a number of questions can be raised. Can such a heinous crime have some positive inputs for contemporary Indian society? What is it that has held people to protests for long even when they see faded lines of success in view? In order to answer this query, students from various colleges, with a mean age of 19 years, and who actively participated in various demonstrations held in Delhi, were approached. Mixed method approach was adopted to collect data and to capture the themes for continued participation in the public arena. The participants responded to the Adult Hope Scale and a semi-structured questionnaire. Results indicate that the participants scored medium to high on Hope factor. Emergence of major themes was: Sense of Agency, and Identity, Sense of Worthiness, Social Sharing and, most importantly, Hope to be the Agent for Social Change. Collective sharing and positive emotions of hope and determination play a pivotal role in shaping individual and societal responses. The idea of collective hope not only affects the political and social scenario but has implications for the field of education where people can be educated in a way so as they identify with the system and realize the strengths of hope that can be collectively made functional.

Introduction

The incident of Delhi gang rape case has been viewed as one of the worst cases of the like but certainly not the only one. In all the negativity that the incident has brought with it, a light of positivity must not be ignored. We have witnessed, experienced and protested against the perpetrator. Being humans, our ability to discover silver lining in the darkest of the storms, then the present scenario is no exception.

Hope: Hope, a word, so simple and common, yet has the power to drive every single individual in the world to live life and to live it to the best. Hope is the emotional state

which promotes the belief in a positive outcome related to events and circumstances in one's life. Fredrickson (1990) argues that hope "...comes into play when our circumstances are dire. In 1991, Snyder and his colleagues presented the Hope Theory. According to this theory, hope consists of two basic aspects, namely *agency* and *pathways*. The person who has hope has the will and determination that goals will be achieved that is a set of different strategies at their disposal to achieve their goals.

Goals: “Goals are objects, experiences, or outcomes that we imagine and desire in our minds.” Snyder determines that “the goals involving hope fall somewhere between an impossibility and a sure thing.”

Willpower: “Willpower is the driving force in hopeful thinking” Willpower draws on the perception of our desired goal as well as one’s mental energy.

Waypower: “Waypower reflects the mental plans or road maps that guide hopeful thought”. Snyder says that hope is the “mental willpower and way power for goals”

Relevance of Hope in Our Life

Hope allows people to approach problems with a mindset and strategy-set suitable to success, thereby increasing the chances they will actually accomplish their goals.

Hope is not just a feel-good emotion, but a *dynamic cognitive motivational system* (Snyder et al., 1991). Under this conceptualization of hope, emotions follow cognitions, not the other way round. Hope-related cognitions are important. Hope leads to *learning goals*, which are conducive to growth and improvement. A bulk of research shows that learning goals are positively related to success across a wide swatch of human life—from academic achievement to sports to arts to science to business.

Day (2002) and her colleagues found that hope was related to academic achievement above and beyond IQ, divergent thinking (the ability to generate a lot of ideas), and Conscientiousness. Interestingly, Görrs (2010) found that *situational hope*, but not dispositional hope, was related to divergent thinking, coming up with a number of different strategies for obtaining a goal.

The socio-psychological variables have been significant in acting out various social and political movements. Agency of self, youth, and collective, dynamically interact to uphold and drive collective hope fuelling up the movements (Smith, 2003).

This is clearly portrayed in a popular contemporary film, *Rang De Basanti* (Director – Rakeysh OmPrakash Mehra, 2006) after its release, has instilled in the youth that they are capable enough to affect how the bigger system works. Mass demonstration in all many cases have helped in being able to get the justice or pushed into active judiciary by collective efforts by people.

With the success that the movement by the youth achieved, the belief in their agency to affect the system has got emboldened and the hope to achieve has increased many folds.

Context of the Study

The time we live in can be particularly be characterized by the turmoil created by global winds affecting the economy, politics, society and the very meaning of individual existence. Every citizen is now a potential victim to socio-political issues and hence the call for collective effort is inevitable.

The movement is driven by masses, with no face of leadership, carrying the beacon of collective hope. The negatives have been widely witnessed and studied, but our instinctual strength to see the positive and hence overcome the negative is what we should look forward to.

Thus the research question is: *What has held people together to protest against violence against women when the lines of success seem faded?*

Method

Mixed approach was undertaken. On-the-spot interviews and online semi structured questionnaire were designed for the collection of data and the Adult Hope Scale was used. A sample of 30 participants, constituting of 15 women and 15 men, who had been a part of the recent protests, were selected through convenience sampling. The average age of the sample is 19. The participants are students and hence educated. 83% of the sample protested in New Delhi and 17% participated in protests in Haryana, Rajasthan, and Uttar Pradesh.

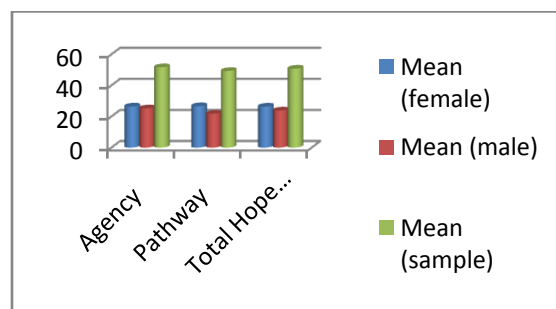
Result

The data collected was analyzed and the following result was obtained.

Table 1: Mean and Standard Deviation Obtained for Agency, Pathway Thinking and the Trait Hope for Sample, Females and Males

	Agency			Pathway			Total Hope Score		
	Sample	Female	Male	Sample	Female	Male	Sample	Female	Male
Mean	26.4	26.46	26.6	23.88	25.26	21.8	50.8	51.73	49.3
Standard Deviation	3.85	3.71	3.97	4.09	3.72	3.78	6.48	6.01	6.92

Figure 1: Mean of hope trait, pathway and agency thinking.



Item 1: Why did you participate in protest?

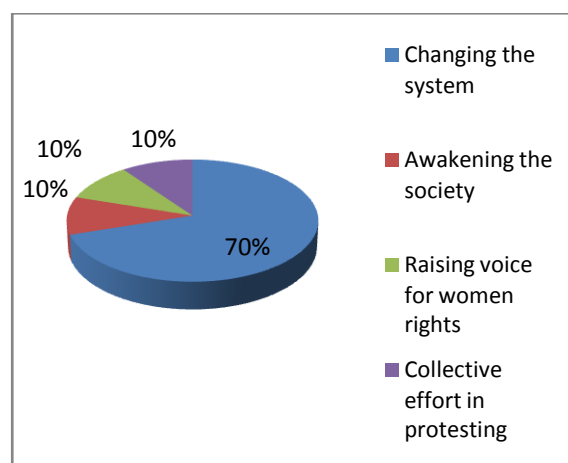
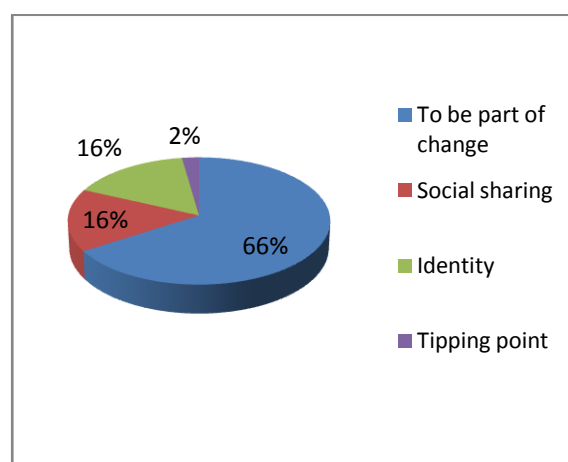


Figure 2: (a and b). Emerging themes pertaining to agency and pathway thinking in responses to item 1.

Item 2: Do you think the effort put in by the protester will bring about the change needed?

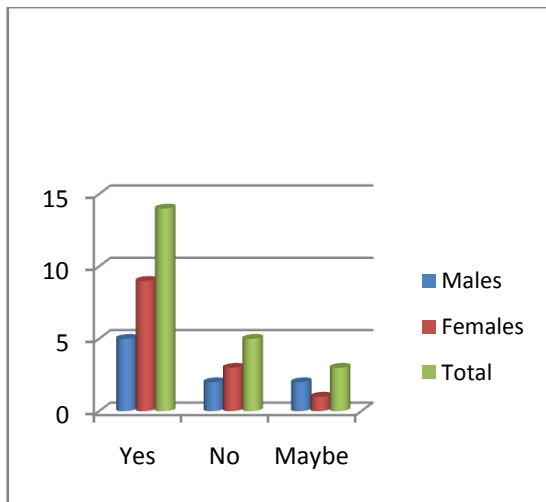


Figure 3a. Frequency of responses under the options given in Item 3

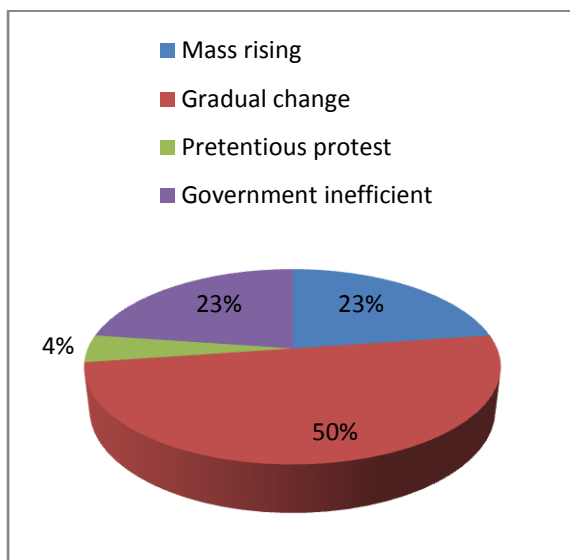


Figure 3b. Emerging themes in Responses to Item 2

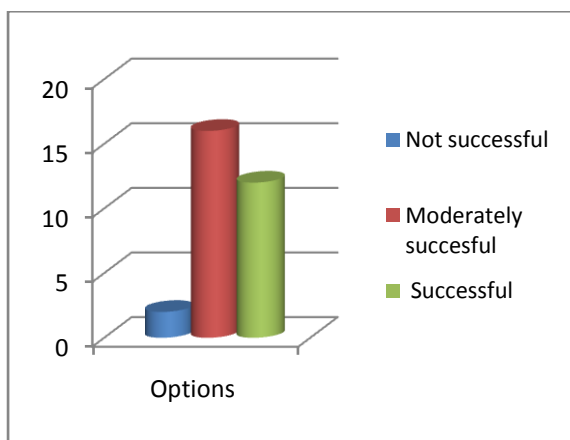


Figure 4 Frequency of responses to options given in Item 3

Item 4: If the desired changes are not brought about, would you consider the efforts put in by the protesters to be:

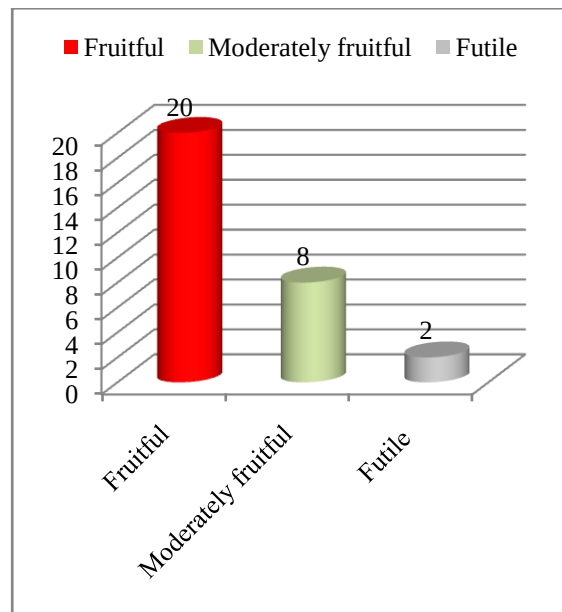


Figure 5a. Frequency of responses to the options given in item four

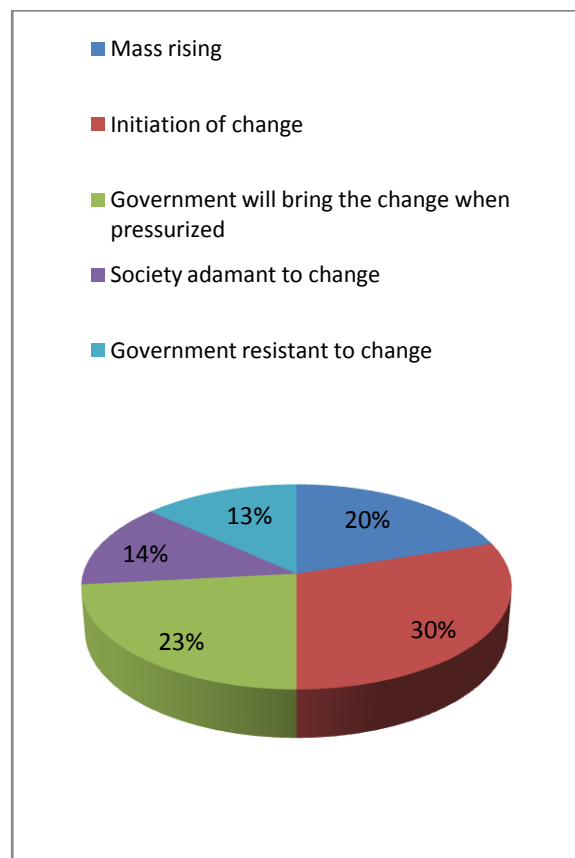


Figure 5b. Emerging themes in responses to Item 4.

Discussion

The discussion indicates how different socio-psychological factors interacting, have led to hope that has helped people find their ways in fighting against the common issues of concern.

Primary Data

(Refer to Table 1) The high mean shows that the sample has high trait of hope. They have positive emotional sets and a sense of zest that would be stemming from their histories of success in goal pursuits. Even in the face of barrier they would be seen to construe them as challenges and explore alternate route and apply their motivations to the routes.

The hope scale is constituted to measure two sub-factors of hope, agency and pathway thinking. Pathway thinking for both the male and female sample was moderately high i.e., the sample would have higher perceived capacity to find routes to desired goals even finding alternate routes to a greater level if original ones are seen to be blocked.

When it comes to agency thinking the sample was moderately high and is likely to be highly motivated to use the routes found to achieve the desired goals. They are likely to endorse energetic personal self-talk statements when encountering impediments to motivate themselves.

The result was seen to be consistent with the responses of the sample to the first part of the questionnaire pertaining to the protest both showing high degree of hopefulness.

Item 1: Why did you participate in protest?

Most of the people were seen to be motivated by the urge to be an agent of change to 'awaken the society' as being a major factor for their participation in the protest. A part of female sample was personally vested as it could relate to the case and was insecure of its own safety and thus was a part of the protest. Thus high agency thinking was seen to be instrumental in being part of the protest with the motive of addressing problems that personally affecting them.

Another major factor seen was that of social sharing as people were of opinion it was a common problem which was shared by everyone and thus it was important to eradicate the problem as a collective. Some protester found these protest to be seen as means for expression of their individuality. People considered that changing the law and government's actions, and awakening the Human in us are major facilitators in bringing about the change required and carry it as a beacon.

Item 2: Do you think the effort put in by the protester will bring about the change needed?

Majority of the respondents were affirmative while some of them were doubtful that the protests were the best tools to bring the change. For those who thought the efforts of the protestors to be successful in bringing about the change needed, the major cause found was that of the rising of collective hope in people to be an agent of change.

Item 3: How successful do you think the protest will be in bringing about the desired change?

42% of the sample rated the protest to be fairly successful in bringing about the change required as various fast tracks court were set up in wake of protests all over the country for the quick deliverance of the justice. While 24% of the sample thought the protests to be moderately successful feeling that protest is in real terms only an initiation of change and for it to be successful, government actions was what was needed.

Item 4: If the desired changes are not brought about, how would you rate the fruitfulness of the efforts put in by the protesters?

Majority believes that protests are an initiator of change and have brought them in a collective to fight for a common cause and propagate collective hope in people. This also brings the point of agency on the surface that the people who hoped in the success of the protests attributed it to their abilities to bring the change.

The main factors contributing to a sense of empowerment were the realization of the collective identity, the sense of social sharing, unity and mutual support within a crowd (Drury, 2002).

Secondary Data

Eight cases have been studied here which will illustrate how the youth has found itself to be empowered by in the light of unity and awareness and hence has been able to bring the much needed changes.

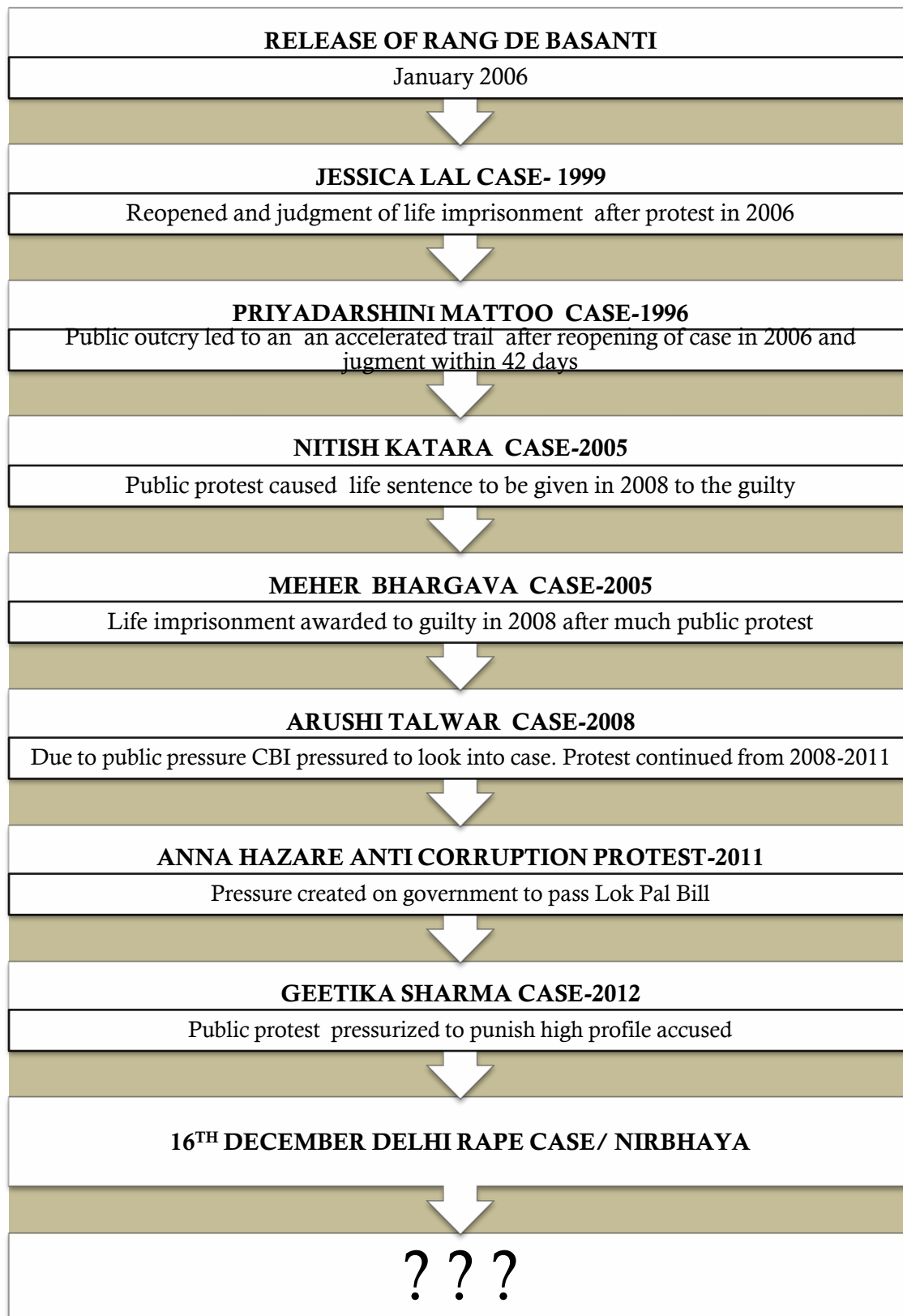
Rang De Basanti (Director, Rakesh Omprakash Mehra, 2006), a popular Indian film was released in January 2006. The film has been taglined “A generation awakens” which truly it did. With the youth inspired, the movement of youth

awakening started with protesting against the acquittal of the guilty or miscarriage of in the infamous murder cases of Jessica Lal, Arushi Talwar and Hemraj, to name a few. With the continuous success the movement achieved, the Anti Corruption Movement initiated in 2011 by Anna Hazare, saw tremendous exodus of people, mostly constituting the students, the middle and the working class, marching their way towards changing the “irrevocable” system which has now culminated into the formation of alternative politics.

The collectivism that people upheld in the previous cases has been the key that has been operative in bringing about justice in the cases. How has the spirit that has settled in people by the past success of their collective efforts and demonstrations brought about the massive movement we witnessed in the Nirbhaya Case? How can we expect the protests to go about in the upcoming time to bring about what has long been demanded for, Justice and Equality?

6th December, the Delhi Gang Rape incident took place. The government, the perpetrators, the judiciary, and the people had never expected that an incident of rape, which can be now termed as a “daily phenomenon” in India can instigate people, make them push over their tipping point and come out on street to for appeal justice for the innumerable and unacknowledged victims of the gruesome and inhuman acts born out in from the seedlings of patriarchy. People in large numbers, with high motivation and emotional charge initiated a large movement. It became a movement not to be fizzled out by water cannons, *lathi*

Figure 6. Timeline of cases that have been narrated as evidence for collective effort.



charges, extreme weather, or the constant misogynist and apathetic responses of the authorities. The hardships only made the movement stronger and directed.

The long protests held iterate that the youth no longer is fighting for one case or victim but the anger and demand of change is for the entire conditions, better and more facilitating for their development and growth.

The following *underlying psycho-social factors* that have driven the youth movements have emerged in the study.

Personal Concerns

If women seemed affected since they could relate to the victims, men also were affected with their identity at cost. The pushing force in the protests have been the potential effect these wider national issues have on the youth personally on physical, psychological, social and economical levels.

Mixed Society

We are an innately collectivistic society. We often say the youth is transforming itself into an individualistic one. But the peculiarity of the movements led in last few years can be seen in its characteristics of being led by people believing in individualistic living yet coming into collectives to handle issues of larger good and benefit. The realization that individual effort is not efficient enough to bring about the changes, we have turned our direction towards what we earlier were, collectivistic in nature.

Social Sharing

Individuals living in the same environment, with similar social and physical conditions, face the same problems and reap the same larger benefits. The concept of social sharing settles in people when they see others suffering with problems that they are potential victims too. Hence the identification with others' problems gives rise to mutual support and an undying spirit to stand for the cause of others which culminates into a movement as we witnessed.

Sense of Worthiness

With the deliverance of justice as was demanded by the youth protests in the previous cases, the sense of worthiness and identification of the strengths that the youth possesses have settled in the minds. The youth movements operating around the world has also given them the sense of self efficacy. To feel that one can be instrumental in bringing about the changes makes people feel that their existence is important and they can serve a bigger purpose by being part of social movements.

Figure 7 below shows the feed forward and feedback functions in hope theory. It shows the iterative relationship of pathway and agency thoughts.

The data collected from primary and secondary sources, showed that 'being part of change', 'sharing problems and benefits with others', 'finding identity and individuality in collective effort' and 'expressing themselves against injustice',

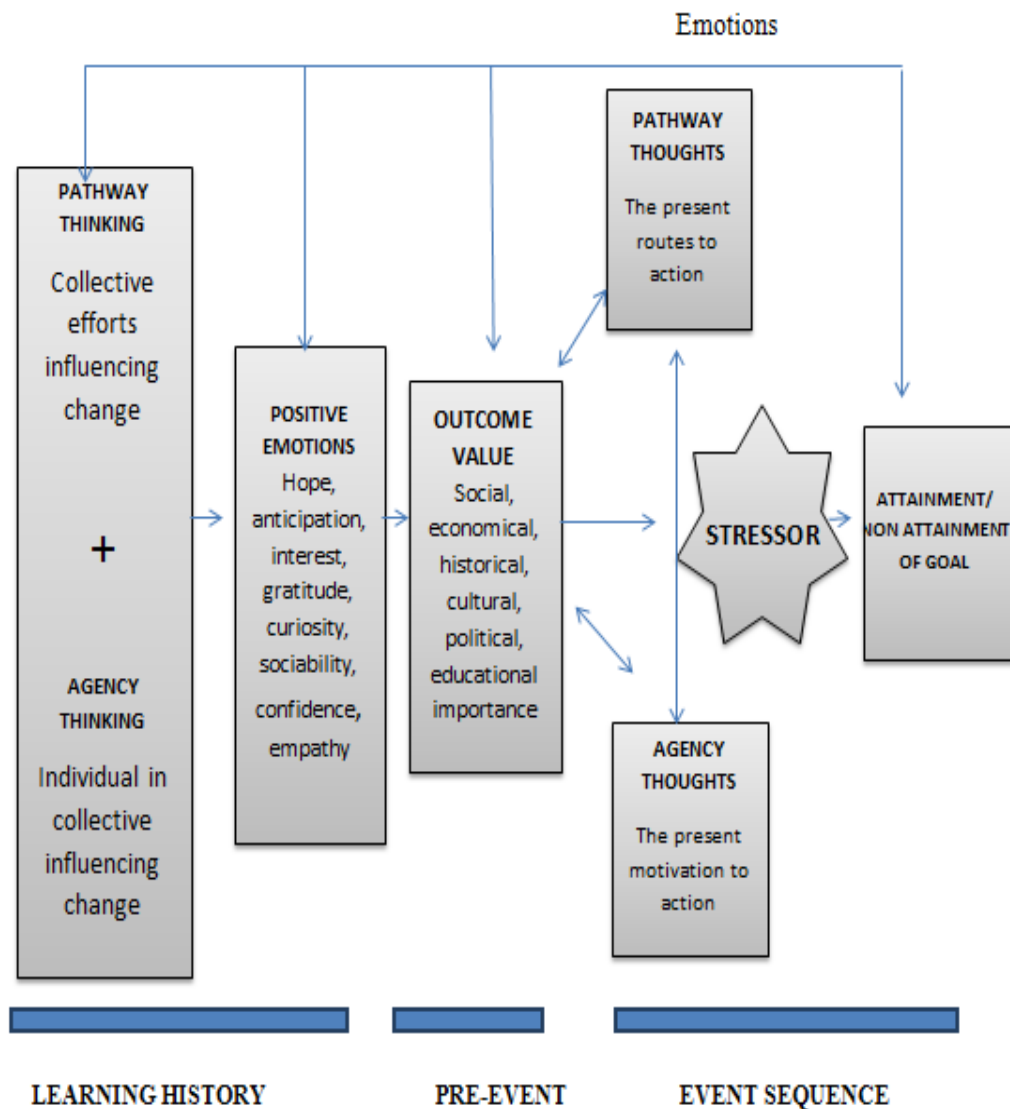


Figure 7. The feed forward and feedback Model of Collective Hope (adapted from Snyder, 1998).

has motivated people to join and stay in protests (agency thoughts). 'To awaken the society', 'to change the system', and 'engaging in collective effort' were the major pathway thoughts that the sample responded with. These pathways have been tried and tested now as can be seen in the background of protests analyzed in the study. These thoughts have led people to hope and act for the attainment of goal. People even in the face of stressors will hope to achieve the goal (role of positive emotional set). If the goal is not

met, feedback of negative emotions flows to agency thoughts, pathway thoughts and outcome value, but the history of success again encourages people to go for the attainment of the goal with the same or different routes, but hope remains consistent to push people forward. If a particular goal pursuit has been completed, the person's goal attainment (or nonattainment) thoughts and the resultant success derived positive (or failure-derived negative) emotions should cycle back to influence subsequent

perceived pathways and agentic capabilities in that situation and in general, as well as to impact the outcome value. Since the above cycle has been used here in the context of large number of people working towards the same goal, a model or collective hope has emerged out. Figure 7 shows how collective hope iterates and reiterates in the attainment of collective goal.

Even with purportedly important goals, however, people may join together and succeed through supreme planning and persistent efforts. On the latter issue, coordinated and successful group efforts illustrate why we should refrain from characterizing extremely difficult goals as being based on “false hope” (Snyder, Rand, King, Feldman, & Taylor, 2002).

Conclusion

We Are the Beacon

Between collective hope and a beacon, analogy can be drawn. What we see in the today's protests is the beacon of collective hope that signifies light as united by millions of candles, figuratively as well as metaphorically. When we compare the people with the beacon, we can draw several similarities. Hope requires the use of imagery, creativity, cognitive flexibility, mental exploration of novel situations, and even risk taking (Fromm, 1968) and so does a Beacon. Once hope arises, it serves as a prism for the worldview as well as a source for collective mobilization and action to achieve the set goal. It sees the option of change in the light of unity. The youth hopes.

The study has its limitation in the sample size and sample characteristics

which reduced the generalizability. The research has focused on the educated and middle class youth, so the perspective of uneducated and working class youth has not been taken into consideration.

The findings of the research have implications in the field of education, organizations, politics, policy making, and economics, to name a few. In educational field, it is important to educate the youth in a way so that they identify themselves as agent of change and understand the power of collective hope. Channels provided by political movements such as AAP, have rightly identified the untapped potential in youth collective agency. By relating the psychological dynamics of today's youth movement, parallels can be drawn in the major youth revolutions that took place in history for better understanding of social movements and the role of youth constructing society.

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The Relationship between Level of Intelligence and Social Maturity among Children with Autism

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Intelligence level and social maturity have always been debatable topics when it comes to autism. This pervasive developmental disorder has forever been characterized by low intellectual capabilities and impaired social development. The present study aims to find if there exists a relationship between intelligence level and social maturity among children with autism. Based on previous literature available, it was hypothesized that there is no relationship between intelligence level and social maturity among children with autism. The sample size for this study was 30 children diagnosed with autism according to DSM IV- TR, in the age group of 7-15 years. The first phase of the study included the administration of a non-verbal intelligence test called the Draw-a-Man test to the children, and the second phase involved the administration of the Vineland Social Maturity Scale to the teachers of the respective students. The results and findings from this study confirmed the relationship between intelligence level and social maturity among children with autism and thus the hypothesis was rejected. The results from this study will be beneficial for the special educators and help them come up with a more flexible and a better suited curriculum for these children. This study like all others has several limitations like, a small sample size due to the lack of availability of the sample, time constraint and most importantly the innate difficulty of working with a special group like autism.

Introduction

Ever since the term autism entered the public mind, its perception has not been linked with genius and creativity. Rather, in the minds of many people, autism is associated with a very significant learning disability and with intelligence levels significantly below the average range (Fitzgerald, 2004). According to the DSM-IV-TR autism is classified as a Pervasive Developmental Disorders under the category of 'disorders usually first diagnosed in infancy, childhood, or adolescence' and are characterized by severe and pervasive impairment in several areas of development: reciprocal social interaction skills, communication skills, or the presence of stereotyped behaviour, interests and activities (DSM IV- TR, 2005). The term *autism* was defined by a psychiatrist, Leo Kanner in 1943 who wrote that "these

children have come into the world with innate inability to form the usual, biologically provided affective contact with other people; just as other children come into the world with innate physical or intellectual handicaps" (Cohen, 1991).

This study aims to look at autism and a few important aspects like intelligence and social maturity connected with it. *Intelligence*, as defined by Robert A. Baron is an individual's ability to understand complex ideas, to adapt effectively to the environment, to learn from experience, to engage in various forms of reasoning, and to overcome obstacles by careful thought (Baron, 2008). According to Spearman (1927) intelligence was related to a single primary factor, which he termed the

general factor or *g factor*. And a *specific factor* or *s factor* which is a unique ability for different kinds of tasks (Baron, 2008). The other views of intelligence include Howard Gardner's (1983) theory of *multiple intelligence* presents intelligence as being spread over seven different dimensions such as musical abilities, mathematical abilities, kinaesthetic intelligence, interpersonal and intrapersonal intelligence, spatial intelligence (Baron, 2008). Cognitive abilities in children have been studied by the Swiss psychologist Jean Piaget (1970), who has developed the most detailed and comprehensive theory of cognitive development. Piaget called his approach *genetic epistemology*. Epistemology is the study of nature and acquisition of knowledge and genetic refers to 'genesis' which means origin.

The next part of the study deals with social maturity, which falls under the larger domain of social development. During the ages 7 years to 15 years, social development is marked by expanded social worlds of the children and the their ways of thinking about people shows a corresponding change (Morgan & King, 2008). The very famous theory of psychosocial development by Erik Erikson (1963) traces the course of social development through the challenges offered by society and one's own culture that changes as the individual matures (Feldman, 2004). *Social maturity* is a process that assesses the functioning of an individual in a society, formation of appropriate attitudes for personal, interpersonal and social inadequacies. Hurlock defines social maturity as the ability of an individual to conform not because they approve of the existing

behaviour patterns and norms of society or because they fear an authority figure but because they are willing to fit their wishes into the patterns approved by the group (Lawrence & Jesudoss, 2011).

Some studies have proven high levels of intelligence among children with autism, on non verbal IQ tests. Dawson Michelle, et.al conducted a study in the year 2007, with a sample size of 38 (35 males and 3 females) between the age group of 7-12 years, using the Raven's Progressive Matrices to test fluid intelligence. The results ranged from 30 percentile score to 70 percentile score. The study also looked at how Raven's Progressive Matrices is a better test than Wechsler's Scale of Intelligence and Stanford Binet Intelligence test, for special children. Data from Special Needs and Autism Project (SNAP) in 2011 shows that among 75 children with Autism Spectrum Disorder 28% have average intelligence and 3% had above high intelligence. These results were obtained through comprehensive clinical assessment and prove that ASD is less strongly associated with intellectual impairments. Other studies have shown that abstract spatial reasoning is the relative and absolute strength of individuals with autism. Participants with autism outperformed non-autistic participants on abstract spatial tests.

A study titled 'Gender Difference in level of Intelligence and Social Quotient among Children with Autism Spectrum Disorders' conducted in 2006 by Dhanesh and Karthikeyan, concludes that no significant difference is seen between social maturity and intelligence level but boys were found to have better intelligence levels and verbal communication

compared to their female counterparts. In the year 1992 Nurit Yermiya et.al conducted a study to assess the empathy and cognition in high functioning children with autism and the study concluded that children with autism were able to state their emotions stemming from prior experience and many of them possessed the ability to label others emotions as well. Those children with autism who had higher intelligence performed better on conversation tasks than those who had lower intelligence but such a pattern was not observed in the normal group. Thus this finding shows a correlation between empathy or emotional response and cognition. This shows that children with autism are also capable of expressing emotions and experiencing empathy. Carol Gray (1994) developed an approach known as, 'Social Stories' in order to address the social and communicative problems of children with autism. A Social Story describes a social situation that maybe problematic for a child with autism, while providing simultaneous clear indications and directions for the manifestation of proper social responses. Rowe (1999) reported improvement in behaviour of the child under study. Kalyva and Agaliotis (2009) used this technique to enhance the interpersonal conflict resolution skills of children with learning disabilities and Schneider and Goldstein (2009) used them to improve on- task behaviour of children with language impairment. Gray (1994) believes that Social Stories are successful because they are visual, they offer accurate information, they describe the expected behaviours and they remove the social dimension in order to maximise learning (Kalyva, 2011). Thus, the above stated studies do show a

high level of intelligence on particular tests, in children with autism but not many studies prove its relationship social maturity.

Rationale of the Study

A study on autism is incomplete without exploring aspects of social competence, emotional response and intelligence level of children with autism. Emerging from a dire need of the present times, this study aims to study the much neglected aspect of social maturity and knowledge of social skills among children with autism and to look at its relationship with intelligence if any. Newer approaches like 'social stories' prove that social development and social maturity can be improved among children with autism. Due to the dearth of literature in this area, there arises a need for more studies to be conducted in this area and find out ways in which social maturity can be enhanced among children with autism.

Identifying social maturity among these children will also help psychologist and special care centres to plan their therapy or training accordingly. The data collected will help caretakers, family members, school teachers and instructors to deal better with these children and offer an insight into the amount of help they would require and the extent to which they can be trained. Results and findings of this study will help special educators design a curriculum better suited to the needs of these children. Findings from this study will be useful both in the educational and the clinical sectors, which in turn will result in better facilities and opportunities for the children with autism.

Problem Statement

To study the relationship between the level of intelligence and social maturity among children with autism.

Objectives

- To conduct the 'Draw a Man Test for Indian Children' and develop the profile of intelligence of children with autism.
- To assess the social maturity (SQ) of children suffering from autism by administering the Vineland Social Maturity Scale (adapted to the Indian culture) to the teachers.
- To find out if there is a relationship between social maturity and intelligence level among children with autism.

Hypothesis

There is no relationship between social maturity and intelligence level among children with autism.

Methodology

The nature of this study was quantitative, which deals with the collection of numerical data in order to prove a particular phenomenon. Variables used in the study were level of autism was the independent variable and intelligence level and social maturity were the dependent variables. This study used a sample size of 30 children diagnosed with autism by a therapist or psychologist, between the age group of 7-15 years. The children who were studying in the special schools for a minimum of two years, children who were diagnosed as having autism according to the Diagnostic Statistical Manual (DSM- IV) and had basic drawing skills were included in the

study. And children who were suffering from any other psychological condition apart from autism were excluded from the study. Convenience sampling was used to collect data. It was a mixed sample consisting of both boys and girls in an unequal ratio.

Tools used

Draw a Man Test for Indian Children (revision and extension) by Pramilla Phatak. The VIIth edition of the test was published in 2009; the test is constructed for the Indian population. The test is non verbal in nature and requires the children to draw a man on the sheet provided to them and it is scored based on the parts drawn by the child, each part of the body has a score and it is divided into 25 different illustration categories for scoring. The test re-test reliability of this test ranges from 0.68 to 0.80

The other tool is the Vineland Social Maturity Scale which was adapted to the Indian Culture's setting by A.J. Malin. This tool was administered to the teacher of the respective students. If the particular characteristic described by the item had clearly emerged, a '+' mark was made but if the characteristic had not emerged at all then '-' minus mark was made. The test consists of 89 items till the age group of 14-15 years. The test re-test reliability of this scale ranges from 0.81 to 0.86. Ethical considerations like non harmful procedures were used in the study, informed consent of the parents was taken, complete confidentiality was maintained with regard to the data collected, information about the purpose

of the study was explained to parents and teachers, care was taken to not hurt the sentiments of any participant involved in the study and lastly scientific and personal misconduct was completely avoided.

Result & Discussion

Section 1: Profile of Intelligent Quotient

The profile of intelligence was developed using the Draw-a-Man test and the results showed that some of the features which majority of the children had drawn were face, eyes, nose, mouth, ears, forehead, hands and legs. 26 children out of 30 had drawn arms and legs, 28 children had drawn ears, and all 30 children had drawn face, nose, eyes and mouth. Chin, neck and trunk were drawn by 27, 23 and 26 children respectively. 11 children drew hair, 4 children drew palms and fingers, 7 children drew feet and toes, and only 1 child drew a dress on the figure 1 child indicated the sex of the figure and 1 child made a general environment apart from the main drawing. Proportions of the arms, legs, feet and head were disproportionate in majority of the drawing.

The mental age of the child was found out depending upon the total raw score obtained by the child, following which intelligence quotient was calculated using the following formula:

$$IQ = MA \div CA \times 100$$

IQ- Intelligence Quotient, MA- Mental Age and CA- Chronological Age.

Figure 1 Drawings on the Draw-a-Man test by children with autism

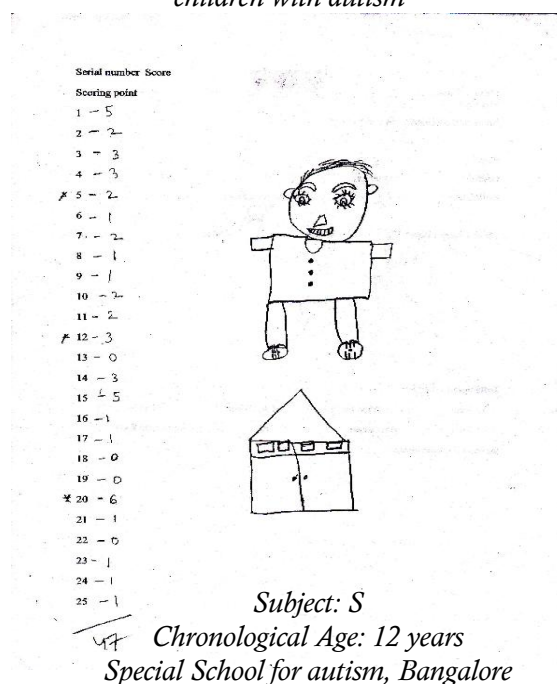
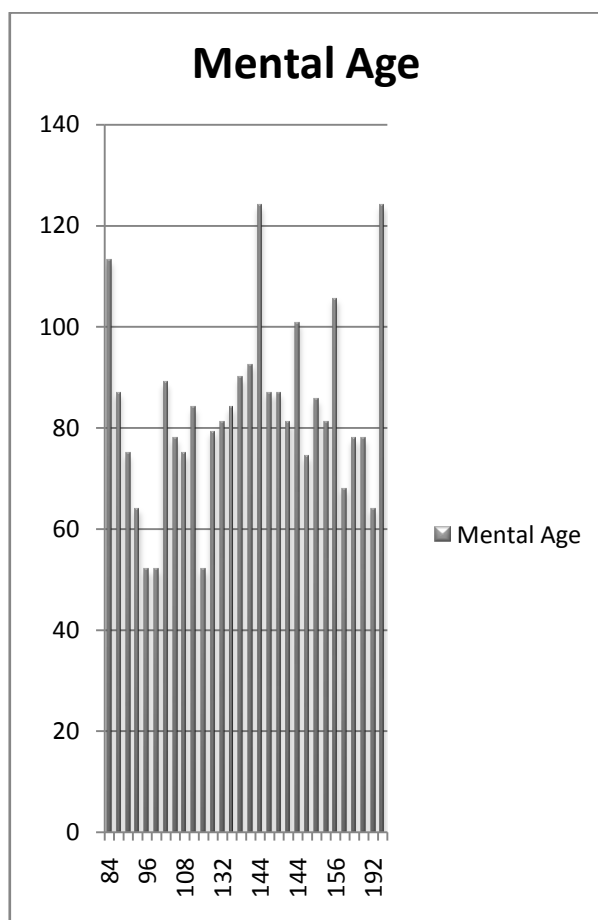


Figure 1, shows that the mental ages of these children fall between the age ranges of 52 months to 124 months. These ranges clearly indicate that there is a significant difference between chronological age and mental age, this difference is important to note because of the very nature of the sample, special population of children with autism. These differences range from -29.1 to +121. This clearly shows that there are instances of mental age being slightly greater than chronological age, 2 out of 30 children's mental age was greater than their chronological age and the remaining 28 children's chronological age was more than the mental age or almost similar. The highest mental age in the group is 10years 4months and lowest is 4years 4months. After the mental ages were obtained, intelligence quotient was calculated for the respective mental ages and it was observed that the IQ levels followed a normal distribution curve.

Figure 2. Mental age for the respective chronological age



This similar pattern of mental age and chronological age difference has been observed in other studies conducted previously. One such study was conducted by Dawson Michelle, et.al in the year 2007 looks at how intelligence has been underestimated in these children. They used the famous Raven's Progressive Matrices to test fluid intelligence. The results showed that the children scored a score of 30 percentile and some children also scored as high as 70 percentile on the RPM test. This percentile score of 70 indicates that children with autism do perform better on non verbal intelligence test and do not necessarily lack the intelligence quotient.

Figure3: Pattern of intelligence quotient

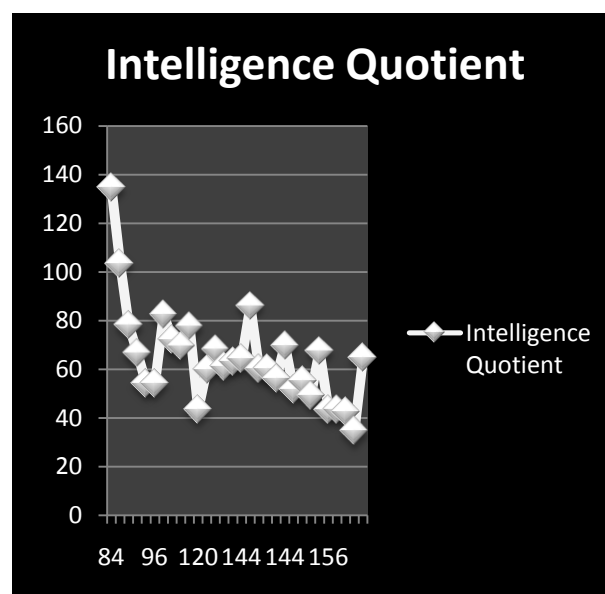


Figure 2 shows the intelligence quotient of the children to the corresponding chronological ages. The IQ of these 30 children ranges from 34.59 to 134.64, this again disproves the popular believe that children with autism have low levels of intelligence. Thus, the Draw-a-Man test was used to create a complete profile of intelligence level of the children and not just to get an IQ score.

Section2: Profile of social maturity

The other test that was used for this study was the Vineland Social Maturity Scale, Indian adaptation. This tool was administered to the mother of the child or to the teacher in some cases and the test consists of 89 items till the age group of 14-15 years. A raw score was obtained for each child depending upon the level of development achieved; this raw score in turn was used to calculate the social ages of the children.

Figure 4: Range of social age with respect to the chronological age

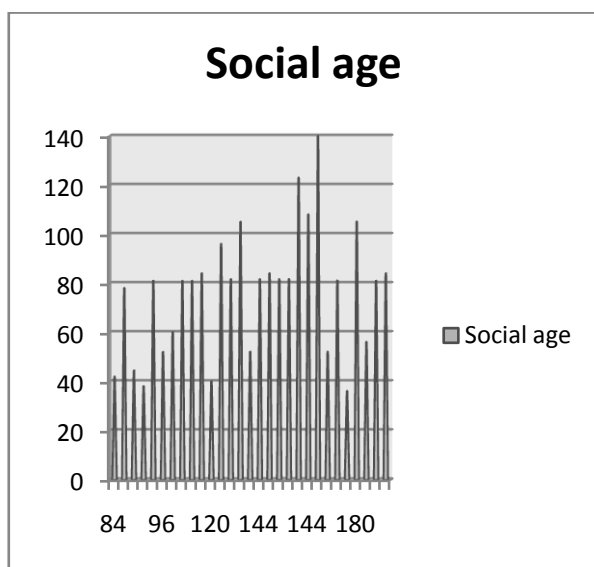


Figure 3 shows the social ages of the children in respect to their chronological ages ranging from 40 months to 140 months. Similar to the mental age pattern, even social ages followed the bell curve but there were no cases of social age being greater than chronological age, unlike the case in mental ages.

The line graph in figure 3 shows the pattern of social quotient among the 30 children which ranges from 21.42 to 97.22. Social quotient was calculated using the formula: $SQ = SA \div CA \times 100$ (SA- social age, CA- chronological age and SQ- social quotient)

Section 3: Relationship between intelligence quotient and social maturity

This study also used the technique of correlation (Karl Pearson) to find out the relationship between intelligence quotient and social quotient.

Table 1: Relationship between intelligence quotient and social quotient

	IQ	SQ
IQ Pearson	1	.423*
Correlation		.020
Sig. (2-tailed)	30	30
N		
SQ Pearson	.423*	1
Correlation	.020	30
Sig. (2-tailed)	30	
N		

Pxy= 0.020 (*p<0.05)

Figure 5: Pattern of Social Quotient

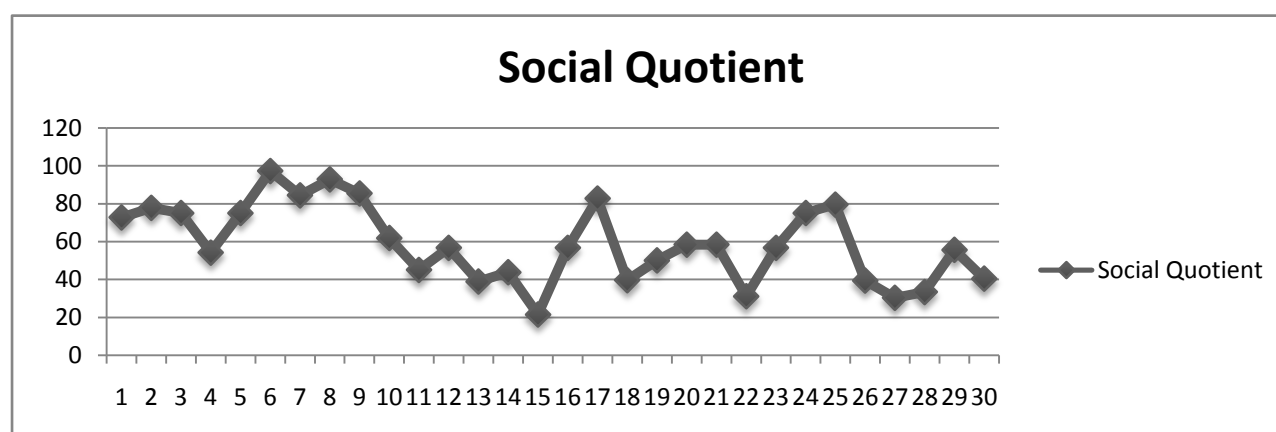
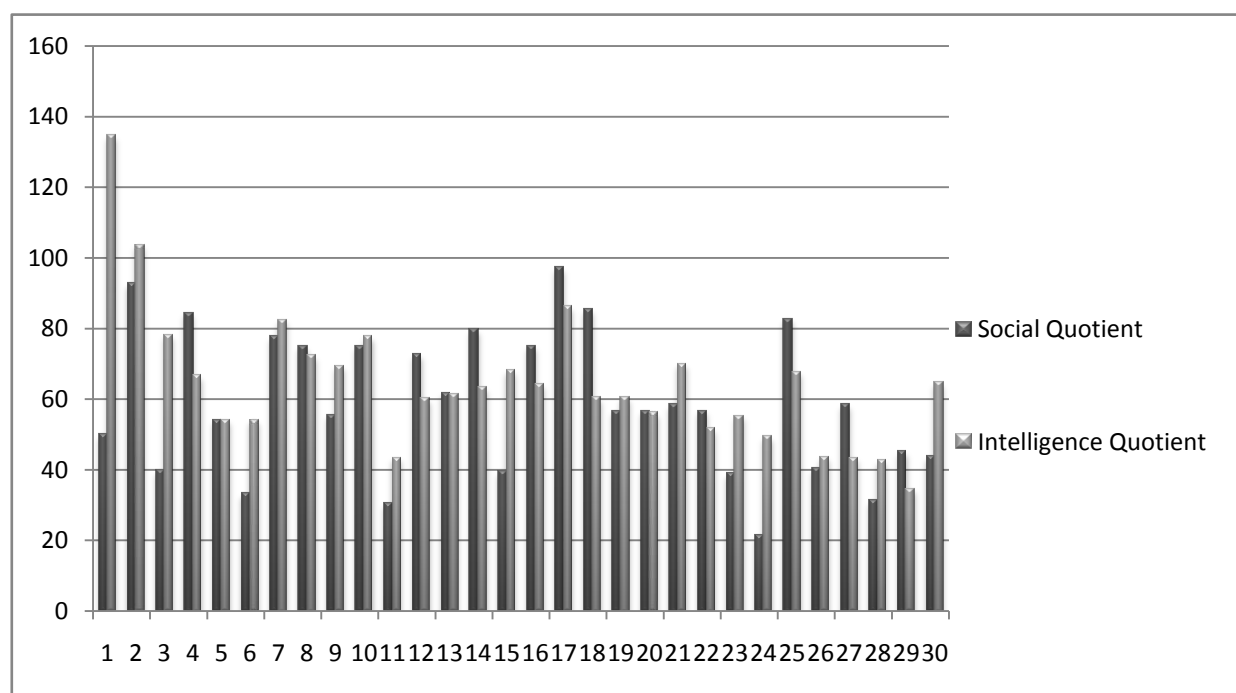


Table 1 shows data derived from the SPSS which signify level of correlation between the two variables and also establishes that correlation is significant at 0.05 level as the p value is 0.020 which is less than 0.05 ($p < 0.05$). Therefore, the relationship between intelligence quotient and social quotient is confirmed. Recent experiments and researches (Goulet & Barclay, 1963) have shown a consistent and high co variation between the Vineland Social Maturity Scale score- social quotient and the Stanford Binet score- intelligence quotient on a sample of normal children. This is a clear reflection of how social development and mental development are highly correlated in the normal population and now a similar correlation has been observed in a sample population of 30 children with autism. Therefore, the relationship between intelligence quotient and social quotient is confirmed.

Figure 5, represents the difference in the level of intelligence quotient and social quotient in each child individually. As it is clear from the graph, around 16 children have higher IQ than SQ, 11 children have higher SQ than IQ and 3 children have almost equal IQ and SQ. This undoubtedly proves that having a lower social maturity or a lower social quotient is no reason for lower intelligence levels. And also a lower intelligence quotient is no reason to have a lower social maturity which is otherwise believed in case of children with autism. This study has visibly proved that these two aspects of intelligence and development are related but not dependent on each other as the difference between the two is not too high. This study also highlights that the fact that mean mental age and mean intelligence quotient is higher than mean social age and mean social quotient on an average.

Figure 6: Level of intelligence and social quotient of each child individually



Hence the hypothesis, there is no relationship between social maturity and intelligence level among children with autism is rejected.

Conclusion

The results from this study can also be beneficial for the special educators to come up with a more flexible and a better suited curriculum for these children. Thus these findings will be useful both in the educational and the clinical sectors, which in turn will result in better facilities and opportunities for the children with autism.

These findings can be applicable in case of children who have mild levels of autism or an autism spectrum disorder, in order to offer them some kind of basic training which can help these children live life more independently as compared to other children with autism. A higher the social quotient, will help them better to cope with the obstacles and odds of life.

Limitations

- A sample size of 30 due to lack of availability of sample, is quite small to generalize any of the results found.
- The sample consisted of more boys than girls which could have affected the overall results.
- Results could be improved if the children were given some prior practise for the Draw-a-Man test, considering the special nature of the group. This test does not judge the drawing ability of the ability but because it's a special group (autism) this practise would have proved beneficial.

- The Vineland Social Maturity Scale could have been administered to the mothers as well for a clearer picture of the children's abilities.

Implications

A study on autism is incomplete without exploring aspects of social competence, emotional response and intelligence level of children with autism. Emerging from a dire need of the present times, a study that includes research on these aspects of autism could be helpful to large extent.

- Identifying intelligence levels and social maturity among children with autism will help psychologist and special care centres to plan their therapy or training accordingly. The data collected will help caretakers, family members, school teachers and instructors to deal better with these children and offer an insight into the amount of help they would require and to what extent they can be trained.
- These results and findings of the study will help special educators design a curriculum better suited to the needs of these children. Findings from this study will be useful both in the educational and the clinical sectors, which in turn will result in better facilities and opportunities for the children with autism.
- These findings can be applicable in case of children who have mild levels of autism or an autism spectrum disorder, in order to offer them some kind of basic training which can help these children live life more independently as compared to other children with autism. A higher social

quotient will help them better to cope with the obstacles and odds of life.

Further scope for research is always present in every study; this study can be extended further to look at gender differences in intelligence level and social quotient. Other age groups than the one focused at in this study can also be considered and lastly, a cross cultural approach can be adapted to this study, to examine the cultural differences present in the way the disorder is manifested in children in different cultures. More studies need to be conducted on autism in the Indian context because all the literature that is available and most of the research on autism has been conducted in the western countries, thus it is important to look at both inter and intra cultural differences with regard to autism.

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The Psychology of Taoism: Views of Change and Self

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Theoretical psychology has focused almost exclusively on the history, development, and critique of theories born and interpreted in Europe and North America. While this makes sense with regards to the intellectual ancestry of many psychologists, the exclusion of Non-Western ideas and philosophies leaves psychology discussing and criticizing ideas ultimately coming from the same sources. This lack of dialectical enlightenment can make it appear that the issues important to Western philosophy are the only ones relevant to what it means to be a human being. This paper will use a dialectical method to look at a Taoist challenge to the Western psychological ideas of human change and views of the self.

The dialectic method is first documented in the West in the work of Socrates. He used the dialectic method, or questioning and debate, to illustrate his philosophical ideas. For Socrates, when the mind is faced with contradictory ideas, “the thinking mind, intending to light up the chaos... [is] compelled to reverse the process” (Plato, 1991, p. 265) in order to arrive at an adequate understanding. Therefore, we must explore notions that go against our common sense in order to understand why we think the way we do. Likewise, theoretical psychologists like Rychlak (1968) claim that “to show accurately how man does in fact reason, we must include some form of logical probability, or the weighing of dialectical comparisons” (p. 298). Non-Western cultural and philosophical works

can help us both in understanding another world view as well as helping us, dialectically, understand our own theories better.

The philosophical works of Taoism are products of China at about 400-600 BCE. The *Te Tao Ching*, *Lieh-Tzu*, and *Chuang-Tzu* are the three primary philosophical texts of the Taoist philosophical movement. These Taoist texts provide often surprisingly different ways of thinking about psychology and theory and open up philosophical avenues that may remain obscure without a contrasting philosophical “foil.” The “Tao” refers to the Way, a physical and spiritual reality in the universe that is the “beginning of the ten thousand things...the mother of the thousand things” (Lao-Tzu, 1989, p. 53). The Tao is the source of all virtue, goodness, and wisdom in the world. Many Taoist texts rely on storytelling to explain the Tao since it is not best understood through rational exposition. In this paper, both explicit Taoist teachings as well as stories will be used as a way to help the reader understand a new Way of understanding the ideas of change and self in Taoist thought.

The Tao of Change

Western conceptions of change view change as exceptional or unusual. Because change is unusual and sameness is the rule, change is believed to come

about through work or effort. Indeed, this is one of Isaac Newton's laws of motion: "Everybody perseveres in its state of rest, or of uniform motion in a right line, unless it is compelled to change that state by forces impressed thereon" (Newton, 1687/1848, p. 19). What Newton is saying is that objects at rest or in motion will remain in that state unless acted upon by another force. In much or most of western philosophy, change is believed to come about through force, work, or effort. Therefore, in order to cause change to occur, one must introduce some force or action upon the object. If no action is taken or no force introduced, it is assumed that the object will remain at rest or in uniform motion until acted upon. The universe is a cool, passive, and impersonal place where matter is acted upon by outside forces.

When applied to human action or psychology, this is often interpreted to mean that in order to change; people must put forth concerted effort directed toward that change. In American cognitive-behavioural therapies like Rational Emotive Behaviour Therapy (REBT), personal psychological and behavioural change comes about through persistent work and effort. "Though rational-emotive therapy is a comprehensive form of treatment that includes several important cognitive, emotive, and behaviouristic approaches to personality change, it is hardly a miracle cure, and does require a considerable amount of effort and practice on the part of the client" (Ellis, 2002, p. 87). On a similar note, the famous American psychologist William James argues that a person can change their behaviour "if he keep faithfully busy

each hour of the working-day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning, to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out" (James, 1890, p.10). So in Western psychology, personal change is seen to be the result of concerted effort and deliberate choices. Change comes about through hard work and effort over time.

In contrast, Taoism teaches that change is natural and that positive change comes about through submission to the Tao rather than through personal effort. We read in the Te Tao Ching that

Those who work at their studies increase day after day

Those who have heard the Tao decrease day after day.

They decrease and decrease till they get to the point where they do nothing.

They do nothing and there's nothing left undone. (Lao-Tzu, 1989, p. 17)

Personal change does not come about through concerted effort or accumulation of knowledge, but through the process of "decreasing" until they "do nothing" while everything gets done. In his commentary on the Lieh-Tzu, Graham (1990) explains that "the Taoist must 'know nothing' and 'do nothing'—two claims which are deliberately paradoxical. He knows how to act, but this awareness is a knack which cannot be reduced to communicable information; he acts, but in the manner of natural processes, not of the unenlightened man who tries to force his

will on events” (p. 4). In other words, the person enlightened by the Tao allows the Way to lead her or him to right action and eventually appears (both to others and to the self) to do nothing while everything gets done.

Since change is more fundamental than rest, a person changes by ceasing to act, ceasing to strive to change. We act, but in a way that is natural, according to the Way of things, according to the Tao. Therefore it can be said that the Taoist “completes without doing a thing” (Lao-Tzu, 1989, p. 16). A person is not to try to enforce their will and effort upon things; this only brings about exhaustion and a fight against the Way. Enlightened action is more natural, more in the natural Way of things. Since this kind of language may appear intentionally mystical, we can allow a story to help us make sense of this idea. In the Taoist text Chuang-Tzu, we learn of a cook named Ting who is famous for being a great butcher.

Cook Ting was cutting up an ox. At every touch from his hand, every heave of his shoulder—Zip! Zoop! He slithered the knife along with a zing and all was in perfect rhythm as if he were performing a dance.

“Ah, this is splendid” says Lord Wen-Hui. “Imagine skill reaching such heights.”

Cook Ting puts down his knife and replies “What I care about is the Way, which goes beyond skill. When I first began cutting up oxen, all I could see was the ox itself. After three years I no longer saw the whole ox. And now I go at it by spirit and don’t look with my eyes. I go

along with the natural makeup, strike in the big hollows, guide the knife through the big openings, and follow things as they are. That’s why after nineteen years my knife has never dulled a bit. (Chuang-Tzu, 1996, p. 46-47)

Cook Ting admits that when he first started his trade as a butcher, he could only see the task at hand, the work he must do. As he learned the Way, he no longer saw himself as an independent actor performing a job, but as a spiritual follower of the Way of things. Instead of attempting to make things happen his own way, he learned to “follow things as they are.” Because he learned the Way, his knife remained perfectly sharp. If we force our will on events, we become dull and wear ourselves out. If we go in the Way of things, we accomplish things without effort. The cook still butchered the ox (Taoism is not advocating laziness), but according to the natural Way of the task rather than forcing his own way. Other stories in the Lieh-Tzu and Chang-Tzu tell a similar story, of people learning to lose their own “way” to be caught up in the way things are, the Way of the Tao.

The Tao of Self

Western views of the self emphasize an atomistic and independent view of the self (Robinson, 1995; Paranjpe, 1984). Focus is on the development of this individual self and the experiencing of self-actualization or the realization of one’s self-chosen potential (Maslow, 1954). The famous American psychotherapist, Carl Rogers, puts it this way “If an *individual* should experience only *unconditional positive regard*, then no

conditions of worth would develop, *self*-regard would be unconditional, the needs for positive regard and *self*-regard would never be at variance with organismic evaluation, and the *individual* would continue to be psychologically adjusted, and would be fully functioning” (Rogers, 1989, p. 246, *italics added*). Rogers argues that each self should be in an environment where they experience unconditional positive regard and are able to become fully-functioning as this individual self. Another well-known American writer and philosopher, Ayn Rand, explains this same Western self-oriented view that “Man—every man—is an end in himself... with the achievement of his own happiness as the highest moral purpose of his life” (Rand, 1963, p.123).

Modern psychology places the self at the centre of the psychological puzzle. We are told to seek self-esteem, self-actualization, and a strong ego. Indeed, the very idea of individual psychotherapy—with its focus on a patient’s personal problems in a therapist’s office—is based upon the idea that the individual is the most important place to start in order to make positive changes. A prime example is the hierarchy of needs by Maslow, with “self-actualization” at the pinnacle of human development (Maslow, 1954).

In direct contrast with this Western self-centric view, the Chuang-Tzu proclaims that “the perfect man has no self” (Chuang-Tzu, p. 26). The self as an independent entity or focus is seen as a weakness, a sign of living unnaturally. Indeed, the person enlightened by the Way will see the self as irrelevant or unimportant: “Having discerned his own

self as irrelevant, he saw with true clarity” (Chuang-Tzu). The Tao TeChing advises us to “accept being unimportant” (Lao Tsu, 2011, p. 23). This view of the self is considered to be the natural way of things.

“The reason why Heaven and Earth can endure and last a long time is that they do not live for themselves” (Lao-Tzu, 1989, p. 59).

According to Taoism, the self is not something to develop, but something to forget. Rather than working to strengthen personal identity, we are to decrease and decrease until we accept the reality that we are not important. Only then are we free to act in accordance with the Tao. And paradoxically, that is when we can reach our potential.

This view would lead to practical differences in how we practice psychology, including the practice of psychotherapy. Rather than helping therapy patients “find themselves” and revere themselves positively, a therapist wanting to help patients would lead the client to the recognition that the self is unimportant and something to see as irrelevant. This is not to see the self in negative terms like self-loathing or self-hatred, but to see the self as a means to an end in the Tao. In other words, Western psychotherapy sees the individual self as the end, the Taoist would want to help the individual see themselves as the means and the Way as the end. Like we learn in the Te Tao Ching, we would help patients learn to stop living for themselves and instead live for others.

Conclusion

While the predominant Western philosophical traditions focus on work, effort, and personal development, Taoist philosophy provides both a contrast and alternative to these traditional views. The growth of other non-Western psychologies (Paranjpe, 1984; Varma, 2002) should be encouraged if we are to understand human beings in ways that transcend the narrow views of a solely American or Western psychology.

Taoism teaches that we must become self-forgetful and act in the natural Way of things rather than forcing our will on events. A Taoist psychology provides us with an alternative view and one that contrasts with the self-focused and work-oriented views of Western psychology.

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From the 'Frozen' Umbilical Cord to the 'Frozen' Baby: A Psychoanalytical Study

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The paper is based on the new technological advancement that enables the preservation of the umbilical cord. It is an empirical and qualitative research that tries to understand the psychological and unconscious effects of preserving the umbilical cord. The umbilical cord is not only a biological extension, but also a psychological avenue. The paper uses in-depth studies of psychoanalytical texts of thinkers like Winnicott and Freud to contemplate the results. Results suggest that the technological advancement of preserving the cord can counter theories of Oedipus complex and mothering (Freud, 1911). It highlights the importance of considering this event which will manifest its effects in upcoming cases. Some of the potential consequences are elaborated in the analysis.

Introduction

As the medical facilities marks its journey from 'childbirth at homes' to 'induced underwater labour', the textures of the childbirth experiences are carved in a new way. Now the child is no more distressed by the disruptive absence of the 'alternate' mother, the midwife; rather is blessed with the technology that will *preserve* the mother in the form of the umbilical cord. The umbilical cord refers to the cord that connects the placenta to the developing foetus and provides the latter with oxygenated and nutrient-rich blood. However, psychoanalytically speaking, the cord is not only a biological mechanism, but also a psychological symbol that carries a range of meaningful complexities within. The cord signifies the strong attachment and dependency in the mother-infant relationship that helps the child survive. Furthermore, the cutting of the umbilical cord is seen as the advent of autonomy and individuality that helps the child live on her own; however, we are yet to explore what lies between the two conditions, wherein the cord is neither present nor destroyed. The aim of the paper is to decipher the effects of the preservation

of the umbilical cord on the human psyche. The importance of the mother- infant relationship has been closely studied in the field of psychology and this technological advancement brings forth us a new dimension. It would be interesting and important to understand the unconscious play of the psychological and now physical presence of the umbilical cord that subtly influences the infant's psychological development.

The mother-infant dyad has been extensively covered in the field of psychoanalysis and is considered to be the crux of essential developmental factors. However with the advent of technological advancements, one is left to reconsider and reshape the 'traditional' modes of being. For a while I was bewildered to find about electronic crematoriums that has established Hindu death rituals as 'eco-friendlily'. Perhaps, one is not required to *burn* the body as a farewell and wait for the bones to melt, perhaps it saves time; but are we also losing something in the midst of the essential wait and ritualistic roles of the

family. Are we throwing away the baby with the bathwater?

Walking along the same path I came across Ms. Universe trying to introduce us to our responsibilities. In her subtle 'Indian' attire, Ms. Aishwarya Rai Bachhan enlightens the 'Indian' joint family about the *western* procedure that instantly fuses cultural understanding with progressing technology. I must not be mistaken as critiquing the technology or presenting my thoughts against it; I feel delighted to learn the benefits of this process and consider it as a remarkable discovery. However in this moment of enchantment, I am also left to wonder about the psychological effects of the same. Cutting the umbilical cord carries a wave of meanings within; nevertheless we are yet to explore what *preserving* the umbilical cord could mean.

The paper tries to comprehend the psychological effects of *preserving* the umbilical cord which is a relatively new phenomenon. Furthermore, the study is also contextualized in the realm of different cultures. In other words, the aim is to understand how the process of preserving the umbilical cord is acknowledged in different religions, mythologies and practices. Amidst the inevitable changes, it is important to have a coherent understanding of the changing socio-cultural practices and their effects on the human psyche. One cannot always find a resolute in the classical theories; the need is to acknowledge the dynamics of the contemporary world and untangle them using these theories. The research topic is essential to unfold as it brings forth a new thought in the realm of attachment patterns, psychoanalytical relevance of the mother, cultural understanding of the mother- child

dyad and so on. It is important to bring to sight, practice and theories the cord that once tied the mother and the child, as still present, rather literally. The psychological significance of the theme is yet to be decoded; nonetheless one cannot *now* overlook this momentous episode in the *archaeology* of the human psyche.

Method

The paper is based on the in-depth study and deconstructive reading of the psychological texts addressing the mother-infant relationship. Theories of psychoanalysts like John Bowlby, Donald Winnicott, Sigmund Freud, Sudhir Kakar and Mary Ainsworth are used to contemplate the psychological, unconscious and subconscious effects of the preservation of the umbilical cord. The paper uses existing theories, psychoanalytical studies and cultural practices to consider the potential indispensable effects of this new development.

Analysis & Discussion

Studies suggest that the mother- infant relationship has been of immense importance in the psychological studies. From the child's prenatal history to the developmental years, the psychological changes have been extensively noted; however research on the significance of umbilical cord is limited.

The umbilical cord is physiologically cut because the infant is now capable of surviving on its own. The cutting of the umbilical cord declares the infant as an independent being that is separate from the mother. Although actual separation takes many more years, the cutting of the cord is the symbol of the birth of an autonomous

being. The mother is then only the facilitator of the child's growth and not the sole medium of it. The cutting of the umbilical cord is also important for making the baby properly cry for the first time. The cutting of the cord helps the infant breathe; it is only when the cord is, both physically and metaphorically cut that the child can attain some space of one's own. The 'space' being referred to here can be used as a signifier for two aspects- the cutting of the cord helps the child breathe and also provides some 'air' around. Psychoanalytically speaking, the former one refers to the idea that the child is only able to live as per one's whims and wishes after the cord with the mother has been cut and vanished. The cutting of the psychological cord is as essential for the infant's survival as of the biological one. For instance, in cases of Narcissistic Personality Disorders, the patient is unable to cut the umbilical cord that ascertains their children as their narcissistic extensions. The patient begins to live out one's narcissism through the child who unwillingly and unknowingly becomes a trophy of the parent. In such cases, the child's identity and self esteem is at the mercy of the parent. The parent fails to acknowledge the distinction between the two beings as if the cord is still intact. Perhaps this is a probable situation of the narcissistic patient being unable to cut the psychological cord which has in reality been *destroyed*. However, if one is to be subconsciously aware of the *preserved* umbilical cord, the *preserved* moment, the *preserved* relationship, the mother-infant dyad ought to shape differently. Perhaps the cord, the attachment, the dependency is cut, but it still lies somewhere intact; the bond, the dependency, *still* and will exists.

The rituals around cutting of the umbilical cord can also be of interest to

psychoanalysts. Often the cord is cut by the father to separate the mother from child and regain her through the process. According to psychoanalysis, the advent of the father is also the advent of society and norms; perhaps the society and its norms want a *safe* distance between the mother and the infant. Conversely as one is introduced to the technology of preserving the umbilical cord, the attempt of the father is no less than a futile act. The mother and the infant have been separated by the societal norms, but the source if their intimate connection still exists. The father is then a weak figure who fails to separate the mother and the infant; perhaps the oedipal understanding (Freud, 1911) needs a revision in this scenario. The mother- son dyad can then be seen as preserved in the moment that one can always return to and the father-daughter relationship is jinxed by the *pull* of the umbilical cord towards the mother. The undestroyed umbilical cord then provides the infant with the restricted vicinity or diameter wherein the child can revolve around the mother.

The interesting position of the umbilical cord is also an important theme to consider. The infant is tied to the mother through the naval, the centre of the body. The umbilical cord or the attachment with the mother becomes the centrality of the infant. The cutting of the umbilical cord frees the child from the mother that is no more the essential central point of the child's life. However with the preservation process, the centrality of the child's life is *frozen* as the mother. It is also important to note that the biological purpose of preserving the cord is to *protect* the person from many health problems and diseases. This also suggests that the person can only be protected by the mother's attachment and dependency.

Though the cord has been cut, the child is still supposed to revolve around the mother-for the undisputed attachment and irreplaceable protection.

The umbilical cord can be seen as a saviour that nurtures the child or the knot that often surrounds the infant's neck and suffocate her. Whatever it may *do* to the child, it is meant to signify the attachment and dependency to the mother. Cutting the cord carries a range of meanings within, however psychoanalysts now also need to be *conscious* of the reality of *preserving* the bond and *freezing* the relationship.

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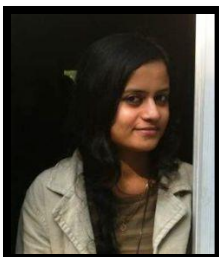
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Research has been an important and interesting part of **Srishti Narula's** academic life and is becoming her new found passion. Her research interests mainly involve studying adult interpersonal relationships and learning in children. She enjoys studying and examining the applicability of various aspects of the same in the Indian context.



For **Pavitra Chari**, love and attachment made for a good and enriching research experience. Her aim for the future is to try and explore more such topics that have not come under the spot light. She feels there is a lot of scope in interdisciplinary researches and those wherein one can pull in sources beyond just one school of thought and looks forward to such studies.

Prakat Karki is currently in his third year, B.A. (Honours) Psychology, at Christ University, Bangalore. His major research interests include substance abuse and treatment, health behaviours and existentialism. He is inspired by the works of Russian writer Fyodor Dostoevsky and hopes to incorporate his ideas in an analysis of the recent trends in Positive Psychology for his next project. He plans to study smoking behaviour further and start his own initiative program on smoking prevention among adolescents and teenagers. He would also like to express his gratitude to Ms. Miriam Mohan for her guidance in this current study.



Aanchal Bhatnagar is currently pursuing her Masters in Psycho-Social Clinical Studies (Clinical Psychology) from Ambedkar University, Delhi. Her impassioned interest lies in the realm of Clinical Neuropsychology, Cultural Psychology and Psychoanalysis. Gathering from the nuances of the realm of psychology, the paper is based on the psychoanalytical understanding of a biological phenomenon.

Being a sports student herself, realizing its importance and worth, **Sophia Ahmed** choose her research topic around these very lines, her topic being “Psychology well-being among sports and non-sports students: A comparison”. She is currently pursuing her final year masters in Organizational Psychology from St. Francis College for women, Hyderabad.



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Farida Kothari's, Monisha Dhingra's, Pavan Ananth's and Sneha Vaidya's joint interest in psychology and the urge to work with children led them to gravitate towards each other to form a group to undertake this project. As a team, they are interested in launching rehabilitation programs for youth-at-risk. Individually, their research interests are widespread ranging from psychotherapy, psychopathology, evidence-based psychosocial interventions for youth and measurement of psychotherapeutic outcomes.



Charu Shreya hopes to work in social psychology. Her research interest lies in deciphering the intertwining dynamics of the human and collective living. Decision making in moral dilemmas, as influenced by social and personality factors have been areas she looks forward to working in. She is also been intrigued by the social face of music and its various attributes in altering our social perceptions.



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