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The Learning Curve

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The articles should follow the APA style of manuscript submission.

Checklist for Manuscript Submission:

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 - ✓ Font size- 12
 - ✓ Spacing- Double
- Abstract
 - ✓ Between 150- 200 words
 - ✓ Followed by 5 keywords
- References
 - ✓ Alphabetical order
 - ✓ APA style

Checklist for headings to be covered in an empirical paper:

- Abstract with keywords
- Hypothesis
- Method
 - ✓ Participants
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 - ✓ Measures
 - ✓ Procedure
- Results
- Discussion
- Limitations and Directions for future research
- Conclusion
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- Abstract with keywords
- Introduction- with literature section summarizing knowledge of a theme with citations and references to earlier work
- Method- specifying databases, indexes and search terms, objective inclusion and exclusion criteria
- Results- summarizing the collected data with statistical procedures used, tables and figures
- Conclusion and Discussion- making make a clear statement of support or non-support concerning the research question and to state the major findings of the study; limitations and suggestions for future research

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Development and Validation of Cognitive Battery for Personnel Selection

Mritunjay Kumar*

Personnel selection refers to a process of matching the demands/requirements of job with attributes, abilities and attitudes of candidates. The objective of the present study was to develop, validate and standardize a cognitive battery for personnel selection. On the basis of review of literature and brain storming session carried out with the experts, pool of items was developed. The cognitive battery assesses 'g' measures fluid intelligence, crystallized intelligence, general memory ability, form perception, perceptual speed, cognitive speed and broad retrieval ability. The item content in various tests were developed based on the narrow strata (stratum 1) given by Carroll (1993) in his model. It is a paper pencil group battery comprising 7 tests to measure 7 abilities. The items have been developed in coral draw designing. Statistical Analysis was performed using the (SPSS) version 17. Descriptive statistics, rational equivalence method of Cronbach Alpha as well as correlation was used. The cognitive test battery consisting of 7 tests has been developed, validated and standardized against existing tests. Battery has high reliability and validity. Percentile norms of the battery have also been prepared. The cognitive battery is standardized with high reliability and validity. The battery is highly relevant in different jobs and predicts performance.

Keywords: Personnel selection, cognitive battery, ability, Reliability, validity

Personnel selection constitutes a very important phase of man-power planning of human resource development. Personnel selection methods are designed with the goal of enabling those responsible for selection to attract and evaluate candidate's capabilities on these attributes. Selection refers to a process of matching the demands/requirements of job with attributes, abilities and attitudes of candidates. Basic of selection is thus-individual difference selecting the most suitable ones from the available ones. This is done by using a number of scientific techniques. Large numbers of studies are available which show the widespread use of psychological tests in selection of personnel. A validation process is used to assess the extent to which the personnel selection methods provide valid predictors of job performance or other criterion variables. Various psychological tests are highly effective predictors of success. (Hough & Oswald 2000; Salgado & Cooper, 1999).

Since earliest researches on personnel selection, assessment of cognitive ability has been one of the major techniques used to discriminate between candidates and to predict subsequent job performance. During the 1980s, several meta-analytic studies of criterion-related validity of cognitive ability tests produced conclusive results (Schmidt & Hunter, 1998). The research literature on personnel selection methods generally focuses on one specific indicator of validity, the criterion-related validity coefficient. This is given prominence above all other indicators of validity. Clearly, in many ways this emphasis on the extent to which personnel selection procedures can adequately predict work criteria is appropriate. There is plenty of evidence that general cognitive ability is highly relevant in a wide range of jobs (Jensen, 1986) since most of the job requires a baseline of intelligence (Gottfredson, 1986; Ree, Earles, & Teachut, 1994) and also the measures of general cognitive ability represent the best predictors of performance.

Cognitive abilities are mental process of thinking, reasoning, remembering or learning that are required to carry

out among task from the most simple to the most complex (Das, Naglieri, & Kirby, 1994). Over the last many decades various experts did analysis of correlational and factor analytic research on cognitive abilities. Carroll (1993) is one of them who factor analyzed data sheets and proposed three stratum theory of hierarchy of cognitive abilities from fairly specific (at the first stratum) to highly general (at the third stratum). The abilities found at each of the strata may be called as narrow (stratum 1), broad (stratum 11) and general (stratum 111). The dynamics of cognitive processing lie in measuring intelligence as a result of the interdependent functioning of the neurological systems, those responsible of arousal (and attention), coding (processing) and planning and execution (retrieval) (Das, 1994; Naglieri & Das, 1997).

Both Hough and Oswald (2000) and Salgado and Cooper (1999) provide results of meta-analysis that has provided strong evidence of reasonably good validity for cognitive ability tests. A further finding has shown that the core dimension of cognitive ability is the general mental ability or 'g'. Hunter, Schmidt, Rauchenberger, and Jayne (2000) suggest that "g" factor in work performance is determined by two characteristics: general mental ability and conscientiousness. The term "g" general intelligence and general mental ability (GMA) is defined simply as the ability to learn or general learning ability (Hunter, 1986). In other words the GMA simply indicates that people's scores on various cognitive ability tests are highly intercorrelated. Crucially GMA emphasize the generality of human intelligence setting it apart from the more specific cognitive abilities (for e.g. spatial, numerical and visual). These cognitive factors (now conceptualize as fluid intelligence, crystallized intelligence) still underlie the majority of cognitive ability tests used today. Whereas there is some debate as to how best to conceptualize specific cognitive abilities (Goldstein, Yusko, Braverman, Smith, & Chung, 1998) there is robust evidence for the existence of a general 'g' factor at the broadest level. This factor account for 50-80% of the variance in multiple tests of specific ability (Deary, 2007) leaving some variance unaccounted for. The

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unaccounted variance is explained first in terms of broad abilities (for e.g., cognitive speed, broad retrieval, general memory) which in turn can be broken down into lower level factors or aspects of cognitive ability such as induction, language development and word fluency.

A number of studies and data sets related to cognitive testing have led to many correlational and factor analytical studies over last many decades (Ekstrom, 1979; French, Ekstrom, & Price, 1963; Guilford, 1967; Guilford & Hoepfner, 1971; Spearman, 1927; Wolfle 1940). Thereafter reanalysis of these data sets were also done because of the fact that factorial methods have been under continuous development and refinement (Carroll, 1993; Harris & Liba, 1965).

Keeping in view above literature review, the objective of the present study was to develop a cognitive battery for personnel selection, based upon three stratum model of cognitive ability (Carroll, 1993).

Method

Review of literature and brain storming session was carried out with experts working on personnel selection.

After review of Mental Measurement Yearbook and Handbook of Human abilities (Fleishman & Reilly, 1992) these tests were considered important for inclusion in the development study. Subjects were asked about the job requirement, skills, abilities which are critical for job success. On the basis of above information, pool of items was prepared.

Development of items

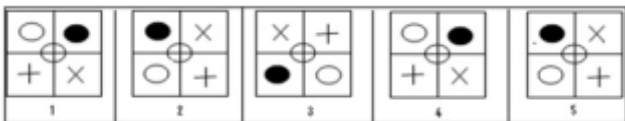
Psychological tests are most suited for assessing cognitive dimensions. The cognitive battery assesses 'g' measures fluid intelligence, crystallized intelligence, general memory ability, form perception, perceptual speed, cognitive speed and broad retrieval ability. The item content in various tests were developed based on the narrow strata (stratum 1) given by Carroll (1993) in his model. It is a paper pencil group battery comprising 7 tests among 7 abilities. The items have been developed in coral draw designing. The items on which all the psychologists (experts) agreed were selected and included in the preliminary set of the test. The list of tests included in the trial test Batteries are given in this table.

Table 1

Composition of Trial test Battery

Sr. No.	Attributes/Abilities	Test selected
1.	Fluid intelligence	TFI
2.	Crystallized intelligence	TCI
3.	Form Perception	TFP
4.	Memory	TOM
5.	Perceptual Speed	TPS
6.	Cognitive speed	TCS
7.	Broad retrieval ability	TRA

Fluid intelligence. This is the ability to apply general rules to specific problems and to come up with logical answers. It is an ability to solve new problems (Carroll, 1993). This test involves reasoning items either verbal or non-verbal. Binet and Simon (1908) in their intelligence test measure the ability to reason with either verbal or non-verbal tasks. The test consists of multiple choice questions assessing general nonverbal reasoning. This is a nonverbal test of deductive reasoning. The test consists of 35 items. The



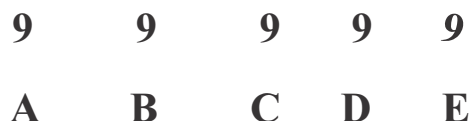
time limit of the test is 12 minutes. Each problem consists of a group of 5 figures. One of the five figures is different than the

rest. The candidate is required to identify the odd figure. An example of this test is as under.

Crystalized intelligence. It refers to the ability to learn and profit from one's experience, knowledge that are culturally valued (Carroll 1993; Horn & Cattell, 1966). This test consists of items related to language development, grammatical sensitivity, reading decoding & spelling ability. This test consists of multiple choice questions of 40 items. The time limit of the test is 15 minutes. There is a mistake in one of the parts of each of the following sentences (A to E). The candidate is required to find the mistakes. An example of this test, which measure grammatical sensitivity, is given below.

1. I have given you all necessary directions now don't loose the way. No error.
- A B C D E

Form Perception. It is the ability to perceive, analyze, synthesize, and think with visual pattern (Harrison & Flanagan, 2005). In this test, the candidate is required to discriminate which one figure is different among all. The test consists of 50 items. The time limit of the test is 10 minutes. An example of this test, which measure form perception, is given below.



Memory. In most of the studies, researcher measures memory by recognition test or paired associate of reading learning material. This test assesses memory by paired associate of reading learning material. Guilford and Hoepfner (1971) in the structure of intellect system represent memory as one of the five 'operation domain'.

The instructions given were: This is the ability to remember information such as words, numbers, pictures and procedures. This is a test of your ability to learn combination of words and numbers. In each part of the test you will study a page showing many object names with numbers. After studying the page showing both objects and numbers you will turn to a page showing the names of the objects in a different order. You will ask to write down the numbers that go with them. The first of these is a memory page which you are to study for 3 minutes. The second is a test page on which you are to write the numbers that go with the objects. You will have 2 minutes to write. The test consists of 15 items. An example of this test is as below.

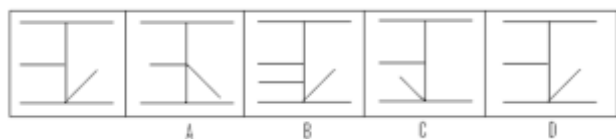
Chair-51

Window-84

Mobile-71

Pen-72

Perceptual speed. This test measures the candidate's ability of quick and accurate perception of



objects around him. In this test the subject is asked to perceive objects given on the left hand side and then match them with the pictures given on the right side. The test consists of 72 items. The time limit of the test is 12 minutes. An example of this test, which measure perceptual speed, is given below.

Cognitive speed. This test measures subject's ability of cognitive speed. In this test, the candidate is required to

quickly and correctly identify between two numbers. According to Carroll, (1993) numerical ability contributes to individual differences that determine performance and speed. The test consists of 90 items. The time limit of the test is 14 minutes. An example of this test is as below.

1. 529=592

2. 2716=2176

3. 36463=31463

4. 48112=48121

If both are similar then it is Y, Otherwise NO.

Broad retrieval ability. This test measures long term ability. It is the ability to generate responses from long term storage at a later storage. It includes ideational fluency that is the ability to produce number of ideas and associative fluency, which means ability to produce words which share common semantics. In this test, there are items related to ideational fluency wherein the candidate is given one word and he is asked to write number of words or ideas that can be made from that word. The test consists of 20 items. The time limit of the test is 10 minutes. An example of this test is as below.

1. How many three letter meaningful words can be formed **NOTE** beginning with "T" and without repeating any letter?

(A) 3 (B) 1 (C) 2 (D) 4 (E) None

Participants

The participants for this study were taken from Daltonganj city who were studying in ITI School in age group 17 to 23 years. The try out form of the test was administered to 200 participants for item analysis. Thereafter, final form of battery was administered to 100 participants for time fixation and again final form of battery was administered to another 200 to establish the psychometric properties of these tests. Thus, the total sample consists of 500 candidates.

Procedure

Prior permission was obtained from the concerned authority for administration of the test battery. Proper rapport was established, and then participants were administered the above mentioned tools. Detailed set of instructions was given in both Hindi and English languages. It was made sure that participants understood the instructions properly.

For the preliminary try out, each test booklet (preliminary form) was administered to a sample of 50 participants. The purpose of Preliminary try out of these tests was to find out major weakness, omission, ambiguities and inadequacies of items. The frequency distribution of all items in all tests was found out. Their responses were tabulated and subjected to item analysis using SPSS version 17.

Results and Discussion

Item analysis

Main objective of the item analysis was to evaluate the difficulty value and validity of each item. Item analyses were carried for all seven tests to determine the difficulty level and the discrimination index of each item. The items within the difficulty level of .30 to .70 and discrimination index of .20 and beyond were retained for the final test. In this way final form of the test battery was prepared by arranging the items in graded difficulty level starting from easy to tough one.

Time Fixation

It is essential to decide optimum time limit for these test. Time fixation decides for how long the candidate should be allowed to respond to these tests.

The final form of test battery was again administered on a

different sample (N=100). Three different timings (In first timing the subjects were instructed to mark the answer with the pen, for second timing with blue pencil and for third timing with red pencil) for different tests were tried out. While fixing the optimum time limit the following criteria were taken into consideration:

- Variance should be high.
- Reliability of the test should be high.
- Mean of the test should be located close to the middle of scale.
- Skewness should be close to the zero.
- Kurtosis should be close to 3.

The time limit fulfilling the maximum number of criteria was taken as the optimum time period for which the test should be administered to the candidate in the final form.

Table2

Properties of each test

Sr. No.	Name of Test		Time in Minutes	Mean	Variance	Coefficient in skewnessB	Coefficient in KurtosisB2	Reliability
1.	Fluid Intelligence	1	8	13	8.42	.17	2.42	.79
		11	10	14	10.85	.12	2.62	.84
		111	12*	16	12.82	.11	2.72	.86
2.	Crystallized Intelligence	1	12	14	10.12	.11	2.52	.76
		11	15*	19	11.80	.16	2.90	.82
		111	18	16	10.75	.14	2.72	.72]
3.	Form Perception	1	8	18.12	10.42	.19	2.11	.78
		11	10*	24.15	15.85	.11	2.82	.82
		111	12	27.35	13.82	.06	2.32	.80
4.	Memory	1	2*	8.20	6.42	.12	2.80	.78
		11	4	10.50	5.45	.15	2.11	.72
		111	6	12.20	4.32	.18	2.34	.68
5.	Perceptual Speed	1	10	28.40	10.42	.14	2.10	.78
		11	12*	32.15	12.85	.16	2.90	.84
		111	14	36.72	11.52	.18	2.70	.82
6.	Cognitive Speed	1	12	34.40	11.42	.12	2.40	.76
		11	14*	39.15	13.45	.14	2.80	.86
		111	16	32.72	10.52	.17	2.60	.80
7.	Broad Retrieval Ability	1	8	7.40	6.40	.08	2.20	.72
		11	10*	9.15	7.45	.11	2.65	.78
		111	12	8.72	5.92	.16	2.48	.74

Reliability and Validity

Reliability can be defined as the consistency of a measure. In other words, if you ask the same question to a person again and again, or if you asked two people the same question, all else being equal, would you get the same response? Validity, in contrast to reliability, does not measure the consistency of a measure, but rather its accuracy. Validity of the test indicates whether the test measures what it is supposed to measure or not. Reliability of the test is the self-

correlation of test and validity is the correlation of test with an external criteria. To find out the reliability of test battery, data from 200 participants was collected. Reliability of this newly developed test battery was carried out using Rational equivalence method of CronbachAlpha. For this newly developed test battery criterion related validity was worked out. This newly developed test battery was validated against existing tests. Validity coefficient and Reliability coefficient are given in table 3.

Table3

Validity and Reliability coefficients of tests in the new battery

Sr. No.	Test in New Battery	Abilities	Reliability coefficient	Validity coefficient (With existing tests measuring same ability/aptitude)
1.	TFI	Fluid intelligence	.86	.60
2.	TCI	Crystallized intelligence	.82	.55
3.	TFP	Form Perception	.82	.48
4.	TOM	Memory-	.78	.52
5.	TPS	Perceptual speed	.84	.42
6.	TCS	Cognitive speed	.86	.58
7.	TRA	Broad retrieval ability	.78	.39

For this newly developed test battery concurrent validity was worked out. The validity coefficient with existing tests is mentioned in table3, which is satisfactory.

Norms

The present norms have been worked out on validation sample. To have a meaningful comparison of the scores, percentile norms were developed on all the subtests. The percentile norms were worked out for each test based on the performance of subjects in the standardization sample. Initially four point grade norms based on percentile for the cognitive battery were worked out. Further different norms can be prepared for specific population depending upon requirement because norms have to be regularly updated.

The Battery has been developed to assess the cognitive ability specifically the general ability of an individual. It will be used for personnel selection.

Limitations and suggestions for future research

The present study used a limited sample albeit large of students studying in Daltonganj city. The Battery needs to be administered to other parts of India to develop country wise norms. Future research could focus on assessing if cognitive ability is relevant in different jobs and if it indeed predicts performance.

Conclusion

The battery has been developed, validated and standardized for personnel selection with age ranging from 17-23 years. The battery will be helpful in identifying those who meet the minimum requirements of the job as well as helpful in discriminating those who possess the attributes in varying degrees.

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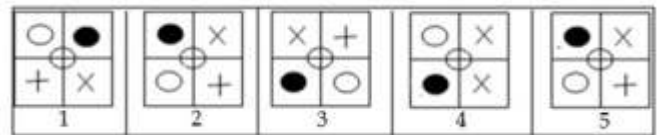
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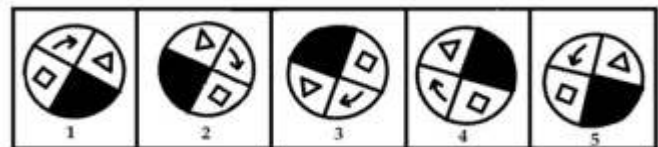
Appendix

1. Fluid intelligence (TFI)-

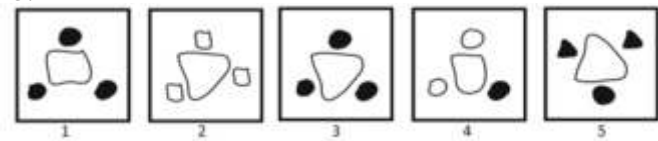
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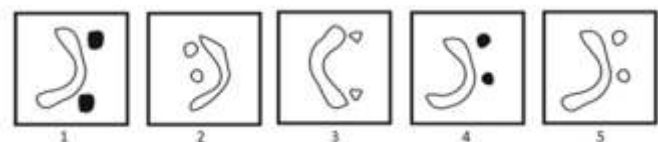
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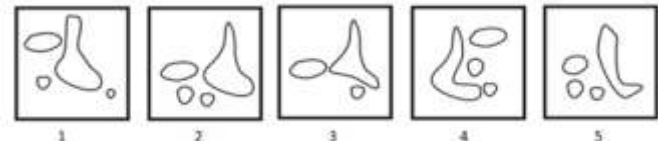
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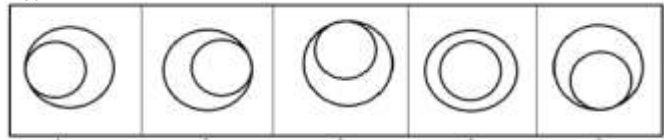
4.



5.



6.



2. Crystallized intelligence (TCI)-

1. I have given you all necessary directions now don't loose the way. No error.
A B C D E
2. I do not like any of these two books. No error.
A B C D E
3. I like not any of these two books. No error.
A B C D E

4. I told you the last news. No error.
A B C D E

5. I will be drowned and nobody shall save me. No error.
A B C D E

3. Form Perception (TFP)–

1. 9 9 9 9 9
A B C D E

2. P P P R P
A B C D E

3. M M M M W
A B C D E

3. Γ Γ Γ Γ Γ
A B C D E

4. O Ø O O O
A B C D E

4. Memory (TOM)–

1. Chair-51

2. Window-84

3. Mobile-71

4. Pen-72

5. Computer-24

6. Roof-32

7. Wall-46

8. Table-39

9. Mat-49

10. Cup-29

11. Spoon-54

12. Bed-38

13. Jacket-22

14. Tree-31

15. Board-12

16. Shoe-16

17. Socks-21

18. Plate-33

19. Nose-38

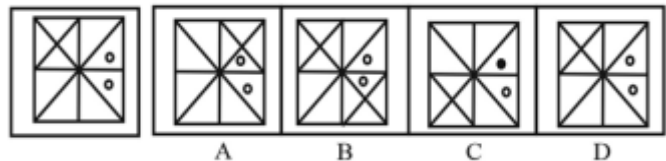
20. Car-18

5. Perceptual Speed (TPS)–

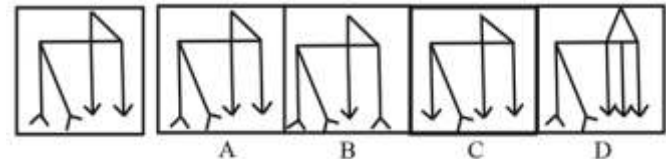
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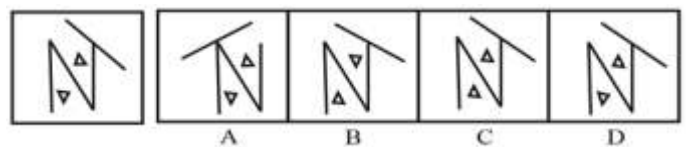
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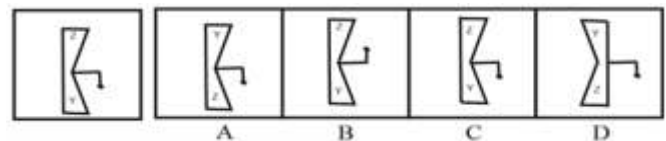
3.



4.



5.



6. Cognitive speed (TCS) –

1. 529=592

2. 2716=2176

3. 36463=31463

4. 414982=414982

5. 2218=2281

6. 3123=3124

7. 4563=4563

8. 49116=49117

9. 7361408=7361408

10. 51224=51223

11. 62548=62458

12. 39471306=39471306

13. 5321012=5320112

14. 24179845=24179845

15. 414982=415982

16. 564367=554367

17. 48112=48121

18. 60971=60971

19. 506732=507632

20. 34675=34657

7. Broad retrieval ability (TRA) -

1. How many three letter meaningful words can be formed from **NOTE** beginning with “T” and without repeating any letter?

(A) 3 (B) 1 (C) 2 (D) 4 (E) None

2. How many three letter meaningful words can be formed from **NEST** beginning with “S” and without repeating any letter?

(A) 3 (B) 1 (C) 2 (D) 4 (E) None

3. How many three letter meaningful words can be formed from **GLOW** beginning with “L” and without repeating any letter?

(A) 3 (B) 1 (C) 2 (D) 4 (E) None

4. How many three letter meaningful words can be formed from **CARE** beginning with “E” and without repeating any letter?

(A) 3 (B) 1 (C) 2 (D) 4 (E) None

5. How many three letter meaningful words can be formed from **NAME** beginning with “M” and without repeating any letter?

(A) 3 (B) 1 (C) 2 (D) 4 (E) None

Job Satisfaction : An interface with Emotional Intelligence and Organizational Commitment

Tanika Pundir¹ and N.K.Chadha²

This study examined the relationship between emotional intelligence (EI), organizational commitment and job satisfaction. A sample of 100 school teachers (37 males and 63 females) between the ages of 22-55 years, with teaching tenure ranging from 1 to 25 years were administered Emotional Quotient test (Chadha & Singh, 2001), Organizational Commitment Questionnaire (Meyer, Allen, & Smith, 1993) and Job Satisfaction scale (Brayfield & Rothe, 1951) to assess EI, organizational commitment and job satisfaction respectively. Findings indicate that age and tenure did not have significant effect on EI, organizational commitment and job satisfaction. Both EI ($t = 3.86, p < 0.05$) and organizational commitment ($t = 3.45, p < 0.05$) of teachers were found to have significant impact on their job satisfaction. Significant correlations were found between all the three variables. Regression analysis concluded that age, tenure, EI and organizational commitment accounted for 18% of the variance in job satisfaction ($F = 6.58, p < 0.05$).

Keywords: teachers, emotional intelligence, organizational commitment, job satisfaction, emotions

Across the global arena, teachers are engaged in imparting knowledge to students and shaping future of nations. Parents become our first caretakers and educators (Berk, 2008). With time, our web of learning expands from these primary sources to include others like community and society at large. Teachers enter the lives of students at an early age and help them to understand the experiences unraveling around them. The standards of education for students and educators have evolved over time (Hargreaves, 1998). Recent years have seen the amalgamation of traditional teaching methods with the modern techniques. Impediments abound in the way of realizing the full potential of these changes, such as when a school proffers different boards together, requirement of teachers to be specialized in various subjects simultaneously, lack of training in handling the syllabi and queries raised by the students. Enquiry into the emotional intelligence, organizational commitment and job satisfaction of teachers may give us the necessary insight in tackling these problems.

Emotional intelligence (EI)

The roots of EI can be traced back to Thorndike's concept of 'social intelligence'. Trait EI is concerned with emotion related self-perceptions located at the lower levels of personality hierarchies measured via self-report, as compared to ability EI, which is concerned with emotion related cognitive abilities emphasizing assimilation of emotion in thought measured via performance tests (Petrides, 2011). Salovey and Mayer (1990) defined EI as the ability to monitor and discriminate one's own and other's feelings and emotions and use this information to guide one's thinking and actions. They suggested appraisal, expression, regulation of emotions and using them in adaptive manner as critical aspects of EI. According to Goleman (1995), EI comprises of five components- self-awareness, self-regulation, internal motivation, empathy and social skills. Bar-On (2006) proposed similar abilities in EI along with the ability to generate positive affect and be self-motivated. Despite all these definitions given by different scholars, a few

overlaps can be seen in the basic understanding of emotional understanding such as monitoring and regulating one's emotions and being sensitive to others feelings. During an interview, Goleman noted the significance of EI for teachers by pointing out that they act as crucial models for kids to learn and understand as well as practice emotional intelligence themselves. A positive association between emotional (personal) and social competencies of teachers suggests that managing emotions and social interactions are related (Shanmuga sundaram & Mohamad, 2011). An expanse of studies suggests that EI and job satisfaction are positively related to each other (Kassim, Bambale, & Jakada, 2016; Tagoe & Quarshie, 2017; Yin, Lee, Zhang, & Gin, 2013). Ignat and Clipa (2012) found that teachers with higher emotional intelligence were more satisfied with their job. EI has been found to vary with qualification, with teachers having master's degree being more emotionally intelligent than ones with bachelor's degree (Yahyazadeh- Jeloudar & Lotfi- Goodarzi, 2012). Years of experience seem to impact EI level but not job satisfaction (Cobb, 2004). Nagar (2012) concluded that teachers displaying higher levels of emotional exhaustion show lower levels of job satisfaction.

Organizational commitment

Organizational commitment is a multidimensional concept. Throughout their lives, employees can be committed to different organizations (Meyer, Allen, & Smith, 1993), customers and clients. O'Reilly (1989) construed organizational commitment as an individual's psychological bond to the organization, including a sense of job involvement, loyalty and belief in the values of the organization. It expresses concern for the organization, its success and well-being. Factors like management style (Gaertner, 1999) and level of autonomy have found to affect it. According to O'Reilly (1989), an individual's organizational commitment towards an organization moves through compliance stage, identification stage and internalization stage. A three dimensional model of organizational commitment was proposed Allen and Meyer

(1996). Affective commitment (want to) is defined as the employee's emotional attachment to, identification with, and involvement in the organization. Its antecedents include personal characteristics, job characteristics and structural characteristics. Continuance commitment (need to) refers to the awareness of the costs associated with leaving the organization by the employee. The degree and number of investments individual makes and lack of alternatives govern this dimension. Employees with high levels of continuance commitment also have been found to have increased levels of role conflict and role ambiguity (Meyer, Stanley, Herscovitch, & Topolnysky, 2002). Normative commitment (ought to) denotes a feeling of obligation to continue employment, influenced by an individual's prior and follow-up experiences on entry in the organization. Many previous research studies point towards a positive linkage between organizational commitment and job satisfaction (Kelly, 2015; Ogunlana, Oshinaike, & Ibrahim, 2016). In an investigation of teachers from disadvantaged regions of Western Cape, South Africa, Bull (2005) found a significant relationship between normative, continuance commitment and job satisfaction. Organizational commitment is also considered an antecedent of job satisfaction (Zeinabadi & Salehi, 2011). Past research confirms a positive association between EI and organizational commitment (Gholami, Shams, & Amoozadeh, 2013; Nordin, 2012). Shahamiri and Namdari (2013) found that female teachers are more emotionally intelligent as well as committed to organization as compared to male teachers, but this relationship is not affected by age, marital status and teaching experience. On the contrary, unmarried teacher educators seemed to score significantly high on professional commitment as compared to their married counterparts in a study done in India (Sood & Anand, 2010).

Job satisfaction

From Taylor's 'Scientific Management' to Hawthorne studies to current research, job satisfaction literature has been influenced by various theories. Herzberg's Two Factor Theory (1987) suggests that motivation and hygiene factors at the workplace lead to satisfaction and dissatisfaction respectively. The opponent process theory (Landy, 1978) likens job satisfaction level of an employee with maintenance of a state of equilibrium. It has also been suggested by some that, to some extent it is based on disposition of an individual (Judge & Larsen, 2001). Judge and Klinger (2007) extended this view into core self-evaluation model where in, general self-efficacy, locus of control; self-esteem and neuroticism determine one's disposition towards job satisfaction. Singh and Rawat (2010) collected data from 60 teachers in Haryana and found 48.33% of them were satisfied with their salaries and 73.35% were satisfied with their colleagues' behavior. Adeoye (2012) concluded that emotional intelligence and core self-evaluations of teachers accounted for 70.3% of variance in job satisfaction. Social skills, empathy and motivation as have been reported to account for variance in job satisfaction

(Mousavi, Yarmohammadi, Nosrat, & Tarasi, 2012). By examining the emotional intelligence, organizational commitment and job satisfaction of school teachers, we can understand their ability to deal with changes effectively, state of contentment with their chosen profession and further quality of education and organizational performance (Shaghali, Zabihi, Atefi, & Moayedi, 2011).

Keeping the reviewed literature in mind, the researchers aimed to find whether any differences exist with respect to age and tenure on Emotional Intelligence, Organizational Commitment and Job Satisfaction of teachers; the inter relationship between chosen variables and predicting the contribution of age, tenure, emotional Intelligence and organizational commitment in Job Satisfaction of teachers.

Objectives of the study

- To find differences, if any, with respect to age and tenure on Emotional Intelligence, Organizational Commitment and Job Satisfaction of teachers.
- To assess the inter-relationship between Emotional Intelligence, Organizational Commitment and Job Satisfaction of teachers.
- To predict the contribution of age, tenure, Emotional Intelligence, Organizational Commitment in Job Satisfaction of teachers.

Method

Participants

The sample in the present study constituted of 100 (35 males and 65 females) school teachers from various schools in Gurgaon, Haryana teaching different subjects in primary, secondary and senior secondary divisions in schools with minimum qualification of B.Ed. Following is the detailed sample distribution:

Table 1

Demographic details of participants

Demographics	Groups	N=100
Age	>=34yrs	62
	<34yrs	38
Gender	Males	37
	Females	63
Tenure	>=10yrs	47
	<10yrs	53

Design

The study follows an ex post facto research design. In an ex post facto research, the investigation begins after occurrence of the fact without the researcher's interference. Since the characteristics of the participants could not be manipulated, the study followed the same research design.

Measures

Several research tools were used to collect data.

Emotional Quotient test (Chadha & Singh, 2001). It was used to measure emotional intelligence w.r.t. three dimensions- sensitivity, maturity and competency. The authors reported a retest reliability of 0.94, split-half reliability of 0.89 (odd-even) and convergent validity of 0.89 was reported when correlated with Goleman's test on emotional intelligence.

Organizational Commitment Questionnaire (Meyer et al., 1993). It was used to measure organizational commitment. It assesses affective, continuance and normative commitment. It consists of 18 items, 6 items for each type on a 5-point Likert scale: 1- 'Strongly Disagree' to 5 - 'Strongly Agree'. Cohen (1993) reported following Cronbach alpha- 0.79 (affective), 0.69 (continuance) and 0.65 (normative).

Job Satisfaction Scale (Brayfield & Rothe, 1951). It was used to gather data from participants regarding the level of job satisfaction. It consists of 18 items and is designed to give a general measure of job satisfaction. It measures the degree of job satisfaction of the employees on five point Likert scale ranging from 'Strongly Disagree' to 'Strongly Agree'. Cronbach alpha of 0.87 was found for this instrument (Leong, 2001).

Procedure

The questionnaires were distributed to teachers of various private schools in Gurgaon, on different working days over a period of 12-15 days. They were collected from the participants on the same day itself. Each questionnaire was accompanied by a consent form that informed the

respondent about the aim of the study. Precautions were taken while administration was done. Once the participants completed the form, they were debriefed and thanked for their cooperation.

Data was analyzed using Statistical Package for Social Sciences (SPSS) version 16. Pearson product moment correlations, t-test for independent samples, and regression analysis were done in order to study the objectives of the study.

Results

Table 2 presents the t-test done to see the effect of age and tenure on EI, organizational commitment (OC), their dimensions and job satisfaction. First of all, the current sample of teachers shows greater than average EI, organizational commitment and job satisfaction at their respective jobs. The result of t-tests indicate that age and tenure did not have a statistically significant impact on the EI ($t=0.85$, $p>0.05$, $t=0.98$, $p>0.05$), organizational commitment ($t=0.57$, $p>0.05$, $t=0.18$, $p>0.05$) and job satisfaction ($t=1.59$, $p>0.05$, $t=1.37$, $p>0.05$) of the teachers. This implies that the experience of working for more years and being older does not necessarily effect teachers capability of regulating and managing emotions at work, feeling committed to one's educational institute and being content with one's job. The same pattern was observed with respect to the various dimensions of EI and organizational commitment, that is, age and tenure did not have effect on sensitivity, emotional maturity, emotional competency, affective commitment, continuance commitment and normative commitment of teachers in a significant manner.

Table 2
Effect of age and tenure on variables under study

S.No.	Variables	Distribution	N	Mean	Std.	Dev't value
1	EI	Age	≥ 34 yrs	62	351.85	33.72
			< 34 yrs	38	346.05	32.22
2	EI	Tenure	≥ 10 yrs	47	353.09	33.49
			< 10 yrs	53	346.80	32.80
3	Sensitivity	Age	≥ 34 yrs	62	86.85	8.97
			< 34 yrs	38	83.95	9.07
4	Maturity	Age	≥ 34 yrs	62	109.52	13.20
			< 34 yrs	38	106.84	12.65
5	Competency	Age	≥ 34 yrs	62	155.48	20.14
			< 34 yrs	38	155.26	19.28
6	Sensitivity	Tenure	≥ 10 yrs	47	87.23	7.86
			< 10 yrs	53	84.43	9.89
7	Maturity	Tenure	≥ 10 yrs	47	109.89	13.37
			< 10 yrs	53	107.26	12.66

S.No.	Variables	Distribution	N	Mean	Std.	Dev't value
8	Competency	Tenure	>=10 yrs	47	155.96	20.53
			<10 yrs	53	154.91	19.15
9	OC	Age	>=34 yrs	62	62.97	8.24
			<34 yrs	38	62.03	7.82
10	OC	Tenure	>=10 yrs	47	62.77	8.7
			<10 yrs	53	62.47	7.52
11	Affective Commitment	Age	>=34 yrs	62	22.50	4.20
			<34 yrs	38	22.37	4.22
12	Continuance Commitment	Age	>=34 yrs	62	18.32	4.05
			<34 yrs	38	18.50	3.41
13	Normative Commitment	Age	>=34 yrs	62	22.29	3.39
			<34 yrs	38	21.16	4.37
14	Affective Commitment	Tenure	>=10 yrs	47	22.53	4.52
			<10 yrs	53	22.38	3.91
15	Continuance Commitment	Tenure	>=10 yrs	47	17.98	4.38
			<10 yrs	53	18.75	3.20
16	Normative Commitment	Tenure	>=10 yrs	47	22.45	3.57
			<10 yrs	53	21.34	3.97
17	Job Satisfaction	Age	>=34 yrs	62	69.48	7.90
			<34 yrs	38	66.84	8.36
18	Job Satisfaction	Tenure	>=10 yrs	47	69.66	8.22
			<10 yrs	53	67.43	7.99

As can be seen from table 3, EI has a positive impact on job satisfaction of teachers significantly ($t=3.86$, $p<0.05$) indicating that teachers who have higher EI experience greater job satisfaction and vice versa. Organizational commitment of teachers also affected job satisfaction of teachers significantly ($t=3.45$, $p<0.05$) implying teachers scoring higher on organizational commitment show greater satisfaction with their job and the teachers who score lower

on organizational commitment appear less satisfied with their jobs. Teachers with greater emotional sensitivity ($t=3.86$, $p<0.05$), maturity ($t=3.86$, $p<0.05$) and competency ($t=3.86$, $p<0.05$) experience more contentment with their job but only affective commitment ($t=4.02$, $p<0.05$) has been found to significantly and positively affect teachers' job satisfaction.

Table 3

Effect of EI and OC on job satisfaction of teachers

S.No.	Variables	Distribution	N	Mean	Std. Dev	T value
1	EI	>=350	59	70.93	7.51	3.86*
		<350	41	64.95	7.77	
2	Sensitivity	>=86	54	70.72	7.76	3.11*
		<86	46	65.85	7.5	
3	Maturity	>=109	55	70.53	7.47	2.88*
		<109	45	65.98	8.30	
4	Competency	>=155	60	70.38	7.77	2.98*
		<155	40	65.63	7.93	

S.No.	Variables	Distribution	N	Mean	Std. Dev	T value
5	OC	≥ 63	48	71.25	7.19	3.45*
		< 63	32	65.92	8.19	
6	Affective Commitment	≥ 23	46	71.78	6.02	4.02*
		< 23	54	65.67	8.68	
7	Continuance Commitment	≥ 18	58	68.24	8.63	0.34
		< 18	42	68.81	7.49	
8	Normative Commitment	≥ 22	50	69.76	7.89	1.59
		< 22	50	67.20	8.26	

* $p \leq 0.05$

Table 4 lists the correlations between the variables of the study, that range from 0.006 to 0.74 tested at significance level $\alpha=0.05$. It was found that length of the tenure correlated positively with EI, organizational commitment and job satisfaction but a significant correlation coefficient was reported only with EI ($r=0.23$, $p<0.05$). A positive and significant relationship ($r=0.36$, $p<0.01$) also exists between EI and the organizational commitment experienced by teachers. Moreover, same results can be seen for EI and job satisfaction ($r=0.33$, $p<0.01$) as well as organizational commitment and job satisfaction ($r=0.41$, $p<0.01$).

Table 4

Inter-correlations between age, tenure, EI, OC and job satisfaction

	Age	Ten	OC	EI	JS
Age	1				
Ten	.743**	1			
OC	-.048	.006	1		
EI	.040	.225*	.358**	1	
JS	.082	.145	.411**	.329**	1

$p \leq 0.05$, ** $p \leq 0.01$

It can be inferred from Table 5, that positive and significant correlation has been found between three dimensions of EI- sensitivity ($r=0.25$, $p<0.05$), maturity ($r=0.24$, $p<0.05$), competency ($r=0.28$, $p<0.01$) and job satisfaction. The same is true for correlation coefficients found between affective commitment ($r=0.48$, $p<0.01$), normative commitment ($r=0.31$, $p<0.01$) and job satisfaction. Further affective commitment correlated positively and significantly with sensitivity ($r=0.30$, $p<0.01$), maturity ($r=0.28$, $p<0.01$) and competency ($r=0.42$, $p<0.01$). No significant correlation was found between continuance commitment and three dimensions of EI. Normative commitment was found to be positively and significantly correlated with competency ($r=0.31$, $p<0.01$).

Table 5

Inter-correlations between age, tenure, EI, OC and job satisfaction

	OCA	OCC	OCN	EIS	EIM	EIC	JS
OCA	1						
OCC	.0	1					
OCN	.473**	.028	1				
EIS	.304**	-.038	.101	1			
EIM	.280**	-.099	.146	.370**	1		
EIC	.419**	.026	.310**	.455**	.404**	1	
JS	.478**	-.010	.311**	.245*	.237*	.283**	1

* $p \leq 0.05$, ** $p \leq 0.01$

Table 6 shows age, tenure, EI and organizational commitment as predictor variables using 'Enter' method to study their contribution in job satisfaction. The adjusted R^2 value was found to be 0.184 implying that this model accounted for 18% variance in job satisfaction. Thus, a significant regression model emerged ($F=6.58$, $p<0.05$) from these variables for predicting job satisfaction. Organizational commitment contributed maximum with a beta value of 0.35 followed by EI (beta value=0.19).

Table 6

Regression model showing contribution of Age, Tenure, EI and OC in predicting Job Satisfaction

Model	Beta value	R	R Square	Adjusted R Square	
Organizational Commitment	0.35				
EI	0.19				
Tenure	0.07	0.47	0.22	0.18	$F=6.58$
Age	0.04				$p<0.05$

Discussion

The study was designed to examine the relationship between EI, organizational commitment and job satisfaction amongst 100 school teachers employed in different schools across Gurgaon. The t-value calculated for two different teacher groups based on age and tenure with respect to EI scores was found to be non-significant. Birol, Atamturk, Silman, Atmanturk and Sensoy (2009) and Mishra and Laskar (2013) obtained results similar to the present study. Goleman (1995) suggested that self-discipline is the cornerstone for self-control which in turn plays primary role in maintaining one's emotional health. The ability to monitor and manage one's own and others emotions would come with practice over time and is influenced by the context of their goals, self-knowledge and social awareness (Salovey & Mayer, 1990). According to the ability model of EI proposed by Mayer and Salovey (1997), there is a progression of the four abilities- perceiving emotions, using emotion to facilitate thought, understanding emotions and managing emotions- from basic to more refined levels and perhaps the slightly higher mean of older teachers and teachers with greater tenure signifies a sophistication of these abilities but to a very small extent. No statistically significant difference was found when t-tests were performed to see the effect of age and tenure on organizational commitment. None of its dimensions were affected by age and tenure. These results can be corroborated with findings reported by Garipagaoglu (2013), and Cherabin, Praveena, Azmi, Qadimi, and Shalmani (2012). The lack of a significant difference in the organizational commitment scores between the two different groups in terms of age and tenure may be because the teachers who were older and had greater tenure may have internalized the values and ideologies of the organization in which they worked to their own limits (Mowday, Steers, & Porter, 1979). It is also possible that since the younger teachers with less tenure are newer in the field of education and therefore, they may experience greater need to align themselves with the organizational goals and objectives so as to establish their career and hence, the resultant affective bond with the organization may be stronger (Meyer & Allen, 1991). Perhaps both younger and older teachers held similar attitudes such as staying with the schools to work for its goals and their own advancement and hence no significant difference was found in the commitment scores. The t-test performed to study job satisfaction between two groups of teachers who differed in ages and tenures yielded non-significant values. The affect theory as posited Locke (1976) focuses on the expectations that the employee has and to what extent those expectations are met. The degree of job satisfaction depends on the discrepancy between the two, the lesser it is the more satisfied the individual is. The non-significant t value may be a result of both groups of teachers experiencing almost similar level of discrepancy between the expectations they held and the degree to which they got fulfilled.

The t value was significant for the effect of EI on job

satisfaction. Ignat and Clipa (2012) also found similar results. Sensitivity, maturity and competency were also found to affect job satisfaction significantly. Goleman's (1995) ability model of EI stipulates five emotional competencies including self-awareness, self-regulation, intrinsic motivation, empathy and social skills which enable a person to be successful at work place. These competencies can help teachers by allowing them to recognize and understand their own personal moods and emotions, their effect on others; in pragmatic self-assessment, in controlling disruptive impulses and moods, developing the propensity to suspend judgment and to think before acting leading to openness to change, feel driven to work because of one's own joy and in interacting with co-workers (Singh & Rawat, 2010). Alam (2009) reported that these competencies will become helpful in developing positive work attitude and fulfill their goals at their respective organizations thereby leading to greater job satisfaction since he found that appraisal of emotions, regulation and judiciously utilize them correlated positively with job satisfaction and accounted for 81.3% of variance in it. Gill, Syed, Gupta, Dubey, & Lad (2012) also confirmed that 'self-emotion Appraisal' (SEA) and 'other emotion appraisal' (OEA) dimensions of EI had significant impact on job satisfaction. Specifically the self-awareness or SEA of EI was related with supervision and promotion components of job satisfaction significantly and participants scoring high on OEA component of EI were found to be more effective in dealing with workplace stress (Houghton et al., 2012) and emotions of coworkers. It was corroborated by Brackett, Palomera, Mojsa-Kaja, Reyes, and Salovey (2010) that emotion regulation ability had a significant impact on job satisfaction of teachers. They found that teachers with higher ability to regulate their emotions would bring out positive reactions that could lead to greater personal accomplishment which could contribute to job satisfaction. Herzberg's two factor theory (1987) of job satisfaction states that motivators lead to job satisfaction and hygiene factors can cause job dissatisfaction. EI has been found to be a strong predictor of positive affect which is considered a source of human strength and helps in developing social and personal resources (Kafetsios & Zampetakis, 2008). This in turn may help the employee in recognition and achievement of goals at workplace acting as motivators and hence, to greater satisfaction at job. According to dispositional theory of job satisfaction, the degree to which an individual feels satisfied with his or her job is determined to an extent by his or her disposition (Judge & Larsen, 2001). Positive affect leads to an individual feeling enthusiastic, active, alert, and optimistic; and people with higher EI would experience more positive affect and probably more job satisfaction. Organizational commitment was found to effect job satisfaction significantly. Rauf, Akhtar, Asim, and Mobeen-ul-Islam (2010) reported similar results. According to Meyer and Allen (1993), commitment to the organization has components of positive attitude and behavior that acts like a bond between the employees and their organization, a

linkage, feeling satisfied with their jobs may be dependent on the intensity of this bond felt by them. It has been noted by Shaghali et al. (2011) that teachers' commitment to school is very important to achieve educational goals. This could happen when they have definite belief in those goals and objective and they feel motivated to work towards them rather than leave the organization. Markovits, Davis, and Dick (2007) found that organizational commitment was strongly related to both intrinsic and extrinsic satisfaction of the Greek employees that they studied. Meyer and Allen (1991) have suggested that affective commitment instills feelings of confidence, passion and efficiency at work so it is possible that if the level of organizational commitment is increased, job satisfaction may also increase.

A significant relationship was found between EI and organizational commitment was significant. These findings are consistent with those of Chavez (2013). The three dimensions of EI were also found to be correlated significantly with affective commitment, indicating that if a teacher is emotionally sensitive to others emotions, behaves with maturity in handling feelings and is capable of managing ones' own and others emotional expression and maintain positive relationships at workplace, chances are more that he or she would identify with the organization and make efforts to internalize its values which may gradually develop into a cohesive bond between the two parties involved. It was observed by Fernández-Berrocal and Extremera (2006) that people with higher emotional intelligence showed better job performance, well-being, better interpersonal facilitation, better stress potential, some of these factors have known to contribute to organizational commitment also (Meyer et al., 2002). A positive relationship also exists between EI and job satisfaction. These results are consistent with those concluded by Yahyazadeh-Jeloudar and Lotfi-Goodarzi (2012) and Srivastava (2013). Since EI also leads to feeling of well-being, passion, confidence and motivation, teachers with higher EI are likely to feel more satisfied with their jobs (Yin et al., 2013). Organizational commitment correlated positively and significantly with job satisfaction. Similar result was found by Nordin (2012). Meyer et al. (2002) considered job satisfaction as one of the correlates of organizational commitment especially of affective commitment. When the employees form a positive psychological bond with the organization and accept complementarity between their own goals and organization's (Porter, Steers, Mowday, & Boulian, 1974), they are more likely to participate and be involved and feel satisfied with the work that they do. Since continuance commitment emphasizes staying with an organization on the basis of costs being associated with leaving the organization, it has more to do with need rather than a desire to be there- a negative correlation between this dimension and job satisfaction emerged. In present study, age, tenure, emotional intelligence and organizational commitment accounted for 18% of the variance in job satisfaction of the teachers.

Organizational commitment contributed maximally followed by EI. Seyal and Afzaal (2013) reported that EI and organizational commitment accounted for 49% of variance in job satisfaction of university teachers. These findings point that being able to regulate one's emotions, motivate one's own self as well form close bond with one's organization may lead to greater satisfaction with the job.

Limitations and Directions for future research

Even though the present study has used quantitative analysis it is important to take a serious note of caution in reference to statements of causality. The chosen method of data collection was questionnaire only so it should be noted that reliance was on a single source of information which does not allow for an in-depth inquiry. Since the sample involved in the study was small (N=100), the claim to generalizability should be made prudently.

Future research can focus on a larger sample and utilize multiple resources of data and study the variables of the present study over longer period of time. Efforts can be made to include emotional training in the work-shops and seminars held for the teachers focusing on firstly making the teachers conscious of their current emotional intelligence and then working on the lacunas in specific areas developing empathy, handling grievances of students etc. It is possible that they can work as role model for emotional intelligence for their own students. The school administrations can be persuaded to work towards creating and strengthening the affective commitment rather than relying on continuance commitment for retaining teachers in the schools by taking steps to ensure that they identify with their organization and enjoy its membership.

Conclusion

Teachers have the power to shape the future, thus, their emotional capability, commitment and satisfaction with the job is important. The results revealed that age and tenure do not have a significant impact on teachers' emotional intelligence, organizational commitment and job satisfaction. Both emotional intelligence and organizational commitment seem to have significant impact on job satisfaction of teachers. Emotional intelligence and organizational commitment correlate positively and significantly with job satisfaction as do emotional intelligence and organizational commitment with each other. The predictor variables accounted for 18% of the variance in job satisfaction of teachers.

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Mother Tongue as a Transitional Object

Prabhjyot Kaur*

This paper focuses on the concept of transitional phenomena as formulated by D.W. Winnicott and proposes that an individual's mothertongue can be understood as a transitional object. An attempt has been made to (i) outline how the mother tongue takes on the function of a transitional object and (ii) under what circumstances does transitional relatedness persist the most in the later years of life. This paper begins with a discussion on what mother tongue is and then goes on to discuss how psychoanalysis distinguishes important concepts like 'object' and 'transitional object'. To be able to appreciate mother tongue as a transitional object, a section on language as an object is also included. The concluding remarks include the specific characteristics of transitional object that make mother tongue uniquely qualified to be understood as one.

Keywords: Object, language, mother tongue, intermediate area, transitional object

Mother tongue

Mother tongue is the first language that the infant acquires from the mother, the first language she or he is exposed to even when in the womb, the language whose sound and rhythm is what the foetus listens to when growing up. Also designated as 'First Language' or 'L1', it is the language a person learns as a child at home – from his parents, grandparents and family. It can also be used to refer to the language of one's ethnic origin. Children who grow up in bilingual homes may have more than one mother tongue, but this paper has largely concerned itself with monolingual settings. To be able to think of mother tongue as a transitional object, we need to first look at how psychoanalysis defines an 'object'.

Object

The notion of an object in psychoanalysis is understood in three most prominent ways. The first is in relation to the instincts, as proposed by Freud (1901). An object is what ultimately satisfies a subject's instinctual impulse. It can be a person, a part object or a whole object, real or fantasized. Secondly, the object may be understood in relation to love or hate, that is, the relation in question here is the one between the whole person and the object that is itself focused on its totality, as opposed to a part of the object. Finally, in relation to what the subject knows about the object and whether or not it presents itself with fixed qualities. In any case, it does not apply, as it might ordinarily apply to an idea of a 'thing' or to an inanimate and manipulable object, as opposed to an animate being or person (Laplanche & Pontalis, 1973).

Object-relationship, although known by different definitions is primarily a designation for the subject's mode of relation to the world; this relation is the entire complex outcome of a particular organization of personality, of an apprehension of objects that is to some extent or other phantasized, and of certain special types of defences. A person or an actual materialistic 'thing' may be described as an object in so far as the instincts are directed towards him/it. A relationship with the object is determined both by how the subject perceives the object and how the object shapes his actions. Klein's (1932) notion is that the object (whether projected or introjected) actually acts upon the subject. This is how a subject forms a relation with an object that is outside and apart from himself or herself in a manner that the object may be controlled and in turn control the subject.

Language as an object

Forrest (1983) has suggested in his paper "Language as an Object and Subject" that an object theory of language, just like any other object theory in general, would lie somewhere between the intrapsychic and the interpersonal dimensions. The interpersonal sphere would help us understand that languages are the creations of groups, nurtured through the interactions of people in the group and outside of it. On the other hand, the intrapsychic places language among the agencies of the ego. The theorists claim that acquisition of language is a very important step in the development of the ego. Freud (1923) also remarked that it is important because it lays the foundation for the facilitation of thought.

A consideration of language in terms of object relations can be understood by the contributions of Klein, Lacan and Segal as reported by Forrest (1983). The first thing to consider would be the prototypical situation of the absence of the breast. Klein (1932) explains that in such a situation, the baby hallucinates the presence of a breast and that leads to hallucinatory wish fulfilment. Beyond this, a system of substitution of the breast as signifiers, operates in an opposition of presence and absence. In this manner, language would merely be a substitute for the mother's breast.

Talking of Lacan (1968), he draws heavily from Jakobson and Morris' (1956) distinction between metaphor and a metonym. Metonym is a poor man's metaphor that remains close to the referent. It's unimaginative and literal. Metonymic mode of language is restrictive and mainly used for technical and scientific language. On the other hand, metaphoric language allows unconscious expressions, affects, and embraces an unlimited variety of meanings. He further claims that metonymic and metaphoric language emerge from specific points in development. He argues that metonym is bound to the breast and the language that is metonymic is a poor substitute for it. On the other hand, to explain metaphoric language in relation to the line of thought of development, he links it to the fantasy of a maternal penis. Through linkage with this kind of a fantasy, all metaphoric language becomes capable of negating reality and creating illusion.

Segal's (1978) understanding of language as an object is mostly about symbolism. She believes symbolism originates in projective identification; first of all in relation to the breast, then

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to mother's whole body. The mother provides the word or phrase which becomes the container for the experience and the affect of the child.

Forrest (1983) has largely expanded this bodily theory of language. He says –

“if we think for a moment of language concretely as body stuff, as a body product, it is remarkable how extensively it can be analogized to other body products, namely the odour, the breath, tears, sputum, the bolus of food, the faeces, urine, semen, menses, and even the heartbeat, the gait, and thought itself as a product. That is to say, words can be known, breathed, wept, spat, eaten, retained, wasted, eliminated; Joyce entitled his book of poems Chamber Music after the sound of urine; words can be ejaculated and are the seminal seeds of the process of new word creation called polysemy; they can be a show or a proof; they can be paced and spaced as the heartbeat or the gait, and they can be linked and associated and thought like thoughts themselves” (1983: 519).

Keeping all these conceptions of language as an object in mind, the researcher believes that it does not do justice to how enriching possession of language is in practise and how precious for us is to function as a society, to exist together, to create art, to understand science, to talk of religion. Language is so much more than an object. Instead of trying to understand it by equating it to body parts, it should be seen as an intermediate area between internal phantasies and how could they possibly be conveyed and manifested in the external world.

A transitional object

Winnicott (1953), in his article *“Transitional Objects and Transitional Phenomena – A Study of the First Not-Me Possession”* talks about the relationship between two sets of phenomena that are characteristic of an infant's development. The first one is the observation that as soon as infants are born, they tend to use fist, fingers, or thumbs to stimulate their oral erotogenic zone to try to satisfy the instinctual impulse of that zone. The second of these phenomena happens after a few months when the infant of either sex becomes fond of playing with dolls or other squishy toys. Mothers allow their infants some special object and expect them to become, as it were, addicted to such objects (Winnicott, 1953). He believed that there is a relationship between these phenomena and that a focused study of this relationship, the time interval between them and the development from the earlier into the latter would bear fruits and throw light on those aspects of development that are often overlooked.

Winnicott (1953) described this relationship in the following words –

“I have introduced the terms 'transitional object' and 'transitional phenomena' for designation of the intermediate area of experience, between the thumb and the teddy bear, between the oral erotism and true object-relationship, between primary creative activity and projection of what has already been introjected, between primary unawareness of indebtedness and the acknowledgment of indebtedness” (1953: 89).

This sequence of events from sucking the thumb to playing with dolls involves more than oral excitement and satisfaction. Other things that help enrich the experience of this transitional phenomena for the infant are – the nature of the object, the infant's capacity to recognize the object as 'not-me', the place of the object – outside, inside, at the border, the infant's capacity to create, think up, devise, originate, produce an object and the initiation of an affectionate type of object relationship.

Some more explanation of this phenomena is in order to be able to understand and appreciate it better. One popular opinion in studying the human nature is that human beings are considered to be social beings who thrive on interpersonal relationships. In psychoanalytic terms, this constitutes the external reality. Another popular opinion when it comes to understanding human nature is studying the psychic organization of a person, what we would call the inner reality. This concept of transitional phenomena is so important because what Winnicott (1953) has proposed is a third part of the human life, the intermediate area of experience, and this is that reality to which both outer and inner reality contribute. It should not just be considered as a resting place for humans struggling to keep their outer and inner realities connected. Not only do inner and outer realities contribute to this area, it contributes to those two as well.

It is important to understand that by the term 'transitional object' Winnicott is not just referring to the actual teddy bear or a doll or a 'blanky' or some other necessarily materialistic thing like the corner of the mother's saree. Since it is a study of the first possession of the first 'not-me' object, it should not be confused with the study of first object relations. Transitional phenomena is the area between the subjective and what is objectively perceived.

Language fits perfectly in the description of this area because that is the first thing an infant really learns, assuming that when a baby is born, right from the start, it has a suckling reflex (Hinshelwood, 1994). Language enables what is inside to be communicated to those about whom it is. It does essentially bridge the gap between the internal and external realities, but it is a reality on its own, a transitional reality that serves the function of symbolic as well as affective communication. The element of affect is strikingly more prominent when communication in mother tongue is considered.

Going by the aforementioned definition, an infant's babbling or an older child's retreat, as he is about to sleep, to the songs and rhymes that comfort him come within the intermediate area as transitional phenomena, along with the objects that he uses with a proper and adult-like acknowledgement that they are not a part of the infant's body yet and are not fully recognized as belonging to external reality. If we think about the first language or the mother tongue as a transitional object, its nature of being acquirable or let's say, passable from one group to the other or one individual to the other, an infant's mother tongue presents itself as the object that seems to be emanating from the mother's breast, just like milk. Greenson (1950) has emphasized the relation between language and the mother. Moreover, he maintains that speech is a means for preserving the relationship with the mother and also for withdrawing from her. Words may

be experienced as “milk” so that the baby's relation to the mother's breast will determine his later relation with the mother tongue.

If the mother makes seemingly incoherent sounds or talks to the infant while feeding him, it seems to be an affirmation of the infant's delusion of omnipotence that not only can it make the breast appear when he wants, there comes with it the 'milk for ears' which, just like the breast, and a part object, he would like to possess and devour. Klein's (1932) description of the infant's oral-sadistic desire to devour the mother's breast can be extended to her language and I propose here that the infant's desire to devour the sounds/language coming from the mother play a significant role in the acquisition of the mother tongue. Also, language is experienced as acquired from others. It is a part of an external reality and the infant knows it can never be fully incorporated in him. What I am trying to say here is that an object that is out there can never fully be a part of an infant's psychic reality. It is at most, introjected. Even if the introjection is of the whole object, the object continues to exist in the external world; irrespective of the individual's psychic reality. But language is one such object that becomes a part of the individual, is acquired and incorporated in the truest of the senses and becomes a part of his psychic reality. It is thus better understood as a transitional object and not just an 'object'.

Identity is deeply bound with the internalization of objects (introjection), with the degree of hostility towards them in internalization of phantasies and the resulting alienation from, or assimilation of the internalized object. The term introjection denotes a psychic process; but it is linked with – in fact it operates through – an unconscious fantasy in the patient's mind, the subjective experience of taking something in ('internalizing' or sometimes 'incorporating' it). Maybe the infant perceives the sounds and the mother's language as an object that is a prized possession and since the mother seems to own it, the infant has an unconscious phantasy of taking it in and being able to control it. That could also explain how the language is incorporated in an infant.

Ferenczi (1952) in his book “*First Contributions to Psychoanalysis*” talks about the stages in the development of the sense of reality that an infant goes through. He says that an integral part of growing up and the development of our mental apparatus is adjusting to reality, which changes according to the demand of different stages. But the underlying element in all of it is the resolution of the originally prevailing pleasure principle. Through his stages he talks of the development of the ego from the pleasure principle to the reality principle.

Infancy is characterized by the megalomania of omnipotence which makes the infant sure of his magical capabilities to control things and make things appear out of thin air. In Ferenczi's (1952) opinion, this omnipotence emerges from that period spent in the womb where the baby essentially feeds off the mother's body and uses it to fulfil his needs of nourishment. This sort of an existence gives him an impression that he is in fact omnipotent, he has all that he wants and there is nothing else to wish for. The first disturbance in this impression occurs with the trauma of the birth. On getting a sense of having lost control over the situation, the child hallucinates being back

in the comfortable surroundings of the womb. The act of wrapping the baby up in the blanket immediately after birth gives him the impression that he desired to be back in the womb and so it happened. He made it happen. The first sleep is nothing but the successful reproduction of the womb situation.

But, there is an area of concern. As the infant grows up, he has regular rendezvous with reality and that comes with a realization that hallucinatory wish fulfilment does not actually lead to satisfaction anymore. With this comes a need to add a new condition to the fulfilment – communication with signals; to communicate what is it that an infant desires. This development/movement from one experience/expectation to the other, becoming more reality oriented is what a transitional phenomenon in its essence is. Winnicott (1953) says that it helps in accepting reality and thus in this particular case, the signals, or the 'regular gesture language' (Ferenczi, 1952) are nothing but the transitional object to help the infant experience the intermediate area between inner reality of having a desire or an impulse and the outer reality of a real breast coming to satisfy the needs only when he is able to communicate it.

With a painful discordance in experience comes a need to move on to the next stage of development which requires the evolution of language. Speech symbolism then gets substituted for gesture symbolism. The period of magic thoughts and magic words – how an infant conveys his wishes and people around hustle to fulfil them, as Ferenczi (1952) has put it. Language is that intermediate object as well as an intermediate phenomenon that helps an infant move from a total inability to recognize reality to a stage where he embraces it slowly but steadily. This fits with Winnicott's description of a transitional phenomena because he is staking a claim for the intermediate area state between a baby's inability and growing ability to recognize and accept reality. It is a substance of illusion which is allowed to infant to adjust to the growing demands of the reality. This realm of illusion and understanding the demands of the reality is the beginning of experience.

Discussing the relationship to symbolism, Winnicott (1953) claims that symbolism happens when the infant can distinguish between fantasy and fact, between inner objects and outer objects. But transitional object gives room for the process of becoming able to accept the difference and similarity. The idea that mother tongue is a transitional object can be backed up Caruth's (1995) hypothesis that the secondary process symbolic language retains residual functions from its initial development as a transitional phenomenon. The initial development of language that is attained by picking up a few incoherent sounds does initially develop as a transitional phenomena. This is the intermediate area to developing a more mature and symbolic form of language that is used to communicate with others. The mother tongue is what forms the basis for learning all languages and thus the mother tongue is a transitional phenomena, the area between two stepping stones of development, the space between the two steps of a ladder. Mother tongue is what assists the infant in coming to terms with reality and adapt accordingly. It continues to bridge as well as maintain separation and to reflect as well as to strengthen self and object constancy.

Eventually, in an infant's development there comes a

tendency on the part of the infant to weave other-than-me objects into his personal pattern. When talking about the transition from thumb-sucking to playing with dolls, it often helps to see it as a complication of an auto-erotic experience. When an infant places his thumb in his mouth, his fingers could be caressing his upper lip or other part of his face and this may become more important than the thumb stimulating the oral zone. Winnicott (1953) would call this transitional phenomena along with other experiences like the infant stretching his hand to get hold of the corner of a blanket or some other external object, which he might not suck but use for the caressing part of the equation. Out of all this, there may emerge some object or some phenomena – a bundle of wool, a word or a tune, or a mannerism which becomes vitally important to the infant at the time of going to sleep and is a defence against anxiety and this becomes a transitional object. In my opinion, an infant's mother tongue could also be seen as that object and that could explain why the lullabies, which more often than not are in the mother tongue can be so comforting for the infant. In the critically acclaimed show “Grey's Anatomy”, when the protagonist Meredith Grey, a white-American doctor adopted a 14 months old infant Zola from Malawi, she wanted to get some lullabies sent to her from Malawi so that Zola could feel comfortable (Rhimes, 2011). Mother tongue can be understood as a transitional object because it can help allay anxieties and be some kind of solace in the face of uncertainties. Anzieu (1976) talks of a “blanket of sound” which surrounds the baby from the beginning of life, like an enveloping skin which holds the contents together.

Just like other developmental phenomena, patterns set in infancy may persist into childhood, so that the original transitional object continues to be absolutely necessary at bedtime or at time of loneliness. This may further persist into adulthood if we are talking about mother tongue as a transitional object because language stays with the individual till the very end. This would be even more pronounced a phenomenon in migrants who moved from one country to the other for some reason. Many psychoanalysts including Salman Akhtar (1995) have noted that one's mother tongue never becomes so invested with libido than when the person starts living abroad. This is so because it is recognized as an object of comfort when the demands of the environment are so severe that it could even lead to the ego's fragmentation (Grinberg & Grinberg, 1984).

Horton (1984) claims that Winnicott's Transitional Object Theory, in its broadest form is the theoretical basis for recognizing the importance of solacing objects. His paper “Language, Solace and Transitional Relatedness” is of special importance to this paper because it talks about the origin of a major part of linguistic competence, that is, the ability to infuse language with solacing qualities. Mother tongue, the first language the infant is exposed to since the very beginning, is especially solacing because it somehow helped the infant deal with the trauma of birth. Initially, the word, heard by the infant within the very womb itself as soothing unintelligible sounds, ultimately eases the pain and terror of the ensuing and inevitable process of individuation and separation (Caruth, 1995). Although every language has prosody, “the melodic line produced by the variations of pitch, rhythm, and stress of

pronunciation that bestow both semantic and emotional meaning to a speech” (Thoman, 1981), an individual can best appreciate the element of prosody in his mother tongue. Moreover, prosodic competence overlaps to some degree with solacing competence (Horton, 1984). A person who is not familiar with the prosody of a foreign language will never find it solacing in the times of crises. The capacity for relationship to solacing objects and the correlative sense of psychological at-oneness with things, ideas, and objects external (or felt to be external) to the self are inextricably bound up with the development of language, especially in prosodic aspects.

How can solace and transitional relatedness be related? Horton (1984) has defined it in the following manner –

“Transitional relatedness is the person's unique experience of an object, activity or sound, whether animate or inanimate, tangible or intangible, in a reliably solacing manner based on the object's associative and symbolic connection with an abiding maternal primary process presence” (1984: 168).

To simplify it, transitional relatedness characterizes the process of experiencing an object that is basically a part of the outer reality but has been cathected with some meaning emerging from a person's inner reality. It is how an object is felt and perceived and accommodated in the pattern of one's life. Additionally, this relatedness prepares an individual for frightening circumstances and generally catalyses his psychic growth.

Transitional objects (and phenomena) acquire their power to relieve anxiety and to calm as a spillover from the first and most meaningful, psychologically internalised relationship with a loving presence. The presence of the mother and how she always makes herself available sets the prototype for the internalizing of this psychologically meaningful relationship. If the internalisation is successful, each subsequent life experience with a transitional object is, in part, a solace déjà vu. A soothing maternal or maternal-like presence is very apparently necessary to the unfoldment of the capacity for experiencing solace. An individual's mother tongue uniquely qualifies for this description of a transitional object because even if the person learns other languages to communicate with a wider population, the warmth and the sweetness of the mother tongues remains unmatchable. Again, it is on the basis of one's mother tongue that he can learn the art of other languages. Irrespective of where the person is, mother tongue is like home outside of home. From the very beginning, it helps the infant understand the world and make himself understood. Any encounter with one's mother tongue (let's say for people who have been living abroad for years) brings in a wave of nostalgia and comfort like nothing else possibly could. It is the intermediate area between the person and the rest of the world. From the very beginning the early shared language of love between mother and infant serves both of them with respect to the self and the object needs of each.

Expanding on Winnicott's (1953) point that a transitional object with its potentially solacing capabilities, is not necessarily a materialistic object like a soft toy, blanket, music box or something with a fixed form like imaginary companions, Horton (1984) argues that largely overlooked is the fact that

words, phrases, sentences, concepts and ideas are soothers too! Not just that, in addition to soothing, they may even become the manifestation of the transitional mode all together. Sounds like cooing, softly squeaking, blabbering, humming are highly soothing to the infants. Greenson (1954) described how a particular sound ("mm..") made by both children and adults could manifest "a sense of contentment and well-being".

Caruth (1995) explains that a particularly crucial moment in which the toddler characteristically turns to transitional objects is in the absence of the mother and this comes as a task for the toddler to master the loss of separation; then the child attempts through the interaction with the transitional object to restore the memory and experience of the mother and mothering. Keeping this in mind, the phenomena of mother tongue as a transitional object will then be more pronounced in adults who have moved away from their country. Because patterns of transitional relatedness that are established in childhood do persist in adulthood.

The beauty of mother tongue is that it maintains the connection with the mother and can actually be visualised as the area that can help the infant to accept that if the communion with the mother cannot exist in reality, the connection can be maintained with the help of the tongue she uses to talk to him. Caruth (1995) says in her paper that language in its prosodic as well as symbolic functions has universally served transitional functions as well as strengthened the establishment of self and object constancy and self and object representation. While I agree with how she has explained 'language as a transitional object' and it can be assumed that it is the infant's first language she is talking about but she has not specified it anywhere in the paper. It might seem like an offhanded criticism and the reader might be okay to assume that the language she is talking about is most naturally the mother tongue. But the entire point of this paper is that the first language is what can be a transitional object for the infant, not just any language in general. I strongly feel that understanding this distinction is necessary.

To further strengthen the point that not only is the mother tongue a transitional phenomena, it is absolutely crucial for a healthy development of an individual to experience it in transitional relatedness, Horton (1984) has illustrated cases in which a retarded experience of a transitional object actually manifested as significant language deficits in the patients. The failure of the environment to offer an internalizable soothing is seen to have an effect on language development. If the mother tongue is not experienced as a transitional object, language itself is not infused with the vitality of human relatedness nor is it welcome as an object with soothing potential. Thus, just like any other transitional object would contribute to the healthy psychic development of an individual, mother-tongue is that transitional object which is more than just a means for communication, absence of which can lead to language defects.

Conclusion

Winnicott (1953) has given a very structured summary of special qualities in the relationship between the infant and the transitional object. The following points will come in handy when thinking of mother tongue or first language as a

transitional object –

- The infant assumes rights over the object. Some abrogation of omnipotence is a feature from the start. This agrees with Ferenczi's (1952) stages of development in the sense of reality when the infant feels omnipotent and thinks that he can control everything but slowly realises that it can't just get into the mother's body and devour her language. He has to introject it in a healthy manner.
- The object is affectionately cuddled as well as excitedly loved and mutilated. In an infant's attempt to acquire language, the first set of blabbering can be seen as a mutilation of the language because it resembles the original language only to some degree. The infant actively attempts to mutilate the language to be able to resemble what the mother is saying.
- It must seem to the infant to give warmth, or to move, or to have texture, or to do something that seems to show it has vitality or reality of its own. When the infant starts recognising the mother as a whole object and the father also comes into the picture, the infant probably also starts understanding that the language that the mother uses with the infant is the same she uses to communicate with others. This would mean that the infant recognizes that the language was not tailored for him and has reality of its own.
- It comes from without from our point of view, but not so from the point of view of the baby. Neither does it come from within; it is not a hallucination. Just like we think a soft toy or a blanket is an object outside of the infant, language is on the outside too. But for the infant, it is not just an external reality. Neither is it a part of internal reality. It is an intermediate experience, a phenomenon that the infant soon realises will help him make sense of both inner and outer realities.
- Its fate is to be gradually allowed to be decathected, so that in the course of years it becomes not so much forgotten as relegated to limbo. By this, he meant that in health the transitional object does not 'go inside' nor does the feeling about it necessarily undergo repression. It is not forgotten and it is not mourned. It loses meaning, and this is because the transitional phenomena has become diffused, have become spread out over the whole intermediate territory between 'inner psychic reality' and 'the external world as perceived by two persons in common', that is to say, over the whole cultural field. In terms of mother tongue, this can be understood by appreciating that the mother tongue becomes so internalised in an infant that no longer does it remain an object of affection in the sense it was once admired. It becomes a part of the infant and some of the transitional relatedness may persist into adulthood but most of it is diffused with the incorporation of new languages and experiences.

Thus, mother-tongue uniquely qualifies as a transitional object that not only helps the infant to make sense of his inner and outer realities but also helps him move from one stage of reality to the other. It is that experience of relatedness whose comfort stays with an individual for the rest of his life. Be it in the form of a lullaby when the child needs to go to sleep, or a prayer that the adult might recite in the face of atrocities, mother tongue as a transitional phenomena agrees with Winnicott's (1953) description and does more than justice to it. Furthermore, infants reared without reliable comforting do not develop transitional object attachments and they suffer significant language deficit. Comfort, the sense of maternal presence, the bending of internal and external reality, and the achievement of cultural resonance are shared, defining components. Mother tongue is soothing and nothing short of magical because of its transitional relatedness.

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Exploring the links between Existentialism and the Internet Meme

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The paper focuses on understanding the existentialist and absurdist humour prevalent in internet 'memes' - a form of humour dominant in social media spheres. By elaborating the existentialist principles evident in selected memes, the authors interpret the meaning behind the use of existentialist humour. The paper attempts to suggest possible explanations behind the perspective of humour when it comes to existentialism, a thought system that focuses on the lack of meaning in life. Explorations of popular memes that represent the larger genre highlight the awareness of existentialist philosophy in millennials. Further, the particular representations of aspects of existentialist philosophy in memes also illuminate aspects of millennial psychology, particularly in relation to ideas of purpose, life, and death. The relevance of the meme as a medium of communication and expression has also been highlighted through this descriptive and exploratory attempt.

Keywords: existential psychology, memes, absurdism, millennial, internet

Social media sites, such as Reddit, and Facebook are increasingly becoming an important part of the lives of individuals. As world technology advances by leaps and bounds each day, the boundaries between social life and private life are becoming blurred. These sites have become echo chambers for young adults and millennials to interact with social groups sharing similar ideas. One of the perspectives increasingly gaining prominence and significance is existentialism. A multitude of pages exist documenting multiple memes and viral social media pictures or videos centred around the core assumptions underlying existentialism - the lack of meaning in life, the burden of freedom, the even more crushing burden of the knowledge that justice and values are human constructs.

Has the internet meme emerged as a means of expression that is accepting of a differential understanding of life and how to live it? Conversely, has existentialism developed as a cult of its own, voiding its very own premise that there is no central authority that gives life meaning? Are millennials drawing meaning from existentialism? The word 'meme' has its origin in 1976, emerging with Richard Dawkins' book, *The Selfish Gene* (1976). The word 'meme' has been defined as "the new replicator, a noun that conveys the idea of a unit of cultural transmission, or a unit of imitation" (Dawkins, 1976, p. 206). The nature of the memes has been elaborated as:

"Just as genes propagate themselves in the gene pool by leaping from body to body via sperms or eggs, so memes propagate themselves in the meme pool by leaping from brain to brain via a process which, in the broad sense, can be called imitation" (p. 192).

However, the focus on the internet meme is only a recent development. The internet meme (hereon, referred to as 'meme') may be defined as a piece of content spreading online from user to user and changing along the way (Börzsei, 2013). The study of memes is crucial to critically evaluate internet culture as a broad phenomenon as well as focus on its component subcultures, of which existentialism is one. However, it is also significant to view memes as cultural artefacts that gain and incorporate new meaning and function, and understand the implications of internet memes having then become a mode of communication in and of themselves.

Existentialism was a term explicitly adopted by Jean-Paul

Sartre (1956), which came to be associated with a cultural movement that gained momentum in the 1940s and 1950s in Europe. Nineteenth century philosophers such as Søren Kierkegaard (Kierkegaard & Lowrie, 1957) and Friedrich Nietzsche (1967) are retrospectively seen as precursors of the movement. It is suggested by some thinkers that existentialism is more of a bygone cultural movement than an identifiable school or position in philosophical discourse. Other scholars suggest that it should be limited to Sartre's (1956) position alone and understood with those core tenets in mind. For the purpose of this study, we will adopt the latter position as this is an exploratory and descriptive attempt at evaluating the role of existentialism in the larger discourse of internet memes. It would thus be more useful to pinpoint their relations with respect to the tenets of existentialism generally accepted as representing a fair idea of the existentialist discourse, rather than incorporate the expansive existential movement. However, we will also be including Camus' (1955) understanding of absurdism as well as Sartre's (1956) position on absurdism to understand the subject matter. This is due to the highly frequent occurrence of absurdist philosophy connected to the latter's philosophies. It would not be possible to fully grasp the subject matter without understanding the philosophies to which the content consistently refers. Further research into the psychology of internet humour may benefit from taking a more expansive point of view as a complementary position.

Method

On the social networking site Facebook, pages that endorse existential memes were selected based on their reach³ in terms of higher numbers of likes. This included Non-Existent Existentialist Memes, Bollywood Existentialist Memes, The Existential Nihilist, Psychotropic Memes for Existential Young Adults and Ironic Teens.

Results and Discussion

The average Facebook user spends about 50 minutes browsing the site, each day (Stewart, 2016). Considering Facebook is a social networking site with immense reach, the focus was on the Pages that endorse existential memes on this platform. Some popular pages include Non-Existent Existentialist Memes (540,000 likes), Bollywood Existentialist Memes (75,000 likes), The Existential Nihilist (260,000 likes),

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Psychotropic Memes for Existential Young Adults and Ironic Teens (140,000 likes). These pages regularly post memes (frequencies ranging from several in the same day to a few in a week) which reach those who are followers of the pages. The content of these memes ranges from parodying popular culture with a twist of existentialist theory to critiquing popular understanding of philosophical conceptions and positing novel and original questions with respect to grounded circumstances. However, they also include elements that are not necessarily existentialist. For instance, some pages also occasionally post memes regarding the merits of communism, socialism, or memes related to thinkers such as Marx (Engels, Marx, & Tucker, 1978), Descartes (Dawkins, 1976), and Stirner (1995). Notably, an important aspect of this subset of meme culture remains an abundance of absurdism.

Absurdism, as proposed by Camus (1955), is a contradiction that cannot be reconciled. Facing the absurd is the same as struggling to escape the absurdity. Sartre's (1956) view of absurdism stemmed from his view of the world as an irrational and meaningless space. There was no meaning except that which we decided to assign to things, entities, ideas, or objects. He viewed the struggle to find meaning in life as the absurdity of human existence. If there was no god, no morals, no values, and no justice in the world, then all the meaning humans had assigned to things were absurd in and of themselves.

This view is mirrored in various internet memes. For instance, a meme parodying a famous dialogue from a popular movie, *Kal Ho Naa Ho*, roughly translated as 'Live, be happy, smile. Who knows, tomorrow may never come' (Johar & Advani, 2003). was replaced with 'Live, be happy, smile, reflect on the futility of your miserable existence, get drunk and read Dostoevsky'. Further, there are countless memes regarding the pursuit of meaning or the knowledge of absurdity. As Camus (1955) philosophised, are millennials deriving meaning from the knowledge that life is ultimately absurd? For instance, a particular meme which imposes a popular rapper, Kanye West's image on text (as though the passage was spoken by him) addresses some concerns regarding how attached millennials are to the idea of absurdism (Non-existent existentialist memes, 2017). The text quotes: "Y'all don't understand!! we wuz real ni**a absurdists, we wuz hustlin for dat meaning, u know what im sayin? we wuz flexin on the absurd like it was nothin! damn, we wuz on dat good shit my ni**a - my homie Camus, dat real Buddha shit and I ain't talkin, dat wack white girl yoga instagram quote on an ass pic bullsh*t. y'all know how i do - i've been philosophizin for a minute and now these ratchet new-age nihilists finna f*ck up the whole game!! y'all let dis shit happen! Y'all should've stopped dis! Not for me but for da culture! For da art my ni**a! I mean god damn man. God damn.".

These two instances suggest that the makers of these memes, as well as those who partake in this particular brand of humour and find it relatable, are both aware of the philosophies proposed by many of these thinkers and treat the making of these memes as some manner of expression, at the very least to bring these abstract conceptions down to a more practical level. Further, the occupation of humour in the process indicates the possibility that the subject matter is either treated lightly, or that humour

acts as some manner of defense mechanism or 'escape'. Research in greater detail can perhaps clarify this conundrum.

Absurdist humour may well be a means to express the core disillusionment that plagues much of the millennial generation. More specifically, the Kanye West meme (Non-existent existentialist memes, 2017) also brings to focus the conflict that comes about due to the attachment to these ideas. The text accompanying the image mocks the attachment some individuals have to the ideas of absurdism and the subsequent criticism of nihilism and other strings in the larger discourse of existentialism. This mockery points out the absurdity that some absurdists are so attached to the idea of absurdism that it becomes the focal point of derivation of meaning for them. The irony is rather evident when one analyses that it is the same attachment and myopia that existentialism, in fact, critiques.

'Bad faith' (French: *Mauvaise Foi*) occurs when we lie to ourselves to spare ourselves short term pain but end up suffering from long term psychological impoverishment (Sartre, 1956). Individuals or societies force themselves to believe something, of which they aren't completely convinced, since it is easier. He believed one of the most fundamental aspects that falls under the idea of 'bad faith' is the denial of the crushing burden of freedom that humanity has. He postulated that we constantly lie to ourselves about not having other options. He believed that options or alternatives are always present but we find it rather reassuring to believe 'we don't have any choice' as it lets us off the hook, and removes the burden of realising that choices have to be made and responsibilities towards those choices owned up to. Thus, our being, is "all the things we are at present not, but could possibly become" (Sartre, 1956, p. lxxv). Bad faith, thus implies that we keep those possibilities out of our minds and tell ourselves that the way we are at the present moment is the only way we can be. He supports his claims with the famous waiter example, as well as examples of relationships which continue due to bad faith of both partners (Sartre, 1963).

In memes, for instance, bad faith is often expressed by pointing out the limitations that our social groups, and societies impose on us. A scene from a popular movie (*Main Hoon Na*), wherein the lead actor has both hands covering his mouth to stop himself from speaking is accompanied with text saying 'When you are hanging out with the squad and realise you've been talking about pessimism and killing their vibe, but also realise you need them as a distraction from boredom and despair' (Red Chillies Entertainment & Khan, 2004). This expresses the idea that taking action about who you would like to be, or exploring the possibilities outside the barrier or bad faith can often be controlled by whether the social group one aspires to be a part of is accepting of this transcendence. It further acknowledges a conundrum similar to the one Sartre (1956) explores in his idea of a relationship, wherein both partners convince themselves that they are actually emotionally interested and invested in the other and refuse to accept their incompatibility.

This particular meme addresses the conception that 'friends', traditionally associated with bonding and social upliftment, are in reality a 'distraction from boredom and despair'. This boredom and despair may stem from bad faith and the closing of

possibilities. The same sentiment is expressed in another meme specific to relationships and rather clearer in its presentation. An image of a couple hugging is accompanied with the text “When you are aware that relationships are inevitably at best a temporary escape from suffering, but you do it for validation and satiating your carnal desires anyway” (Bhagwan Chitra Mandir & Dhanoa, 2000; Bollywood existentialist memes, 2017). This, once again, exposes the awareness and understanding of the bad faith that people subscribe to. However, it acknowledges that despite acknowledging bad faith, the lack of choices and satisfaction of immediate needs may eventually restrict freedom anyway.

Death is also a construct dealt with in the paradigm of Sartre's (1956) existentialist position. Sartre expands on the idea of death as an extension of his argument of freedom. The thought of death makes the idea of freedom furthermore significant as death is the end of all possibilities. Any and all possibilities that lay before an individual are closed with a finality by death. The individual can do no more, and be no more. This knowledge can be harrowing as it brings to the forefront the idea that we may be wasting our lives away and that, ultimately, that is our own fault. Death is also the moment, “I almost succeed in 'catching up' with myself. At that precise moment, my transcendence is almost over; time's up, there is nothing more to do. I am almost completely identified with my facticity.” (Spade, 1996).

Facticity refers to the past, that remains behind us, but is something we are constantly 'dragging'. It is thus considered a burden that gets heavier each passing moment as what is in our past keeps increasing steadily. Transcendence refers to constantly remaining abreast of facticity. However, death is that moment at which facticity catches up and there is no more scope for transcending. That is the point at which possibilities cease to exist. A meme expressing this sentiment imposed an image of Shahrukh Khan in the movie 'Devdas' with text that read “When someone says 'lol dying' and you realise that death and its stillness alone is certain and your life has been a constant exercise in death-denial through morbid humour and dank memes” (Red Chillies Entertainment, Shah&Bhansali, 2002). This meme addresses two ideas. Firstly, it addresses the idea that humour and memes are an escape from the eventuality of a certain death that ends all possibilities. Memes and humour are directly associated with a sort of 'bad faith' in that sense, as they keep us from really exercising the freedom that Sartre discusses. Secondly, a contrasting opinion is also evident. It is through memes that one may sometimes become aware and come face to face with the postulates of existentialist theory (in that, death is certain and unavoidable). This meme also indicates that those who make and partake of these memes are aware of their bad faith and somewhere or the other, accepting of it.

Conclusion

Existentialist philosophy is evident in internet memes. In this paper, we have explored how some of the core tenets of existentialism are represented in memes. We have also attempted to understand what this particular brand of representation can indicate about the millennial generation and their interaction with existentialist philosophy. At this point, the study of internet memes remains largely speculative due to the lack of academic insight and undertaking in this field. However,

future studies could shed more light on what memes represent to the millennial generation, what humours them about existentialism, why memes serve as a sort of escape from their everyday lives, and whether this relationship is one that is healthy or one that is more dependent in nature. We would like to end with a meme on 'Jean-Paul Sartre that' quotes “We are all condemned to freedom, but that's cool because in France we have nude beaches” (What do people really need in life, 2015) .

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Towards reclamation of the Wild Feminine Psyche : Archetypal reflections on female way of life

Nitika Kumar*

For centuries, women have faced social and psychological neglect which has dragged them away from their own inner essence. What enhances the solemnity of the problem is not just a lack of understanding of their psychic reality from their male counterparts, but self-denial of their own inner beings by women who are chasing the masculine ideals blindly. The answer to the age old question of inequality lies first and foremost in the acceptance of women by women themselves. Men and women are created differently and this difference needs to be cherished rather than obliterated. Women, more than ever are in a need to embrace their own Wild feminine essence personified by the Wild woman who represents a psychological reality of their existence. The Wild woman lives in the heart and psyche of all females and seeks active fulfillment in their lives. Understanding and realization of the Wild Woman and bringing her into their everyday life is the only salvation for modern women who are more than ever distant from their inner psychic realities.

Keywords: Wild Woman archetype, Jungian, female psyche, Indian, mythology.

"I want to put my paws over my eyes and groan, for I see what they do not see..." (Estes, 1992)

Such is the predicament of human mind, that we are often blinded by things that seem too apparent and move away from things that are hidden beneath layers of social and cultural experiences and accumulations. It would not be entirely wrong to propose that one of the fiercest debates that has garnered much interest in general public life as well as academia has been that of the "battle of the sexes". One can see this debate being pondered upon by generations and generations of scholars and philosophers alike. One of the few earliest psychologists to have presented a rather radical view on the gender-battle is Dr. Carl Gustav Jung. It has by far been discussed by most of his staunch believers and ardent followers that Jung is difficult to read, not only because of the subject matter he deals with but also because at more places than one, he seems to be far ahead of his time. Not only did he reflect upon and openly discuss a few issues that seemed too far-fetched for his time, he made no qualms about being vocal about challenges he could foresee far ahead of his time, much to the displeasure of his contemporaries.

One of the chief propositions made by Carl Jung is that human psyche is not unilateral singularly functioning machinery but rather complex blends of delicately balanced opposites that exist in a dynamic inter relationship. Jung (2003) was forthright in discussing the complex notion of gender and allied issues and he moved forth with an assertion that masculinity and femininity are vital principles that are found in biological men and women alike. Thus, he arrived at the notion of what he called the contra-sexual archetypes. The term archetype herein refers to those primordial images of mankind that govern all of man's action and existence. These are the exemplar models of all human behavior, and man is bound into an unconscious repetition and replication of archetypal images. From acts as basic as eating and sleeping to complex acts of going to war, all actions are archetypally rooted.

Jung (2003) posits that there are two guiding principles of masculinity called as the Animus and femininity called as Anima that make up human psyche. On one hand, the animus governed by the logos represents ability for calculated action, logic and rationale and on the other the anima stands for connectivity, emotionality and receptivity. Guided by the Yin, she is passive, full of instinctive wisdom, subjective and concerned minutely with relatedness to people and things. Governed by the Yang principle, the animus is creative, arousing, generating, phallic, aggressive and discriminatory (Hill, 1998). What needs to be clarified here is that while discussing these masculine and feminine principles, Jung asserts clearly that he is talking about masculinity and femininity in general and is not describing or defining the social attributes of any gender. Both these reflect principles and are therefore nothing more than an accumulation and reflection of primordial archetypal images. They do not suggest social roles to be attributed to any gender and nor do they reinforce any existing stereotype relating to gender roles in society. Rather, he posits that both are contained within each individual, to the extent that a person ceases to be a unipolar entity and derives much of one's creative power from the existence of the contra-sexual within.

Issues and Challenges in Traditional Understanding

Much Jungian literature has dealt so far with the issue of gender and gender roles. The purpose of the present work is to enlist and emphasize upon the notion of the feminine and its Wild essence. Therefore, a detailed account of previous works is not required at this juncture. What shall suffice here is to provide a very brief account of the Jungian view of gender roles to the reader before shifting focus to the feminine in particular.

Being rooted firmly in a biological approach to reality, Jungian authorship has laid emphasis on the existent biological differences between men and women. One of the pioneers of this work, Anthony Stevens has written at length about the biological basis of sex differences. Among many others, he posits that physical differences between men and

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women in terms of height, weight, muscular development and so on are genetically determined. He suggests that “growth and development of boys and girls are clearly programmed differently from the moment of conception”, citing that even physical “superiority” of men begins to manifest in the womb itself resulting in faster growth of male fetuses, and boys being heavier and longer at birth (Stevens, 1982). Hence, it is not a social pressure but a biological manifestation that men are better at athletics and sports; they are biologically programmed to be so. He even goes on to explain issues such as male polygamy from a biological perspective. Elsewhere, Zinkin (1992) highlights male superiority in terms of visual motor skills while suggesting that women are more specialized at mothering and nurturing and are much ahead of their male counterparts in verbal abilities.

To a naïve and immature reader this might sound offensive. But what needs to be understood is that this so-called offence comes from years and generations of social neglect and incorrect understanding. The reason one might feel offended about such biological truths is rooted only in long years of social conditioning where it has been taught over and over that only the male ideal of life is “better”. Jungians however do not shy away from dismissing such neglect and take a clear stand in suggesting that these differences do exist in reality and “to attempt to abolish them on ideological grounds is not just plain silly, it is impossible; it represents a preposterous violation of the archetypal intent” (Stevens, 1982). Therefore, from an archetypal perspective, the notion is very clear. Men and women are different and there can be no logical denial of the same. The problem is not in the difference, but in the way this difference is perceived and transmitted across generations. Comparing men and women is nothing short of comparing apples and oranges and complaining each single day as to why a particular orange fails to taste like the best apple one has had. This is precisely the irony. The real battle between the genders is therefore not centered on a difference, but on an almost compulsive need to turn a blind eye to the obvious fact that differences do not always imply a negation or decimation of the other. It is necessary to differentiate between the genders, of course, since they were made differently and is it not a well known fact that things made differently would be made for different purposes? What a needle can do so effortlessly, a sword can't dream to achieve in a million attempts.

In his work, Jung attempts to explain, at least partially, the depth psychological reason behind a lack of understanding of the feminine. He does not turn a blind eye to the issues of patriarchy and male domination in the social and academic world, but he suggests that the reason that men have an incomplete understanding of the feminine principle is because a “woman always stands just where the man's shadow falls, so that he is only too liable to confuse the two” (Jung, 2003). Such an assertion is not to be confused in terms

of social standing of the genders, but what Jung really is pointing towards is a more basic and fundamental acceptance of the fact that for a man, the woman and the experience of her is something alien. Since he has never himself experienced the first hand life of being a female, a man cannot fully comprehend her conscious experience of life. Therefore, for a man, the woman is but a shadow of his own existence, it is the un-lived yet very potential part of his own being and existence that takes him forward and onward, such that over a period of time he begins to see the other gender through the experience of his own latency.

Elsewhere Jung also suggests that it is nothing but a logical fallacy that one understands the other from his own perspective in such a manner that he “presupposes another's psychology as being identical with his own” (Jacobi, 1953). Thus, there are two issues inherent herein. Jung suggests that for men, women represent their other half, the half which they do not have any conscious experience of, and therefore can be known only through projections of the inner. While writing on the unconscious life of females, Jung accepts that he cannot know the feminine side in any way other than through the explorations of his own unconscious feminine side, his anima. This is aggravated further by the belief in popular culture that what one is should be taken as the benchmark for “normalcy” and what is different from oneself should be regarded as nothing but a fallacy, an erroneous occurrence in nature that is best left out of public view. Thus, the long standing male bias towards the feminine arises, according to Jung, through a logical although unconscious misapprehension primarily, and only later is it aggravated by social structures and political motives of either gender.

Towards an archetypal understanding of the feminine concerns

As already stated above, according to Jung, the anima with its origin in the Yin principle represents the feminine principle in men, and interestingly also in women. The difference being that in men the anima, or what Jung also calls as the “soul-force”, is the contra-sexual, the other towards whose integration they must work for the growth of their personality. For women, the anima is not the contrasexual but the source of the feminine, the guiding principle for their growth and individuation. Jung prescribes “individuation” as the process of becoming what one was destined to become in a whole and graceful manner. It is the path and process of finding one's true individuality in the outer world. According to Chang (2009), the process of individuation entails a dual process of finding the truth about one's destiny as well as searching for a true meaning in one's life with a purpose of achieving a “personal sense of wholeness and authenticity” rather than “perceiving oneself in terms of an externally imposed social function”. The problem for women's journey of individuation therefore is that in trying to find a personal meaning of their own lives, they are drawn into a process of elongation of their own self denial and a continuation of enforced conformity and

suppression of their true selves in a society that is increasingly governed by male ideals.

Much of popular culture is governed by male ethos and a masculine view of the world. Due to the inherent error of judging a female from their own standpoint, men have erroneously ended up creating a world where only the masculine ideal is upheld and strived towards. Archetypally, Jung suggests a great fear and the unknown feminine mystery as a reason for men progressively running away from the feminine point of view. Increasingly the culture has begun defining and promoting a man's view of the world. The issue is not whether it is right or wrong, but a more basic issue is that a man's view is different from the woman's. A more grave error arises when women themselves fall prey to the very ideal that they are fighting against and begin defining themselves and their role in the society from the male point of view. The problem increases manifold when generations of women after women die fighting the masculine ideal and striving to be like the men in a world created by the rather than accepting, understanding and cherishing their own biology and psychology. Jung indeed was far ahead of his time when he asserted that women are "more psychological than men" (Jung, 2003), since they have a greater capacity for living out the mysterious emotional side of the continuum which the male mind can seldom comprehend. Unlike other authors of his time, Jung did not shy away from taking a stand for the feminine and being vocal about his reverence and awe for the same. Sadly, as men and women progressed into modern ways of life, they began to drift further and further away from their own basic psychologies. Men, in their absolute fear of the feminine, and due to an uneasiness in not being able to logically put together a part of the world that they did not belong to, began negating it further and further. Sadly, women who could have steered clear of such a fallacy became unwilling prey to the same.

Tuby (1982) suggests that women today are in a great muddle because they tend to be unaware of their own psychic reality that transcends their conscious minds and they too have undergone years of social conditioning into believing that they must absolutely accept and live by a man's view of the world. Women today need to go through what Jungians popularly call the "dark night of the soul" and each woman must find her own answer to the particular problem of reclaiming the lost feminine essence. The problem with the present way of life of the women is that they themselves are finding it extremely tough to value themselves for who they are and what they are about. Because they are unable to value themselves, they end up blindly copying the male ethos of public and more so private lives. Owing to much promotion of the same in media, women are driven farther away from their own essence and due to subjugation of not only their public but also their personal lives; they find themselves completely at a loss for understanding and responding to the ever increasing call of their own inner being. And is it not a known fact that the more one runs away from one's own

shadow, the more closely at heels it follows, until one is ready to stop and enter into a willing relationship with the same. Jungian scholars suggest that in copying male way of life and rejecting their own biology and motherhood women are rejecting their own psychological foundations. While a man is made in the image of the mind and has capacity for action, a woman is made in the image of the soul and has capacity for feeling. Growing emphasis on the male way of life is leading to what Jungian scholars suggest a "pathological exaggeration of the masculine" and a "pathological feminine diminishing". The problem for women increases manifold in wake of the fact that there is a double rejection that the feminine ideal is facing, firstly at the obvious hands of the fearful men and secondly at women's own blind conscious which is busy aping the male, forgetting and moving farther away from its own deeper essence.

Jungian authorship is vocal about the fact that women are endowed with immense creative powers due to their psychological nature and their capacity for intuition and deep feeling, but this very creative potential is smothered when women are caught in the unconscious imitation of the male way of life. Jung (2003) suggests that a woman's dissimilar psychology is a source of information for things and ideas for which the man has no eyes and therefore must be regarded in its own right for the prosperity of civilization. Men understand the feminine nature of the soul complex through the actual influence of women in their waking lives, from their own unconscious feminine sides and from the inherited image of the woman in their collective unconscious. They do not have a direct lived experience of the feminine ideal and therefore end up assigning an inferior consciousness to women, which is nothing but a false assumption. The sad part is that the views and opinions of the society at large are usually taken to be common sense understandings and therefore increasingly women fall prey to accepting these opinions of themselves without question. In trying to look too much like what the world expects them to look like women end up creating a "too-good" persona for themselves which suits the societal ideals only too well for their own unconscious liking. Thus they end up feeling increasingly frustrated and confined in their existence. Jung (2003) suggests that "whoever builds up a too good persona for himself naturally has to pay for it with irritability". No wonder the more modern the society becomes, the more blindly do the women begin aping the masculine ideal. And Jung warns us well in advance of his own time, that this "mental masculinization" of women has grave consequences for the psychological life of women because the more one lives out the opposite in oneself, the more one relegates one's own conscious life to the background to the effect that one's individuality suffers tremendously. In living a male's way of life a woman is inflicting grievous injury to her ego-self axis and Jung suggests that in "the masculinity if the woman and the femininity of the man are inferior, and it is regrettable that their full value should be contaminated by something that is less valuable" (Jacobi, 1953). Thus, more than ever there is a

need for women to stop this aping of the masculine ideal and to restore the feminine, more specifically the Wild Woman within.

The Wild Woman Archetype in female psyche

The seminal work in the area of uncovering the Wild feminine has been done by Dr. Clarissa Pinkola Estes (1992). Primarily engaged in her study of the wolves, Dr. Estes came upon an interesting realization of the stark similarities between lives of wolves and women and suggested that the unconscious lives of females closely resembled that of wolves in terms of their abilities to care for and nurture what they create and to fiercely protect their pack and their mate. Estes calls this essence of the feminine psyche as the “Wild Woman” who represents the instinctual archetype of female psyche, signifying that it comes naturally to all females. The Wild Woman is the prototypical woman whose cycles and symbolic representations change but who in essence does not. She is a metaphor for the force that funds all females and her wildness is symbolic of the innate integrity of the female psyche that has healthy boundaries and leads a natural life. The Wild Woman has her origin in the psychoid unconscious which is the deepest part of one's being and therefore she is the source of the feminine, that which gives health and prosperity to all women. She is all-in-one for the woman: her teacher, leader, model, inventor, initiator, mother and healer.

By rule, archetypes are never known tangibly but only through the effects that they produce in our lives. Thus, the wild woman is known in lives of all females during times of intense longing and in the unknown and unnamed power women experience during pregnancy, while tending to their young or nurturing a love relationship. She is archetypally the reason why women experience bouts of fatigue, depression, powerlessness, chronically doubtful and uncertain of their own existence, sometimes even at times when things are turning out absolutely wonderfully for them on the outside. The wild woman is what gives a woman the “anger of the lion” and “the wisdom of the child”. She is the many-women-in-one who gives a multidimensional depth to the feminine psyche. She is the unashamed original rebel who is unshaken and merges a woman's true sacred being with all she has ever been and all she is yet to become.

Estes (1992) eloquently points out that the proof for her existence is our mere being, “since we are the psyche, we are the proof of her existence”. In asking for a proof for her being, one would be asking for a proof for one's own existence. One is because one is, no questions asked! A study and exploration of the Wild woman is essential because more than ever there is a need to recover the natural ways of the instinctive feminine psyche and a need to re-balance the masculine and the feminine ideals by exploring the untouched feminine and elevating her presence in life.

Uncovering the Wild Woman in Indian Mythology

Jung suggested that much of what is required to be known

about a culture can be known from its mythology, since mythology reflects the true essence of the collective in a pristine manner. So, if one needs to uncover and understand the wild woman in the Indian context, one must look at the portrayal of the feminine in Indian mythology. Jung suggests that the behavior of the gods and goddesses in the heavens above serves as a true ideal for the behavior of men and women on the earth. The way women are treated at present, might be the result of years of social constructions around gender and sex roles, but how women are treated in mythology represents the psyche in its purest form. The women of the world must raise their eyes to the heaven above to invoke the goddesses whose behavior shall serve as a guiding light unto their own and enable an understanding of the true feminine essence devoid of social manifestations and expectations.

Unlike some other major cultures of the world, Indian culture raises the feminine essence to a high altar which is manifested in the presence of cornucopia of Goddesses who are revered in various forms in the country. For the purpose of the present work, only a brief glimpse at the world of the Indian Goddesses shall suffice in demonstrating their inherent wildness. Again, it needs to be kept in mind that wildness here is not used in the modern sense of going haywire or being out of control but in an archetypal sense of being free and close to basic nature. Since Indian mythology is vast and expansive, in order to contain the voluminous amounts of data, the source for the references in present section has been limited to Dr. Devdutt Pattanaik's (2000) work on the female goddesses. His extensive work shall suffice for demonstration purposes.

Pattanaik's rich and insightful work on the Indian Goddesses brings forth some very essential characteristics inherent in Indian mythology. He demonstrates the importance of the physical body in the lives of females by suggesting that a “woman must accept her biology, man does not have to” (Pattanaik, 2000). In order to become more truly individuated women must, more than ever accept their physical body in whichever form they've been bestowed with and seek to nurture and nourish it well. In his work, Pattanaik recounts the tale from Mahabharata of the daughter of a sage who performs austerities and is yet denied entry into heaven till she goes back to earth and fulfills her biological obligations. Only then is she allowed to enter the gates of heaven.

The association of the female to the material principle in the form of prakriti goes back to more ancient Indian traditions that describe the female as the material principle associated with intuition, emotion and carnality. Indian scriptures talk about the supreme entity Lord Brahma, whose daughter Shatarupa is the material principle that has the capacity to transform into various forms, symbolically representing the Wild woman's multifaceted form. She is the woman who has a thousand forms and is equally comfortable in sifting through these forms. The Indian gods on one hand

create the world and have the power to destroy it, but even the Gods are incapable of any action without the female principle. "To create, Brahma needs information that comes from Saraswati...to sustain Vishnu needs wherewithal which is provided by Laxmi...Shiva becomes the destroyer, acquiring strength and inspiration from Shakti." (Pattanaik, 2000). Thus, the masculine principle in itself ceases to be the end-all of creation. In Indian scriptures, the status of a wife is elevated into being more than a home maker and key to worldly pleasure into being someone who can fight demons with the power of her chastity and who alone can enable a man to repay the debts of his ancestors. Indian mythology regards killing a woman as a graver sin than abortion and a woman is seen as capable of inciting blind passion in man. The Indian Goddess embodies the Wild feminine essence in as much as she becomes the docile Gauri who nurtures and the fierce Kali who destroys evil and fights lone battles with fiercest demons. It is interesting to note that the same Goddess denotes the mother as well as the killer, representing the multiple forms of the feminine psyche. Women can, psychologically speaking, be both the destroyer and the creator. She is capable of bringing forth creation and raising her young with tender passion and yet she is also capable destruction that baffles the conscious human mind. As the goddess of death in mythology, Mrityu, the female principle is fierce and unforgiving causing death to what must die, irrespective of the age and stage and unlike her male counterpart, Yama, she is shrewd and resorts to killing in anger. Once widowed, the female goddesses return to a wilder state of being indulging their unbridled sexuality, using sex not as a physical pursuit but as a medium for spiritual fulfillment.

Pattanaik (2000) suggests that the behavior of the Indian Goddesses is Wild and by rule anything wild needs to be domesticated because it entails a "tendency to overrun civilization". So women running Wild in mythology are restrained in whichever manner possible. Perhaps, the social life of females is no different. Because the society fears their Wildish essence, women are chained psychologically into believing that they are not good enough and whatever roles they play in social life from motherhood to that of a home-maker are unworthy of appreciation. It makes women seek a denial of these very basic psychological aspects of themselves, it makes them hate the idea of motherhood, of having to look after and nurture a family and so on. Whereas, in effect, these "tasks" for them are not inferior but make up their psychological basis and thereby command due appreciation.

Once set free, the Wild essence of the feminine invokes a psychic energy of its own and ceaselessly carries on its pursuit till its goal is achieved. Just like the Indian Goddesses exemplify, the feminine essence is dynamic in existence and entails multiple forms, all of which seek nourishment in equal measures. Women have been restrained so far in intense fear of their basic wild nature that is

incomprehensible to man with his logical mind. Women themselves have been negating this ever growing need to understand and cultivate this seemingly intense contradiction that makes up her psyche, for she is burdened with a capacity to love and hate with equal measure. Her body is for her not only an instrument of physical pleasure but also a medium for spiritual fulfillment. Each month a woman is reminded of her biological roots while the culture reinforces a negation of the same which is harmful for the female psyche. It causes a woman to become increasingly shriveled in her existence which needs to be ceased with immediate effect in order for a woman to be able to grow and thrive burgeon both materially and spiritually.

Reclamation of the lost Wild Woman

For centuries now women have fallen prey to the fallacy of living up to the male ethos and way of live and indulging in fierce battle with men in striving for equality, while being unaware or ignorant of the fact that this equality is being sought on none other than male principles of life which negate feminine identity in the first place. A more radical way of approaching the feminine psyche therefore is to understand that men and women have differences and these differences need to be rejoiced rather than fought against. For what good is the world if everything and everyone were to be a perfect facsimile of each other? The growing concern for the females therefore is to turn inwards rather than outwards and reclaim their own basic Wild essence, elevating it to its due and just position in their lives. The call of the Wild feminine in the psyche shall be incessant till the time due attention is paid to it firstly by the females, and through them by the other half of the population. A strict effort is needed by each woman to invite and enliven the Wild woman within in order to reclaim for herself a more fulfilled life. Just like the Goddesses in the heaven above become worthy of reverence only when they live out their fierce passionate and Wild side, the women down below can achieve their true ideal by living out the Wildish feminine essence in themselves.

Out of the many ways and practices advocated by Dr. Estes towards reclamation of the Wild Woman within, she suggests that women must pay enough attention to their inner instinctual lives, their inner animal Self and give it enough space to manifest itself in their lived lives. Instead of being caught up forever in the healer-archetype and wishing to be-all for everyone all the time, women must learn to take out enough quality time for themselves and indulge in the passions of their hearts and minds. They must learn to indulge in whatever act of creation they feel belongs to them. For some women, cooking might be the creation their heart strives for, and for others tending to a garden and for yet others it might be painting, singing, dancing, raising their kids devotedly so on and so forth. To indulge in creation is the ultimate act of feminine wisdom that brings women closer to their Wild. They must learn to reclaim also their physical bodies before they can reclaim their psychic lives. Women need to work together, help each other grow and move forth

into accepting their physical bodies in whichever form and color and shape and learn to love and be with them. Being in company of elder women who have seen the seasons of time and acquired wisdom is also something that helps women gain access to timeless wisdom in stories of the Old women.

Reclamation of the Wild Woman thus, though slow and tedious, is the ultimate salvation for the women if they do wish to lead a more fulfilling life in accordance with their Wild Woman. What's interesting and intriguing is that there can be no one single path to this recovery. Every single woman, all over the globe has to get attuned to her own inner being and seek for herself the path that suits her most. As many women on the face of the earth, as many are the paths to recovery of the lost Wild Woman.

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Positive Life Orientation and Personality Types of Youth

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The present study juxtaposed the relationship between positive life orientation and personality types of youth. The sample consisted of 246 youth (133 males and 113 females) in the age range of 22-26 years of Patna. Scale of Positive Life Orientation developed by Agrawal and Dalal (2016) and Type A, B and C Personality Pattern Inventory by Singh and Kumar (2011) were used to measure the variables of the study. The results revealed significant positive correlation between positive life orientation and Type B personality. Significant negative correlation was found between positive life orientation and Type C personality. Further, the results also showed significant gender differences in positive life orientation although, gender differences in Type A, B and C personality were found to be not significant.

Keywords: Positive life orientation, Type A, B, C Personality, Youth.

The United Nations General Assembly (2001) defines youth as persons between the ages of 15 and 24, while in some other parts of the world it refers to the individuals in the age range from 15 to 30 years. Youth is best understood as a period of transition from the dependence of childhood to adulthood's independence and that is why as a category youth is considered as being more fluid than other fixed age groups. It is a crucial segment of the society and forms the backbone of any nation. One of the most important aspects in the healthy development of youth is to see the trajectory about their future with an optimistic point of view (Sagone & De Caroli, 2015).

Positive life orientation is a predisposition to selectivity focus one's attention to the brighter side of any situation (Agrawal, Dalal, Agarwal, & Agarwal, 1995). It refers to a general mode of positive thinking of an individual which is less affected by a context. Operationally, positive life orientation may be defined as one's ability to emphasize on the positive aspect of crises, make positive comparison and maintain a positive attitude towards life in general, carrying out task in an easy way without giving much stress on any problem or situation occurring in one's life or process of living. Positive life orientation is essential for better emotional and behavioral adjustment. Thus, the indicators of positive life orientation are optimism, hope, self-efficacy, self-esteem, resilience, happiness and the like. All these together with other traits also determine the make up of the personality of an individual.

Personality is the dynamic organization of mental and psychological system that structure an individual's thoughts and behavior (Bouchard, Lussier, & Sabourin, 1999). It is the psychological force that makes people unique (Friedman & Schustack, 1999). In 1974, two cardiologists, Friedman and Rosenman (1959) published a book entitled "Type A behavior and your heart". This book was the outcome of the three decades of research into the influence of certain personality characteristics and coronary heart disease (Friedman & Kasanin, 1943; Friedman & Rosenman, 1959). Friedman and Rosenman (1959) classified individuals into Type A and Type B personalities. Since then several researchers have explored the link between Type A and Type B personality. Further, Temoshok and Dreher (1992) have suggested a Type C personality. The characteristics of these three personality types are discussed below:

Type A personality is a personality pattern characterized by chronic competitiveness, high levels of achievement motivation, impatience and a distorted sense of time urgency, polyphasic activity (e.g., shaving or eating while reading a newspaper), aggressiveness and hostility. Often successful but frequently unsatisfied, they always seem to want to go faster and do more, and they get easily upset over small things. A typical Type A finds it difficult to relax and do nothing, Type A people take work with them on vacation, a laptop to the beach, and do business over the phone in the car (Ciccarelli & White, 2017).

Type B personality refers to a personality pattern characterized by low levels of competitiveness and frustration, an easygoing approach, and a lack of aggressiveness and hostility. These individuals typically do not feel the need to prove their superiority or abilities.

Type C individuals generally tend to be very pleasant and try to keep the peace but find it difficult to express emotions especially negative ones. In fact, they tend to be internalizing their anger and often experience as sense of despair over the loss of a loved one or loss of hope. They are often lonely. This is why such personality pattern is very much prone to develop cancer (Eysenck, 1994; Temoshok & Dreher, 1992). In fact, the internalized negative emotion of the Type C personality may increase the level of harmful stress hormones; weaken the immune system and slow recovery.

Considering the literature reviewed, the present study aimed to explore positive life orientation in youth, shed light on different personality types, understand the relationship between positive life orientation and personality types and measure positive life orientation and personality types across gender.

Hypotheses

Based on the purpose of the present study, the following hypotheses were formulated:

H1: There would be a negative correlation between positive life orientation and Type A personality of youth.

H2: There would be positive correlation between positive life orientation and Type B personality of youth.

H3: There would be a negative correlation between positive life orientation and Type C personality of youth.

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H4: There would be significant gender differences in positive life orientation.

H5: There would be significant gender differences in personality types A, B and C respectively.

Method

Participants

The sample consisted of 246 youth (133 males and 113 females) from three different colleges of Patna (Bihar), falling in the age range 22-26 years. The mean age range was 23.6 years. Incidental cum-purposive sampling technique was used.

Measures

As per the requirement of the study, the following tests were used:

Scale of Positive Life Orientation (Agrawal & Dalal, 2016). This scale consists of 11 items and measures the tendency among people to interpret life situation in a positive or negative manner. These items emphasized the positive aspects of the crisis (e.g. suffering brings one nearer to God). Positive comparison (e.g. I am much better off than others), and orientation towards life in general (e.g. Life is futile). Each item has four responses - not at all; somewhat; much; very much. This scale can be used on people of any gender, age or any socio-economic category. Cronbach's alpha coefficient for this scale was .86. In addition to high internal item correlations, all item-total correlations were also statistically significant, falling in the range of .23 to .77 and test-retest reliability coefficient obtained was .62. On the sample of young adults, Positive life orientation was significantly correlated with happiness $r(1272) = .21, P < .01$. The higher the positive life orientation of young people, the more happiness they experienced in their current lives.

Type A, B and C Personality Pattern Inventory (Singh & Kumar, 2014). It measures the three-different type of personality, namely, Type A personality, Type B personality and Type C personality of persons age ranging from 21 to 30 years. It consists of 100 items: 40 items for type A and 32 items of type B and 28 items of Type C. Every item has five response options - strongly agree, agree, neutral, disagree and strongly disagree. The test-retest reliability for part I was found to be .61, Part II be .71 and part III was found to be .70, which were all statistically significant. Likewise, the internal consistency reliability as indicated by coefficient alpha for part I, II and III was found to be .67, .68, and .71 which were also significant (Kaiser & Michael, 1975; Singh, 2008). Both content validity and concurrent validity was calculated. The part I and part II of type A, B and C personality pattern inventory were correlated ($N=150$) with type A/B behavioral pattern scale (ABPPS) developed by Jain (2001). This provides an evidence for concurrent validities, which was 0.54 for part I (Type A) and 0.45 for part II (Type B). An estimate of reliability based upon test-retest reliability were .78 for part I (Type A), .85 for part II (Type B) .83 for part III (Type C). Based upon coefficient of alpha, the index of reliability for part I, II and III were .81, .82 and .84 respectively.

Procedure

Permission was taken from the authorities of the institutions for data collection. Both the tests were administered in one session. The subjects were explained that this was for academic and research purposes only. They were told that their responses would be kept confidential.

Results

Statistical treatment of the data was done by using descriptive statistics, correlation and t test to arrive at conclusive findings. Mean and SD were computed for examining the levels of positive life orientation and Type A, B and C personality of the youth. Positive life orientation was correlated with the three types of personality namely Type A, B and C. Finally, t test was applied to examine the significant gender difference if any between the major variables of the study. The results obtained for each hypothesis have been discussed.

Table 1 presents the correlation between Type A personality and positive life orientation. The correlation was found to be -0.19, statistically not significant. H1 that there would be a negative correlation between positive life orientation and Type A personality of youth is thus rejected.

Table 1

Correlation between Positive Life Orientation and Type A Personality (N=74)

Variables	Positive Life Orientation	p
Type A personality	-0.19	$p > .05$

Table 2 presents the correlation between positive life orientation and Type B personality. As can be seen, the obtained correlation was 0.62, significant at .01 level. H2 that there would be positive correlation between positive life orientation and Type B personality of youth is accepted.

Table 2

Correlation between Positive Life Orientation and Type B Personality (N=67)

Variables	Positive Life Orientation	p
Type B personality	0.62	$p < .01$

Table 3 presents the correlation between positive life orientation and Type C personality. As can be seen, the obtained correlation was -0.59, significant at .01 level. H3 that there would be a negative correlation between positive life orientation and Type C personality of youth is accepted

Table 3

Correlation between Positive Life Orientation and Type C personality (N=43)

Variables	Positive Life Orientation	p
Type C personality	-0.59	$p < .01$

Table 4 presents a comparison of males and females on positive life orientation. It is evident from Table 4 that the obtained gender differences on positive life orientation was significant ($t = 5.48, p < .01$). Thus the hypothesis 4 that there would be significant gender differences in positive life orientation was accepted. As can be seen from Table 4, that the mean of positive life orientation in male ($M = 31.65, SD = 5.7$) is higher than the mean scores of females ($M = 27.37, SD = 4.9$), it indicates that males are more positively oriented towards life than females.

Table 5 presents a comparison between males and females on all the personality types. As can be seen, none of the personality types exhibit significant gender differences ($p > .05$). The mean of Type A personality male and female is 129.7 and 138.2 respectively and their SDs are 25.34 and 17.18 respectively. The obtained t-ratio ($t = 1.72$) was not significant even at .05 level. The mean of Type B personality in male and female is 126.4 and 124.7 respectively and their SD is 12.19 and 14.13 respectively. The obtained t-ratio ($t = .52$) is not significant. The mean of Type C personality in male and female was 97.6 and 100.1 respectively and their SDs were 10.35 and 8.66 respectively. The obtained t-ratio ($t = .86; p > .05$) was not significant.

Table 5

Comparison of Personality Types on Gender

Personality Types	Male			Female			t	p
	N	M	SD	N	M	SD		
A	42	129.7	25.34	32	138.2	17.18	1.72	$p > .05$
B	38	126.4	12.19	29	124.7	14.13	0.52	$p > .05$
C	19	97.6	10.35	26	100.1	8.66	0.86	$p > .05$

Discussion

The purpose of the present study was to explore the relationship between positive life orientation and personality types of youth. On the basis of review of literature, five research hypotheses were formulated to be tested statistically. For this purpose, a total sample of 246 youth (133 Males and 113 Females) was taken. After the data collection was over, during the analysis, inconsistency in the responses of some of the participants was found. The participants who scored 'High' on more than one personality type were dropped. As a result, the final sample was 184 youth (104 Males and 80 Females).

The first hypothesis was formulated keeping in view the characteristics of Type A personality like, feelings of intense sense of competitiveness, high level of motivation, aggressiveness, health consciousness, hostility, emotional maladjustment and time consciousness etc. (Friedman & Rosenman, 1959). Other research has narrowed the key factors in Type A personality and heart disease to one characteristic: hostility, which is feelings of conflict, anger and ill will that are long lasting (Frederickson, Maynard, Helms, Haney, Siegler, & Barefoot, 2000; Matthews, Gump, Harris, Haney, & Barefoot, 2004; Williams, 1999; Williams, Haney, Lee, Kong, Blumenthal, & Whalen, 1980). On the contrary, as opposed to Type A personality, positive life orientation deals with all kinds of positive emotions in any kind of situation or condition; optimism, hope, resilience and self-efficacy being the major indicators. According to Scheier and Carver (1985, 1987), the optimistic disposition has been considered as a general tendency

Table 4

Comparison of male and female on Positive Life Orientation

Gender	Positive Life Orientation			t	p value
	N	M	SD		
Male	104	31.65	5.7	5.48	$p < .01$
Female	80	27.37	4.9		

to expect a positive outcome even in the face of obstacles or when bad things happen; so, it positively predicts physical and psychological well-being of each individual, reducing the negative effects of stress, improving self-esteem, forming and maintaining positive relationships, and influencing the use of coping strategies, scholastic competence, and peers perceived support (Krypel & Henderson-King, 2010; Orejudo, Puyuelo, Fernández-Turrado, & Ramos, 2012; Solberg Nes & Segerstrom, 2006). This positive disposition is considered as a protective factor of a positive development from infancy (Seligman, 1995) to adulthood (Ferguson & Goodwin, 2010), also independently from the other individual characteristics, such as extraversion, agreeableness, and conscientiousness (Marshall, Wortman, Kusulas, Hervig, & Vickers, 1992; Sharpe, Martin, & Roth, 2011; Monzani, Steca & Greco, 2014). It can be used to attract more people, to allow an individual to build positive relationships with the others, and to increase social support during periods of stress (Brissette, Scheier, & Carver, 2002; Dougall, Hayward, McFeeley, & Baum, 2001). Research has also shown that Type A personality are more likely to have cardiac attacks due to their personality characteristics. Therefore, negative correlation between the two variables was assumed but as per the obtained results, the hypothesis was not proved. The reason may be the small sample size. It is also possible that the present sample has developed coping mechanisms, and is therefore positively oriented towards their lives.

The second hypothesis was formulated with the idea that

people with a Type B personality have certain characteristics like, easy-goingness, persistence, being relaxed, complacent, non-assertive etc. They are less stressed and are always ready to face any situation in a positive manner. Type B people are more optimistic in their life as compared to other personality types. These characteristics are similar to those having positive life orientation who exhibit all kinds of positive emotions and approach towards life. Thus, positive correlation between the two variables was assumed and the hypothesis was proved. The findings are also in line with the findings of Conversano, Rotondo, Lensi, Vista, Arpone, and Reda (2010) who found positive significant relationship emerging between optimism and coping strategies focused on social support and emphasis on positive aspects of stressful situations.

The third hypothesis was formulated with the idea that people with Type C personality have certain characteristics like pessimism, repression, helplessness, emotional instability, introversion, and loneliness as opposed to people with positive life orientation. This is why such personality pattern is very much prone to develop cancer (Eysenck, 1994; Temoshok & Dreher, 1992). Therefore, negative correlation between Type C personality and positive life orientation was assumed and the hypothesis is proved. The findings of this study are in line with Schultz, Bookwala, Knapp, Scheier, and Williamson (1996) who found that high scores on pessimism significantly predicted premature death in young patients with breast cancer. Among patients with neck or head cancer, optimists manifested significantly greater survival a year after diagnosis when compared to pessimists. Negative correlations were reported between life satisfaction and loneliness, social anxiety, and shyness (Neto, 1993, 1999). Yang, Wang, Wang, and Wang (2014) also found similar results in their studies.

The fourth hypothesis was formulated with the idea that gender is an important factor associated with mental functions and behaviors of people which are due to complex interplay of biological, developmental and cultural factors. A lot of difference found in a variety of fields such as mental health, cognitive abilities, personality, tendency towards aggression and life orientation. Since, men and women are unequal in every conceivable way in endless circumstances, both immediate and enduring, by both objective criteria and subjective experiences, it may lead to gender difference in life orientation too. Coming from a masculine patriarchal culture like India, it is not surprising that boys have a more positive outlook towards life than girls, who continue to be discriminated at every stage. In line with the findings of this study, Jin, Zheng, Xian, Bai, Jin, Yang et al. (2017) in their studies also found that positive life orientation higher in male than female. DeCaroli & Sagone (2014) also found boys are more optimist and satisfied with their life than girls.

The fifth hypothesis of gender differences in personality type was not supported. This corroborates the findings of Munaf, Nisa, Shaheen, Hussain, and Kamrani (2009) who also did not find any gender difference in their study on personality type, gender and age difference.

Limitations and Directions for future research

The limitation of the study was that initially a sample of 246

youth was taken out of which 62 were dropped due to inconsistent and random responding, reducing the sample size. Since self reports were used, possibility of giving socially desirable responses cannot be ruled out.

It may be suggested that educators and policy makers should develop colleges and universities into positive socializing system so as to nurture positively oriented personalities of youth. Since Type B personality showed a positive correlation with positive life orientation, colleges should make their cultures more collaborative to reduce competition among the youth.

Conclusion

On the basis of the present study's findings, it can be thus concluded that positive life orientation and personality types of youth are important aspects upon which the future of any nation hinges upon. Significant positive correlation existed between positive life orientation and Type B personality. Significant negative correlation was found between positive life orientation and Type C personality. Further, the results also showed significant gender differences in positive life orientation although, gender differences in Type A, B and C personality were found to be not significant.

The present research has both theoretical and practical implications. The research will contribute our knowledge of youth and their orientation towards life. It will also be useful for educationalists, psychologists, parents, teachers and counsellors in providing guidance.

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Intersections of Disability and Culture: Disability Tropes in Indian Mythology

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Disability has been metaphorical in dominant forms of cultural production, where the disabled self is used as a metaphor for cultural discourses of 'lack', 'tragedy' and 'flawed'. The present study was undertaken to study the depictions of disability in Hindu mythology. The exemplary stories of Dhritarāstra, Gāndhārī, Mantharā, and Astavakra were adjudged relevant for the purpose of understanding the portrayal of characters with disabilities in Hindu Mythology. Various re-tellings of the Mahabharata and the Ramayana were the texts selected for the study. Using thematic analysis, broad themes that emerged for Dhritarāstra's character showed us the unfair treatment meted out to him, his depiction as a blind fool, his masquerade as a weak man to stay on as king, and his blind love for his son. Gāndhārī's narrative represented the 'chosen disability' trope, with two conflicting accounts – one as a sign of protest, and the other as a sign of love for her husband, and her blindness as a metaphor- ignoring the many faults of her children. Mantharā's character was centered on the 'evil-cripple' trope versus her use as God's instrument, and the patronizing aesthetic tradition. Astavakra's character represented the tropes of compensation through mastery, stigmatization, looking beyond physical self, and reversible disability. The themes of karma, and the symbolism of 'name' were present throughout. The implications of understanding such constructions of cultural antipathy towards persons with disabilities were discussed in light of the intersection of disability, culture, and exclusion.

Keywords: Disability, mythology, Mahabharata, thematic analysis

Blaxter (1976) observed that disability, like sickness, is a relative concept which is difficult to define objectively, and the degree of disablement depends on a range of factors, including perception, identification, cultural concepts of normality, social and family environment and individual factors of personality, as well as on clinical 'facts'.

According to the medical model of disability, disability belongs to the individual and is a 'problem'. The social model of disability says that the society constructs the concept of disability, and that disability belongs to only those that are disabled.

Media portrayals of disabled people stereotype them as victims, heroes, or villains. The victim stereotype sees characters as helpless objects that need your pity or sympathy. The hero stereotype says that these characters need to overcome their disability and prove that they are worthy. The villain stereotype uses physical disabilities to suggest evil or depravity. The religious model propagates the view that God punishes people that have sinned by making them disabled. Myths and legends often strengthen and reflect these views.

Mahābhārata and Rāmāyana are seminal texts that are still relevant today across many cultural constructions, societal interactions, and individual aspirations. This is ascribable to the myriad of archetypes they have created, specially the characters, which individuals use as "mental models" to comprehend themselves and others. However, when these archetypes are married to stereotypes, concerns arise, such as when the archetypal characters reinforce negative stereotypes, and perpetuate negative images of these groups in society at large. The 'disability archetype' is a case in point with representations swinging primarily between two extremes with pity, fun, discrimination, and sympathy at one end of the spectrum and heroism and excellence at the other end.

These frameworks have coalesced, and homogenized over the years to produce a set of flawed assessments about people

with disability (PWD), with disabled identity being represented as an 'inverse reflection' to 'natural and normal'. Characters with disability in Hindu mythology lack richness and are usually pigeon-holed to categories of human qualities that deepens the sense of 'othering', even if the qualities are (overly) positive- such as the use of 'divyang' to refer to PWD. Because the epics serve as both religious scriptures and a rich source of philosophy and morality, the symbols of disabled identity it creates, lead to institutional practices of stigmatization, exclusion, marginalization.

Method

The study aimed to explore the discourse of disability, as portrayed in Hindu mythology with the exemplar stories of Dhritarāstra, Astavakra, Gāndhārī, and Mantharā.

The exemplar stories of King Dhritarāstra, Queen Gāndhārī, Sage Astavakra, and Mantharā were adjudged relevant for understanding the essence of the Indian archetype of disability. The characters were selected after a thorough reading of the various portrayals of disability in Hindu mythology, and each represents a different kind of depiction- thus exemplifying the subtexts that we usually miss out. The four narratives are diverse in the kind of extremes they represent in disability portrayals, and yet, converge at some points.

Various forms of mass media, such as novels, and comics that portray disability, were explored. Finally, the various books decided upon were '*Ajaya – Book 1: Roll of the Dice*' by Neelakantan (2013), '*Ajaya – Book 2: Rise of Kali*' by Neelakantan (2015), '*Jaya*' by Pattanaik (2011), '*Mahābhārata*' by Rajagopalachari (2005), '*Rāmāyana*' by Rajagopalachari (1983), '*Gāndhārī : A mother Blinded by Love (Volume 644 of Amar ChitraKathā)*' by Dutt (1980), '*Dhruvaaur Astavakra (Volume 571 of Amar Chitra Katha)*' by Shenoy (2010), and '*Ādhyātma Rāmāyana: The Spiritual Version of the Story of Sri Rama*' by Ramachander (1979). The texts selected therefore encompass both the abridged forms of original written accounts,

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and the fairly recent work on mythology. Thematic analysis was used as a method of data analysis. Codes were derived from the meaningful units and similar codes were then clubbed to form broad themes which summarized the content of the data. The themes, codes, and excerpts are reported in the table added in the appendix.

Discussion

Dhritarāstra

Dhritarāstra was the king of Hastinapuri, and the son of Vicitravirya's first wife Ambikā, and was fathered by Veda Vyāsa. He was the father to one hundred sons and one daughter by his wife, Gāndhārī. These children, including the eldest son Duryodhana, came to be known as the Kauravās.

Dhritarāstra is complex because he has some traits that are atypical for disabled characters in the Indian narrative. Firstly, he is incredibly strong – at one point in the Mahabharata he crushes a metal statue to powder. He is also not desexualised – he sires a 100 sons and a daughter (Mogk, 2013).

Dhritarāstra's narrative focuses on him being born with his disability as a result of his mother's karma, and his own. The theme '*Is it my fault I am sightless?: Unfair treatment*' explored the unfair treatment meted out to Dhritarāstra because of his disability. He was always considered to be less worthy than his brother simply because he was disabled. Dhritarāstra grapples to understand what about his disability is so disturbing that he cannot be made king. He says "*The servants would watch with amusement, commenting on my handsome brother and expressing sympathy for my blindness*" (Ajaya: Book 2) (Neelakantan, 2015). This sympathy was unbearable. Even though he was stronger, and even saved his brother once, no one praised or appreciated him for it. He says "*I saved my brother but there were no songs about my courage*" (Ajaya: Book 2) (Neelakantan, 2015). His strength was unmatched. He could defeat any man in combat, but no one considered that; they simply regarded him as a disabled person that was dependent on others.

The second theme that emerged was '*Making of a figure of pity and a dependent fool*', which very slightly conveys a grim subtext in mythological accounts of disability: that a disabled person has to be extraordinary to earn basic respect. According to Gabel's (1998) aesthetic theory of disability, "the disabled body interacts within a social environment but identity itself starts with the body: what the body does, how the body looks, what the body says, how the body feels, and how others experience that body" (p. 12). When Gāndhārī first sees Dhritarāstra, "*she had been shocked to see the man who was to marry her*". Further, everyone looked at him with pity and this can be seen when Vidura, Dhritarāstra's brother, "*started to cry thinking of his weak and blind brother*" (Jaya: An Illustrated Retelling of Mahābhārata) (Pattnaik, 2010). Dhritarāstra remained "*deferential to all, polite and soft-spoken*" (Ajaya: Book 2) (Neelakantan, 2015) and was used to "*weighing his words before speaking them*" (Ajaya: Book 2) (Neelakantan, 2015). This was because no one ever took him seriously, and he remained a person dependent on others till the very end. After

the end of the war when he lived in the palace of his nephews, Bhīma would taunt him by reminding him of the death of his sons. When Vidura asked him why wouldn't leave, Dhritarāstra said "*Where will I go? and suffered his humiliation silently*" (Jaya: An Illustrated Retelling of Mahābhārata) (Pattnaik, 2010). The third theme that emerged was '*Masquerading: Use of cleverness and cunning to secure his position*'. Dhritarāstra's case follows the narrative wherein 'the masquerade may inflect private and public space, allowing expression of a public view of disability for political ends' (Seibers, 2004, p. 9-13). This can be seen when Dhritarāstra said "*I play a part so they can imagine it is they who are running the kingdom*" (Ajaya: Book 2) (Neelakantan, 2015). Playing this part included him letting other people have an illusion of power over him. He said, "*I humour him by saying foolish things and posing as if I cannot take decisions, so that he feels powerful and important*" (Ajaya: Book 2) (Neelakantan, 2015). Dhritarāstra had to masquerade because the idea of having a disabled king was quite difficult for most people to follow, and if he did not let others believe that they were the ones actually running the kingdom by influencing his decisions, he would have been easily replaced by some other person.

The fourth theme that emerged was '*Familial love for son*'. Every time a parent chooses to blindly praise their child without acknowledging their flaws, they are said to be "*very much like the blind Dhritarāstra and the blindfolded Gāndhārī who regard Duryodhana very highly*". His blindness is an allegory to his carelessness as a father. He turned a "blind eye" to the faults of his sons which led to his family's epic downfall. "*For Dhritarāstra, their firstborn could do no wrong.*" (Ajaya: Book 1) (Neelakantan, 2013) says Gāndhārī. Such is the love the king has for his children that "*It did not take long for Duryodhana to convince Dhritarāstra*" (Jaya: An Illustrated Retelling of Mahābhārata) (Pattnaik, 2010). That Dhritarāstra gave in to all of his son's demands, making him quite stubborn and arrogant, is one narrative about him.

Gāndhārī

Gāndhārī was a princess of Gāndhāra and later the wife of Dhritarāstra, the blind king of Hastināpura, and the mother of a hundred sons, the Kauravas. Considered a pativrātā (devoted wife) without parallel, Gāndhārī is regarded as an epitome of virtue, and is among the most respected moral forces in the epic.

In stark contrast to Dhritarāstra's narrative we have Gāndhārī, who chose to disable herself, and different narratives give different reasons as to why she chose this. The first theme that emerged was '*Chosen disability: love and affection*'. Most of the narratives about Gāndhārī focus on her love and respect for her husband. These narratives suggest that she blindfolded herself as she did not wish to have the gift of sight which her husband was deprived of. Neelakantan (2015) writes that Gāndhārī was "*the pativrata who had refused the light denied to her blind husband*". This equates Gāndhārī to the perfect wife – a Sati. She is called a Pativrātā as she voluntarily chooses blindness to stand in solidarity with her husband. This is particularly important as Gāndhārī is often said to be the perfect wife. Pattnaik (2011) says, "*By blindfolding herself to share her*

husband's blindness, Gāndhārī attains the status of 'sati' or the perfect wife. Later in the epic, her sacrifice grants her magical powers." This is considered to be a penance which grants Gāndhārī magical powers – powers she has achieved because of her piety towards her husband.

The second theme that emerged was '*Chosen disability: Protest*'. Some narratives suggest that Gāndhārī blindfolded herself not because she loved her husband, but because she was appalled at being asked to marry a blind man. Hence, she chose to blindfold herself instead of having to look at the face of her blind husband. This corresponds with the aesthetic model of disability, as one account suggests that the main reason for Gāndhārī choosing to blindfold herself was her dislike for looking at her husband's sightless eyes. According to Neelakantan (2013), "*It had been a forced marriage, thrust upon a hapless Princess by a powerful man*". This was one of main reasons for her protesting against it.

The third theme that emerged was '*Love for children*'. Gāndhārī's love for her children is well-documented and remains constant across various narratives. Gāndhārī was incredibly fond of Duryodhana, her first-born child. She loved him so much that she wouldn't let the courtiers harm him even when his birth was followed by many ill-omens. She loudly declared that her first-born was her favourite and she would not let anyone harm him. To ensure that Duryodhana became the king of Hastinapuri, Gāndhārī had a fierce rivalry with Kuntī. Furthermore, during the Battle of Kuruksetra, Gāndhārī uses the powers she gained due to her piety to make Duryodhana invulnerable to the attacks of others. She always turned a blind eye to the faults of her children, which is why they turned out to be such villains, according to most narratives. According to Pattnaik (2011), "*Vyasa wonders if parents are naturally blind to shortcomings of their children like Dhritarāstra, or if they choose to be blind like Gāndhārī*."

Astavakra

Astāvakra is a revered Vedic sage in Hinduism. His maternal grandfather was the Vedic sage Aruni, his parents were both Vedic students at Aruni's school. His father was once reciting the Vedas, but erred in correct intonation. The fetus corrected his father, the father got angry and cursed him. The curse caused him to be born with eight bends. He grows up to be a scholar, and also avenges his father's death.

Astavakra's character represents the trope of disability due to a curse, and also reversible disability. The first theme that emerged from Astavakra's narrative was '*Disability: A curse for Offending/ Distressing One's Parents*'. This describes disability as a 'deserved punishment'-when Astavakra corrects his father's verses from his mother's womb, he is cursed for having eight bends. "*Humiliated before his disciples, Kagola cursed his unborn child, saying, "As you insulted your father, may you be born with eight bends in your body!"*".

With the 'religious model' pervading it, the account is case in point for the 'disability as a retribution for bad karma' trope. The social ramifications of this narrative are tremendous – ranging from stereotyping to complete ostracization.

The second theme that emerged was '*Mastery and Disability: Indispensable Compensation*', which conveys another grim subtext in mythological accounts of disability: that a disabled person has to be extraordinary to earn basic respect. Interestingly, Astavakra's father invoking upon him the curse of a physical impairment, rather than a curse that makes him 'unknowledgeable' could possibly connote the 'serving as a foil' phenomenon. A foil is a character that highlights someone else's trait, usually by contrast- as Astavakra did for his father vis-à-vis both, his expertise, and his impairment. Though 'succeeding in spite of disability' is meant to indicate a dignified negotiation of difference, these constructions counterproductively breed ableism.

The third theme, '*Limitations with Disability*', was identified in the context of Astavakra's impairment, and describes the elements of 'restrictions with disability' as rooted in Astavakra's experience of visiting a far off kingdom on foot. "*Because Astavakra's body was deformed, even with the help of a walking stick; it took him thirty days to make a journey which would have taken an able-bodied person only one day to walk*." It is observed that the 'difficulty' he faced is stressed, and in doing so, a comparison of 'capability' is made, with a person without disability.

The fourth theme that emerged was '*Stigmatization and Mockery*', which describes the preoccupation of the society with bodily perfection, as judged against normative yardsticks. Disability being the "master trope of human disqualification" (Mitchell & Snyder, 2003, p. 3), meets alterity at its juncture with ableism- where individual differences are not valuable variations, but dangerous deviations. Further, disability challenges the hegemonic and exclusionary ideals of aesthetics and beauty, and therefore, 'disabled' bodies are considered foreign.

The fifth theme that emerged was '*Looking Beyond the Physical Self: Astavakra's Counter*'. It has its roots in Astavakra's confrontation with the scholars regarding their oblivion of the spirit that animates the body of an individuals, hence comparing them to '*shoemakers*' or '*leather merchants*'- who can not look beyond the 'skin'. This closely corresponds with Hahn's (1988) argument that disabled people need to reconstruct the aesthetic tradition by deconstructing images of the 'body as a gestalt', and cultivating an aesthetic appreciation of 'anatomical variation.' However, Astavakra's assertion turns paradoxical when he willingly accepts his father's suggestion and is able to reverse his impairment. Disability, here, is 'disequilibrium', a state which better be fixed through noble deeds.

Mantharā

Mantharā was the maid who convinced Queen Kaikeyī that the throne belonged to her son, Bharata. This set in motion a chain of events that led to the death of King Daśaratha, the exile of Prince Rama, and the eventual defeat of King Rāvana.

Mantharā's disability, on the other hand, represents her being evil, and is a metaphor for disability being evil. The first theme '*Twisted body, Twisted Mind*' elucidates the symbolism of

Mantharā's 'crippled body' representing her 'crippled soul'. Her 'inability to manipulate her own body' becomes associated with her ability to manipulate others, causing 'adjectivization' of disability as devious and sly. Disability is metaphor for "bad" because persons with disabilities receive negative literary press (Thurer, 1980). Consciously or subconsciously then, physical impairment and nobility become mutually exclusive. Her physical 'crookedness' may therefore be an exteriorisation of this obliquity of vision (Rangan, 1985). *"Your husband has cheated you with sweet words. It is a deep plot, as anyone can see. And you watch all this, lying in bed and doing nothing, while you and all who depend on you are being destroyed."* This also elucidates the how Mantharā manipulated Kaikeyī and fed her insecurity- probably to maintain her own position, which depended on Kaikeyī's status in the kingdom.

The second theme emerges from Ādhyātma Rāmāyana (Ramachander, 1979), which demonstrates Mantharā as 'God's Instrument', i.e., as a means for serving a higher purpose (getting Rāma to kill Rāvana), where goddess Saraswati sits on her tongue and suggests Rāma's vanvas to Kaikeyī. Utopia justifying the means is the plot here, which again endorses the negative belief of PWD having divine connections. Further, it propagates the idea that God is an advocate for people with disability, and acceptance comes only if disability solves some purpose. *"When devas requested like this, Goddess Saraswathi went and lived in the face of Mandara"*. Alternatively, any astute arguments by Mantharā are dismissed, because she is disabled, and worse still, evil. As an antagonist (not villain), she is often misunderstood because of her appearance symbolically being used to hint her wickedness.

Two convergent themes that are seen across the four characters are the symbolism in the names, and the way their karma is related to their disability.

Symbolism in Names

Mythological symbolisms routinely bombard us in life, but we rarely are taught to assess them. Dhritarāstra means *"he who supports/bears the nation"*, Gāndhārī means *"from Gāndhār"*, Mantharā means *"hunch backed"*, and Astavakra means *"one with 8 bends"*.

Gāndhārī's name is especially symbolic as it becomes a metaphor for her captivity and forced marriage to Dhritarāstra - Gāndhārā is routed and Gāndhārī (from Gāndhār) is taken captive. Dhritarāstra's name is ironic as it means he who supports the nation, but he was only made king when his brother died - he was never the first choice. Astavakra (one with 8 bends) and Mantharā's (hunchback) physique is represented in their name. An important implicit and damaging form of stigmatization surfaced Asthavakra's uncle, born at the same time was named 'Shwetaketu', meaning 'seeker of knowledge' or 'bright appearance'.

This symbolism becomes all the more important as nobody ever names their children after these characters. These names are associated with negative characters and are hence shied away from because of the negative connotations attached to them.

Theory of Karma

Discourse of disability abounds the mention of Kārmic laws of cause-and-effect, wherein the presence of a disability is perceived as retribution. Belief in the theory is maintained by apprehensions about the present and bewilderment about the past. The theme of 'ethicization and rebirth' in karma reflects in Dhritarāstra's account. One narrative explains his disability as retribution for rendering sightless a bird in his previous life, and another as a result of a curse invoked on his mother for closing her eyes with repulsion at the sight of her surrogate husband while making love. In Astavakra narrative, disability is a punishment for correcting his father, and the curse that follows after he takes offence. It is intriguing how Kārmic demerit that causes disablement is earned through unrelated acts in previous life, with the cause-effect phenomenon of the theory becoming null and void. Disability then is not only caused when you 'disable' another organism, but a 'saved-in-store' formula applied in cases of demerits and curses. Mantharā's next life as Kubjā (a hunchback woman), where she is made 'beautiful' by Krishna as a reward of her service is exemplar of the theme of 'mitigation' in karma theory- act of goodness cancels out the sins of previous life. Disability again becomes a metaphor, this time for 'transgression'.

Studies on physical disability conducted in rural areas in India show that families and other community members more often attribute physical disability to cosmic factors: fate, god's will and karma (Dalal, 2000). Kārmic attributions lead to person-blaming and social oppression.

The theme that diverges across the four narratives is essentially that of the 'disability metaphor' that each account furnishes, i.e. from 'fool' (Dhritarāstra), to 'imperceptive' (Gāndhārī), to 'genius' (Astavakra), and finally, 'evil' (Mantharā).

When archetypal criticism is applied to mythological narratives of disability, the recurring patterns represent two extreme forms of behaviours. At first glance, such depictions may appear unproblematic, but critical analysis unveils the implicit troubles. These issues surface, for instance, when portrayals of disabled villains are compared with able-bodied villains. Duryodhana's characterization is not as shallow as Mantharā's, i.e. his dramatis persona reflects the richness of what it means to be human, say for instance, in his friendship with Karna. Here, the able-bodied villain's representation promotes an attitude of "one of us", and not "one of them." Individuals therefore find it easier to internalize negative stereotypes leading to devaluing of PWD (Cooke-Jackson & Hanson, 2008). This establishes a vicious cycle where stereotypical conventions are lazily used as a substitute for more extensive character development, such as when an African-American man is cast to evoke the idea of the thug.

The 'innocent fool' archetype limits access of PWD to places where only 'adults' are supposed to go, while the 'divine' archetype has lead families to refuse medical assistance. Archetypes breed stereotypes, and even the seemingly positive ones are dangerous.

Further, reversible disability tropes as seen in Astavakra's narrative are responsible for generating a sigh of relief among the readers, i.e. a collective phew occurs when existential fears of temporariness of human body are shut off after the disability is magically transcended. The phenomenon in its modern manifestation happens when people without disability play characters that have disability. It is reassuring for the audience to see a non-disabled actor convincingly portraying disability (say, locomotor) and then get up from his seat and walk to the stage to accept his award (Shinn, 2014).

For portrayals that represent a medicalized notion of disability, looking through the lens of culture studies facilitates the investigation of the relations between the artifacts of cultures and their symbolisms, the process of othering, and their consequences for persons with and without disabilities.

Finally, in most societies and cultures, myths justify characteristics of human existence and that people are living in the way that they are supposed to live. Thus, exclusion of PWD becomes a part of this complex, prejudicial feedback-loop.

Limitations and Directions for future research

While disability narratives in mythology are abundant, the present research includes only four portrayals of disability. Additionally, and most importantly, the research does not include inputs from the target group, i.e. people with disability-which could have enriched the overall analysis of the depictions.

Future research endeavours in this direction must involve triangulation of methods and paradigms. These can be used to validate the relevance of cultural factors in exclusion of people with disability. The interventions that are planned to promote positive attitude and inclusion require a deep understanding of the archetypes that culture supplies.

Conclusion

The study examined the portrayals of disability in Hindu mythology, using which it emphasized on the role that cultural constructions play in shaping the attitudes of antipathy towards PWD. It was found that there were certain existing social stereotypes that were fed by the way disability was portrayed, and how there is a constant back and forth between the stereotypes and the portrayals. The convergent themes showed us that while the characters were different in the types of disabilities they had, they were largely portrayed the same way—the focus was on their karma, and their names were symbolic of their disability.

It is undoubtedly true that to some extent mythology has a significant impact on how judgements are made in that culture about certain minority groups. However, how archetypes become stereotypes, and how the phenomenon shapes the process of 'othering', needs to be researched further. Other portrayals of disability narratives were read to understand the essence of depictions and to be able to comment on overall representation, but that needs to be researched further.

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Nomophobia and its Effect on Work and Social Life Adjustment

Chetanya Sachdeva¹, Dhritika Arora², Jessica Arora³ and Yathartha Chauhan⁴

In today's world, dependence on technology seems to be a pressing issue among the youth. It is commonly observed that individuals disregard their social life and spend more time on their smartphones. This might be reflective of Nomophobia, which is a psychological disorder in which a person is afraid of being out of mobile or phone contact. The present study aims to examine whether there is a relationship between Nomophobia and the adjustment levels of college students in their work and social spheres. The sample consisted of 100 participants from 18-21 years of age (50 men and 50 women), drawn from various colleges in Delhi. The measures used were Nomophobia (Smartphone Dependency) Diagnostic Test and The Work and Social Adjustment Scale. The correlation between nomophobia and levels of work and social adjustment was found to be significant ($r = -.54^{**}$). The findings of the study are discussed in light of the current theories.

Keywords: nomophobia, adjustment, smartphone, dependence, stress

In today's world, dependence on technology seems to be prevalent and the ill effects of technology can be observed, especially among the youth. The technological advances provide the youth with a number of advantages and opportunities. On one hand, while the fast-paced world creates the need to be in touch with the latest technologies, on the other, exceeding the optimum level of usage causes several ill effects.

Nomophobia is a psychological disorder in which a person is afraid of being out of mobile or phone contact. The term, an abbreviation of no-mobile-phone phobia, was coined in 2010 when the UK Post office commissioned YouGov, a research organization based in UK to study the anxieties suffered by smartphone users. Using a sample of 2163 people, they found that nearly 53% of mobile phone users in Britain had a tendency to be anxious when they lost their mobile phone, ran out of battery or credit, or had no network coverage.

This phobia is shown when a person's cell phone is unable to perform the basic function that it is designed for. When you are unable to make a call or are unable to contact somebody, Nomophobia is exhibited. All of this occurs maybe because you are in an area where your cell phone does not catch signals or because there is some network problem or your phone is low on battery or because you forgot it at your home or work. This type of phobia is shown in individuals who are very active on their phones.

Smartphone addiction, also known as Nomophobia, is also linked to our internet usage. After all, our smartphone is useful to us only if we have internet and other things like games, apps etc. A lot of studies have shown that people cannot even stay five feet away from their smartphones.

Just as drug addiction is harmful for our body, smartphone addiction is no different. It releases chemicals in our brain which alter our mood, because of which our tolerance to sit and bear these screens increases, resulting in other health related problems.

Statistics showed the number of smartphone users in India: For the year 2017, the number of smartphone users in India is estimated to reach 299.24 million, with the number of smartphone users worldwide exceeding 2.3 billion users. Further, India is projected to reach more than 28 percent by 2018. In 2017, almost a third of the total global population is

using a smartphone (Statista, 2017).

Mobile phones, PCs, tablets and other electronic devices have turned out to be such a gigantic piece of our day to day experience that it is difficult to put them down—even at sleep time. This influences our rest in more ways than we understand. Regardless of whether one is surfing the web, playing a computer game, or utilizing one's telephone as a wake up timer in the late night, one is presumably keeping oneself from a peaceful night.

Using electronic devices at the time of rest makes our brain more attentive or mindful. A man who does not get sufficient rest begins to show symptoms of uneasiness, depression, powerlessness to think, disarray, failure to make sense of, and so on. Rest is one of the fundamental sources by which your body gets vitality. When we do not get adequate rest, our body encounters sluggishness, temperament change, outrage, laziness, dark circles, and tiredness.

Mobile phones, TV's, tablets and PC's radiate blue light. This leads to the diminishing of melatonin production, which is a hormone which controls our sleep and wake cycles. This makes it more difficult to fall asleep and stay asleep. Most people admit that they generally use gadgets an hour before going to sleep, at least a few days in a week. One of the key findings of a report (Mobile Marketing Association, 2017) was that an average consumer spent 3 hours a day on their smartphones which was a 55% increase from 2015.

A lot of time is spent on social networking websites, where bullies are emboldened by anonymity and increasingly launching online attacks against other people. Intentional repeated online harassment is carried out by commenting on other people's profiles, posting hateful or hurtful messages (Tolia, 2016). Social networking websites like Facebook may cause 'Facebook Depression' a term framed by the American Academy of Paediatrics, resulting in a feeling of unpopularity or excluded from the events or group when children see updated status or photos on Facebook (Kale, 2005). A survey conducted by the Cyber-bullying Research Center reported that 8% from the total surveyed accepted that they have been bullied to an extent that they attempted suicide, ran away, refused to go to school and/or became chronically ill. Nomophobia and smartphone addiction has led to people who are young and fragile to be exposed to these situations.

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Research by Lepp, Barkley, and Karpinski (2014) reported that increased cell-phone use was related to lower GPAs and higher levels of anxiety, in a sample of 496 college students. They contended that the positive anxiety is due to the need students feel to constantly respond to the barrage of messages and notifications received. In another study, Roberts, Yaya, and Manolis (2014) found that women college students spend an average of 10 hours a day, phone in hand, while their male classmates are on the phone nearly eight. 60 percent admitted to a cellphone addiction, cellphones were found as a possible escape mechanism in class. Balding (2011) further suggested that this frequent smartphone use was a higher factor in stress levels than work itself. He called this the helpful-stressful cycle: purchasing a device for easy management, but needing to keep up with one's expanded social sphere trumps the benefits of having a device to manage one's workload. Researchers have also found that smartphone addiction had significant influences on adjustment to college life (for e.g. Jeong & Baek, 2015).

The present study thus attempts to examine the relationship between nomophobia and work and social adjustment among college students. The rationale behind choosing to investigate a relationship between nomophobia and adjustment was that these factors seemed to be very relevant to the youth today. Nomophobia seems to be very a concerning issue in the current generation and the ever-growing tech-savvy world. Social adjustment can be defined as adaptation of the person to the social environment. Work Adjustment was defined by Dawis and Lofquist (1984) as a "continuous and dynamic process by which a worker seeks to achieve and maintain correspondence with a work environment" (p. 237). Adjustment may take place by adapting the self to the environment or by changing the environment.

Method

Participants

The sample consisted of 100 participants falling in the age range of 18-21 years (50 women, 50 men, $M=19.5$ years, age range). The participants were selected through convenience sampling, drawn from various colleges in Delhi.

Design

The study is exploratory in nature trying to understand a relatively recent phenomena of concern for the youth of today. The correlational design attempts to understand the nature of relationship between nomophobia and adjustment.

Measures

The Nomophobia (Smartphone Dependency) Diagnostic Test. NMP-Q was developed by Marsden (2015). It consists of 20 items and can be used to diagnose self for the psychological condition of nomophobia using a 7-point scale (1=strongly disagree and 7=strongly agree). The overall reliability of this questionnaire is 0.945. Higher scores on NMP-Q indicate that the participant is Nomophobia-affected.

The Work and Social Adjustment Scale (WSAS). This scale developed by Mundt, Marks, Shear, and Greist (2002) is a

simple, reliable and valid measure of impaired life functioning. It consists of 5 statements based on people's problems that sometimes affect their ability to do certain day-to-day tasks in their lives. Reliability analyses showed internal scale consistency ranging from 0.70 to 0.94 and the test-retest correlation of 0.73.

Procedure

Two standardized questionnaires were administered to all the participants: Nomophobia (Smartphone Dependency) Diagnostic Test and Work and Social Adjustment Scale (WSAS). Data for the study was collected in the time period of July 2017 to August 2017. Scores for both the questionnaires were calculated individually from the data received. These scores were then entered into the SPSS Software and a correlation between nomophobia and adjustment levels was obtained.

Results

Table 1 presents means and standard deviations of the two variables for the entire sample.

Table 1

Descriptive statistics results of participants on variables (N= 100)

Variables	M	SD
Nomophobia	96.09	19.89
Adjustment	18.38	7.65

Since scores on NMP-Q can range from 20-140, the average score being 80, the present sample scores slightly higher, indicating that many participants are indeed Nomophobia-affected.

Table 2 presents correlation analyses between nomophobia and adjustment, for the entire sample.

Table 2

Correlation matrix of variables

Variable	M	SD	Nomophobia	Adjustment
Nomophobia	96.09	19.89	—	-0.54**
Adjustment	18.38	7.65	-0.54**	—

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

The correlation between nomophobia and adjustment scales was -0.54 which turned out to be a significant negative correlation at 0.01 level.

Discussion

The study was aimed at discovering the relationship between nomophobia and the adjustment levels of an individual in their social and professional spheres. The findings reveal that the correlation between Nomophobia and Adjustment scales was -0.54, which was significant at .01 level. It may therefore be contended that nomophobia, the fear of being without your mobile phone, is inversely related to the ability of students to

function effectively both in the social and professional spheres of their lives. Not spending time with their family and friends, losing the human touch of conversation is a problem faced by the participants, as shared in their introspective reports as well. Without their smartphones, they feel that they may miss out on fun, love, life and fulfilment. It not only negatively impacts their academics but also takes a toll on their work-life. Sleeping patterns are also disturbed which can lead to a spike in stress levels.

These result are consistent with Gezgin, Cakir, and Yildirim (2018), who found on a sample of high school students that the higher the level of student's internet addiction, the more nomophobic behaviors they tended to exhibit. Another research study links the mediator effect of mindfulness awareness to the relationship between nomophobia and adjustment levels in college students. They reported a negative association between mindfulness-awareness and nomophobia levels of university students ($r = -.246^{**}$, $n=242$, $p=.000$) (Sakiroglu, Gülada, Ugurcan, Kara, & Gandur, 2017).

The study raises correlations which are yet to be tested by the available research literature and have received very little attention from scholars, particularly in the Indian context. The study holds implications for mental health experts as well as for the families of those affected by nomophobia. This study suggests that families of those affected should make an intervention which will help them improve in academics and alter their lifestyle in a positive manner. Thus, it is essential to focus immediate attention on this issue since it is ever-growing and has long term implications. Although further work is required to gain a more complete understanding of the effects of nomophobia on adjustment levels of individuals, our findings indicate that there is a significant relationship between these variables. This link between nomophobia and levels of adjustment is a relationship that deserves greater attention.

Limitations and Directions for future research

One of the limitations of this study was that the sample consisted of only 100 participants. Also, the sample on which the questionnaires were administered consisted of young, mostly educated individuals. Consequently, the results of this investigation are not as generalizable to the other parts of the country or to a more rural population. Gender differences were not carried out.

It can be observed that technology is currently assuming control over the human emotions and has influenced our communication networks too. This area of research requires a lot of descriptive and qualitative investigation. The extension of our study can include narratives from participants and then thematic analysis can be carried out. Moreover, the advances in technology could prompt different issues causing anxiety. Further research can be done by investigating the ill effects of excessive smartphone usage on other aspects of people's lives.

Conclusion

Nomophobia affects people in various ways, the effects of which could be seen in the social and work spheres of their lives. There is a need to educate people about the constraints of using

too much technology. Nomophobia remains an under-investigated consequence of excessive smartphone usage and this investigation begins to fill that gap.

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Experiencing The Unseen World: A Case Study Enquiry Into The Lived Experiences Of Blindness

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The present qualitative study was designed with the aim of exploring the subjective experiences of a person with visual impairment, that contribute to the construction of one's reality in the time and space occupied by one. Case study was chosen as the method for data collection, where a 21-year-old visually impaired girl served as the participant. Fighting the odds out, the transition over her life span shows various shades of experience and emotion. The interview schedule was prepared with an objective to understand the influence of close relationships on a visually impaired person, to comprehend the relation shared by a visually challenged person with his/her disability, and to understand the challenges faced by a visually impaired individual in various realms of his/her life. The thematic analysis of the data collected revealed the central role played by music in her life, much beyond just being therapeutic. The integral part of parents and other caregivers in providing support, assistance, and structure to her life is evidently brought about. The harsh imprints of continuous social exclusion for her family and herself led to increased emphasis on self-company, which in her words is shared by all the fellow blind peers. With time, an attitude of viewing the disability as strength is adopted. The insights from such studies are crucial for a better understanding of the lives of the disabled, and for the possible efforts that should be taken to provide them with a good quality life which is diverse in experience and fulfilling in nature. The need for more qualitative research in the field of disability studies is urged, as difference in understanding of the need and the perspective exists between the experienter and the observer.

Keywords: disability, visual impairment, qualitative research

World Health Organization (WHO, 2017) describes disabilities as an umbrella term, "covering impairments, activity limitations, and participation restrictions". A commonsensical notion in reference to disability is the absence of the proper functioning of mind and body feeding a distorted view about it being a tragic abnormality troubling a minority of people, thus influencing the kind of treatment and environment received in the societal structure, though relevant research and human rights are doing the needful. WHO defines blindness as "the inability to see in either or both the eyes. Vision impairment (low vision) can range from mild to severe." Worldwide, around 300-400 million people are visually impaired (WHO, 2017). Economic blindness, Absolute blindness, and Curable blindness are among various types of blindness (National Health Portal, 2016). Infections of the cornea or retina and inability to get any glasses are common causes of blindness (Dahl, 2017). In India, 'a person is said to be "blind" if (s)he is unable to count fingers from a distance of three meters' (Press Trust of India, 2017). In primitive societies, blind people were viewed as unproductive and a liability, thereby facing ill treatment. The major sources of knowledge in history about the blind are the lives of individuals like Helen Keller and Louis Braille in lack of appropriate literature (Miller, 2014). For education, Braille finds its usage in possibly every institution for the blind allowing them to communicate independently, get involved in public spaces and get organized as a group (American Foundation for the Blind, 2014).

Initiatives for the blind and spreading awareness have been taken up at the international and national levels. For example, The World Blind Union (WBU, 2015) brought together all the major national and international organizations of and for blind vision to deal with issues affecting their quality of life. In India, the National Programme for Control of Blindness (NPCB, 2010), and the Accessible India Campaign are few initiatives taken on the part of government, knowing having the largest blind population in the world. With increase in awareness, Disability Studies (both qualitative and quantitative, though latter greater in number) have marked intensive research in the

concerned area. The importance of the context is noted. Variables like 'age', 'gender', 'ethnicity', 'worry' (Pinquart & Pfeiffer, 2014), 'social support', 'happiness', and 'academic attainment' (Richardson, Roy, & Richardson, 2002) in relation to visual impairment have been studied using the quantitative approach. For instance, Papadopoulos, Papakonstantinou, Koustoklenis, Koustriava and Kouderi (2014) with a sample of 96 blind people between 16-50 years, investigated the structure of social networks of visual impaired individuals, and found higher satisfaction associated with positive support. Qualitative researches are largely dominated by case studies. Questions concerning effects of duration of visual impairment and lifestyles (Khadka, Ryan, & Margrain, 2012) on them, psycho-social impact of blindness, and self-concept of the visually impaired are among the ones studied. The need for further research is identified.

The rationale behind the present study is to understand how the perceptions about one's own disability contributes to appraisal of self and the way the world is understood in the absence of visual sensation, while acknowledging the consequent mental implications that go beyond physical constraints. This study can provide useful insights to the disability literature stimulating further research and making of appropriate intervention strategies. Thus, the aim of this research was to understand the subjective experiences of a person with a disability, particularly with visual impairment, constructing one's reality in the occupied space and time. The objectives of the study were to understand the influence of close relationships; to comprehend the relation shared with one's disability; to understand the challenges faced in various realms of his/her life.

Method

Participant(s)

The present study was on a visually impaired girl of 21 years of age who was pursuing an undergraduate course in Delhi University. The participant was fully blind and had a congenital

basis to her blindness, living in New Delhi.

Design

A case study, a study of singular entities, uses different methods of data collection and analysis. The case, the particular unit of analysis, is bound by the 'context' and temporality. It adopts an idiographic approach and believes in triangulation, stimulating further theory generation. The research purpose decides which type of case study will be appropriate for a particular study, like explanatory, exploratory and descriptive (Baxter & Jack, 2008; Willig, 2001). The social, cultural, religious, and economic background unique to the participant will enable us to establish an understanding of the experiences of a visually impaired person bound by the respective context. Thus, a single case study is best suited in the present context. Moreover, it is an exploratory design research helping to discover existing factors and linkages.

Measures

The study was carried out using semi-structured, open-ended interviews with the help of an Interview Schedule, involving a face to face interaction between the interviewer and the interviewee with a set of pre-determined questions at hand though not rigidly followed. Additionally, a Demographic Sheet was filled to obtain preliminary data generally about the participant and in relation to the topic. Subtle forms of

observation were used to comprehend the non-verbal cues.

Procedure

The research question and objectives flowed from the rationale of the study and literature review. The participant was selected as per the need. The next step involved listing the possible probe areas leading to the making of appropriate questions comprising the interview schedule. Consent Form and Demographic sheet were also prepared. The interview was conducted in two rounds, and the data gathered was organized in form of codes and themes. Lastly, the themes were analyzed.

Thematic analysis served as the method of analysis. It is used for recognizing themes within data and consequently analyzing and reporting them. Different phases of thematic analysis include familiarizing oneself with the data, generating initial codes, searching for themes, reviewing and defining them, and producing the report. It is particularly helpful for novice researchers where detailed theoretical and technological knowledge of approaches is not required and can be applied across various epistemologies and research questions.

Results

The collected data for the present study has been organized in terms of codes and themes as follows:

Table 1

Major themes identified in understanding the subjective experience of experiences of a person with visual impairment

Verbatims	Codes	Themes
"I have got music hereditary."	Music runs in blood	Life revolving around music
"I specifically feel things through music."		
"I started identifying with the world through music. Music is my life and it has/will brought/bring a lot of positive changes in my life. I hope I am able to make a career in it."		
"I am married to music and it will stay there forever."	Essence of permanency and inseparability	
"Due to the coming in of a lot people related to music, I've become a better person."	Acknowledging the contribution of people and music in improving self	
"It is difficult to find a true friendship while it is easy to make friends."	Emphasis on the importance of a true friendship (suggestively pointing to lack of the same)	Significance of close relationships
"The time spent with them is enjoyable, comfortable, and calm."	Presence of warm and comforting close relationships	
"My father cracks jokes and helps me whenever I do mistakes in music."	Father as a helping hand	
"She also corrects me whenever I fall off the track and she is the guiding force in my life."	Mother as 'the guiding force'	
"My mother used to appeal to the teachers for notes and printed what I wrote in Braille after dictating the lessons to me."	Major role of mother in attaining school education	

Verbatims	Codes	Themes
Not many people want to be friends with non-sighted people because of which I started facing isolation.”	Pre-conceived notions colouring judgment; Lack of helpful peers and company	Social Exclusion
“In public spaces, people do not cooperate and argue with my parents. I, at times, feel abnormal and bad that my parents are suffering because of me.”	Discomfort in public spaces; blaming self for parent's suffering	
“Words like “ <i>bechari</i> ”, “ <i>karamhaiapne</i> ” are common to listen.”	Hurtful remarks=withdrawal reasons	
“People avoid involvement because they feel that they might hang for help.”	Intentional non-involvement by “others”	
“Due to irritation, some people are not supportive.”	Difficult trail of making friends	
“I like to be alone in my room all by myself.”	Self-company=Most preferred;	Self-Reliance
“In childhood, I was closer to my parents but in adolescence self-company is most important.”	Intimacy with oneself chosen over parents in adolescence	
“All other visually impaired children keep themselves busy in computers and phones.”	Self-company preferred by other blind people; shared experiences of disabled	
“I felt really bad initially when I got to know that.”	Saddening first realization of disability	Living with a disability
“When I was in 8-9th standard, I began to realize the differences.”	Later social exposure resonating existing physical differences	
“Majorly with the support of my parents I was able to accept this truth.”	Acceptance of reality aided by social support	
“Visually impaired children want to know what is happening around them, so they ask a lot of questions and people that irritating.”	Understanding the world through other's descriptions	
“Someone had told my parents to give me to an orphanage.”	People's consideration of differently abled as a liability	
“I've accepted who I am.”	Gained confidence in one's 'owned' reality	
“My disability is my ability.”	Considering disability as one's strength.	
“Books, scholarships are given and teachers also always tell me to be independent.”	Blind Communities as a source of material and emotional assistance	
“Especially visually impaired people face difficulties, rest at least have artificial assistance.”	Differentiation among differently abled groups	
“I consider myself 'normal'.”	Equal appraisal of abilities as of sighted individuals	
“The blind expects to be treated equally but also wants specific attention.”	Both equal and individual attention important to the blind.	

Discussion

This case study aimed to understand the experiences of visually impaired people, with a 21-year-old visually challenged undergraduate girl as the participant. She is congenitally blind, living with her parents in New Delhi. The analysis of the identified themes has been discussed in light of available researches.

Life Revolving Around Music

Music was her sole source of pleasure, connection, peace, meaning making, and defining self, evident through its repeated mentioning. Father's own passion and mentor's guidance led to Vaibhavi's (pseudonym) dedication towards music. For her, music is an invaluable force giving her few intimate relationships, beyond being just an orientation and direction. It's empowering strength made her a better person. In the absence of this anchor, her perspective about herself and her disability (now considered as an ability) would be completely different. Her coping ability and self-worth will be affected, as being closely tied to music.

Darrow and Segall (2015) as well as Metell (2015) like many others, also noted the positive and healing properties of music in lives of the visually impaired and their caregivers. It gave her an identity of her own and scope for overshadowing difficulties along with enabling her maintain and form relationships. Her entire existence relies on this inseparable and permanent bond.

Significance of Close Relationships

The need for love and support are met by the few highly valued people in case of Vaibhavi, though she has faced difficulties in forming relationships with others. Living together, spending time over meals, and standing strong through thick and thin closely tied the family together. From father's advice to cracking jokes, from mother's guidance to facilitating mobility to helping her attain education to being the best friend, becomes an irreplaceable force helping her move through life. Furthermore, constant encouragement towards music strengthened the bond with her parents and music mentors, all conducting her to become independent and a better person. They act as protective factors against social exclusion and her disability.

Since people with disabilities experience a rough road because of their handicapping condition, they find it difficult to relate to "normal" people and want others to be accepting of them.

Social Exclusion

People with disabilities find it difficult to adjust within a societal framework where they are considered a liability. Vaibhavi's realization of existing differences grew with increased interaction with social agents other than parents, which earlier did not exist. Difficulties faced in some subjects made her envious of other sighted students who could easily do them, and any social comparison left her angry. The pre-conceived notions distanced classmates and few teachers from her, leaving all lonely. Vaibhavi was never able to develop a close

bond with her extended family. A relationship of initial avoidance but gradual acceptance prevails, though she continues to remain personally uninvolved with them. For a long time, she never used to visit the market or attend family gatherings. She avoided social interaction whenever possible, and feels awkward in talking about her disability to others. Moreover, receiving remarks like 'bechari' or 'karamhaiapne' along with experiencing uncooperative behaviour in public spaces, evoked feelings of discomfort, self-blame, and fear of criticism.

The sheer lack of knowledge and unawareness regarding disability lead to insensitive outlook and treatment towards people with disabilities. This leads to strained experiences and negative emotions, which in turn form self-defeating ideas that lower their self-esteem.

Self-Reliance

Self-company has been greatly emphasized by Vaibhavi. She spends most of the time with her laptop and phone, listening to music, exploring new things, and chatting with friends, that in her words, is shared by all fellow blind people.

The fear of being judged/ignored in relation to social exclusion plays an important role in this respect. Moreover, her immense affection for music can be another reason. Possibly, a feeling of freedom is also experienced in the absence of other people. Seemingly, independence is what looked that gives complete authority over their actions and find comfort & warmth in this secured space.

Living with a Disability

Through social support, Vaibhavi accepted her reality and decided to remain undeterred by it. Music helped her withstand difficulties and provided a goal in life. She stands against the conservative mindset stigmatizing them but at the same time shows a difference in opinion towards other people with disabilities by saying, "*Especially visually impaired people face difficulties, rest at least have artificial assistance*". Visually challenged people attempt to understand their surroundings through others' descriptions. She also mentions that blind people seek both equal and individual attention. Vaibhavi tries to overcome this dependency on other people and says "*I consider myself normal*" indicating equal appraisal of abilities like the rest. In adoption of this attitude, fellow blind people have a crucial role to play.

Communities for the blind provide them with material and emotional assistance. Various NGOs are also taking new initiatives to widen the experiences of the visually challenged, for instance showing them movies or organizing summer camps for them, enable them to explore new things and lead fulfilling lives.

In the midst of criticism and restrictions, she learnt to move beyond disappointment and gain pride in living with a disability. This growing process made her consider visual impairment, a 'part' of her identity. Acceptance of one's reality is the most important thing, but considering it to be a weakness is problematic. Disability is what it is perceived to be!

Limitations and Directions for future research

Since the study was restricted to a single case, the research question was understood partially. Also, the participant was 21 years old belonging to lower socio-economic stratum living in New Delhi, suggesting presence of constraints related to age, socio-economic status, and geography respectively.

Visually challenged people have remained of interest in disability studies generating substantial work. People living with a disability hold a completely different perspective about life and the world around them. Nobody stands in a better position than them to understand their situation/needs, focusing our attention on the necessity for more qualitative work, essential for capturing the nuances of individual and collective experience in order to improve their quality of life.

Conclusion

The case study aimed at understanding the subjective experiences of a person with visual impairment. The defining feature of participant's existence is music. Her parents and music mentors occupy the intimate space and have moulded her life beyond visual impairment. The 'others' influentially distanced her but she found comfort in her own company. Living with a disability is considered to be a 'strength', an attitude emerging from the lessons of a difficult past and input by blind peers, though reservations with the word "disability" are maintained.

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Development of Situation Judgment Test : A Measure of Conscientiousness

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This study aims to provide a new scale to measure conscientiousness, tapping its three dimensions viz. self-discipline, dutifulness and courage of conviction through situation judgement test. It also aims to establish the construct validity of the new test. Critical incidents with respect to self-discipline, dutifulness and courage of conviction were collected from 10 college students to generate the situation items and response options. 36 situation items were generated with 4 response alternatives each. To establish validity of the scale, data was collected from college students (n=40; 30 females and 10 males with mean age of 21.12 years). The sampling was done with convenience sampling technique and the data was collected through Google forms. To establish construct validity for the test, correlation scores were calculated between the SJT dimensions and self-report measures assessing the same dimensions. Positive correlations indicate construct validity for the test as a measure of conscientiousness.

Keywords: Situation Judgement Test, Conscientiousness, Self-discipline, Dutifulness, Courage of Conviction.

Conscientiousness, one of the Big Five personality dimensions (Costa & McCrae, 1992) is seen as an important and necessary trait in today's youth population. It is shown to have positive relations with daily functions of a youth such as academics, social interactions, finances, work outcomes. For example, conscientiousness was found to have a strong positive relationship with academic performance as measured by final grades (Conrad & Patry, 2012). Similarly, conscientiousness has shown to be a consistent and significant predictor of workplace performance (Hogan & Holland, 2003).

Conscientiousness can be defined as a desire to carry out a task carefully and vigilantly, and to take obligations to others seriously. Highly conscientious individuals tend to be more perseverant and are more committed to difficult goals they set for themselves than individuals who are less conscientious (Barrick, Mount & Strauss, 1993; Hollenbeck, Klein, O'Leary, & Wright, 1989; Hollenbeck & Williams, 1987). NEO PI-R developed by Costa and McCrae in 1978 measure conscientiousness in terms of self-discipline, dutifulness, order, competence, achievement striving and deliberation.

The present study aims to measure conscientiousness through self-discipline, dutifulness and courage of conviction. Self-discipline and Dutifulness were chosen as measures of conscientiousness as they are facets of the Big Five Model. Courage of conviction was taken to tap conscientiousness (Hawkins, 2011). Further Hannah, Sweeney, and Lester (2007) stated that courageous behaviour is related to conscientiousness and openness to experience. Goud (2005) proposed that conscientiousness promotes courage in the sense that duty, persistence, and tenacity have similar purpose and action commonalities required for courageous behaviour.

Woodard and Pury (2007) defined courage as "the ability to act for a meaningful (noble, good, or practical) cause, despite experiencing the fear associated with perceived threat exceeding the available resources" (p. 174). Shelp

(1984) defined it as "the disposition to voluntarily act, perhaps fearfully, in a dangerous circumstance, where the relevant risks are reasonably appraised, in an effort to obtain or preserve some perceived good for one self or others recognizing that the desired perceived good may not be realized" (p. 354). He proposed four components of courage: (1) free choice to accept or not accept the consequences of acting, (2) risk or danger, (3) a worthy end, and (4) uncertainty of outcome.

Dutifulness has been defined as an orientation to follow socially prescribed norms for impulse control, to be goal-directed, planful, able to delay gratification, and to follow norms and rules (Jackson, Wood, Bogg, Harms, & Roberts, 2010). It refers to adherence to standards of conduct; not to be equated with moral development or reasoning (Rest, 1979).

Self-discipline is defined as persistence, the ability to continue with a task despite boredom or other distractions. Individuals low in self-discipline are prone to procrastination, and they quickly give up when faced with frustration. According to Costa and MacCrae (1992), self-discipline refers to a proactive perseverance in tasks that are not immediately appealing,

These dimensions were considered as they were seen playing an important role in determining an individual's behaviour in day to day activities. For example, self-discipline could mean waking up early every morning to study or exercise; dutifulness can be reflected by taking care of your grandparents or sibling, and courage of conviction can be shown by telling the truth despite of peer pressure.

Measurement of Conscientiousness

Measure of conscientiousness either use individual adjectives that reflect conscientiousness traits, such as well-organized and orderly; or a statement form, i.e. combination of words in which respondents are asked the extent to which they, for example, "I avoid making mistakes".

Goldberg (1992) developed a 20-word measure as part of

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his 100-word Big Five markers in which he used individual adjectives that reflect conscientiousness traits. A similar approach was adopted by Saucier (1994) who developed a briefer 8-word measure as part of his 40-word mini-markers. Thompson (2008) systematically revised these measures to develop the International English Mini-Markers which has superior validity and reliability.

NEO PI-R uses a statement form to measure conscientious traits and ask the respondents to rate the statement on a continuum ranging from strongly agree to disagree.

Limitations of existing scale

The existing scales that measure conscientiousness are largely self-report measures such as NEO PI-R. Such measures are subjected to faking and social desirability bias, i.e. the respondents may be inclined to choose a higher rating in order to appear more attractive to herself/himself or to others. Self-report bias also suffer from acquiescence, i.e. a tendency of the respondents to answer 'yes' more than 'no' or the tendency to just agree with the statement.

Conscientiousness can also be measured through projective tests. Although it does not suffer from the problems attached with self-report bias, however it has some other problems. As it is an unstructured technique, it is difficult to score and interpret and thus requires a highly trained individual to do so.

Situation Judgement Test (SJT) Approach to measure Conscientiousness

A situational judgment test (SJT) is a type of assessment that consists of hypothetical scenario-based questions, requiring test takers to use careful judgment to pick answers from a list of plausible courses of action (O'Connell, Hartman, McDaniel, Grubb, & Lawrence, 2007). These questions are related to situations that occur within real life or the work place, and seek to measure the typical or maximal performance of given constructs (McDaniel & Nguyen, 2001).

SJTs are characterized by a stem/ response format (McDaniel & Nguyen, 2001). Each item begins with a stem that presents a work-related situation. Then, a series of response options are presented. Stems and responses can vary in fidelity, length and complexity (McDaniel & Nguyen, 2001). Typical SJTs are presented and completed in paper and pencil format, although a few SJTs use a video format in which respondents watch videotaped scenarios and choose from a set of videotaped or written responses (Weekley & Jones, 1997). SJTs often consist of a smaller number of items than are commonly seen on cognitive ability or personality instruments. Many SJTs consist of as few as 20 item stems (Hanson & Ramos, 1996). This is primarily because every item requires the respondent to read detailed situational stems before responding. Response choices usually occur along a continuum, ranging from behaviour(s) considered

most to least effective.

SJTs are developed from critical incidents (McDaniel & Nguyen, 2001). Next, response options are created when subject matter experts and/or novices unfamiliar with the job generate lists of effective and ineffective reactions to the described situation. Finally, scoring keys are developed, either rationally, by asking experts to rate the effectiveness of each response, or empirically by having participants take the test and comparing their scores to some external criterion, such as performance (Hanson & Ramos, 1996).

Rationale for the Present Study

The present study attempts to develop a tool to measure conscientiousness in terms of self-discipline, dutifulness and courage of conviction. Conscientiousness is considered as a socially desirable trait in personality measurement, especially for the youth and college going population. Various studies have supported this assumption of desirability. However, very few studies have been carried out to measure it in India. Also, the existing measures are usually self-report measures or projective techniques. This study aims to combine the advantages of both projective techniques and self-report inventories, by measuring conscientiousness through a Situation Judgement Test (SJT).

Aim of the Study

The aim of the present study is to develop a new scale to conscientiousness tapping its three dimensions viz. self-discipline, dutifulness and courage of conviction through situation judgement test. It also aims to establish the validity of the new tool.

Method

Participants

Critical incidents were obtained from a sample of 10 students from different colleges across the nation. Convenience sampling technique was adopted and questionnaires were sent through email to collect data. The sample consisted of 7 females and 3 males and their age ranged from 19 years to 24 years.

A total of 40 students from different colleges across the nation were selected as the sample for the study. The sampling was done with convenience sampling technique and the data was collected through Google forms. The sample consisted of 30 females and 10 males and their age ranged from 18 years to 27 years.

Procedure

The objective of this study was to develop a Situation Judgment test to measure conscientiousness with respect to three dimensions- self-discipline, dutifulness, and courage of conviction, and also establishing the psychometric properties of the test.

The first step was the review of relevant scientific

literature based on which the three dimensions measuring the trait of conscientiousness were operationalized. The definitions were also operationalized to situations encountered by the target population, i.e. college students, in their daily lives. These definitions were validated by subject matter experts.

Thus for the present study, the variables are defined as:

Self-discipline. A self-directed ability to begin tasks and carry them through to completion and ability to face boredom and distraction; Ability to put effort to achieve the goal, continuity in maintain effort and facing the obstructions without compromising the standard of the task assigned.

Dutifulness. Adherence to ethical principles and fulfilment of moral obligations; organizing and prioritizing duties, commitment and involvement towards a job and conformity to moral/ethical norms.

Courage of Conviction. The ability to take responsibility of one's own actions and moral willingness to bear the consequences; acceptance of mistake/wrong actions and appreciation of negative feedback; and courage of telling the truth without considering the negative consequences.

Once the terms were operationally defined, critical incidents were taken from a sample of college students (with or without work experience). The sample was asked to state one effective and one ineffective situation with respect to each of the three dimensions- self-discipline, dutifulness and courage off conviction. They were asked to describe the situation in terms of:

When and where did the incident happen?

What happened during the incident?

What were the circumstances that led to the incident?

What were the consequences?

What other ways could have been useful in handling the situation?

What made you think this behavior as effective/ineffective?

Rate the person's performance level on a 10 point scale, 10 being highly effective and 1 being highly ineffective.

Good – Effective (7-10)

Poor – Ineffective. (1-4)

Once the incidents were collected, stems for creating the situation were generated. Based on the stems a situation involving a conflict faced by the individual in the situation was created.

Table 1

CIT Categories and Frequencies for Good and Poor Incidents

Category	Good	Poor	Total
Self-discipline	5	5	10
Dutifulness	5	5	10
Courage of conviction	5	5	10

Self-discipline: 12 situations with 4 alternatives each

Dutifulness: 12 situations with 4 alternatives each

Courage of Conviction: 12 situations with 4 alternatives each

The situation items were generated through critical incidents provided by target population. Critical incidents such as “I am the Class Representative (CR) and I had to meet two teachers to get the syllabus cleared for examinations which does not fall under any said duty but many people in the class had a lot of doubts regarding it so I did do my unsaid duty, taking out four crucial hours during examination prep for the class.” was adapted into a situation item “You are the elected representative of your class and thus the link between teachers and students. Just before your exams you have to do your CR work at the cost of your own studies. What will you do?” was used to measure dutifulness.

A critical incidence tapping self-discipline- “During my final examinations of under graduation, some of my cousins were over my place and the house atmosphere was very chaotic, despite that I had to study for my exams which I had to manage in a distracting atmosphere.” This incident was adapted into situation item “You have your final exams in a week but you get to know that your cousins will be visiting you during that time and will stay with you till your first exam. You thought you will study during the preparatory leave and thus are not well prepared for the exams. What will you do?”

For Courage of Conviction, a critical incident, “A group of people were bullying my friend. She was bullied for her weight, but after two three incidents, she stood up against the bullies and complained about them to her teacher”, was adapted into a situation item, “A group of people constantly bully your friend for her/his weight which really bothers her/him. You wish to stand for your friend and stop the bullying but are scared of the bullies too. What will you do?”

Another example was, “The shopkeeper by mistake gave more balance amount to the customer as compared to what he was supposed to return. The person/customer returned back to her home taking the balance amount from the shopkeeper. Later at home when she found that she has got ₹10 extra from the shopkeeper, she went back to the shopkeeper and returned the extra money which she had received” was adapted into a situation item- “You did your weekly grocery shopping but by mistake then shopkeeper returned more balance of 10 rupees. You come back home and find this out. What will you do?” for the dimension of Dutifulness.

Administration and scoring

The test was administered through Google forms. The form consisted of 36 situation items and the respondents were asked to rate their preference of response alternatives on a scale of 1 to 4.

In the next step, the scoring key was developed. The subject matter experts (3) were asked to rate the response alternatives on a continuum of most effective (4) to least effective (1).

To establish an empirical scoring key, the SJT consisting of 36 items was administered on a convenient sample of 40 using Google forms. The sample included college students from various cities with age ranging from 18-27 years. They were asked to rate each response alternative of all 36 situation items on a scale of 1-4, 1 being the least likely way of responding to 4 being the most likely way of responding.

Construct Validity. The situation items along with validity scales were then administered on the target population to calculate construct validity.

For the situation items, each alternative was given weight on the basis of rank rating given by the Subject Matter Experts. The response alternative that was given a score of 4 by the experts was considered to decide whether the respondent has given a positive response or negative response.

If the respondent rated the alternative as 3 or 4 that was given a score of 4 by the experts, then the response was considered a positive response. If the respondent rated the alternative as 1 or 2, then it was considered a negative response.

All the positive and negative responses were calculated. To calculate the score obtained by the respondent, the number of negative responses were subtracted from number of positive responses and then, the obtained number was divided by 12 (number of situation items measuring a particular dimension).

The validity for the present test was computed by correlating the scores obtained on it to scores obtained on existing standardized tools measuring Self-Discipline, Dutifulness and Courage of Conviction. For Self-Discipline (C5) and Dutifulness (C3), the sub-scales of NEO PI-R were used. For Courage of Conviction, the Integrity Scale by Schlenker (2008) was used.

Total scores on sub-scales of NEO PI-R (Self-discipline and Dutifulness) and Integrity scale were computed. These three scales were likert scales scored from 0-4, 0 being least desirable response and 4 being most desirable response.

The total score on each dimension of SJT and the validity tests as well as total conscientiousness score were correlated to find out the construct validity. The correlation score between the situation items of self-discipline and the sub-

scale of self-discipline of NEO PI-R came out to be 0.15 whereas the correlation score between the situation items of dutifulness and the sub-scale of dutifulness of NEO PI-R came out to be 0.12. The correlation score between scores obtained on the Integrity Scale and situation items of Courage of conviction came out to be 0.30.

A score of 0.45 was obtained upon calculating the correlation between total score on SJT and a sum of scores obtained on the two sub-scales of NEO PI-R and Integrity scale.

Results

Table 2

Correlation between SJT and various other established tests

Dimension	Other Tests
Self Discipline	0.15
Dutifulness	0.117
Courage of Conviction	0.308
Total Conscientiousness	0.451**

** $p < 0.01$

Discussion

The present study aimed to construct a Situation Judgement Test to measure conscientiousness in terms of its three dimensions- Self-Discipline, Dutifulness and Courage of Conviction. This test consists of 36 situation items with 4 response alternatives each. The alternatives represent equally difficult ways of handling a particular situation, reality based handling, compromised way of handling, self-centred way of handling and also a mixture.

To establish construct validity of the test, the scores obtained on the SJT were correlated with existing standardized tools measuring Self-Discipline, Dutifulness and Courage of Conviction. For Self-Discipline and Dutifulness, the sub-scales of NEO PI-R were used and for Courage of Conviction, the Integrity Scale by Schlenker (2008).

The correlation score between the situation items and validity scales of self-discipline, dutifulness and courage of conviction were 0.15, 0.117 and 0.308 respectively. The correlation score between total score on SJT and a sum of scores obtained on the two sub-scales of NEO PI-R and Integrity scale was 0.451. The positive correlation between scores obtained on SJT and self-report measures indicate that the situation items possess construct related validity. This is in accordance with previous literature. In a meta-analysis, McDaniel and Nguyen (2001) talk about two kinds of SJT instruction: knowledge and behavioural instructions; and hypothesized that these instructions have an influence on construct and content validity. The present study used

behavioural tendency response instructions, i.e. the respondents were instructed to indicate the response that represents what they would likely do or rate the likelihood of performing that action as opposed to knowledge response instructions where the respondents are asked to choose the best or correct response. They also reported the mean population correlations between SJTs and the Big Five. SJTs with behavioural tendency instructions correlated more highly with Agreeableness, Conscientiousness and Emotional Stability, where the correlation score between SJTs and conscientiousness was 0.34.

Thus a correlation score of 0.45 on the dimension of conscientiousness indicates that the SJT with behavioural instructions possess strong construct validity.

The face validity of the SJT was also found to be satisfactory. Face validity refers to the perceptions of test taker in terms of whether they understand the test and whether the items appear to measure what they are led to understand that it measures. The contents of the situation were conflict based but the situations itself were non-ambiguous. During the administration of SJT on respondents, a question was asked about the quality/qualities this test was measuring: self-motivation, ability to speak up, adherence to norms. No adverse comments whatsoever were received from the respondents during data collection. The experts were asked the same question and they rated that all the situations appear to measure the same traits which they are designed to measure.

Limitations and Suggestions for Future Research

The present study aims to measure the trait of conscientiousness with respect to only three dimensions, whereas other dimensions can also be used to get a more indicative score on the trait. The study used a small sample. Larger sample is needed for more accurate conclusions. Further, the test is a long one as it consists of 36 item situations and thus the respondents might have responded in a restless manner towards the end. Lastly, although an effort was made to reduce the social desirability component by giving equally difficult response alternatives, SJT might still suffer from social desirability as it measures a construct like conscientiousness.

Conclusion

A concurrence with previous researches indicates that the 36 situation items possess satisfactory construct validity. However an item analysis of these items would help identifying the ones that most accurately tap the three dimensions- self-discipline, dutifulness and courage of conviction. In other words, some items could be modified or removed to make the test a better measure of conscientiousness. Also factor analysis and factor loading of the items would help indicate whether the situation items tap the three dimensions accurately.

In order to conduct further research of a similar nature, a number of improvements in the methodology of the present study should be made so as to draw better results. SJT could be administered on a broader diversified sample of age, sex and other demographic variables. Reliability of the SJT may be established either through item-total correlation or through test-retest reliability by correlating the SJT scores given to same participants at two different points in time. An item analysis can also be carried in further researches. Factor analysis should also be done in order to find the variable relationships.

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Appendix

Situation Judgement Test

Self-Discipline

1. You have your final exams in a week but you get to know

that your cousins will be visiting you during that time and will stay with you till your first exam. You thought you will study during the preparatory leave and thus are not well prepared for the exams. What will you do?

- Study hard for the exams that are scheduled after they leave.
 - Get up early in the morning and study when my cousins are asleep.
 - Excuse myself for some time and tell them that I have exams coming up
 - Go to the college library and study and enjoy the evening with my cousins
2. You have joined an internship during your semester break. The internship requires you to report early in the morning at 7 a.m. You are not used to such early timings and thus you often get late for work. What will you do?
- Request my supervisor to change your timings
 - Let it be like this as I am just an intern
 - Look for a more convenient timing internship
 - Always find a new excuse to give to my supervisor like traffic jam
3. You have recently joined your college's basketball team on your friend's insistence who is a part of the team. During practice sessions you realize that your coach pays more attention to the existing team members. What will you do?
- Keep coming for the practice session as someday the coach will pay attention to me.
 - Learn by watching videos online and then come for practice.
 - Keep practicing on my own and learn by observing your team members.
 - Ask my friend and team members to teach me.
4. Your sibling's wedding is in a month and you have decided to lose weight to look good in your favourite attire. But in all the rush you are not able to devote time to exercise and diet as you are responsible for distributing invitation cards. What will you do?
- Avoid eating the junk and outside food.
 - Take work that involves more walking and physical exertion.
 - Make a schedule and try to find at least an hour for myself.
 - Encourage all my family members to have healthy and diet food.
5. You are in your final year of college and have decided to

crack a tough entrance exam for your further studies. But you find it difficult to manage the preparation and college. What will you do?

- Do only as much I am able to manage
 - Start preparing for the exam after I graduate from college.
 - Study for the entrance at cost of my college studies
 - Give another entrance I can prepare for with college
6. You are an avid drinker and have decided to quit, but on outings and events your friends force you to drink. What will you do?
- Comply with my friends as it happens only on occasions.
 - Just have that one last drink and then quit.
 - Stop going to such events and outings.
 - Give up the idea of quitting my habit of drinking.
7. You have recently joined a gym to increase your fitness level. However due to extra classes and other assignments you are unable to go for the gym sessions. What will you do?
- Try to wake up early and go to the gym in the morning
 - Find a substitute for gyming
 - Go to the gym on whichever day possible
 - Go to the gym as soon as I reach home from college
8. You have a long weekend coming up but your teachers have loaded you with assignments. You have already made plans for a road trip with your family but now have you work on these assignments too. What will you do?
- Leave late for the trip and complete the assignments first.
 - Take my work along
 - Complete the assignment as soon as I come back
 - Request my teacher to give me a few more days.
9. You love gossiping and talking about others but that has given you a lot of trouble, so you have decided to stop it. However your friends love doing that. What will you do?
- Stop being friends with such people
 - Continue gossiping but be careful this time
 - Do the talk but when in trouble blame my friends for it
 - Avoid talking to my friends on such issues
10. You love to spend money but now you have moved to a new city, away from your parents for studies. You have decided to save money every month from your pocket money but are unable to do so in exploring the new city and making new friends. What will you do?

- Give a certain amount I wish to save to my friends and ask them not to let me spend it
- Decide a monthly budget and stick to it no matter what
- Spend money in the initial months and save in the later months
- Start saving only when some occasion is nearing

11. You have a habit of checking Facebook every now and then. You love doing this but it has started to hamper your daily life in terms of affecting your studies and grades. What will you do?

- Delete the Facebook app from my mobile phone
- Fix a time to check Facebook
- Delete my Facebook account
- Develop/cultivate another habit slowly

12. You have joined a degree course after working for a few years. Your exams are approaching and you find it difficult to sit and study for long hours as you are not used to it but wish to put in your best in exams. What will you do?

- Study in breaks
- Force myself to sit even if with just open books
- Study during the hours in which I had work in office
- Study with my friends

Dutifulness

1. You are the elected representative of your class and thus the link between teachers and students. Just before your exams you have to do your Class Representative (CR) work at the cost of your own studies. What will you do?

- Keep the CR work during my study breaks
- Ignore the CR work for some time, complete my syllabus and then do it
- Finish my CR work first and then get back to study.
- Take help of my other classmates and do the work of the CR

2. You are the president of your department in college. You have been going through a lot in your personal life and are not able to give justice to your post. The department fest is coming up and requires you to be fully involved but you are caught with your own problems. What will you do?

- Ask someone else to take my responsibilities for the fest
- Ignore the fest work as it will add to my problems
- Contribute whatever I can to the fest
- Request the authorities to postpone the fest

3. You study in the same city where your grandparents live. On a weekend, they wanted you to take them to hospital for medical check-up but you had travel plans with friends to a neighbouring city. What will you do?
 - Postpone my plan and take my grandparents
 - Take my grandparents on the first day and join my friends on the second day.
 - Ask my other cousin to take my grandparents
 - Call my friends to my grandparents' house and thus make a new plan
4. You along with your friends went for a picnic but your friends littered all the food stuff and didn't bother to clean up despite repeated requests. What will you do?
 - Clean up the space all by myself
 - Make my friends realize their responsibility and make them clean it
 - Call the karamchari and get it cleaned
 - Leave it this time and be responsible next time onwards
5. It is your friend's birthday today and she/he is throwing a party tonight but your younger brother has his exam tomorrow of the subject you are pursuing and he has not prepared for it and needs your help. What will you do?
 - Help my brother first and then go to the party
 - Go to the party for a while and come back early
 - Guide my younger brother constantly over phone
 - Cancel my plan of going to the party and be with my brother
6. You are sitting in your room and hear a man and woman screaming. Looking through your window you see that the man is beating his wife and she is crying for help. What will you do?
 - Call the police
 - Call other people for help
 - Try and stop the man all by yourself
 - Try to know the situation and then think of the appropriate action
7. You have an important exam and you are running late for it but on the way you witness an accident. What will you do?
 - Ignore it as I am running late
 - Call the ambulance once I reach the examination hall
 - Let the crowd gather and take action
 - Call my teacher to inform about the situation and then decide
8. You did your weekly grocery shopping but by mistake then shopkeeper returned more balance of 10 rupees. You come back home and find this out. What will you do?
 - Go back immediately and return it
 - Decide to return it the next time I shop from there
 - Call the shop keeper and ask him to send a person to collect it
 - Ignore the matter as the amount is minimal
9. You are travelling in the metro and in the other coach you see an old man board the metro but no one gets up to offer him their seat. What will you do?
 - Go and make space for him to sit by asking people to shift.
 - Ask one of the passengers to offer his/her seat to the old man
 - Wait for someone in the same coach to help the old man
 - Inform and take help of an authority member
10. You visit a famous monument in your city. While wandering around you find some people abusing the monument by writing on them and damaging it. What will you do?
 - Report the matter to the helpline number
 - Ask some old person to stop the people
 - Go and talk to them to not to do so
 - Report to a police man on duty
11. You are a member of a project team at college in which coding is to be done which is very time consuming. Among the team members, only you are aware of that particular code. The others are relying on you for the completion of the project but you have other assignments submissions in the following week too. What will you do?
 - Do the work all by yourself
 - Request my other friend who knows the coding to help me
 - Ask my team members to do my other assignments
 - Request my professor to change the assignment
12. You are the captain of the football team of your college. Your team has reached the final of a very important tournament. But the practice sessions clash with the preparations of your siblings wedding. What will you do?
 - Skip some practices and do the wedding work.

- Let my family members handle the wedding preparations while I practice
- Do the practice and preparation on alternate days
- Practice in the morning and preparation for the wedding during evening

Courage of conviction

1. You see your friend cheating during an examination. Later the teacher gets to know about cheating and threatens to punish the whole of your class. What will you do?
 - I would convince the whole class to go and apologize
 - Request the teacher to give my friend another chance
 - Convince my friend to go and confess his/her act
 - Go and tell the teacher without much thinking
2. A group of people constantly bully your friend for her/his weight which really bothers her/him. You wish to stand for your friend and stop the bullying but are scared of the bullies too. What will you do?
 - Do nothing as the bullies are not saying anything to you
 - Ask my friend to ignore the bullies
 - Send an anonymous letter to the bullies taking a stand
 - Stand with my friend but then take the bully too
3. You are given an assignment in your college which is to be done individually and not be shared. One of your friends who have helped you in the past asks for your assignment and thus you're obliged to share your assignment but later the teacher gets to know about it. What will you do?
 - Ask my friend to tell it to the teacher
 - Go and tell the teacher myself
 - Both of us tell it to the teacher
 - Be careful the next time and not share my assignment in future
4. Your friend misbehaved with the security guard at the college gate and you helped him/her get away with it. The guard complained about it to the authorities and asked them to take necessary action. What will you do?
 - Tell the truth to the authority
 - Convince my friend to tell the truth
 - Request the guard to forgive both of us
 - Not coverup for my friend next time onwards
5. You are the president of a society in college. The society's fest is in a month and you face problems in organising it due to lack of funds. Later on checking the

accounts you find out that the treasurer of the society had misused the funds for the fest. What will you do?

- Punish the treasurer and remove her/him from the post
 - Confront her/him and ask her/him to arrange for funds
 - Ask my society members and then take an action
 - Arrange for another source to fund the fest as you do not have the time to take-up a fight
6. You are a board member of a society in your college. You find out that the head of the society had shared important information about a competition. This will affect the reputation of the society as well as the college. What will you do?
 - Confront the head and ask him/her to confess.
 - Insist on changing the rules for the competition
 - Do not let the team participate to which information is leaked
 - Tell it to the society members and other board member and then take an action
 7. You have been having a bad day and then a teacher doesn't give you attendance for not being attentive in the class. You are really irritated and put this on a social media platform. Later the teacher gets to know about this incident and ask for the person involved or she'll punish the whole class. What will you do?
 - Ask my classmates to collectively go and apologize
 - Complaint about the teacher to senior authorities
 - Lie to the teacher and remove the post
 - Ask your classmates not to say anything
 8. You and your friends are playing football on the college premise. While playing you hit the ball hard which destroys the statue of the college's founder. You run away from the site as the punishment and fine is too high for you to afford but later your friends ask you to admit or else every one of you will be suspended. What will you do?
 - Put the blame on my friends and later apologize to them.
 - Admit your guilt and pay the fine.
 - Convince your friends to apologize along with you and share the fine
 - Ask your friends not to tell anyone as no one will be caught then
 9. You joined a coaching class on weekends but your friends usually call you for a plan for which you have to miss the class. You know that if you ask your parents for this, they won't let you do so. So what will you do?

- Simply go with your friends and take the remedial coaching class
 - Make plans on weekdays
 - Say no to your friends every time
 - Go with them once and then stop
10. You have recently started working and get stuck on a lot of assignments assigned by your boss. You are really scared to approach your boss for this because of negative feedback or poor image but not being able to give a good work is anyway hampering your performance. What would you do?
- Indirectly ask my boss
 - Take help of my colleagues
 - Tell my boss that you are facing problems and need help
 - Write a mail if not able to confront directly
11. Your teacher has taken your class opinion on a burning issue. Most people in your class were in agreement with each other whereas you had a different opinion. You want to express your opinion but are scared to differ from others and this would invite comments from others. What will you do?
- Stay quiet as your opinion doesn't matter
 - Tell your opinion to a friend and ask her to express it
 - Express your opinion after the class in a small group
 - Wait for someone else to oppose and then state your opinion
12. You are the editor of your college magazine. There is a special column in the magazine for student's views and opinions. This column has been criticized by the authorities for reporting things against them. But the students demand that it is a part of their right of freedom to expression. What will you do about this column?
- Do away with that column
 - Modify that column
 - Convince the students to express their opinion without the column
 - Select and publish those articles that do not go against the authorities

Summer Blockbusters : A Thematic Analysis of Super Heroes and Villains

Hiranya Malik¹, Parul Tewari² and Surbhi Kumar³

The focus of this study was to explore the unique extensive personalities of characters that exist in the fictional superhero universe of Marvel and DC Comics. Through this study, we seek to understand the psyche of superheroes and villains and explore the depths and roots of their odd and not-so-odd behaviors. The study also aimed to explore why dysfunctional complex characters are relatable and appealing to the masses. For analysis, we selected one superhero and one villain: Tony Stark (Iron Man) and Harleen Frances Quinzel (Harley Quinn). Using thematic analysis on the incidents from both comic books and live action films that have donned millions of big screens over the globe, the present study examined their childhood experiences and the paths they paved to become who they are. The analysis has been done with reference to theories of personality, concept of reinforcement, Freud's work emphasizing childhood trauma, psychopathology and the importance of intelligence in both saving and destroying the world.

Keywords: superheroes, villains, personality analysis, case study

“A fictional hero having extraordinary or superhuman powers; an exceptionally skillful or successful person” is how superheroes are defined by Merriam-Webster Urban Dictionary. Urban Dictionary defines superheroes as “beings with extraordinary physical or mental powers, far beyond the range of normal human ability” while a supervillain is the antithesis of a superhero. Supervillains are often used as foils and could present a daunting challenge to the superhero. In instances where the supervillain does not have superhuman, mystical, or alien powers, the supervillain may possess a genius intellect or a skill set that allows them to draft complex schemes or commit crimes in ways civilians cannot.

Comic books writers have created well-developed characters that have distinct patterns of thinking and behaving. All characters have unique origin stories that include family environment, socio-economic factors, early interactions with caregivers, and troubled childhoods and adolescence. Most characters start off as people that you could make friends with but they all have a turning point in their lives, which give them the title of being “super.” Comic books usually do not have a wide audience due to problems in distribution, availability and accessibility. The stories of the Marvel and DC Universe have been brought to the mainstream culture by big production houses like Marvel Studios, Fox, Sony and Warner Bros. Studios. The youth is drawn into a culture of escaping from their realities by indulging in 2 hour-long action-packed, romantic and thrilling movies for a sense of an adrenaline rush.

Super-people not only have tangible powers but also a psychological sense of power over others. This power is what is attractive to us. “We fall in love not only with 'sexual objects' but, individually and collectively, with power. Life, from Freud's perspective, frequently circles from romance to disillusionment” (Freud, 1940). Batman and Iron Man's powers originate from their wealth that they've inherited. Not only do they have monetary power, they possess higher intellectual capacity, social power over their army of employees, respect and also the power to make a change in

the world. According to Freud (1920), we all crave this sense of power.

Self-efficacy is defined as people's beliefs about their capabilities to produce designated levels of performance that exercise influence over events that affect their lives (Bandura, 1994). Superheroes and powers they display an increased sense of self-efficacy. When a hero sets out to save the world that the villain has set out to destroy, both sides remain committed to their own causes. Villains exercise control over threatening situations while heroes approach these situations with assurance that they can exercise control and defeat the villain.

Hence, the present study aims to analyze why the masses make every superhero movie a box office hit and help them earn millions of dollars. The study finds underlying patterns that are attractive globally. The study also analyzes the personality characteristics of the chosen characters; Tony Stark and Harley Quinn. It also attempts to understand the underlying factors that make superheroes and villains attractive and conducts an in-depth personality analysis of a superhero and a villain; Tony Stark and Harley Quinn.

Method

Secondary data collected from comic books, movies, television series, and video games was analyzed and observed for the chosen characters. The present study analyzed movies, television series, comic books and video games, in order to figure out the causes of behavior that make these characters the way they are. The full details have been attached in Appendix A.

Case studies are in-depth investigations of a single person, group, event or community. Typically, data is gathered from a variety of sources and by using several different methods (McLeod, 2010). For the purpose of this case study, a thematic analysis of the chosen characters was conducted. According to Braun and Clarke (2006), thematic analysis refers to a method for identifying, analyzing and reporting patterns (themes) within data. The above-

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mentioned content was reviewed rigorously, the movies and television series were watched repeatedly and the relevant parts of comics were scrutinized. The total content was analyzed and personality characteristics were identified. Later, the process was consolidated to connect the overt behaviors with psychological concepts. The observations were then classified and analyzed.

Results and Discussion

In a world where one is constantly consumed by the humdrum of daily life, people often go to the movies as a means of escaping their realities. These characters may be fictional but all of them have distinct patterns of thinking, behaving and solving (or creating) problems. The common perception is that villains are neurotic and immoral whereas heroes are seen as more stable, bold and conscientious. But if their unique personalities are closely analysed, both heroes and villains have traumatic past experiences, troubled childhoods and dysfunctional relationships. Luke Skywalker was just a few bad decisions away from being like Darth Vader (Kurtz & Kershner, 1980). As Rowling (2003) speaks through her character, Sirius Black, "We've all got both light and dark inside us. What matters is the part we choose to act on, that's who we really are."

Love for fictional characters

From Freud's perspective, if the climactic showdown at the end of a superhero movie was a human, the hero would be our life instinct (Eros) that shows love, cooperation and prosocial behavior and the villain would be the death instinct (Thanatos) that is aggressive and violent. The Eros is more conspicuous, and is more accessible to our knowledge and understanding. Eros pursues the goal of maximizing the complexity of life – and thereby of preserving it (Freud, 1923). Thanatos is the other side of the spectrum, which regards sadism as a representative of it and tries to revert animate organisms back to the inanimate state i.e. death. Both Eros and Thanatos, hence, can be expressed through the acceptable means of association with movies and other forms of media, without generating anxiety and arousing the need for defense mechanism to protect us from our natural instinctive aggression. While the superheroes are becoming relatable, they also someone we aspire to be. Hence, we get a vicarious sense of defiance by watching the villains create chaos and fulfilling the desires of Thanatos.

From a behaviourist perspective, we derive a vicarious pleasure from watching the "good" guys defeat the "bad" ones. We see heroes being reinforced in terms of fame, liking by the society, medals, recognition and several films and comics also focus of the altruistic happiness of providing help to those in need. By watching this content, we are also reinforced to emulate them. Youngsters find themselves attaching themselves to these fictional universes as their behaviour of involvement with characters gets reinforced when they receive peer acceptance that aids their social identity, and its universe. The cycle of watching, talking and

engagement over social media continues as companies like Disney, Sony, Fox, Marvel and DC keep bringing new content to reinforce the attachment or just create enough to keep the consumers interested.

Characters and Personality Analysis

Both Marvel and DC Comics bring us hundreds of compelling characters in their fully developed universes. The chosen characters for the purpose of the research are Tony Stark (Iron Man) and Harleen Quinzel (Harley Quinn).

Anthony Edward Stark

Basic Personality : Based on the Five Factor Model and analysis of overt behaviour (Costa & McCrae, 1992), it can be seen that Tony is an extrovert (as he enjoys social events, under stimulated and seeks thrill), he is open to new experiences (experimentation with his own technology), he is also high on neuroticism (short tempered, moody, gets frustrated easily), he is low on agreeableness (likes being a leader, doesn't work well with others, competitive) and is moderate on conscientiousness (efficient with his technological work, orderly but also easy-going, and reckless in some social situations).

Narcissistic Personality Disorder : Narcissistic Personality Disorder is a disorder that is characterized by a long-standing pattern of grandiosity (either in fantasy or actual behavior), an overwhelming need for admiration and usually a lack of empathy towards others (Passer & Smith, 2015). People with this disorder are frequently arrogant, self-centered, manipulative, and demanding. A cognitive behavior therapist would identify two intertwined beliefs that fuel narcissism, i) I am unlovable, I am worthless; ii) I am unlovable, I cannot incite the trust or care of others. Tony describes himself as a genius, billionaire, playboy and philanthropist. His intellectual abilities and technological genius validates his view that he is unique and gifted and deserves special treatment (Fraction, 1968). He hangs portraits of himself in his house, does not get along with the rest of the Avengers, is not a team player and has difficulty in being in a stable relationship with his girlfriend Pepper Potts and his best friend Colonel James 'Rhodey' Rhodes. He also believes that he has 'Textbook Narcissism' (Feige & Favreau, 2010).

Post-traumatic Stress Disorder : Post-traumatic stress disorder is a mental disorder that can develop after a person is exposed to a traumatic event (Langley, 2013). Throughout the history of movies and comics, we see Tony being haunted by his experiences of being captured and alien invasions (Black, 2013). He can barely sleep and suffers anxiety attacks with shortness of breath. A careful analysis shows that Tony appears to meet all the criteria for posttraumatic stress disorder, which include exposure to a traumatic experience (invasion and almost death), persistent re-experience (nightmares), persistent avoidance (avoiding thoughts, conversations), and persistent symptoms of

increased arousal (severe insomnia and recurrent anxiety attacks). Despite this, he is in constant denial and refuses to recognize his own problem, which is a common occurrence among some of those who suffer similarly in real life (Langley, 2013). His strategy to cope with the trauma of abduction required him to muster his determination to survive (Feige, Arad, & Favreau, 2008), whereas protecting New York from a nuclear weapon meant accepting his own demise in a way he had never done before (Feige & Whedon, 2012).

Substance Abuse : Tony Stark's greatest nemesis is seen to be alcohol. Marvel's 'Demon in the Bottle' (Michelinie & Layton, 1979) is a nine-issue story arc, which is concerned with Tony's alcoholism. His guilt of being an alcoholic and endangering his loved ones, fellow heroes and the world constantly overpowers him. His alcoholism is also the biggest reason why he often feels that he will be unable to save the Earth when it is in danger and needs him most (Feige & Whedon, 2015). In the movies, Tony is almost always seen enjoying a drink, even when he is about to go into battle. Individuals who experienced posttraumatic stress disorder had three times the risk of developing alcohol related problems in the future. Tony's life experiences and posttraumatic stress disorder can explain his dependence on alcohol and occasionally on drugs (Ellis, 2006). The fact that Tony's father was also an alcoholic gives some important insight into Tony's alcohol abuse, as he must have been acquainted with alcohol early in life (Kaminsky, 1992). Despite the fact that Howard was his adoptive father, Tony's drinking habits would be still be influenced by his father's alcoholism, partly due to observational learning (Bandura, 1969).

Harleen Quinzel

Basic Personality : Based on the Five Factor Model and analysis of overt behaviour (Costa & McCrae, 1992), it can be deduced that Harleen Quinzel after donning the persona of Harley Quinn is an extrovert (talkative, gregarious, enthusiastic, likes parties), she is extremely high on neuroticism (extreme feelings of jealousy, feels extremes of positive and negative emotions), she is open to experience (adventures with Joker, accompanies him no questions asked) she is extremely low on agreeableness (manipulative, competitive, discourteous), she is also low on conscientiousness (prone to criminal activity, spontaneous, easy-going)

Partial Reinforcement : The behaviorist, Skinner (1957), elaborating on Thorndike's Law of Effect proposed the concept of reinforcement. Behavior which is reinforced tends to be repeated (i.e. strengthened); behavior which is not reinforced tends to die out or be extinguished (i.e. weakened). One schedule of reinforcement is partial reinforcement and a behavior acquired through this is said to be the most resistant to extinction. Harley's "love" for the Joker can also be explained as a result of partial

reinforcement. Positive reinforcement strengthens a behavior by providing a consequence an individual finds rewarding. The Joker recognized her affinity for him and he was able to easily manipulate her by complimenting her, giving her a flower, and victimizing himself (Dini, 2009). Victimizing himself served as positive reinforcement because Harley liked the idea of having to rescue him and gave her a sense of importance and necessity in his life. Opening up to her about his own life's trauma and crying also serves as positive reinforcement as she feels that she is the only one to have broken through his walls and seen his vulnerable side. The times where he was not reciprocating her affection by being protective of her, he would be distant and in one instance, he even throws her out of a moving car during a getaway. The sparse instances of his endearment strengthen her behavior of acting the way he asks her to and makes her wait for his approval even though she may never get it.

Gaslighting and Unresolved Electra Complex : Gaslighting is a psychological term used to describe a form of mental abuse wherein the abuser leads his/her partner to doubt their own sanity and/or memory, thereby allowing them to manipulate the victim into a state of dependence. Her abusive and criminal father set up the stage for Joker to trigger her trauma and insecurities. He tells her stories of his own abusive father to gain her sympathy. Her affinity perhaps is not for the Joker but psychopaths like her own father. In the original version of the story Mad Love (Dini & Timm, 1994), the gaslighting in Arkham Asylum is the sum total of Harley "the villain" Quinn's origin. Harley might be stuck in the phallic stage of psychosexual development and suffer from an unresolved Electra complex. Electra complex is the stage where the daughter is aggressive towards her mother and develops affection for her father, she is in a psychosexual competition with her mother for the possession of her father. This is resolved by the process of identifying with her mother, which Harley fails to do and leads to fixation on that stage. She sees a version of her father in the abusive and manipulative habits of the Joker and becomes his dramatic yet obedient accomplice.

Histrionic Personality Disorder : Histrionic Personality Disorder (HPD) is defined by the American Psychiatric Association as a personality disorder characterized by a pattern of excessive attention-seeking emotions, including inappropriately seductive behavior and an excessive need for approval. Harley Quinn is lively, dramatic, vivacious, and flirtatious, so are people with HPD. She is loud and her behavior is sultry. Harley Quinn, who despite her hammer-wielding and evil-grinning tendencies, is the epitome of a bad girl in need of love. She seduces other men to make the Joker jealous, including Deadshot. Her mannerisms outside of her relationship with the Joker can be classified under this disorder. She not only seduces men, she has strong relationships with women, most importantly, Poison Ivy. She always craves attention and approval,

especially from men, which may be due to the lack of the same from her father. For instance, in the movie *Suicide Squad*, Harley ends up seducing Batman even though he is

her boyfriend's biggest nemesis (Roven, Suckle, & Ayer, 2016).

Table 1

Comparison of the superhero, Tony Stark and villain, Harley Quinn on various dimensions

Dimensions	Tony Stark	Harley Quinn
Extraversion	Extrovert	Extrovert
Neuroticism	Reckless (High)	Hysteric (High)
Openness to Experience	High	High
Agreeableness	Low	Extremely Low
Conscientiousness	Moderate	Extremely Low
Intelligence	Intellectually Superior: Technologically Gifted	Intellectually Superior: Academically Gifted
Origin of Trauma	Death of parents and captivity by terrorists	Abusive father and manipulative boyfriend
Quality of Interpersonal Relationships	Unstable relationships with people	Dysfunctional relationship with the Joker
Psychological Analysis	Substance abuse Post Traumatic Stress Disorder (PTSD) Narcissistic Personality Disorder	Gaslighting Unresolved Electra complex Histrionic personality disorder

Limitations and Directions for future research

The analysis is subjective in nature and is derivative of movies, comics and video games and is based on the researchers' own thinking and incorporates other researches that have been cited and credited. Some parts of the analysis may not be coherent with popular beliefs. Since these are fictional characters, we cannot interview them or conduct detailed case studies.

Comic books have alternate realities and we have chosen to analyze from the point of view of popular media. It bears little relevance to the Indian context but considering the amount of time we spend in front of screens, it bears relevance to the youth who are inspired by these characters. For future studies, the original creators of these characters and the writers and director of the movies based on these characters can be interviewed to gain additional insight into the personality of these characters. Fans and consumers of such content can be interviewed to understand how it affects the everyday life, thoughts and perceptions of an ordinary individual.

Conclusion

At the first impression, superhuman characters seem to be either absolutely good or purely evil. However, a close analysis of their behaviors, life events and interpersonal relationships indicate that superheroes and supervillains lie somewhere in the gray area between the two extremes.

Extremely powerful superheroes like Iron Man also struggle with themselves and their responsibilities. On the other hand, supervillains like Harley Quinn walk down an evil path not because they consciously choose to, but because of an amalgamation of circumstances. Even the biggest heroes and villains are eventually vulnerable and flawed. Beneath the mask, suit and fame, lie individuals who are trying to get through life one day at a time, like all of us.

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Appendix A

Table mentioning secondary data used to analyze the chosen characters thematically.

Sources	Tony Stark	Harley Quinn
Movies & TV	Iron Man (2008) Iron Man 2 (2010) The Avengers (2012) Iron Man 3 (2013) Avengers: Age of Ultron (2015) Captain America: Civil War (2016)	The New Batman Adventures, Season 2, Episode 11, "Mad Love"
Comics	The Invincible Iron Man series (1968-present) Demon in a Bottle (1979) Marvel's Civil War #1-7 (2006-7) Iron Man vol. 4 (2006)	The Batman Adventures: Mad Love (1994)
Video Games	—	Batman: Arkham Asylum (2009)

Body Shaming and Social Anxiety: Assessing gender differences

Tanu Agarwal¹ and Anamika Banerjee²

Body shaming, seen daily on social media, can lead to short and long term psychological and physical health related issues. Body shaming is defined as being inappropriate, making negative statements and holding attitudes toward another person's weight or size. A sample of 70 participants including males and females, of the age range of 18-30 years were selected to study body shaming. Three scales were administered, namely Other-as-Shamer-scale, Brief Fear of Negative Evaluation and Social Interaction Anxiety scale. Relationship between social anxiety, fear of negative evaluation, and body shaming was studied. Gender difference was also assessed on all the three variables. A strong correlation of 0.677 between social anxiety and body shaming; and 0.575 between body shaming and social anxiety was found. Contrary to expectations, no gender difference on body shaming, social anxiety or fear of negative evaluation was found. Possible reasons and implications are discussed.

Keywords: body shaming, bullying, social anxiety, gender difference

Body shaming consists of criticizing our own bodies and/or criticizing the bodies of others. Body shaming has become a serious issue in our society where stigma is attached to our body and body type, if it does not conform to acceptable norms. This concept of body shaming has been popularized by the social media and media in general; criticizing others on how ugly or beautiful they are on the basis of their looks. Body shaming may even be considered as form of bullying, where there is presence of offensive words when one describes the physical appearance of the other individual.

When people are mocked upon on the basis of their physical appearance and their body type, this causes psychological distress and disorders because they perceive themselves as unattractive and undesirable. Body shaming is also related to body image i.e. how an individual perceives and feels about their own body's appearance.

Body image, in most modern definitions, involves two key elements: a mental picture of one's physical body (including size, shape, and appearance), and one's attitude toward the physical self (such as thoughts, feelings and beliefs about one's body). Before 1950's females who were "plump" were considered to be more attractive and thus this was assumed to be the ideal body image back then. From 1960's this perception changed and thin females were considered appealing. The current scenario has a more feministic perspective on the ideal body image which respects an individual's choice of a particular body type and also includes their cultural outlook to their own body type that is considered to be ideal. For males, having a more muscular and taller stature is considered to be ideal. Due to internalization of such unrealistic criterion women are body shamed more than their male counterparts, hence women suffer more from such idealization than men. The concept of body image is closely related to the concept of self. In the Indian context the scenario is that, the self esteem of boys are boosted more than their female counterparts, in addition, females are criticized more on the basis of that "ideal" body type thereby leading to some form of insecurity that in turn may lead to social anxiety.

The excessive fear of being evaluated negatively or rated undesirably by other individuals may foster the feeling of inadequacy, humiliation, embarrassment, inferiority and depression. Essentially the concept of shaming and social

anxiety overlap to the extent that it makes people vulnerable to their social standing, loss of attractiveness, rejection and or criticism. A comparison of social anxiety between males and females has been done for a long time. There are some studies that report women suffer more from social anxiety from their male counterparts. However, some studies report that women score higher than men showing a significant sex difference (Calabell et al., 2014). They have reported that females had greater fear than men while talking to authority, acting/performance/giving a talk in front of an audience, working while being observed, entering a room when others are already seated, being the centre of attention, speaking up at a meeting, expressing disagreement or disapproval to people they do not know very well giving a report to a group, and giving a party, while men show more fear in urinating in public bathrooms and returning goods to a store.

Taking the reviewed literature into account, the present study aimed to study gender differences on social anxiety in context to body shaming. Although body shaming has been well talked about all over the world, very few studies have been done in this area. This topic of body shaming is intermittent with body image, self esteem, but body shaming has not been seen from the perspective of bullying; as bullying is known to have certain ill effects, social anxiety being one of them. Therefore it is important to see the effect of body shaming on social anxiety between males and females. The specific objectives of the study were to investigate the relationship between body shaming and social anxiety, as well as to assess gender differences on social anxiety.

Hypotheses

H1: There will be no significant difference in social anxiety and body shaming between males and females.

H2: There will be a significant relationship between body shaming and social anxiety

Method

Participants

The sample consisted of 70 participants- 48 females and 22 male participants belonging to the age group of 18-30 years. Each participant completed a series of self-report questionnaires designed to measure various aspects of shame and social

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anxiety. The participants were at least high school graduates. Individuals who were amputees, had some psychiatric problem and who were transgenders were excluded from the study.

Measures

Social Interaction Anxiety Scale (SIAS). Social anxiety has various components (Safran, Turk, & Heimberg, 1998) one of which is anxiety about interacting with others. Developed by Gilbert (2000), SIAS was used because it taps generalized social fears rather than specific fears. It is a 20-item scale scored 0–5 (not at all–extremely).

Brief Fear of Negative Evaluation (BFNE). Social anxiety has often been measured via fear of negative evaluation (Leary, 1983). This 12-item version has a high correlation ($r = 0.9$) with the original scale. The short scale uses a Likert scoring (5-point) in preference to the original true/false scoring.

External Shame: Other as Shamer Scale (OAS). The Other as Shamer (OAS) measures external shame or the extent to which others are seen as potentially shaming or derogating of the self. This scale was developed by Goss, Gilbert, and Allan (1994). It looks at global judgments of how people think others see them (e.g. I think other people see me as inadequate). It is therefore focused on external rather than internalized shame. The scale consists of 18 descriptions of feelings or experiences. Subjects respond on a 5-point scale indicating how often they feel this way, ranging from 0–4 (never to almost always). The Cronbach alpha for this scale was 0.92.

Design

This study used a quantitative ex post facto research design. Three questionnaire were administered regarding body shaming (Other as Shamer Scale), social anxiety (Brief Fear of Negative Evaluation and Social Interaction Anxiety Scale). Correlational design was added to it in order to study the relationship between body shaming and social anxiety.

Procedure

Participants between the age group 18–30 years were contacted. They were given out the forms explaining the purpose the study. Informed consent was taken from the participants. The data was entered into SPSS and necessary descriptive and inferential statistics were applied.

Results

The results obtained through descriptive and inferential statistics are presented.

Figure 1

Gender differences in mean scores of social anxiety, fear of negative evaluation and internal shame

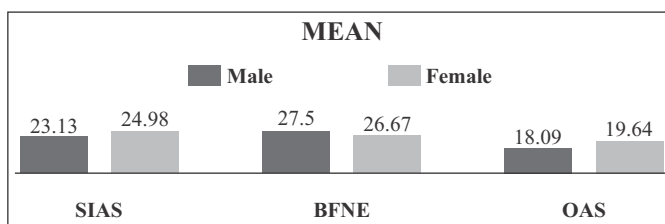


Table 1

Comparison between males and females on study variables

Variable	Males		Females		t	p
	M	SD	M	SD		
Social Anxiety	23.13	10.89	24.97	14.17	0.54	0.591
Fear of Negative Evaluation	27.5	6.79	26.66	6.83	0.475	0.637
Body Shaming	18.09	10.43	19.64	12.71	0.501	0.618

No significant difference was found between males and females on any of the three variables under study, viz. social anxiety, fear of negative evaluation, and body shaming. H1 that “there will be no significant difference in social anxiety and body shaming between males and females” is thereby accepted.

Table 2

Correlation between social anxiety and fear of negative evaluation with internal body shame

Variables	Internal shame
Social anxiety	0.677**
Fear of negative evaluation	0.575**

* $p < .05$, ** $p \leq 0.01$

A correlation of 0.677 was found between social anxiety and body shaming. This correlation is significant at 0.01 level. A correlation of 0.575 was found between body shaming and fear of negative evaluation which is also significant at 0.01 level. H2 that there will be a significant relationship between body shaming and social anxiety is also accepted.

Discussion

When there is any form of disgrace that has been associated with one's body then such form of fault-finding is called body shaming. As body shaming involves passing derogatory remarks about specific body type, such acts are viewed as violent expression and therefore may be viewed as a form of bullying. Often such remarks are offensive and may lead to some form of anxiety in social situations.

Gender difference on social anxiety

In the present study, no statistically significant difference between male and female participants on body shaming and social anxiety was found. This is contrary to previous research (such as Baños, Botella, Quero, and Medina, 2007), which found that women scored higher than men on social interaction anxiety. Frost and McKelvie (2004); Sahlstein and Allen (2002) found that males scored higher on social and physical aspects on a test of self-esteem in comparison to females. On the other hand, Stewart and Mandrusiak (2007) found males to score higher than females on fear of negative evaluation. It may be contended that in the present context gender typing has not led to any difference in the perception of social situations.

Stigmatizing one on the basis of their appearance has certain

negative impacts on their health (both physiological and psychological), affecting one's self esteem and also a sense of belongingness (Baumeister & Leary, 1995). Men and women are affected relatively equally by Social Anxiety, when the average male: female ratio ranges between 1:1 (Moutier & Stein, 1999), whereas a ratio of 3:2 is seen in community studies (Coping, 2010; Kessler, Chiu, Demler, & Walters, 2005).

Relationship between body shaming and social anxiety

Shaming is criticizing someone on the basis of their body. Thus, body shaming comprises of making the person being criticized, feel bad about his or her own body that is, they feel ashamed of their body. Perceiving one's body as being undesirable or unattractive leading to a 'shamed- self' can be psychologically distressing, which in turn may result in have certain psychopathological problems (Thompson & Kent, 2001). There are certain primary emotions called the primary emotions which form the major component of the positive and negative affect system. There are certain emotions such as shame, guilt, pride and embarrassment which are called the secondary emotions and sometimes also referred to as self-conscious emotions (Lewis, 1995). Often these secondary emotions (shame) can be a possible threat to the self's social image which can surface the negative primary emotion (fear, anxiety or anger). Shame and social anxiety, have a huge overlap involved in the process underlying them (Gilbert & Miles, 2014).

The present study found a positive correlation between social anxiety and body shaming. This indicates that body shaming could have an impact on social anxiety of the individual. This finding is consistent with Gilbert (2000), who stated that social anxiety and shame can be shown as overlapping in context of social attractiveness, evaluation and rejection or criticism, and so on. Therefore, it shows a positive correlation between body shaming and social appearance anxiety. In the introspection report, the participants mentioned that they perceive themselves being bullied in some areas such as being "fat", "short", "thin" and so on.

Socially anxious individuals fear social evaluation, including rejection and angry displeasure (Clark & Wells, 1995; Rapee & Heimberg, 1997). As facial expression and gaze direction are important signals during social interactions and do indicate evaluation by others (Adams & Kleck, 2003), people with social anxiety may well be afraid of these signals (Voncken, Dijk, de Jong, & Roelofs, 2010; Schmitz, Scheel, Rigon, Gross, & Blechert, 2012). Ishikawa and Okubo (2016) and Schmitz et al. (2012) found that people with high social anxiety exhibited an attentional bias toward neutral faces with averted gaze relative to low social anxiety individuals.

Limitations and Directions for future research

In the present study the focus was on gender difference in social anxiety and body shaming. But in the future the study can be extended by adding participants from different socio-economic status, transgenders, people who have suffered amputation due to accidents, people who are born differently abled. In the future, the study can be further extended by adding perfectionism, social appearance anxiety, self esteem and body

dysmorphic disorder. Also individuals from different cultural settings can be included. This understanding of gender differences in body shaming can be helpful in designing interventions.

Conclusion

A significant relationship between body shaming and social anxiety was found, showing that body shaming is disadvantageous to the individuals who face it. This may in fact leave a lifelong impression on an individual's life. Body shaming is a sort of bullying and may lead to negative evaluation of social situations by individual's facing body shaming. Although various studies have found gender differences on social anxiety, this study shows an insignificant gender difference in social anxiety in the sample under study.

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Fragmentation and Reconciliation of Self-Identity of Arjuna: A Psychological Inquiry

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The *Mahābhārata* is an epic narrative of the fates of the Kaurava and the Pāndava princes. In all its shades, it is seen as a text that chronicles the complexities of human life with the Kuruksetra War exemplifying complex conflicts of kinship, friendship and their interplay with the notion of dharma. The present study focuses on exploring the themes of self-identity of one of the central characters, Arjuna who is a warrior unable to confront the battle field owing to a clash of values arising from multiplicity of duties attached to his different roles and identities. For the purpose of the study, we use the text of Bhagavad-Gita, which is a philosophical discourse between Arjuna and Krishna to analyze the processes of reconciliation of fragmented self-identity. The analytical framework is Vedantic Philosophy as informed by the primary writings of Anand Paranjpe, K. Ramakrishna Rao and Sangeetha Menon. Through thematic analysis of A.C. Bhakti vedanta Swami Prabhupada's "Bhagavad-Gita, As It Is", we comprehend that in the Indian thought, basic attitudinal and self-identity changes and shifts are seen as normal and even necessary in serving as transformational force to provide knowledge guiding individuals to a higher plane. In this study, the idea of self-resurrection and connecting to a stronger self-identity are examined through Arjuna who may be seen as a character that reflects the ambiguities that the contemporary human faces.

Keywords: Arjuna, Dharma, Fragmentation, Gita, Vedantic Philosophy, Reconciliation, Self- Identity

Psychology has often adopted a reductionist, evolutionist view coupled with quantification and measurement at any cost. It suffers from a physics envy and tries to study isolated concepts in well-controlled laboratory conditions, thereby becoming "a science for science through science" which ignores the thorough analysis of its subject matter i.e. humans, thereby turning a blind eye to concepts like self.

The ignorance of self in psychological enquiry was beckoned by the behaviourist approach that emerged in early half of 20th century. This approach emphasised the objective study of relationship between environmental manipulations (antecedents) and behavioural changes (consequences) which therefore, viewed self simply as a black box robot shaped by reinforcers. In response to this, there was emergence of self-psychology which propagated understanding of 'subjectivity' involved in human experience. This idea spurred various researches on the concept of self (e.g. self-efficacy, self-monitoring, etc.). Later, the cognitive school of thought emerged which viewed self as an organised conceptual system. Cross-cultural studies drew attention to how cultures differ in their understanding of self (Gaur, 2005).

The western view sees self in an individualistic light, having fixed boundaries that separate "me" from "not me". The western notion of self therefore, makes clear dichotomies between self and other, the subjective and the objective. This sense of self is ego centered i.e. self sees the world from only his/her perspective. On the other hand, the Indian view holds a collectivistic sense of self which is embedded in the society and remains in harmonious co-existence with it. The boundaries of self are permeable and shifting in nature. Self at one moment may expand to fuse with the cosmos or include others, but at the next moment, withdraw to focus on the 'me', or 'I' i.e. it focuses on individual needs (Gaur, 2005; Misra, 2010; Rogers, 1969).

In order to understand self, one must also understand the related concept of self-identity and how it is placed with regards to various schools of thought. According to Erikson (1968), personal identity is culturally constructed. The establishment of a true sense of a personal identity is developed through finding psychological connection between childhood and adulthood

experiences, through ego's synthesizing methods. In his theory, as is the common trend in Western theories, self is often equated with self-identity. In the Indian perspective, on the other hand, there is a clear distinction between the two.

In Indian theories, predominantly Vedanta, the concept of self-identity is often explained through the concept of Ahamkara. The jiva embedded in the deha (body) with its various senses, including manas (mind) interacts with the material world. It is our own ignorance (avidya), out of which emerges a false ego (ahamkara). Ahamkara refers to a "self-sense." It is the ever-changing aspect of self. It is that feeling of individuality/ uniqueness, of one's identification and sense of differentiation of oneself from the other, that is, I from "not I". Furthermore, ahamkara is context specific and consist of various upadhis (identities) that we feel a belonging towards like our caste/class, family, dharma, etc (Salagame, 2011).

Linked to these different identities are different roles. It is due to the multiplicity of roles attached to upadhis, that self-identity, may fragment in a case of conflict, resulting in an existential conflict. A systematic analysis of the nature of suffering surrounding existential anguish is found in the Samkhya system. It is classified as the following: (i) suffering arising from external physical threats (ādhibhautikam) such as falling objects or menacing animals, which can be dispelled by physical means; (ii) anguish resulting from mysterious agents (ādhidaivikam) like ghosts or evil spirits, which may be dispelled by wearing amulets or chanting mantras; and (iii) suffering arising from within oneself (adhyātmikam). The last kind of suffering is further subdivided into two types: (a) suffering arising from the imbalance of bodily humors, which can be treated by medication, and (b) suffering arising from mental causes (mānasa), and other emotional problems which demand what we now call psychotherapy (Rao & Paranjpe, 2016).

The Gita, embedded in the Vedantic school of thought, further elaborates on concept of existential anguish by saying that, "Material nature consist of three modes- goodness, passion, and ignorance. When the eternal living entity comes in contact with nature, he becomes conditioned by these modes."

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(Bhaktivedanta Swami Prabhupada, 1995). It also highlights that the conditioned soul is often caught in the mode of passion and of this mode are born unlimited desires and longings. As a result of this the embodied living entity is bound to material fruitive action.

A person caught in the three modes is seen as one stuck within continuous cycle of fragmentation and reconciliation of self-identity. While the Indian thought acknowledges the scope for reconciling and integrating experiences and contradictions, the idea is to realize one's true self. According to Sankara's Advaita doctrine, one's true self is called Atman, i.e. Brahman at the level of the person. The Brahman is the supreme self which is the undifferentiated subjectivity (consciousness) underlying all reality (Rao & Paranjpe, 2016). On the other hand in Ramanuja's Visistadvaita system, the true self is seen as atomic, changeless, and devoid of any parts with wisdom and self-consciousness being its attributes. Both strands of philosophy also recognise that the individual self-suffers limitations despite its intrinsic resemblance to Brahman because of ignorance and lack of correct knowledge (avidyā). It is the association of the self with the material body that brings about these manifest limitations.

In order to obtain one's true self, the Bhagavad Gītā recommends the following route to self-realization: focusing at one-point concentration; overcoming greed and desire; paying attention to action and not dwelling on the fruits of actions; cultivating wisdom and being guided by it. The individual who has realized his/ her true self is one who is "firmly founded in wisdom," having given up worldly desires and found a "profound a source of satisfaction in the depths of his own inner self" (Rao & Paranjpe, 2016).

The general trend in psychology is that western ideas are often generalized to populations across the globe. However, as is clear from the above discussion, in the domain of self and identity, these ideas only focus on very specific elements and fail to provide a holistic picture. Therefore, there is a need to explore these ideas through the Vedantic perspective which takes an inward look at these concepts and focuses on their spiritual dimensions, an area often ignored by western psychologist.

Gita, a philosophical discourse between Arjuna and Krishna, is selected for purpose of the study. The rationale behind selecting this text is to understand concepts of fragmentation, reconciliation, self and self-identity through the Vedantic school of thought, which is "the most popular and dominant of all schools of Indian thought".

Within, the text, Arjuna, a key character in the epic of Mahabharata, is selected as the unit of analysis. There are two reasons for this decision. Firstly, Gita exemplifies the 'mental meltdown' that Arjuna undergoes on the battlefield of Kurukshetra, owing to a clash of values (Menon, 2005). The verse of Gita, "My whole body is trembling, my hair standing on the end, my bow Gandiva is slipping from my hand, and my skin burning," (Bhagavad Gita as it is, 1.29) illustrates the fragmentation of self-identity. Another verse, "My illusion is now gone. I have regained my memory by Your Mercy. I am now firm and free doubt and am prepared to act according to Your instruction." (Bhagavad Gita as it is, 18.73), illustrated its reconciliation. Secondly, Arjuna as a character, reflects the ambiguities that humans face in the contemporary era.

The research objective of the study is to explore the ideas of fragmentation and reconciliation of self-identity in Arjuna. A related research objective is to explore the concept of true self. This paper aims to explain these ideas in contrast to the Western notion of self and identity.

Arjuna, the Warrior and more

Born to Kunti and Pandu with the energy of Lord Indra, Arjuna was third of the five Pandava brothers of the Mahabharata epic. Arjuna was one of the finest archer of his times, who could shoot at his target not only with both his hands but also amidst darkness. Arjuna's association with the archery in the epic has more than what meets the eye. The bow symbolises poise and balance. This can be seen as a metaphoric indication to his role in balancing his brothers. He is neither as aggressive as his elder brothers nor as passive as his younger brothers (Pattanaik, 2010, p. 63).

Although, Arjuna is always considered to be an epitome of steadiness, throughout the epic he was seen battling conflicting opinions in his mind during the war of Kurukshetra. To regain his peace of mind and strength that he required to wage the war, he looked up to his friend and charioteer Lord Krishna. Lord Krishna's narration of Gita to Arjuna before the commencement of the war stands as a testimony to this.

Method

The primary source of study is Gita. Gita alongside Upanishads and its aphorisms by Badarayana are the primary text which inform one on the Vedantic philosophy. The underlying principle of all Vedantic text is the unity of Brahman, i.e. all objects in the world are one with the formless Brahman. The translated version of Gita referred to in this study is 'Bhagavad Gita: As It Is' by Swami Prabhupada, which is a religious text. Hence, it often equates supreme consciousness with Krishna, which might not necessarily be the meaning implied by the Sanskrit shlokas. For development of theoretical understanding, sources like writings of Paranjape, Menon, and Rao were referred. The Gita is looked at and analysed from this Indian theoretical framework which makes clear distinction between self and self-identity, wherein self-identity is linked with various upadhis (identities) and self is seen as transpersonal and eternal, something that must be realised.

The method of analysis used in present study is thematic analysis. This method was chosen, since it allows us to identify patterned meanings across data and conceptualise a broader understanding from it. The form of analysis was predominantly inductive, wherein themes were inferred from data itself (Braun & Clarke, 2006).

In the process of the study, first, the understanding of Indian theoretical framework was formulated. Later, Gita was studied and the Shlokas that were relevant to research objective were marked. These Shlokas and their inferences were tabulated. Sub themes, e.g. development of self-identity, three modes of material manifestation, etc., were identified and linked back to the two broader themes- self and self-identity. In discussion section, a theoretical framework from the thematic analysis of Gita was developed.

Results

Table 1

Thematic Analysis

Shlokas	Codes	Sub Theme	Main Theme
Ch 2, text 13 TRANSLATION As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not be wildered by such a change.	• Manifestation of self at the empirical level- deha(body) development and death. • Impermanent- changes through the process of birth, development and death. • self-identities develop as a result of interaction with the material world • Self-identities associated with material self.	Material manifestation of self	Self-identity
Ch 2, text 18 TRANSLATION The Material body of the indestructible, immeasurable and eternal living entity is sure to come to an end; therefore, fight, O descendant of Bharata.			
Ch 2, text 22 TRANSLATION As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.			
Ch 14, text 5 TRANSLATION Material nature consists of three modes - goodness, passion and ignorance. When the eternal living entity comes in contact with nature, O mighty-armed Arjuna, he becomes conditioned by these models.	• Three modes of material nature- goodness, passion and ignorance. • mode of goodness- source of all knowledge and enlightenment; leads to satisfaction and contentment • mode of passion- source of greed and lust; leads to anxiety • mode of ignorance- source of indolence and lethargy; leads to impulsivity	Modes of material nature	Self-identity
Ch 14, text 7 TRANSLATION The made of passion is born of unlimited desires and longings, O son of Kunti and because of this the embodied living entity is bound to material fruitive actions.			

Shlokas	Codes	Sub Theme	Main Theme
Ch 14, text 8 TRANSLATION O son of Bharata, know that the mode of darkness, born of ignorance is the delusion of all embodied living entities. The results of this mode are madness, indolence and sleep, which bind the conditioned soul.			
Ch 14, text 17 TRANSLATION From of the goodness, real knowledge develops; from the mode of passion, greed develops; and from the mode of ignorance develop foolishness, madness and illusion.			
Ch 2, text 60 TRANSLATION The sense are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of a man of discrimination who is endeavoring to control them.	• Over identification with material self- loss of ability to discriminate. • Fails to see larger purpose of existence and is constantly running after the material comforts • experiences sadness and happiness; lust and anger; and suffers from delusions.	Over identification with material self	Self-identity
Ch 2, text 62 TRANSLATION While contemplating the objects of the sense, a person develop attachment for them, and from such attachment lust develops, and lust anger arises.			
Ch 2, text 63 TRANSLATION From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one of falls down again into the material pool.			
Ch 16, text 8 TRANSLATION They say that this world is unreal, with no foundation,			

Shlokas	Codes		Sub Theme	Main Theme
no God in control. They say it is produced of sex desire and has no cause other than lust.				
Ch 16, text 10				
TRANSLATION				
Talking shelter of insatiable lust and absorbed in the conceit of pride and false prestige, the demoniac, thus illusioned, are always sworn to unclean work, attracted by the impermanent.				
Ch 2, text 17				
TRANSLATION				
That which pervades the entire body you should know to be indestructible. No one is able to destroy that imperishable soul.	• true self- atman at individual level • changeless and indestructible • Analogy to differentiate atman from deha (i.e. bodily self) - body is similar to the clothes, we wear. Just like people discard old clothes to buy new ones, the soul, escapes the body while death, and accepts new body at birth	Nature of true self		True self
Ch 2, text 20				
TRANSLATION				
For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come being. He is unborn, eternal, ever exixting and primeval. He is not slain when the body is slain.				
Ch 2, text 22				
TRANSLATION				
As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.				
Ch 2, text 23				
TRANSLATION				
The soul can never be cut to pieces by any weapon, nor moistened by water, nor withered by the wind.				
Ch 2, text 24				
TRANSLATION				
This individual soul is unbreakable and insoluble, and can be neither nor dried. He is everlasting present everywhere, unchangeable, immovable and eternally the same.				

Shlokas	Codes	Sub Theme	Main Theme
Ch 2, text 25 TRANSLATION It is said that soul is invisible, inconceivable and immutable. Knowing this, you should not grieve for the body.			
Ch 3, text 8 TRANSLATION Perform your prescribe duty, for doing is so better • Karma Yoga- perform action without thinking about than not working. One cannot even maintain one's consequences of that action physical body without work.		Yoga-a quest to achieve true self	True self
Ch 3, text 20 TRANSLATION Kings such as janaka attained perfection solely by performance of prescribed duties. Therefore, just for the sake of education the people in general, you should perform your work.			
Ch 4, text 28 TRANSLATION Having accepted strict vows, some become enlightened by sacrificing the possessions, and other by performing severe austerities, by practicing the yoga of eightfold mysticism, or by studying the Vedas to advance in transcendental knowledge.	• Gyan Yoga- cultivation of transcendental knowledge. • Knowledge gained through extensive study of scriptures.		
Ch 4, text 40 TRANSLATION But ignorant and faithless persons who doubt the revealed scriptures do			
Ch 9, text 34 TRANSLATION Engage your mind always in thinking of me, become My devotee, offer obeisances to Me and worship Me. Be completely absorbed in Me, surely you will come to Me.	• Bhakti Yoga- devotional service • One who approaches the pure consciousness with love- receives illuminating knowledge.		

Shlokas	Codes	Sub Theme	Main Theme
Ch 10, text 1 TRANSLATION The Supreme Personality of Godhead said: Listen again, O mighty-armed Arjuna. Because you are my dear friend, for your benefit I shall speak to you further, giving knowledge that is better than what I have already explained.			
Ch 10, text 9 TRANSLATION The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My services, and they drive great satisfaction and bliss from away enlightening one another and conversing about Me.			
Ch 10, text 10 TRANSLATION To those who are constantly devoted to serving Me with Love, I give the understanding by which they can come to Me.			
Ch 2, text 13 TRANSLATION As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.	• Equanimity -evenness of one's emotional state. • An equanimous individual understands that change is inevitable and is not bewildered by it. • He understands that it is futile to run after materialistic pleasures, works towards realising his true self. • He is steady in both happiness and sorrow; or success and failure.	Equanimity	True self
Ch 2, text 15 TRANSLATION O best among men (Arjun), the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation.			
Ch 2, text 16 TRANSLATION Those who are seers of the truth have concluded that of the nonexistent [the material body] there is			

Shlokas	Codes	Sub Theme	Main Theme
endurance and of the eternal [the soul] there is no change. This they have concluded by studying the nature of both.			
Ch 2, text 28 TRANSLATION			
All created beings are unmanifest in the beginning, manifest in their interim state, and unmanifest again when annihilated. So what need is there for lamentation?			
Ch 2, text 48 TRANSLATION			
Perform your duty equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga.			
Ch 5, text 25 TRANSLATION			
Those who are beyond the dualities that arise from doubts, who minds are engaged within, who are always busy working for the welfare of all living beings, and who are free from all sins achieve liberation in the Supreme.			
Ch 12, text 19 TRANSLATION			
One who equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is			
Ch 10, text 21 TRANSLATION			
Of the Adityas I am Visnu, of lights I am the radiant sun, of the Maruts I am Marici, and among the stars I am the moon.	• Brahman is inclusive of all Atman that resides in each and every individual in the world. It is the source of all birth. • By realising the eternal and indestructible brahman within oneself, one is liberated from all dualities of happiness and distress in life. • Above, the Brahman, lies the Parabrahman, i.e. the supersoul, personified by Krishna.	Brahman and Parabrahman	True self

Shlokas	Codes	Sub Theme	Main Theme
Ch 10, text 21 TRANSLATION	• This is the generating seed of all existence, e.g. among Vedas it is the Sam Veda, among Adityas it is Visnu, among demigods it is Indra, etc. Furthermore, O Arjuna, I am the generating seed of all existence. There is no being - moving or nonmoving that can exist without Me.		
Ch 13, text 31 TRANSLATION	When a sensible man ceases to see different identities due to different material bodies and he sees how being are expended everywhere, he attains to the Brahman conception.		
Ch 14, text 3 TRANSLATION	The total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate, making possible the birds of all living beings, O son of Bharata.		
Ch 14, text 27 TRANSLATION	And I am the basis of impersonal Brahman, which is immortal, imperishable and eternal and is the constitutional position if ultimate happiness.		
Ch 15, text 5 TRANSLATION	Those who are free from falls prestige, illusion and false association, who understand the eternal, who are done with material lust, who are freed from the dualities of happiness and distress, and who, bewildered, now how to surrender unto the Person attain to that eternal kingdom.		

Shlokas	Codes	Sub Theme	Main Theme
Ch 1, text 21-22 TRANSLATION	Arjuna said: O infallible one, please draw my Both armies consisted of his, fathers, chariot between the two armies so that I may see those present here, who desire to fight, and with whom I must contend in this great trial of arms.	Fragmentation of self-identity	Self-identity
Ch 1, text 26 TRANSLATION	There Arjuna could see, within the midst of the armies of both parties, his father, grandfathers, teachers, maternal, uncles, brothers, sons, grandsons, friends, and also his father-in-law and well-wishers.	• Before the commencement of the battle, Arjuna asks Krishna, to draw his chariot between both armies, so that he can have a look at those who have assembled to engage in war. • Both armies consisted of his, fathers, grandfathers, teachers, maternal uncles, brothers, sons, friends, father in laws and well-wisher. • Arjuna feels caught between the various self-identities he holds. This results in a mental and physical breakdown.	
Ch 1, text 27 TRANSLATION	When the son of Kunti , Arjuna, saw all these different grades of friends and relatives, he become overwhelmed with compassion and spoke thus.		
Ch 1, text 28 TRANSLATION	Arjuna said: My dear Krisna, seeing my friends and relatives present before me in such of fighting spirit, I feel the limbs of my body quivering and my mouth drying up.		
Ch 1, text 31 TRANSLATION	I do not see how any good can come from killing my own kinsmen in this battle, nor can I, my dear Krsna, desire any subsequent victory, kingdom, or happiness.		

Shlokas	Codes	Sub Theme	Main Theme
Ch 1, text 36 TRANSLATION Sin will overcome us if we slay such aggressors. Therefore it is not proper for us to kill the sons of Dhrtarastra and our friends. What should we gain, O Krsna, husband of the goddess of fortune, and how could we be happy by killing our own kinsmen?			
Ch 1, text 44 TRANSLATION Also, how strange it is that we are preparing to commit greatly sinful acts. Driven by the desire to enjoy royal happiness, we are intent on killing our own kinsmen.			
Ch 2, text 5 TRANSLATION It would be better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though desiring worldly.			
Ch 2, text 7 TRANSLATION Now I am confused my duty and have all lost composure because of miserly weakness. In this condition I am asking you tell me for certain what is best for me. Now I am your disciple, and a soul surrender unto you. Please instruct me.			
Ch 2, text 31 TRANSLATION Considering your specific duty as Ksatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.	• Reconciliation of self-identity in Arjuna-he accepts that there exist different roles as a result of multiple self-identities. Each point in life, we must prioritize one over the other. • Krishna points out that if Arjuna fails to carry out his duty in the battle of Kurukshetra, he would be shunned, and that there cannot exist a greater fear than dishonour. • Arjuna chooses to act in Kshatriya Dharma (duty of the warrior).	Resolution of Arjuna's conflict (Reconciliation)	

Shlokas	Codes	Sub Theme	Main Theme
Ch 2, text 32 TRANSLATION			
O Partha, happy are the Ksatriyas to whom such fighting opportunities come unsought, opening for them the doors of the heavenly planets.			
Ch 2, text 33 TRANSLATION			
If, however, you do not perform this religious duty of fighting, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter.			
Ch 2, text 34 TRANSLATION			
People will always speak of your infamy, and for a respectable person, dishonor is worse than death.			
Ch 2, text 36 TRANSLATION			
Your enemies will describe you in many unkind words and scorn your ability. What could be more painful for you?			
Ch 2, text 40 TRANSLATION			
In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.			
Ch 18, text 73 TRANSLATION			
Arjuna said : My dear Krsna, O infallible one, my illusion is now gone. I have regained my memory by your mercy. I am now firm and free from doubt and am prepared to act according to your instructions.			

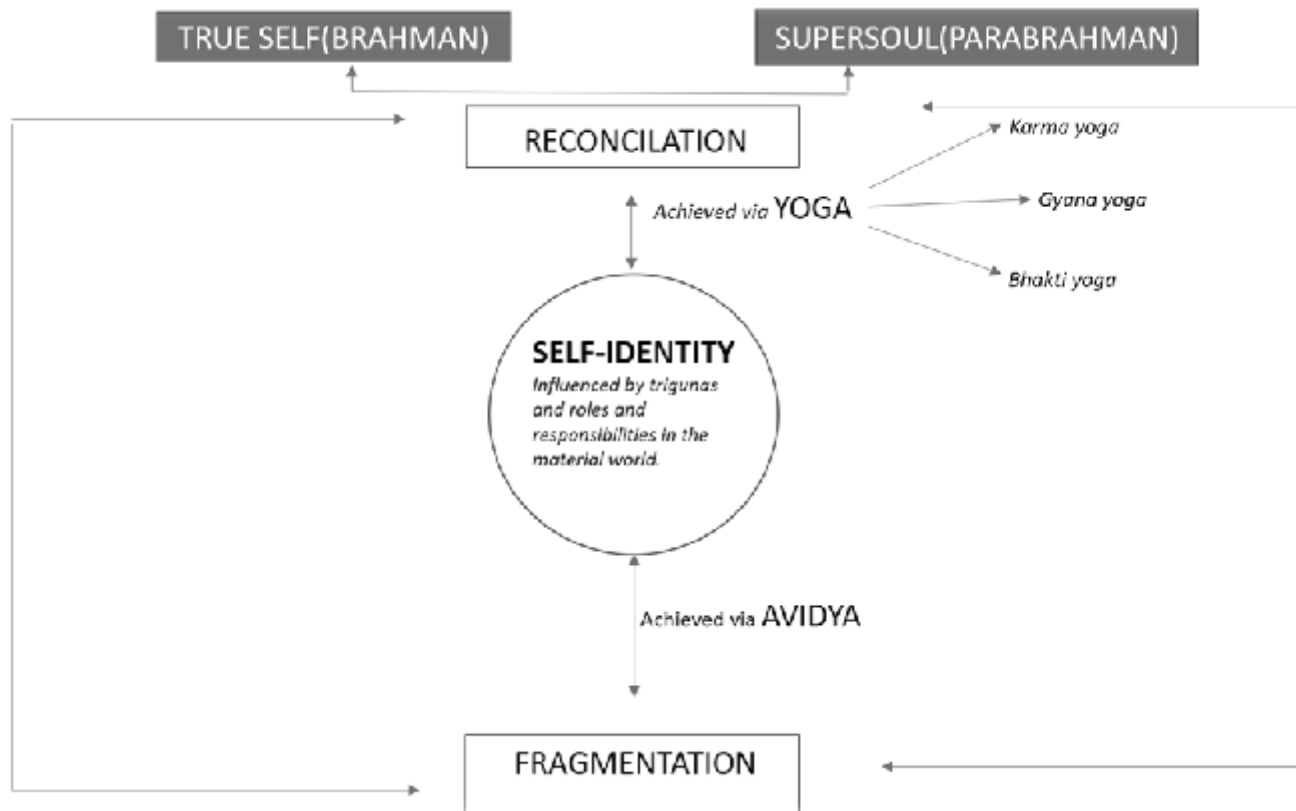


Figure 1

Emerging Thematic Map from the Thematic Analysis

Discussion

The broad objective of the study was to explore the ideas of fragmentation, reconciliation and self-identity in Arjuna in the Vedantic thought. For this purpose, a thematic analysis of Gita was done. The first research objective was to explore the concept of self-identity through the vedantic perspective. According to Gita, an individual soul is different from the material body it inhabits. The material manifestation of self is conditioned by the three modes of nature: goodness, passion and ignorance. All our actions and behaviours in the world are reflective of the mode in which we are situated.

More often than not, one over identifies with the material self and gets completely engrossed in enjoying the pleasure offered by the senses, i.e. adopts a hedonistic approach to life, thereby, losing his/her ability to discriminate between his true self from his bodily self. This loss of discriminative knowledge is what is termed as Avidya (ignorance) and out of this avidya is born a sense of false ego called Ahamkara. Similar to its understanding developed by theorist like Misra(2010) and Salagame(2011), Ahamkarain this study too, refers to a sense of 'I, me or mine,' which individual attaches to material objects, and/or persons. This Ahamkara is inexplicitly linked with various upadhis or identities that change with place and time. For example, today you are a son, tomorrow you might be a father.

The second research objective of the study was to understand the idea of fragmentation of self-identity through

the Vedantic Framework. In general, fragmentation is a fairly western concept that suggests an inability to integrate past and future into the present and thus to establish a coherent sense of identity in discourse of disassociate disorders. However the idea of fragmentation is no longer limited to psychology of disorders but in everyday psychology discourse refers to fragmentation of self due to multiplicity of identity as well as larger societies that people are part of. Indian thought that believes in unity of experience would never use the word fragmentation. As noted by Menon (2005), in Indian thought, basic attitudinal and self-identity changes resulting out of existential anguish are considered to be transformative and evolutionary.

However since the existential conflict that is a recurrent theme in Indian mythology, comes quite close to the western notion of fragmentation, this study employs the use of this word. One example of such an existential conflict is seen in Ramayana, wherein Dharastha, the King of Ayodha caught between the contradictory demands of his role as a husband, who has to fulfil the promise he made to his wife and his duty as a King and a father, to choose the most capable of his sons as next ruler. Another classical example of this existential anguish is found in Gita, wherein Arjuna is caught between his different obligations to different identities that he as an individual has. As a brother, and husband (to Draupadi) he is impelled to fight the war in order to take revenge for the hardships the family endured as a result of the behaviour of Duryodhana and his brothers. This aspect of his self-identity

is influenced by the mode of passion, as his actions are guided by vengeance and a sense of retribution. Yet as a son or disciple, it is against his principles to raise his weapons against his gurus and forefathers who were the source of all his knowledge and skill. Here, it is evident that his self-identity is conditioned by the mode of goodness as he desires to uphold his morals and principles. Therefore, Arjuna's dilemma can be seen as his inability to make peace between the competing demands posed by self-identities he owns, which are guided by different modes of material nature.

The common thread between western notions of fragmentation and the existential conflict in Indian narratives is a sense of inner emptiness caused by the inability to integrate our multiple self-identities and thus, a failure to develop a coherent sense of self. This understanding is a narrower version of one noted by Rao and Paranjpe in their writings. According to them, existential anguish can be suffering arising from physical causes, mysterious agents, imbalances in body, and/or mental tension and emotional problems.

The third research question of the study was to explore the idea of reconciliation of self-identity, again from the Vedantic thought. Reconciliation of self-identity is nothing but the individual's decision to prioritize and act in accordance to a particular aspect of his/her self-identity while forgoing its other aspects. In Gita, reconciliation of self-identity in Arjuna takes place towards the end of the text, wherein, Arjuna chooses to act in Kshatriya Dharma (duty of the warrior), hence picks up his weapons and decides to go to war. However, prioritizing one identity over the other is an over-simplified way of understanding reconciliation, since often multiple identities are connected. In above example, when Arjuna decides to act in accordance to his identity as a Kshatriya, he also is acting in accordance to his duty as a son, a brother and a husband. Then perhaps reconciliation, is simply constructing a comforting story or 'narrative of the self.'

This is the part of the reason why, Vedantic texts do not stress on reconciliation of self-identity but in identifying one's true self. Thus, another important research question that is explored in this paper is to understand the concept of true self. In Gita, true self is the atman at individual level which is known to be 'invisible, inconceivable and immutable.' Gita lays down three ways to realize this atman- karma yoga (performing action without attaching oneself to the consequences), Gyan yoga (cultivation of transcendental knowledge), and bhakti yoga (devotional service). This understanding of attaining true self is similar to Pattanaik's (2010) understanding on the matter. Furthermore it is noted that, an individual who has realized his true self is equanimous i.e. evenness of one who understands that change is inevitable and thus is not bewildered by it. Such an individual is steady in both happiness and sorrow; success and failure. Such an individual treats both friends and foes as equal.

In context to the idea of true self, Gita also talks about concepts like Brahman and Para Brahman. According to Rao and Paranjpe (2016), Brahman is understood as something that pervades the person as well as the universe at large. It is what marks unity in the discrete and changing spectrum of life. In this study, however, Brahman is understood as the interrelated mass of Atman at a collective level i.e. the Brahman includes all Atman that reside in all individuals in the world. It is considered to be the source of all birth. The path to live a life of contentment, hence, lies in realizing the eternal and indestructible Brahman within oneself. By doing so, one is liberated from all dualities of happiness and distress in life. It elevates a person from being caught in the conflicts arising from the competing demands of different self-identities.

Above, the Brahman, lies the Parabrahman, i.e. the super soul, personified by Krishna. This is the generating seed of all existence, e.g. among Vedas it is the Sam Veda, among Adityas it is Vishnu, among demigods it is Indra, etc.

Limitations and Directions for future research

Due to the limited time frame within which the study was conducted, only the character of Arjuna was studied. Other philosophical schools which could have given greater insights were not examined and thus the theoretical framework on which this research is based tends to be narrow. Intensive research to study similar concepts of self, concentrating on multiple characters and using diverse theoretical frameworks can be conducted. A systematic enquiry into the contrasts between the Indian and western thought system is recommended.

The principles underlined by the Gita for living a life of contentment and satisfaction are universal and hold true even today. The fast paced and consumerist lifestyle that many of us lead today, wherein we lack time for introspection, resulting in a lack of understanding for the guiding factors behind our actions or the purpose of our existence. This also results in a mental and physical overload which leads to development of 'lifestyle disorders' like anxiety, depression or physical ailments like migraines and blood pressure. More often than not it also leads to stage of an existential crisis or lack of identity in one's middle age. The path of resolution that has been put forward by the Gita, not only holds true for Arjuna but for all of us living in this world, even centuries later. This is illustrative of how relevant and applicable the philosophical ideas put across in Gita are.

Conclusion

The present study aims to understand the nature of fragmentation and reconciliation of self-identity in the character of Arjuna, through the thematic analysis of the Bhagavad Gita. In order to do so, pertinent psychological concepts, like Self-Identity, Brahman (true self), and Parabrahman (super soul) which are central to the spirit of the text are studied and interpreted in the light of Arjuna's conflict.

The Gita explains the concept of 'self' at two levels: empirical and transcendental. Self at the empirical level; also known as 'self-identity' develops as a result of our interactions in the material world. Most often our understanding of self is restricted to this level, and thus we are constantly caught in the web of materialism, fulfilling the different roles and duties as a part of the several relational ties we hold in the world.

This is seen in case of Arjuna as well. Arjuna, throughout his life, has been an ideal son, brother and disciple. He has lived up to the expectations of others by fulfilling the different demands of the several self-identities he possesses. He has thus been portrayed as an epitome of loyalty and faithfulness in the Mahabharata.

According to the Gita, all existential conflicts and breakdowns, that a person goes through in his lifetime is rooted in his narrow and limited understanding of self. An individual is often completely immersed in the material world and its acquisitive pleasures, and spends his life playing the different relational roles. Conflict arises when the multiple self-identities that one embodies do not co-exist in harmony with one another and a person is forced to choose one over the other. This leads to disunity of self, or what can be explained as "fragmentation of self-identity".

The same is seen in case of Arjuna, whose dilemma and bewilderment in the battle field of Kurukshetra serve as groundwork for the Bhagavad Gita. Arjuna's anguish and torment arises when he realizes that to wage the war, he has to prioritize, the demands of one self-identity over the other. He has to act either as a warrior or as a disciple.

Krishna, helps in the resolution of Arjuna's conflict and reconciliation of his self-identity. He guides him towards understanding the greater purpose of his life, through identifying the larger reality that exists within us: the brahman or the 'true self'. The brahman is eternal, imperishable and changeless form of living entity with an individual. Krishna asks Arjuna to perform all actions, not as duties tied to the relationships he holds in the material world, but as a larger service to the Parabrahman. Parabrahman is a part of divine energy that resides within all organisms. Thereby, the Gita suggests a path towards inner peace, equanimity and a holistic understanding of self.

Towards the end of the Gita, we see that Arjuna is able to make peace with the conflict in his mind and is able to wage the war, keeping aside the relational bonds he possesses in the material world. This is illustrative of the fact, that Arjuna has been able to gain perspective and realize, that the purpose of his life is much more than being restricted in the narrow confines of his self-identities.

Thus the philosophical ideas proposed in the Gita serve as a basis for the reconciliation of self in Arjuna.

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