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Ganeshkhind, Pune-16**

DEPARTMENT OF PSYCHOLOGY

MINDSCAPE

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Our Principal Dr. Sanjay Kharat has always been a source of inspiration to us, especially in the area of research, providing us his valuable insights and suggestions for improvement.

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My colleague Nashome Crasto has helped in putting this Compendium together and Ishitta Shinde helped in editing it, both of them deserve credit. Ravi Kumar of TYBA has designed the cover. Many thanks to him.

All the students who have worked extremely hard to write and present the research papers and who are the stars of this compendium deserve a lot of praise.

Dr. Sadhana Natu,
Associate Professor and Head,
Department of Psychology

FROM THE PRINCIPAL'S DESK

On the occasion of the fourth volume of Mindscape, I extend my congratulations to the Head, Faculty and students of the Department of Psychology for putting together this research compendium.

The topics that the students have chosen to conduct research on and the National Conferences that they have presented in are quite diverse. It is indeed very interesting to read all the papers that the students have written.

I am proud that undergraduate research of this quality is being done at the college and would like to encourage many more students to participate in research.

Once again I congratulate each and every student for the efforts and outcome of Mindscape. I also appreciate the consistency, dedication and enthusiasm of Dr. Sadhana Natu in encouraging and mentoring the students to take up research and giving them research skills.

**Dr. Sanjay Kharat,
Principal.**

ON THE OCCASION OF MINDSCAPE – VOLUME IV

In the last academic year, I was able to conduct structured training on research under KHOJ. The first session was on *'How to choose a Research Topic or Idea'*, the second on *'Review of Literature'*, third on *'Data Analysis'* and the fourth on *'Research Writing'*. Forty students attended all the sessions and 22 of them conducted small research projects, were selected for two national conferences, where they presented their research and then wrote it up. We are publishing those papers in Mindscape IV.

This is the fourth year that students' research papers have been shortlisted for Oral Presentations as well as Poster Presentations, through a rigorous process of blind review for prestigious National Conferences, namely National Academy of Psychology Annual Conference, Chikitsa Annual Conference of Women's Studies and Young Psychologist Competition Christ University, Bangalore. I am very happy and proud that UG students have taken to research and proved their mettle.

Conducting hands on research has helped them to learn Research Methodology in the 'learning by doing' mode rather than by rote learning. It has enhanced their abilities of creative and critical thinking. The topics are varied and interesting: they span education, technology, inter personal relationships, media and the popular discourse. This endeavor has given them a multi- disciplinary perspective and the desire to enquire.

I am thankful to our Principal for his interest and encouragement. Our alumnus Prithvi Bhushan has written yet another paper and we are happy to publish it. I am extremely proud of our students, who have worked very hard in learning research skills and then for writing in a specific format. We hope that Khoj and Mindscape attain greater heights in the future.

Dr. Sadhana Natu,
Associate Professor and Head,
Department of Psychology

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Name of the Conference:

**28TH Annual Conference of the National
Academy of Psychology (NAOP 2018)**

Organizers:

Department of Psychology, Delhi University

Date of the Conference:

19th to 21st December, 2018

Theme of the Conference:

Towards Inclusive Societies

Venue:

Delhi University, Delhi

An Offbeat Study of Organizational Initiatives for Young Adults

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INTRODUCTION

Youth, the foundation of any institution, has always been the most vital and radical part of the human population. About 30% of the world's population is between the ages of 15 to 25 with great power to bring about change.^[1] We have seen many young leaders, and continue to have many but it is equally important to have empathetic, aware and competent youth who make the world a better place to live in. Hence, positive youth development has been a topic of research and people are working towards it as well. Christine Heverly of Michigan State University defines positive youth development as the 'ongoing process of building young people's assets and strengths through social, emotional, cognitive, physical and moral development.' Positive youth development is a newly emerging field which has gained momentum in the last two decades and basically, aims to initiate action-based thought process to provide a purpose to live, beyond materialistic achievements and joy.^[2]

The fate of the forthcoming world lies in the hands of the youth; hence we can understand the importance of the work carried out in positive youth development. There are many organizations, institutes and individuals who are trying to provide the youth with a platform for their overall development. These efforts are often complementary to what is already offered by traditional institutions. All these organizations differ in their goals, method of working, area of impact and target groups. To understand their work thoroughly, this paper chooses two organizational initiatives, named NIRMAN and VIVEKVAHIINI. Both are mainly Maharashtra-based organizations, working specifically in the field of positive youth development. Nirman is an initiative by Dr. Rani and Dr. Abhay Bang to identify, nurture and organize young change makers. They provide the guidance, expertise and environment to inculcate self-learning and encourages the youth for social action. Vivekvahini on the other hand, is a loosely knit organization of students who work for social good. It is an initiative by the Superstition Eradication Committee, which is also known as ANISA, a well-known organization founded by the late Dr. Narendra Dabholakar.

The world is becoming a complex place day by day with globalization, social media, technology and many more things. There are definitely many advantages of the whole process but there are challenges as well. The pace of change is so rapid that one may not

possess the ability to cope with it and could face maladjustments. One extreme of this spectrum is when individuals head towards disorders like anxiety and depression. Speaking of India specifically, there are issues like poverty, unemployment, discrimination, corruption, increasing pollution, terrorism, to name a few. All these issues are inter-connected and it is important to address them with equal attention. The youth plays a very important role in all this. They are a powerful means of change but an easy target as well. Available resources and traditional institutions often fail to build the abilities of young adults that are required to make decisions or to take action. Youngsters these days feel the need to have a platform that can navigate and introduce different perspectives and provide a space for sharing. As psychology would perceive it, individuals form the society and they are the primary unit of various gigantic social structures. Thus if we expect change, we must start from ourselves and positive youth development strives to provide this capacity to today's youth so we can see a better tomorrow.

The Youth is the policy-maker of the forthcoming world, and they need to develop a wide range of competencies, values and knowledge that can help them navigate and succeed in the complex world. ^[3] A study shows that humans are hardwired to connect and human development happens through interactions with the social environment. ^[4] Hence being a part of community and working for its well-being gives life a meaningful turn, when many feel unmotivated and aimless. This paper is an effort to understand how these organizational initiatives help us to provide the youth with sufficient space for their growth. It has a more unique importance, especially in a diverse country like India where it is essential to understand multiple realities that coexist to build an inclusive society.

RATIONALE

Other than the aforementioned organizations, there are many forums available for the youth, though their target population, area of impact, and desired outcomes can vary drastically. Roughly speaking, these forums can be categorized into three types on the basis of their interest in outcomes. Firstly, there are youth communities for cultural activities. Secondly, there are communities that are driven by strong political agenda, and thirdly, communities or organizations solely for the purpose of holistic growth of youth.

This study focuses on the third type of organizations. The ultimate aim of these organizations is to engage the youth in a constructive manner. As a member of the youth cohort, it is of great importance to me and my peers to have this kind of platform. In the constant political, economic, demographic and technological shifts, it is becoming crucial day by day to have a supposedly unbiased navigating body of guidance.

There is an enormous source of energy that resides within the youth, and it would be a huge waste if it is not channeled into something productive. This stream of energy must be

directed towards its utmost benefit, in this case, towards the welfare of our society. Thus this paper considers these organizational initiatives as means for this achievement. Both Nirman and Vivekvahini follow and believe the method of discussions and dialogue. They encourage every individual to put forth their inputs and try to build a productive conversation. In case of Nirman, there are volunteers and experts who conduct these discussions. For Vivekvahini, trained co-coordinators make sure that the discussion is flowing; often people working in related fields are invited to provide inputs. This methodology shows us how the participants truly take hold of the overall procedure. This gives a sense of responsibility to the participants compared to the one-way lectures where they are always at the receiving end.

Also, the exposure to knowledge and perspectives is an important component of both the initiatives. It won't be an exaggeration to say that the rural youth is quite alien to this exposure. This makes it utterly significant that both Nirman and Vivekvahini's outreach is at the rural level as well. Nirman has a structured process for interviewing and selection, but it is not based on the region, or even caste, class or religion. They decide the eligibility solely on the basis of capabilities that they seek in an individual. Similarly Vivekvahini does not have any selection process, is not as structured as Nirman, and as mentioned earlier, it is a loosely-knit organization. But it does not apply any criteria of caste, class, gender, religion or region. Also Vivekvahini is dominantly established in rural areas such as Chandagad, Kagal, Islampur, which are taluka places in Maharashtra and regarded as small towns.

As a researcher who is brought-up in a rural area, I find it of absolute importance to have these platforms and be a part of them. It is a great opportunity for rural youth who look beyond earning money, not to forget the urban youth as well. The urban youth plays an equally important role as participants. These organizations bring various kinds of people together, in terms of all possible categories applied, and all of them have equal opportunity to express themselves. Diversity plays an important role here. If this process is considered as a part of our socialization then one can understand how it makes us aware of our immediate surroundings instead of being in a ghettoized community. The differences and polarizations happen very fast, but it always takes time and effort to bring people together. It can be said that this may serve as a platform for intersectionality.

It is important to mention that both the organization are non-profit and don't keep the intention of gaining financial benefits. Both of them try to derive the best from what is available.

METHODOLOGY

To understand the workings of the selected organizational initiatives, secondary data analysis method was used. The educational philosophy of these organizational initiatives plays an

important role in the impact they have. The sources are internet, web search and websites of these organizations.

NIRMAN:

The Nirman team has developed a systematic framework for their work and overall process. The official Nirman website provides us with an overview of their vision, organizational and educational goals, educational philosophy, background and educational process. There are certain fundamental values and a set of beliefs that reflects in these processes. Given below are some key points that highlight the overall philosophy of Nirman:

1. The process of self-actualization starts from coming out of one's comfort zone and leaving isolation.
2. Facilitate the youth for a deeper search of themselves and a purposeful perseverance to a meaningful life.
3. Sensitizing youth towards multiple realities and bringing awareness of their surroundings.
4. Providing the opportunity and atmosphere that can foster their growth.

Along with this, inculcating various skills, developing problem solving abilities, providing guidance is done as well. After the selection of 200 participants for every batch, there are three camps which happen after every six months. These are 8-day camps that include various discussions, field visits, challenging workshops and conversations. Participants stay in touch in the duration between the three camps. The subjects discussed in the camps range from understanding sexuality to the relationship of nature and society.

It is the organizers' belief that one's search for a purposeful life will lead to the betterment of others or society. Understanding social challenges and working towards resolving them is seen as a path for a meaningful life. Participants are introduced to multiple realities through field visits, case studies and experience-sharing. This is all accompanied with constructive study and learning. Specifically mentioning its difference from other conventional methods, Nirman does not believe in compartmentalizing formal education and real life. 'Education for life, education through life and education throughout life' is the motto of Nirman which accurately explains the progress.

The other major influence on the overall idea of Nirman is of an educational philosophy called Naye Talim. This set of principles was developed by Mahatma Gandhi and Vinoba Bhave. Roots of this philosophy lie in the belief that the ultimate instrument of living a fulfilling life is when self-search and social good is the mission of an individual's life. Naye Talim considers it to be an intellectually stimulating and emotionally satisfying journey of life.

Nirman does not specifically aim to only initiate the thought process, but it goes beyond that. They offer internships, fellowships and collaborations to their participants and encourage them to take action. This effort is to create sensitized leadership in the systematic framework of our institution. They aim to resolve ‘leadership crisis in social sector and need for young talent’. They also try to reach out and provide mentoring to those who have the will to work for social good but are unclear and unsure about what exactly to do.

There are participants with different areas of interest and different working backgrounds. There are personal one-on-one discussions of participants with Nirman team members. This is to foster their skills, abilities and to get an overview of their personality. Also there are interactive sessions with experts and resource persons. These sessions are to provide guidance according to various fields of social sectors and its dimensions.

VIVEK VAHINI:

Vivekvahini, is a program for youth development initiated by the ‘superstition eradication committee’ more like a separate organization like Nirman. It is a forum of students and teachers for discussion and undertaking activities. The main activity through this program is group discussion. There are some primary motives of Vivekvahini to initiate a different platform for youth. There are a few points given below that perfectly sum up the idea:

1. Education stands broadly for development of the mind so that it can liberate itself from ignorance of what we are, what nature is and how we interact with nature.
2. To reorient the purpose of education to liberating human beings, which has become only an instrument of ‘good living’.
3. The interconnection of youth with society.

This conveys the fundamental aspect of this initiative though there are a few more reasons why Dr. Dabholkar felt the need to start this program for the youth specifically. Based on data available on their website, Vivekvahini says, “Experience shows that political parties use the youth to fulfill their vested interests, without realizing the values that are being implanted in the minds of the youth.” The youth is an easy target for those who aim to gain profit based on their interest without considering the consequences. To avoid these pitfalls faced by the youth, Vivekvahini also aims to provide a platform for participants to express and share matters about life that concern them most.

After discussions with about 200-700 students Dr. Dabholkar decided to start Vivekvahini. These students were from different educational institutes ranging from Nandurbar to Sindhudurga of Konkan. It started from the concern of students who felt the need to have these platforms. Vivekvahini is spread across the state in various colleges and other institutes.

There is no eligibility criterion to be a part of Vivekvahini. It is an initiative by students for students. It can be formed with 5-10 students as well. There is no membership fee and it is not intended to collect funds for any of its activities. Discussions happen once a week. There can be activities other than discussions by the will of students. These discussions are coordinated by trained students. The Superstition eradication committee conducts a workshop for those who are willing to start this program in their college. Also, some material such as books and kits required to conduct activities are provided by the committee. Experts and field workers from the social sector are invited to conduct a discussion. There are no lectures given, all sessions happen in the form of discussions, and experts just guide that discussion.

A web of students is formed through these activities. These participants stay in touch and work on a personal level as well. Vivekvahini suggests students to read books and to gather knowledge from different sources for their own development. Students are also expected to take notes and create their own material (such as articles) based on their experiences. They also believe that development is in one's own hand and the process of development should begin from us. It is made clear by Vivekvahini that they are not like any other student community who fight for their demands. The form of discussion is not supposed to be argumentative. If there are any disagreements, one can point out the flaws in others' thought process instead of blaming them wrong.

This program's philosophy believes that thought and actions go hand in hand. Vivekvahini also aims to train students in their skill development like problem solving abilities, rational thinking, group participation and discussion, reading and writing skills. There are a wide range of topics which are taken under discussion such as scientific attitude, gender equality, and environmental conservation. They also take up topics such as positive attitude, acceptance and change, stress control etc. that can help in personal development.

IMPACT ANALYSIS:

NIRMAN

To analyze the impact of volunteering, previous studies conducted by the Nirman team are used. Analysis of feedback scores of 157 participants from a recent batch of NIRMAN, about the growth in them related to identity, purpose, value system, relations, decision making, and understanding of social problems have been given below:

	Average Score	10 out of 10	8-10 out of 10
Gain useful insight about myself and my identity	8.39	45	121
Increased my conviction to contribute to social problem solving	8.48	48	129
Got likeminded friends with whom I emotionally connect	8.48	48	129
The camp process has helped me aspire for high goals and purpose in my life	8.83	71	132
Nirman camp was intellectually stimulating	8.82	65	135
Got to know some useful frameworks and tools for decision making	8.51	50	130

VIVEK VAHINI

Primary data analysis method was used to analyze the impact of Vivekvahini. Two semi-structured interviews were taken. Both the participants have worked for Vivekvahini. Four questions were asked to both participants via mails. All four questions were open ended questions. Participants can be referred as volunteer 1 and volunteer 2.

Volunteer 1 is a male and a B.tech graduate. He was a part of Vivekvahini from the age of 21-23. He feels that Vivekvahini had a huge role in changing his lifestyle in a positive manner. He and his other fellow volunteers have informal rules which they have decided and followed by their own wish, which are- reading, exercise, wearing khadi and not drinking or smoking. He says “lifestyle automatically changes once you become part of Vivekvahini”. According to him Vivekvahini has contributed in his leadership skills, giving a bigger view of problems and solving them. He says, “Our discussions used to happen this way hence these skills developed automatically”. He adds that to him, Vivekvahini is a very helpful platform to meet like-minded people and to meet different people than you as well. It is important for him to learn how to make peace with people of both kinds and to be friends with them. He firmly says that Vivekvahini made him more aware of social realities.

Volunteer 2 is a 22 year old male. He is a participant of Vivekvahini. He says “Vivekvahini has built more positivity in me and made me more empathetic.” It also made him aware of the interdependence of socio – economic – political factors and their effect on every individual's life. He started to understand multidimensional aspects of any situation or event. Carrying out small tasks for the programs (be it a helping hand for arrangements etc.), increased his sense of responsibility, and helped him to be an active member. He says, “Vivekvahini teaches you to think neutrally and through every possible aspect before expressing your opinion.” He realized that change has to start within and then it reflects in one's surroundings.

RESULTS AND DISCUSSION

The data showed that these initiatives put an ample amount of detailing and attention to every possible aspect of holistic development one can aim for. The founders have put a great amount of effort in planning both Nirman and Vivekvahini program. It is well understood by them that personal and social ability development go hand in hand. They understand that having a positive environment is vital for the youth to flourish in every aspect of their personality. The interdependence of a youngster's growth and their role in society is explored simultaneously.

Nirman and Vivekvahini understand the uniqueness of every individual. The differences and uniqueness of individuals are nurtured in a way where one can be themselves and accept others being not like them. In a society where we are often taught to be like someone else,

these initiatives try to foster our individual strengths. At the same time, a great amount of work is put to make sure how participants should be accepting of the differences around themselves and how they should embrace them.

Another essential aspect is that both the programs do not provide ready-made opinions or conclusion. One has to study, analyze, think and develop one's own perspective about everything. Both are not inclined towards any political party or religious community. They aim to provide the participants an enriching environment to make rational and wise decisions. It makes an important point, considering the fact that youngsters are being driven towards some immensely harmful activities.

Both these organizations try and are inclusive towards all kinds of people and do not differentiate. By analyzing their eligibility criteria, it can be said that they are rather welcoming. Studies show how several institutions are becoming exclusive towards certain caste, class, religion etc. In such a scenario, these organizations hold an important position in providing an inclusive platform and a forum that nurtures unity.

While analyzing their impact, it was observed how skillfully and methodically shaping happens in these programs. The Nirman participants tend to mention that they experience ' a paradigm shift in themselves in terms of identity, confidence, attitude, emotional capabilities and other abilities.' This growth is not temporary but quite consistent and permanent. As one of the interviewees mentioned, 'it becomes habitual (to be logical and think with an open mind).'

CONCLUSION

We have a long way to go to build an inclusive society. Prejudices, perspectives, attitudes, and often narrow mindedness, prevent us from evolving. Major unlearning has to happen for us to embrace what we are and positively perceive the differences. Positive youth development is an instrument for our progress. Both the selected organizations aim to build the youth into future responsible and empathetic citizens. Though this may not be described in their goal, but the impact analysis suggests that eventually, ingrained positivity and competency results positively.

Nirman has distinctly shown that till now, 250+ participants are social contributors. Though Vivekvahini does not provide any numbers, it is observed that many participants are aiming to work in public services. The qualities seeded now are going to flourish and reflect in their work. Even if some of them do not work in the social sector, it is still essential to be a good and responsible human being and citizen. These are the citizens of our civil society.

Along with making the youth skillful and capable of change, Nirman and Vivekvahini try to improve the quality of the participants' life. Working for social good provides a goal for a

meaningful life when many youngsters are lost in the world of temptation and desires. It is believed that being fully content and helping others to be content, is a way of gaining happiness beyond material success!

REFERENCES

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 - NIRMAN website (<http://www.nirman.mkcl.org/>)
 - Vivekvahini website (<http://vivekvahini.com/>)
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Carl Rogers: "When I look at the world I'm pessimistic, but when I look at people I am optimistic."

Hands Can Speak: Why It Is Imperative To Include Sign Language In Primary Education For All

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INTRODUCTION

There have been various attempts to include non-hearing (deaf) communities in mainstream education and in the employment sector. These attempts are inadequate as the hearing population is deaf to sign language. This causes a huge hindrance to effective communication between hearing and non-hearing peers. To experience inclusion, not simply as presence in mainstream environments but as a sense of belonging to those environments, it is essential that non-hearing individuals are able to communicate comfortably with their hearing counterparts.

This study outlines why it is necessary to include sign language in the primary education curriculum and how it will help in social inclusion of non-hearing (deaf) communities. Various studies included in the 'The Journal of Deaf Studies and Deaf Education' and other reputed journals have been reviewed to form a comprehensive understanding of social inclusion.

This paper wishes to highlight how learning of sign language will positively impact the relationship between hearing and non-hearing communities and help in the social inclusion of the latter. The study also states the various effects of sign language on the cognitive abilities of hearing children and older individuals and how they stand to benefit from learning sign language from a young age. Using this as a basis, the paper seeks to establish that sign language must be included in the primary education curriculum for all populations.

OBJECTIVES

1. To demonstrate why it is necessary to include sign language in the primary education curriculum for all populations using select educational and professional institutions.
2. To underline the benefits of learning sign language to non- hearing and hearing populations -its impact on their cognitive abilities, motor skills etc.

3. To highlight how learning of sign language will positively affect the relationship between hearing and non-hearing communities, and thus help in the social inclusion of the latter.

RESEARCH PROBLEM/ RATIONAL

An increased emphasis on an all-inclusive education system makes it vital to look at which sections are unable to make full use of the same, and why.

This study is based on our findings that mainstream education settings exclude deaf children or children with any form of hearing loss. The point at issue here is that limited social contact and interaction with other students due to the communication barrier has an adverse impact on learning and hinders participation of the non-hearing students in academic and extracurricular activities in the school.

This study seeks to identify how non-hearing students can integrate with mainstream society more efficiently, and have more access to certain academic and vocational opportunities.

The points that are highlighted in this paper are centered on how the inclusion of sign language in the primary education curriculum for all populations will positively impact the relationship between hearing and non-hearing communities and help in the social inclusion of the latter. The positive impact of this method of instruction on the hearing population is also discussed.

METHODOLOGY

Mixed method of research was conducted.

Two methods of data collection were employed for this study:

1. Primary mode of Data Collection
2. Secondary Data Analysis

1. Primary Data Collection:

The primary data that was collected for this study was qualitative in nature. A key informant interview of a professional who has first-hand experience in the field of inclusive education was conducted. Their knowledge and understanding of the topic provided us critical insight into the nature of the problem.

Ankur Vidya Mandir is an inclusive school in Pune. For the past 30 years they have provided equal opportunities for education to all. Today Ankur Vidya Mandir caters to 29 types of disabilities in children.

The principal of Ankur Vidya Mandir, Madhuri Deshpande, was the key informant for this study. She has been running this organization for over 30 years and is striving to change the general attitude towards inclusion and education.

The questions of the interview were centered on understanding inclusion within classrooms, why such inclusion is missing and on considering the limitations.

The topic of research was explained to Madhuri Deshpande and followed up with related questions.

The interview questions were centered on how the strategies to teach children with special needs often deviate from 'regular' programs in mainstream schools.

We asked the informant about the skills that are required by teachers in order to enhance the learning process for every student present in an all-inclusive classroom.

Government policies, their implementation and the current state of the education system were discussed and its impact on inclusiveness in society was analyzed. Special emphasis was placed on the questions about provisions for the non-hearing populations.

The informant also spoke to us about the various attitudes and prejudices that presented limitations to inclusive education.

The informant was asked about whether including sign language in primary education curriculum would help in improving inclusiveness in overall society. What challenges such an implementation would face and why those challenges would arise. The informant gave us recommendations on how such a policy could be implemented and also stated why such a policy would be important for not just the non-hearing but also other communities.

Secondary Data:

We reviewed several research papers and studies as sources of secondary data.

First we reviewed papers to understand the exclusion of non-hearing communities and the impact this exclusion has on their well-being.

Attitudes toward Profoundly Hearing Impaired and Deaf Individuals: Links with Intergroup Anxiety, Social Dominance Orientation, and Contact: (LaBelle et al., 2013.):

It is clear that society still holds negative attitudes towards out-groups, coupled with a lack of contact with out-groups, specifically the Deaf community the findings seem to call for increased contact between deaf and hearing communities to improve communication between the groups

Psychosocial Aspects of Deafness (Nanci A Scheetz, Pearson Education, Essex, 2004):

Several researchers have studied deaf children's relationships with their hearing peers in mainstream schools. Before discussing mainstreamed deaf children, however, it is important to gain perspective on deaf students in residential schools. Deaf students who attend residential schools have reported feeling separated from hearing society, a lack of experience with hearing people, and not knowing what to expect or how to engage in effective interaction with them. Deaf students who attend mainstream schools, on the other hand, have reported feeling like they have limited opportunities for interaction with their peers, as well as feelings of social isolation. However, they feel better educated and more skilled at interacting with hearing people than do those who attend residential schools.

Stinson and Liu, 1999:

Stinson and Liu found that hearing students' negative attitudes towards deaf students were based on their problems communicating with them, such as frustration, fear, unfamiliarity, misunderstanding, and averseness to out-group in general.

Evaluation of sign language learning tools: Understanding features for improved collaboration and communication between a parent and a child (Melissa Burton, 2013):

Understanding sign language and its history is essential to designers developing a tool to teach the deaf and/or hearing populace.

Powers, 1999:

Hearing children's experience with sign language in the early school years may enhance performance in the domain of non-verbal cognitive skills such as visual perception, visual discrimination, and spatial memory.

Teaching Sign Language to Hearing Children as a Possible Factor in Cognitive Enhancement (O. Capirci):

Bellugi and her colleagues studied visual-spatial cognition in deaf signers, comparing their performance to that of hearing, non-signing children on a battery of visual-spatial tests (Bellugi, O'Grady, Lillo-Martin, O'Grady, van Hoek, & Corina,(1990). In tests of spatial construction, spatial organization, and facial recognition, deaf signing children were markedly ahead of the hearing non-signing children and far in advance of their chronological norms. Similar results were reported by Chovan, Waldron, and Rose (1988), indicating that deaf middle school and high school students had faster responses in visual cognition tasks than their hearing peers

The results of the educational experience reported here show that hearing children who learn sign language as a second language in the early school years improve more rapidly on tests of

visual-spatial cognition and spatial memory than their schoolmates not attending a sign language course.

Hearing children attending the LIS course showed an increasing interest in sign as an alternative to spoken communication, reached a basic competence in LIS (Italian Sign Language), and displayed a new, spontaneous sensitivity towards the culture and communicative modes of someone differing from them: they always communicated with their deaf teacher through the appropriate visual gestural modality rather than in speech. These findings suggest that it would be extremely useful to offer sign language as a second language to hearing children for linguistic as well as cognitive reasons.

RESULTS

A thorough analysis of deaf literature and papers published on related topics further highlighted the need for such a measure to be implemented.

It is safe to conclude via the key informant interview and literature review that non-hearing communities have been continually excluded from mainstream education, employability and thus society. The barrier to communication hinders any form of inclusion of these communities and is the main cause of exclusion.

Individuals from the non-hearing/ deaf communities are unable to operate comfortably in mainstream environments and reach their full potential due to this barrier in communication.

Non-hearing/ deaf individuals do not cognitively lack any abilities but their social incompetence (due to lack of spoken language) makes it hard for them to find structure organizational employment and engage in social contact with people from outside their community.

Sign language has been found to be extremely favorable to hearing individuals and enhances a range of visual-spatial and other cognitive abilities. Learning sign language at a young age and as a second language presents a plethora of benefits.

The results of our study clearly indicate that introducing sign language in primary education would not only increase the inclusion of non-hearing/deaf individuals but also prove highly advantageous to the hearing population in a number of ways.

CONCLUSION

Several initiatives have been undertaken by The Government of India to make education more inclusive. Although India has witnessed an incredible expansion of the educational opportunities for differently abled children, substantial growth has not been witnessed.

Inclusive education is at a very early stage in India. However, the fact that it is being discussed and debated, demonstrates a willingness to address the needs of all children with a specific focus on those who are vulnerable to exclusion.

The measure of introducing sign language in the primary education curriculum will face significant resistance due to the nature of our current education system. Our current system poses a substantial number of hurdles to the execution of this measure. Nevertheless, such a program will greatly impact the inclusion of non-hearing individuals and overall shape society in a more harmonious way.

It is important that we remember that inclusion is ultimately beneficial for all and that the success of a society lies in the well-being of all its members.

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As defined by World Health Organization (WHO), health is a "State of complete physical, mental, and social wellbeing, and not merely the absence of disease or infirmity."

Disparities between Elite Schools and Public Sector Schools: Obstruction in the Path of Inclusive Society

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INTRODUCTION

Inclusion is a varied term and its execution has become important to bring together accepting and peaceful elements so as to create an Inclusive Society.

According to the United Nations, “An Inclusive Society is a society that overrides differences of race, gender, class, generation and geography and ensures inclusion, equality of opportunity as well as capability of all members of the society to determine an agreed set of social institutions that govern social interaction.

There are different views in terms of how a socially inclusive society functions, “Integration in all its forms may simply imply the existence of a stable community in which people can find a niche” (Taylor, 2007). This simple expression touches the heart of the definition of social integration and social inclusion, which is difference among members of society, is acceptable. Social Integration or social inclusion does not mean uniformity of people but a society which has room for diversity and still fosters engagement. To achieve social integration and social inclusion, voices of people and their needs and concerns, need to be heard. Not only some, but all members of society with different backgrounds must have a say and a stake in their shared society. The inclusiveness of society creates and maintains stability as well as a readiness to embrace change when necessary.

Globalization is an uneven and socially unequal process and there are concerns that global production and trading systems serve to increase poverty and inequality. In the Indian context, Globalization has impacted the education system in complex and conflicting ways. There is an increased emphasis on preparing global citizens who are ready to face the highly competitive world. There is a huge upsurge in demand for learning the English Language, growing popularity of International Schools, need for ICTs etc.

School age is human development by skills development through proper education, which occurs between childhood and adulthood. Some sensitive factors like physical, mental, family, school, relationship and social factors influence the students while learning.

Self-esteem is a widely used concept both in popular language and in psychology. The term self-esteem comes from a Greek word meaning “reverence for self.” The “self” part of self-

esteem pertains to the values, beliefs and attitudes that we hold about ourselves. Simplistically self-esteem is the acceptance of us for whom and what we are at any given time in our lives. Self-esteem is a positive or negative orientation towards oneself, an overall evaluation of one's worth or value.

Coppersmith S.A (1967) defines self-esteem is "a set of attitudes and beliefs that a person brings with himself or herself when facing the world. Gray (2001) defines Self-esteem as one's more or less sustained sense of liking oneself. Branden, N (1969) defined self-esteem as "the experience of being competent to cope with the basic challenges of life and being worthy of happiness." He also believes that Self-esteem is the confidence in one's capacity to achieve values.

Self-esteem of an individual has been affected by a multitude of factors. Repeated negative evaluation makes children to be dumb, stupid, slow, fat and so on. Severe or repeated criticism damages the self-worth and self-confidence. Criticism disguised in a joke or negative humor, errors or failures can lower confidence and ultimately self-esteem.

While the basic aims of education are to enable children develop their potential, define and pursue a meaningful purpose; Globalization has put an extra pressure on the education system to create 'winners' who are ready to battle in the race for the survival of the fittest. It has led to the preparation of a curriculum that has to be internationally acceptable. There is also a huge demand for schools with an international appeal with unconventional syllabi that focuses on overall development of personality instead of rote learning, newer means of pedagogy. School facility has also come under the scanner as there is a demand for quality in available infrastructure that can aid in preparing a different class of people who are ready for a global world.

Students from schools where conventional methods of teaching and learning are followed are considered far behind their counterparts who have access to all the elite and updated methods of learning. This creates disparities in their levels of self-esteem when the competition is held on the same ground of world outside school education. This lack of resources acts as an indicator of social exclusion based on socio-economic as well as cultural dimensions.

RATIONALE

The present research paper tries to bring about the impact of Globalization in the context of the Indian education sector. The phenomenon of Globalization has resulted in the promotion of institutions, brands and commodities that have an International notion associated with them. This has been seen in the school education of a developing country like India too. The statistics show that the prevalence of mental health issues in school going children has gone from 2-3(1991) to 175 (2007) per 100,000 (NSSO).

The topic chosen for the Research paper focuses on the disparities created on the grounds of socio-economic inequality, which in turn affects psychological well-being. People are always seen talking about these fancy elite schools and their future-ready genius, but no one spares a moment to look into the minds of the students from public sector schools. They do not get the opportunity to use the maximum possible educational resources to develop their personality, or get an insightful curriculum. The children, belonging to the same country, get very contrasting resources in the form of education and co-curricular activities and most of them are not even aware about the different kind of world existing in the name of Elite and International schools.

It is not so that only disparities in the opportunity harm the self-esteem levels of school going children. The globalized kind of schools and education also create stressful situations which are inappropriate according to the age of students there. The problem of dealing with mental health exists in spite of ample opportunities. The grounds vary in nature for the students of Public sector schools and Elite schools. But, there has been an increase in the cases from both scenarios.

The proposed research paper focuses on the discussion of such researched issues and presents a static picture in order to lead the way for similar studies and solutions in the coming time.

REVIEW OF LITERATURE

1. (Durganand Sinha, Psychology for India (2015), p-168-171)

“It was observed that the kind of education that was provided in government schools was considered remote and irrelevant to the natives. Low enrollment and high dropout rates among poorer sections of rural and tribal children are largely because of the irrelevance of what is taught in schools for the needs of the citizens.”

“Of the factors which seem to generate proper kind of motivation, education has generally been found to be significant. In our own studies (Sinha, 1947) we observed that educational background of farmers did seem to affect the score on motivation on some of the measures used, especially the conventional type of test of level of aspiration.”

“Muthayya (1971, p.47), on the basis of his findings, concluded that 'Thus it may be said that level of education of respondents with high aspirations and middle aspiration is greater than the low aspiration suggesting a broad generalization that one's level of education influences one's level of aspiration as the former may provide the necessary confidence to forge ahead with regard to any endeavor.’”

This study supports the view of the present study that education has a direct impact on qualities like motivation and self-esteem. The difficulties faced during the phase of education can lead to lagging behind in the other phases of life, especially, profession and work.

2. (Movie review, Hindi Medium, 2017)

The plot of the movie has been described as 'a couple want to give their daughter the best education so she will be accepted by the elite.'

The movie revolves around the elite and International schools of New Delhi, India and old government schools in the suburbs of Purani Dilli. All the elite schools have been shown as having International curriculum and updated teaching methods from the point of view of technology. Students are expected to learn 2 to 3 foreign languages from the pre-primary stage itself. These facilities and privileges are accessible to those who can afford to pay humongous fees into these schools. Whereas, the government schools which usually charge very little fees or none at all, do not even have basic infrastructural facilities. There is a shortage of teachers, books and learning English language is also considered a luxury for them. The students from these schools are unaware of basic educational knowledge. Their self-esteem level is at stake because they cannot become competitive enough to survive alongside the globalized students from elite institutions in their present and future stages of life.

This supports the present study about reflecting the disparities between students from two different institutions of education. The disparities hence act as a way of exclusion for the society as a whole.

3. (S. Reddy, P. Kannekanti, Md. A. Hamza; A comparative study on self-esteem and stress among private and government high school students, March 2015; ISSN 2321-2705)

This study was conducted between students of government and private sector school in Nalgonda, Karnataka. The number of students chosen from each institution was 30 (boys and girls). The tools used during this study include:

Rosenberg Self-esteem scale:

Rosenberg self-esteem scale developed by Rosenberg, consists of ten items, Likert scale with items answered on a four point scale - from strongly agree to strongly disagree, items 2, 5,6,8,9 reverse scoring that is, SA=0, A=1, D=2, SD=3. The Sum of the scores for the 10 items was calculated. Higher the score, higher the self-esteem.

The findings of the study are as follows-

Table 1: Students Stress scale frequency and percentage of government and private schools

Score Range	Domain	Government School	Private School	Frequency	Percentage (%)
0-20	Good control over stress	3	6	9	15
21-40	Low level stress	20	18	38	63.3
41-60	Medium Level Stress	7	5	12	20.0
61-80	High level stress	0	1	1	1.7

Students stress scale frequency and percentage of government and private schools, 15%(9) students had good control over stress, majority of students had low level of stress 63.3%(38), 20%(12) of respondents had medium level of stress and only 1.7%(1) had high levels of stress.

Table 2: Difference between Government and Private School on self-esteem

		Median	Range	Test Statistics	P. value
Self Esteem	Gov. School	16.0	12	330.00	0.074
	Private School	17.5	29		

The above table depicts the comparison between Gov. and Private schools of students' self-esteem. There was no significant difference between Gov. and Private schools.

The findings of the study suggest that while the basic differences exist between the two kinds of institutions and their students, the psychological factors such as stress and self-esteem are approximately on the same level. Although, a slight difference in the self-esteem levels can be due to the availability of better quality of resources and education. As indicated from table 1, high level of stress is present in the students of private schools. The possible reason behind this can be that there are many activities and assignments involved besides the traditional methods of learning, these activities require time as well as energy, which is extracted from their playing schedules. The aspirations of the society as well as parents are more about their achievements. These reasons contribute to striving for perfection in every aspect of their lives, which in turn contributes to stress. On the other hand, government schools usually involve straightforward and traditional forms of learning and co-curricular activities are

missing from their educational curriculum. This leaves ample time for them to engage in more physical activities of playing and reduce stress. But, their self-esteem has to suffer due to lagging behind in competition to their other counterparts, that are, those from private sector and elite educational institutions.

METHODOLOGY

This research paper analyses disparities between the self-esteem levels of children from Government sector schools and Elite Schools, which is directly impacted by the type of learning environment they get in these contrasting institutions.

The methods used during this study include secondary data analysis of news articles, information from websites of international schools, analysis of ASER report of 2016 and 2017 from the organization called PRATHAM and some statistics from the British Council Report.

As reported by ‘**The Wire**’ on 8th February, 2018 ‘From the next academic session onwards, the new curriculum in Government schools of New Delhi aims to teach happiness.’ As reported by *The Hindu*, deputy chief minister and education minister Manish Sisodia said on February 8 that schools in Delhi will teach a “happiness curriculum”. There would be no formal tests and the classes would be activity based.

“Adolescents today face new challenges including rising levels of obesity, mental health disorders and high unemployment”, says Dr. Vikram Patel, professor, International Mental Health at the London School of Hygiene and Tropical Medicine. Beyond just teaching students how to beat the blues, it could help in an overall reduction of stress levels when it comes to giving exams.

The need to introduce such curriculum related to managing mental health has been felt due to the absence of any alternative methods of education, besides the conventional things such as written class-work and homework.

According to the **ISC Research** organization, the international school market in India is on the cusp of significant expansion. This forecast is based upon data and intelligence that ISC Research, the leading provider of data and intelligence on the English-medium K-12 international school sector, has published in a new Market Report for India. Key facts from the report indicate that, within the last five years, the number of international schools in India has grown by over 45%, while student enrolment has increased by over 70%. There are currently 469 international schools located throughout the country, attended by 268,500 students aged between 3 and 18. The fees at international schools in India range widely, but

capacity utilization is high regardless of fees (ISC has researched all international schools in India with fees over USD \$4,000 per year). The schools with annual fees between USD \$4,000 and \$10,000 are, on average, 79% full. Schools with fees over \$10,000 are currently in excess of 81% full. The enrollment in the government sector schools is decreasing rapidly, while the mushroom growth of elite or international schools has led to enrollment to go up in such institutions rapidly.

The **British Council of India** reflected wide disparities between the spending on infrastructure in public sector schools and that of elite schools. The report released in February, 2014 states that there has been a 45% rise in the number of **International schools** in India in the last five years. If seen with context to spending on infrastructure, the International Schools in India have been recorded to spend around 60 billion USD in the years 2009-2014, while the government's expenditure on the same is about 5 to 6 lakhs every year on the infrastructure alone, as indicated by the **Ministry of Human Resource Development**.

ASER stands for Annual Status of Education Report. This is an annual survey by an Indian educational organization called **PRATHAM** that aims to provide reliable estimates of children's enrolment and basic learning levels for each district and state in India. ASER has been conducted every year since 2005 in all rural districts of India. It is the largest citizen-led survey in India. It is also the only annual source of information on children's learning outcomes available in India today.

The domains considered during the survey included- Activity, Ability, Awareness and Aspirations. In 2016, ASER visited 15,630 **government schools** in India. The age group taken into consideration was between 3 to 16 years.

The findings of the **ASER-2016**, for which the time period chosen was 2014 to 2016, indicated that although the increase in the school facility available is continuous, the average reading ability for the students of standard III (provided class II level reading material) is 41.3%. The reading ability average for students of standard VIII (provided class II level reading material) is 73.09%.

The findings of the **ASER-2017** as seen from the view of various domains considered are:

Activity- About 86% of youth in the age group of 14-16 years come under the formal education system.

Ability- Around 25% students cannot read basic text fluently in their own local language. A significant proportion of those enrolled still lack foundational skills of basic reading and arithmetic.

Awareness and Aspiration- ASER 2017 asked students about their study and professional aspirations. About 60% in the age group of 14-16 years wanted to study beyond standard XII. Professional aspirations were gendered, with males aiming to join the army or police or becoming engineers. Females showed preference for teaching or nursing careers. 405 did not have any role models for the profession they aspired to work in.

The following data is based upon the information about facilities and resources extracted from the websites of two International Schools in the city of Pune, Maharashtra.

There are mainly two types of Elite or International Schools, the first category includes those with the high fee structure along with developed extra-curricular activities and technical ways of teaching. The second category comprises of the institutions affiliated to international boards of education such as International Baccalaureate, Edexcel or Cambridge International Examinations, or by following a national curriculum different from that of the school's country of residence. Both of the categories of elite schools are characterized by huge fee structures and different types of activities along with traditional education curriculum.

1. Mercedes Benz International School:

The website of the school indicates that:

- The school is affiliated to the International Baccalaureate Organization of Geneva and follows the International framework of holistic approach towards education.
- The Student Support Services comprises a collaborative team of Counselors, Learning Support teachers and Educational Psychologists who foster the development of academic, behavioral and social-emotional well-being of the students.
- A comprehensive counseling program has been developed to provide guidance for a range of students to develop their academic, career, transitions, and personal/social self. The counselors deliver the preventive program through lessons in the classroom- via the Core lessons in the Secondary school and PSHE in the Primary school.
- There is an emphasis on data based decision making, therefore the team conducts both formal and informal evaluation at school to develop Individual Education Plans and guides students to achieve the identified goals.

Infrastructure and Platforms:

Purpose	Platform
Curriculum, Report Cards, Attendance	ManageBac
Learning Process (PYP1 to DP2)	G Suite for Education with special focus on Goog

	Classroom
Eportfolio in Primary (PS to PYP5)	Seesaw
Library Management System	Follett Destiny

Devices:

For Primary School-

- 15 iPads in Preschool
- 1:1 iPad in PYP1-2
- 1:1 Chromebook in PYP3-4-5

For Secondary School-

MYP1 to DP2 students are expected to come to school with a laptop following these specifications:

Minimal technical requirements for Windows laptops:

- Processor 2.2 GHz (Intel/AMD) with 64 bit compatibility mode support
- 4 Gigabyte RAM (minimum)
- 300 GB Hard drive or better (Solid State drive for better performance)
- Portable Hard Drive for work file backup
- Wireless LAN 802.11b/g/n/ac, supports WPA2 Authentication (most recent hardware should support it)
- The laptop hardware should support Windows 7 or above
- Worldwide/India service, parts and labor warranty
- Anti-Virus subscription (Kaspersky, MacAfee, AVG etc.)

Technical Requirements for Macintosh users:

- Any MacBook
- Anti-Malware (Malwarebytes is free)

Tech Team

The Tech Team comprises of:

- IT Manager
- Two Technology Support Engineers
- Two EdTech Coaches

2. **Symbiosis International School:**

The school is an IB World School. The school is authorized by the International Baccalaureate Organization of Geneva (IBO) to offer the IB Primary Years Program for grade KG to V. The school offers SIS Middle School Program for Grade VI to VIII. The school is authorized by the IBO of Geneva to offer the IB Diploma Program.

The Symbiosis International School specializes in:

1. Pastoral Care: To help children Academically, Socially and Emotionally, and to create a safe and supportive learning environment for students that strengthens the connection between home and school.
2. Visual Art: A wide array of art that focuses on the creation of artwork to cater the creative thirst.
3. Theatre Art: Personality development and communication skills.
4. ESL: A state-of-the art language lab helps to break the barrier of traditional teaching methods and provides a robust language teaching platform with latest technology and multimedia content.

RESULTS AND ANALYSIS

The results derived from the analytical study of secondary data suggest that disparities exist on a large basis among the elite schools and the government schools in India.

The ASER report gives a wide and in-depth picture about the condition of those dependent on the government for their educational needs. The basic skills such as reading the foundational local language and mathematical skills are either completely absent or have not been fully inculcated into the students.

This lack of skills and knowledge also reflects their aspirations and career desires. They become highly gendered and traditional in the role expectations and performance.

The reason for the lack of infrastructure and educational resources can also be thought because of less expenditure on public sector education by government and economic inability to provide free and updated form of education to all of those who cannot afford to pay heavy fee structures in private schools.

If the scenario of school education is looked upon from the other side, conclusions differ on a large scale. India has witnessed a heavy increase in the number of elite schools since Globalization. There is an extraordinary growth in the amount of fees charged by such institutions. Many of the elite schools, for instance, Mercedes Benz International School, Pune, have specific instructions regarding the technicalities of gadgets used in school. Such schools promote the use of electronic and digital assisted education from the primary level itself. The modes of learning influence the self-esteem of the students and also present a wide range of new careers to choose from.

The introduction of “Happiness Curriculum” in government schools of New Delhi is a major step towards mental health of the students. This initiative should inspire other state education boards of India as well to make arrangements, such as school counselors and mental health education in Government schools.

CONCLUSION

The quality of school education provided through the public sector has a direct impact on the human development of a nation. It is because the majority of the population is dependent upon the government for their needs.

According to the Human Development Report 2018, India stands on the 130th rank among the countries recognized by the United Nations. The disparities in school education create a backdrop against other achievements of India before the world.

Mental Health is highly underrated in developing countries like India. The focus towards mental health should start from the stage of school education itself. On one side, elite institutions have ample resources to be spent on infrastructure, technology development and mental health of students. On the other hand, Government schools face a major lack in basic requirements and hence mental health seems like a field too far to be considered.

Such differences create a gap which needs to be bridged in order to remove obstructions from the path of Inclusive Society.

RECOMMENDATIONS

- School counselors should be made compulsory in school settings of Government Sector.
- Introduction of modern classrooms and updated curriculum should be introduced.
- The reservation of students under the Act of Right to Education, as guaranteed by the constitution of India can be made compulsory in all the elite schools or those following IB curriculum.

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Uniting Hum aur Woh: Propounding a Framework for Inclusion

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INTRODUCTION

“Inclusion is not a matter of political correctness. It is the key to growth.” This statement aptly answers the fundamental question of why inclusion is important. Inclusion is not just for the sake of the people who are excluded. It is for everyone as everyone benefits out of it. Equal rights and opportunities lead to development and help to harness the entire human resource.

However inclusion is still not a reality. This is because a feeling of ‘Group identity’ is deeply ingrained in the minds of people. Group identity emerges out of the ‘need for affiliation’ (NAffli) as given by McClelland. Group identity refers to a person’s sense of belonging to a particular group. It is based on both social influence of group members on one another and also social comparison with other groups. So as the influence of group members increases, bonding increases and comparison with others increases too. This causes a huge gap or barrier in ‘in-group and out-group’, ‘them and us’ or ‘Hum aur Woh’. So we can say that group identity eventually leads to ‘Pride and Prejudice’.

Our study focuses on the prejudices existing in two main social institutions prevalent in India- Religion and Caste. Group identity is also attached to these institutions and hence the feeling of superiority or inferiority emerges leading to exclusiveness. This exclusiveness is so extreme that under privileged people, religious minority groups and the people at the lower end of the caste hierarchy get alienated.

Prejudices are a byproduct of incomplete information or misinformation, traditional mindsets of people and the fear that some other group may prove to be superior to theirs. Hence they are easy to create and reinforce but hard to reduce. Prejudices become visible in both coarse and subtle forms ranging from a harsh comment to denying rights to outright genocide. All these kinds of prejudices are hurtful and inhuman. Hence efforts should be taken to reduce them.

Using anthropology or genealogy we can trace our ancestry. But it is imperative that a person should go beyond skin to trace the human origins. All humans are biologically and chemically the same. We share 99.9% of DNA and chemically all of us are made up of atoms and molecules. Also many scientists have put forth a theory of ‘interconnectedness’ or

‘entanglement’. The branches of quantum mechanics and noetic sciences are studying interconnectedness saying that all the things in the universe are interlinked beyond space and time in a web and hence changes in one affect all other (tedx). So when we feel love for someone our atoms are actually getting entangled (learning mind). Hence even physics tells us that all of us are united by sorts and so not respecting insignificant differences is just idiotic.

But prejudices still exist and thrive. So the fight against prejudices both religious and caste based is also still ongoing. It has seen its ups and downs. Any kind of massacre or violence in the name of caste and religion can be a setback for this fight. But it will be incorrect to say that violence is more common than harmony. Violence has just been a USP for news channels and papers. The instances where communal harmony is seen are almost never reported or made a big deal of the way communal riots are.

So there is hate all around and a positive way out is the need of the hour. Our study hence tries to provide a framework to navigate through hate and find concrete solutions. Individuals make the whole society so the change must start with them. We have included points that an individual can inculcate so as to remain non prejudiced. This is all in the hope that these individuals will thus add up and make a syncretic, harmonious society.

RATIONALE

We always thought it was really interesting the way Indians introduced themselves using religion, caste, sub caste and such classifications. This proves that these social institutions are not just a big part of people’s lives but they are their identity. It is how they choose to appear in front of the world. People are now considered as representatives of a religion or caste rather than humans first. Also they have internalized group norms and consider themselves as different from other groups. This sense of a separate entity has resulted into the harmful exclusion of various vulnerable groups. So it is a cause of concern and we thought it should be dealt with.

We narrowed down to religion and caste based prejudices as they are the most prevalent ones in the current Indian scenario. Due to extremist perspectives there is a rise in communal riots creating imbalance in the society. India has a history of caste as a system for occupational classification which gradually turned into a platform for discrimination. The two terms- caste and religion also touch various other institutions of society like education, family, politics, etc. These institutions form the most significant part of everyone’s lives and hence if prejudices are seen in them it is obviously problematic.

We thought that just concentrating on the causes of prejudices, their effects, etc is not enough. A solid blueprint for individuals to be devoid of prejudices is required. So this is the main purpose for choosing this topic and we hope our study fulfills it.

METHODOLOGY

The sources that we have used for the study are-

- 1) Primary data analysis- This includes semi structured interviews of scholars, social activists and professionals which will provide some insightful solutions to the problem
- 2) Secondary data analysis- Analysis of three movies: Mulk, Sairat and A billion colour story.

Analysis

Our analysis includes two parts:-

Interview analysis (primary data analysis)-

It is assumed that all the interviewees are non-prejudiced. Their answers are purely based on their opinions and experiences.

It is an established fact that prejudices exist and are encountered by people on a regular basis. The surveys of the general public will put forth facts that are already known and not present solutions. They can be provided by people who have already studied and worked in this field. So our study includes a few scholars and activists. This makes our study qualitative and not quantity based.

The people that have interviewed are the following-

1. An academician and professional
2. A professor
3. A historian
4. An activist and professor

(For diverse opinions we have tried to include people from different religious backgrounds. Among them two are atheists, one is practicing religion and one did not give personal details)

Prejudice is a preconceived notion that is not based on reason or actual experience (wiki). We asked the interviewees about their encounters with prejudices, their nature and the way they think prejudices should be tackled. As the social backgrounds including religion and caste of the interviewees vary we got a broad spectrum of answers which were really insightful and thought provoking.

People's beliefs about religion are often the result of their socialization process. It comes as a habit more than a conscious choice.

Religion is introduced to a person by his or her family teaching about desirable or undesirable behavior. Thus a value system develops in the person. Along with that he or she

also picks up the rituals practiced in the family. The role of religion differs for every person. For some people it proves to be a mindset of spirituality, moral compass, guide, support system, etc. For some it is a mode of de-stressing, justification of actions, seeking answers and taking decisions regarding where to live, which friends to make, etc. Religion includes both god loving and god fearing people. The fear component is seen in this so as to instill social control. Some people question religion, some may find it burdensome and hence choose atheism. However the choice whether to follow religion or not should be an informed one.

Religion per se does not cause problems but prejudices with respect to religion do. The roots of problems lie in how people perceive religion and the influence of religion on their lives. So broadly classifying the causes for creation of prejudices according to the interviewees' answers into categories-

1. Identity linked to religion- Like we saw earlier when a person's self identity is influenced by religion any negative comments against that religion are not tolerated. The person feels offended as though it is a personal attack.
2. Ethnocentrism- It can be defined as 'evaluation of other cultures according to preconceptions originating in the standards and customs of one's own culture'. (wiki) Ethnocentrism can be explained by a simple example. If there are three people from different backgrounds then the way say potato curry is prepared in their houses will change to some extent. Then these three people would take pride in their preparation and think of it as the best among all. They will judge the other potato curries keeping in mind their own and may think that others' are inferior. If this same series of events is applied to religion we can understand that ethnocentrism is basically feeling superior about one's own religion and degrading others'.
3. Incomplete knowledge- Due to social media's anonymity fake news has been making the rounds. It is targeting specific individuals and serves a religious agenda. Innocent people have been killed because of it (axios.com, July 2018). Also people make prejudices on the basis of the side of the story they have heard (ted). So incomplete knowledge is bound to stir trouble.
4. Institutional values- Now every religion consists of two kinds of values- eternal and institutional. Eternal values are the same across all the religions e.g. Treating guests with respect, always showing kindness to all living beings, etc. Institutional values vary across religions e.g. Eating a specific kind of non-vegetarian food is considered as a vice in a certain religion. Institutional values are given undue importance. If obedience is expected vis a vis institutional values it causes problems as it opposes the value of liberty and freedom.
5. Using religion in power politics- Political leaders wield religion for gaining power. As rightly said by one of the interviewees, 'Religion and caste are vote banks for politicians'. They play emotional politics and start campaigns for the betterment of a particular religion.

Their strategy is 'divide and rule'. For example the Babri masjid-Ram mandir case was used for political gains by Bharatiya Janata Party (scroll.in Neeraja Chowdhury, June 2017)

6. Privilege due to religion- Privilege can be defined as a special right, advantage or immunity granted or available only to a particular person or group (Wikipedia). Being a part of a certain group predisposes people to special kinds of privileges. Religion ensures such social, political and economic privileges to them. Many underprivileged and marginalized people do not even have the privilege of choice. They have to go with the career option that promises immediate money so as to meet the daily requirements of their family and are often not able to follow the career path of their choice. Therefore access to education and housing are examples of economical privileges. Social privileges may consist of the respect and welfare from the society based on their religion whereas political privileges have institutional representation. These promises comfort at a certain level and therefore many do not wish to get out of this system. They feel protected and the ability to think from others' point of view may be hampered. Therefore they accept and justify this system in a conscious or unconscious manner and continue supporting discrimination in a direct or indirect way.

When asked if caste is required all the four interviewees answered non affirmatively. They agreed with Dr. Ambedkar's view that 'annihilation of caste' is required. Caste leads to inequality. An interviewee said that there is an ostrich like policy when it comes to caste. The ostrich buries its head in the sand so that it cannot see the approaching danger and hence thinks that the danger is not present or has subsided. Similarly people have attitudes that caste is not being practiced whereas it's a reality. 'Caste is a bungalow with no staircase. One can neither go up nor down'. So the boundaries of caste are unbreakable is what this statement tells us. So the causes of creation of prejudices due to caste are-

1. Strict boundaries- Transgressing boundaries of caste is seen as a sin. So once you are born in a caste it stays for life.
2. Hierarchy of castes- Caste system has a hierarchy. Unlike ethnocentrism seen in religion, here, the lower castes are pre-determined. So they are always the ones termed inferior.
3. Caste in politics- As seen earlier, caste is also an instrument used in power politics. Reservations form a huge part of these politics. Reservation not only guarantees parliamentary representation but also promotes mass participation of disadvantaged classes in the electoral process (the Hindu. Mori, Kurosaki, 2011). Mass participation implies greater number of votes which is to the advantage of political parties.
4. Privilege due to caste- Similar to what we saw in religion, social, political and economic privileges are gained by caste too. However several people are willing to give up their caste and hence the privileges as seen today.

There are different religious prejudices still prevailing in India. Muslims are a religious minority group and people label them as Pakistanis even though they are Indian. A message making rounds on WhatsApp also said that 'All Muslims may not be terrorists but all

terrorists are Muslims'. As shown in a popular tea brand's advertisement, people refrain from going into Muslim households. In some Hindu households, Muslims are not allowed to enter the kitchen and separate utensils are used for serving them food. There are several biases about Christians too. All of them are perceived to be drunkards, non-vegetarians and frequent party goers. Also people feel that all Christians are converts from another religion. If not then they have some religious propaganda and are trying to convert other people to Christianity.

When it comes to lower caste, people have a notion that all of them are dark, dumb and bad at doing formal work. Untouchability is a cruel form of discrimination where people believe that bad luck will befall them if they touch people from lower caste or if their shadow falls on them. People from inferior castes are expected to be docile in accepting their status and not revolt in any way.

There are reverse prejudices seen too. For example if a person supports secularism, rights for minorities and castelessness he/she is considered anti-nationalist or from a lower caste. If a person is an atheist or is transgressing caste boundaries he/she is full of vice or sin.

Film Analysis

As mentioned in the methodology we have analysed three films namely- Mulk, Sairat and A billion colour story.

1. Mulk

Mulk, directed by Anubhav Sinha, is a movie based on religious prejudices towards Muslims in particular. It is about an Indian Muslim family trying to reclaim their lost honour when the main protagonist Murad Ali's nephew takes up terrorism. They are accused of being involved in the same crime. It is seen how the Muslims are compelled to prove their love, respect and loyalty towards the nation. In our society the minority groups are often treated as 'others' and are always made to realize that it is 'we' who are including them in 'our' society (as if they are not already a part of the same society). They often have to face situations where they are labeled as 'Pakistanis'. The prosecution too has a preconceived notion that the family was involved with the terrorist organization even in the absence of proper evidence.

Anubhav Sinha, the director of Mulk, has witnessed many such Hindu-Muslim riots over the period of his life. Therefore it is a very detailed film project as he considered history as well as seen it from the perspectives of both majority and minority (he studied in Aligarh where he was a Hindu minority). In an interview he mentioned how the language of riots is not of the commoners. Also the movie does not try to target any individual, organization or government as he believes that it is 'us' who make any difference. The citizens end up creating drift, hatred and wrong relations between themselves. It is also 'us' who face the aftermath of such riots. In the movie it is seen that how we often refer to history in the most negative way (one reason being that human brains are wired to pay more attention to negative events or comments) to look at a community where we are most prejudiced about.

For example we would only look at what wrong Aurangzeb did and ignore the contributions of Abdul Kalam and when mentioned term it to be an 'exception'. In this movie it can be noticed that bigotry has been normalized to a dangerous level. It is one of the many cases that are still carried on and are waiting to be resolved. These prejudices are so deeply ingrained in our minds that we often fail to realize the same. Therefore, Mulk is a voice against prejudice that may end up creating devastating consequences.

2. **Sairat**

Sairat is a movie where two youngsters, 'Archi' (daughter of Taty Patil, a renowned politician belonging to upper caste) and Parshya (belonging to lower caste) fall in love and struggle a lot throughout the movie. This movie highlights 'caste discrimination' as well as 'honour killing' which still prevailing in certain parts of the country. Sairat is a layered film which captures struggle at every moment and the challenges one faces being a part of one kind of a community. People are very rigid when it comes to exogamy as it brings "shame" to their community. The lives of the two protagonists take tragic turns when they elope and land up in the unknown city of Hyderabad. The economic problems, adaptability as well as marital adjustments that they have to make are beautifully picturized in the film. It shows how the family of the boy has to suffer humiliation and eventually has to leave the village. Caste based discrimination is also seen in the education system. There are instances in the movie that how students from upper class disrespect their teachers which goes unnoticed or is ignored. To gain people's acceptance and hence votes, Taty Patil and his accomplices have to make sure that the love affair of Archi and Parshya is not revealed as it is a 'shameful' act. We see how politics and caste merge together and influences the voting behaviour. However love goes beyond this and makes its own path.

Nagraj Manjule is an Indian filmmaker who has won many awards for this film. His films, borrows a lot from his experiences growing up as a Dalit in rural area. This allows him to skillfully present the social and economic hardships that come in the way, as he has firsthand data. His movie 'Fandry' [the word meaning 'pig' in Kaikadi language (wiki)], also tells about the lower caste community that is engaged in hunting pigs in order to earn a living which is considered to be an inferior job. It shows how such work is only done by those communities especially the Savarna community. Through his movies he tries to show how these traces of discrimination can be found out in the society creating an impact on his audience. Sairat too is a call for people to wake up, reflect and deal with these evils of society. The movie sets its audience in a very disturbing mode and urges to make a change.

3. **A Billion Colour Story**

A billion colour story is about a modern family who embarks on a journey to make a film but instead gets embroiled in a whirlpool of religious differences from which there is no escape. The story is shown through the point of view of a child, Hari Aziz. His father is a Muslim

and his mother is a Hindu and both have unconditional love for their country. We see that their family is of liberal and sometimes unconventional values and they are happy and content. Through Hari's eyes we see his grandparents from both sides trying to make him a typical Hindu or Muslim and likewise the entire society filled with prejudiced people making differences in 'us' and 'them'. The parents, Imran and Parvati though themselves being religion agnostic are not allowed to live in an apartment of Hindu majority because of Imran's religion. They end up in a Muslim ghetto which shows the fate of most of the Muslims trying to search for a place to stay. They have shown irony and hypocrisy in the way the Chairman of their apartment stares and ogles at Parvati when she wears shorts and then threatens Imran to 'control' her.

Imran and Parvati decide to make a fictional film of how the partition of India was prevented because of two lovers. After shooting the trailer of the film they approach a veteran filmmaker for mentorship. He advises them not to release it as the current Indian scenario is not conducive for it however pure its message might be. Because of an article he published on intolerance seen in India the filmmaker is killed by an extremist. This shows how the freedom of expression is being curtailed because of religious intolerance. Nearing the end, Hari also becomes a victim of these religious differences and is killed. It is the last straw for the grieving parents and they decide to leave India forever. It is tragic how they don't feel that India belongs to them anymore. Before his death Hari records a video without the knowledge of his parents asking the citizens of India for funds required for the film his parents are shooting. It is a touching video and soon goes viral, so money flows into Hari's zero balance account. Imran and Parvati get to know this when they are about to leave for another country. In this way hope is reignited once again that though some extremists do exist, the majority in India is still peace loving and tolerant.

The movie is shot in black and white. The thought behind this is that India was once a land of a billion colours but has now become achromatic. Slight differences are also becoming intolerable. The movie regains its colours when Hari dies. Though that scene is tragic, it also leads to the climax where the parents discover that his account has a lot of money reinstating their faith in India's poetry and goodness. But the central message of the film is that we should not let the diversity in India die because it makes India colourful and vibrant. The film has received several awards and nominations including the top prize in the prestigious London Indian Film Festival (LIFF). However the Box Office collection of the film was not much.

RESULTS

Prejudices are learned traits as they are a product of socialization. Therefore to get away with it is a matter of time and patience. Looking at people individually rather than in a group is for

a greater good. From our methodology, we have tried to compile factors that may help in reducing down the prejudices to some extent. Religion and caste based prejudices are posing great threat to the peace of the nation.

Therefore the following ways/alternatives can be practiced by an individual:

1) Recognition: The first step towards reducing down the prejudices is to acknowledge its existence and then working towards it. One needs to locate the factors about why they themselves or others are prejudiced. It is a two way process to tackle this problem as two parties are involved in it, i.e, one who receives it (A) and one who perpetuates prejudices(B). Hence for the sake of simplicity, we would divide this into two:

(A) It is important to educate these people as they genuinely lack information and have been exposed to people of similar prejudiced thoughts only. A person who is aware can also use sarcastic comments or jokes in order to deal with it. It would reduce the tension and also instill a thought in the other person's mind, if he/she is reluctant to stop his/her behaviour.

(B) It is important for one to realise that caste/religion is not gained but assigned. It is just a matter of chance that one is born in a particular caste/religion. Therefore discrimination based on this factor is not completely uncalled for. One needs to consider working against their biases.

2) Exposure and experience: To educate oneself and get along with people who are not like us would help in reducing prejudices. People are surrounded by others that are similar to them and hence live life in a bubble. This makes one believe that this is the only appropriate way to live which gives birth to prejudices that are difficult to get away with. To develop sensitivity one needs to understand different ways and patterns of thinking. The definition of "normal" changes from person to person. Therefore there is no such only one appropriate way of thinking. It is important to inter mingle with people from everywhere, especially in this era of globalization.

3) Questioning privileges: The real battle is won when one acknowledges the prejudices and actually implements the ways to reduce down the same. Confining oneself to certain boundaries and ignoring everything else will restrict one's ability to achieve things. Questioning privileges and giving them up will not only do good to the underprivileged and marginalized but also the people themselves. It is important to understand that privileges coming due to religion or caste are not earned. They are not medals of accomplishments one should be proud of, they are just byproducts of a truly unfair system.

4) Checking authenticity of Data: In this digital era people have an easy access to loads of information to which they can refer to. Social media is the most widely used platform for

information today. However it cannot be ignored that it is flooded with a lot of fake or distorted news. Moreover misinformation circulates quickly which is dangerous. Hence one cannot rely on it completely. The authenticity of the data as well as the source should be confirmed. One needs to have analytical skills in order to make sense of the information received.

5) Holistic view: Instances of communal riots are reported more often than those of communal harmony. Hence people understand only one side of the story. Often they are unaware of the other side or read only what supports their opinion. Incomplete information is just as dangerous as misinformation. It is the easiest way to formation of prejudices. So people should look out of their narrow minded opinions and understand the complete picture.

6) Learn History: There are many misconceptions regarding the history of certain communities. It is important to consider both sides of the story and make sense out of it eg. Like the contributions of Mahatma Gandhi are explained in history textbooks, so should the contributions of Khan Abdul Gaffar Khan be explained. Shivaji and Aurangzeb both should be taught along with their positives and negatives. As learning history is one of the first things children do in school, it contributes to the formation of their opinions and views. So history should be taught in a balanced manner.

7) Substantive equality/ equity: Reservations or quotas are often perceived negatively by people. Sometimes the majority gets denied of their opportunities because of reservations and hence prejudices get formed in their minds. People also think that if there has to be equality then reservations are like privileges. However they do not realize that to practice equality everyone should be on the same niche of development and privileges. Substantive equality is a fundamental aspect of human rights law that is concerned with equitable outcomes and equal opportunities for disadvantaged and marginalized groups in society (wiki). Hence valid reservation and quotas are essential.

8) Reconciliation and forgiveness project: One of the reasons for many riots or fights to take place is ancestral enmity. There is some or the other injustice inflicted on both the parties and hence to take revenge, fights take place. But this cycle of violence goes on for generations and hence needs to be broken. It is important to take a step ahead and forgive people for their wrong doings, as fights only bring destruction. The living should not be killed as revenge for the dead. Hence the reconciliation project (the restoration of friendly relations) is a step that should be taken.

The following changes need to be done at the mass level:

1) Education: Being prejudiced is not limited to the illiterate people, even educated suffer from this phenomenon. Therefore we need an educational system where students irrespective of their field are sensitized to this. This may help to do away with misconceptions. One needs to have a scientific temper.

2) Policies and practices in politics and jurisdiction: Political practices have an impact on every person in the country. If political parties use religion and caste for power politics it will obviously impact the lives of people. Policies against practicing prejudices should be made. As we saw earlier in analysis of the film Mulk, the prosecution can make statements that can be full of prejudices. However the jurisdiction has to be non-prejudiced so that appropriate verdict can be given.

Future Implications

1) In the results of this paper, there is a checklist against prejudices. An unaware person can make use of them to become non-prejudiced. A person who is aware can simply tick mark those which he/she practices and make any necessary changes.

2) The solutions given are at an individual level. Individuals make up the nation so obviously change should start from a single person. Also every person is different. We have seen that prejudices get formed by non-acceptance of differences. Similarly, if the same solution is given to all individuals it will be like a prejudice in itself. So we have provided different solutions which the individuals can practice in their own capacity.

3) Solutions at the mass level have also been provided. Common people should take cognizance of them. They should participate in making those changes as well.

LIMITATIONS

We have provided solutions but we cannot ensure their implementation.

CONCLUSION

Cases of communal violence have increased by 41% in the last 3 years as per the data collected by the National Crime Records Bureau (Ranjan, 2017). If these incidences continue, society will not function effectively and will not develop. We should stand shoulder to shoulder and ensure everyone gets the rights, freedom and opportunities they deserve. Most of the common people are peace loving and rational. They would not want their children to grow up in a world full of hatred, where people are denied even the right of life because of the most superficial differences. Prejudices are the root cause which leads to religion and caste based unrest. Our study tackles prejudices at the level of an individual's mind. If prejudices are eliminated from thoughts, actions enforcing prejudices will

automatically stop. So instead of 'Hum' and 'Woh' if everyone is included in 'Hum', there is no stopping to progress and happiness.

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Viktor Frankl: “When we are no longer able to change a situation, we are challenged to change ourselves”.

Alfred Adler: “Meanings are not determined by situations, but we determine ourselves by the meanings we give to situations”.

***Bleep* - A Qualitative Analysis of Profanity in Our Society**

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INTRODUCTION

Swearing and cursing has been a part of our society for many generations. While some forms of are visible [people openly swearing], others may not be so. Profanity is socially offensive language, which can also be called swear words, cuss words, vulgar language, lewd language, etc. it is generally considered to be strongly impolite, rude, or even offensive, and shows disrespect. People get introduced to profanity through socialisation. They may also view it in video games, music, books, movies, tv-shows, etc. the use of profanity, especially in adolescence is considered as problem behaviour and antisocial activity.

Some studies show that repeated exposure to profanity might desensitize youth in a number of different contexts, though this study can be consistent. However, some studies show that there are both pros and cons to the exposure of profanity to youth.

RATIONALE

Most profanity is against a class, gender, caste, animal, etc. Profanity is derogatory and offensive. People rarely understand what they say when they cuss. Profanity also excludes certain communities from the society. This paper helps us understand the thoughts of people who are using profanity and those who are being cussed at.

REVIEW OF LITERATURE

- “Keep It Clean – The Research Of The Origins Of Curse Words And Senior High School Students’ Attitudes Towards The Use Of Curse Words.”

From past to present, curse words have existed universally from country to country and culture to culture. In fact, some curse words have changed their meaning over time. Moreover, some modern swear words weren't considered so rude centuries ago. Nonetheless, it seems that the information of how does the evolution of curse words has not been taken seriously when we utter the curse words. For the reason, in this research, the researchers

attempted to search the information data from the books and the internet in order to figure out the changing of the curse words. Besides, the researchers conducted a questionnaire to understand the different attitudes toward the use of curse words among the senior high school students. The result of the questionnaire indicates that 87% of those teenagers did not know much about the original meaning of curse words, even though many of them often utter curse words in their daily lives. In addition, the result shows that senior high school students think that males are more suitable for swearing than females. The problem of stereotypes is worthy of deep investigating. Finally, the researchers hope to know more about the meaning and the evolution of curse words by this research instead of simply regarding curse words as insulting.

This paper is aimed to find out the origins and deeper meaning of curse words. It also intended to investigate the attitudes and opinions of senior high school students towards the use of curse words. This research finds that although the use of curse words is still offensive, it indeed has some beneficial effects and functions to human beings. Now-a-days, the usage of curse words is not limited to insulting people. From the results formed due to the questionnaire, most teenagers now take curse words as expletive words and view swearing as a way of releasing pressure. This result confirms to Sharples' study [2009], indicating that curse words can lower physical pain when getting hurt. In brief, the researchers study the evolution of curse words, and realise young people's perspectives towards them in order to have more insight into the deeper meaning of curse words.

METHODOLOGY

A semi-structured interview is open, allowing new ideas to be brought up during the interview as a result of what the interviewee says. Semi-structured interviews are widely used in qualitative research. This paper involves the use of both primary and secondary data analysis.

- The interviewees included 6 female young adults and 4 male young adults
- Secondary data analysis was done of information available online in the form of other research papers and resources about slurs.

PRIMARY DATA ANALYSIS

This study was conducted by interviewing 10 young adults that included 6 females and 4 males.

The young adults of this generation are more open and aware to the changing times. They have more exposure to the outside communities, cultures and societies due to social media. They are expected to have a certain maturity since they have passed their teen-hood. Plus,

they understand the meaning of the profanity the use, and have a certain responsibility that individuals of a younger age group may not have.

8 of the interviewees in the group of 10 openly acknowledged that they curse. This could be due to a number of factors like for gaining attention, for expressing emotions [anger, grief, astonishment, etc.], due to habituation. Though they do understand the meaning of the words they use, they rarely take into consideration the other person's feelings in the heat of the moment [when they curse]. However, all of them stated that depending on the situation, their response to when they are cursed at would vary. In case the incident is that of them being cursed at due to habituation, they might ignore it or just laugh it off. However, they might curse back if they are provoked, which may or may not end up in a physical fight.

Based on these responses, it can be observed that though every individual is unique, there are certain responses that are similar in nearly all, and this includes the use and treatment of profanity. Due to habituation and acceptance, profanity has entered into mainstream society, and has created its own niche. Despite the differences in languages and cultures in the world, profanity is still offensive and derogatory towards women, animals, as well as many communities.

SECONDARY DATA ANALYSIS

- *“Keep It Clean – The Research Of The Origins Of Curse Words And Senior High School Students’ Attitudes Towards The Use Of Curse Words.”* - Although the use of curse words is still offensive, it indeed has some beneficial effects and functions to human beings, most teenagers now take curse words as expletive words and view swearing as a way of releasing pressure.
- *“Swearing Is Good For You – The Amazing Science Of Bad Language”* – Research has linked cursing to everything from intelligence to authenticity to a greater ability to withstand pain.

RESULTS

- Based on these responses, it can be observed that though every individual is unique, there are certain responses that similar in nearly all, this includes the use and treatment of profanity. Due to habituation and acceptance, profanity has entered into mainstream society, and has created its own niche.
- Despite the differences in languages and cultures in the world, profanity is still offensive and derogatory towards women, animals, as well as many communities.
- Depending on the situation, people's responses change when they are slurred at.

CONCLUSION

From this study, one can understand that profanity has a deep-rooted impact on the self as well as on others. Since profanity has been present in our world/environment for centuries, it is difficult to completely eradicate it from language and society. However, efforts can be taken to make people aware about the meaning and impact that profanity has on others, especially for people belonging to communities that have derogatory language about them. It should also be the duty of every individual to ensure this.

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Albert Ellis: "The best years of your life are the ones in which you decide your problems are your own. You do not blame them on your mother, the ecology, or the president. You realize that you control your own destiny."

Marital Rape: The Act of Trauma

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INTRODUCTION

Marital rape is any unwanted sexual act by a spouse without the other person's consent. It may or may not be done using force, threat of force intimidation. In a society where marriage is considered license for sex, marital rape is an alien concept to many.

Marital rape has been and still is a challenging crime to study as it is mostly unreported. Over the years, rape by the husband within marriage is a shadowy subject in India because of the ideology that promotes men having the right to treat their wives as they wish. In fact the problem is not men, nor is marriage the problem. It is patriarchy.

This paper tries to study the depiction of marital rape in Bollywood movies. Today media and movies play a vital role and can be agents of change in every individual's life. Every movie has a message to convey to the audience, who are also impacted by it. Very few directors and actors are trying to show the facts that exist and how society is ignoring them. Even today marital rape is not illegal in India. Hence we think that the reasons behind it need to be studied. Rape is an offence which is regarded as the highest kind of torture. If a woman is provided protection against rape, then why not marital rape? Rape is rape.

RATIONALE

The reason we feel the need to study this topic is because it's shocking to know that women are not provided protection against a traumatic act like marital rape. Marital rape is a topic which is unspoken of and is still in the shadows. Thus we find it necessary to study and bring to focus the dark and ugly side of marriage. As our theme was "Media, gender and sexuality" we studied how marital rape is depicted in movies.

OBJECTIVES

The objectives of this research paper are, to study how marital rape and problems faced by women are depicted in Bollywood movies namely, 'AkaashVani'(2013), 'Provoked'(2006) and 'Lipstick under my Burkha'(2016).

Marital rape is a very critical issue, and is illegal in 106 countries. However, India is one of the 36 countries where it is not a criminal offence. So, our paper tries to study why it is not illegal in India.

REVIEW OF LITERATURE

It is important that movie-makers pay attention to how and what they are portraying on screen as movies are a part of mass media and they have an impact on people's imagination and attitude.

Movie-makers always pay more attention to the entertainment factor and lesser attention to make their movies for an educational purpose. The problems of women have always been there in Bollywood movies from a very long period but a term like marital rape has just come into picture. After analyzing a few movies, we have found that marital rape shown in Bollywood movies is usually not portrayed accurately. Movie makers are unable to convey the correct message that they want. Today, movies are a platform to communicate with people, and so, they can create awareness about a number of problems and various social issues in society.

METHODOLOGY

The methodology used for this paper is secondary data analysis and material available on the internet. Firstly, we have analyzed three Bollywood movies over different time periods based on five criteria:

- 1-How is marital rape depicted.
- 2-Attitude of women towards marital rape
- 3- Attitude of man towards marital rape
- 4- The message conveyed by the movie
- 5-Impact on audience

Secondly, we have analyzed the proposals made by different sections of civil society related to marital rape and also studied some legal provisions regarding marital rape in India.

Filmography

AakashVani

AakashVani (2013) is a film directed by Luv Ranjan. The film tries to show the ugly side of marriage. The subject of arranged-marriage versus love marriage is quietly touched upon in the movie. The reason why we chose this film is that the main plot and theme of the movie is marital rape. The fact that marital rape exists and how society has turned a blind eye to it, is effectively depicted in the movie.

Lipstick under my Burkha

Lipstick Under my Burkha (2016) is a film directed by Alankrita Shivastava. The film is about women's quest for freedom. The movie deals with the story of four women's lives. It tried to present what it means to be a woman in a small town which is subjected by men. Marital rape is depicted as a sub-plot in the movie. The reason for analysing this movie is the naked truth of marital rape is effectively and strongly portrayed in the movie. We have analyzed a few scenes in the movie related to marital rape.

Provoked

Provoked (2006) is the true story of Kiranjit Ahluwalia. It is primarily the story of Kiranjit's trauma, who managed to find freedom, dignity and a life of her own after ending 10 years of marital abuse. There are many issues and problems that she faced in her marriage, which are depicted in the movie. One of those is marital rape. Marital rape is a subplot of the movie. The reason we chose this movie was because this was the true story of an Indian woman, Kiranjit Ahluwalia, and thus we can't deny that the concept of marital rape exists.

DATA ANALYSIS

AakashVani

AakashVani is a good combination of both, a glorified, dramatic love story, and on other hand it is dealing with a serious issue like marital rape. Marital rape is sensationalized and incidentally depicted in this movie. Vani who plays the role of the victim gets married to an arrogant man and he forcefully has sex with her every night. All Vani can do is cry and soon she loses faith in herself. Vani thinks that she can't bear her husband anymore and returns to her parents. However, her parents send her back in spite of knowing everything. We can say that this issue is depicted in a melodramatic way.

Ravi, Vani's husband, is a very arrogant man who does not care for her and her opinions even while having sex. For the first time that he tries to make sexual relations with her, she

clearly refuses and says, “I am not ready yet”, but still he simply replies “no one is”, and rapes her. He continues to do so every night and never feeling guilty about it.

Vani who is the sweet, charming and fun-loving girl in the first-half of the movie, plays a totally opposite role in the second half. She tries to stop her husband from having forceful sex with her, only once during the first instance, but can't, and keeps crying, shouting and tolerating as she thinks that it is the only thing that she can do. Vani finally realizes that she can't live with a man who cannot respect her and divorces him.

Akashvani, which thankfully throws some much-needed light on this hidden, shameful truth and does give this immensely valuable lesson to all young men, that a wife is not a commodity brought in as an unconditional facilitator for your pleasure, but she is in fact a daughter sent to your house as your beloved life partner.

Lipstick under my Burkha

The story we are going to focus on is Shireen Aslam (played by Konkana Sen Sharma). A Muslim woman who is the victim of marital rape not only once but several times. Marital rape has been sensationalized in this film.

Shireen is a mother of 3 boys and secretly works as a door-to-door sales woman without the knowledge of her husband. Rahim, her husband, is sexually dominating and only interested in sex. Other than sex he does not have any kind of conversation with her. Throughout the film he maintains a cold attitude towards Shireen. She is told by her doctor that she has an infection in her uterus and she should use condoms as a contraceptive but her husband refuses to use it and doesn't care about her health. A very lousy scene in this film is when Shireen receives a promotion and tells her husband about her job. Rahim rapes and tortures her a lot as punishment then mocks her and tells her to quit her job and stay at home. This shows how brutal he was.

Shireen craves for his love, affection and care in spite of his brutal behaviour, and obeys him and tolerates him every night. Shireen tries to stop him many times, but he does not listen to her, due to which she gets multiple secret abortions and repeatedly takes emergency contraceptives to prevent pregnancy. She never takes any violent action against him.

This movie tries to convey a good as well as a very wrong message indirectly. The film majorly tries to focus on the life of struggling and abused women. The wrong impact on the audience is that one can think the movie suggests that women always have to listen to their spouses and if they don't, then they will suffer. So while depicting any such kind of issue, the film-makers need to be careful that such a kind of wrong message should not be conveyed to the audience. Even if the film is trying to give a good message, the problem with this movie is that the audience can also interpret it in a wrong way.

Provoked

Provoked is a realistic film dealing with a serious issue. The movie brought forth some appealing and ugly circumstances of Kiranjit's life. Marital rape is a sub plot of the movie. There is only one scene which speaks a lot about marital rape. Marital rape has been sensationalized and there is an extended scene featuring a naked Naveen Andrews and his shoulders as he is the rapist.

Naveen Andrews is the husband who rapes his wife many times. Even if she is crying and shouting, he doesn't care about it. He is a man who initially seems loving and caring, but then begins to show his true colors. He doesn't even care about his children while raping her.

Kiranjit who is raped several times says no to him but he refuses to listen to her. She starts running, crying and trying to hide but is still raped. She is so disturbed by this that even after her husband's death she gets nightmares about the incident. After enduring 10 years of abuse, Kiranjit was unable to bear the brutality and repeated rapes. Out of fear, she set her husband on fire while he was sleeping.

The message that the film tries to convey, which is also shown in Kiranjit's interview was - "never do what I did in life. But at the same time never suffer in a bad marriage. If you are unhappy in a marriage get out of it". That's what really makes her story meaningful.

Legal part

Section 498A in the Indian Penal Code

Whoever, being the husband or the relative of the husband of a woman, subjects such woman to any wilful conduct which is of such a nature as is likely to drive the woman to commit suicide or to cause grave injury or danger to life, limb or health (whether mental or physical) of the woman shall be punished with imprisonment for a term which may extend to three years and shall also be liable to fine. The offence is Cognizable, non-compoundable and non-bail able.

Molestation act

Any person who assaults a woman or uses criminal force on any woman with the intention to outrage her modesty is guilty of an offence under section 354 of the Indian Penal Code. He may also do so with the knowledge that by doing so he would be outraging the modesty of the woman.

Any person who utters any word or makes any sound or gesture or exhibits any object with the intention that it will be seen or heard by such woman or will intrude up on her privacy is guilty of insulting the modesty of that woman

The Protection of women from domestic violence act

The Protection of Women from Domestic Violence Act 2006 differs from the provision of the Penal Code - section 498A of the Indian Penal Code - in that it provides a broader definition of domestic violence.

Domestic violence is defined by Section 3 of the Act as “any act, omission or commission or conduct of the respondent shall constitute domestic violence in case it:

-harms or injures or endangers the health, safety, life, limb or well-being, whether mental or physical, of the aggrieved person or tends to do so and includes causing physical abuse, sexual abuse, verbal and emotional abuse and economic abuse; or

-harasses, harms, injures or endangers the aggrieved person with a view to coerce her or any other person related to her to meet any unlawful demand for any dowry or other property or valuable security.

Section 375 of the Indian Penal Code

- Section 375 of Indian penal code defines the offense of rape ,but it exclusively excludes marital rape. In fact it further states “sexual intercourse or sexual acts by a man with his wife, the wife not being under fifteen years of age, is not rape.”

Marital rape victims have to suffer all the problems mentioned in the above sections of law. But still, marital rape is not a punishable offense in India. Also, marital rape is nowhere mentioned in the law.

In an interview of Flavia Agnes (who is an Indian women's rights lawyer with expertise in marital law), she was asked by Soni Mishra if marital rape should be criminalized. Flavia Agnes has very strong views on the issue of marital rape. According to Flavia Agnes, "marital rape should not be criminalized don't think marital rape should be criminalized. It is not because these incidents do not happen or because Indian culture provides adequate protection to women. My reasons are totally different. I am of the view that it happens far too frequently in India. But, bringing it within the purview of Section 376 will not solve the problems of women."

Very little statical data which was found said that 1 in every 5 Indian men admitted to forcing their wives into sex, according to a 2011 study by the International Center for Research on Women. On average, at least 1 in 3 women is beaten, forced into sex, or otherwise abused by an intimate partner in their lifetime. The study in two South Asian countries by the UN found that 74% to 94% of the police said that a husband is allowed to rape his wife.

Many countries in the world have taken strong steps against marital rape. 32 countries consider it as a special criminal offence and 74 countries include it in the general rape provisions, But India is one of the 36 countries where marital rape is still not a criminal offence.

So, the question arises - Why is marital rape not a criminal offence in India?

The concept of marital rape is understood internationally, but there are some reasons like illiteracy, poverty, myriad social customs and values, religious beliefs, mindset of society to treat marriage as a sacrament etc. due to which it cannot be applied to the Indian context.

The Indian government refuses to criminalize marital rape because they say criminalization of marital rape can destabilize the institution of marriage. Even few government lawyers say "what may appear to be marital rape to an individual wife, may not appear so to others. As to what constitutes marital rape and what would constitute marital non-rape, it needs to be defined precisely before a view on its criminalization is taken".

RESULTS AND OBSERVATIONS

- It seems India is still far away from criminalizing marital rape, but there are hopes to turn this into a living reality by judicial activism and with the help of media.
- Some basic observations are: Media is trying to portray the problems faced by victims and they have been found to suffer from insecurity, sexual dysfunctions, psychological & emotional problems.
- The common thing which we noticed in the above 3 movies was that, all the three films tried to show the typical Indian woman who obeyed her husband, as in India it is the culture that says husband is God. And in order to uphold this false honor, the abused woman endures many kinds of pressure and pain in silence.
- All the three movies have three different reasons of a woman staying in a bad marriage. The reasons why they stayed in a bad marriage was because of their children, their parents and for their respect and status in society, and for society itself.

CONCLUSION

- Indian cinema is also playing a major role in changing the age-old perception of girls being mere commodities.
- Our dynamic law, which proves to be the savior of the victimized in almost every circumstance is derisory upon this matter .But how long will marriage be allowed to rape?

Future implications and limitations:

Similar studies can be conducted by others. It is an exploratory study and not all aspects have been considered.

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“Queerly Invisible: An Analytical Study of Queer Representation in the Social Sciences

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INTRODUCTION

6th September 2018 bought about a landmark judgment especially for the persons identifying and belonging to the LGBTQI community after the Supreme Court of India unanimously struck down parts of the Section 377 of the Indian Penal Code. A British era law introduced in the year 1864, Section 377 was meant to criminalize all carnal activities that didn't lead to procreation (i.e. sexual act of the penovaginal nature). Calling it unconstitutional and an act of the jurisdiction against the law of nature (Supreme Court,2018), this judgment is a battle won in the war against LGBTQI exclusion, legalizing the lives of lesbians, gays, bisexuals, transgender, queer/questioning and intersex in the eyes of the law.

Contrary to popular belief fuelled by ill-informed word of mouth and news agents, Section 377 wasn't/ shouldn't have been just the concern of the members of the LGBTQI community but all those who engaged in recreational sexual activities as all such acts were considered against the 'nature's law' under this section (The New Indian Express, 2018). Not just individuals of the homosexual orientation but also of heterosexual orientations indulge in this pleasure-seeking behaviour. As the chances of procreation are nil in homosexual relations such acts were bought directly under the radar of the law which intended to make the Section 377 popular in the eyes of the common people of India as a law against the people of LGBTQI orientation/preference only and the history and the exactness of the law was lost in translation. Purely based on political correctness and none on the basis of scientific accuracy, a difference had been drawn against the L/G/B/T/Q/I in the eyes of the individuals and state; invisiblizing their lives from the mainstream and reducing them to lives of stigma, prejudice and discrimination; solely based on sexual orientation and preference (APA).

The world is much larger than what is portrayed in the textbooks which focus mostly on a majoritarian way of discourse instead of an all-inclusive one. A student's ability to participate in a pluralistic, interdependent, global community enhances with inclusion in the classrooms (Angela M Locks Et al, 2008). Visibility of LGBTQI individuals in the society is increasing and this discernibility has been greater than in previously documented periods of history (Movement advancement project, GLAAD, 2016). This makes it an altogether bigger

reason to bring down the boundaries of heteronormative exclusivity in all fields. The field of education is supposed to be an integrator and transformative that encompasses all kinds of lives and not just a certain in the majority kind of lives which will help in visiblization of the community. Invisibility invalidates identity

RATIONALE

Minority groups in terms of caste, class, gender, religion are to a certain extent, studied in the social sciences curriculum across educational stages in one's life. Though tokenistic in nature it has helped visiblize the lives of some from the said minorities by being brought forth in the spheres of education. Interested in seeing L/G/B/T/Q/I in the mainstream majoritarian way of education in a way other minority lives and groups are/should be represented made me look into the curriculum of various subjects taught at numerous stages in the context of Indian educational scenario. Finding invisibility at all levels so far (LKG to bachelors) , I decided to look in to the PG curricula of social sciences degrees offered by the universities of Pune and Mumbai. As today's students are tomorrow's professionals, learning if exclusive of the majority will reflect in their contributions made towards the society which is larger and pluralistic in nature.

OBJECTIVES

1. Analysis of select PG curricula of social sciences offered by the university of Mumbai and SavitribaiPhule Pune university from a queer inclusive perspective.
2. Proposal of methods to make classrooms further queer inclusive.

REVIEW OF LITERATURE

- What representation or a lack of it /alienation does to minority groups

Minority stress – Meyer 2003. Stigma prejudice and discrimination create hostile and stressful social environment that causes mental health problems.

Stereotype boost – Steele 1995. Occurs when a group performs better than they otherwise would because of exposure to positive examples and stereotypes.

Invisibility syndrome (APA) feeling people get when their abilities, personalities and worth are disregarded because of other's prejudice.

- Representation in non-mainstream education

Samapathik trust Pune

Human sexuality basics, includes info about available in English and Marathi,

Humsafaar trust

Sanchaar reference guide, available in English, Hindi, Marathi and Gujarati

LGBTQ studies – symbiosis, liberal arts certificate course/ diploma

METHODOLOGY

The term LGBTQI as used in this study is not limited to its obvious abbreviation of lesbian, gay, bi-sexual, transgender, queer and intersex, and is meant to be all-inclusive to refer to all sexual and gender minorities that are not heterosexual or gender-binary in nature.

This study comprises of 2 research methodologies,

Primary data analysis of semi structured interviews of 4 scholars and activists who view society as all-inclusive was done to gain an insight on why LGBTQI have been invisibilized/left out of the curriculum of the various stages of education, why inclusion of LGBTQI is necessary in all spheres of interaction across stages and what all can be done to bring them in the mainstream discourse.

The interviewees were asked where they would place themselves on the sexuality spectrum for demographic purposes and included 1 heterosexual teacher activist trainer, 1 gay trainer, 1 heterosexual researcher and 1 queer researcher. Two interviews were conducted over email, 1 over the phone and 1 through face to face interaction on the request of the interviewees.

7 questions were asked which have been clubbed together into 3 questions and are as stated below.

1. What are your views on sexuality and as a part/ally of the LGBTQIA community, is the abolishment of Section 377 of the Indian Penal Code enough to visibilize LGBTQIA lives? What all can be done?
2. Do you feel LGBTQIA has been left out of curriculum of all/some educational stages specifically at the postgraduate level? Should LGBTQIA studies start from lower kindergarten or only be included in PG syllabi?
3. From a knowledge and application perspective, what is the importance of minority studies, especially gender/queer studies and why is its inclusion in P.G. curriculum important? What are some strategies to visiblize LGBTQIA in P.G. curricula?

Secondary data analysis, in terms of syllabi of social science subjects offered by 2 Maharashtra state universities, University of Mumbai and Savitribai Phule Pune University was done from a queer inclusive perspective. The said universities were taken under scrutiny

as both the universities are situated in the metropolitan cities of Mumbai and Pune respectively. Counted amongst the top 5 largest universities in India with 711 and 811 (U.G. and P.G.) colleges affiliated to the respective universities (UGC, 2013), and the number of students up in lakhs, it became imperative to look into the syllabi of these universities for the study.

Latest syllabi available on the internet of the 4 subjects - Psychology, Sociology, History and Political science offered by the 2 universities at postgraduate level were looked at to find out if L/G/B/T/Q/I were mentioned in the curriculum in a way other marginalized groups in the Indian context were. Subjects chosen were specifically of the social science orientation as graduates from this stream are likely to be working with the social masses and if learning isn't inclusive of differences will reflect in the quality of their contributions towards the society.

Due to the heteronormative nature of the Indian society, it has been assumed that all education imparted has been in the normative of 'heterosexuality' and 'gender binary' unless the syllabus specifically mentions otherwise.

DATA ANALYSIS

Papers offered as core and optional papers by the universities under the subjects Psychology, Sociology, History and Political Science across the 2 universities were looked at and 6 papers with 7 subtopics were found to include L/G/B/T/Q/I explicitly. 2 out of 6 papers that included L/G/B/T/Q/I were core papers, (marked by (C)) and 4 were elective papers (marked by (E)).

Explicit references of L/G/B/T/Q/I in P.G. core/optional papers

SUBJECT /UNIVERSITY	UNIVERSITY OF MUMBAI	SAVITRIBAI PHULE PUNE UNIVERSITY
PSYCHOLOGY	(E) <u>PSYCHOPATHOLOGY ACROSS THE LIFESPAN</u> Gender dysphoria	(C) <u>PSYCHOPATHOLOGY (CLINICAL PSYCHOLOGY)</u> Gender dysphoria
	(E) <u>COUNSELLING ACROSS THE LIFESPAN ADDRESSING SPECIAL GROUPS</u> Counselling adults and elderly - special issues faced by women, LGBTQ and a feminist approach to counselling.	-
SOCIOLOGY	(E) <u>CONTEMPORARY FEMINIST THEORY</u>	-

	Gender and identity - Judith Butler (Performativity of Gender) and other Thinkers	
	(C) <u>CONTEMPORARY SOCIOLOGICAL THEORIES</u> Judith Butler (Gender and the politics of identity)	-
POLITICAL SCIENCE	-	(E) <u>POLITICS OF MASCULINITIES</u> Masculinities, sexualities and families interrogating heteronormative patriarchy Mobilized masculinities – conservative profeminists and gay groups

28 other papers were also found that can include L/G/B/T/Q/I in the paper as they are related to minorities/sexuality/sexual relations/gender/human beings (mentioned below).

SUBJECT /UNIVERSITY	UNIVERSITY OF MUMBAI	SAVITRIBAI PHULE PUNE UNIVERSITY
HISTORY	<u>HISTORY OF CONTEMPORARY INDIA</u> Module 3- Caste, gender, issues and people's participation	SEM 3 OC- 17. <u>GENDER AND INDIAN HISTORY</u>
	<u>EVOLUTION OF HUMAN RIGHTS 20TH CENTURY</u> <u>MODULE 1</u> -Natural rights of a man	-

SUBJECT /UNIVERSITY	UNIVERSITY OF MUMBAI	SAVITRIBAI PHULE PUNE UNIVERSITY
PSYCHOLOGY	<u>PSYCHOPATHOLOGY</u> ACROSS <u>LIFESPAN</u> Sexual Dysfunction	<u>CLINICAL PSYCHOLOGY</u> <u>PSYCHOPATHOLOGY</u> Sexual cycle and dysfunctions <u>PSYCHOTHERAPIES</u> Multimodal eastern therapies - Family

		therapy
	<u>EVOLUTIONARY PSYCHOLOGY</u> Major aspects of evolutionary Theory Survival and Mating Women's Long-Term Mating Strategies Men's Long-Term Mating Strategies Parenting : Maternal Involvement Paternal Involvement	<u>COUNSELLING PSYCHOLOGY</u> EP 431 - <u>AREAS</u> <u>COUNSELLING</u> Helping Troubled Children and Adolescents Family Counselling
	<u>MULTICULTURALISM : THEORY</u> <u>AND PRACTICE</u> <ul style="list-style-type: none"> • Multiculturalism and Society Understanding Major Cultural Variables The Indian Context : Gender, Religion Caste, Social Class, Language, Regionalism <ul style="list-style-type: none"> • Prejudice and Discrimination 	-
	<u>COUNSELLING ACROSS THE</u> <u>LIFESPAN ADDRESSING SPECIAL</u> <u>GROUPS</u> Children and Adolescents	-
	<u>FAMILY & Couples Therapy</u>	-

SUBJECT /UNIVERSITY	UNIVERSITY OF MUMBAI	SAVITRIBAI PHULE PUNE UNIVERSITY
POLITICAL SCIENCE	<u>INTERNATIONAL LAW</u> Human Rights	<u>POLITICS AND SOCIETY</u>
	<u>INTERNATIONAL LAW, REFUGEE</u> <u>AND FORCIBLY DISPLACED</u> <u>PERSONS</u> Asylum - Grounds: Persecution Due Race,Religion,Nationality,and Members of A Particular Social Group or Political Opinion.	<u>INEQUALITY AND EXCLUSION</u>
	<u>POLITICAL SOCIOLOGY</u> Social Asymmetries and Politics - Gender	-

	and Politics	
	<u>DEVELOPMENT DISCOURSE</u> Equity and Social Justice -Minorities a Development	-

SUBJECT /UNIVERSITY	UNIVERSITY OF MUMBAI	SAVITRIBAI PHULE PUNJAB UNIVERSITY
SOCIOLOGY	<u>PERSPECTIVES ON INDIAN SOCIETY</u> Critical Perspectives on Indian Socie Feminist Perspectives	<u>INTERPERSONAL RELATIONSHIPS : VIOLENCE AN SEXUALITY</u>
	<u>GENDER AND SOCIETY</u>	<u>SEXUALITY AND HUMAN RIGHT</u>
	<u>SOCIOLOGY OF THE INFORMAL SECTOR</u> Informal labor market	<u>SOCIOLOGY AND GENDER</u>
	<u>INDUSTRY , LABOUR AN GLOBALIZATION</u> Labor Market in India- Caste, Gende Region	<u>GLOBAL CULTURE AN ECONOMY</u>
	<u>FAMILY AND KINSHIP</u> Kinship and Family in The Indian Contex	<u>SOCIOLOGY OF MINORIT GROUPS</u>
	<u>SOCIAL MOVEMENTS</u> Contemporary Social Movements - Hum Rights Movements	<u>FEMINIST SOCIOLOGY</u>
	<u>SOCIOLOGY OF DEVELOPMENT</u> Social Exclusions in The Era Globalization Social Exclusion : Minorities and Oth Marginalized	-
	<u>PLURAL SOCIETY : ISSUES AN CHALLENGES</u> Constituents and Contestations Pluralism - Caste , Religion , Region Language and Ethnicity	-

DISCUSSION

Sexuality is a personal part of one's life and should be full of choices. A right to choose whether it be sexual preference or orientation is and should be every human's basic right though an integral and important part of all lives it remains to be taboo subject especially in India rather than a topic of serious discussion even in the educational sphere of this nation. Abolishment of section 377 of the Indian penal code which criminalized sexual acts against the law of nature has bought about a legal change and in the way the state looks at individuals belonging to the LGBTQI community, though this is not enough. It doesn't make much difference in the lives of the regular people whose lives remain unchanged even after the news of the abolishment. L/G/B/T/Q/I will still face stigma, prejudice, and discrimination and will be made victims of the hate crimes against the community at the hands of the perpetrators and this topic of sexuality, especially alternative sexuality will still remain a taboo. Awareness and acceptance of the community and the lives is key and can be accomplished by education which acts as an integrator and will help in transforming lives, both of the people in the community, people with L/G/B/T/Q/I identities and allies and of the people out of the community, a step towards inclusion. Social reforms as necessary as they are, changes in the laws pertaining to marriage, adoption, surrogacy, property ownership and work amongst many areas, essentially a right to life as L/G/B/T/Q/I that are in par with the rights enjoyed by the heterosexuals needs to be brought out. L/G/B/T/Q/I people don't just have the identities relating to sexuality but also of caste, class, gender, and tribe. Attention has been showered on the ones at the top tiers of the social hierarchy compared to the ones at the bottom has granted them privileges which has helped them visiblize their lives, for example a rich brahman gay man compared to a trans female of a nomadic tribe. This intersectionality, a double/triple whammy of minority needs more awareness, acceptance and support compared to a person belonging to only one kind of minority.

Persons with identities of LGBTQI have been left out of the curriculum of all/some educational stages as a tag of abnormality hangs around the lives of the L/G/B/T/Q/I which the syllabi framing committees aren't equipped to deal. Not a theme that can be included or excluded in and out of the curriculum and a structural change needs to be brought out to integrate alternate sexuality in the curriculum in a way that it is not alienated but intermixed with the other strata of the society which includes disability, race, ethnicity and much more. Inclusion of sexuality, especially in the post graduate curriculum of not just the social sciences but also of many science courses is of utmost importance as today's students are tomorrow's employees and later professionals who will be working in a pluralistic social space filled with people from all walks of life, different from the majoritarian world view provided by the curriculum at this moment of time. Though important at postgraduate level

learning about sexual orientation and preferences should begin as early as needed required. Should start from the world go. If a 3-year-old child asks you a question you can't simply tell them to wait another 9 years before the topic sexuality is opened up again. An answer that suits the cognitive power of a 3-year-old needs to be ready for if the question is ever asked by them. It needs to introduce right from a child's home by their parents and should be instigated in a way that it acts as a sensitization programme.

Invisibility- Groups in terms of caste gender religion to a certain extent are studied in social sciences however sexuality / queer study is more or less left out of the curriculum and what is taught if not queerphobic is heteronormative in nature. What students learn in classrooms is applied to their personal and professional lives and if learning isn't inclusive of the different demographics in this case queer will reflect in their contribution to society

Queer literature for every subject exists already, there is no need to go find more info, can directly be included in the mainstream curriculum

Most queer persons knew of their orientation way earlier, somewhere in their teens or younger than that, so why has education, knowledge about it kept away, only slightly visible at a very late stage of education.

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Urgent Need for Queer-Positive Mental Health Professionals

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INTRODUCTION

The acronym LGBTQIA+ brings together diverse groups whose sexual orientation and gender-identity set them apart from the cisgender-heterosexual populace. Their orientation places them in an unenviable position, often compounded by social and socio-economic stigma. Members of the LGBTQIA+ community are referred to in negative and insulting terms, and are perceived as 'abnormal' and 'deviant'.

Adolescence can be an exciting but also a challenging time, since it is a period when bodies change and friends and families might not understand their feelings and thoughts. Lesbian, gay, bisexual, queer youth, and youth who identify as transgender or gender nonconforming experience the same mental health issues as other adolescents. However, they may also feel alone and might not share their feelings about sexual orientation or gender identity because they fear people will reject them. Having this extra burden can cause these adolescents to have a higher risk for these serious mental health issues, “Sexual Orientation and Gender Identity: Mental Health and Resources” (May 18, 2018 youngwomenshealth.org/2011/01/24/sexual-orientation-and-mental-health/).

According to some studies, the people who identify as part of the LGBTQIA+ community experience anxiety, depression and attention-deficit disorders at higher rates than their peers, according to a new study (Jenco, 2016). Teens that identify as part of the LGBTQIA+ community also face mental health challenges, “Sexual Orientation and Depressive Symptoms in Adolescents” (Luk JW, et al. *Pediatrics*. April 16, 2018, <https://doi.org/10.1542/peds.2017-3309>).The study found these sexual minority adolescents reported higher rates of depressive symptoms in their late teens and early 20s compared to heterosexual peers. Nearly half of the disparity was linked to low family satisfaction, cyber bullying victimization or unmet medical needs.

In a third study, a researcher found LGBTQIA+ teens were more likely to experience multiple adverse childhood experiences and psychological/physical abuse than their heterosexual or cisgender peers, “Disparities for LGBTQIA+ and Gender Nonconforming Adolescents” (Baams, L. *Pediatrics*. April16, 2018, <https://doi.org/10.1542/peds.2017-3004>).

Anti – homosexual attitudes and the stigmatization of homosexuality in Western society shape a socio – cultural environment characterized by rejection of and discrimination against the gay person (Herek, 1986). As a result, gay men and lesbians are subjected to social stressors ranging from general anti – homosexual attitudes and rejection by family and friends to violent assaults and discrimination in housing, employment, Lesbian, gay and bisexual (LGBTQIA+) people may be at higher risk of mental disorders than heterosexual people (King, Semylen, Tai, Killaspy, Osburn, Popelyuk& Nazareth, 2008).

The rise of social networking sites (SNSs) has created new contexts within which lesbian, gay, bisexual, transgender, and queer (LGBTQIA+) youth and young adults manage their social identities and relationships. On one hand, social networking sites (SNSs) provide important social support; on the other, they comprise another realm for victimization and discrimination (McConnell, Clifford, Korpak, Philips, Birkett, 2016).

REVIEW OF LITERATURE

Discrimination against LGBTQIA+ people is commonplace. Gay, lesbian or bisexual people are 10 times more likely to experience discrimination based on sexual orientation as compared to heterosexual people. Mistreatment comes in many forms, from seemingly benign jokes, to verbal insults, unequal treatment and in the most extreme cases, physical violence. Further, for many LGBTQIA+ people, the bias is everywhere and lasts their lifetime: at home, school, work and in the community (Michael Friedman, 2014 – Psychology Today)

- For LGBTQIA+ people aged 10–24, suicide is one of the leading causes of death. LGBTQIA+ youth are 4 times more likely and questioning youth are 3 times more likely to attempt suicide, experience suicidal thoughts or engage in self-harm than straight people.
- Between 38-65% of transgender individuals experience suicidal ideation.
- An estimated 20-30% of LGBTQIA+ people abuse substances, compared to about 9% of the general population.
- 25% of LGBTQIA+ people abuse alcohol, compared to 5-10% of the general population.

(<https://www.nami.org/Find-Support/LGBTQIA+>)

While LGBTQIA+ populations often are combined as a single entity for research and advocacy purposes, each is a distinct population group with its own specific health needs. Furthermore, the experiences of LGBTQIA+ individuals are not uniform and are shaped by factors of race, ethnicity, socioeconomic status, geographical location, and age, any of which can have an effect on health-related concerns and needs. Researchers still have a great deal to learn and face a number of challenges in understanding the health needs of

LGBTQIA+populations. <http://www.nationalacademies.org/hmd/Reports/2011/The-Health-of-Lesbian-Gay-Bisexual-and-Transgender-People.aspx> .

A central tenet of positive psychology is to recognize the importance of complementary, alternative perspectives on the human experience that pathologize individuals' experiences, beliefs and actions while helping them focus on their strengths (Seligman & Csikszentmihalyi, 2000).

There is a dearth of Indian psychiatric literature that has systematically investigated issues related to homosexuality. Data on prevalence, emotional problems faced and support groups and clinical services available are sparse. Research into these issues is crucial for increasing our understanding of the local and regional context related to sexual behavior, orientation and identity in India. (T.S. Sathyanarayana Rao and K.S Jacob, 2012 – Homosexuality and India, Indian Journal of Psychiatry)

The landmark judgement of the Delhi High Court, which declared that Section 377 of the Indian Penal Code violates fundamental rights guaranteed by the constitution, was in keeping with international, human rights and secular and legal trends. However, the anti-homosexual attitudes of many religious and community leaders reflect the existence of widespread prejudice in India. Prejudice against different lifestyles is part of many cultures, incorporated into most religions, and is a source of conflict in Indian society. (T.S. Sathyanarayana Rao and K.S Jacob, 2012 – Homosexuality and India, Indian Journal of Psychiatry)

Researchers around the country conducted a study titled 'Exploratory Study on Discrimination of Non-Normative Genders and Sexualities', funded by the Ford foundation and housed in the Advanced Centre of Women's studies in TISS. The study was conducted in five areas – health, education, housing, public spaces and political formations. Some results thrown up by this two year study on discriminations faced by lesbian, gay, bisexual, transgender and other persons of non-normative genders and sexualities are as follows:

- Mental healthcare is a low priority among non-normative identities; there is a crisis, which has not been acknowledged
- If your sexuality is not linked to reproduction, your experience with a health care professional is not likely to be smooth
- Persons with non-normative identities downplay the bullying they face; there is no redressal mechanism to address this
- Gender segregation within higher educational campuses lends itself to toxic masculinity. (Dhamini Ratnam, 2018 – Hindustan times.)

Gay-affirmative psychotherapies have been developed, which help people cope with the awareness of being same-sex oriented and with social stigmatization. There is no evidence for the effectiveness of sexual conversion therapies. Such treatments also raise ethical questions. In fact, there is evidence that such attempts may cause more harm than good, including inducing depression and sexual dysfunction

There are few small case series in psychiatric literature detailing homosexuality in males and its treatment with aversion therapy. Heterosexism and anti-homosexual attitudes among psychiatrists and mental health professionals have been documented. The international classification of diseases-10 category (F66) employed to code egodystonic sexuality seems to be only employed in clinical practice only for homosexuality, suggesting continued pathologization. It places the responsibility on the individual without critically examining the social context, which is stigmatising and repressing. The medicalization of sexuality and the political impact of labelling and its role in social control are often discounted. The ubiquitous use of disease models for mental disorders is rarely questioned.

There is a dearth of Indian psychiatric literature that has systematically investigated issues related to homosexuality. Data on prevalence, emotional problems faced and support groups and clinical services available are sparse. Research into these issues is crucial for increasing our understanding of the local and regional context related to sexual behavior, orientation and identity in India.(T. S. Sathyanarayana Rao and K. S. Jacob – 2012, Homosexuality and India, Indian Journal of psychiatry).

The teaching of sexuality to medical and mental health professional needs to be perceptive to the issues faced by people with different sexual orientations and identities. Clinical services for people with such issues and concerns needs to be sensitive to providing holistic care. Professional societies need to increase awareness of these issues, transfer knowledge and skills and provide opportunities to increase the confidence and competence of mental health workers in helping people with different sexual orientations and identity. Psychiatrists and mental health professionals need to be educated about human rights issues and possible abuses. The emphasis should not just be on education but also on a change of attitude. The development and dissemination of clinical practice guidelines is also essential. (T. S. Sathyanarayana Rao and K. S. Jacob – 2012, Homosexuality and India, Indian journal of psychiatry)

A 2016 Lancet paper on transgender health in India and Pakistan says that while the transgender community may have received legal recognition, its access to quality healthcare remains alarmingly scarce. And, there are hardly any anti-discrimination laws in place to safeguard equality in healthcare access. The vilification of LGBTQIA+ members has in fact become a norm, with doctors, instead of treating the ailment, often sexually harass or abuse a transgender, or worse, condemn the “unnatural sexual preferences” of the person .(Ashwaq Masoodi, 2018 – live mint).

Gay-affirmative psychotherapies have been developed, which help people cope with the awareness of being same-sex oriented and with social stigmatization. There is no evidence for the effectiveness of sexual conversion therapies. Such treatments also raise ethical questions. In fact, there is evidence that such attempts may cause more harm than good, including inducing depression and sexual dysfunction. (T. S. Sathyanarayana Rao and K. S. Jacob – 2012, Homosexuality and India, Indian Journal of psychiatry).

Conversion therapy – sometimes known as “reparative therapy” or “gay cure therapy” – claims to alter a person’s sexual orientation from gay to straight. The practice is based on the mistaken idea that gay people suffer a traumatic experience early in life that has damaged them and that homosexuality is a “reparative drive” to overcome this early trauma. In 2015, a memorandum of understanding stating that conversion therapy is unethical and potentially harmful was signed by representatives from the NHS, the Royal College of Psychiatrists and the major counselling and psychotherapy organisations in the UK. Being gay is not a disease and there is no sound evidence that sexual orientation can be changed by “conversion therapy”. Also, “treating” homosexuality sustains the prejudice and discrimination that gay people already face in society. (Stella Coyle, 2018- the Conversation)

Despite medicine and psychiatry arguing that homosexual orientation is a normal variant of human sexuality, mental health fraternity and the government in India are yet to take a clear stand on the issues to change widely prevalent prejudice in society. The fraternity needs to acknowledge the need for research into the context-specific issues facing LGBTQIA+ people in India. The teaching of sexuality to medical and mental health professional needs to be perceptive to the issues faced by people with different sexual orientations and identities. Clinical services for people with such issues and concerns needs to be sensitive to providing holistic care. Psychiatrists and mental health professionals need to be educated about human rights issues and possible abuses. The emphasis should not just be on education but also on a change of attitude. The development and dissemination of clinical practice guidelines is also essential.

(T. S. Sathyanarayana Rao and K. S. Jacob – 2012, Homosexuality and India, Indian Journal of psychiatry).

Before the American Psychiatric Association (APA) declassified homosexuality as a mental disorder in 1973, aversion therapy was used routinely in hopes that it would prevent or eliminate homosexual behavior. In the more brutal therapy sessions, the shock was delivered directly to the male patient’s genitals every time the patient experienced any form of positive response to the slides being shown to him. The following excerpt from a Farrall Instrument catalogue advertising electroshock therapy products details how the therapies worked:

Aversive conditioning has proven an effective aid in the treatment of child molesters, transvestites, exhibitionists, alcoholics, shoplifters, and other people with similar problems. Stimulus slides are shown to the patient intermixed with neutral slides. Shock is delivered with stimulus scenes but not with neutral scenes. In reinforcing heterosexual preference in latent male homosexuals, male slides give a shock while the stimulus relief slides of females do not give shock. The patient is given a “slide change” hand button which enables him to escape or avoid a shock by rejecting a shock cue scene. (Jamie Scot, 2017- Huffpost)

On reviewing the literature above, the student researchers have found that there is a great need for queer positive psychologist. Many psychologists need to be more aware of the various problems and issues faced by the LGBTQIA+ community. As seen from the above articles. One needs to understand that like everyone else, they too are individuals with different needs, feelings and problems, once one can see that by focusing on their humanity rather than their sexual orientation would further help make their lives free of prejudices.

OBJECTIVES

- Evaluate and represent in objective data points, the issues experienced in access to quality mental health care by members of the LGBTQIA+ community
- Evaluate and represent in objective data points, the perception of members of the LGBTQIA+ community among mental health professionals
- Interview mental health professionals and sensitize them towards members of the LGBTQIA+ community

METHODOLOGY

This paper uses primary and secondary data analysis. The student researchers will be interviewing mental health professionals and members of the LGBTQIA+ community. The student researchers will also review previously published literature and aim to spread awareness for the need for inclusivity of members of the LGBTQIA+ community among mental health professionals. The student researchers aim to educate the cisgender-heterosexual populace regarding the wrongful perception of members of the LGBTQIA+ community.

DATA ANALYSIS

To support the research paper the student researchers conducted an interview for the people who identify as part of the LGBTQIA+ community. The findings were as follows:

- The student researchers interviewed 10 people who identify as part of the LGBTQIA+ community. The age of the respondents ranged from 19 to 32.
- 3 out of 10 respondents confirmed that they did not seek therapy. Whereas, 7 out of 10 confirmed they did seek therapy.
- 5 out of 10 said they had a comfortable, liberating, positive and accepting experience in therapy. Whereas, 3 out of 10 said they did not seek therapy. One out of 10 respondents stated that their experience has not been good as it is hard for them to make their therapist understand their stand on gender and 1 out of 10 said that it was difficult to start off with as they had some experience with mental health issues in their family, but it took around 3 years for them to be able to articulate them self effectively.
- 5 out of 10 said that they felt accepted by their therapists as they listened and treated it as a normal feeling and they made the effort to understand LGBTQIA+ identities, without any judgement. 3 out of 10 said they did not seek therapy, 1 out of 10 said they did not feel accepted by their therapist and 1 out of 10 said that they felt in-between accepted and unaccepted.
- 5 out of 10 said that they did disclose their sexual orientation to their therapist. 3 out of 10 said they did not seek therapy, 1 out of 10 said that they did not disclose it separately, it happened in the flow of the conversation and hence their sexual orientation was disclosed and 1 out of 10 said no, as they went to seek therapy for other issues.
- 6 out of 10 people stated that they're preferred pronouns were she/her. 1 out of 10 stated he/his/him are their preferred pronouns, 1 out of 10 said that she is their preferred pronoun, 1 out of 10 said they/them were their preferred pronouns and 1 out of 10 said that se/zim/zer were their preferred pronouns.

To support the research paper the student researchers conducted an interview for mental health professionals to find out whether they are queer positive or not. The findings were as follows:

- The student researchers interviewed 4 mental health professionals and their age ranged from 28 to 51.
- 1 out of 4 said they have been practicing their profession for 3 years, 1 out of 4 said 5 years, 1 out of 4 said 18 years and 1 out of 4 said 15 years.
- 3 out of 4 said they have worked with people who identify as part of the LGBTQIA+ community. 1 out of 4 have not worked with them.
- 3 out of 4 said that they do consider themselves to be queer positive they believe gender identification /sexual orientation is a personal choice and needs to be respected, they believe in unconditional positive regard as one of their guiding values in their practice and also cater to their needs, professionally develop themselves to equip themselves with tools to support the LGBTQIA+ community better and promote their well-being by providing them

options. 1 out of 4 said no, but they respect the orientation and support them to be comfortable in their own skin.

CONCLUSION

In conclusion, the student researchers aim to understand the perception of members of the LGBTQIA+ community among mental health professionals, and work towards sensitizing them in order to provide better access to mental health for members of the LGBTQIA+ community.

The student researchers also feel that all members of society should acknowledge the fundamental rights and way of life of members of the LGBTQIA+ community, and work towards resolving their prejudices and creating a more inclusive society.

FUTURE IMPLICATIONS

- The de-stigmatization of LGBTQIA+ orientation and lifestyles among mental healthcare providers is bound to increase the access and quality of mental health care available members of the LGBTQIA+ community. Inclusivity and ally ship towards members of the LGBTQIA+ community will in-turn help create a positive social environment.

LIMITATIONS

- Sample size was restricted. The data from these four mental health professionals is not representative of the larger mental health professionals.

- From the Indian context lesser studies have been conducted about the LGBTQIA+ community.

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Abraham Maslow : "If the only tool you have is a hammer, you tend to see every problem as a nail."

William James: "Everybody should do at least two things each day that he hates to do, just for practice."

PYD Programs as a Prospective Method of Intervention for Trauma

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ABSTRACT:

The primary concern of this paper is the quality of relationships in young adults with trauma. Although positive youth development has its origin in prevention, it could directly contribute to developing stable, healthy peer relationships, which is otherwise difficult for young adults with trauma to accomplish despite seeking traditional methods of therapy. Findings encouraged the development of interventions that reduce risks and strengthen protective factors. PYD programs engages youth within their peer groups and promotes positive outcomes by providing opportunities to foster relations and furnishing support needed to build on their strengths. This paper aims to shed light on young adults with trauma and how PYD programs can be used as a prospective method of intervention with traditional therapy.

The main objectives of this paper are to analyze traditional therapy methods for young adults with childhood trauma, and secondly, to analyze PYD programs as a prospective method of intervention for trauma by comparing it to traditional therapy.

The methodology used is mainly secondary data analysis of previous research data on traditional therapy methods for childhood trauma as well as of data available on PYD Programs. Primary Data Collection was conducted by interviewing an expert regarding efficiency of PYD to treat childhood trauma and whether it could be integrated into traditional therapy methods

This paper aims to design an improved, more accessible form of therapy for young adults with trauma. Integration of PYD Programs could counter the stigma associated with seeking professional help and could assist young adults develop stable, healthy peer relationships and positive self concepts.

A. Positive Youth Development (PYD) Programs - An Introduction:

Positive youth development approaches arose from grassroots initiatives, where practitioners independently came up with PYD strategies. Over time, evaluations have indicated their efficacy. It is not easy work; but a PYD approach seems to be relatively successful. In fact, when a positive youth development approach is added onto other programs, youth are more likely to be engaged and impacts are more likely. The Federal Interagency Working Group on Youth Programs provides the following definition:

Positive youth development is an intentional, pro-social approach that engages youth within their communities, schools, organizations, peer groups, and families in a manner that is productive and constructive; recognizes, utilizes, and enhances youths' strengths; and promotes positive outcomes for young people by providing opportunities, fostering positive relationships, and furnishing the support needed to build on their leadership strengths.

First, PYD is intentional. That is, it is purposeful and deliberate. PYD may, and should, seem warm and casual; but it is actually a planned out and thoughtful approach that involves training staff and monitoring whether PYD practices are actually being implemented on a day-to-day basis.

PYD is also pro-social. This means that it benefits other people or society as a whole. Importantly, researchers found that getting youth involved in pro-social activities, such as volunteer work, reduces the likelihood that they will engage in problem behaviors. It could be volunteering as an individual (perhaps in an organization), or working on a community project, or doing a group activity with other youth. Importantly, PYD is an approach. In other words, PYD is not a specific curriculum or a particular program. A positive youth development approach can be implemented across different types of programs, systems, and settings. So, it can take on different forms and it can co-exist with varied programs – an apprenticeship program, a clinic-based program, an employment program, for example.

PYD engages youth. This means that it does not “lecture” or “teach” but seeks to engage youth in learning, for example, by involving them in a project that they themselves are invested in. This goes beyond just doing things and includes being emotionally involved and cognitively involved – caring and thinking – about what the program has to offer.

PYD also recognizes youth as young people with promise (not just problems). The working assumption is that all youth have strengths and that youth can contribute positively. PYD draws on the strengths that youth offer, in ways that are a good use of time. Not busy-work, but meaningful projects or work, that enhance youths' strengths. For example, an older participant might mentor a new participant, and both participants would benefit from this.

And, of course, a critical component of this approach is the positive relationships that are fostered. Many would say that positive relationships with caring adults are what make PYD effective. This means relationships that are affirming of the youth, relationships that are warm in age-appropriate ways, consistent, and trustworthy. Many youth have not experienced trustworthy and respectful relationships with adults, and it is important to provide that. These PYD elements represent approaches to providing services, rather than a specific program or curriculum. The PYD elements can be integrated into any existing program, and there is no one single, correct way to implement a PYD approach. Workforce

development providers have the ability to integrate the elements of PYD into their local program settings by infusing programs for young adults with PYD elements, training staff to feel comfortable with the PYD approach, and preparing young adults to surmount workforce realities. Although the integration of PYD practices into programs such as workforce development can take time and effort, the benefits of implementing these practices can be far-reaching.

Despite PYD Programs originally focus on enhancing preventive and protective factors within youth, these programs can also be used as a channel to access youth who are in need of curative action. Peer group interaction and validation is an important influence, especially for the youth. Incidents that lead to trauma can cause serious damaging implications which could lead to the individual distancing themselves from a major source of support - their peers. Peer support and healthy relationships are especially a challenge when the young adult has been exposed to violence and has a dearth of healthy relationship models within the family to observe and learn from. PYD Programs can utilize their strengths to restore this 'exclusion of the self' to a physically and psychologically healthy individual with positive peer support, which is indeed the need of the hour.

B. Defining Violence and its Extent – Community and Domestic:

(This section explores the events that cause trauma, specific to the current study)

1. Community Violence:

The National Child Traumatic Stress Network (U.S.A.) defines community violence as the exposure to intentional acts of interpersonal violence committed in public areas by individuals who are not intimately related to the victim. Common types of community violence that affect youth include individual and group conflicts like bullying, fights among gangs and other groups, shootings in public areas such as schools and communities, civil wars in foreign countries or “war-like” conditions in cities, or terrorist attacks. Although people can anticipate some types of traumatic events, community violence can happen suddenly and without warning. Consequently, youth and families who live with community violence often have heightened fears that harm could come at any time and experience the world as unsafe and terrifying. In addition, although some types of trauma are accidental, community violence is an intentional attempt to hurt one or more people and includes homicides, sexual assaults, robberies, and weapons attacks.

A socially toxic combination of social-cultural conditions deprives children of opportunities to learn and thrive. These conditions include economic inequality, racism, community violence, and the legitimization of aggression and violence in the mass media. These societal risk factors act together, with children from racial minorities more likely to be poor, more

likely to be exposed to violence and aggression in the home and the community, and less likely to have access to services (P. Van Horn, A. F. Lieberman, 2011).

According to World Health Organization report on Youth Violence (2016), an estimated 2,00,000 homicides occur among youth 10–29 years of age each year worldwide, making it the fourth leading cause of death for people in this age group. Youth homicide rates vary dramatically between and within countries. Youth homicide and non-fatal violence not only contribute greatly to the global burden of premature death, injury and disability, but also have a serious, often lifelong, impact on a person's psychological and social functioning. This can affect victims' families, friends and communities. Youth violence increases the costs of health, welfare and criminal justice services; reduces productivity; decreases the value of property.

Closer home, statistics show that sexual, communal and religious violence has affected a large population. A survey by United Nations International Children Education Fund (UNICEF) on demographic and health conducted in India from 2005 to 2013, reported that overall, nearly 42% of Indian girls have gone through the trauma of sexual violence before their teenage. PTSD is a highly prevalent disorder in all populations, especially children of Kashmir, due to it being a conflict zone. PTSD in children of Kashmir has increased over the last two decades and is associated with increased risk factors and psychiatric co-morbidity. The total lifetime prevalence for any traumatic experience in the community in Kashmir is 58.69% (*R. Mushtaq, T. Shah, S. Mushtaq, 2016*). According to the National Crime Records Bureau (Crime in India, 2016), 46,324 cases were reported against cases of violent crimes like murder, rape, kidnapping, rioting and arson. The obvious fact still remains that many crimes go unreported.

Student Analysis - The above mentioned definitions of community violence indicate that the victims are grossly unprepared to deal with such acts of violence as there is often no specific reason for a particular individual victim to be targeted. Nonetheless, many victims, as well as the people close to them, are left with long-lasting repercussions of such acts of violence. It is crucial to keep in mind that community violence does not just affect the direct victims, but also the individuals who witness it or are exposed to it. The numbers of cases of violent crimes that are not reported contribute to the population of victims who are not receiving any treatment or therapy to deal with the trauma. Apart from this, the misconceptions and stigma attached to seeking therapy in general deters a majority of the victims of even the reported cases from seeking out mental health professionals. It is with respect to these barriers faced by a large population that Positive Youth Development Programs could possibly reach out to individuals in need of support and awareness to overcome trauma.

2. Domestic Violence:

According to The Center for Family Justice (California based NGO), Domestic abuse is a pattern of coercive, controlling behavior that is a pervasive life-threatening crime affecting people in all our communities regardless of gender, age, sexual orientation, race, ethnicity, religion, social standing and immigration status. Abuse is not love. It is one person in a relationship having power and control over the other person. Domestic violence takes many forms: physical, emotional, economic, stalking, harassment, and sexual. The Protection of Women from Domestic Violence Act 2005 (PWDVA) provides a definition of domestic violence that is comprehensive and includes all forms of physical, emotional, verbal, sexual, and economic violence, and covers both actual acts of such violence and threats of violence. In addition, the PWDVA recognizes marital rape and covers harassment in the form of unlawful dowry demands as a form of abuse.

According to a 2006 UNICEF report, at least one in every three women globally has been beaten, coerced into sex, or abused in some other way – most often by someone she knows, including by her husband or another male family member. Children who are exposed to violence in the home may suffer a range of severe and lasting effects. Children who grow up in a violent home are more likely to be victims of child abuse. Those who are not direct victims have some of the same behavioral and psychological problems as children who are themselves physically abused. The report estimates that as many as 275 million children worldwide are exposed to violence in the home. The report clarifies that this was a conservative estimate based on the limitations of the available data.

In the 2015-2016 report released by the National Family Health Survey of India, it was found that 30% of women have experienced physical violence since age 15, and 6% have ever experienced sexual violence in their lifetime. 33% of ever-married women have experienced physical, sexual, or emotional spousal violence. The most common type of spousal violence is physical violence (30%), followed by emotional violence (14%). 7% of ever-married women have experienced spousal sexual violence. Among ever-married women aged 15-49 that have experienced physical violence since age 15, 83% report their current husbands as perpetrators of the violence and 7% report former husbands as perpetrators. For never-married women who have experienced physical violence since age 15, the most common perpetrators include mothers or step-mothers (60%), fathers or step-fathers (32%), sisters or brothers (26%), and teachers (15%). Only 14% of women who have experienced physical or sexual violence by anyone have sought help to stop the violence and 77% have never sought help nor told anyone about the violence they experienced.

With relation to this study's target population of Young Adults aged 20-40, the statistics for women who have experienced Physical or Sexual Violence according to the NFHS are –

- 17.7% for women of ages 15-19

- 25.7% for women of ages 20-24
- 33% for women of ages 25-29
- 35.5% for women of ages 30-39

Student Analysis – The above mentioned facts and figures indicate that domestic violence need not be just physical in nature. Furthermore, it was reported by the NFHS that 52% of women believe that a husband is justified in beating his wife if she goes out without telling him, or neglects the house or the children, or argues with him, or refuses to have sex with him, or doesn't cook food properly, or he suspects her of being unfaithful, or she shows disrespect for her in-laws. This justification normalizes domestic violence which either prevents the wife from admitting she is being abused and should seek help, or even recognizing that she is being abused in the first place. The taboo surrounding open discussion about sex and sexual harassment in India, as well as women's largely accepting attitude towards domestic maltreatment, leaves room for ample error in the statistical findings of the NFHS report. The findings can definitely be used to establish the minimum extent or prevalence of domestic abuse, instead of being considered as accurate records. Again, similar to community violence, not just the direct victims, but also the witnesses (mostly children) are affected by domestic violence. However, the extent of psychological and emotional damage could possibly be more as the perpetrator(s), victim(s) and witness(es) often share a home.

Acceptance and under-reporting is the major trend in domestic violence, so the question of the victims seeking therapy does not even arise. Positive Youth Development Programs conducted in a school or college setting could make help accessible to the student youth population as well as their parents. PYD Programs in such a setting not only provides awareness about abuse, but could also prevent the possibility of the victim continuing the cycle of violence later in life.

C. Nature and Effects of Psychological Trauma due to Violence:

(This section describes the effects of trauma, specific to the subject of the current study)

Exposure to community violence or gang violence can incite long-standing psychological distress in youth (*Aisenberg & Mennen, 2000*). Specifically, youth exposed to community violence often experience depression, suicidal ideation, anxiety, antisocial behaviors, and other psychological symptoms (*Sieger, Rojas-Vilches, McKinney, & Renk, 2004*). Exposure to community violence can also lead to internalizing behaviors (e.g., depression, anxiety, and somatic complaints) for Asian and African American youth (*Chen, 2010*). While PTSD does not cause violence, PTSD symptoms can lead survivors of community violence to have difficulty managing violent feelings or impulses. For example, people with PTSD due to witnessing or being directly exposed to community violence may experience:

- Very disturbing memories and feelings of reliving the violence
- Flashbacks or nightmares, in which they unintentionally act violently in order to protect themselves
- Feeling indifferent to their own or another person's suffering because they feel emotionally numb and cut off from others
- Increased arousal, startle responses, and hypervigilance
- Feelings of betrayal and anger from being exposed to violence in what should be their 'safe haven'

Perhaps the greatest danger of violence associated with PTSD occurs when community violence spills over onto the family and home, especially in intimate relationships. No studies yet have determined whether there is a link between community violence and domestic violence, but this is a possibility that scientists and clinicians take very seriously, because of a growing awareness that domestic violence is more common and more devastating than previously realized. (*PTSD & Community Violence, Psych Central, 2016*)

Rossmann and Ho (2000) describe children's experience with serious forms of domestic violence as "... a type of war zone. Sometimes they feel they can predict the 'attacks' and sometimes the aggression is unexpected. This leaves them with a sense of danger and uncertainty". Children's experiences of intense physical child abuse and domestic violence are quite similar in their overwhelmingly intense affective and physiological reactions. What is less clear is whether the so-called minor or typical forms of child abuse or domestic violence also elicit intense reactions, or perhaps elicit such reactions only in some children. It is tempting to think that aggressive acts should reach a criterion level of violence, either in frequency or severity, before qualifying as a traumatic event. However, there is little basis by which to set such a criterion. Severity of violence exposure is one factor affecting the development of PTSD but other factors, such as accumulation of multiple stressors, functioning of the non-offending caregiver, and the child's perception of the stressor also are significant variables (*AACAP, 1998; Pynoos, Steinberg, & Piacentini, 1999*)

Child abuse and exposure to domestic violence fall into the category of complex traumas (*Cook, 2005; Van der Kolk, 2005*), a relatively recent conceptualization of long-standing, repeating, traumatic events. Complex trauma refers to the experience of multiple, chronic, and prolonged, developmentally adverse traumatic events, most often of an interpersonal nature (e.g., sexual or physical abuse, war, community violence) and early life onset (*Van der Kolk, 2005*).

Six domains of potential impairment related to complex trauma exposure have been delineated:

- affect regulation, including difficulty with modulation of anger and being self-destructive;
- information processing, including attention, concentration, learning difficulties, and consciousness, e.g., amnesias and dissociation;

- (c) self-concept, including guilt and shame,
- (d) behavioral control, including aggression and substance abuse,
- (e) interpersonal relationships, including trust and intimacy, and
- (f) biological processes, including somatization and delayed sensorimotor development (Cook et al., 2005; Spinazzola et al., 2005; van der Kolk, 2005).

Van der Kolk (2002) additionally includes alterations in the systems of meaning and loss of sustaining beliefs. Because of the overwhelming deregulation experienced by these youth, even minor stressors can lead to serious distress.

Student Analysis: The often repeating and ongoing nature of family violence exposure may result in youth exhibiting problems in multiple domains of functioning and meeting criteria for multiple disorders in addition to PTSD. These characteristics as well as unique factors related to the child's developmental level and symptom presentation complicate a PTSD diagnosis. The chronic nature of family violence with the constant threat of additional episodes makes it particularly important as a trigger for trauma. Even if the violence occurs sporadically or only one time, the child's trauma reactions may generalize to other, less serious demonstrations of anger and conflict, and even to verbal aggression, which is common among family members. Thus, children who live with family violence cannot rely on home as a safe base when threats of repeating violence are real, and there is no escape from the physical or emotional reminders of previous scary incidents.

For the convenience of this study, the effects of childhood trauma will be classified on the basis of-

- Interpersonal relationships (including problems due to poorly developed communication skills, violent outbursts and affect regulation, violent relationships, feelings of isolation, withdrawal, etc.)
- Risk taking behaviour (general disregard for personal safety; alcohol and substance abuse)
- Psychological health (Depression, Anxiety, embarrassment about family, poor self image, low self-esteem, attention, learning difficulties, etc.)

Positive Youth Development Programs could definitely contribute to the rehabilitation of interpersonal relationships affected by trauma by improving communication skills, encouraging expression of thoughts, views and emotions and introducing a direct source of peer interaction. Risk taking behaviour could also be curbed through regular dialogues within the peer support group. As for psychological health, aspects like self image, self-esteem, anxiety could be positively affected by a healthy interaction between accepting peers. Few cases would definitely require clinical intervention for depression and anxiety, however PYD Programs have none of the stigma surrounding therapy, and could have a better outreach than structured clinical interventions. Individuals can acquire basic or minimal help, support and

guidance about further therapy through PYD programs, where individuals can choose whether they want to progress onto a clinical structure of treating trauma.

D. Traditional Therapy Methods for Trauma:

(Description and Evaluation - Research Methodology)

1. Cognitive Behavioral Therapy (CBT):

Cognitive behavioral therapy focuses on the relationship among thoughts, feelings, and behaviors, and notes how changes in any one domain can improve functioning in other domains (*APA - PTSD Guidelines // Treatments // Cognitive Behavioral Therapy*). For example, altering a person's unhelpful thinking can lead to healthier behaviors and improved emotion regulation. CBT targets current problems and symptoms and is typically delivered over 12-16 sessions in either individual or group format. This treatment is strongly recommended for the treatment of PTSD.

Cognitive Processing Therapy (CPT) is a specific type of cognitive behavioral therapy that helps patients learn how to modify and challenge unhelpful beliefs related to the trauma.

Cognitive therapy (CT) for PTSD is derived from cognitive behavioral therapy. The cognitive model suggests a person will develop PTSD if the person processes a traumatic event in a way that leads to a feeling of a present and severe threat. CT entails modifying the pessimistic evaluations and memories of trauma, with the goal of interrupting disturbing behavioral and/or thought patterns that have been interfering in daily life.

Limitations of Trauma Focussed Cognitive Behavioral Therapy (TF-CBT):

TF-CBT may not be appropriate or may need to be modified for:

- Children and adolescents whose primary problems include serious conduct problems or other significant behavioral problems that existed prior to the trauma and who may respond better to an approach that focuses on overcoming these problems first.

- Children who are acutely suicidal or who actively abuse substances. The gradual exposure component of TF-CBT may temporarily worsen symptoms. However, other components of TF-CBT have been used successfully to address these problems. It may be that, for these children, the pace or order of TF-CBT interventions needs to be modified (as has been done in the Seeking Safety model; *Najavits, 2002*), rather than that TF-CBT is contraindicated for these populations.

- Adolescents who have a history of running away, serious cutting behaviors, or engaging in other parasuicidal behavior. For these teens, a stabilizing therapy approach such as dialectical behavior therapy (*Miller, Rathus, & Linehan, 2007*) may be useful prior to integrating TF-CBT into treatment.

2. Exposure Therapy

Exposure therapy is a technique in behavior therapy to treat anxiety disorders. Exposure therapy involves exposing the target patient to the anxiety source or its context without the intention to cause any danger. Doing so is thought to help them overcome their anxiety or distress (*Myers and Davis, 2007; Joseph JS, Gray MJ, 2008*). Procedurally, it is similar to the fear extinction paradigm developed studying laboratory rodents. (*Marks 1979; Myers, KM Davis, 2007*) Numerous studies have demonstrated its effectiveness in the treatment of disorders such as generalized anxiety disorder, social anxiety disorder, obsessive-compulsive disorder, PTSD, and specific phobias (*Huppert, Roth 2003*).

Exposure therapy is a common component of CBT for people with anxieties, fears, phobias, or post-traumatic stress disorder (PTSD). Exposure therapy changes a person's beliefs about a certain situation so that they no longer associate negative feelings with it, and thus can change their behavior when the situation or thing comes up in their lives.

Exposure Therapy Concerns and Limitations:

Although there is a great deal of research to support the efficacy of exposure therapy, there are some notable limitations of the treatment. Sources report that in spite of the well-documented success rate of exposure therapy, many professional counselors and therapists do not implement it. Some speculate that this is because the availability of specialized training is limited. Additionally, a survey of psychologists who treat PTSD revealed that many believe exposure therapy may exacerbate symptoms. Beliefs that exposure therapy might make things worse may prevent many professionals from using it.

According to Mark Pfeffer, director of the Panic and Anxiety Center in Chicago, IL, exposure therapy is difficult work that causes people to feel things they have worked hard to avoid. Because of this, if not implemented properly, the positive effects of exposure therapy can wane. That is why, even if you start to feel better, it is important to participate in treatment to the fullest extent and follow the prescription of a well-trained therapist. For many people, the effects of exposure therapy are lasting, and research continues to support its efficacy for treating anxiety, phobias, and many other mental health issues.

3. Eye Movement Desensitization and Reprocessing (EMDR):

EMDR is a set of standardized protocols that incorporates elements from many different treatment approaches. The person being treated is asked to recall distressing images while generating one of several types of bilateral sensory input, such as side-to-side eye movements or hand tapping (*Feske, Ulrike 1998; Schnyder, Ulrik 2014-15*). The 2013 World Health Organization practice guideline says, "Like cognitive behavioral therapy with a trauma focus, EMDR aims to reduce subjective distress and strengthen adaptive beliefs related to the traumatic event. Unlike CBT with a trauma focus, EMDR does not involve (a) detailed descriptions of the event, (b) direct challenging of beliefs, or (c) extended exposure". EMDR therapy is broken down into eight different phases, so multiple sessions need to be attended. Treatment usually takes about 12 separate sessions.

Multiple independent and controlled studies have shown that EMDR therapy is an effective treatment for PTSD. It's even one of the Department of Veterans Affairs' strongly-recommended options (*Veterans Guidelines for Management of PTSD*) to treat PTSD.

Limitations of EMDR Therapy:

There are very few negative aspects to using EMDR therapy. The biggest criticism of EMDR is that it hasn't been used long enough to draw long-term conclusions about its effectiveness. The therapy was pioneered in 1989 by Francine Shapiro. While there are at least 20,000 people who have been trained as EMDR therapists, this is still a relatively short history with few practitioners compared to other therapies such as cognitive or behavioral. The other drawback is that researchers aren't 100 percent sure why it works. There are theories and there is proof that it works. However, there are many mysteries of the brain that science has yet to unlock, and the reason for EMDR's effectiveness is one of them, for now.

4. Group Trauma Therapy:

Group therapy is a form of psychotherapy in which one or more therapists treat a small group of clients together as a group. The term can legitimately refer to any form of psychotherapy when delivered in a group format, including cognitive behavioral therapy or interpersonal therapy, but it is usually applied to psychodynamic group therapy where the group context and group process is explicitly utilized as a mechanism of change by developing, exploring and examining interpersonal relationships within the group. The broader concept of group therapy can be taken to include any helping process that takes place in a group, including support groups, skills training groups (such as anger management, mindfulness, relaxation training or social skills training).

Group therapy for posttraumatic stress disorder (PTSD) is widely practiced in clinical settings. Group approaches may vary across a number of dimensions, specifically, theoretical orientation (e.g., cognitive-behavioral, interpersonal), length (fixed-length vs. open-ended), trauma focus (whether trauma-related material is explicitly discussed), and group membership (e.g., sex, trauma type, open enrollment vs. cohort). There are several potential advantages of group therapy, including the opportunity to deliver effective treatment efficiently, the implicit inclusion of social support and social contact, and the availability of social learning through modeling. For persons with PTSD, in particular, group therapy may be especially useful for providing opportunities to develop trusting relationships and a sense of interpersonal safety, thus, ameliorating the isolation and alienation that often accompany PTSD (*Effective Treatments for PTSD, Dr. Edna Foa*).

Benefits of Group Therapy:

Validation - By being in a group with a number of people struggling with the same problem, one can see that one is not alone in their struggles. In addition, one may learn that some people in the group are having a hard time coping with the same difficulties, such as relationship problems, substance use, sleep difficulties, or impulsive behaviors.

In addition, sometimes it can be difficult for a person without PTSD to understand what someone with PTSD is going through. They may have a hard time understanding how difficult it is to cope with thoughts and feelings about a past traumatic event. However, in a group setting, other people with PTSD may be able to more easily recognize and validate what one is going through because they have had very similar experiences.

Learning from Others - Another benefit of group therapy is being able to learn from the experiences of others. One can hear about what coping strategies other people found to be effective and what coping strategies were not effective. Individuals may also learn new ways of addressing a problem in their relationships or at work. By being in a group, people can be exposed to other perspectives on their problems that they may have never considered.

Helping Others - Just as people learn from each other, someone's experiences in coping with PTSD may also benefit other people in the group. Being able to help others can increase one's self-esteem, as well as their belief in their own ability to cope with PTSD symptoms. There is also some research to suggest that helping others is a strong predictor of who recovers from PTSD.

Social Support - Finally, group therapy provides an excellent way of receiving social support from others. It has been determined over and over again that finding support from others can be a major factor in helping people overcome the negative effects of a traumatic event and PTSD. A group setting can provide a person with the opportunity to develop supportive, trusting, and healthy relationships with other people.

Limitations of Group Therapy:

Just as group therapy has many advantages, it can also have some downsides. First, in group therapy, you don't get the level of one-on-one attention that you would receive from an individual therapist. In addition, in a group setting, you likely will not be able to discuss certain problems as deeply as you would in individual therapy.

Group therapy also has rules determined by the group leader. This may mean that some topics are off-limits in order to protect the group members and make sure that the group is a safe place. For example, group members may not be allowed to discuss their traumatic event in detail in order to prevent other group members from being triggered.

E. Critique of Traditional Therapy Methods from an Indian Psycho-Social Perspective:

(Research Methodology)

Mental disorders contribute to a significant load of morbidity and disability, even though few conditions account for an increasing mortality. As per Global Burden of Disease report, mental disorders accounts for 13% of total Disability Adjusted Life Years (DALYs) lost for Years Lived with Disability (YLD) with depression being the leading cause. According to the

latest UN population data (2017), India has a total population of 1.3 billion people and it comprises 18% of the total global population. 68% of Indians belong to the rural population where basic infrastructure like housing, water, electricity, education and health are still not entirely available. Add to this the strong influence of religious and superstitious beliefs, lack of mental health awareness, and the lack of financial capacity - and we have a nation that is comprised of individuals who are not in a position to recognize that one may have psychological problems. In cases where the individual identifies unusual conditions, they are likely to be associated with religion and superstitions. Even within the urban educated population, throughout the socio-economic strata, mental health is largely considered a taboo, and there is a lot of stigma surrounding the very act of seeking psychological help. Psychological problems are often dismissed as minor difficulties that will eventually, naturally dissipate with time.

Persons with mental disorders are also known to be associated with a wide range of social and societal problems if their illness is unrecognized or inappropriately managed. Some mental health conditions are implicated not only in lower productivity and earning potential, but also in a number of antisocial behaviors, crime, homelessness, domestic violence, alcohol and drug use. Undoubtedly, mental health care is an important issue to be addressed.

The National Mental Health Survey of India was conducted in 2016 and one out of every three respondents in the survey was a young adult (the concerned population of the current study). An estimated 150 million persons (roughly translates to 1 in 8 persons) are in need of mental health interventions and care (both short term and long term). Except for Kerala, all other states fell short of the requirement of at least 1 psychiatrist per lakh population. Clearly, there are not enough mental health professionals to tackle the looming problem of mental illness in India.

Professional therapy is helpful not only in times of personal crisis but also in feeling empowered, uplifted and in gaining new insights about oneself. Therapists are trained individuals and the general population underestimates the power of a neutral person listening and giving advice in a non judgemental environment. Contrary to popular belief, therapists aid not only in terms of serious or complex mental disorders but also in improving relationships, learning tools to handle emotions, developing fresh insights about life or even having a sense of control on one's life. In India, seeking therapy is considered an extreme step and many individuals who choose to do so for mood disorders, eating disorders, and similar issues are often labelled as being "influenced by Western behaviour". For more complex mental disorders that involve psychosis or dissociation, religious healers remain psychologists' nemeses. However, due to therapy being expensive and time consuming, it may not be the best fit for everyone. Therefore, Group Therapy, Positive Youth Development Programs and Support Groups are a few alternatives.

To study and determine the attitude of Indian youth towards traditional therapy and Positive Youth Development Programs, a short survey was conducted by the student researchers. The survey consisted of two close-ended questions and one open-ended question. The sample size consisted of 30 students pursuing higher education, from varying socio-economic classes. The purpose of the survey was to estimate the practicality of prescribing traditional therapy or clinical intervention to youth in India, as well as to estimate the youth's openness to participate in Positive Youth Development Programs. Further, the survey also seeks to find reasons for the youth's apprehension towards seeking therapy after being exposed to violence.

96.7% of sample students expressed interest in attending a PYD program if the theme of a particular session appealed to them.

70% of sample students expressed that they would consider seeking therapy only if they were direct victims of violence.

46.7% of sample students would consider seeking therapy even if they were exposed to (but were not the direct victim of) violence.

A common opinion among many of the students interviewed was that even if they were exposed to violence or trauma, they believed they were emotionally strong enough to deal with it themselves, and thus did not feel the need to seek a therapist. However, the same students were willing to attend PYD sessions in college about select topics that interested them.

The very mention of 'therapy' caused many to turn defensive and they recommended therapy for others while maintaining that they would not require it themselves.

This rigidity against seeking help to battle the effects of trauma could possibly be countered by introducing regular Positive Youth Development Programs in Schools and Colleges.

F. How Positive Youth Development Programs can Help:

To explore the viability of Positive Youth Development programs in the field of trauma therapy, a key-informant having expertise in the fields of psychology, feminist psychotherapy, education and youth-centric initiatives was interviewed. The semi-structured interview consisted of questions about trauma therapy to be answered from the counsellor's perspective as well as questions about a department-run initiative that follows the outline of a Positive Youth Development program.

The key-informant, Dr. Sadhana Natu, has been a practicing psychologist as well as an academician since the past 30 years. She is currently an associate professor and the Head of Department (Psychology) at Modern College, Ganeshkhind, Pune. Dr. Natu is a member of various professional bodies like NAOP, IAWS, IASSS and MAMAAP, and has been a consultant, advisor and expert for several NGOs on issues like education, health, mental health, gender issues, youth and rural development. Dr. Natu's profession enables her to work closely with students and youth issues and thus, her initiative, 'Disha' took form.

'Disha' is a peer-support, student-centric group that meets once a month to discuss and express views and thoughts about youth-relevant topics. Previous topics have included Suicide and Prevention, Stress, Family, Relationships, Freedom, etc. The topic for the month is usually declared a week prior to the meeting so that students can spend time and thought on what their views about the particular issue are. Anybody is welcome to attend the meetings and there is no compulsion to return for the next, but it is commendable that a large group of students are regulars for this entirely voluntary speak-out platform. Every year, new student coordinators are chosen for the program and it is these students who assume a speaker-like role in the meetings - introducing the topic, asking thought-provoking questions, and steering the discussion in a required direction. Dr. Natu and teachers from the Psychology department are always present for the meetings but they try to limit their roles to that of observers. In a way, their presence as observers often encourages students to speak openly as their silence is appreciated as a sign of acceptance and validation as well. It is no wonder that 'Disha' has been running successfully since the past 27 years under Dr. Natu's guidance.

When asked about whether the number of people seeking therapy is representative of the data mentioned in the UNICEF report, Dr. Natu disagrees while stating several reasons. There is still a lot of stigma surrounding therapy in our society. Hence, instead of seeking therapists, people choose to approach other alternatives like social support, family and traditional approaches. Due to not being able to differentiate between severe and mild problems, majority of the population is unable to recognize when they need help. Additionally, Dr Natu added, "Unfortunately, in the case of psychotherapists and counsellors, they are not trained to look at violence, trauma in a holistic fashion or as a gender and sexuality issue". Therefore they are not able to be particularly helpful.

In the case of extent of recovery in the client (assuming that they complete their sessions), Dr Natu recalls her experiences largely in gender violence. She talks about individuals who have faced such violence, and to not consider themselves as victims but as allowing them to recognize themselves as survivors. Dr. Natu being a feminist psychotherapist believes that this gives the survivors agency to make their own life decisions. "I have seen a lot of healing, recovery and people getting on with their lives and only those who drop out (of therapy) cannot be helped," she says.

When asked if therapy affects different aspects of trauma at different degrees and whether any particular aspect is different to treat, Dr. Natu mentions her work involving gender violence and older adults and young adults as her age group. Trauma affects the client's entire lives, their formal/informal relationships, worldview and personality. Hence, there is a need to start from the survivor's trauma and then aim at their holistic nature. In terms of the 3 aspects, Dr Natu states that risk taking is common in young adults in the form of substance abuse. However, the older adults tend to withdraw and slip into a moderate to severe depressive state, especially women. Therefore, this aspect is more difficult to treat as compared to psychological and interpersonal as the individual needs to make a decision to enter a rehabilitation program separately.

Dr. Natu has been running Disha, a peer support group at Modern College, Ganeshkhind (Pune) since the past 27 years. The group has impacted not only students but also the facilitators and the teachers themselves. When students speak out about themselves, their trauma is validated and they realize they are not alone in their struggles. Hence, this gives them a definite sense of positivity and makes them emerge from their sense of victimhood which hinders their ability to cope. "Disha has been able to do that for those with dysfunctional families, people who have sexual issues, regardless of the daily struggles they're facing. We have been able to borrow from the same principles, that are, bringing validation to people, allowing them to recognize they're not alone and giving them a sense of proportion." She further explains about the different levels of trauma. While one person goes through a certain level, there is someone else who has gone through a more intense level. A support group helps the survivors realize that others have gone through something worse themselves and are coping well with it. There is also peer learning that takes place in Disha, not only for students but the facilitators and teachers as well. Therefore, Disha helps everyone and not just the survivors. It makes some people realize and classify incidents that might have happened to them.

The decision to seek therapy involves many factors like gender, socioeconomic status, financial capacity etc. especially in Indian culture. PYD programs can help overcome these societal barriers. Dr Natu states that community mental health has been practiced all over the world and in some parts of India as well. "It is a sustainable model because the expert-led models, as we said, are cost and labor intensive and follow ups are an inherent part. That makes it difficult to practically see the impact it has had on individuals." In her opinion, peer groups work better because people attend out of choice and a support network is formed which gives them a plan to fall back on.

The interview helped establish that Positive Youth Development Programs can, in fact, be used to make a difference to survivors of trauma, albeit its main focus is on engaging youth in positive interactions for personality development.

E. CONCLUSION

Only 14% of women who have experienced physical or sexual violence by anyone have sought help to stop the violence.

52% of women believe that a husband is justified in beating his wife.

(NFHS 2015-16)

We are a nation that is comprised of individuals who are not in a position to recognize that one may have psychological problems. Seeking therapy is considered an extreme step and religious healers remain psychologists' nemeses.

Acceptance and under-reporting is the major trend in domestic violence. Factors like lack of awareness, financial capacity, religion and stigma negatively affect the survivor's help-seeking behaviour. These reasons added to the paucity of mental health practitioners in India have led to the huge treatment gap.

However, due to therapy being expensive, time consuming and surrounded by stigma, it may not be the best fit for everyone. Further, Mental Health practitioners are often not trained or sensitized to deal with people at community levels or rural areas.

Implications:

PYD Programs do not necessarily require a trained mental health practitioner to act as a convener. This would imply that there are not many expenses incurred in training and recruiting specifically.

Conducting regular PYD program sessions at community locations such as public schools, colleges, places of worship or public playgrounds makes the program easy to access. Also, a regular influx of people to such locations could increase the number of participants in the program.

Although PYD can not entirely help complex mental health problems, it could still help provide bare minimum psychological first aid. Trained mental health practitioners can periodically attend local PYD sessions to assess the progress made.

Therefore, PYD Programs could be viewed as alternatives with better outreach.

PYD Programs conducted in schools and colleges could make help accessible to the student youth population as well as their parents. PYD Programs in such a setting not only provides awareness about abuse, but could also prevent the possibility of the victim continuing the cycle of violence later in life.

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Name of the Conference:

**Young Psychologist Competition and
Undergraduate Research Conference**

Organizers:

Department of Psychology, Christ University

Date of the Conference:

5th February, 2019

Theme of the Conference:

Technology and Psychology

Venue:

Christ College, Bengaluru

Technology is making Smart Drugs Smarter in finding Mental Health Solutions

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ABSTRACT

Smart drugs are a new generation technology impacting significantly in the area of cognition. The new class of smart drugs are aimed at enhancing memory, concentration and other mental functions. The purpose of this study is to highlight how technology has impacted design, development, production and delivery of smart drugs. The study aims to understand the developments taken up in the field of smart drugs and its impact on mental health. It also highlights the effect of these drugs on the behaviour, moods, personality and the overall well-being of an individual. The study discusses the future of smart drugs and cognitive enhancers in the field of mental health. Secondary data collection methods have been employed to conduct this study. To facilitate this study, several research papers have been reviewed from Nature and reputed publications. A thorough literature review is undertaken and a compilation of significant data and statistics is conducted. The results of the study demonstrate that Nootropic smart drugs help in increasing memory, attention, mental stamina and information processing. Advanced Nootropic stacking strategies have paved way for the development of quality brain supplements that promise peak cognitive performance. Current generation smart drugs are designed to be non-addictive and have no side effects or toxicity. Developments in neuroscience have established new and smart design of drugs that are made for specific biological targets in the brain. Advanced Nanotechnology and Blood Brain Barrier transport mechanisms are being developed that will create a more efficient and better quality cognitive enhancers (Xiaowei Dong, 2018.) The study concludes that the Next generation smart drugs will enhance and improve treatment and management of mental health issues. Smart drugs are increasingly being developed that provide large scale cognitive benefits. The future of Smart Drugs is full of promise.

Keywords: Smart Drugs, Technology, Cognitive Enhancers, Development, Mental Health. Nanotechnology, Blood Brain Barrier.

INTRODUCTION

Over the past few years, a multitude of data and research has been invested in the development of cognitive enhancers most commonly associated with pharmaceutical technologies used to improve cognition. Cognition refers to a capacity for information processing, applying knowledge, and changing preferences. (Froestl W, Muhs A, Pfeifer A., 2012.) These sophisticated technologies known as “smart drugs” were initially developed to treat cognition deficits in patients suffering from Alzheimer's disease (AD), Attention Deficit Hyperactivity Disorder (ADHD), or aging related mental health issues.

In developmental conditions such as ADHD, drugs such as methylphenidate and atomoxetine, are now in widespread use. For neurodegenerative disorders such as Alzheimer's disease and Parkinson's disease, acetylcholinesterase inhibitors (AChEIs) and memantine are now standard treatments. (Husain and Mehta, 2011.) Currently, the main classes of drugs used as potential cognitive enhancers include psychostimulants (methylphenidate (MPH), amphetamine), but wakefulness-promoting agents (modafinil) and glutamate activators (ampakine) are also frequently used. (Urban and Gao, 2014)

In recent years they have been used by healthy populations as well to enhance their own cognitive abilities. This enhancement is aimed at executive functions such as memory, attention, verbal language skills, visual spatial abilities and decision making abilities.

Smart drugs are also said to alleviate the mood, increase levels of motivation, enhance reaction times and impact overall alertness significantly. There have been in-depth to find out the validity of these claims.

Unlike pain killers and conventional drugs, smart drugs are developed to be non-addictive, non-toxic and have few side effects. However, stimulant drugs pose cardiovascular risks. Retalin and Adderall are, amphetamine and methylphenidate derivatives respectively pose real risks of addiction¹ (Steven E.Hyman , 2011) .

Certain cases of drug abuse of these smart drugs have resulted in exhaustion, burnout, depressive episodes and seizures. The effect of wakefulness drugs such as Modafinil are also being researched for their impacts on sleep cycles in healthy non-sleep deprived individuals. In rare cases of prolonged use, it has been found to induce psychosis. Current research aims at developing drugs that can overcome these detrimental effects.

The distinction between the usage of drugs for therapeutic or enhancement purposes has fuelled ethical debates across the field. The preventive, curative, rehabilitative, and compensatory uses of pharmaceutical drugs and devices are important elements in meeting mental health needs. By contrast, the use of medical means to gain competitive advantage is an issue that might cause social and ethical problems. (Dubljević, Venero, and Knafo, 2015)

In this study all the different aspects of these drugs will be studied in depth. The paper aims at providing a comprehensive understanding of the current state of smart drugs, their underlying mechanism and their impact of our different aspects of mental health and well-being. It also aims at propounding a small understanding of the further scope in this field and discusses the various hurdles this field of neuroenhancement via smart drugs will encounter.

METHOD

Secondary method of data analysis was used for this study. A through literature review has lent various studies that have tested the effects of these drugs in clinical and laboratory settings. Several research papers published in the European Neuropsychopharmacology journal and other reputed journals were analysed. Articles from established and esteemed periodicals such as Nature, Forbes and the Scientific American were reviewed for this study.

REVIEW OF LITERATURE

Smart drugs are a new generation technology impacting significantly in the area of cognition. The new class of smart drugs is aimed at enhancing memory, attention and other mental functions. These drugs able to facilitate attentional abilities and acquisition, storage and retrieval of information and to attenuate the impairment of cognitive functions associated with head traumas, stroke, age and age-related pathologies. (Gualtieri, Manetti, Romanelli, Ghelardini, 2002)

Steven Rose presented the current use of cognitive enhancers in an article published in the Lancet. He observed that although the drugs were initially developed for neurodegenerative and neuronal disorders, the drugs were now being used by healthy populations to enhance their cognitive performance. In the USA the Food and Drug Administration claims that the drug is being widely traded among school students revising for exams. Modafinil that was originally developed to treat narcolepsy has now come into wider use to prevent sleepiness in healthy populations. Earlier this year a study by Nature demonstrated that, of the one thousand four hundred respondents who replied from some sixty countries, about a fifth claimed to use methylphenidate, modafinil, or β blockers as work and concentration aids.

One of the major reasons why smart drugs are used as off prescription drugs is their use as a stimulant, second only to marijuana use (Lakhan and Kirchgessner , 2012). They are seen as a convenient and easy way to enhance academic performance and also act as a stimulant. News about the use of prescription stimulants, called “smart pills,” by the academic community can be seen often in newspapers.

Summary of the effects of some drugs frequently used as cognitive enhancers:

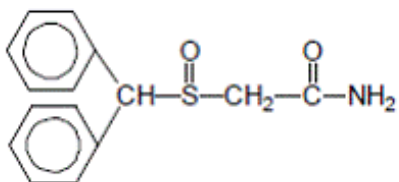
Cognitive Enhancer	Neuromodulatory mechanism	Cognitive functions improved	Known systems most affected	Currently recommended clinical use
Methylphenidate, amphetamine	Dopamine and noradrenaline reuptake inhibitors	Response inhibition, working memory, attention, vigilance	Frontoparietal attentional system, striatum, default mode networks	ADHD. wake-promoting agent
Caffeine	Non-selective adenosine receptor antagonist	Vigilance, memory, learning	Frontal attentional system	–
Nicotine	Nicotinic cholinergic receptor agonist	Working memory, episodic attention	Fronto-parietal attentional system, medial temporal lobe, default mode networks	–
Modafinil	Unknown, but effects on dopamine, noradrenaline, orexin system proposed	Working memory, episodic attention	Frontal attentional system	Wake-promoting agent
Atomoxetine, reboxetine	Noradrenaline reuptake inhibitors	Response inhibition, working attention	Frontoparietal attentional system	ADHD, depression
Donepezil, galantamine, rivastigmine (AChEI)	Blocks enzymatic breakdown of acetylcholine	Episodic attention	Frontal attentional system	Alzheimer's disease, PDD, DLB
Memantine	Noncompetitive, low affinity, open channel blocker of the NMDA receptor	Episodic attention	Frontal and parietal lobe	Alzheimer's disease

Commonly used cognitive enhancing drugs include Modafinil, Adderall and Retalin.

Ruairidh Battleday and Anna-Katharine Brem from the University of Oxford and Harvard Medical School reviewed studies that looked at the effect of modafinil on non-sleep-deprived people.

Modafinil

Modafinil, sold under various brand names, is a medication developed to treat sleepiness due to narcolepsy, shift work sleep disorder, or obstructive sleep apnea. Its formula is $C_{15}H_{15}NO_2S$.



Mechanism of Action

Saper and Scammell have called Modafinil as a drug in search of a mechanism.

According to Gerrard and Malcolm's review of studies undertaken in 2007, most research on modafinil has focused on monoaminergic effects.

A study found that modafinil had insignificant effect on nucleus accumbens dopamine but a substantial reduction in GABA release (Ferraro et al, 1997). Another study highlighted that cocaine enhanced addiction pathways by increasing the number of dendritic spines in the nucleus accumbens, a part of the brain underlying reward mechanism. This would indicate that Modafinil could be less addictive (Dubljević et al., 2015).

In a comparative study of modafinil and methamphetamine, it was found that modafinil increased wake time and promoted wakefulness without causing rebound hypersomnolence unlike methamphetamine. (Edgar and Seidel, 1997).

Due to its mechanism of action modafinil has a relatively low abuse potential. The distinctive properties of modafinil lead us to believe that its mechanism of action should be studied more in detail (Wisor, 2013).

Gerrard and Malcolm's also highlighted that there is insufficient evidence to prove that modafinil is a stimulant and its wakefulness properties may be due to different mechanisms of action.

Studies have time and again reinforced the view that modafinil is pharmacologically distinct from both cocaine and amphetamines and has shown weak correlation of abuse and addiction.

Effects on cognition

Patients of Narcolepsy:

Modafinil acts via the blockage of dopamine transporter (DAT) and the noradrenaline transporter (NET). It is preferred because it is not addictive.

Healthy Populations:

A study conducted on non-sleep deprived individuals concluded that modafinil improved spatial working memory, planning and decision making at the most difficult levels, as well as visual pattern recognition memory following delay. Also the participants enjoyed performing the tasks more when compared with placebo.

This study, in healthy volunteers, point to a significant improvement in both working and visual memory. The study suggests that modafinil can improve several aspects of cognition in neuropsychiatric disorders.(Blackwell et al, 2004; Turner et al., 2004; Martínez-Raga et al., 2008; Morgan et al., 2010; Scoriels et al., 2012, Scoriels et al., in press).

Adderall and Retalin

Adderall is a combination of two stimulant drugs, amphetamine and dextroamphetamine. Retalin is the brand name of methylphenidate. It is a stimulant class of drug labelled Schedule II (i.e., providing positive medicinal effects but also considerable abuse potential).

Effects on ADHD patients

Attention deficit hyperactivity disorder (ADHD) is a treatable neurobehavioral disorder that is defined by persistent and maladaptive symptoms of hyperactivity/impulsivity and inattention (American Psychiatric Association 2000)

ADHD, according to an article by Margaret Austin, Natalie Staats Reiss and Laura Burgdorf, is actually a result of lower levels of brain functioning. This lends to the argument that stimulants help ADHD individuals to manage related symptoms due to their ability to it raise brain functioning activity level to within a normal range. Stimulants moreover help by activating the inhibitory mechanism of the brain. Ritalin is the most common medication prescribed for ADHD.

Negative Effects

It has been shown (Greydanus and Strasburger 2006) that large doses of stimulants can lead to adverse events. ADHD related stimulants can induce include hypertension and tachycardia. Adderall can even cause death. Adverse drug reaction also include physical reactions like nausea, dizziness etc. Long term effects of stimulants are unknown due to lack of extended study.

Technology in Drug Development

There are many novel technologies deployed in the development of smart drugs. One such approach is to identify the molecular signalling pathways of learning and memory and search for compounds that activate the relevant components of the pathway. The signalling pathways which can be targeted are proteins, receptors, synapses or enzymes.

Another approach is to restore synaptic pathways that have been lost. This involves understanding of signalling pathways and how they interact. Drugs which form new synapses reverse neurodegeneration and are therefore more powerful.

A third approach is to inhibit synaptic and cellular loss that may occur due to injury and disease. Cognitive enhancers that inhibit synaptic loss will have little effect on healthy individuals. It would be more disease-specific and have a lower potential for abuse than general cognitive enhancers.

New research in the development of smart drugs

Optogenetics

Optogenetics are naturally occurring membrane proteins that directly convert light into changes in electrical potential across the cell membranes into which they are inserted. Microbial opsins or membrane proteins make the neurons in which they are expressed sensitive to being activated or silenced by light.

Optogenetic tools are now being used to drive or silence specific neurons within the brain, which leads to an understanding of behaviour. It helps to determine their contribution to behaviour, to understand the symptoms of neurological disorder.

Optogenetics helps in isolating specific roles played by neurons and thereby understand the functioning of the brain. Cells which could be specifically targeted can also be identified in drug development. Extensive work has been done in this field isolating neurons or pathways involved with various mental disorders. It has also led to an understanding of neural pathways and to finding new targets for drugs for treating brain disorders.

Blood Brain Barrier Technology

The brain is a unique organ. It does not easily permit chemicals to enter its domain due to the blood brain barrier. Smart drugs have an important role to play in facilitating the transfer of drugs to the brain. Smart drugs must permeate the blood brain barrier to access the brain. The problem occurs because of the cellular obstruction which divides the brain tissues from the circulatory system. Enzymes also prevent direct access of blood chemicals to the brain.

Current research in overcoming the blood brain barrier consists of finding alternate route for the treatment of diseases concerning the central nervous system.

Chemical modification of the drug to form prodrug - Prodrugs is pharmacologically inactive derivatives of the parent drugs. They must be activated in the body. Due to limitations caused by lipid solubility the success rate of this method is limited.

1. **Coupling the drugs with mannitol or aromatic substances:** Recent research in the use of mannitol and aromatic substances has shown potential.
2. **Using appropriate chemical drug delivery system or drug carrier with the ability to cross the blood brain barrier.**
3. **Use of nanoparticle systems.** Though studies have shown the effectiveness of using silica nanoparticles to penetrate the blood brain barrier, further research needs to be conducted to establish the process.

RESULTS

The extensive literature survey has conclusively shown that smart drugs are playing a significant role in the field of memory, cognition and mental disorders. Modafinil, Adderall and Retalin are smart drugs which has shown promise in reducing, containing and managing disorders like ADHD, with minimal adverse effects. The possibility of addiction to smart drugs is also low.

More than anything else, the research on smart drugs has paved the way for understanding the neurological, chemical and optic pathways of the brain. The ability for drugs to penetrate the blood brain barrier has also improved with the aid of modern technology.

DISCUSSION

Research in the field of genetic engineering has for long hogged the limelight. There can be no doubt that the mysteries of the gene will one day lead to dramatic improvements in finding novel therapeutic treatment in mental health. Developments in smart drugs have taken place in the shadow of genetics who is its big brother. However, the functioning of the brain still remains a mystery. Ironically we are still dependant on ancient psychologists like Freud and Jung when it comes to diagnosing psychological disorders. The pathways of our brain are unknown and enigmatic.

Discovery, development and management of smart drugs make it necessary for us to understand neural pathways, chemistry and underlying mechanism of the brain.

Another important aspect with regard to smart drugs is the ethics concerning its research and deployment on healthy population. It is still inconclusive whether smart drugs can make

humans smarter than they normally are. However, ethical issues stop researchers from going into this specific area due to fears that humans will one day create robots who will rule over humans. Another ethical question raised by researchers is whether healthy population should be allowed to use cognitive enhancers at all, giving them an edge over those who don't have access to them.

The field of Artificial intelligence, machine and deep learning is developing at a great pace. Scientists predict that one day AI will create a bigger intelligence than humans. Deep learning algorithms require humongous amount of data to model the brain. This data is however not available to us. Research on smart drugs will enable data scientists to access hitherto unavailable data leading to smarter drug discovery.

CONCLUSION

Smart drugs have come out of the world of movies and landed right on our metal doorstep. The knock on our metal doors has become all the louder. Meanwhile scientists are still debating whether to open the doors completely due to moral and ethical dilemmas.

Smart drugs have made rapid strides in providing novel solutions to mental health problems. Additionally smart drugs do not carry the burden of addiction and abuse. There can be no doubt that smart drugs are here to stay and flourish.

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Social Media-Influenced Motivation

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ABSTRACT

The research study intends to analyze various social media platform based pages which provide motivational and feel-good quotes in their respective spaces; which act as a motivation tool for their followers (number goes in thousands) to consume on a daily basis along with the effect of these so called motivational posts on the users and their overall effectiveness.

The study will zero in on how this immensely personal phenomenon is dispersed among a wide base of social media users and that too in an instant and repetitive fashion. As the internet (Including social media) is a democratic medium and works on capitalistic principles the capitalization of motivation is slowly moving towards harmful effects.

The methods used by the study includes

- Interviews of people aged 18 – 25 that follow such spaces on the social media.
- Survey conducted regarding following of motivational pages on instagram amongst young adults of 18-25 years of age.

INTRODUCTION

According to Robert Dubin , “.. Motivation is something that moves a person to action, and continues him/her in the course of action already initiated. Various Psychologists have already recognized Motivation as an internal phenomenon although the nature of motives can be extrinsic.

Social networking sites are a millennial centric technology. Instagram is a photo and video sharing social networking site (SNS). It has crossed 1 billion active users mark in June '18. It has been characterized as the most influential of all the SNSs. Along with that it has been found to be the worst social media network for mental health and well-being. (**Amanda Macmillan, 2017**) As youngsters spend more and more time on Instagram, the content creators on it also diversified and started providing various different forms of entertainment. Many sub-cultures hence emerged.

One of the most thriving sub-cultures of pages on Instagram maybe crudely named as motivational pages. These pages offer to disperse “motivation” through its content which comprises of quotes from successful people, celebrities etc usually written on the background of a picture of beautiful landscapes, cars, or photos of celebrities (i.e. the things their followers desire the most). The followers of popular pages range from low 10 thousands to about a million.

Along with Instagram, motivational content is also quite popular on youtube – a video-sharing website and app.

This paper will analyze the effect of some of these motivational pages on their users in the context of Instagram being an instant and repetitive content provider; in order to make users hooked to it. The study will zero in on how the ‘instant’ nature of motivation appeals to the users.

RATIONALE

Social media, for better or for worse, has become an integral part of the urban millennial. The influence it has on a young adult’s perception of herself as well as the world is a matter of great concern, especially if the impact is negative. Instagram has in a way amplified all the influences media culture has on us. It has blown celebrity culture out of proportion and consequently created anxiety among the users regarding their body Image and lifestyle. A counter to this was offered by instagram itself through its content creators as a subculture of motivational pages emerged on instagram.

As an Instagram user myself, I have constantly seen my peers uploading motivational quotes and photos over their instagram stories. I was curious from the beginning, what the motive behind it was, what were the emotive and cognitive reactions of my peers when they saw such photos. A crucial point of research, I thought was how the instancy factor of the posts plays into this.

The study intends to find out the impact of such posts, their additive nature and critique their extrinsic, passive and dominating nature.

METHODOLOGY

The study was conducted using primary data collected by two methods.

1. Quantitative Survey of Young adults (18-25 age)
2. Semi-structured interviews of 2 followers of Motivational pages(they follow more than 5 such pages) on Instagram.

Interview Analysis

All interviews were taken in order to get a first person point of view over motivational pages and to catalogue the emotional and cognitive experience after seeing the posts.

The 1st interview was taken of the author's personal friend; he's a student of Film-making. He openly likes to share Motivational quotes and videos over various social networking websites. His interview was taken face-to-face and recorded on phone for future referral.

The 2nd interviewee is a mutual friend of the author. She is a student of B.tech studying in NIT Durgapur, 1st year. She has studied for JEE for 3 years, giving the exam twice in the meantime. She was already known to be proactively sharing motivational content on her instagram profile. Her interview was taken online – through email.

The major points of interest that contributed to the research were as follows:

- Motivational content as a power booster:

Motivation in the purest sense is meant for drive reduction. It can be a simple drive such as to eat or to hug a loved one or can be a complex drive requiring many activities such as to get a promotion at work. But that's not the insta-brand of motivation seems to be working. The interviewees acknowledged a kind of feel good and power boosting value in them. Their emotional reaction to them was energizing and uplifting. So much so that one of them has confessed he watches one motivational video every day when he wakes up to jump-start his day.

- Motivational Content as a Mood fixer :

Motivational content is very diverse. It can range from cruel message written in a very blunt manner on the background of a sports car so the users assimilate the ideas of ruthlessness with success. Another kind of content may also contain soothing messages (almost poetic) designed to lift your spirits. Both of them, equally potent.

Person A admitted to deliberately see such posts any time he feels low or down in spirits.

There is no doubt that a good portion of motivational content is comforting. Person B responded that she feels very positively towards those posts that seem to provide a voice to her inner thoughts.

This use of content by people is not so very different from people attempting to have a quick fix to their problems by getting high. Fortunately here the soothing substances are not hallucinogens.

Being motivated is positive state, and a state in which the followers seem to be insistent on staying in. It explains why, more than a quarter of the people surveyed followed more than 5 such pages on Instagram alone.

- General Ineptitude of the content

Data from both – survey and interview – seem to reflect that such content has an average to strong, momentary on emotions but the data also reflects that the content especially the photographic ones have rarely a long lasting impact. 5 out of every 6 respondents to agreed to remember few or none of the posts after a week. Person A responded in his interview that he forgets many of the post (Although remembering those which have impact crossing a certain emotional threshold). Person B also responded that she rarely remembers any photographic or quotation related post i.e. the Instagram content. She specifically mentions videos of a famous motivational speaker on youtube – whose quotes she’s able remember and reflect upon later.

DISCUSSION

THE DEMAND OF MOTIVATION

The demand and thriving nature of motivational pages on Instagram can be attributed to millennial and young adult population, that forms the majority of Instagram users being ambitious and goal oriented. The interviews taken for the papers as well as the survey conducted have spurted out that majority of millennials have either perceived to have found their goal/purpose or have lack of motivation to achieve them. Hence, the motivational posts cater to their need of motivation for achieving them. Drawing the point further, the motivational posts cater to the desire of millenials of having a life of excess – Excess of money, cars, a house that is lavish from inside out i.e. a lavish lifestyle propagated by popular media. A desire of such lifestyle is prevalent and ever increasing in countries like India where consumerism is increasing day by day. (The rise of India’s Neo middle class, 2016)

Less than One-third of the respondents of the survey conducted, said that they lacked a life goal. A lack of purpose or goal in one’s life may make one to turn to extrinsic forms of motivation. Here, the motivational pages come into the picture again and cater to the needs of path seekers.

Hence, motivational pages are appealing to all; no matter if the person has found their goal or not.

WHY MOTIVATE ON INSTAGRAM?

Instagram is one of the more recent SNSs. Unlike Facebook and the long forgotten SNSs of Orkut , Yahoo Chat and MySpace which connected us to people we already know ; Instagram connects us to random people. The accounts of celebrities and VIPs and all sorts of people followers might be interested in following; are more personal than their facebook

accounts. Also the nature of Instagram being a photo sharing app, it becomes extremely Image-Focused.

Simran A. and Sanjana P. have presented research on instagram use of millennials titled Cyber selves x Real selves (2017) that points out jealousy and comparisons are rampant in millennial instagram users and said that they would often envy celebrity lifestyles.

They have also mentioned in their research that some of their respondents agreed to put filters on their pictures to conform to a beauty standard. Negative perception of one's body image is found out to be one of the more harmful effects of Instagram use.

In the vapor of negativity on Instagram, these pages act as a fresh breath of positivity. Their wholesome nature appeared to give the interviewees a sense of upliftment and confidence – contrasting other posts on instagram that are apparently bringing them down.

Motivation content, relating to fitness and body-building appear to be doing the same thing. Those being so appealing can be contributed to negative body image anxiety amongst users brought by the site.

'INSTANT' MOTIVATION

Luxury is the greatest commodity of the 21st century. Instant things are more than ever being sold and consumed – Instant coffee, upma, noodles, entertainment so why not motivation?

Extrinsic motivation was being given by elders and teachers and wise people since ages. This was a process far from instant more so the approach to motivation was pre-decided i.e. the person was listening to an elder's advice because he/she went to them actively seeking a drive to meet an end. The so-called motivator didn't come to the person with his/her advice.

The cycle of motivation is a process that is far from instant as well. It constantly requires work – cognitive and physical to meet an end.

The approach of the motivation seeker while using Instagram, is rarely pre-decided and the effect of the post doesn't even try to make it past the first mark of the cycle – starting the work. It acts nothing more than a quick fix.

A quarter of the respondents to the survey conducted agreed that they don't remember any of the posts after a week. 50% respondents agreed that they do remember posts, although few. Less than 17% of the people agreed to remember the posts after a week, although these answers contrast their self report on the impact of such post on them – almost all of the same respondents answered that the impacts of these posts are 'moderate', one answering 'low'.

The above findings are not in-sync with the popular opinions among psychologists that motivation is indeed a process which ends when needs are met or the activities to fulfill needs are continued till further action.(Petri,1996)

RESULTS AND CONCLUSION

It would unfair to reflect upon the positive aspects of motivational content found during the duration of the study. Positive impacts of instant motivational content are there to be found, but to varied extents depending upon the person's pre-decided approach or their controlled use. But there idleness is something that cannot be ignored.

The study has zeroed-in on a few points on why youngsters are consuming such content and their overall futility.

- Motivational content is not used for motivating oneself to work but to lift up spirits and have a sense of positivity for the time being. It may not lead to work at all.
- Motivational content resulted out of Instagram's own negative effects (negative body image and higher anxiety among young adults) and act as a cushion to them.
- Such content is instant and not meant to have a long lasting impact but provide a momentary satisfaction.

The need to fulfill desires is one every Human has intrinsically. The motivation to work for fulfilling desires should also come intrinsically or through an extrinsic medium strong enough to have a personal impact BUT a constant consumption of vague, pseudo-intellectual and sometimes dominating motivational quotes that are Oh-So-Good to hear and repeat aloud bring passivity and induce a lethargic outlook in individuals. Their core nature being, to be addictive so that their followers get hooked and marvel at their forthcoming material. Therefore, all individuals should be aware of how they affect their own self.

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SOCIAL MEDIA AND TEENAGE COSMETIC SURGERIES

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INTRODUCTION

Cosmetic surgeries in teenagers is a scary reality that we as a generation need to come to terms with, understand it and decode the mental process behind it. This phenomenon has been popularised by bring cosmetic surgery to the mainstream market and normalising physical alterations of your body to fit standards set by an elite class of personalities. Social media as a way of life only adds fuel to the fire by flashing images of these very “beautiful” people everywhere. These platforms subliminally endorse and encourage this transformation by enabling other users to validate you. This is an unhealthy environment to be addicted to. This research tries to understand the thinking process of teenagers that aspire or have already gotten surgeries to enhance their physical attributes.

OBJECTIVES

The purpose of this research is to determine why teenagers take drastic steps towards a perceived perfection. It also attempts to understand the role that bullying, body shaming and teasing plays in how an impressionable, growing individual views themselves and how that shapes their priorities and motivation. This study takes a critical look at social media platforms like Instagram, Snapchat and Pinterest and the image these sites portray of what “perfection” looks like. It stands to unearth why having an aesthetic social media presence is deemed so important for young adults and the validation they gain from conforming to these notions.

DESCRIPTION OF SUBJECTS

The chosen demographic of this research is from the age of 16 to the age of 24 and the gender is not specific. In the Indian context, even till the age of 24 to 25, children are dependent on their parents and expect permission from them. These are also subjects that are most vulnerable and easily prioritise external appearance due to overexposure and glamorisation of cosmetic surgeries. Teenagers are also ingrained with the idea of their adolescent years being the ones that they will have the most fun in and very often see that as

a precedent to set for their lives ahead. In the west, teenagers are introduced to financial autonomy by the age of 15 and are encouraged to earn a living which makes them responsible for their own actions and gives them a sense of independence to do whatever they would like to do. In India, this is a major difference as children are raised to depend on their parents sometimes till they get married and are not encouraged to earn their own living. This means that any major expenses are funded by their parents and thus they lack the freedom to actually go through with the cosmetic procedures.

This dependence has however not stopped youngsters from going through with these aspirations as they resort to stealing from their parents or indulging in wrong behaviour to gratify this social need. Adolescence is a volatile age when seeking validation is of peak importance and the want for a sense of belonging is acute.

METHODOLOGY

To get an estimate of how many teenagers have already had cosmetic surgeries done or would be willing to go “under the knife”, a poll was held on the social platform of Instagram asking the subjects that if given a chance, how many of them would undergo plastic surgery? The results of this poll will serve as the primary data. Interviews were also held with the subjects that responded positively to this poll and the answers were analysed.

Analysis of secondary data has also been done by exploring the various researches that have studied body image, bullying, body shaming, media portrayal and cosmetic surgery as an independent topic. The aim is to establish the number of teenagers that admit to wanting an alteration on their body from a specific group and to decode the underlying causes and influences.

PRIMARY DATA ANALYSIS

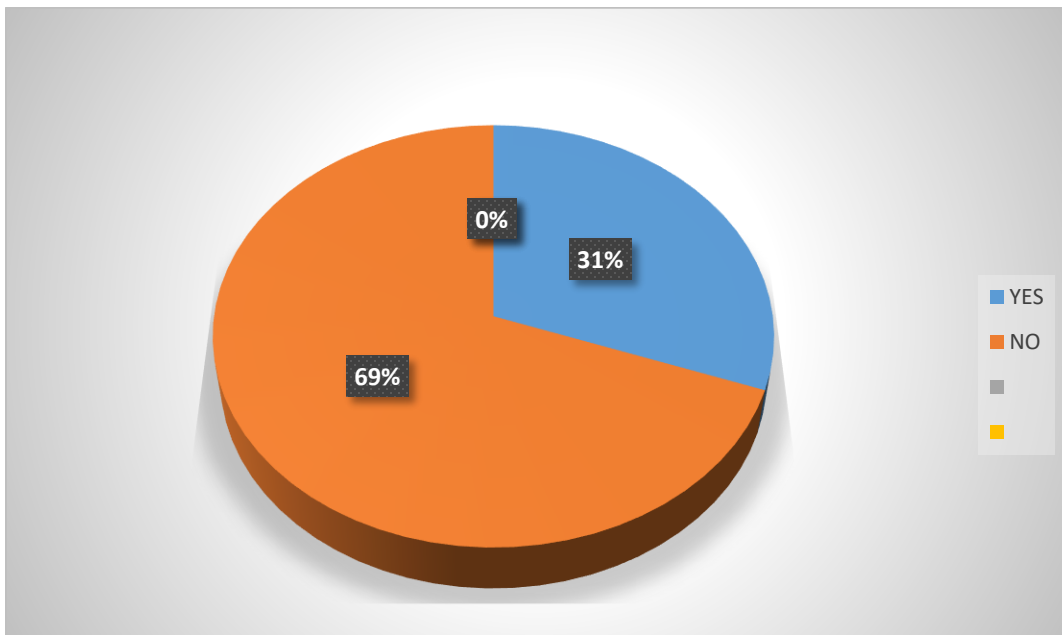
A poll was posted on the social media platform of Instagram asking if the subjects would opt for a plastic surgery if given a chance and the objective of the poll was to figure out how many of them would admit to wanting a procedure done. A total of 120 people viewed this poll and only 36 responded to it. Out of the 36 subjects, 25 of them responded negatively and 11 of them responded positively, saying they would like to change physical aspects about themselves if they had the chance. When each of these 11 subjects were interviewed, they expressed wide ranging insecurities about their looks and how this stemmed from either being teased because they didn't conform to the existing standard of beauty or being ostracized by their peers and self-imposed critiques of their aesthetic.

Questions were asked about whether they ever compare themselves to celebrities and whether others in their social sphere draw these comparisons for them. The answer to both these questions in almost all subjects were negative. When asked if they were ever teased by their peers or picked on by friends for a part of their appearance, all the subjects responded in

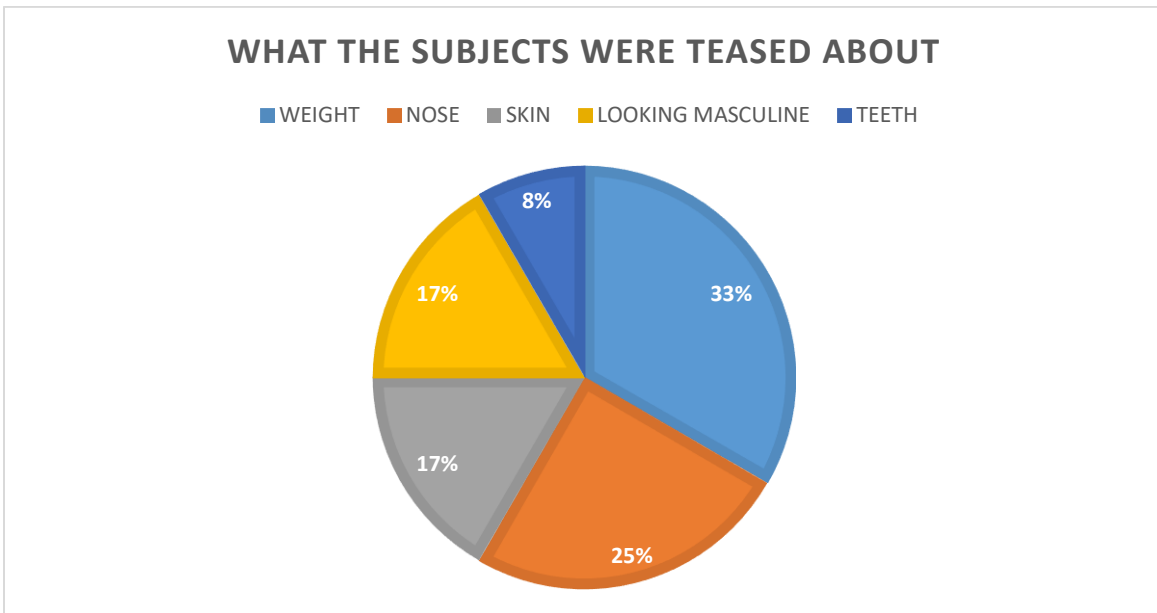
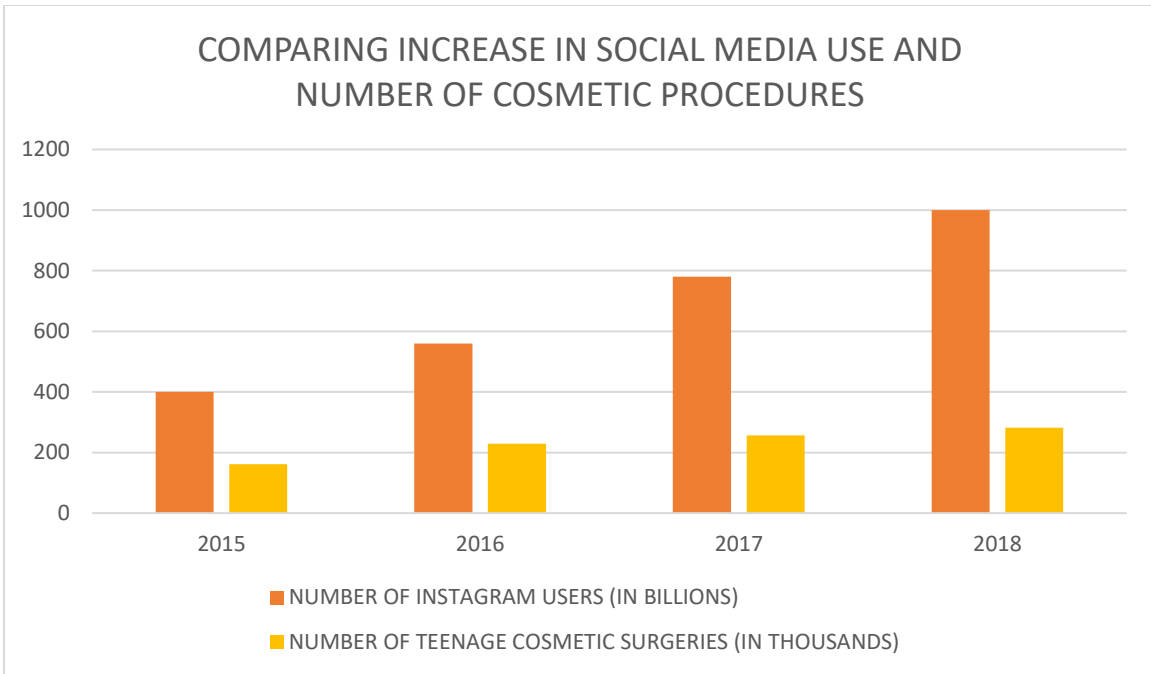
the affirmative. The subjects shared that they were teased by peers for various things like their teeth, weight, nose, eyes, skin and the fact that they didn't conform to the "traditional" looks of their gender they belong to.

The aspect of the research that became clear during this research was that all the subjects that responded positively to the poll were female. The lack of males that expressed themselves could have been because either the standards of beauty aren't as harsh on them as they are for women or because it is more difficult for them to express their inclination to get surgery as it would get labelled or any other underlying causes.

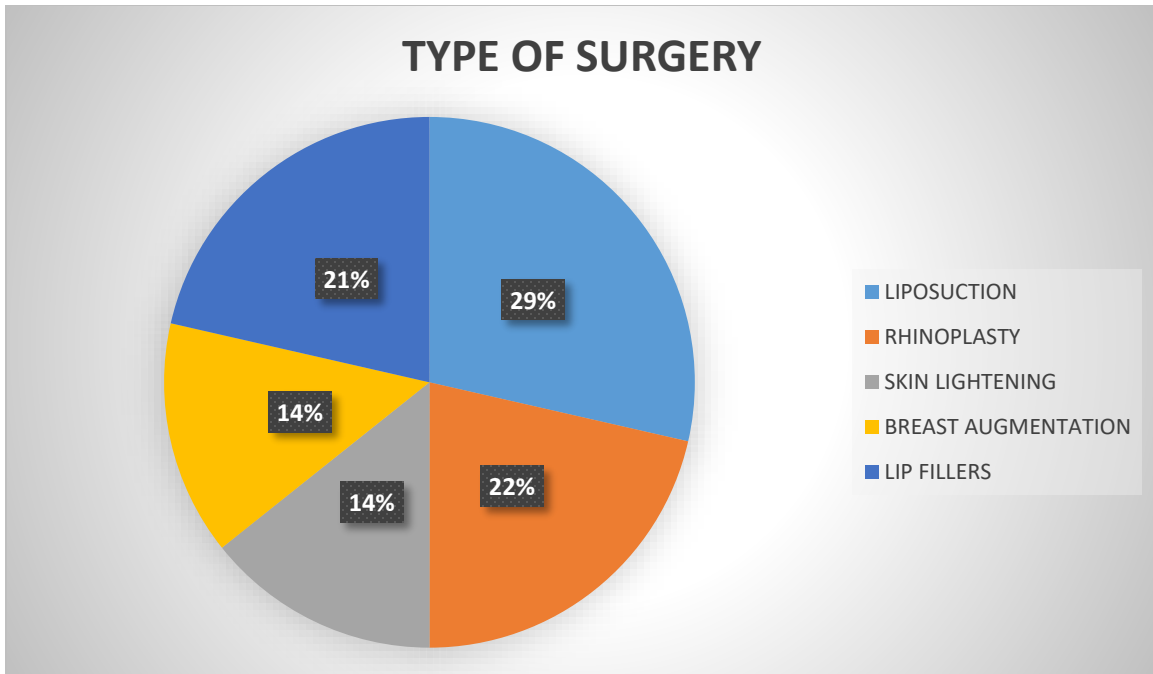
On asking the subjects what they would change about themselves, their answers related very closely to the features they were teased about. Subjects that were bullied about their weight wanted to undergo liposuction, those that were picked on for their nose wanted to undergo rhinoplasty and those that were bullied for their skin wanted to lighten their complexion. This correlation leads me to believe that teasing leaves a huge impression on the young minds of the subjects and create aspirations in them to get rid of these flaws completely.



Number of people that responded to the Poll



Statistics also show how closely related Bullying and Surgeries are.



Aside from the poll on Instagram, separate interviews were also conducted with subjects that have undergone considerable physical transformations like getting tattoos, drastic haircuts and one subject in particular who is saving up to get a rhinoplasty. Some of the subjects that have gotten tattoos are for aesthetic reasons, some to cover self-harm scars and some to test their pain tolerance. Changes in hair length are also to drastically change how you look and the subjects' reason was to depict a transformation in them as a person and just to look better and jump on trends. Social media fuels physical transformations in the form of idealising body types as well by deciding that either a full figure or a skinny body type is the new “it” standard.

In recent times, the hourglass body type is a trend and many social “influencers” have gotten fillers for their breasts, their bottoms and also their lips. As social influencers earn revenue from their social platforms, they display these attributes heavily to their audiences who want to imitate their idols and even gain their attention. These days even surgeries can be done on a down payment system where you pay the amount in instalments.

SECONDARY DATA ANALYSIS

The Briefing page to [www. Plasticsurgery.org](http://www.Plasticsurgery.org) says, “Teenagers who want to have plastic surgery usually have different motivations and goals than adults. They often have plastic surgery to improve physical characteristics they feel are awkward or flawed, that if left uncorrected, may affect them well into adulthood. Teens tend to have plastic surgery to fit in

with peers, to look similar. Adults tend to have plastic surgery to stand out from others.” “Common physical characteristics or concerns a teen may wish to correct include a misshapen nose, protruding ears, overly large breasts, asymmetrical breasts, or severe acne and scarring. Teens frequently gain self-esteem and confidence when their physical problems are corrected. In fact, successful plastic surgery may reverse the social withdrawal that so often accompanies teens who feel different. According to American Society of Plastic Surgeons (ASPS) statistics, 64,470 cosmetic surgical procedures were performed on people age 13-19 in 2015, while 161,700 cosmetic minimally-invasive procedures were performed. Not every teenager seeking plastic surgery is well suited for an operation. Teens must demonstrate emotional maturity and an understanding of the limitations of plastic surgery. The ASPS caution teenagers and parents to keep in mind that plastic surgery is real surgery, with great benefits, but also carries some risks. Teens should have realistic expectations about plastic surgery and what it can do for them. In addition, certain milestones in growth and physical maturity must be achieved before undergoing plastic surgery.”

The number of teenage surgeries that happened in 2015 alone are staggering. These are fuelled by schemes that even advertise these procedures. “Although health insurance does not pay for cosmetic plastic surgery, coverage is often provided when a procedure alleviates physical symptoms or improves a body function. Such is usually the case, for instance, when breast reduction eliminates severe back and neck pain. It should be noted; however, that health insurance coverage varies greatly between health plans.”

The International Society of Aesthetic Plastic Surgery posted this article on 28th on August, 2018, “Do you have a professional Instagram account? What about SnapChat? There are dozens of visually based social media channels that almost perfectly cater to the plastic surgery industry. Many high-profile plastic surgeons today have made their careers through the effective use of social media marketing. By sharing photos and videos of surgical procedures and final results, they’ve built vast followings of people who regularly check their content. This has translated to massive growth in the popularity of plastic surgery worldwide as, thanks to social media, it gains more acceptance by the day. More traditional social media channels, such as Facebook and Twitter, have given plastic surgery practices all over the world incredible access to marketing tools that simply didn’t exist even a decade ago. Now, surgeons can target specific audiences with their social media ads, reaching the patients that they want.” “Some more experienced plastic surgeons may remember the days when a patient would take in a magazine or photograph of a celebrity and ask for their nose. But recently, there has been an incredible shift in what patients are asking for, and it is all because of social media. Specifically, social media like Instagram or SnapChat. Have you ever played around with Instagram filters? These are digital manipulations of selfies, putting digital “makeup” on the person, slightly changing the shape of their face, or even making them look like a cartoon character. Instagram filters allow people to create an idealized version of themselves in selfie form, which they then post to their social media channels. It is

therefore unsurprising that many want this same functionality in the real world and they are turning to plastic surgeons to do it.

Some patients are going to practices with their phones, showing the surgeon one of their selfies with a filter on it, and saying, “Make me look like this.” In other words, rather than modelling themselves on celebrities, they are modelling themselves on... themselves. Or rather, an idealized version of themselves. Although some in the media have been very cautious about this trend, many in the plastic surgery industry consider it to be a fantastic development. The job of a plastic surgeon is to make someone’s outside reflect who they feel like on the inside. This new Instagram “plastic surgery” allows patients to get precisely that and become closer to their ideal physical selves. There are downsides, however. The “instant” part of “Instagram” breeds impatience with some clients, as they may expect their results to happen immediately. This is obviously impossible. It’s important for plastic surgeons to set realistic expectations for cosmetic procedures. Unlike an automatic Instagram filter, it can take weeks’ worth of recovery before patients actually see their results. Be sure that they know how long recovery will likely take and give them a realistic expectation for what their results will be. Unlike an Instagram filter, plastic surgery can’t automatically eliminate every single perceived imperfection overnight.”

This article expresses very clearly the trends that social media inspires among the young and up to date. Plastic surgeons are experiencing a 30 percent rise in the number of clients interested in cosmetic surgery through social media. Penned by doctors Rod J. Rohrich and Min-Jeong Cho, numbers collected from 2016 show over 229,551 cosmetic procedures were performed in patients under the age of 19. Surgeries increased in 2017 by 11 percent with potential patients showing filtered photos from Instagram and Snapchat as a reference for their dream look.

The average millennial takes over 25,000 selfies in his or her lifetime, which is astronomical and one of the major reasons for the self-esteem issues in this age group,” the report reads. “The studies show that selfies can lead to overvaluation of shape and weight, dietary restraint, body dissatisfaction, and internalization of the thin ideal in adolescent girls. Moreover, the standard selfies have exaggerated lower facial features such as nasal or lip or chin problems, leading to increased interest in this age group for cosmetic medicine and cosmetic surgery.”

A research study done by Shelly Grabe (University of Wisconsin–Madison), Janet Shibley Hyde (University of Wisconsin–Madison) and L. Monique Ward (University of Michigan) depicts the role of the media in body image concerns among women. “According to communications theories, repeated exposure to media content leads viewers to begin to accept media portrayals as representations of reality (e.g., cultivation theory: Gerbner, Gross, & Morgan, 2002; social learning theory: J. D. Brown, 2002). In this case, it is believed that the media’s consistent depiction of a thin ideal leads women to see this ideal as normative,

expected, and central to attractiveness. However, because media presentations of women's bodies are so skewed, showcasing an ideal that is out of reach to most, adopting this reality may lead to decreased satisfaction with one's own body (e.g., Levine & Harrison, 2004) and to behaviours aimed at meeting this ideal, behaviours such as dieting, bingeing and purging, and skipping meals. A growing body of research has begun to investigate these claims, testing how both laboratory and natural exposure to the thin ideal shapes young women's internalization of this ideal, body dissatisfaction, and disordered eating. Research in this area has produced more than 100 studies whose findings not only demonstrate the proposed links but also provide evidence that body image disturbance prospectively predicts eating pathology (e.g., Stice & Shaw, 2002) and that treatment interventions aimed at reducing body image disturbance can produce reductions in bulimic pathology (e.g., Bearman, Stice, & Chase, 2003). Thus, in the following review we focus on body image dissatisfaction and related concerns, among which we include behaviours and beliefs about eating and dieting. The majority of studies in this area have used experimental methods to test whether women feel worse about their bodies after exposure to thin media models than after exposure to other types of images (e.g., Dittmar & Howard, 2004). In a typical experiment, women are shown a series of magazine or television advertisements that contain either images of the thin-ideal body (experimental condition) or images that are considered neutral (e.g., furniture; control condition). Following the experimental manipulation, respondents are asked to complete assessments of body image-related constructs. Although experiment-based media exposure cannot approximate the massive bombardment that occurs naturally, a particular strength of this method is the potential for causal inferences regarding the nature of the relation between the media manipulation and women's body image. Using this paradigm, body-image researchers have repeatedly shown that women who view thin-ideal images in the lab experience lower body satisfaction than do women who view neutral images (e.g., Birkeland, Thompson, & Herbozo, 2005). For example, findings among both adolescent and adult women indicate that participants who viewed magazine ads featuring the thin-ideal body type reported significantly greater body dissatisfaction than did those who viewed neutral ads (e.g., Halliwell & Dittmar, 2004). Similar findings have been demonstrated with televised media. For example, exposure to television commercials that feature the thin-ideal image (as opposed to average-weight women or nonappearance-related content) increases women's body dissatisfaction (e.g., Hargreaves & Tiggemann, 2004) and eating disorder symptomatology (e.g., Strahan, 2003)."

This paper very clearly demonstrates how social learning takes place heavily and especially when impressionable and not yet fully developed young individuals are involved, the impact of media is even more and very direct. Media dictates the mainstream and thus lowers self esteem by many counts. Social media has been linked to higher levels of loneliness, envy, anxiety, depression, narcissism and decreased social skills. 60% of people using social media reported that it has impacted their self-esteem in a negative way. Two recent studies have looked at the impact of chronic and temporary exposure to social

comparison information on social media sites in terms of the impact on self-evaluations and self-esteem. The first study found that people who used Facebook most frequently, had lower trait self-esteem than those who used Facebook less or not at all. Moreover, this negative effect on trait self-esteem is the result of the fact that the extent of upward social comparison was greater than that of downward social comparison. What this means is that chronic Facebook users experience a mostly negative impact from comparing themselves to others who are “better” than them in terms of their social media presence. And this has a stronger impact on them than the potential benefits arising from downward social comparisons.

The second study examined the impact of temporary exposure to social networking sites on state self-esteem. The results show that participants experienced lower state self-esteem and poorer self-evaluations after exposure to a person with a high activity social network. Participants also had poorer self-evaluations after exposure to an upward healthy comparison target (someone who presented themselves as more healthy, young, and vibrant). Generally speaking, viewing social media profiles with positive content (upward comparison on health, fitness, active social network) resulted in poorer state self-esteem and more negative self-evaluations

CONCLUSION

The rise in teenage cosmetic surgeries is very directly linked to social media, the validation it provides while simultaneously lowering self-esteem of the users. The cycle of getting compliments when you look “good” which is a positive reinforcement keeps this obsession about physical features going. Social media is also the breeding ground of fickle “fashion trends” and standards set by traditional media propel young and developing adolescents to want to be someone they’re not, by using plastic surgery.

For a change to be brought about in this downward spiral of events, it is becoming more and more necessary to promote and bring forth those people who do not conform to unrealistic beauty standards, are content with their body and have learned to love it. Teenagers should be encouraged to maintain their natural self and not embellish their bodies but enrich their minds.

ACKNOWLEDGEMENT

I would like to thank the head of the Psychology department at Modern College, Ganeshkhind, Dr. SadhanaNatu for granting me the opportunity to write this research paper and also for guiding and encouraging me to do better. I would also like to thank Christ University for organising the Young Psychologist Conference so that undergraduates can start on this research journey early learn more and more along the way.

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Carl Jung: “Even a happy life cannot be without a measure of darkness, and the word happy would lose its meaning if it were not balanced by sadness”.

Youth Psychology towards Gaming

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ABSTRACT

Today with the advancement of technology, one thing among today's population which is concentrated is video games/computer games or mobile games. They have risen alongside technology. To name some games, we have CS-GO, PUB-G, FORTNITE and in the past there were PROJECT IGI, NFS, vice city and many others. From time to time, games and the companies associated with them have grown steeply.

As students of psychology, we aimed to study the people who are not professional gamers but were still gaming for more than 8 hours a day, which is more than an employee's work hours.

To understand how Games affects the mental health of a person we did research on-

- 1- What psychological and mental problems they developed and how it affected them.
- 2- Why they got addicted to games (only by achievements/Ranks & superiority in the game or other factors?)
- 3- How a game is beneficial as well as dangerous for the brain & mental health.
- 4- Why they developed a Gaming disorder & how it affected them?
- 5- What problems do gamers face due to social stigma

Technically, games have become a main aspect in today's youth. The young generation today is more exposed to computers and mobile at a very young age, since parents believe that it's the only way they can develop knowledge of the world. The research is mainly related to people who are/ were gamers. The main point for research is - how has the gaming been helpful to them in various areas of life?? The main targeted population is young adults to middle-aged people. The views they have and how it differs from the people who have a very conventional orthodox approach towards life.

The people involved in gaming belong to mainly parents with single children. They are socially optimal in communication. The main aspect for many youths turning towards gaming is to avoid the loneliness they experience in the outer world. If we can help the youth

to bridge the gap which they experience in their life and games it will make them stronger in order to face the world.

INTRODUCTION

In the past 20 years, computer and console games have increasingly become a popular form of entertainment and have replaced more traditional games as leisure activities among adolescents and adults. Today's Computer, console and Mobile games are enjoyed by players of all ages and backgrounds, and they spend a good part of their leisure time playing computer games. Day by day, the numbers of computer and video game players have increased significantly.

The population of gamers has significantly increased, and the average age of gamers worldwide is 35 years according to 'Statista'.

But many of the gamers are treated inferior to others, and it is viewed as people who cannot achieve success as per social norms. One more reason that gamers are treated as inferior is that they do not fit in the social frame set by society, which leads them to anxiety, depression, and inferiority complex. To cope with failures in real life, they start playing games to compensate for the feelings of failure they have within them. They play games to win, feel a sense of superiority, and for the achievements which they related to real life. When gamers win games, their dopamine, endorphins, serotonin levels get boosted. These are responsible for creating a feeling of excitement in a person, which they do not experience in real life. This pushes them towards gaming addiction and now it is called gaming disorders.

In 2018, the World Health Organization (WHO) classified gaming disorder in their International Classification of Diseases (*ICD-11*). The *ICD-11* is a list of diseases and medical conditions that health professionals use to make diagnoses and treatment plans.

What is gaming disorder?

Gaming disorder is defined in the 11th Revision of the International Classification of Diseases (ICD-11) as a pattern of gaming behaviour ("digital-gaming" or "video-gaming") characterized by impaired control over gaming, increasing priority given to gaming over other activities to the extent that gaming takes precedence over other interests and daily activities, and continuation or escalation of gaming despite the occurrence of negative consequences.

For gaming disorder to be diagnosed, the behaviour pattern must be of sufficient severity to result in significant impairment in personal, family, social, educational, occupational or other important areas of functioning and would normally have been evident for at least 12 months.

What is the International Classification of Diseases?

The International Classification of Diseases (ICD) is the basis for identification of health trends and statistics globally and the international standard for reporting diseases and health conditions. It is used by medical practitioners around the world to diagnose conditions and by researchers to categorize conditions.

The inclusion of a disorder in ICD is a consideration which countries take into account when planning public health strategies and monitoring trends of disorders.

WHO released the 11th revision of the International Classification of Diseases (ICD-11) in mid-2018.

Why is gaming disorder being included in ICD-11?

A decision on inclusion of gaming disorder in ICD-11 is based on reviews of the available evidence and reflects a consensus of experts from different disciplines and geographical regions that were involved in the process of technical consultations undertaken by the WHO in the process of ICD-11 development.

The inclusion of gaming disorder in ICD-11 follows the development of treatment programmes for people with health conditions identical to those characteristic of gaming disorder in many parts of the world, and will result in the increased attention of health professionals to the risks of development of this disorder and, accordingly, to relevant prevention and treatment measures.

Should all people who engage in gaming be concerned about developing gaming disorder?

Studies suggest that gaming disorder affects only a small proportion of people who engage in digital- or video-gaming activities. However, people who partake in gaming should be alert to the amount of time they spend on gaming activities, particularly when it is to the exclusion of other daily activities, as well as to any changes in their physical or psychological health and social functioning that could be attributed to their pattern of gaming behaviour.

Signs and symptoms

Some scholars believe that a diagnosis of gaming disorder in certain children may be incorrect.

According to the WHO's definition, a person who has gaming disorder will show the following characteristics for at least 12 months:

- lacking control over their gaming habits
- prioritizing gaming over other interests and activities
- continuing gaming despite its negative consequences

For a diagnosis, these behaviours must be so severe that they affect a person's:

- family life
- social life
- personal life
- education
- work

Gamers can play computer games without developing an addiction. However, for some gamers there is no question that their computer use is unhealthy and excessive by anyone's standards. For these Gamers, computer games take priority over all other activities, and development in other areas (for example, school, relationships, work, etc.) is sacrificed so that more time can be spent in front of the computer screen. It really does not matter if this is called an "addiction" or not. Due to a few rogue gamers, the entire community of gamers is considered irresponsible, and society assumes all gamers to be indulgent and lacking in moral values.

There is no doubt that some gaming behaviours are problematic. Excessive gaming has even resulted in death in some cases. But the majority of people who play computer and video games do not need to worry.

According to research on IGD, most people who play online games do not report negative symptoms and do not meet the criteria for IGD. Researchers report that only 0.3–1.0 percent of people are likely to qualify for an IGD diagnosis. Those who do meet the criteria for video game addiction tend to have poorer emotional, physical, mental, and social health, according to another study.

It is important to note that both of these studies used the APA's criteria for IGD rather than the WHO's criteria for gaming disorder, but there is some overlap between the symptoms of the two disorders.

Some experts believe that playing video games can offer some benefits, especially for children. Research suggests that gaming may have positive effects on children's cognitive and social skills.

Even though gaming disorder is not widespread, people should be aware of the amount of time that they spend playing games. They should also monitor the effect that gaming has on their other activities, their physical and mental health, and their relationships with others.

Sometimes, excessive gaming can mask another issue, such as depression or anxiety. Seeking help for the underlying issue may put a stop to the over-reliance on video games.

The Stigma of Gaming

All adult-gamers are overweight and socially disconnected

Social media can become as addictive as cocaine or heroin. That doesn't mean that every Facebook user is dissociated from reality and biding their time for their next "fix" of likes. Just like any other pleasure in life, gaming can become addictive, but that doesn't make them addicts. Gamers try to make themselves socially comfortable.

It's true that some gamers choose to lock themselves away for hours - maybe even days - at a time while gaming. If they are responsible enough to realise that they have work in the morning and need to call it quits, then what is the harm?

Video games incite violence

Possibly the most controversial of gaming topics is the notion that video games are to blame that it makes people aggressive and rude while it is not the case for gamers.

"Research" which claims that video games are the sole reason for violence is committing a grave disservice to the scientific community by concluding false arguments.

Video games are mindless and senseless

There are some games that are senseless distractions from reality, but the value of gaming as an educational tool is severely underrated by society. Games like *Alice: Madness Returns*, and the upcoming NinjaTheory titled, *Hellblade: Senua's Sacrifice*, offer a candid experience of mental health issues that has not been seen in gaming so far.

Gaming is a means of educating the world about the lives of others; some games literally force empathy from the player in order to offer the most interactive experience and in the process, gamers are becoming more tolerant of issues such as mental health and cultural discrimination. This is a revolutionary idea that can only become more influential over time: imagine a world in which everyone can understand the value of tolerance? With various political controversy of late, like building a giant wall to keep an "unwanted" ethnicity out, or banning entry into a country based solely on religion, gaming could aid in making players understand the pressures and prejudices of the world. *Tropico* and *Civilization* explore both the dubious undercurrents of politics, but also the enormous responsibility of running a

country. Even games based on economics, such as *Capitalism* teach players the value of money, and how horrifying the business world can be.

METHOD

The Purpose of our research was to study the people who are not professional gamers but were gaming for more than 8 hours a day, which is more than an employee's work hours. Thus they end up spending more time in gaming than in any other activity. They prioritize gaming in their life more than anything else.

- data was obtained on game playing habits and preferences. Questionnaire and loneliness scale.
- Participants: The targeted subjects were mainly under the young adult category whose age range was from 20 to 25. We conducted interviews of 7 gamers. They engage in regular gameplay on a daily basis for 4-5 hours minimum.
- Sampling procedure: we selected the subjects on the basis of their daily game play (daily time they spend in front of the screen), on the basis of age criteria, and who do not play professionally.
- Data collection method: We have used mixed methodology by researched through both primary (Interview) and secondary data.
- Data analysis: analysis was conducted to determine the correlation between time spent to game playing per week and how many years they have spent on playing computer games and loneliness level.

RESULT

We conducted the research to study various effects of social stigma that society has towards gamers. We also tried to gather information on their social interaction skills, compatibility, and how well those are adjusted in this type of society.

To support the research paper we conducted interviews who are not professional gamers. The findings were as follows-

Below are the questions and gathered data

1. Which device do you use to play games –
3 gamers played only on computer, 4 gamers plays on console, computer, mobile.
2. For how many hours do you play games-
6.30 hours played by a player on average in a day.

3. How does gaming for hours affect your life-

Many players said that they miss physical exercise, they are unable to make friends physically and they play games to reduce mental stress.

4. How good are your social interaction skills (communication skills)-

All of them mentioned that gaming on online interaction platforms helped them develop better communication skills.

5. Do games help you to be a better person in real life? How?

Yes it helps to be a good person since it acts as a stress buster; frustration can be released on the gaming platform, and also we face many biased people who help us to become good people in the real world.

Two of them said no. They said that they do not relate much between both worlds so they didn't feel it helped in any way or manner

6. What do you feel, is gaming good for you or bad for you? Why?-

All of them agreed that gaming was good for them since it helped them to reduce their stress, also kept them busy and distracted them from their real life problems, It is good only if this habit of gaming is kept under control, and not become the first priority.

7. How does it feel when you couldn't play games due to some reasons'?'-

5 gamers said that they get frustrated and irritated when they want to play games but do not get to play for some reason, and 2 gamers said that they did other tasks instead of gaming.

By the given data we analyzed that even though gamers spend more than 6 hours in front of computer/mobile screen, they are also socially active, online gaming interactions lead to their communication skills getting better, games helped them as stress busters and frustration reliever, it distracted them from real life's problems, but gaming should be not be prioritized and should be played within limits.

DISCUSSION

For this research we had interviewed 7 gamers, who belonged to different states of India, but had one aspect in common, i.e. gaming. We analysed that they do not resemble each other in any form or to how gamers are portrayed by society. They are just like any other person who is not a gamer.

While interviewing them, they agreed that they were conscious about their career, and seriously pursued their dream job. Gaming is a part and parcel of life, where even after work they return to games as a hobby rather than an addiction.

In the interview, candidates said that they were just like any other person who is accepted by society and social norms. They also mentioned that they are frequently mocked and judged by society and even family at times.

Nowadays, mobile is the best platform to play high-end games, which people usually play in their free time as it is a stress buster and helps them to concentrate. Even when asked if games helped people in their life, they said yes it helped them to be a good person since it acts as a stress buster, and frustration can be released on the gaming platform.

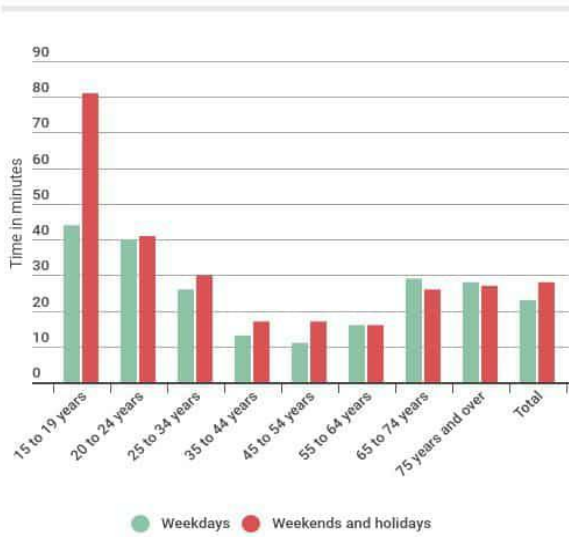
Many of the gamers are treated inferior to others, and they are perceived as people who cannot achieve success as per social norms and do not fit in the social framework, but the result is the total opposite of that. The gamers are socially active, their communication is normal, they are both introvert and extrovert, all of them also commonly seemed to have a generous attitude within them, and they felt that they had a certain responsibility towards society and were willing to do anything within their limits to contribution towards society. The world for them doesn't end at gaming, it expands to the near society and social circle, their feelings about giving something fruitful back to society and leading a sound life.

CONCLUSION

Games become a main aspect of youth, but many of the gamers are treated inferior to others, and they are perceived as people who cannot achieve success as per social norms and do not fit in the social framework set by society, but in this research we collected data and interviewed people and the results are totally the opposite. Gamers were found to be socially interactive, with good communication skills. They were not depressed, and games were stress busters for them and they were also conscious about their careers.

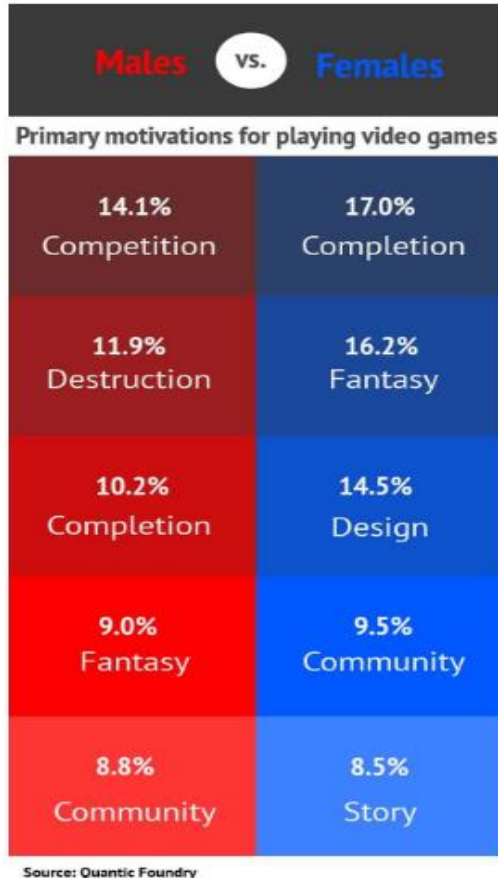
For some gamers, there is no question that their computer use is unhealthy and excessive by anyone's standards. For these Gamers, computer games take priority over all other activities, and development in other areas (for example, school, relationships, work, etc.) is sacrificed so that more time can be spent in front of the computer screen. It really does not matter if this is called an "addiction" or not. But due to a few rogue gamers, the entire community of gamers is perceived as irresponsible, indulgent and lacking in moral values. Gamers can play computer games without developing an addiction.

The Average Time Spent Playing Games and Leisure per Capita on Weekdays and Weekends/Holidays of Individuals in the U.S., in Minutes and by Age Group (2016)



Source: Bureau of Labor Statistics

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APUN KA TIME KAB AYEGA: ROMANTICIZING OF MINORITY CULTURES BY THE PRIVILEGED, WHILE THE OPPRESSED REMAIN OPPRESSED

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Introduction –

A social media post about a boy dressed in branded sports apparel, sipping his Starbucks coffee, posing at the Dharavi slum area, writes, “I belong to the ghettos” while a song from the movie Gully Boy plays in the backdrop. This and several instances of cultural appropriation and slum tourism, raise a question of why is the objectification of the oppressed normalized?

For instance, the culture of the Banjara women, have been romanticized for songs, poems, fashion merchandise and luxury tourism, where consumers call themselves, “a homeless wandering gypsy”, right after their plane lands... while the banjarans live in fear of crime, eviction and suffer from impoverishment.

With these points forming the framework, this paper’s purpose, using film and media analysis from a psychosocial perspective, is to examine the movie Gully Boy’s role in representing the excluded.

Objectives –

This paper attempts to cover the following objectives:

- How does the movie Gully Boy represent the excluded?
- Are aspects of cultural appropriation and commodification visible in representing the Indian underground hip hop culture?
- Is performative allyship reflecting a privileged attitude in romanticizing the lives of minorities evident?

Key Concepts –

- Cultural appropriation: It is, “the adoption of elements of a minority culture by members of a dominant culture” (Young, 2008)
- Performative allyship: Ally theatre or performative allyship is when a member of a privileged group shows support with a minority group in a way which is not helpful to the group or takes attention away from that group (McKenzie, 2015)

Background –

The blues, originating in the 16th century from the enslaved African-Americans, began as the voice of the people against dehumanization and racism, which became a unifier for a common ground to share one's experiences through music. Subgenres of jazz and ragtime emerged from the blues in the late 19th century which led to more subgenres, mainly electric blues, from where 'modern jazz' emerged. It was modern jazz, which saw themes of protest and socio-political awareness rise through voices of the soul artists during the Civil Rights era of the late 1960s and 70s (Lim, 2018). Modern jazz with themes of protest eventually shaped the culture of hip hop which included rapping, spoken word and graffiti, with contexts to a socio-political revolution.

The Black Lives Matter civil rights movement, police brutality, poverty, racism, violence and striving for freedom have all been central themes to hip hop music over the years embedding social activism through music (Oware, 2018). The following excerpt from the late Tupac Shakur's song *Changes*, shapes an understanding of musical and lyrical content of socially conscious hip hop touching several themes of injustice –

“I'm tired of bein' poor and even worse I'm black

My stomach hurts so I'm lookin' for a purse to snatch...

...I see no changes all I see is racist faces

Misplaced hate makers, disgrace to races”

Considering similarities of experiences with oppression and injustice across India, 'Gully rap' (of the slums, or the 'streets'), which has emerged as a hip hop subgenre using vernacular languages and English, has proved to be an impactful medium of expression. Channeling music to express narratives of injustice and socio-political plights marks a unique identity and ownership of hip hop subgenres across India, mainly with Gully rap. Lyrical themes merging autobiographical elements of experiences with poverty, caste discrimination and oppression, with social reality, reflect the musicians' intent of utilizing hip hop as a medium of protest and empowerment.

To elucidate the authentic underground hip hop culture in India, Sumeet Samos is the perfect voice. Samos who is a postgraduate student at JNU, from Tentulipadar – a village in southern Odisha, is an anti-caste student-activist and hip hop artist who raps about Dalit, Bahujan and Adivasi narratives. The next excerpt is from his song *Ladai Seekh Le*

–

“Mere kaale rang ke aage, tere gore chamde pheeke hai,
Dushmano se ladna kaise purkho se hum seekhe hai,
Astitva ke vaste, mitado saari duriya, ghatado phasle”

In an interview by Ruth Chawngthu (2018), when asked about how he feels about non-Dalit rappers speaking about Dalit experiences in their lyrics, Samos states, “It is atrocious to hear upper caste rappers like Raja Kumari who appropriate the life of slum-dwellers for their music without ever having lived in it.” He further says, “This has historically been the case with most upper-caste performers – wherever there is a growing influence, popularity and power, they will revolve their verses around that. In general, I think the slam poetry scene in India is nothing but an elite upper-caste social ghetto where rich upper caste kids with command over English and Hindi are allowed to go and speak. This is not at all transformative...”

With this music subgenre being established as an act of resistance, which thus, prompts a question to the diversion and objectification of the art and the artists’ lives which a movie like Gully Boy results in. The movie marks repercussions of objectifying poverty, reducing socio-political narratives to a romanticized conquering of a life of personal struggle.

Discussion –

The movie manages to outline gully rap to be primarily rooted in music, rather than music being primarily rooted in giving momentum to resistance. Revolt, anti-caste, identity politics remain erased depicting a stark “sanitization” of gully rap music to bring into mainstream media, where the privileged profit off the arts of an oppressed minority. Romanticized narratives can also be seen in depicting storylines and representing the excluded where a story of struggle gradually blossoms into a victorious tale, showing a detachment with social realities where individual hardship is linked to systemic segregation which first needs to be addressed.

The appropriation of ‘Azadi’ is also evident with the filmmaker’s response to when asked about incorporating Dub Sharma’s musical version of Kanhaiya Kumar’s chant, but erasing its main lyrical focus. The filmmaker states in an interview (ScoopWhoop Unscripted, 2019), that she wanted to highlight the aspects of class oppression only and therefore, did not want to use the original version for the lyrics. This depicts the need for being associated with class and economic intersectionality, which are comfortable and rather vague concepts, to romanticize poverty without assessing the specific elements of

oppression. A hypothetical scenario to understand this would be appropriating an anti-racist song but erasing racism themes and depicting it to be a class oppression problem exclusively; which reflects a severe denial of racism and erases the main element leading to class disparity.

The response also shows the distance which privileged artists can maintain while appropriating the music of the oppressed, and profiting off by sanitizing minority cultures, all the while depicting a picture of inclusion. Furthermore, the image of promoting inclusion through commodification of socio-political movements gets reduced to a transient trend once the “novelty” of witnessing underground subcultures has disappeared.

Performative allyship is also seen when the film’s lead actors were asked in an interview (Film Companion, 2019), about *Azadi* being appropriated and they answer saying, “it’s a catchy tune” and, “we do not give off a political vibe, I am apolitical”. This was also right after when one of the actors said his favorite hip hop artist was Kendrick Lamar and Lamar is known for his intense political, anti-racism lyrical themes. This reflects the actor’s indifference to issues which are crucial links to the birth and flourishing of hip hop, and objectifying the subgenre for mere entertainment.

Moreover, the actor has also posted the short documentary styled music videos called “Gully Boy - Voice of the Streets” on his Instagram page which feature real gully hip hop artists. However, his apolitical stance and silence about the very issues which have shaped gully hip hop, poses the question of how the excluded are represented. This sanitized representation has underpinnings of commodifying the life stories of the excluded, as a “product” which can be enjoyed by the audience, without bringing forth the real intent of resistance music.

Additionally, social media posts of “ghetto fashion”, slum tourisms of Dharavi on popular travel pages and using catchphrases from the movie to describe everyday triviality, marks a commodification and belittlement of this sensitive socio-political music genre. Photographs with slum areas as the backdrop with people dressed in branded apparel denote using slums as a prop to turn poverty into an aesthetic. This aspect of appropriation also shows an objectified approach in wanting to be associated with the parts of gully hip hop such as street culture, street fashion, graffiti and rap as an experience one can temporarily partake in without getting directly involved with the actual essence of the struggle.

Conclusion –

Although the movie has introduced authentic gully hip hop artists, aspects of romanticism, objectification and cultural appropriation, question why has the representation of the excluded been sanitized? Performative allyship also makes the

picture of inclusion to be an illusion of transformation; and a music subgenre originating from minority subcultures and resistance lyrics gets reduced because of its commodification by the privileged.

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Sigmund Freud: “One day, in retrospect, the years of struggle will strike you as the most beautiful”.