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MANIBEN NANAVATI WOMEN'S COLLEGE

Smt. Kantaben Shah Research Centre for Multidisciplinary Studies Publication

BEST COLLEGE 2018–2019 Awarded by SNDT Women's University, Mumbai

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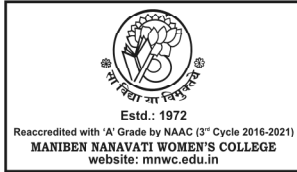Saa Vidya Ya Vimuktaye (Knowledge is that which liberates).

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FOREWORD

Dear Scholars,

Warm greetings from Smt.KantabenShah Research Centre for Multidisciplinary Studies(KSRC), Mumbai.

It is indeed a proud privilege and pleasure to release this issue of Research Horizons for the 22nd consecutive year. Since its inception, the journal has maintained its multidisciplinary, multilingual nature with a view to reaching out to the reseaech needs of scholars and academicians across India and beyond.

With the implementation of the New Education Policy2020 by many academic institutions at undergraduate and postgraduate levels, research and innovations have been given a major thrust in curriculum. At ManibenNanavati Women's College, we have introduced short duration researchprojects for teachers and students so as to promote and offer a conducive environment for encouraging research based innovations. 'Anveshan,' our annual research paper competition is yet another platform for budding scholars toavail opportunities and support for research.

We are thankful to each and everyone who support us in all our research endeavours. The Managing Committee of the College, Editorial Board, philanthropists, teaching faculty, administrative staff,students and our contributors have given us their best supportand cooperation in making this issue of Research Horizons a grand success. I congratulate each one of them.

Looking forward to an overwhelming response from everyone.

Best regards

Dr. Rajshree Trivedi,

Chief Editor,

Director, KSRC

Principal, MNWC

FROM SENIOR EDITOR'S DESK

Progress of Research Horizon in terms of richness of content, analytical rigour and interdisciplinary perspective is praiseworthy. We have received research papers from disciplines of psychology, literature, education, fashion designing and women's studies. They raise pertinent issues of contemporary relevanceand reflect academic rigour. We are thankful to peer reviewers for providing relevant suggestions to the authors. In this issue there is a fine balance of empirical and theoretically robust articles.

Jointly authored article by Sonal Nakar, Isabel Dow and Steven Hodge, "Need for Ethical Training in Pre-service Education"strongly recommends institutionalisation of ethical training for teachers. Alok Lamsal in his article, "The Use of Animal Characters in the stories of Panchatantra: The Child Psychoanalytical Perspective" provides a content analysis through the lens of children of historically revered stories of the Panchtantra. Cherise Chettiar shows how craft acts as a stress buster in her article, "The Effect of Knitting and Crocheting on Student Stress".

Xavier Menezes makes an illuminating literary criticism in his article "South of Nowhere: Tracing Dynamics of Spatiality and Selfhood in Flannery O'Connor's 'A Good Man Is Hard to Find'".

Psychological analysis of devastation caused by sexual violence is captured in the article by Dr. Ruchi Dubey, Chaturvedi, Dr Freyana Shinde, Saumya Banthia,Kumkum Jain titled, "Impact of Sexual Abuse on Intimacy and Self-Concept".

Namrata, K. brings insights from the perspective of women's dignity, bodily integrity and personhood into highly debated issue of gender based violence in her article, "Deconstructing Violence Against Indian Women and the Profile of Women Rights In India".

Hope the similar tempo continues in the future also. Impact factor of Research Horizon has enhanced its academic credibility in the knowledge society. We request you to contribute your research articles for this highly acclaimed annual publication, an outcome of intellectual energy derived from great knowledge of nationally and internationally renowned academicians who are on our Editorial Advisory Committee. We extend our heartfelt thanks to all contributors and peer-reviewers for their dedicated services for successful publication of Research Horizon, 2023.

Prof. Vibhuti Patel,
Senior Editor

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of Indian Culture (Mumbai). She is a member of Internal Quality Assurance Committee of Maniben Nanavati College for Women and MD Shah Mahila College. She is Chairperson of Ethics Committee (IRB) of International Institute of Population Sciences (IIPS), Mumbai. She is a Chairperson of Board of Studies in Non-Formal Education of SNDT Women's University, Mumbai and member of Board of Studies of Sophia College (Sociology), Jaihind College (Economics, Foundations Course), Somaiya College (Education) and Nagindas Khandwala College (Economics) and College of Social Work (Social Work). She is also BOS member of Economics for University of Mumbai, North Maharashtra University, Jalgaon and Guwahati University and BOS Chairperson for Life Long Learning for SNDT Women's University. She is member of College Development Committee of Maniben Nanavati College for Women, Surajba College of Education, BMN College of Home Science for Women and SNDT College of Arts and SCB College of Commerce, Mumbai.

Nothing in life is to be feared,
it is only to be understood.
Now is the time to understand more,
so that we may fear less.
- Marie Curie

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modern South Asian history, women and development and cross cultural communication. She has several publications to her credit and is professionally connected to Association for Asian Studies and Population Association of America.

Dr. Jaya Earnest (Australia) is Associate Professor of International Health and the Director of Graduate Studies in the Faculty of Health Sciences at Curtin University in Western Australia. A Social Scientist, Medical Sociologist and Educator, Jaya holds a MA from SNDT Women's University, India, an Advanced Certificate in Education from the University of Bath, UK and a PhD from Curtin University in Western Australia. She has worked as an multi-disciplinary educator and researcher for 26 years in India, Kenya, Uganda, Rwanda, East Timor and Australia. In 2010, she was awarded a National Award for University Teaching by the Australian Learning and Teaching Council. In 2013, she awarded a Fellowship of the Public Health Association of Australia. Dr Earnest is on the National Board of the Public Health Association of Australia, and is also a Board Member of ISHAR - a multicultural women's health organisation in Western Australia. Her central research interests focus on health inequalities, the social determinants of health, post-conflict adversity on women and youth; refugee and migrant populations, HIV and participatory research.

Prof. Hanna Westberg, (Sweden) Associate Professor, has been, since 1980, specializing in research on gender and gender mainstreaming in working life. She now works as a Consultant in the Innovation System Triple Steelix in cooperation with research at Lulea Technical University, in the Division of Gender, Technology and Organisation. She is also affiliated to the Department of Work Science, University of Gothenburg to work in a project Gender, Health promotion in Working Life, which is Partner Driven Cooperation, Sweden-India. Her Leadership and recent publications include articles on Gender and Sustainable Growth. Gender Segregation and Equal Opportunity Work in Organisations and Gender Segregation and Learning in Working Life.

Dr. Saoko Funada is a lecturer of English at Fukuoka University, Japan. She earned a Ph.D. in English language and literature from Hiroshima University in 2012. Her main focus is on the study of Charles Dickens's figurative expressions such as metaphor, metonymy and simile, by which the author mainly describes various people or substances vividly and humorously. She has investigated the linguistic mechanisms of these tropes from semantic and cognitive perspectives in order to highlight the correlation between the two references (i.e. the topic and the vehicle) included in his expressions.

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Prof. Sitanshu Yashaschandra, a Fulbright Scholar and a Ford West European Fellowship recipient, Yashaschandra has a Ph. D. in Comparative Literature from USA and another Ph. D. in Indian poetics from Mumbai. He worked as Vice Chancellor (Saurashtra University), UGC Emeritus Professor and National Lecturer, as well as Chief Editor of the Encyclopedia of Indian Literature (Sahitya Akademi). He has taught, as Professor and Chair of Gujarati, at the M. S. University of Baroda, from 1972, and has been a visiting Professor at the Sorbonne University (Paris), University of Pennsylvania, the Loyola Marymount University (Los Angeles), and Jadavpur University (Kolkata). His creative and critical theory work is mainly in Gujarati but has been widely translated into English and Hindi and many other languages. He has translated several works of poetry, drama and criticism from English to Gujarati. Tokhaar, his adaptation of Peter Shaffer's Equus was hailed as a landmark play in modern Gujarati theatre. His poetry anthologies include Odysseusnu-n Halesu-n (1975), Jatayu (1986), Mohen-jo-dado (Audio-book in 1990) and Vakhaar (2008). A few of his plays are Kem Makanji kyan chalya (1999), A Manas Madrasi Laage Chhe(1999), Khagras (1999), Ashvatthama aje pan jive chhe ane hanay chhe (2001), Nakkamo Manas Chhe Narasimha Maheta (2008) and Akhaani Olakhaano (2009).

Dr. Usha Thakkar is President, Mani Bhavan Gandhi Sangrahalaya, Mumbai. She retired as Professor and Head, Department of Political Science, SNDT Women's University, Mumbai. She has done postdoctoral research at the University of Chicago on Fulbright Fellowship and at Cornell University on Sr. Fulbright Fellowship and at York University (Canada) on WID Fellowship from the Shastri Indo-Canadian Institute. She was also Visiting Fellow at Sheffield City Polytechnic, UK. She has been Vice-President, Asiatic Society of Mumbai, and also of Banasthali Vidyapith (Deemed University of Women), and Rajasthan. Her research areas are Gandhian Studies, Women's Studies, and Indian Politics. She has presented papers at many national and international conferences and has contributed in many prestigious journals. Her publications include Understanding Gandhi (co-edited), Women in Indian Society (co-author), Zero Point Bombay: In and AroundHorniman Circle (co-editor), Culture and making of Identity in Contemporary India (co-editor), Politics in Maharashtra (co-editor),Kautilya's Arthashastra (co-author) and Women's Studies Series (in Gujarati, co-editor). She is connected with many educational institutions.

Dr. Manjusha Molwane is the Ex-Joint Director of Higher Education, Mumbai. She has a rich experience of teaching and administration for more than nineteen years. She is associated with MPSC examinations and has been the resource person for many courses recognised by UGC and at national and international conferences. She has authored 3 books in Marathi and 1 in English and written many articles in international / national publications. She has drafted Government Resolution as a Committee Member and assisted in writing project Implementation Plan (PIP) of World Bank Project with the help of UNICEF. Four projects on nutrition have been taken up by her with the help of K.E.M. Hospital, Taj Hotel Group, Hellen Keller International, Sprinkles and Dept. of Women & Child Development, Govt. of Maharasthtra. The office of the Joint Director, Higher Education, Mumbai, acquired ISO 9001-2008 certification under her auspices. Currently she is Member Secretary of Maharashtra State Commission for Women.

Dr. Rupalee Burke is Associate Professor and Head of the English Department at Shree Sahajanand Vanijya Mahavidyalaya, Ahmedabad, since 1991. She is a research guide at the Gujarat University, Ahmedabad. She has many published research articles to her credit. She has been contributing to several journals (print and online), magazines, anthologies and organisations as writer, critic, editor, translator and transliterator. She writes and translates in English, Gujarati and Hindi. Numerous of her English translations of the literature of Gujarat have been published over the last 15 years. Among her latest publications in the field of translation are English translations of poems in Gujarati as well as languages of Gujarat such as Chaudhari Bhili, Rathwi, Vasavi, Dehwali published in Indian Literature, Yapan Chitra and Hindi translations of poems in Mishing language of Assam in Vahi. She is on the Editorial Board of Adilok, a Gujarati journal of Adivasi life-ways and on the Advisory Board of Shabdasar, a Gujarati journal of literature and art.

Prof. S. John Michael Raj is retired professor of Psychology from the Department of Psychology, Bharathiar University, and Coimbatore. He guides doctoral students in the field of Motivational Dynamics, Personality Orientation, Well-Being, Cyber Psychology, Counseling Psychology and the Psychology of Marriage. He has served as Sectional President, Anthropological and Behavioral Sciences of the Indian Science Congress Association. He has also offered his expertise in the area of Pre-Marital Discourse at the Diocese of Coimbatore.

Prof. Kaushalnath Upadhyay is Professor, Dept. of Hindi, Jayanarayan Vyas University, Jodhpur and Editor of "Srujan Bharti" a quarterly magazine. He has been awarded with Sahastrabdi Hindi Samman, Sahitya Srujan Shiromani Samman and others. His areas of publications include poetry, criticism and research articles in Hindi.

Dr. Chandrika Raval is Professor in Sociology, School of Social Sciences, and Gujarat University Ahmedabad. She has been awarded with many prizes while pursuing her education. She has been recipient of Chitta shantiben Diwanji Award for Social Work by Gujarat Stree Kelavani Mandal. She has an extensive teaching experience of about 33 years in the field of sociology. Also published number of research papers in reputed International and National journals and has presented research papers at International and National forums. She has Guided around 10 students for Ph. D., 45 students for M. Phil. and 75 M A students. She has been an active social worker and conducting activities for the women and orphan children by being actively collaborating with various N G O's.

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INDEX

NEED FOR ETHICAL TRAINING IN TEACHER PRE-SERVICE EDUCATION

Sonal Nakar*, Isabel Dow** and
Steven Hodge***

Abstract

This paper seeks to examine the ways in which pre-service teachers in Initial Education programs utilize their knowledge to address ethical challenges within the educational realm and how they interpret and adapt their decision-making processes. The objective is to explore how pre-service teachers navigate ethical decision-making. The review endeavours to offer insights into the cognitive processes of pre-service teachers when confronted with ethical dilemmas, aiming to contribute valuable information for the enhancement and refinement of pre-service teacher programs and professional learning initiatives geared towards fostering ethical reasoning.

Keywords: **Teacher Education. Ethics, Dilemma, Impact, Teacher Development**

Introduction

Teacher ethics are a core aspect of the education system, wherein educators (administration, teachers, and pre-service teachers) are to adhere to professional ethical behaviour toward all educational stakeholders (students, parents and/or caregivers, colleagues, and the wider community). Frameworks such as the Code of Ethics for Teachers in Queensland (Queensland College of Teachers, 2022) enable a focalisation of the standards that educators must strive to achieve in their professional environments. The education system is no different from many workplaces when it comes to ethical dilemmas. This requires knowledge of how to perceive ethical dilemmas, and how to resolve them.

Ethics, for the purpose of this review, are defined as the moral values of what is right and wrong in relation to not only personal belief, but also societal belief (Velasquez, 2017). Due to the interconnectedness of the two terms, ethics and morals will be used interchangeably throughout the review. Although what is right and wrong can differ between people according totheir beliefs, within education the frameworks provided to educators solidify an expectation that all are morally obliged to follow. This expectation stems from

the belief that education should be an ethical foundation for children, setting them up for success in the world. As such, it is important for educators to provide students with an ethical framework that helps them make decisions and form their own moral code.

Ethical dilemmas are situations where a person has to make the most appropriate choice from those that might be considered ethical or unethical.Ethical dilemmas may be defined as ethical issues, ethical situations, or ethical scenarios throughout the review. For pre-service teachers, the ethical choice might be difficult to discerndue to inexperience of understanding of right and wrong in an educational setting,yettheir decisions and actions willaffect themselves, their students, and the school community (Hogan, 2014; Nakar, 2019). Pre-service teachers should have access to resources to help them develop ethical decision-making skills.

Prior to practicums, pre-service teachers are expected to have knowledge of ethical frameworks, and the ability to appropriately respond to ethical dilemmas within their environments. However, there is a distinct lack of literature to support this approach;as discussed in this review, pre-service teachers feel underprepared for the experiences of ethical dilemmas, and for how to arrive at the most appropriate decision-making in accordance withthe dilemma. Pre-service teachers are not usually exposed to ethical dilemmas during their teacher training and are often unaware of the professional and legal implications of their decisions. This lack of preparation can lead to confusion and uncertainty when responding to ethical dilemmas and can lead to inappropriate or harmful decisions. This paper reviews and analyse the types of ethical dilemmas that pre-service teachers can experience whilst on practicum, the effects of ethical dilemmas on decision-making, and the impacts the ethical dilemmas have on student teachers.

Types of ethical dilemmas

Ethical dilemmas are not restricted to any one subject, year level, course, or people involved; rather, pre-service teachers are subjected to such dilemmas throughout their practicums and into their career as graduate teachers. Thisis not to say that ethical dilemmas are a constant within a school setting, but rather that they are an expected outcomeof the professional environment. We therefore review what the literature says about what kinds of ethical dilemmas prospective teachers may experience during their internships and who may be involved in such situations.

For pre-service teachers, ethical dilemmas centre around six main parties: pupils, teachers, administrators, parents and/or caregivers, fellow pre-service teachers, and the wider community. Davies and Heyward (2019, p. 373) proposed that there are five categories of ethical dilemmas: caring environment versus formal environment, distributive justice versus school standards, confidentiality versus school rules, loyalty to colleagues versus school standards, and family values versus educational standards. From these categories, they argued(pp. 374-375) that shared principles are to be expected and followed by educational staff (inclusive of pre-service teachers), leading to frameworks such as the Code of Ethics previously mentioned. However, it is argued here that shared principles do not necessitate shared deliverance of ethical decision-making and, as a result, pre-service teachers will approach ethical dilemmas in accordance withtheir beliefs pertaining to ethical frameworks and understanding, widening the gap between the types of ethical dilemmas that pre-service teachers experience, and their responses.

As previously mentioned, ethical dilemmas in the teaching context include a variety of people, most pertinently teachers, specifically, supervising teachers of pre-service teachers. Under thissupervision, student teachers can experience a range of ethical dilemmas, including power relations and struggles, division between what is learnt and what is experienced, conformity, and workplace culture (Lilach, 2020, pp. 4-7). Within each ethical dilemma, the concept of professional relationships is crucial, alongside how the pre-service teacher reacts to said relationships. It is considered that the most important aspect concerningethical dilemmas in teaching is how one responds to others in a professional manner without neglecting one's morals or conflicting with professional standards. Whilst Lilach (2020) investigated the power relationship struggles that pre-service teachers experience whilst on practicum, there is a distinct lack of recognition of the agency of pre-service teachers in expressing their decision-making in relation to the ethical dilemmas being presented.

In order to appropriately approach such ethical dilemmas, a range of skills is required. Chapman et al. (2013) detailed essential skills as determined through a case study of 136 secondary pre-service teachers. In accordance withtheir beliefs, the essential skills include (butare not necessarily limited to) perception, rationality, reflection, emotion, and caring for one's self and others (Chapman et al., 2013, pp. 135-138). The authors have argued that,by utilising these skills and thus expanding the "moral imagination" (p. 139), pre-service teachers will strive to forbetter ethical decision-making in response to ethical dilemmas, andwill

understand the relationship between the ethical demands of education alongside their own moral beliefs. Much as the previous literature has advocated, Chapman et al. focused on professional responses, and better outcomes in regard to decision-making.

Previous research on ethical dilemmas experienced bypre-service teachers on practicum

It is essential to reflect upon previous research concerningthe ethical dilemmas that pre-service teachers can experience on practicum in order to further understand the effects and impacts of thosedilemmas on pre-service teachers. The following section analyses a selection of case studies pertaining to ethical dilemmas experienced by pre-service teachers, and their effects.

Previous research mainly centredonthe types of dilemmas that student teachers can be exposed to, and the results of these situations upon pre-service teacher decision-making. Orchard et al. (2016, p. 46), argued that,in order to aid student teachers in understanding and approaching ethical dilemmas, collaboration between pre-service peers, teachers, and outside organisations is essential for a wider range of perspectives and reflections upon their decision-making. The findings presented that isolation of student teachers from their peers and from other students restricts their accountability and development of essential skills (p. 47). The need for a focus on ethical understanding is further supported by Fan et al. (2019, p. 311) who suggestedthat the "lack of competency likely influences the ethics" of pre-service teachers who lack the necessary skills to comfortably and competently understand ethical dilemmas in various scenarios. The argument for collaborative understanding is strengthened by the lack of understanding of pre-service teachers aboutethics, and the situations they may find themselves in whilst on practicum.

Although ethics is taught within bachelor of educationprograms in Australia, Boon and Maxwell (2016, p. 4) claimedthat, to a degree, pre-service teachers in Australia "did not believe they were adequately equipped through their degree program to meet the professional dilemmas that arose in the classroom", wherein their knowledge of ethics was not enough for them to succeed. Burakgazi et al. (2020, p. 217) argued that,without a stable foundation, pre-service teachers can become overwhelmed, witnessing feelings of self-consciousness and negative emotions. These feelings are also motivated by interactions with "supervising teachers, students, and other stakeholders," who expose prospective teachers to potential conflicts with their own ethical rules and principles. It imposes certain unfamiliar

ethical rules and principles (Lindqvist et al., 2020, p. 404).Teachers are expected to remain professional and calm when faced with confrontational and dilemmatic situations, which can be confusing, especially for novice teachers.Many may face a variety of emotional challenges, including working with difficult students and communities, dealing with increased government control over their work, and standards reform.All of this can cause serious psychological problems.The Australian curriculum requires teachers to be responsive to students' personal and social skills.This includes teaching students to recognize and identify their own emotions, provide emotional awareness, and explore and understand relationships.However, when a teacher's mental health is compromised, it can impact their ability to promote student well-being.

Previous research on the ethical dilemmas that pre-service teachers engage with demonstrates the range of ethical dilemmas, with whom student teachers may encounter suchdilemmas, and the consequences of these dilemmas. It is necessary to now gauge the effects ofethical dilemmas on pre-service teachers, particularly on their ability to make appropriate decisions whilst on practicum.

Effects of ethical dilemmas on the decision-making of pre-service teachers on practicum

An essential factor in the teaching process, decision-making can be defined as the "process of identifying a problem, gathering information and assessing alternative resolutions" (Blackley et al., 2021, p. 548). Decision-making has an effect not only on the ability of the studentteacher in regard to how they approach teaching, but also ontheir ability to manageclassroom behaviour, student engagement, and the delivery of content. As such, Kumar (2015, pp. 64-66) highlighted the necessity of developing ethical decision-making based on the analysis of case studies, reflections of personal experiences, and professional development programs that support pre-service teachers in becoming more confident in their ability to make appropriate decisions on ethical dilemmas.

The connection between decision-making and ethical dilemmas encourages pre-service teachers to consider how to approach not only classroom management, but also their own sense of what is "right" and "wrong". Eren and Rakicioglu-Söylemez (2021, p. 340) arguedthat teachers, including pre-service teachers, "conceptualise their professional priorities according to the ethical decisions they make", meaning that how pre-service teachers respond to ethical dilemmas is reliant on their understanding ofmorals and professionalism. What may be right

for a pre-service teacher may not be right in the situation of acting as a teacher, and educators must be aware and considerate when proceeding with appropriate decision-making within such scenarios. It is then necessary for pre-service teachers to be exposed to methods that can aid in their decision-making, with such methods creating environments them to analyse the situation, have various perspectives available, and consider the range of choices (Hogan, 2014, p. 84). Throughutilising a scope of methods and resources, pre-service teachers wouldnot be constricted bytheir own personal beliefs and boundaries pertaining to ethics, but rather would allow for more growth, understanding, and the possibility of lessening the wrong decisions that can be made in an education setting.

As mentioned, it is evident that the types of ethical dilemmas that pre-service teachers are exposed to affects their decision-making capabilities; as such, it is essential for pre-service teachers to have access to the resources necessary to solve such ethical situations. For pre-service teachers, particularly those who do not have independent experience on practicums, ethical dilemmas are situations wherein they would require assistance from those in higher authority, including but not limited to university liaisons, supervising teachers, and other teachers and full-time educators within the school. It is also important for such higher authorities to have appropriate knowledge of how to interact and aid pre-service teachers in resolving ethical dilemmas in ways that align with appropriate ethics and the school's own code of conduct, highlighting the significance of effective "professional practice, pedagogy and decision-making process" (McDonough, 2015,p. 152). Without any prior learning or experiences, and without this additional support, pre-service teachers will continue to be unaware and uncertain of how to successfully approach ethical dilemmas, and thereby the students within their care. Considering that the purpose of pre-service teachers is to aid them in developing their ability to make good decisions, it will also be necessary for them to consider situations when they feel uncertain about approaches and apply similar decision-making capabilities in the same way as they would in situations where they feel uncertain about approaches (Laletas& Reupert, 2016).In this way, both teachers and students will have the opportunity to benefit from better teaching and learning opportunities, further resulting in better outcome for students.

For pre-service teachers to become better decision-makers in response to ethical dilemmas, a deeper understanding of ethics in educational settings is required. Decision-making in response to ethical dilemmas is not only dependent on the personal morals and

beliefs of the individual pre-service teacher, but also on what is required by the school, the state, and the students; rather than being solely teacher based, decision-making is "perpetuated through the individual's positioning in the organisation and the sociocultural context" (Ding & Wang, 2018, p. 4). It is important to note, however, that both pre-service teachers and students are grounded in the ethics of these institutions, with a greater emphasis on results than individuality. However, as future teachers, it is necessary for pre-service teachers to recognise the connection between their individual morals, the morals of the schools and institutions, and how to appropriately support both for the benefit of students (O'Flaherty & McGarr, 2013, p. 325). It is not only the ethical dilemma itself that affects pre-service teachers and students, but the process of decision-making and the outcomes that such decisions create.

Impacts of ethical dilemmas and decision-making on pre-service teachers

Pre-service teachers, as in many professions that require an understanding of ethics, may face situations where the appropriate response to an ethical dilemma rejects or subverts their own personal understanding of morality and values.In conflicting situations then, pre-service teachers may face a potential conflict between their own beliefs and what they have been taught. This is a common challenge in education, as individuals may encounter situations where their personal values differ from the prescribed curriculum or teaching methods.Addressing this issue requires a thoughtful approach that encourages critical thinking, reflection, and a nuanced understanding of the complexities involved in teaching. In order to reduce the possibility of such scenarios, pre-service teachers are to be encouraged to "expand their personal ethos, cultivating diverse intellectual and ethical virtues that may in turn ingrain their professional ethics" (Hadjipanteli, 2021, p. 2). By expanding their understanding of how others perceive ethics and ethical understanding, pre-service teachers can take into consideration how their own personal beliefs regarding ethics may not be necessarily right, and that there are various appropriate responses that can be utilised for the ethical dilemmas they may experience. Reflection, then, is perhaps the most appropriate actionthat a pre-service teacher can undertake in order to respond to ethical dilemmas. By reflecting upon their own personal beliefs, the beliefs of others, and how different responses could have had different outcomes, pre-service teachers engage in activities that continue to show how they use their experiences both inside and outside of professional situations (Parr & Chan, 2015, p. 48).

As stated previously, it is not only pre-service teachers who are affected by the outcomes of ethical dilemmas, but also other stakeholders such as students, supervising teachers, and other staff. For students, the responses of pre-service teachers may have a foundational effect on their own ethical understanding and development (Chowdhury, 2016, p. 3), and as such, pre-service teachers are required to strive to respond to such scenarios in the most appropriate method. Teachers, including pre-service teachers, are responsible for the appropriate education of all students, regardless of background, ethnicity, religion, socio-economic status, and other factors; the ethical and moral responses must therefore strive to not disrespect any student or individual. Without a genuine appreciation of diversity-beyond a simplistic view that reduces it to mere multiculturalism-pre-service teachers may find themselves inadequately prepared to engage with a variety of students, parents, guardians, and colleagues. This lack of understanding can inadvertently result in disregarding the diverse needs and beliefs of individuals. Chan and Parr (2012) emphasize that this deficiency in understanding diversity may perpetuate a cycle of misunderstandings when faced with ethical dilemmas that deviate from the familiar knowledge base of pre-service teachers.Hence, it is important for pre-service teachers to take into consideration not only their own personal beliefs towards ethics and ethical responses, but also how others are to respond and interact with the dilemmas they find themselves in both inside and outside of the classroom.

Conclusion, and need for future research

For the purpose of this literature review, previous research regarding pre-service teachers and ethical dilemmas has been investigated, looking at the impacts of ethical understanding and possible responses to ethical dilemmas. The confidenceof pre-service teachers to respond to ethical dilemmas is hesitant, and often reflects poorly upon their learning at university (Kruea-In &Kruea-In, 2015, p. 991), underscoring the need for future education of pre-service teachers to develop a better understanding of ethics. Ethics, morals, and values are at the core of how pre-service teachers interact with the educational institutions and stakeholders: all student teachers are required to have at least a basic level of understanding that can be expanded upon for not only their only benefit, but the benefit of all stakeholders.The current research analysis highlights the need for further investigation into how pre-service teachers navigate a spectrum of ethical dilemmas. Understanding the intricate ways in which their personal beliefs shape decision-making is crucial, especially in instances where these ethical considerations diverge from the overarching ethics upheld by

the institutions in which these pre-service teachers are involved. Additional research is warranted to deepen insights into this complex interplay and its implications for teacher training and ethical development.?

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A STUDY ON THE IMPLICATION OF POWER BOOSTER THROUGH ERP MANAGEMENT SYSTEM TO INCREASE THE PRODUCTIVITY OF THE FIRMS

Seema Shah*

Abstract

Accurate information that is promptly made available is crucial to every step in a modern organization if it is to survive in the cutthroat market of today. Real-time information about demand and supply for materials, machine production lines, stock (regionally, locally, or facility-wise), respective up-to-date ledgers, stock allocations, quick, informed decisions about whether to manufacture goods internally or externally, accurate invoices, AP, AR, etc.; or Historical information about country-, region-, sector-, customer-, and product-level information based on historical data. In fact, this information has grown to such a large extent that a Software System had to be implemented to capture and retrieve information in a timely manner. Since no decision can be made without information nowadays, information systems are the lifeblood of organizations. As a result, businesses prefer ERP to obtain a edge over rivals and provide on-time service to customers. Total 5 companies in Mumbai in the field of Healthcare, manufacturing, small enterprises, e-commerce and non-profit organizations, were identified. The data was collected to portray information in a logical fashion, using both quantitative and qualitative methods. It will givea clear picture of Pre and Post ERP implementation challenges and benefits.

Keywords: **Functionality, Implementation, Programming, ERP Technology**

Introduction

Functional business domains such as purchase, sales, production, inventory management, logistics, quality assurance, billing and finance, and human resources management are all linked into an enterprise resource planning (ERP) platform. ERP increases operational efficiency, boosts competitiveness, modernizes corporate processes and systems, automates business solutions, and enhances customer service. As a result, it gives businesses a competitive advantage.

An ERP software unifies all operational business sectors, such as procurement, sales, production, inventory management, logistics, quality assurance, billing and finance, into a single system used across the entire company. Systems for enterprise resource planning may be regarded as one of the most significant advancements in different sectors. ERP enhances the customer experience. Modernize corporate processes and systems, automate business solutions, boost operational efficiency, and improve competitiveness.

If businesses effectively use this software, customizing the business processes to correspond to organizations' most recent Standard Operating Procedure, they will get a significant return on their investment (SOP). Despite all these benefits, the project success rate for implementing ERP software is quite low. Previous research has shown that inefficient change management, budgeted implementation cost overruns, and implementation time overruns are all factors in software implementation failure.

Literature Review

Chairunnisa Kuntum (2019): An ERP system is a piece of technology that aids in the organization and integration of information for corporations and other organizations. Because ERP is a complex and expensive technology, its deployment requires a user who can utilize it. In order to collect the data for this empirical investigation, deliberate sampling is performed. The study's respondents were 45 users from a manufacturing sector in East Java. In this study, regression analysis was used to assess the hypothesis rather than the hypothesis test itself.

Muhammad Siddique and Abdul Sam (2018): ERP system adoption by users must be evaluated in order to determine its impacts. Whether or whether the system's benefits are realized directly depends on how much people use it (Tai et al., 2014). ERP systems fall into a category that needs more empirical study since user performance evaluations and the post-implementation phase give them less attention.

Pralay Pal & Vijay Kumar Jha (2016): The conclusion of their work's literature review focuses on four main aspects of the issues with ERP adoption: technology selection, change management, knowledge management, and new technologies. When deploying ERP, organizations may see a number of advantages, including cost reductions and time or additional effort savings.

Khaled Almgren & Cristian Bachthe (2014): Several implications of the ERP system have been covered in this study. The results are operational and managerial. The Success Scheme is suggested in the study (SS). Eight stages make up the SS. A graduate-level class where the idea was presented and debated also included a survey. Some changes to the system were made following the study of the survey. The work may yet be improved. The success scheme may be add specific components of the ERP project, such customisation, as well as by using the scheme in a real project to assess its efficacy.

Rana Basu, (2012), discovered that only eight out of twenty-five items are making up the majority of the contribution. In light of the deployment of ERP in SMEs in developing nations like India, eight concerns are therefore identified as being the most important ones. The Pareto analysis difficulties that need to be addressed for effective ERP adoption. They determined the TOPSIS (Technique for Order Preference by Similarity to Ideal Solution) technique is the best way to prioritize the challenges against the benefit criterion in order to achieve a successful ERP deployment. These concerns include correct education and training, top-level management's support, clearly stated goals and objectives, project team competency, project management, change management, optimal package selection, and effective communication.

Moutaz Haddara, Ondrej Zach, (2011), According to authors, the dangers of adoption stem from the fact that SMEs have limited resources and unique qualities that set them apart from LEs. They have attempted to throw light on the aspects of the ERP in the SMEs sector that need more research and offer potential future research directions that might help practitioners, suppliers, and SMEs when starting ERP initiatives.

Objectives of the Research

● To Identify areas in resourcing that can improve Quality of project.

● To identify Gaps in Project Management practice during ERP Implementations and suggest approach towards boosting project performance

Scope of Research Work

To achieve the above-mentioned objectives, the researcher focus would be limited to the following industries, sectors, and geographical areas:

Industry/Sectors: This research study featured certain manufacturing and trading/ logistics industries, particularly in the textile, food, and beverage industries, which had successfully deployed ERP systems in their organizations or were in the process of doing so.

I)	**Geographical:** The research involved customers and vendor businesses deploying various ERP systems from India and Europe.

II)	**Targeted Respondents:** Therespondents targeted would be people from ERP Implementing customer as well as vendors who are/were performing the roles of CIO, CTO, End User, Key User, Functional Consultant, Business Process Owner, Operations (HOD), Program Manager, Project Manager, Functional Consultant / Business Process Owner, Solution Architect, Technical Consultant / Technical Responsible, Project Sponsor, Sales (HOD), Operations (HOD), Others.

Research Methodology

This research methodology involvex, study of various Case study, Reports, scenario analysis, and important executives in customer and vendor companies were interviewed. Total 5 companies in Mumbai in the field of Healthcare, manufacturing, small enterprises, e-commerce and non-profit organizations, were identified. Information from the past and the present was included in the research. The data was collected to portray information in a logical fashion, using both quantitative and qualitative methods. It will gave a clear picture of Pre and Post ERP implementation challenges and benefits.

The Research Area would focused on customers and vendors implementing ERP in India within sectors of Manufacturing and Trading/Logistics and Industries like Textile, Food and Beverages.

Domain-wise Coverage of ERP Mechanism

Implementing ERP software may help businesses save 25% to 30% on inventory expenses and 15% to 20% on raw material expenditures. The programme guarantees a seamless exchange of information across functional boundaries, improving efficiency and decision-making. Over the course of the projected period, it is anticipated that an increase in the number of SMEs in various countries heading towards development. It is anticipated that the uptake of IT technology in these economies would alter customer behavior and boost the use of ERP software rather than manual processes.

The availability of mobile device integration and low infrastructure costs are anticipated to drive up demand for cloud services. Businesses are prepared to spend money on cloud-connected mobile applications that make it easier to synchronize, update, and manage documents. Since the COVID-19 epidemic, there has been a surge in demand for cloud-based ERP systems, particularly from small- and medium-sized firms, which is expected to present several possibilities for market participants. The market for ERP software is expanding as a result of a boom in the usage of cloud and mobile applications.

Companies may now implement a single platform that oversees all operations thanks to the growth in business apps and the volume of data generated by various supply chains. The market has grown as a result of expanding automation and technology deployments in the supply chain management process, which has also raised demand for ERP systems.

Findings

After analyzing the primary data the following findings have been initiated by the researcher.

Was the Risk Register maintained and used effectively to highlight Risk and Mitigate those risks proactively?

Response: Risk Register is a key artifact towards risk management in all projects

Table 1: Risk Register

Risk Register maintained	%
Yes	84.7 %
No	15.3 %

A risk register is used in project management to maintain track of all identified risks, their analysis, and response strategies. Essentially, it is a document that lists risks, their seriousness, and the steps that must be performed to reduce the risk. Project managers can utilise the risk register database as a management tool to keep an eye on the project's risk management procedures. The project manager is in charge of making any necessary updates to the risk register. Frequently, the project control function is responsible for updating the risk registers.

Was ERP Software Vendor's Goal/objective of ERP Project Achieved?

Response: Software Vendors only bread and butter are, the success of project and build reference customers while managing decent profit margin

Table 2: Vendor Goal

Vendor Goal Achieved? (1 to 5) (i.e., Strongly Disagree to Strongly Agree)	%
1	0 %
2	5.1 %
3	11.9 %
4	47.5 %
5	35.6 %

One needs to always remember the evaluation criteria based on which a particular Vendor was selected for ERP implementation and accordingly periodic evaluation of those criteria's needs to be done.

Was the project completed within the agreed budget?

Response: Key power boosters can help improve projects to complete within budgets

Table 3: Budget Management

Budget Management	%
Completed on Budget	62.7 %
Completed but with 50% Over budget	28.8 %
Completed but with 100% Over budget	5.1 %
Projects Failed	1.7 %
No Idea	1.7 %

The budget against reality comparison is one criterion used to assess the effectiveness of ERP project execution. Making a detailed and reasonable ERP budget is the first step in achieving this objective before the project even begins.

Descriptive statistics of Functional Domains.

Response: 100% of theRespondents here have work experience in specific function/ domain of Manufacturing, Trade/Logistics with Finance being an integral part of ERP.
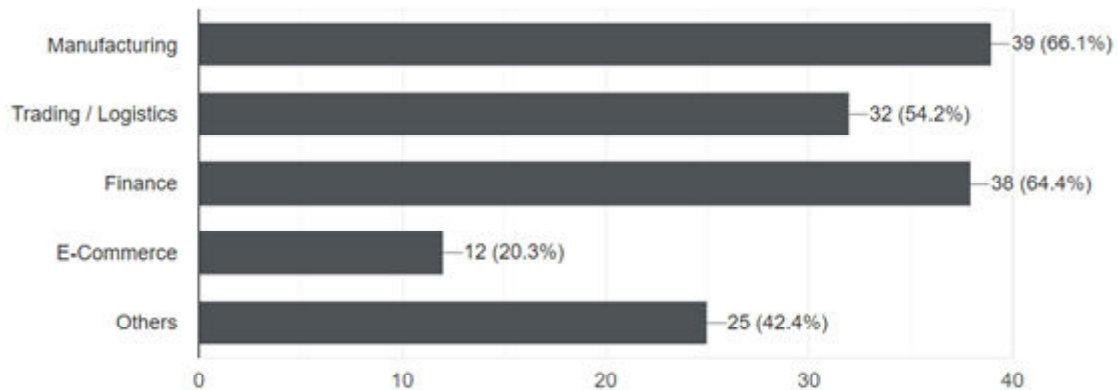
Figure 5.8 (Function/Domain wise coverage)

Interpretation: Scope of this research work is specific to domains like Manufacturing, Trading/Logistics, and integrated Finance. As per the survey results 100% of the respondents have worked in these domains. In addition to this they also have experience in other functional domains. In the ERP implementation if the respondent has executed end-to-end implementation workflow / user cases then it elevates them to a niche category where they get recognized as an overall solution champion. In some organizations they are called as solution architects. The survey feedback is expected to be rich with data considering overall experience of what works and what does not, for those specific domains. Also, how changes in these specific domains impacts other domains.

Super Users

Super Users are viewed as the internal cross-functional experts once the implementation is finished. Super Users are in charge of getting used to the new ERP system. Super-users are crucial to the post-implementation phase of the project, but by identifying and involving them early on, it is possible for them to acquire the expertise and familiarity with the ERP solution required for knowledge transfer to the rest of the business.

The super-user may also serve as the project manager in smaller businesses or with ERP systems that are less complicated. In contrast, numerous super-users who represent the various functional divisions of a larger firm may exist.

The super-primary user's duties include the following:

●   Be involved in the implementation process.

●   Create a strategic training strategy for system administrators or technical users in collaboration with the project manager.

●   Compile information on user experience and offer advice.

●   Provide current and potential customers with technical help.

●   Provide guidance to coworkers on how to use these new programmes and processes as well as the ERP system.

The super-user is crucial to the structure of the ERP implementation team since they provide the necessary software user experience for the project and provide information about the software to the rest of the business. This has an effect on how well the company's employees adopt the solution, which ultimately determines the overall success of the ERP implementation project.

Conclusion

Traditionally ERP products attracted the business world since it was a one stop solution to run all functions of the business. At the same time business and market by and large were predictive. ERP implementation life cycle worked on a fixed framework with definite Scope, Time, Budget, and Timeline. Hence the waterfall model was the best choice to go for any software implementations. Over the years market situations changed and project management for ERP started moving from waterfall to agile model to cope with ever changing business requirements. As we know ERP touches all departments within the organizations starting from Planning to Procurement to Manufacturing to Marketing, Supply Chain Logistics, Sales right up to Finance, there are too many variable factors to manage. Hence it is imperative that during the implementation life cycle, the project team needs to continuously identify the apt power booster and implement them in a timely manner to keep the objective of the project alive all along the project duration of months/years.

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THE RELATIONSHIP BETWEEN KNITTING AND CROCHETING HABITS AND THE PERCEPTION OF ACADEMIC STRESS

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Abstract

Knitting and crocheting is an age-old form of art that is unique because the of process and finished productthat is created. This study looked at a quantitative analysis to examine how knitting and crocheting affect the stress that students experience. A sample of 576 participants, largely comprising students across a wide range of age groups responded to a surveythat hypothesized a relationship between the frequency of knitting and crocheting students did and the frequency of stress that they experienced. A chi-square test was conducted to analyze the categorical variables and identify the relationship between the two variables. A statistically significant association was found.

Keywords: **Fibre art, academic stress, knitting, crocheting, therapy.**

Introduction

Knitting and crocheting historically have been soothing activities, almost always associated with elderly women. With the recent global pandemic, many young people started to learn how to knit and crochet which brought a revolution into the world of handmade textile. Young students used it to pass the time during the pandemic, but seeing the benefits of the activity, many of them chose to continue polishing their skills. They used itto alleviate their own mental health. The emergence of this new group of interest creates a gap in the existing body of literature that considers the beneficial effects of knitting and crocheting.

Most studies usually address the specific effect it has on stress created by a particular source. For example, anxiety and stress caused by a particular reason was exploredbut one specific type of stress (academic stress vs social anxiety, for example) was not. Thus, there is a significant lack of information on the positive effects yarn arts, specifically knitting and crochet, have on students who are experiencing stress.

Knitting & Crocheting

Generally, studies have reported that positive emotions are evoked while knitting and crocheting and that the support systems created by reaching out to other crafters in groups have greatly impacted the reason why many people choose to participate in the craft. Barbro Sjöberg (2019 conducted a study on "World Wide Knit in Public"Day. They conducted a survey on 28 knitters supported by interviews that found that knitting was indeed found to be relaxing because of its rhythmic, repeating motions combined with the accomplishment of creating a tangible product. A similar study was conducted in Turkey by De?irmenci (2018). They found a lot of excitement when knitters were referring specifically to objects, they had made for little children such as their grandchildren. The study also claimed that both the learning and the teaching of knitting are fundamentally tied to patience. Moreover, it found that knitting strengthens friendships and personal relationships when the subject of discussion is knitting, and that people generally like the act of gifting their knitted creations, and that knitting has a significant influence on a person's demeanor, focus, gratitude, and happiness (De?irmenci, 2018).Another study looked at the case of an older woman named Gloria which, even though it was a very personal and specific case with vastly different circumstances than those in the previous two studies discussed, still supports the ideas they brought forward. Amy Driga, observed how patient Gloria continued to knit through her long term stay at the hospital. She shifted her mindset from looking at it as a leisurely activity to something more similar to a therapeutic task - something that was going to make her feel better. She was knitting a baby blanket for the grandchild she was expecting andreported that it gave her both motivation and a sense of purpose. She also voiced that knitting felt more "practical" and that it was more useful than her experiences just "talking about it" (Driga, 2022). Sjöberg, Degirmenci, and Driga's studies, though they have vastly different samples, all indicate that generally knitting and crochet have a substantial positive impact on people who undertake it, associate positive emotions with it, and gain a lot out of it.

During the pandemic, a lot of people picked up knitting and crocheting as a hobby to pass the time. Foley (2022), whose research took place during the COVID-19 pandemic where the focus was on crafting and learning, study found that the main benefit described by people was "Friendship". Another important observation was that all the people in the group were women.It was unanimous among the ladies that the presence of men in the

organization would 'alter the dynamic'. Participants expressed feeling more comfortable among other women and that they felt "freer to speak about personal things, relationships" and that they respected the opinion of other women (Foley, 2022). The sense of community and belonging many knitters and crocheters felt during the pandemic was only achieved through their crafters group. Mansourian(2021)on the other hand classifies knitting as "serious leisure" after claiming that it fits the 6 categories which were perseverance and commitment, the potentiality to turn into a career, significant personal effort based on specific knowledge, durable personal and social benefits, unique ethos within a social world, and developing new identities associated with the chosen activity. After the pandemic, some people chose to keep going with their hobbies while others ended up dropping it. Whichever option they chose, they reported several benefits from partaking in the activity.

Another common area where studies were done were the effect of knitting and crochet as therapy or as a way to recover from a traumatic experience. Lyndsay Anderson (2016), considered the effect knitting could have on compassion fatigue among nurses and found that the nurses who reported the highest burnout scores preintervention had the most decrease in their burnout scores after the intervention, and the same held true for secondary traumatic stress scores.Betsan Corkhillhas three published books about the mental health benefits of knitting and crocheting. She conducted a study aboutthe components of therapeutic knitting, its practical application and benefits for people with long-term medical conditions(Corkhill, 2014) and found that therapeutic knitting is being used to manage the experience of pain, mental health, dementia and addiction, and that therapeutic knitting groups promote purpose, creativity, success, reward, and enjoyment, which is invaluable to people who don't get these feelings in other aspects of their lives. Kathryn Duffy, looked at the meta idea of "recovery" but focuses specifically on addiction. Her paper reported on a program that proved successful among clients at an alcohol and drug treatment center for women. This group of studies looked at traumatic experiences of different kinds and used knitting as rehabilitation. Generally, they seemed to have been ameliorated by knitting across all the different kinds of specific cases.

The biggest area that this wide range of studies seem to miss is the age range. All of these studies target specifically older and White women, so a whole generation is being completely left out of the academic conversation.

METHODOLOGY

Objective

The goal of this research was to determine the effectiveness of crochet and knitting as a method of dealing with stress caused by academic overload.

Hypothesis

H_0: There is no association between the frequency of crochet/knitting and the amount of stress experienced.

H_α: There is an association between the frequency of crochet/knitting and the amount of stress experienced.

Research Design

The best way to determine this was found to be a survey, which would be sent out to a large group of individuals across all parts of their academic careers.

Sample

Keeping in mind the demographic this specific study was targeted towards, apopular knitting and crochet influencer by the name of Sarah (Instagram handle: totallystitchcraft) was contacted via email and asked if she would like to distribute this survey to her followers. This influencer was specifically chosen not only because of the general demographic of her followers - young students who crochet or knit - but also because the number of followers she had at the time the survey was distributed (approximately 86.6 thousand) would yield the number of responses this study would need.

Instruments

The survey was divided into 4 sections. Respondents were notified in the introduction that their responses would be anonymous and that any data they provided would be used for academic research. The survey was reviewed and approved by an IRB panel. The first section dealt with basic demographic questions that revealed the participants age, level of schooling they were undergoing, and their knowledge of knitting or crochet. The second section looked at how much the respondent prioritized knitting and crochet by asking targeted

questions relating to the frequency and difficulty of their work, but also considered their affinity for it. The third section asked questions about the participant's academics - how they felt about the amount of schoolwork they had, if they used knitting or crochet to cope with schoolwork, and whether it had a positive or negative impact. The final section asked if they would like to be contacted with the findings of the research and to provide contact information if so.

Statistics

Aχ^2 test was conducted for association of the frequency of crochet/knitting and the amount of stress people experience at the $\alpha = 0.05$ level.

RESULTS AND DISCUSSION

The survey gathered 576 responses, out of which 567 were deemed good to use because they were complete and consistent in their answers. 10 out of the 567respondents were in Middle School (1.75%), 170 were in High School (29.88%), 282 in their Undergraduate (49.56%), 104 in Graduate (18.28%), 1 in Postgraduate (0.175%), and 2 taking a gap year (0.35%).

Figure 1 shows a dot plot of the ages of the respondents followed by a statistical summary:

Number: 568

Mean:20.75

Median: 20

Mode:17

Standard Deviation: 4.74
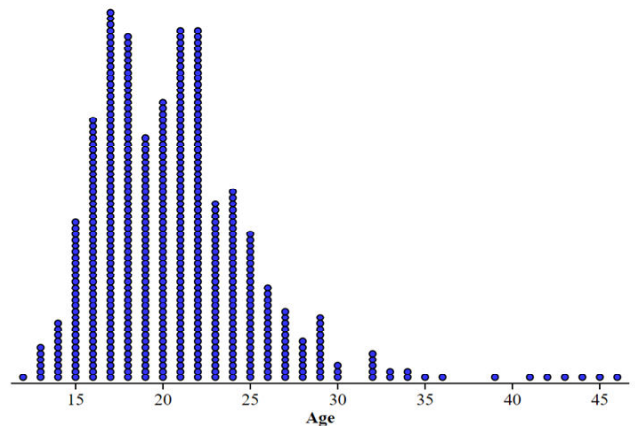
Most of the respondents were in the 13-33 age range, however, for this analysis we will not be eliminating outliers from the data based on age, because this is a study on students'responses to knitting and crocheting as it pertains to academic stress and having a wide range of ages represented will only make this study stronger and more pertinent to every student regardless of their age, especially since age is not a variable we are considering.

Out of the 367 respondents who crocheted most often (the options "every day", "almost every day", "4 - 5 times a week", and "3 - 4 times a week"), the breakdown of their responses to the question "Do you feel stressed out about the amount or intensity of schoolwork you have?" is as follows:
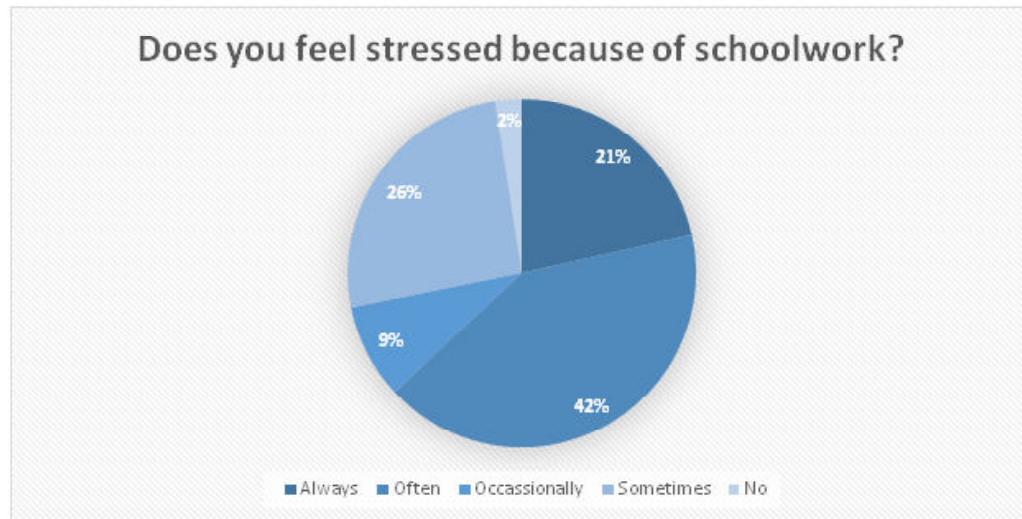
Fig 2: Percentage of responses to stress experienced.

Out of the 89% of people who indicated that they did in fact face significant stress from the amount or intensity of schoolwork they were given (always + often + sometimes), the proportions of people who indicated their frequency of using knitting or crocheting to help with said stress are as follows:
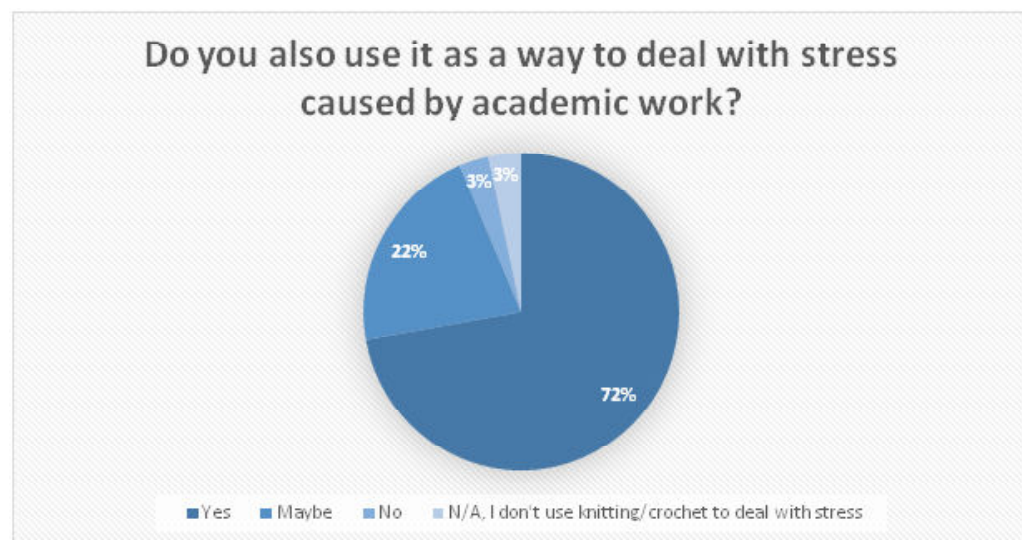
Fig 3: Percentage of responses to reasons for knitting/crocheting

Continuing to strictly analyze direct responses from the form the questions of whether respondents experienced stress because of school work and the frequency of their knitting and crochet (as represented in the segmented bar graph below), it is evident that those who knitted or crocheted the least frequentlyanswered that they Always, Often, or Sometimes experienced academic stress, whereas for the respondents that indicated that they crocheted most frequently, more respondents answered that they didn't or only occasionally experienced stress.
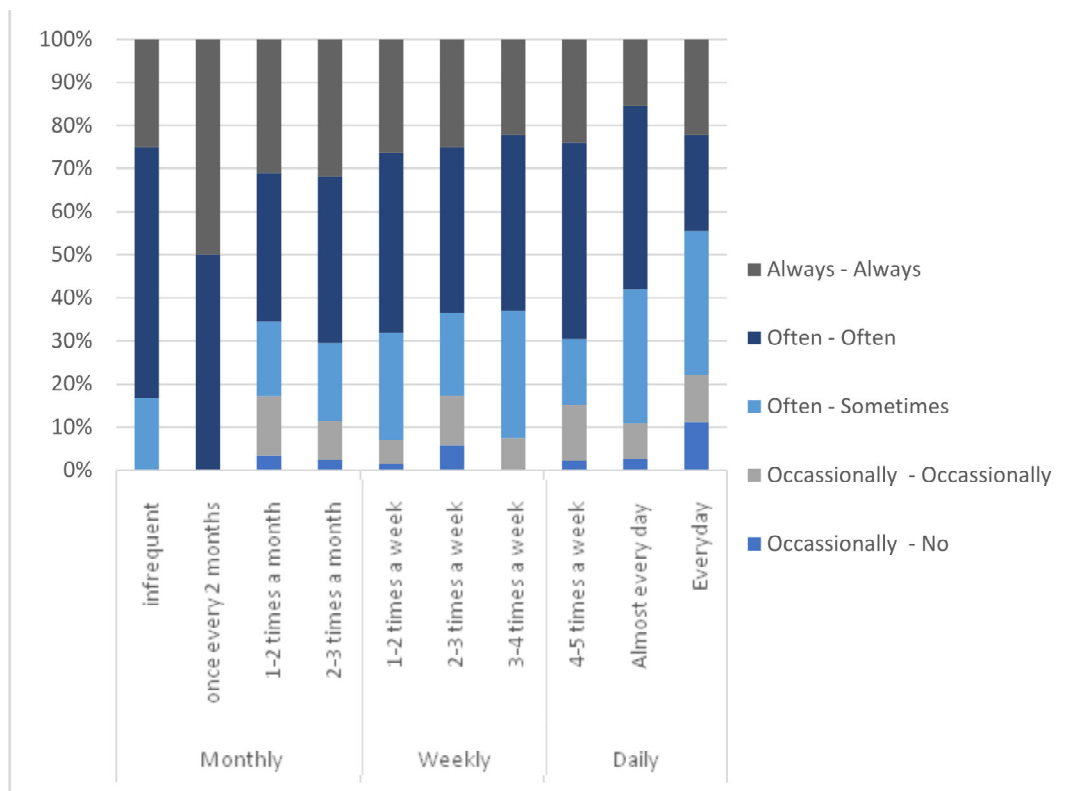
Fig 4: Association between school stress and frequency of knitting/crocheting

Table 1:Actualcounts (Rows: Anxiety experienced, Columns: Frequency of knitting/crochet)

	No	Occasionally	Sometimes	Often	Always	Total
Infrequent	0	0	2	7	3	12
Once every 2 months	0	0	0	1	1	2
1 – 2 times a month	1	4	5	10	9	29
2 – 3 times a month	1	4	8	17	14	44
1 – 2 times a week	1	4	18	30	19	72
2 – 3 times a week	3	6	10	20	13	52
3 – 4 times a week	0	4	16	22	12	54
4 – 5 times a week	1	6	7	21	11	46
Almost every day	6	21	77	105	38	247
Everyday	1	1	3	2	2	9
Total	14	50	146	235	122	567

Table 2: Expected counts (Rows: Anxiety experienced, Columns: Frequency of knitting/crochet)

	No	Occasionally	Sometimes	Often	Always	Total
Infrequent	0.2963	1.0582	3.0899	4.9735	2.582	12
Once every 2 months	0.0494	0.1764	0.515	0,8289	0.4303	2
1 – 2 times a month	0.716	2.5573	7.4674	12.019	6.2399	29
2 – 3 times a month	1.0864	3.8801	11.33	18.236	9.4674	44
1 – 2 times a week	1.7778	6.3492	18.54	29.841	15.492	72
2 – 3 times a week	1.284	4.5855	13.39	21.552	11.189	52.001
3 – 4 times a week	1.3333	4.7619	13.905	22.381	11.619	54
4 – 5 times a week	1.1358	4.0564	11.845	19.065	9.8977	46
Almost every day	6.0988	21.781	63.601	102.37	53.146	247
Everyday	0.2222	0.7937	2.3175	3.7302	1.9365	9.0001
Total	14	49.9997	146.0008	234.9966	122	567

Conditions:

●   The sample is random.

●   The sample is independent (less than 10% of the population was used).

●   All expected counts are not more than 5, therefore, we must proceed with caution.

Since the condition of all expected counts being greater than 5 was not met, the result if the researchers were to carry out this test would leave room for contest. If the test was attempted again with the same distribution of categories but a larger sample, a different result might have been possible. However, if the researchers attempted the same test with a different grouping of categories, with both the frequency and experience of anxiety being condensed to 3 categories each, they would be able to achieve the conditions needed to run a test without leaving any room for contest. Condensing the frequencies of "infrequent" to "2-3 times a month" into one group that was called Monthly, "1-2 times a week" to "3-4 times a week" into Weekly, and "3-4 times a week" to "Everyday" into Daily. Similarly, they condensed "No" and "Occasionally" to just Occasionally, "Sometimes" and "Often" to just Often, and Always remained the same.

Table 3: The table of the condensed Actual Counts is as follows:

	Occasionally	Often	Always	Total
Monthly	10	50	27	87
Weekly	18	116	44	178
Daily	36	215	51	302
Total	64	381	122	567

Table 4: Condensed Expected Counts:

	Occasionally	Often	Always	Total
Monthly	9.8201	58.46	18.72	87.0001
Weekly	20.092	119.61	38.3	178.002
Daily	34.088	202.93	64.981	301.999
Total	64.0001	381	122.001	567

We ran the same test and used the same hypothesis.

Conditions:

- The sample is random.

- The sample is independent (less than 10% of the population was used).

- All expected counts are more than 5.

    With the completion of the expected counts requirement, all conditions were met.

    $\chi^2 = 9.90$ $p = 0.04$ Degrees of freedom: 4

Since $p < \alpha$, the null hypothesis was rejected. An association between the amount of academic stress students experience and the frequency of their crochet/knitting activity was established.

The benefit of condensing the categories to carry out the testwas it produced a statistically significant result. It also helped to simplify the different categories of information gathered into more digestible and applicable categories. However, the distinction between the fine lines of how often people knit or crochet was lost. Hence, it was difficult to determine a "tipping point" or find a hard and fast line that could be drawn indicating a "minimum" of how much people have to knit/crochet for it to have an impact on the stress they experience. The Chi-Square test tests only for association, which means that both the variables are related, and that does not necessarily mean that one variable determines the other.

This study established a fundamental and essential finding that there was a relationship between the frequency of knitting and crochet, and how often students experienced stress.This could have great impacts on various fields and give researchers a new art form to include in their research about the positive effects of art. The inclusion of fiber arts into the field of art therapy would be a big step in the alleviation and treatment of mental illness, stress, and trauma.

A majority (72%) of people consciously used knitting and crochet as a way to deal with academic stress, specifically in the sample. This suggests that certain respondents found that their knitting and crocheting had a positive impact on their mental health, and actively chose it as a mechanism to deal with that stress.

Conclusion

The study has establisheda relationshipbetween knitting and crochet and lower frequency of stress experienced by students.It may lead to more students wanting to learn and participate in it. Students who learn it may also have friends who do, and they might bond over it and form a community around the activity. Doing this, they might also be able to reap the benefits of group knitting, as referenced by Foley. It also might potentially lead to the inclusion of fiber arts into the practice of art therapy specifically, because it has been studied in the context of traditional therapy and would gain fiber arts a stronger place in the art community and would serve as an inexpensive and socially acceptable therapeutic technique.

Limitations

However, this method poses some limitations. For example, there is an obvious limitation to all the subjects' ability to respond as objectively as possible, such as misjudging the amount of time they spent knitting and crocheting or the effect this activity in particular had on their academic work. Another limitation is that survey does not consider the nuances of the individual experiences of the subjects and rather simply chooses to be a broader outlook to produce a statistically significant result that could be generalized to the rest of the population. Therefore, another limitation is that this paper does not consider special cases or outliers because of the survey did not leave room for elaboration for any participant that would have strong feelings to share on the subject. Another limitation was that age groups were not considered, which is a significant confounding variable. It affects not only how frequently a person experiences stress, but also how much time someone has to study - how many other responsibilities and commitments someone has - which would lead to them having more or less amounts of academic stress. Another thing not considered by the study was what specific purpose most respondents knitted and crocheted for. Some people have Etsy stores or take commissions and sell their creations. This may end up being a source of stress, and therefore, knitting and crocheting may not be purely a relaxing activity and still have some amount of anxiety attached to it. Finally, as with all volunteer surveys, the survey responses may not have been an accurate reflection of the respondents' actual activity. There is also a bias in the population that took the survey - those who felt strongly about the subject were more likely to take it.

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SOUTH OF NOWHERE: TRACING DYNAMICS OF SPATIALITY AND SELFHOOD IN FLANNERY O'CONNOR'S 'A GOOD MAN IS HARD TO FIND'

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Abstract

This paper aims to examine the crafting, construction, contouring and casting of space in Southern Gothic writer Flannery O'Connor's 1953 short story, "A Good Man is Hard to Find", and trace how these spaces are modelled and mapped across regions, imaginations and movements to reveal and affect the identities, ideologies and selfhoods of their characters. Situatedin spaces dense with a history as abhorrent in consequence as it is ambiguous in recollection, the Southern Gothic is a genre ripe for explorations of how memory, trauma, guilt and prejudice linger and loom across spaces both shifting and segregated, scarred with age-old boundaries of ritual, tradition and violence even as they are necessarily altered, overwritten and reorganized by the passage of time and action, rendering already-amorphous borders even more phantasmal and misty, though no less capable of inciting turbulent emotions and calamitous exposures. "A Good Man Is Hard to Find" stages a collision of these churning contradictions, counterposing in spaces where selfhood is contested the fissures and fears of its setting, a traumatic encounter that this paper shall employdiscourses of spatiality, deviance, punishment and sin to explicate.

Key Words: **Flannery O' Connor, justice, selfhood, Southern Gothic, spatiality**

The celebrated American novelist Ernest Hemingway remarks in his seminal work, A Farewell to Arms: "There were many words that you could not stand to hear and finally only the names of places had dignity. Certain numbers were the same way and certain dates and these with the names of the places were all you could say and have them mean anything." (1929, p. 195)In this amorphous treatment of space that both foregrounds and defers it, lending places a simplicity that precedes the folly of their claimants and a resilience that lets them outlast the carnage of competing claims, we discover sentiments similar to those that texture the fiction of Flannery O' Connor. Among the premier artists of the American South, that spark and scar of the Civil War, O'Connorwas writing in a culture of haunted spatiality, thick with the memories and forgettingof atrocities untold. In a 1960

essay, "Some Aspects of the Grotesque in SouthernFiction", O'Connor opined: "In the novelist's case, prophecy is a matter of seeing near things with their extensions of meaning and thus of seeing far things close up. The prophet is a realist of distances" (p. 44). Her own fiction marshals these very distances, not merely figurative or physical, but so intrinsically intertwined as to reveal no essential difference between the two within a text.

Bodies occupy space, act in it, transform and interpret it, mapping geographies to the rhythms of minds and texturing distances in the span of a breath, creating and contouring with each step frontiers of experience and back-alleys by memory. The line between self and space is therefore a matter of simultaneous blurring and refocus, an imag(in)ing of location restlessly renegotiated, and this curious weightless condensation that grows vaguer with every thrust at materiality is (dis)embodied with especial nuance in literature, the text both labyrinth and atlas, confessional and crossroad.Commenting on the role of space in literature, Tally (2013, p. 45) posits: "The act of writing itself might be considered a form of mapping or a cartographic activity. Like the mapmaker, the writer must survey territory, determining which features of a given landscape to include, to emphasize, or to diminish". This interplay of reference and rendering, mimesis and genesis, inks in O'Connor's fiction a South as obtuse as it is organic, as obscene as it is obscure. In this paper, we shall explore the ways in which Flannery O'Connor conjures and complicates spaces and selfhoods via her short fiction, an approach exemplified in the macabre narrative and stark prose of 1953's "A Good Man is Hard to Find".

This piece,"the most anthologized and most well-known of all of O'Connor's work" (Kirk, 2008, p. 76),might beexplored in these contexts as a story of civilization dissolving to wilderness, reason and order encountering spatially a displacing violence, and thedangerous uncertaintythis transition effects upon the self-conceptions of those involved. It tells of a Southern family leaving their home in Atlanta, Georgia to embark on a short vacation to Florida, comprising Bailey, his unnamed wife, son John Wesley, daughter June Star, an unnamed baby, and their grandmother, along whose perspective the tale is mapped.The roads they travel and the places they visit are interpreted frequently through her presumptions, her voice beingthe first we hear, providing parallelly a vital piece of foreshadowing and an early insight into the tale's primary themes as she attempts to dissuade her son from their destination:

"Here this fellow that calls himself The Misfit is aloose from the Federal Pen and headed toward Florida and you read here what it says he did to these people. Just you read it. I wouldn't take my children in any direction with a criminal like that aloose in it. I couldn't answer to my conscience if I did."(O'Connor, 1953,p. 126)

We notice from the outset an awareness of the importance of the 'right' spaces as key to order, of not only avoiding the person of deviant figures, but their very vicinities, the entire 'direction' of Florida rendered perilous in the wake of the criminal's jailbreak. A geographic concept is abstracted and elevated through terror of the unknown, now coming to signify a potential fate that is at once fixed and moving, both a space that one may choose to approach or flee as well as a self that mobilizes all spatiality into the pattern of danger, just as the mere mention of the Misfit's threat renders him a looming presence in the geographic body of the text.Indeed, the movement of a reader's eye across the page may be said to take them, much as the family, in the direction of the Misfit both arriving and waiting, scheduled for the present.

The Misfit being 'aloose' is thus a dangerous upheaval of the illusion of separate spaces in cellular divisions, of the idea of deviance being locked into a certain set of designated locations kept far apart from spaces for the law-abiding and proper- a moral division of space sustaining a moral division of selfhoods, as 'freedom' becomes an extension of 'inhabitation', the right of the belonging, those that 'fit' in implicit (and unequal) antithesis to the Misfit. A criminal being on the loose, breaking free of imposed seclusion and having the run of the land, represents a challenge both spatial and symbolic to the rights of the righteous, suggesting that free movement is not so much a reward to the virtuous as it is a function of power, the ability to independently navigate space, transgress boundaries, encroach on property and mobilize space to one's own ends. Through power, the Misfit gains the capability to impose a particular selfhood upon a space that would inherently oppose the selfhood of other occupants like the law-abiding family, rendering movement and occupation a negotiation settled by unscrupulous might rather than religio-cultural right.

In the very possibility of this forceful seizure lies the suggestion of a history and process of space-seizing, which may indeed have secured for the family via prior power struggles the very space that they now consider themselves entitled to, but have no ontological or ethical monopoly on should they lack the power to maintain it- the story, one might say,

of (white) America. Commenting on the rise of the carceral institution, Foucault states, "what must be maximized is the representation of the penalty, not its corporal reality." (1977, p. 96)The Misfit's prison break represents therefore not only an individual's breakout from one prison, but a shattering of everything the institution of prison represents in the imaginations of those 'outside', puncturing with terrifying effect the comfortable illusion of deviance as locatable, confinable and not-here, and so elevating the selfhood and identity of the criminal from one as simple and restricted as the space he is confined in to one that is potent, active, uncertain, and impossible to conflate in calm metonymy with the concrete block that once housed him.

This terror of overflows, things leaving their 'correct' spaces, violations of the sanctity of the law as vested in property and land, and the possibility of an encounter of the 'virtuous' with the undesirable in a spatial context outside their power takes on an especial meaning in view of the story's genre. Street and Crow (2016, p. 2) remark- "In the South, ghosts and men in white sheets are real, as are shackles and clanking chains, and the Southern Gothic is a genre that arises from the area's often violent and traumatic history." As a master of the form, O'Connor stages through the tale a role-reversal to expose the chaos, absurdity and brutality underlying myths of the scenic South with its pretensions to civilization, decency and order (as implied in the very title's scepticism toward the idea of a 'Good Man'), suggesting that this peace applies mainly to those with immense privilege, lent security and affluence through the enactment of that ever-present idea of segregation, a drive for the exclusion of not only the personages, but also the very idea of all that the ruling classes deem undesirable, which in the context of a gothic tale necessarily demands a return of the repressed, a breakdown of the entire spatio-semiotic apparatus of segregation.

The character of the grandmother stands positioned in that paradox of old age where she has simultaneouslyoccupied this constructed society and yet also acts in her conservative nostalgia as an agent of said construction, making her life into a page of the fictive history of an orderly Christian white-supremacist society. She therefore serves as an appropriate figure to establish the narrative space in which the tale's horrific takeover shall ensue:

"In my time," said the grandmother, folding her thin veined fingers, "children were more respectful of their native states and their parents and everything else. People did right then. Oh look at the cute little pickaninny!" she said and pointed to a Negro child standing

in the door of a shack. "Wouldn't that make a picture, now?" she asked and they all turned and looked at the little Negro out of the back window. He waved.

"He didn't have any britches on," June Star said.

"He probably didn't have any," the grandmother explained. "Little niggers in the country don't have things like we do. If I could paint, I'd paint that picture," she said. (p. 132)

This one-sided interaction illustrates the grandmother's particular pattern of prejudice, her miniature mental segregation and organization of space, as she responds to every encounter with elements that contradict her conservative white vision of the South by an act of deferral into a fictive space, positioning herself via these manoeuvres in an imagined place of imagined virtue, former and latter mutually fortified.Hence, her children's lack of patriotic fervour is used to supply fantasies of an ancient South in which traditional ideals of the family andthe state were paramount, casting the present day as a time of degeneration bound still to that golden age, preserving a birthright to fictive space, the inheritance of glorified identity, in the face of which all deviation is crucially not an issue born of the failures of Southern society, but merely the sins of an abstract, inferior group of people, acknowledged only insofar as they might reinforce her personal ideal of a better time. Similarly, she does not in any way perceive the Black child by the shack as a human being, and objectifies him instead as a minor part of the scenery, a spot of wildlife that has no need for civilization and so instils no obligation in the privileged, existing merely to be pointed, laughed at and at best sentimentalized into a sort of national animal. This grotesque mindset demonstrates how Southern identity and pride, even when expressed in the quaint, eccentric reminiscences of frail grandmothers, cannot be truly harmless, for brutality, exclusion and arrogance run through the very veins of the South, death by cruelty, deprivation and bigotry feeding its white lifeblood.

In keeping with Ljungberg's observation that "The human organism appears to have the seemingly innate disposition to configure - and reconfigure - spatial relations and sets of such relations in various arrangements, which is what makes them inherently performative." (97), the grandmother performs a telling of space to garner prestige with her family, recounting a plantation from her youth where "all the family silver was hidden [...] when Sherman came through but it was never found…" (2017, p. 135). This deeply-charged myth

of a Southern wealth from before their defeat in the Civil War that can only be accessed by the deserving inheritors of the old guard is another use of space-as-myth, a story that shores up the legitimacy of rich white Southern selfhood, while also leading the family off-track and into "an ACCIDENT!" (p. 137).The pursuit of a fictive genealogy that the grandmother convinces herself is genuinestrands the family in no-man's-land, the culmination of their contradictions and a return not to golden ages of milk and honey, but a primordial state of nature in the wilderness where authority is attainedby the brutal economy-as-exercise of material power over inherited hegemonic status, much truer to the reality of American colonization.In this space of uncertainty both spatial and spiritual, the family is met by "a big black battered hearselike automobile"(p. 138) bearing a man recognized by the grandmother as the Misfit alongside two younger accomplices,the criminals once imprisoned now enjoying the mobility that accompanies power, the capacity to command space and therefore identity.

The Misfit proceeds to displace both physically and existentially each member of the family, reflectingthe use of the Lucifer-Trickster figure in the devoutly Catholic O'Connor's tales, as noted by Schaum: "by breaking the rigid and sterile orders of misplaced human pride, righteousness, egoism, or appetitive greed, he becomes the disruptive force that paradoxically makes possible social and spiritual renewal." (2000, p. 3)Here too, the Misfit challenges the grandmother's sense of entitled belonging, class and dignity, replying "Nome, I ain't a good man," (p. 140) in response to her pleas, deriving a distinct sense of identity from his deviant, liminal and atypical position, which seems uncannily absurd in the eyes of the grandmother, who sees virtue and standing as the only markers of meaningful selfhood. Just as the scriptural Lucifer embodies a threat of displacement by dragging those who succumb to his manipulations down from a solid and navigable earth to the unknown depths of hell, so too does the Misfit deploy in tandem assaults spatial and spiritual upon the family. Herails on the one hand about the emptiness of their faith- "Jesus thown everything off balance [...] Does it seem right to you, lady, that one is punished a heap and another ain't punished at all?" (p. 142) and orders on the other the taking of family members into a space beyond salvation- "There was a piercing scream from the woods, followed closely by a pistol report." (p. 142) In the Misfit is embodied the obverse of the mythos of Jesus voluntarily sacrificing himself for mankind's sins and rising to heaven as a symbol of eternal life, for he sees himself as being punished involuntarily for a crime he did not commit,

and can only compensate for this by enacting disproportion in turn by the killing of relative innocents, becoming death incarnate- "I call myself The Misfit [...] because I can't make what all I done wrong fit what all I gone through in punishment." (p. 142)

The Misfit is a monster shaped by the intersections of spatiality and selfhood, created by the carceral-judicial system that constrained his freedom, his right to move through and be recognized in social space, and accordingly destroys by the same methods that were used on him the familythat was previously entitled to mobility and dignity, trapping them in a space where their position and rights are not recognized, and reducing them therefore to helpless and voiceless victims. Unlike the Black child she easily sentimentalizes, the grandmother lacks the power to 'fit' the Misfit into a pretty picture, a narrative that lets her be the observer and curator who judges the selfhoods of her subjects from a place of privileged spatiality, and in the frantic, hysterical last words she screams before the Misfit shoots her- "Why you're one of my babies. You're one of my own children!" (p. 143)- we note both an ineffectual attempt to assert herself once more as a figure rooted in the past of this country as well as an ironically appropriate hint at the culpability of her social class in creating people like the Misfit, the criminals of today who stand disillusioned and frustrated at the failures of the system being indeed her figurative 'children', the products of the golden age she glorifies, the crops of a segregated, corrupt and bloodstained earth. Foster comments that the endings of O'Connor's short stories often present "a disorienting experience which challenges the assumed relationship between narrator, reader, and fictional material."(1986, p. 261), and reassurance at the grisly conclusion of "A Good Man is Hard to Find" proves as elusive as the virtuous figure of its title, leaving the reader spatio-spiritually lost between heaven and hell, civilization and wilderness, driving them to speculate upon the state of affairs that could lead to such a tragedy, the forces that could so blind and distort people, necessitating re-readings and interpretations that require us to map not only the play of forces and moralities in the text, but also those operant in the socio-historical environment it situates.

O'Connor's contemporary Eudora Welty once wrote, ""Art, though, is never the voice of a country; it is an evenmore precious thing, the voice of the individual, doing its best tospeak, not comfort of any sort, indeed, but truth." (1942, p. 39)In stories like "A Good Man is Hard to Find" we may therefore appreciate how O'Connor disrupts the constructed status and unity of the idea of a 'country' with a clear historical narrative to present traumatic

encounters between individuals whose identities stem from profoundly and systemically unequal distributions of power, taking the concerns and conflicts of social groups ordinarily separated via enforced segregation and bringing them together to expose the paradoxes and hypocrisies of their social (dis)order. Fiction of this technique requires navigation through text as well as thought, a long process of finding that is spatial, semiotic, spiritual and, as O'Connor's title reminds us, decidedly difficult, but necessary all the same insofar as it pertains to the myriad ways in which our environments bear the traces, phantoms and brambles of history, and write them upon our identities as often as we write maps upon province and paper. By tearing up the guides to her own place and time, O'Connor offers her readers through disorientation a means to understanding, a confrontation with disturbing truths by which we may reflect upon and reroute ourselves, attaining via repeated questionings the itinerant authenticity of misfits.

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THE USE OF ANIMAL CHARACTERS IN THE STORIES OF PANCHATANTRA: THE CHILD PSYCHOANALYTICAL PERSPECTIVE

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Abstract

This paper has the prospect of clearing the idea about the use of animal characters in the stories of Panchatantra and how they are useful to develop the intelligence and cognition of a child's mind. With the help of different theoretical concepts, the paper hypothesizes that telling stories for children is worthy enough to shape a child's mind, that eventually makes them creative and imaginative. This paper has the limitation of not having a specific conclusion of the hypothesis, since it doesn't deepen enough to prove through psychological and quantitative testing. The study's inferences are developed through the discussion and argument of different scholars. The basis to substantiate the hypothesis is a book by Bruno Bettelheim (The Uses of Enchantment: The meaning and importance of Fairy Tales), Jack Zipes (The Irresistible Fairy Tale: The Cultural and Social History of a Genre) and again Jack Zipes (Fairy Tales and The Art of The Subversion). My inclination towards the positive side of the stories can be imbibed through the theoretical perspective of different writers and thinkers. The psychoanalytic theory of Sigmund Freud, Jacques Lacan and Carl G. Jung and Anna Freud. For my reading we have chosen Arthur W. Ryder's English translated version of Panchatantra.

Keywords: **Panchatantra, Psychoanalysis, Psychology, Fairytale**

Panchatantra: An Introduction

Panchatantra is a collection of interlinked series of tales both in prose and poetry. The stories are mostly animal fables, and also be called as beast fables. The first compilation was done in Sanskrit Language by Pandit Vishnu Sharma and later was translated in many languages around the world. The Panchatantra tales can also be claimed as ethical stories which have a definite moral ending. "It is essentially, didactic and thus must consist in a part of a tale, but in part also of a moral or maxim of practical life" (Keith, 243). Through cross-border mutations, adaptations and translations, the Panchatantra has a definite popularity amongst the world populace.

These tales of ancient India (then Bharatvarsha) portray the different understanding and philosophy through morality aphorisms. The usage of animal characters and their distinction of characteristics is one of the interesting features of Panchatantra. Since it tries to teach some kind of philosophy with the scent of morality, it is also termed as nitishastra-wise conduct of life. The fable, indeed, is essentially connected with the two branches of science, Nitishashtra and Arthashashtra (Keith, 244).

Panchatantra is divided into 5 different parts. The word Panchatantra means the Five Books. The five books are independent, however, they are connected to each other as a Frame Story, with numerous stories intertwined with each other. There are 84 stories interpolated to each other. The First book is Loss of friends (Mitrabheda), containing 34 stories. The second, which contains ten stories, is about Winning Friends. The Third book is Crows and Owls (Kakolikeye) and it has 18 tales, the fourth book is Loss of Gains (Labdha Parashe) which contains 12 tales and the fifth book Ill-Considered Action (Aparikshit Karke) contains 10 tales, making 84 tales altogether. These stories sometimes go four to five levels deep. The irregularity and unexpectedness of the stories makes the reader more entangled within its boundaries and morality.

Narrative technique was a typical Indian way of storytelling which kept the interest alive amongst the listeners. The usage of animals as characters in the story is one of its characteristics of Panchatantra. Why animals are used to depict the scenario and reality of life is still a debate. But Ryder in his introduction of the book pens that "animal actors present, far more vividly and more urbanely than men could do, the view of life here recommended -- a very shrewd, undeceived, and free of all sentimentality" (Ryder,)." Bruno Bettelheim argued that "fairy tales have unequaled value, because they offer new dimensions to a child's imagination which would be impossible for him to discover as truly on his own." Even more important, the form and structure of fairy tales suggest images to the child by which he can structure his daydreams and with them give better direction to his life. Bettelheim directly disregards the common parental belief that only conscious reality or pleasant and wish-fulfilling images should be presented to the child-that he should be exposed only to the sunny side of things.

Literary and theoretical framework: Mapping Child's Mind

The theoretical concept of Child psychoanalysis is something that has enhanced the concept of storytelling. The psychological treatment or the theory put forward by Sigmund Freud as 'Talking Therapy' technique to cure a patient. Sigmund Freud in his book gives an example of a child who is very much afraid of the dark and insists her aunt to talk to him. "Auntie, talk to me I am afraid." "But what good will that do you? You cannot see me!" Whereupon the child answered, "If someone speaks, it is brighter" (Freud, 355). Panchatantra stands out to be the best example because here in this book Vishnu Sharma the sage teaches those three Princes' the different sectors of life.

Similarly, Anna Freud who is one of the pioneers of Child Psychology talks about the analyst being the second mother of a child. The analyst will understand the upbringing of a child andaccordingly grow the child's brai n. Freud was more into the dynamics of the psyche, than in its structure and was particularly fascinated by the place of Ego in all this. Anna claims that Ego is the 'Seat of Observation' from which we observe the work of the Id and the SuperEgo and the unconscious generally, and deserves study in its own right. Here the Ego stands out as the conscious strata of the brain. But Freud argues that a child has a problem in deciphering or speaking out their internal problems. Their symbolic abilities are not as advanced as that of an adult. While showing up their emotional feeling hidden deep in the unconscious or even in the conscious mind, a child has difficulty in expressing it verbally. They lack knowledge and language to express in the so-called cultural and civilized world. Panchatantra and the technique of Vishnu Sharma not only induces knowledge in those princes but lures them to know what really the civilized or the adult world means.

All these psychological differences and similarities of a child lies in the mode of teaching modality. In the debate of what a child should be taught and what not, Bruno Bettelheim in his book, "The Uses of Enchantment: The meaning and Importance of Fairy Tales" directly questions the do's and don'ts proclaimed by the society to a child. Bettelheim directly rejects the factual information dumbing down into a child, just for the sake of presenting them to the real world. Bettelheim claims that something that is for an adult cannot work for a child. He says that true stories may have a space in the adult world, but they are somewhat barren and less encouraging to a child and his imagination. "The worst

feature," he says, "of these children's books is that they cheat the child of what he ought to gain from the experience of literature and access deeper meaning, and that which is meaningful to him at his stage of development."

Jack Zipes in his book "The Irresistible Fairy Tales: The Cultural and Social History of a Genre" mainly talks about the origin of Fairy Tales in the west and how the Oral tradition established it's validation as a Genre around the world. He writes that the diversity of analytic approaches to folk and fairy tales has generally enriched the fields of anthropology, comparative literature, cultural studies, children's literature, psychology, philosophy and other disciplines. He adds asserting his points that fairy tales are the genre that has captured the imagination of people in all walks of life throughout the world.

Unraveling the Unconscious

When we detach the term psychoanalysis, we get two surreal terms, Psychology and Analysis. Both of them are so unrealistic and subjective that it is very hard to tame them to a specific definition. But generally psychology is the study of the human psyche, the mind and its counterparts. It can also be said to be the study of human behavior. To define the mind is like defining something which has millions of viewpoints. Mind and its definition is subjective and each may have their respective answer. Hence, psychology is the study of the behavior of the human mind. When we analyze this mind then that becomes analysis. Therefore, the analysis of the mind can be termed as psychoanalysis.

Apart from a theory, Psychoanalysis is a method for treating mental illness and changing human behavior. According to Tyson (2006), Freud believed the notion that "human beings are motivated, event driven, by desires, fears, needs, and conflicts of which they are unaware- that is, unconscious." Moreover, Freud believed that people could be cured by making conscious their unconscious thoughts and motivations, thus gaining insight. Thus, the aim of psychoanalysis is to release repressed emotions and experiences and make the unconscious conscious. The primary aim of Psychoanalysis was to deal with neuroses and psychoses. By bringing them to awareness, relief and cure can be achieved.

After these discussions of the human mind and psychotherapy, let me concentrate on how these concepts are applicable and relevant in understanding the stories of Panchatantra. In this paper it is neither possible nor desirable to cover all the ideas discussed by writers,

literary scholars and artists. However, I can find a good sense and relevancy of the psychoanalytic ideas if we answer three basic questions about the text: the objectives, the context and the art of storytelling. In Panchatantra, we can meet a father who is worried about the future of his sons. Similarly, we can meet an old priest "with a reputation for competence in numerous sciences" who comes as the therapist for the "supreme blockheads". Finally, we can read the colorful animal fables, arranged in a frame story, story after story, which teach us knowledge, wisdom and strategies to live happily as the social animal.

After elaborating the context and objectives, let me ponder on why Vishnu Sharma choses animals mostly as the character of his stories? According to Nair, it's because "he understood that humans can accept their own foibles if they are presented entertainingly, configured as stories about beasts that they believe to be inferior to themselves in many ways." The use of animals is particularly significant since animals are not sentimental; in the words of the translator himself, there's a view of life which, "piercing the humbug of every false ideal, reveals incomparable with the sources of lasting joy" (Nair 2008).

Apart from Freud, Panchatantra can be viewed from the perspective of Jacques Lacan's theory of Psychoanalysis. Lacan's central thesis is that the unconscious is structured like a language; a thesis that he locates in Freud's discovery that condensation and displacement are the primary mechanism of the unconscious. It follows from this that the capacity of psychoanalysts to affect the symptom is located purely at the level of speech. Formation of the unconscious (slips of tongue, memory lapses, dreams etc.) are understood by Lacan as instances of failed communication. The neurotic symptom, in this sense, is understood as an encoded message that has been excluded from the circuit of discourse and can only be communicated in a disguised form. By means of transference, the analyst becomes the addressee of the symptom's hidden message and, through interpretation, inserts the communication back into discourse.

Child Psychoanalysis, a sub-field of psychoanalysis is a form of treatment and research to help children to cope with their problems. The goal of this technique is to help children and their parents to understand their feelings and behaviors and get their development back on track. "As the child gets older and moves toward and into adolescence, the therapy involves less play and more talking" (Holinger).

Analytical Aphorism

Bettleheim argued that fairy tales are the source of imagination for a child. "Through most of man's history, a child's intellectual life, apart from immediate experiences within the family, depended on mythical and religious stories and fairy tales. This traditional literature fed the child's imagination and stimulated his fantasizing (Bettelheim, 36)". He adds on to prove his point, quoting J.R.R. Tolkein, states that "Children do not think about the character and what really that character wants to portray, but rely on the question about what really is good or wicked. They rarely think about the truth indeed (Bettelheim, 117)". Using animals as the main source as fantastic characters in fairy tales forces a child to reimagine and rethink themselves. Using a gander as the wise bird in the story, "The Shrewd Old Gander", the emphasis is on wisdom as the main essence rather than the character itself. Creating such out of the box characters is something which will penetrate the psyche of a child. "A parent who from his own childhood experience is convinced of the value of fairy tales will have no difficulty in answering his child's questions; but an adult who thinks these tales are only a bunch of lies had better not try telling them; he won't be able to relate them in a way which would enrich the child's life" (Bettleheim, 2010). The burden of parenthood in Panchatantra is being borne by Vishnu Sharma. He is the parent, a mentor who really thinks of the beauty and the nuances of how to enrich a child's mind. As Bettleheim says Vishnu Sharma can be a perfect example of mentoring a child and understanding their real question, the reality within the fiction itself. Bettelheim says that a child can achieve the understanding, not through rational comprehension but through spinning daydreams - "ruminating, rearranging, and fantasizing about suitable story elements in response to unconscious pressure. By doing this, the child fits unconscious content into conscious fantasies, which then enable him to deal with the content ". The daydreams and the fantasy as Bettleheim suggests is the fantasies and imagination a child can comprehend through his/ her lobes of mind.

So, in the stories of Panchatantra the reality or the conscious fantasies are related to the animal characters, the fairy tale sense of what Bruno Bettelheim terms. With all those poetic narratologies, Vishnu Sharma tries to give a moral description of what really the story intended. After listening to the story of a "Smart, The Jackal" in fury Lively the Bull and Rusty the King lion set themselves to fight against each other. This was all due to the wit of Victor a Jackal who is one of the narrators of the story.

The identification of a human to another creature is also called dissociation or 'loss of soul' . This dissociation is related to the association with some kind of life or things that are around. It's like putting someone's life into another. So, this connection is a bush soul(Jung, 1964). "If the bush soul is that of an animal, the animal itself is considered as some sort of brother to the man" . If the bush soul is injured by something then it is supposed to be said that the main person is also being injured. This injury, at times imagination and at times due to complete loss of soul, is real. The to and fro of reality and imagination is like a child connecting to a creature. As said by Piaget the animalistic instinct inside a child is some kind of loss of soul or the dissociation of his or her soul into an animal.

A child's imagination is rendered through how creative the child is. How he/she can decipher the same thing on a different level. Theorists have claimed that stories can make a child creative and imaginative. "The talking, thinking, acting animals could provide for children what they were already providing for their adult mentors - a buffered engagement with a message of cultural significance. The lively animals would soften the didactic tone and ease the tensions raised by dealing with issues not yet fully resolved or socially controversial." (Burke, Copenhaver, 2004) . A child's creativity does not only rely on how realistic the child is but it also demands how the child is different, beyond the normalcy. This does not mean that a child should be abnormal like the animals which act like humans, but learning the symbols from the stories.

The cognitive development of a child is supposed to be high in those who are more acquainted with animals and the stories that they relate to. Mika Maruyama writes, "It was found that students who showed stronger attachment with their pets had higher levels of social cognitive development". This not only relies on the pet, but something that directs to animals. The stories in Panchatantra have undoubtedly enhanced the Prince's mind to follow the conduct of life. Caring for someone or winning friends in Book two of Panchatantra also tries to notify about how a human should act to win a friend. With different stories on the list, 'The Winning of Friends', 'Bharunda Birds', 'Gold's Gloom', 'The Mice that Set Elephants Free' are some of the perceptive examples where a child can relate the characters to him/herself. The story 'Mice that Set Elephants Free' morally ignites the child to make friends however strong. Everyone in the book of life will come out as a pearl in the end.

Curiosity is another emotional upheaval that fluctuates relentlessly in a child's mind. They tend to ask questions every now and then. Every single subject ought to be answered. This answer cannot always be real. We cannot always show real facts and try to answer their questions which are far more imaginative and creative. The creativity lies in the story and the option the child has. In the story of Crows and Owls, the Third Book of Panchatantra gives the freedom of what to choose and what not to. The six basic possibilities of a crow to act against the enemy Owl is something to be extracted for a child to grow. Here we must be clear that the children are the three Princes and the basic approach of the book of Panchatantra is to make them wise and witty and able to use common sense. The six possibilities are: peace, war, change of base, entrenchment, alliances and duplicity. These six possibilities are something that can be used in our daily lives. It depends upon the situation. A child can choose one according to his/her surroundings and requirements. This means that a child should be creative enough and placid enough to select one.

Conclusion

Panchatantra is no doubt a work of an artist. The intertwined connection and revelation of the stories peeling one after the other is a very different thing compared to the common epic. The use of characters and mainly animals is so witty and cleverly designed. The language of the author is elegant and distinct where the prose and the gnomic stanzas inculcate sublimely. The excellent use of animals and depicting it through the maxims and the morals is what Panchtantra excels.

Since, Panchatantra is the story of morals and maxims, the end of the story with a moral and use of animals to feed the ethics to the princes is exciting. For example, 'You cannot bend wood that is unbendable; you cannot use a knife on a stone.' This morality has been taught through the story of a Needlebeak bird. "Know from the fate of the bird Needlebeak that you cannot teach one who will not learn" (256). The most of the maxims cited not only talk about the religious or philosophical thoughts, but even deal with royal general rules of life. The animals are used as the source of knowledge and the source of beauty. The children here can relate themselves as they expose themselves with the animal stories.

Telling stories through allegorical representation, like animals, will churn the mind of a child. From the imaginative world, they gradually come down to the world of reals.

As Jacques Lacan in his theory talks about the three basic stages of a child, The Mirror Stage which he means that when the child identifies him/herself a different identity other than the attachment with his/her mother. In our story Panchatantra, the Princes have passed through this stage and are now in the stage of Symbolic and Real as Lacan describes. The symbolic stage is the stage where the child is deciphering the signification of a language and how he/she act accordingly. It is somewhat related to the signifier and signified as Ferdinand De Saussure theorize, in his linguistic framework. The symbols here are the animals the characters that depicts and can be termed as anthropomorphic. These as we have talked in the findings have resonated the stages of Lacan. After the symbolic stage a child passes through the real stage. The stage where we normally call it the stage of culture and civilization. This stage is characterized as something a child should follow what is meant by the society.

Child psyche is animalistic hence they tend to relate themselves with animals, since their brain is not fully developed. The child's brain stay animalistic until the stage of puberty. The curiosity and the cognitive development does not rely on the realistic imageries and stories. The animals which are linked make them more prone to natural things than the cultural setting. The reality check cannot be exemplified on them without making them creative and curious. At times we must make the note that even the sun speaks and the cloud talks. As in Panchatantra a story of a Sage and a mouse is something eccentric. The Sun rejects its power, the clouds rejects its power and even the big mountains rejects its power. At the end a mouse is seen as the most powerful amongst all these characters mentioned in the story. Hence, this morally upgrades a child that even a small thing can be powerful and is useful in life.

Generally reality is being sensible, being empathetic and understanding the value system that has been imposed to us. The reality itself has that duality to make us confused what really is real and what is fantasy. The different philosophies puts us on the razor's edge to distinguish the real and the fiction. Nothing can be absolutely defined and can be precisely put forward because everything is relative and subjective, at least the subject we dealt with in this paper. Hence, the use of animals and their depiction as can be at times accepted and read as something profound and knowledgeable.

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IMPACT OF SEXUAL ABUSE ON INTIMACY AND SELF-CONCEPT

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Abstract

Various researchers have highlighted the adverse effect of abuse on the lives of the victims and the survivors. The impact on them is lifelong, affecting every facet of their lives. The current study had made an effort to understand whether incidents of sexual abuse affect the survivor's intimacy in romantic relationships and self-concept. To study this a total of 50 participants were selected, out of which 25 were survivors of sexual abuse and the other 25 had not experienced such traumatic abuses. 43 participants were female, and 7 participants were male. Age range was as follows- 47 participants between the 19years-21years, 2 between 16years-18years and 1 between 22years-24years. This study used two standardized psychological scales: Fear of Intimacy Scale (Sherman and Thelen, 1996) and Self-Concept Questionnaire (Robson, 1989). Quantitative analysis was carried out using Descriptive Analysis and Inferential Statistic t-test. Results of this study showed that survivors of Sexual abuse exhibited increased Fear of Intimacy (t-test at df 48 was significant at $p < 0.001$), but their Self-concept was unaffected. It was inferred that as the survivors belonged to middle and upper-middle class socio-economic backgrounds, they were benefitted by strong parental support, social support and timely professional interventions. This had safeguarded their self-concept thereby making them cope better.

Keywords: **Sexual abuse, intimacy, romantic relationship, self-concept**

Introduction

The World Health Organization (WHO) defines Child Sexual Abuse (CSA) as "the involvement of a child in sexual activity that he or she does not fully comprehend, is unable to give informed consent to, or for which the child is not developmentally prepared and cannot give consent, or that violates the laws or social taboos of society." In India, the Protection of Children from Sexual Offences (POCSO) Act, 2012 (that regards any sexual activity with a child below 18 years a crime) describes various forms of sexual offenses. CSA includes an array of sexual activities like fondling, inviting a child to touch or be

touched sexually, intercourse, exhibitionism, involving a child in prostitution or pornography, or online child luring by cyber-predators (Putnam, 2003). Choudhry et al. (2018) observed that as sexual abuse is a sensitive and taboo issue, it is extremely difficult to access this population of victims of CSA for research. It is affected by socio-cultural traditions and often goes unreported, as a culture of privacy, fear of indignity, and social humiliation prevent the disclosure of such crimes. Also, certain forms of CSA, namely, like touching, fondling of child's genitals, or breasts are wrongly perceived as minor types and are often ignored (Gangrade et al. ,1995). The number of rape incidents in India per 100,000 citizens is 22,172 as of 2020, according to world population data (Tyagi &Karande, 2021).

Research done linking Attachment theory (Ainsworth, 1989; Bowlby, 1969) and sexual abuse place a strong emphasis on social and interpersonal interactions as well as self-concept (e.g. Alexander, 1992, 1993; Friedrich, 1995; Roche, Runtz,& Hunter, 1999). At an early age children form opinions about "self" and "others" based on interactions between them and their caregivers. Such perceptions can be altered by unpleasant life experiences like sexual assault, impacting their self-concept.

After reviewing the literature of sexual abuse and sexuality, Van Berlo and Ensink (2000) concluded that sexual satisfaction and frequency of sexual interaction did reduce among female survivors. During and right after the abuse the victims reported feelings of anger towards self, shame, and guilt. Also, in anticipation of some future sexual problems the survivors tend to resist involvement in romantic relationships and sexual intimacy.

Research done earlier has shown that a high self-concept is closed related to forming of functional relationships. Dyadic adjustment and self-concept clarity are positively correlated with relationship commitment and satisfaction (Lewandowski, Nardone, & Raines, 2010). Children who have experienced sexual abuse may experience distress as a result of possible harm to their self-concept leading to low self-efficacy and a feeling of inferiority.

Many researchers have studied different aspects of the lives of the survivors of sexual abuse (O'Callaghan et al., 2019; Perillox, Duntley, & Buss, 2011). Studies have shown long-term multiple adverse effects on victims of sexual abuse involving, decrease in sexual behaviour, PTSD, threatening memories pertaining to sexual interactions, facing social stigma, physical discomfort and fear of sexually transmitted diseases (Combes et al., 2014; Turchik&Hassija, 2014).

RATIONALE

Sexual abuse is a highly traumatic experience accompanied by severe adverse effects, which have long lasting consequences on the victims and their near and dear ones. There has been minimal research which has investigated the impact of sexual abuse on survivor's intimacy in romantic relationship and self-concept. Intimacy is crucial in romantic relationships as it serves as the foundation for attachment and communication. It is the sense of being intimate, emotionally and physically attached, and supported in a relationship. It conveys a wide spectrum of human instances, emotions, and thoughts. Previous research has quantified the long-term effect of childhood sexual abuse on romantic intimacy, but only a few studies have focused on the impact and consequences of adult sexual abuse. Further, Self-concept is a fundamental personality factor in adolescence that has been scientifically linked to adolescents' mental wellbeing and adaptability. Research has reported link involving sexual abuse and low self-concept among adolescents. As self-concept starts to decline immediately after incidents of sexual abuse, question that arises is whether self-concept itself can be used to decrease the negative impact of sexual abuse? The study of sexual abuse and its effect on Fear of Intimacy and Self-concept will enable the formulation of comprehensive awareness campaigns and interventions which will have multiple objectives- to prevent incidents of sexual abuse, identify probable abusers, help victims to overcome the trauma, reduce taboo targeting the victims and accept them in the manifold of family and society matters.

REVIEW OF AVAILABLE LITERATURE

One of the oldest, prominent papers to determine the relationship between sexual abuse and self-concept was written by Orr and Downes in 1986. The perception one holds of oneself is referred to as self-concept. Many factors influence it, including interactions with significant individuals that contribute to any impact in one's life. It also influences how one feels about oneself, particularly whether one is competent or even has self-worth. Sexually abused adolescents exhibited much greater problems with vocational/educational aspirations, psychopathology, and capacity to tackle the environment than non-sexually abused adolescents from a general adolescent clinic. Similar findings were also reported by women who were receiving psychiatric care many years following their childhood sexual abuse happened, and by adolescents who were physically abused.

According to Maltz (2001), survivors may battle with issues like avoiding, fearing, or losing interest in sex, treating sex as an obligation, engaging in compulsive sexual behaviours, having trouble being present during sex, and more. According to the research, male survivors may experience a range of challenges, including "an inability to develop gratifying intimate, sexual relationships; expression of insecurity regarding how to initiate sexual relations; and uncertainty about the differences and similarities between love and sex," (Jacob & Veach, 2005, p.285).

Murthi et al. (2006) studied two groups of individuals- those who had been victims of childhood sexual abuse (CSA) and those who has not has such experience. Child Sexual Abuse (CSA) group had lower scores on four areas of self-concept than participants without a history of CSA: affect, competence, familial, and physical. Research has also been undertaken to study the effect of sexual abuse on three dimensions of the victims: psychological, social, and interpersonal. The effects of sexual abuse were confirmed in three states: short-term comorbidities such as extreme anxiety and fear, long-term consequences such as decreased self-esteem, self-blame, and feeling guilty, and posttraumatic stress disorder (Boyd, 2011). Similar findings have shown that mean self-concept and overall health scores of victims of rape was lower than the scores of individuals who had not been victims (Alboebadi et al., 2015).

Survivors of sexual abuse have reported adverse effects relating to interpersonal issues, flashbacks, loss of sexual desire. Recovery and the application of healthy coping mechanisms by survivors was linked to overcoming sex addiction (O'Callaghan et. al, 2019). Individuals who love and care for the survivor are also affected by such incidents. This is especially true for the spouses of survivors of sexual trauma, who may go through many relationship changes, involving even sexual functioning (Franckowiak, 2017). Numerous studies have observed how such trauma adversely effects survivor's intimacy with partners, building of trust and open communication of one's emotions (Jerebic, Jerebic, 2018). Survivors who entered relationships claimed they were not able to make an emotional connect with their partner, regarded sex as unimportant and risky, or even practised promiscuity. PTSD commonly seen in survivors hampered their feelings of intimacy (Matthew, 2020).

Another study that looked at the impact of CSA on psychopathology discovered that the CSA group had lesser self-concept, low quality of social support, lesser family interactions

and more psychopathological symptoms relative to the control group (Gewirtz-Meydan, 2020). A study was carried out to determine the association between sexual abuse and self-esteem, and the accompanying factors of self-esteem in sexually abused adolescents. It discovered an inverse relation between sexual abuse and adolescent's self-esteem (Okunlola et al, 2021).

Aim

The purpose of this study is to understand the effect of sexual abuse on intimacy in romantic relationships as well as self-concept.

Objectives

● To gain insight on the effect of sexual abuse on intimacy in romantic relationship.

● To understand whether sexual abuse can alter an individual's self-concept.

METHOD

Hypothesis of the Study

Fear of Intimacy

H1: There is no significant difference in intimacy in romantic relationships between people who were sexually abused and those who had not been sexually abused.

HA_1: There is a significant difference in intimacy in romantic relationships between people who were sexually abused and those who had not been sexually abused.

Self-Concept

H_2: There is no significant difference in self-concept between people who were sexually abused and those who had not been sexually abused.

HA_2: There is a significant difference in self-concept between people who were sexually abused and those who had not been sexually abused.

Variables

Independent Variable: Nature of abuse

-Individuals who were victims of sexual abuse

-Individuals who had not faced the trauma of sexual abuse

Dependent variables:

-Intimacy in romantic relationships

-Self-concept

Operational Definition of Variables

Sexual Abuse - Violation or exploitation by sexual means. Although the term typically is used with reference to any sexual contact between adults and children, sexual abuse can also occur in any relationship of trust (American Psychological Association, 2019).

Intimacy - It is the experience of strong feelings of closeness, connectedness, and bonding (Sternberg, 1986).

Self-concept - It is the individual's perception or view of himself. It refers to those perceptions, beliefs, feelings, attitudes, values, and the individual's perception of his abilities, his status and roles in the outer world (Sarsani, 2007).

Research Tools

Fear of Intimacy Scale (Sherman and Thelen, 1996)

The scale was validated with 158 male and 167 femaleadolescents.They responded to the questionnaire with reference to two kinds of relationships- the original targeti.e.,a dating partner (FIS-D) and a new targeti.e.,a closest same-sex friend (FIS-F). Strong psychometric properties of both the FIS-D and FIS-F was observed, and construct validity was established by its relationship with related variables, like loneliness and self-report items. Gender differences emerged with males reporting higher fear of intimacy in their same-sex friendships, while females expressed higher fear of intimacy in their dating relationships.

Self-Concept Questionnaire (Robson, 1989)

This questionnaire deals with attitudes and beliefs which some people have about themselves.There are no right or wrong answers to the statements.The scale comprises of

30 statements, with responses ranging from 'completely disagree' (score of 0) to 'completely agree' (with score of 7). Participants are required to circle only one number from 0 to 7 for each statement. The 14 'normal' items scoring is straight forward as presented in the scale (Statement: 1, 2, 3, 6, 9, 10, 12, 15, 16, 18, 24, 26, 29, 30). 16 items are reverse scored (Statement: 4, 5, 7, 8, 11, 13, 14, 17, 19, 20, 21, 22, 23, 25, 27, 28). Both scores are added to give one final score on SCQ. For Robson's control samples the Mean was 140 and SD = 20.

Sample

This study consists of 50 participants, of which 25 were survivors of sexual abuse and the other 25 are who had not had such traumatic experiences. In the sample, there were 43 female participants and 7 male participants. 47 participants were between the age bracket of 19-21years, 2 between the ages of 16-18years and 1 between the ages of 22-24years.

Inclusion Criteria

- Victims of sexual abuse

- Individuals who had not had the traumatic experience of sexually abuse

- Individuals who were in romantic relationships during the time of data collection

- Individuals between the ages of 16 years to 24 years

- Individuals residing in India, proficient in understanding English language

Exclusion Criteria

- Individuals who were not in a romantic relationship at the time of data collection

- Individuals who were suffering from any psychological disorders

Research Design

Research design used was Purposive Sampling. Inclusion criteriawill lead to the selection of individuals who have been victims of sexual abuse and those who have not experienced such traumas. Two standardized scales, namely, Fear of Intimacy Scale (Sherman

and Thelen, 1996) and Self-Concept Questionnaire (Robson, 1989)would be administered to both the groups. The data would be analysed at step one using Descriptive statistics, involving Mean and Standard Deviation. At step two, Inferential statistic Parametric test- t test, will be used to compare whether differences between the means are statistically significantfor the two groups on the two scales.

Ethical Considerations

Informed consent of the participant was taken before conducting the survey. Participants were given a disclaimer that the survey would contain some sensitive questions and if they would feel uncomfortable, stressed or triggered at any point, they could stop and opt out. Anonymity and confidentiality were maintained throughout the research. After data collection the participants were debriefed and thanked. Later, results were also shared with few participants who wanted to know about it.

Procedure

Through personal contacts 50 individuals were contacted who were fulfilling the inclusion criteria. They were told about the basic nature of research and assured of complete anonymity and confidentiality. After obtaining their consent two psychological scales were shared with them online- Robson's Self-Concept Questionnaire (SCQ) and Fear of Intimacy Scale (FIS). After the participants had submitted the questionnaires, they were debriefed and thanked. The contact details were noted of those participants who wanted to know about the final results of the research work. Scoring and data analysis was carried out using descriptive analysis and inferential statistics.

RESULT AND DISCUSSION

Data was analysed of 25 participants who were victims of sexual abuse and 25 who had not had such experience.

Table 1: Descriptive Statistics of the Results of FIS (N=50)

	Total scores of FIS	
	Not Abused	Sexually Abused
Valid	25	25
Mean	67.52	90.00
SD	16.07	22.35

As seen in Table 1, the mean scores of sexually abused victims for Fear of Intimacy was 90, which was higher than that for individuals who were not sexually abused (67.52). The standard deviation (SD) scores of sexually abused individuals was 22.35 which is higher than that of the other group (16.07). This implied a greater individual differences in the former group in Fear of Intimacy.

Table 2: Descriptive Statistics of the Results of SCQ (N=50)

	Total scores of SCQ	
	Not Abused	Sexually Abused
Valid	25	25
Mean	133.68	122.04
SD**	24.22	28.77

As observed from Table 2, the mean scores of sexually abused victims for Self-concept was 122.04, which was lower than that of individuals who were not sexually abused (133.68). The SD scores of sexually abused individuals was 28.77, while for the other group it was 24.22. This shows that the two groups were almost alike in individual differences on Self-concept.

Table 3: t-test of Independent Samples for Scores on SCQ and FIS (N=50)

	t	df	p
Score on SCQ	1.548	48	0.128_{ns}
Score on FIS	-4.083	48	0.001*

*p < 0.001 level, df=48   ns: not significant

As seen in Table 3, independent samples t-test was used to compare the two groups in terms of Fear of Intimacy and Self-concept. The t-test value for FIS was significant at p<0.001. So H1 is rejected and HA1 is accepted. This implies that Fear of Intimacy was significantly higher in individuals who were sexually abused relative to individuals who had not had such traumatic experiences. It is also noted that there was no significant difference in Self-Concept for individuals who were sexually abused and those who had no such traumatic experiences. This leads to the acceptance of H2 and rejection of HA2.

Fear of Intimacy

The research undertaken clearly shows that there is a significant rise in Fear of Intimacy among individuals who have been unfortunate victims of sexual abuse. Research done earlier offer support to these findings. Some victims experience problems involving response-inhibition issues dealing with fear, arousal, and sexual desire dysfunctions (Van Berlo &Ensink, 2000). Additionally, such individuals also exhibit emotions like, anger toward oneself, shame, and guilt during the cycle of ongoing abuse cycle and after those phases too. This predicts various kinds of sexual problems. Studies have reported women who were victims of sexual abuse suffering from a wide range of sexual dysfunctions, involving issues of dyspareunia to lubrication (Postma et al., 2013; Steel & Herlitz, 2007), low levels of sexual satisfaction (Lutfey et al., 2008), and low sexual interest (Garneau-Fournier et al., 2017; Turchik&Hassija, 2014).

Self-Concept

The results of the study show that there is no significant difference in the level of Self-concept between individuals who were victims of sexual abuse and those who did not

encounter such traumatic experiences. Possible reasons why the results were not in line with the hypothesis could be that the sample taken for the study were from homogenous socio-economic status comprising of middle-class and upper middle-class. This might have provided them with more accessibility and timely interventions to mental health counselling and therapy. This could have safeguarded their self-concept. Findings reveal that social class is highly connected with the complexity of an individual's self- concept, and the significance attached to various forms of identities (Easterbrook et al, 2020). Another possible explanation could be a sensitive, protective and supportive familial and social surrounding which could have helped the individuals to recover from the trauma of the sexual abuse in a more functional and speedy manner. When compared to adolescents who considered their mothers as "non-supporting," those who perceived their mothers as "supportive" had higher self-concept ratings and exhibited lesser symptoms of depression following treatment and at follow-up stages too (Morrison and Clavenna-Valleroy, 1997).

CONCLUSION

The findings of the study show that victims of sexual abuse do develop fear of establishing intimate relationships. However, some factors can still moderate such adverse effects. One such factor is Self-concept. With an increase in the rate of sexual abuse, it is of great significance to study the varied aspects of a victim's life, post-abuse. The mental health practitioners need to gain a deeper understanding regarding the victim's mental state and emotional state. This will enable them to design effective interventions and treatment plans. Further, psychoeducation techniques can be used to sensitize the community, society and family about the suffering of the victims of sexual abuse.

Prevention is better than cure. Hence, with enhanced understanding of the consequences of sexual abuse, it is imperative to also understand what leads some individuals to become compulsive abusers and why some individuals are more vulnerable than others towards such traumatic experiences.

In spite of all the efforts incidents of sexual abuse would still keep occurring sporadically. Some unfortunate victims will continue to exhibit long-lasting consequences like Fear of Intimacy, PTSD, feelings of guilt, shame and diminished self-concept. However, with timely interventions, and sensitized multiple social support systems, the adverse effects of sexual abuse can be shortened and subsequently aborted. In this context the findings of

the current study become important as it highlights the role of high Self-concept and supportive families in diminishing the negative consequences of sexual abuse.

DELIMITATIONS

- Each dependent variable was assessed by using only one psychological scale, thereby limiting in-depth understanding.

- The sample size chosen was less, thus only limited generalizability of the results can be done.

- Data analysis used only quantitative analysis.

- As the data was collected in online mode no non-verbal cues could be noted.

LIMITATIONS

- Question remains whether it is ethical to ask victims of sexual abuse to recollect their traumatic experiences?

- Any data which is skewed towards any one gender and socioeconomic strata limits understanding of those who were not sampled in the study.

- Information regarding time elapsed between the unfortunate incident and data collection is crucial. It will affect the intensity of consequences and the nature of interventions which can be used.

SOCIAL RELEVANCE

- Mental health practitioners can advise survivors of abuse on how to establish and sustain healthy functional relationships.

- Researchers, practitioners and community in general need to understand what struggles survivors face at personal, social and professional levels which prevents them from bouncing back to their earlier ways of life.

- It is imperative to abort the probability of victims becoming abusers, paedophile, masochist and sadist.

● There is also need to highlight why some individuals continue to remain in abusive relationships and show inability to adapt functional coping strategies to prevent further abuse.

● The therapist can design a customized treatment approach which helps the victims at cognitive, affective and behavioural levels. This could involve enhancing one's self-efficacy, self-esteem, self-concept, assertiveness and reducing dysfunctional beliefs like shame, guilt, impotency, helplessness, incompetence.

● Mental health practitioners can design and implement Assertive Community Therapy whereby the victims are benefitted by availability and accessibility to a team of supportive and empathetic members from varied backgrounds.

● Sex education must be incorporated in the education curriculum to apprise children about a broad range of topics related to sex, sexuality, sexual exploitation, and sexual abuse.

SCOPE FOR FURTHER RESEARCH

● Researchers and academicians need to identify the factors that predispose some individuals to become abusers while others to become victims.

● Awareness programs have to be designed and conducted by professionals at societal level and community level to apprise people about the safety and security of the vulnerable children, adolescents and adults. This is crucial as abusers are generally well known to the victims.

● Research can focus on specifying factors of healthy interpersonal relations, romantic relations and sexual relations. This will guide individuals to terminate relationships when these factors go awry.

● In context of India there have been limited beneficiaries of Sex Education programs. There is urgent need to adapt a multifaceted approach where all age groups, genders, socioeconomic classes, communities benefit from gaining such information. This will reduce taboo regarding discussing about sex-related issues and help prevent incidents of sexual abuses.

- The research work done in sexuality and sexual abuse must not get bogged down by 'file-drawer-problem', whereby only selective findings are shared. All the data needs to be sampled regarding contextual factors, and factors related to sexual abusers and victims of sexual abuse.

- Research needs to focus on those traits that make individuals resilient and hardy. Accordingly educational curriculum can incorporate these findings and impart life skills training to build hardy individuals.

- Researchers can offer in-depth understanding regarding how bullying begins early in schools and later takes forms of delinquent behaviour. Academicians can design modules to teach children to accept diversity, express tolerance, sensitivity, and gratitude towards others.

- Researchers can study and evaluate the importance of many facets of an individual's self-concept, self-esteem and self-efficacy. Incorporating such multidimensional approach will help in creating and validating interventions which cater to wide range of individuals.

- Longitudinal studies can monitor and comprehend how the victims of abuse are coping andhighlight whether or not periodic interventions are needed.

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DECONSTRUCTING VIOLENCE AGAINST INDIAN WOMEN AND THE PROFILE OF WOMEN RIGHTS IN INDIA

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Abstract

Gender equality is an important instrument for development of any nation. Without the achievement of gender equality, other goals of development cannot be achieved. Women in India are provided equality of opportunity in all areas including education, employment, legal rights, political rights, etc. But such provisions are available only in paper and most of the India women don't have equal access to education, health, political participation, employment, etc. Women are discriminated right from their birth. A female foetus is seen as a disgrace and girl children are fed less than boys in a family. Boys are sent to school while girls are expected to do their duties at home. Girls are married at a very tender age. Women don't have the right to choose their life partners in most cases. After marriage, an ideal wife is expected to be ready to sacrifice herself for the well-being of her husband and children. A divorced women is considered to have failed to meet her husband's needs and she is isolated within the society. Women continue to be the victims of various forms of violence - physical, sexual and psychological. The major forms of violence against women in India include battering, sexual abuse, sexual slavery, exploitation, rape, trafficking of women, forced prostitution, pornography, etc. This paper tries to analyse the picture of women in India and various forms of violence faced by women in their public and private spheres of life.

Keywords: **Women rights, Violence, Discrimination, Harassment.**

Introduction

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and the Directive Principles of State Policy. The Constitution guarantees equality to women in all the spheres and also provides for positive discrimination in favour of women. There has been a considerable shift in the approach of women since independence and women empowerment is seen as a central issue of the country. Still, the status of women in India remains a sorry tale. According to a report by the National Commission for Women, a woman is being raped every 54 minutes, a dowry

death is happening every 92 minutes, a molestation every 26 minutes and an act of cruelty against women is happening every 33 minutes. The main reasons for such kind of violence against women include the cultural prejudice, xenophobia, racism and racial discrimination, pornography, ethnic cleansing, armed conflict, religious and anti-religious extremism, terrorism, etc. The number of complaints received by the National Commission for Women in 2022 is the highest since 2014, where the panel had received 33,906 complaints. There are enough provisions enshrined in the Indian Constitution which is further strengthened by passing of stringent laws for protection of women. The gap exists in implementation of those laws in reality. This paper tries to highlight the major forms of violence against women and enlists the laws and Acts with regard to it to ensure protection of women in India.

Review of Literature:

Crime against women is grossly underreported, both in India (Jain, Mathur, Kothari and Mathur 2008, Mukhopadhyay, Partha, Karmakar, Sarkar, Chatterjee and Nigam 2010, Al-Azad, Raman, Ahmad, Wahab and Ali 2011) and elsewhere (Boyer and Dalton 1997, Green 2004). The correct figures are difficult to obtain and, in their absence, it is difficult to know whether the actual incidence is rising or falling. There are certainly more cases being reported to the police, but whether this reflects an increase in reporting or an increase in actual crimes, we know not. Communal rapes which take place in this part of the world are totally different and their occurrence confounds the analysis of any data that is at hand (Khanna 2008).

Chatterjee (2005) states that the Indian women are always suppressed because it has always been the patriarchal men who interpreted all the religious texts and they did so for their own welfare and to maintain their supremacy without giving women any access to such texts. She says that Indian women are completely unaware on the extent their rights have been violated by men and that they are always kept in a mental and emotional bondage (Chatterjee, 2005).

Hartstock (1998) holds that socialisation happens in a way that girls learn their roles from their mothers and boys from their fathers. The author says that girls can see what they ought to do daily in the form of activities of their mother but boys can see it occasionally only as most of the activities of their fathers happen in the public sphere. Thus, the conclusion is reached that masculinity is idealized for boys and femininity is concrete for girls (Hartstock, 1998).

Bamforth (1996) states that a boy child is seen as a gift and is celebrated in a family while a girl child is treated as a sin. The author also talks about various other plight of women like being married off at their tender age and having no guarantee for their protection and rights after marriage even when the Indian Constitution guarantees such rights. The practice of 'Triple talaq" in Islam is a best example, where the divorced women are not even allowed to meet their children after their divorce. Bamforth also states that the notion of purdah is used to lock women behind the veil and preventing them to enter the outside world, which is actually a punishment in the Quran to punish 'unchastely behaviour of women' (Bamforth, 1996).

Amnesty International (1995) lists various measures to combat such issues of female prisoners like guarding of female inmates in a prison only be female officers and that all the male officers who come for investigation must be accompanied by female guards. It also lays down that stringent actions must be taken against those who involve in sexual violence against women (Amnesty, 1995).

Cook (1994) states that police and the jail custodians' rape women very often because they know that they can easily get away from such cases. Cook also mentions that it was only in 1992 that rape was mentioned as a crime by the UNHRC. Even after that, the governments don't consider such brutalities seriously and the punishments given to the offenders are very minor in nature (Cook, 1994).

Ashworth (1993) mentions in detail about the plight of Muslim women and how they are being oppressed by their patriarchal male community. Ashworth says that the Quranic Islam guarantees a large number of human rights to Muslim women, because it considers women as the oppressed class and thus guaranteeing them with a series of rights to help them to overcome their plight. He also says that the patriarchal society has used such teachings against women in their favour. Ashworth also mentions that though most of the Muslim nations claim that they abolished child infanticide, they are the leaders in the number of incidents of honour killings of women by men (Ashworth, 1993).

Thompson and Wheeler (1975) try to throw light on the traditional stereotypes associated with men and women and also on how the process of socialisation cultivates gender in the society. They try to bring out a compilation of voices of women against the dominance of the other half of the human race- men. They touch upon various issues faced

by women like economic independence and their security, communal responsibility for upbringing of children, right to work and social support during pregnancy(Thompson & Wheeler, 1975).

Firestone (1970)has rewritten Freud to explain the growth of boys and girls as men and women. She characterises what are "male" and "female" character traits. According to her, a male wants power and domination. They would be individualistic and egocentric, competitive- the "technological mode" is assumed to be men. The female is nurturing, soft, philosophical and artistic- the "aesthetic mode" is said to be women. She also comes to a conclusion that men are dependent on each other to maintain their hierarchies and their domination over women (Firestone, 1970).

Kerr (1963)deal with the government sponsored violence against women. Kerr states that the violence against women is not only committed by individuals but also by the governments themselves, when the women speak against the brutalities of the government. Kerr mentions about the custodial rape of women and other forms of inhuman and cruel punishments and also says that rape, threat of rape, sexual humiliation, etc. are seen as various techniques that are used to illicit information from the women convicts during interrogation and to punish them for their activism (Kerr, 1993).

Most of the available literature show that despite the introduction of various measures for the protection and empowerment of women, women's position still remains a distress for majority of them.

Objectives of the study

Based on the review of the above literature, the research gap was identified that leads to the formation of the following objectives for the study:

a)   To elucidate the various forms of violence faced by women in India along with legal safeguards available for their protection.

b)   To look into the conditions of women in India and the level of human rights they enjoy in the country.

Research methodology:

The study concentrates about the status of women in India. The data has been collected from various secondary sources that talks about the lives of women in Indian society including journals, articles, books and magazines. Government reports, statistical records and other official records were also studied to arrive at generalisation and conclusions. The study has its own limitations as it doesn't cover the various angles and facts regarding the condition of women. The findings are not applicable to the entire country and the study fails to look into the inequalities that exist among women belonging to different strata of the society.

Forms of Violence against women in India:

Violence against women is gender-based and that occurs both in the public and private spheres of a woman. Women continue to be the victims of various forms of violence-physical, sexual and psychological. For instance, domestic violence against women is still considered a private matter in India and is considered that government should not interfere in such issues. (Ranganathan & Fatima, 2001). Women confirming to the ideals of the society are seen as Sitasand Savitris. Those who dare to defy such social norms are victimised and are at times even murdered by their family members. Various government initiatives and self-help groups are trying to create awareness among women regarding theirrights and responsibilities. Yet, there remains a huge dilemma with regard to the position of women and there exists certain traditionally attached forms of discrimination against women in the society.

The practice of sati:

Sati means burning or burying alive of a wife along with the body of her deceased husband. It has both social and religious sanctions. The practice was abolished in the early 19th century itself, but there was a dramatic event of sati in the year 1987 of Roop Kanwar that shook the entire nation. The central government thus enacted the Sati (Prevention) Act in 1987. The Act prohibits sati in all its forms and also prohibits the support of the practice of sati by any individual. However, the constitutional validity of the Act was challenged in the Supreme Court saying that it violates the right of freedom of religion (Ahuja, 1986). This shows that religion is used as a tool to justify such inhuman treatments that are meted out to women by the male community for their ownneeds.

Rape:

Rape is the most humiliating crime against women and is considered a crime by all the countries around the world. Section 375 to 376 (D) of the Indian Penal Code deals with the cases of rape in India. Section 375 defines the statutory offense of rape as a crime. It includes the sexual intercourse with a woman without her consent; or against her will; or with her consent that is obtained by threatening to put her to death; or with her consent when he knows that he is not her true husband and that the woman has given consent considering him to be her husband; or with her consent which she has given when she was with an unsound mind or through administration of drugs to get her consent; or with or without her consent when she is under 16 years of age. The victims of rape are ensured protection during the entire process of investigation. When stringent punishments were introduced for cases of rape, it was believed that the instances of rape would come down. But the crime has not really reduced (Singh, 1990).

Domestic Violence:

Domestic violence refers to the violence against women especially in matrimonial homes. Though there are laws to protect women, most of the time the police refuse to register cases against the husbands, even if the wife lodges a complaint. Most of the domestic violence happens against women in demand for dowry and the law has a presumption that if a wife is killed or commits suicide within 7 years of her marriage, it shall be considered as a dowry death.The Dowry Prohibition Act, 1961 was amended in 1986 and the punishments were made more stringent and the earlier stipulated time period with regard to the filing of complaint was removed and the complainant shall not only be the victim herself or her blood relative, but even any registered welfare organisation can do so(Singh, 1990). However, none of the religious scriptures of Hindu religion promote the practice of dowry. For instance, The Mahabharatproclaims, 'He who sells his son or gives his daughter for a price, goes to hell". Thus, dowry is not an age-old practice but a new phenomenon that has assumed abnormal proportion today(Singh, 1990).

Trafficking in Women:

The condition of women who are trafficked into sex work is extremely vulnerable. They have no control over their earnings and health and are prone to risk of unwanted

pregnancies, abortions, maternal mortality, sexually transmitted diseases like HIV/AIDS, etc. In India, the Immoral Trafficking (Prevention) Act, 1956 considers human trafficking as illegal and provides for stringent punishments against all those who are involved in trafficking of women for sex work. However, it is unfortunate that the law is not being properly implemented and the traffickers are not really punished. The trafficked women shall not be forced into prostitution. Prostitution shall not be carried out in the places near educational institutions, religious places and hospitals even with the consent of the women. Women who are forced into prostitution are released from the clutches of their pimps and are provided rehabilitation service by the government (Ahuja, 1986). Some groups are demanding that the prostitution must be legalised, so that women could at least be protected from the exploitation of their male pimps and also gain access to various health measures.

Sexual harassment of women at workplace:

In India, large number of women enter the labour force every year and the need to protect the rights of such women is increasing. Women largely work in the unorganised sector and it becomes hard to maintain an account of such women and to ensure their protection. Women at workplace must be freed from sexual abuses and harassments. The Supreme Court in the Visakha vs. The State of Rajasthan case held that sexual harassment of women at workplace is in violation of Articles 14, 15 and 21 of the Constitution. The court also held that women possess the right to gender equality and to work with dignity in a safe working environment free from sexual harassment and abuse. However, a major section of the women in both organised and unorganised sectors are left unprotected by the Act (Anand, 2016).

Female foeticide:

Thefactors responsible for growing cases of female foeticide in India include the obsession to have a son, socio-economic and physical insecurities attached with women, dowry, social taboo attached with unmarried women, easy access and affordable procedures for sex selection during pregnancy, failure of medical ethics, two-child policy norms where majority of couples would prefer both to be sons, etc. Moreover, as per the Hindu belief, the funeral pyre of the parents must be lit by a son for the parents to attain salvation. According to Manu, a woman has to be reborn as a man to attain redemption and a woman who is giving birth only to girl children can be left in the eleventh year of her marriage.

Moreover, the family lineage and family name are carried on by male children in India and female child is considered a liability. This leads to a strong preference for male children in the society (Carlson, 1993).

Dhanalakshmi scheme (2008)is a central sector scheme, fully funded by the central government that aims at tackling the issue of declining sex ratio in India. It provides for cash transfers of up to ? 13,500 to the families having girl children on the fulfilment of certain conditions like completion of birth registration, immunisation, enrolment in school and marriage only after the attainment of 18 years of age (Ranganathan & Fatima, 2001). The Government also passed the Pre-Natal Diagnostics Technique (Regulation and Prevention of Misuse) Act, 1994 that came into effect in 1996 only. It prohibits misusing of pre-natal diagnostic technique for the determination of sex of the foetus and to use such techniques only on certain unavoidable conditions. The Medical Termination of Pregnancy Act of 1971 also provides for abortion only under unavoidable medical complexities that affects the health of the mother or the foetus (Tomasevski, 1993).

Discrimination in health services:

Right to health is the most basic human right of all the individuals. But women are largely denied their right to healthcare in India. Various factors affect the health of women including high frequency in giving birth to children, their socio-economic status, cultural factors, lack of awareness among women about health schemes, etc. Discrimination of women in the provision of health services has led to a considerable increase in the Maternal Mortality Rate (MMR), anaemia, malnutrition and HIV/AIDS among women. Inaccessibility to health centres and poverty prevent women from getting proper medical aid and treatment. Absence of toilets in home and lack of clean drinking water also affect a woman's health. Malnutrition in women develops from their childhood itself and continues till the end. More number of women incur maternal deaths in India than in any other country (Hosken, 1981).

The Condition of Dalit women in India:

Dalit women in India suffer from three kinds of oppressions: gender, classand caste. Though the Indian Constitution strictly prohibits untouchability and discrimination based on caste, Dalit women still face a lot of issues, especially in rural India.Dalit women are largely the victims of social and religious evil practices like Devadasi and Jogins, where they are

devoted to God by their parents. These girls are then exploited sexually by rich men and upper-caste landlords who involve them in trafficking and forced prostitution (Sinha & Roy, 2012).

Dalit women are not provided with adequate food and most of the time they survive by eating the leftovers of their family meals. They are not provided adequate healthcare, largely because it is not affordable to them. Moreover, due to the practice of early marriage and too many pregnancies, their health is always at risk. Dalit women are seen as easy targets for the upper caste men as they are seen as sexually available all the time. They are also unprotected by the state machinery and they are treated in an inhuman way by making them eat the human excreta, making them parade naked, gang rape, dacoity, robbery, burning of houses, killing them, etc.(Sinha & Roy, 2012).

Savitribai and Mahatma Phule opened a school in 1848 for the girls belonging to the lower castes and considered untouchables which is a turning point for Dalit women rights. The activities of Dr. Ambedkar promoted many Dalit women to develop active interest in education and to gain access to leadership posts. After independence, various movements were started to promote the rights of Dalit women including the National Federation for Dalit Women (NFDW) and All India Dalit Women's Forum (AIDWF).

Conclusion:

Mahatma Gandhi, the father of the Nation said, "Man and woman will attain equality only when the birth of a girl is celebrated with as much joy as in the case of a boy". Women in India have always been historically less when compared to their male counterparts. Their submissive position is further emphasised by the religious writings like Manu which says that women must never do anything by their own without the help of a male partner. As it is seen, India has the largest population of non-school growing children in the world. This is due to various factors like social norms, fear of violence, etc. Women are always kept as servants of men in marriage and they don't have the freedom to work and be economically independent after marriage (Mumtas, 2008). Even after 75 years of independence, there has been no tremendous growth in the condition of women in India. The policies initiated by the government of India are not being properly implemented because if they are implemented with true spirit, then the condition of women would have changed drastically by now.Women would continue to remain as the 'second sex' until changes are bought in the mind-set of the individuals itself.

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Smt. Sunderbai Hansraj Pragji Thackersey (11-06-1885 to 12-01-1980)

Smt. Sunderbai, a soul of religion and education, selfless service and philanthropy, had lived a meaningful life, just short of only five years, to become a Centenarian.

At just the blooming age of 12 years, she was honoured with the nuptial sanctity in the year 1897, with Shri Hansarj Pragji Thackersey, the grand son of Shri Thackersey Muljiseth. At a very young age, Shri Hansarj Pragji Thackersey had settled down well in business and won laurels in the social and political arena as well.

At the age of 39 years, having lived a wedded life for 27 years, the cruel fate snatched away from her, Sheth Shri Hansraj. At that time, though miserably bereaved of the life's partner, her profound faith in Almighty and her religious mental spirit, accorded in her great courage and strength, to take up faithfully and creatively all the responsibilities of unfulfilled assignments and cherished dreams of her loving counter-part.

She created a Trust, "Hansraj Pragji Thackersey Education Fund" in memory of her late husband and from its corpus, set up the Hansraj Pragji Thackersey Girl's School.

She channelised her wealth for many good causes. Her donations for the development and maintenance of educational institutions in Dwarka and a college at Nasik are worth the note in the history of the progress of education for girls.

She had made a royal donation to Vanita Vishram, at Bombay and Surat, and offered her devoted services, for about three decades, on its Managing Committee.

She also encouraged many students to go abroad for studies or business. For more than half century, this spacious building at Maharshi Karve Road (Queen's Road) stands monument, now housing the Gujarati medium H. P. T. Girl's School, an English medium - The Blossoms Sunderbai Thackersey English High School, and a large Assembly Hall, popularly known as Sunderbai Hall.

She was also one of the pioneers and the main supporter of the Bhatia General Hospital, which she equipped with the latest equipment and made it as one of the leading hospitals. Here she rendered her services as the Hon. Secretary for many years.

She, under the close association with Lady Premlila Thackersey, her nearest relative, the founder of the S.N.D.T. Women's University, Mumbai, had directed her donations to this University and to-day, in her memory. stands SHPT School of Library Science and SHPT College of Science at Mumbai and one of the Sections of Polytechnic of this University at the Juhu Campus. She was a member of the Senate of this University, for a number of years.

The heritage she has left behind her, is benevolently utilised with the same zeal and spirit, bearing in mind her ideals of life, by her devoted loyal Trustees, who execute her cherished dreams, with no axe to grind.

She had lived a life in the service of humanity, keeping her goal, "Work is Worship".

MANIBEN NANAVATI WOMEN'S COLLEGE