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LEADERSHIP PERSPECTIVE ON COMPETENCIES

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Abstract

Leadership is arguably the most widely researched yet ever-changing phenomenon across the domains of organizational behavior, social psychology, and human development. In each era and industry—whether politics, business, education, medicine, or social justice—leadership has been key to determining outcomes, affecting people, and fueling advancement. But what makes a leader effective? Is charisma, intelligence, empathy, power, flexibility, or some mix of these qualities the key? More importantly, can leadership be learned, assessed, and optimized using logical and evidence-based approaches? This task attempts to investigate leadership not just as a role or personality, but as a state of mind based on attitudes, and more importantly, as a science based on scientific thinking. Through the integration of psychological knowledge with leadership models, and subsequently explaining them using the principles of logic, reasoning, observation, and flexibility, this paper attempts to deconstruct the attitudes which characterize effective leadership in today's era.

Keywords: *leadership, competency and organizational change*

Introduction

We are living in an era of fast-paced technological change, socio-political upheaval, economic uncertainty, and intricate networks of worldwide interdependencies. Leadership in this world requires more than reactionary choice or intuitive charisma. It requires a systematic and deliberative approach—one that is sensitive to data, sensitive to the patterns of human behavior, and receptive to revision. Scientific thinking comes together with leadership at this point. Scientific thought, in essence, is the use of logical reasoning, hypothesis testing, critical thinking, and evidence-based decision-making. Applied to leadership, it enables leaders to better know their teams, objectively evaluate situations, recognize patterns, reduce cognitive biases, and create strategies that are not only inspirational but also practical and measurable. Leadership attitudes in this context are no longer fixed preferences or inherited

styles—they become flexible tools that can be developed, tested, and refined.

The phrase 'leadership attitude' describes the deeper mental stance a leader takes toward their role, followers, and problems they have to deal with. Attitudes shape a leader's behavior, emotional intelligence, communication, decision-making, and ultimately, effectiveness. Attitudes can be directive or collaborative, empathetic or indifferent, flexible or rigid. By examining them scientifically, we can not only know what works, but also why it works—and under what circumstances. Just as in science, leadership is a process of creating hypotheses (about people or strategies), testing them (with decisions or interventions), gathering feedback (with performance, morale, or outcomes), and changing behavior accordingly. For example, a leader might hypothesize that an approach focused on tasks will increase productivity, test this by delegating to teams, review results, and change their approach if needed. This

cycle is the same as the scientific method—observe, hypothesize, experiment, evaluate, refine. Additionally, scientific thinking enables leaders to get beyond cognitive biases—confirmation bias, overconfidence, and groupthink, that too frequently cloud judgment. A leader who is aware of these thought traps is better positioned to think well, listen without pre - perceptions, and act responsibly. Such a mindset is particularly crucial in a world where decisions are required to be made in real time, and usually under conditions of uncertainty.

Aim

This paper is organized around a critical analysis of a number of basic leadership approaches and the attitudes that support them. Each approach is examined through the lens of scientific thinking to identify how logic, flexibility, and observation improve leadership effectiveness. The major leadership paradigms examined are:

1. Transformational Leadership – A vision and inspirational approach centered on inspiring followers toward collective purpose and personal development.
2. Transactional Leadership – A formal and results-focused model based on exchanges, rewards, and obedience.
3. Servant Leadership – A people-oriented philosophy focused on the growth and well-being of followers.
4. Tyrannical vs. Democratic Leadership – A comparison between control-oriented and involvement-oriented approaches to decision-making.
5. Situational Leadership – An adaptive model that changes leadership behavior depending on the competence and readiness of the followers.

Each chapter explores not only what these leadership styles are, but also how a scientifically oriented leader would tackle them—diagnosing the

needs of followers, making rational inferences, testing approaches, and adapting based on evidence.

Relevance

Why is this scientific approach to leadership attitudes relevant today more than ever? Because the 21st-century leader has to work in conditions of complexity and change. Consider:

- A start-up entrepreneur working with uncertain market forces.
- A school principal acting on mental health issues among pupils.
- A government official addressing public trust in a health crisis.
- A corporate manager reconciling productivity and work-life balance.

In every instance, leadership is not a matter of following some formula. It is a matter of seeing patterns, making good sense, remaining responsive to feedback, and adapting behavior to the situation. In short, it's about thinking like a scientist and leading like a human. In contemporary organizations, where innovation, collaboration, employee engagement, and cultural awareness are the success drivers, leadership attitudes need to be measurable, teachable, and flexible. Situational awareness, emotional intelligence, moral reasoning, and communication—each of these can be analyzed using psychological, logical, and behavioral science frameworks.

Bridging Leadership and Methodical Inquiry

One of the key arguments of this task is that scientific thinking improves leadership quality. Through the application of deductive reasoning, data collection, argument analysis, and reduction of bias, leaders are able to:

- Make more informed decisions in the face of uncertainty.
- Build trust and transparency in teams.

- Promote learning attitude.
- Align short-term behavior with long-term goals.
- Build cultures for innovation and psychological safety.

Concurrently, scientific thinking does not eliminate the human or emotional elements of leadership. Rather, it develops emotional intelligence through fostering self-awareness, empathy by observing, and moral judgment through reasoning. It does not just make leaders more efficient but also more responsible.

From a scholastic perspective, this paper fosters critical thinking and cross-disciplinary synthesis. It integrates ideas from psychology, management, behavioural science, and philosophy. By examining leadership through a scientific perspective, the task facilitates analytical clarity and intellectual humility—qualities necessary for students and future professionals alike. At a personal level, knowing leadership attitudes through scientific thinking prepares one to be a good team player, project manager, mentor, or social change agent. If one wants to lead a classroom, a community, or a company, these learnings are transferable everywhere.

Review of Literature

The history of leadership has seen a transition from personality-type theories, as exemplified in the Great Man Theory, towards more scientific and rational models of leadership. Experiments by Stogdill (1948) and Bass (1985) moved emphasis away from predestined personal leadership qualities toward behavioral, thinking, and situation factors, toward the scientific model of leadership cultivation rather than traits. Leadership has traditionally been described as an art form—grounded in intuition, vision, and individual charisma. Yet, contemporary leadership research indicates that scientific reasoning, based on logic, reason, and empirical examination, is essential in maximizing leadership decisions. By applying

principles like hypothesis testing, deductive and inductive reasoning, critical analysis, and evidence-based decision-making, leaders can make their strategic choices more precise and reduce cognitive biases.

The convergence of science and leadership is perhaps one of the most powerful fields of contemporary organizational inquiry. Leadership is frequently viewed as a field demanding intuition, emotional intelligence, and interpersonal skills, whereas science is linked with empirical evidence, hypothesis testing, and rational thinking. Yet the most successful leaders acknowledge that these fields are not in opposition but, instead, intensely interconnected. Leaders work in conditions of complexity, ambiguity, and high-speed change—settings that require the disciplined problem-solving technique typical of scientific thinking. Deductive reasoning, for instance, helps leaders to develop strategies from proven theories and project their probable consequences prior to implementation. Inductive reasoning, in turn, helps leaders learn from experience, detect patterns, and make sound inferences about the future. Secondly, leaders use hypothesis testing by trying out varying policies, determining results, and adjusting their strategies according to empirical data. Critical thinking and rational argumentation guarantee that leaders avoid cognitive bias and fallacies so that they are able to deal with ethical dilemmas and conflicting priorities in a lucid and equitable manner. Such practices align leadership with the scientific method—a cyclical process of experimentation, observation, and adjustment. Historical figures such as Abraham Lincoln, Winston Churchill, and John F. Kennedy used structured argumentation and evidence-based decision-making to overcome crises, proving that leadership works best when underpinned by scientific principles. Data-driven leadership is today the practice in contemporary organizations where executives use big data, artificial intelligence, and

behavioral science to make the best decisions possible. The blending of science and leadership is more than an abstract perception but a real requirement in the world of today that is complex and information-dense.

Scientific Thinking

Scientific thinking means analyzing problems in a step-by-step process, developing hypotheses, testing assumptions, data analysis, and conclusions refinement. Scientific reasoning as part of the leaders' decision-making processes will make them more rational, fact-based, and adaptive decision makers. That means:

- Use of Deductive and Inductive Reasoning to analyze situations and forecast results.
- Hypothesis Testing and Experimentation to test strategies before applying them on a mass scale.
- Data-Driven Decision-Making to maximize performance and minimize risk.
- Critical Thinking and Logical Argumentation to evaluate alternative perspectives.

A McKinsey & Company study (2018) identified those organizations with data-driven leadership cultures are 5–6% more profitable and 7% more efficient than their peers. This argues in favor of the premise that scientific thinking by leaders directly translates to organizational performance.

Scientific thinking as a leadership skill means the capability of leaders to utilize systematic, logical, and fact-based methods in problem-solving and decision-making. With the speed of technological changes and growing complexity, it is no longer an option for leaders to bet solely on intuition or precedent; they need to apply the scientific approach—propounding hypotheses, testing assumptions, examining data, and adjusting strategies based on these. Scientifically oriented leaders can foresee issues, reduce risks, and maximize organizational performance through well-informed, rational decision-making. The basis of

scientific leadership is the systematic approach; rather than resorting to instant decisions, scientific leaders use a cyclical method of observation, experimentation, and improvement. Such an approach is essential in high-risk situations, including crisis management, business planning, and policymaking, where ill-informed decisions can result in disastrous outcomes. For instance, during the 2008 financial crisis, executives at companies that took an empirical, data-based approach to assessing risk performed much better than those who based decisions solely on market instinct. Scientific mindset also enhances a leader's capacity for questioning assumptions, an asset especially in fighting cognitive bias—such as confirmation bias, anchoring bias, and groupthink—that tends to degrade decision-making. By promoting a culture of inquiry and skepticism, leaders can build spaces where innovation is encouraged, and blind spots are discovered early enough to prevent them from being expensive errors.

Consider the example of Jeff Bezos, who turned Amazon into a technology company from an online paperstore by instilling experimentation and data analysis in the very centre of decision-making. Amazon's A/B testing culture, algorithmic decision-making, and iterative learning illustrate how scientific thinking fuels long-term growth and innovation. Likewise, Elon Musk, via Tesla and SpaceX, has illustrated the strength of using scientific principles in leadership by repeatedly testing and iterating engineering models prior to large-scale deployment. The focus on hypothesis testing and experimentation enables scientific leaders to respond to uncertainty—a critical ability in today's turbulent business and political environment. Instead of being afraid of failure, they perceive mistakes as a means of learning, just like how scientists narrow down theories using empirical data. Such a process follows the Lean Start-up process, in which companies adopt rapid prototyping, feedback mechanisms, and continuous product development through iterative

methods in order to build solutions that get tested and adapted based on feedback from the market. Scientific thought also strengthens the ability of a leader to respond to ethical issues by rationalizing. Most leadership dilemmas require trade-offs, like reconciling short-term profitability with long-term viability or compromising on employee well-being while keeping shareholder interests intact.

Through the use of systematic argumentation and evidence-based assessment, leaders are better able to resolve such conundrums with more clarity and justification. The integration of scientific reasoning with emotional intelligence further enhances leadership strength, as it guarantees that logical analysis is augmented by ethical reflection and human-sensitive decision-making. Moreover, the growing dependence on big data and artificial intelligence in leadership further highlights the need for scientific thinking. The capacity to read data, derive meaningful insights, and utilize predictive analytics has emerged as an essential leadership competence. For example, Google's application of Project Aristotle, which used data science to analyze team dynamics, showed that psychological safety was the most important factor in high-performing teams. These discoveries enabled Google to sharpen its management practices for increased productivity and employee motivation. Conversely, those leaders who dismiss scientific thinking are prone to using gut feelings as a basis of decision-making, resulting in misjudgments, inefficiencies, and company collapses. The collapses of firms like Kodak and Nokia can, in part, be traced back to leadership that defied empirical evidence and future market trends in favor of ancient models and presumptions. In summary, scientific thinking is not a perceptual leadership skill—it's a necessity for contemporary leaders. Those embracing logical reasoning, empirical analysis, and iterative problem-solving will be most effective in facing uncertainty, catalyzing innovation,

and constructing resilient organizations in a continually changing world.

Deductive and Inductive Reasoning

Deductive reasoning, or top-down logic, is the application of general principles to particular instances. A leader embracing Michael Porter's Competitive Strategy Framework (1980) might reason as follows:

- Premise 1: Companies with a cost leadership strategy are likely to dominate price-sensitive markets.
- Premise 2: Our firm is in an intensely competitive, price-sensitive market.
- Conclusion: Adopting a cost leadership strategy will enhance market dominance.

This process of systematic thought enables policymakers to create policies from their accumulated knowledge and forecast how well they will function prior to execution.

Inductive logic, or bottom-up reasoning, is the process of inferring general conclusions based on specific observations. Steve Jobs, for example, noticed consumer frustration with complicated technology interfaces and concluded that simplicity and beauty were strong drivers of user experience. That realization resulted in the iPhone, which transformed the mobile sector. Likewise, in a Harvard Business Review (2016) leadership effectiveness study, leaders who utilize inductive reasoning by learning from case studies and experiences performed better than those who learn only based on theory.

Hypothesis Testing in Decision-Making

Scientific leaders use a hypothesis-based decision-making process. This entails:

1. Defining a Problem (e.g., decreasing employee engagement).
2. Creating a Hypothesis (e.g., implementing a flexible work policy will enhance engagement).

3. Testing the Hypothesis (e.g., piloting with a small group of employees).
4. Interpreting Data (e.g., comparing productivity and employee satisfaction levels before and after implementation).
5. Making Conclusions (e.g., expanding the policy if the hypothesis is correct).

For example, Google's Project Oxygen (2008) applied data analysis to identify leadership characteristics that were most important. The business first assumed technical knowledge was the most important leadership characteristic but instead discovered that decision-making skills, empathy, and communication were more important. The hypothesis-testing solution resulted in an entire transformation of Google's leadership development program.

Argumentation in Leadership

Leaders need to assess various points of view and develop rational arguments before taking major decisions. Paul and Elder (2006) identify critical thinking as:

- Recognizing Assumptions in order to overcome biases and pre - perceptions.
- Analyzing Arguments to balance opposing points of view objectively.
- Drawing Sound Conclusions on the basis of logic and empirical data.

An excellently documented example of rational argumentation in leadership is Abraham Lincoln's response to the Emancipation Proclamation (1863). Lincoln employed a systematic argument framework, like Toulmin's Model of Argumentation, to justify his stand:

- Claim: The Union's war effort needed moral justification.
- Grounds: Enslavement violated the nation's founding principles.

- Warrant: Liberation of slaves would strengthen the Union's moral credibility and war effort.
- Rebuttal: Rebutting objections that it would further split the Union.

Lincoln's skill in building a scientific and rational argument was instrumental in convincing policymakers and the public, which shows that critical thinking, is fundamental to effective leadership.

Inference

Leaders tend to make use of pattern recognition in order to deduce future results. Howard Schultz (Starbucks CEO), for instance, observed that coffee culture was flourishing in Europe and asked himself whether a similar phenomenon could be nurtured in the U.S. His choice to open Starbucks all over the country rested on observational learning and pattern deduction. Deductive inference enables the use of scientific principles and theories by leaders to guide their decision-making. As an illustration, Jeff Bezos' strategy regarding Amazon's long-term investment in cloud computing (AWS) utilized economic models where business would gravitate toward scalable cloud solutions increasingly in the future.

Cognitive biases are fundamental fallacies of human thought that tend to lead to systematic mistakes in judgment and decision-making. These biases, usually based on evolutionary psychology, assisted early humans in making speedy survival choices, but in contemporary leadership, they can be great barriers to sound thinking. Leaders who do not identify and neutralize cognitive biases tend to make poor decisions on the basis of assumptions, feelings, or incomplete data instead of logical reasoning. Here's where scientific mindset becomes an indispensable leadership tool—by encouraging evidence-based thinking, hypothesis testing, and objective assessment, leaders are able to cut through biases and make more logical, equitable, and effective decisions. The scientific process, by its

focus on observation, experiment, and falsifiability, is a safeguard against the cognitive shortcuts and heuristics that tend to twist judgment.

One of the most insidious cognitive biases among leaders is confirmation bias—the tendency to search for, interpret, and recall information in a manner that supports one's existing beliefs. This can be especially hazardous for leaders, as it produces echo chambers, suppresses dissenting views, and results in bad strategic decisions. For example, a CEO who believes that a new product will be a success might concentrate on favourable market data and exclude unfavourable feedback. Such thinking resulted in significant business failures, such as Kodak's refusal to adopt digital photography in the face of overwhelming evidence that consumer tastes were changing. Scientific thinkers who are leaders resist confirmation bias by actively seeking disconfirming evidence, testing alternative hypotheses, and inviting diverse views. Ray Dalio, the founder of Bridgewater Associates, systematized radical transparency and meritocratic ideas in which all decisions are criticized through argumentation and data analysis to reduce the influence of bias on investment decisions.

Another key cognitive bias is the anchoring bias in which people over-rely on the initial information they receive while making judgments. This applies especially in strategy and negotiations, where the starting price, estimation, or presumption can excessively dictate ultimate outcomes. Scientific leaders bridge this prejudice using various data sets, comparing scenarios, and recalculating all the time using new information. For instance, when SpaceX engineers were designing reusable rockets, initially they assumed refurbishment cost would be extremely prohibitive. But through the use of iterative testing and empirical analysis, Elon Musk's team scientifically refuted this assumption and transformed the aerospace sector.

Availability bias, another typical cognitive error, leads leaders to overestimate the significance of recent or extremely memorable events, instead of basing decisions on thorough data. Availability bias typically appears in risk assessment, where recent crises tend to make leaders overcorrect policies, disregarding long-term trends. A dramatic instance was seen in financial markets after the 2008 economic downturn, when most companies became overcautious, not being able to distinguish between short-term market fluctuations and long-term financial well-being. Scientifically thinking leaders employ past data, probability calculations, and forecasting models to evaluate risks impartially, making sure that choices are not disproportionately affected by one-time events.

Likewise, groupthink, a distortion that arises when groups value consensus over critical thinking, can quash innovation and result in disastrous failures. Most leadership failures throughout history, such as the Challenger space shuttle disaster (1986) and the Bay of Pigs invasion (1961), were compounded by cultures where opposing voices were stifled. Scientific leaders resist groupthink by creating a culture of argument, formal decision-making processes, and encouraging constructive skepticism. Jeff Bezos, for example, encourages the 'disagree and commit' philosophy at Amazon, where a variety of opinions are taken on board before committing to strategic decision-making.

Scientific thinking further assists leaders to avoid the sunk cost fallacy, where they keep investing in doomed projects due to past spending instead of using rational future assumptions. Most corporations, such as BlackBerry's insistence on the company's physical keyboard technology and Yahoo's refusal to change its business model, struggled because leadership couldn't drop stale strategies. Scientific leaders welcome falsifiability, a central tenet of the scientific method, whereby they are forced to drop failing hypotheses even if enormous investments

have already been made. Through continuously testing their assumptions and responding to new information, such leaders keep their organizations responsive and future-oriented.

In addition to combating personal biases, scientific thinking also empowers leaders with the means to identify patterns of irrationality within systems at the organizational and societal levels. Daniel Kahneman's work in behavioral economics has demonstrated that human beings routinely make irrational money and business choices based on errors in perceiving risk. Good leaders integrate decision-support systems, data analysis, and probabilistic logic in order to resist such biases. Businesses such as Google and Netflix, for example, use A/B testing and machine learning algorithms to make better decisions, with strategic decisions being made based on data instead of personal prejudice.

In conclusion, scientific thinking for combating cognitive biases is a must for rational leadership, sound decision-making, and sustainable success. By using systematic thinking, evidence-based assessment, and a dedication to ongoing learning, leaders can overcome mental blind spots and make rational decision-making choices that are free from fallacious intuition. In a world where uncertainty, misinformation, and complexity reign supreme, scientific thinking is not merely a strength—it is a requirement for any leader who wants to establish a resilient and adaptive organization.

Daniel Kahneman (2011) mentioned various cognitive biases which affect decision-making, among which are:

- Confirmation Bias: Being fond of evidence that favours pre-conceived notions.
- Overconfidence Bias: Over-estimating self-assessment.
- Anchoring Bias: Destructive overdependence on primary evidence.

Skilled leaders practice Bayesian thinking for refocusing on evolving beliefs when they receive fresh data. Elon Musk's First-Principles Thinking is also a count against cognitive bias, as they dismantle problems down to their fundamentals before making choices.

Case Study: Cuban Missile Crisis (1962)

One of the finest illustrations of scientific decision-making in leadership is President John F. Kennedy's management of the Cuban Missile Crisis.

- Data Analysis: Used intelligence reports to analyze Soviet threats.
- Logical Deduction: Employed game theory models to model Soviet reactions.
- Hypothesis Testing: Tried different strategies before opting for a naval blockade.
- Bias Mitigation: Took on different advisors to negate cognitive biases.

Kennedy's use of logic, reason, and formal decision-making tools avoided nuclear war, demonstrating scientific thinking can mean the difference between peace and war.

Data-Driven Leadership

The information age has solidified the need for scientific thinking in leadership.

- Big Data Analytics enables leaders to forecast market trends and maximize decisions.
- Artificial Intelligence (AI) facilitates improved pattern detection and risk assessment.
- Lean Startup Methodology (Ries, 2011) focuses on constant hypothesis testing in business strategy.

Netflix and Amazon utilize A/B testing and predictive analytics to optimize user experience and maximize profitability—proving scientific leadership is the future.

Transformational Leadership

Transformational leadership is one of the most dominant and extensively researched leadership theories in contemporary times. Initially developed by James MacGregor Burns (1978) and further elaborated by Bernard Bass (1985), transformational leadership describes a leadership style where leaders stimulate, energize, and empower their followers to accomplish more than they normally might. This style focuses on visionary thinking, intellectual stimulation, individualized consideration, and inspirational motivation—all key competencies in rapidly changing and complicated organizational settings. Transformational leadership may at first glance appear to be based on charisma and emotion, but close examination discloses that it works best when combined with scientific thought, particularly when decisions need to be made under conditions of uncertainty or high stakes.

At the heart of transformational leadership is challenging current norms and assumptions, a process that closely mirrors the scientific method. Transformational leaders do not accept the status quo; they challenge prevailing beliefs, evaluate the environment, and promote experimentation. This is reflected in the scientific method of hypothesis testing, when leaders develop theories regarding what would be able to improve within their organization and try them out in controlled action or pilot projects. When Amazon created its Prime program, for instance, Jeff Bezos speculated that consumers would be willing to pay a membership fee for expedited shipping. It was a paradigm-shifting thought that challenged prevailing e-commerce mentality at the moment. By testing and analyzing data, Amazon tested and proved this hypothesis, which became one of the company's greatest business successes. This illustrates that transformational leaders, similar to scientists, use evidence, testing, and refinement over intuition.

Scientific thought is also the basis for the intellectual stimulation aspect of transformational leadership. This is a dimension that inspires followers to innovate, solve old problems in a new manner, and defy norms without being apprehensive. Leaders who create a culture of curiosity drive their employees to think critically, apply logical reasoning to dissect problems, and find innovative, evidence-based solutions. Satya Nadella's leadership of Microsoft serves as a best practice for this. When he became CEO in 2014, he rearranged the firm's culture of internal competition and strict hierarchy and instilled within it one which emphasizes learning, data, and experimentation. Employees were strongly urged by Nadella to cultivate a 'growth mindset,' stressing repeated learning and critique—ideals that have an intimate relationship to scientific thought. Through his transfigurational, science-based management, Microsoft's market value increased, as well as its level of innovation produced.

Another characteristic of transformational leadership is visionary thinking—having the skill to express a compelling and future-oriented vision aligned with followers' aspirations. Yet developing such a vision is not just a result of creativity or charisma; rather, it requires systematic analysis of trends, possibilities, and feedback loops. Transformational leaders employ methods like scenario planning, data modelling, and strategic foresight, all of which tap scientific methods for conjuring alternative futures and aligning their organizations with them. Elon Musk's management at Tesla and SpaceX are the best examples. Musk's dream of a sustainable future and colonization of space is based not only on ambition, but on scientific feasibility studies, technological prototyping, and continuous refinement. His transformational leadership is in terms of scale and scope but scientific in nature.

In addition, transformational leadership focuses on data-driven decision-making, which is a scientific approach in itself. Transformational leaders have to

make decisions not only on values and vision but also on objective facts and figures. This is especially true when evaluating the effect of transformational efforts. Whether restructuring an organization, moving into a new product line, or instituting a sustainability program, transformational leaders gather data, evaluate results, and adjust strategies. For instance, Indra Nooyi, as CEO of PepsiCo, launched the 'Performance with Purpose' initiative to get the company healthier and greener. This change-oriented transformation was facilitated by strong market research, consumer behavior analysis, and sustainability metrics—illustrating the ways in which even organizational transformation of large scale can be successfully influenced by scientific processes.

Transformational leadership also requires a high level of emotional intelligence and ethical decision-making, which may initially appear distinct from scientific thinking. Yet, if we look closely, we can observe that these skills also can be developed through systematic frameworks of analysis and logic. Ethical reasoning, for instance, benefits from evaluating consequences, understanding stakeholder perspectives, and minimizing harm, all of which can be approached using ethical decision-making models that borrow from logical and empirical analysis. Moreover, emotional intelligence—while rooted in empathy—can be developed using feedback loops, behavioral data, and reflective practices that resemble experimental learning cycles. Leaders who consistently observe their own behavior, ask for feedback, and revise their own behavior on the basis of the feedback are in effect practicing scientific self-refinement.

Most importantly, transformational leadership is also concerned with setting an atmosphere that believes in learning and flexibility, which are fundamental principles of scientific thought. A transformational leader not only inspires followers to think on their own and question assumptions but also believes in creating an organizational culture where

errors are used as opportunities to learn. This is similar to the scientific principle that failure is a stepping stone to discovery. Google's '20% time' policy, in which employees are given time off to work on personal projects, embodies this mentality. The policy has resulted in products such as Gmail and Ad Sense. Such innovation occurs only in cultures where leaders encourage experimentation, accept failure, and value every outcome as valuable data.

Theoretically, Bass's Full Range Leadership Model, which integrates transformational, transactional, and laissez-faire leadership styles, presents a strong empirical model for explaining how transformational leadership operates. Bass isolated four components of transformational leadership as idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration, all of which can be analyzed and developed employing scientific criteria. Each of these factors can be quantified with validated psychometric measures, and their effects on employee outcomes can be monitored through organizational data, engagement surveys, and performance measures. This adds even more validity to the notion that transformational leadership is not a vague ideal but a testable and improvable construct.

Last but not least, the efficacy of transformational leadership has been rigorously tested via quantitative studies and meta-analyses, further signifying its alignment with scientific thinking. Transformational leadership has been seen, across industries, cultures, and levels of organization, to correlate positively with worker satisfaction, motivation, creativity, and organizational performance in study after study. This expanding corpus of empirical knowledge enables existing and future leaders to compare themselves, benchmark best practices, and emulate a more evidence-informed style of leading change.

In summary, transformational leadership, when viewed in the context of scientific thought, is not only

a style driven by passion and inspiration but a disciplined, data-driven process of organizational change. It is a process that requires critical examination, experimentation, hypothesis-testing, and ongoing learning—traits of the scientific mind. Leaders who aim to be transformational in today's turbulent and uncertain world need to therefore develop not only vision and charisma, but also the instruments of logic, facts, and scientific inquiry. It is their integration that allows them to lead not only well, but wisely and lastingly.

Transactional Leadership

Transactional leadership is one of the most established and old-fashioned leadership models, based on defined structures, differentiated roles, and reward systems that are based on performance. In contrast to transformational leadership, which is based on vision, inspiration, and long-term transformation, transactional leadership is centered on stability, maximizing performance, and guaranteeing that routine operations work smoothly. First theorized by Max Weber and then elaborated on by Bernard Bass in his Full Range Leadership Model, transactional leadership is based on exchange theory, the perception that followers obey leaders in exchange for concrete rewards or escape from punishment. Though sometimes viewed as mechanical or narrow in focus, transactional leadership is indeed a scientifically valid and empirically testable model of leadership, particularly in environments demanding accuracy, efficiency, and accountability.

Transactional leadership is systematic and analytical at its core, which means it lends itself naturally to the application of scientific thinking principles. The model is based on measurable objectives, formal feedback loops, and quantifiable measures of performance. Transactional leaders count on data for decision-making, straightforward logic when delegating responsibilities, and deductive

reasoning for creating consistent results. This leadership style enables them to have extensive control and responsibility, which is critical in business sectors where regulation, safety, or consistency must be ensured—like manufacturing, logistics, banking, and health care.

Contingent reward is one of the main transactional leadership mechanisms whereby leaders offer specific incentives for desired goals. It has a lot to do with the behaviourist theory of conditioning, first postulated by psychologists such as B.F. Skinner. Scientific mentality comes into play here: transactional leaders develop feedback systems that track employee action, detect deviance from presumed norms, and reward or correct accordingly. For example, in a profit-centered company, a manager can have a well-defined quota, track day-by-day performance figures, and give incentives to top producers. Such data-driven incentive scheme rests on scientific measurement and logical coherence, making the transactional method a logical and fact-based control system.

Furthermore, transactional leadership is best practiced usually in systematic, hierarchical organizations where the job is codified and success is tied to conformity with procedures. In these environments, scientific thought allows leaders to streamline processes, minimize variability, and enforce compliance. For instance, in the airline sector, transactional leadership can be seen in the implementation of checklists, procedural manuals, and performance audits, all of which are based on empirical evidence and codified procedures. Pilots and crew are supposed to adhere to exact protocols, and any variance is documented, examined, and corrected. This accountability and performance management culture is at its core scientific, with observation, documentation, testing, and correction.

In addition, transactional leadership is best suited to crisis management and time-critical operations where there is a need for instant

compliance. In times of emergency or high-risk situations, there is little time for collective brainstorming or motivational conversation. Rather, leaders have to give direct orders and demand instant action. Scientific thinking facilitates this style by allowing leaders to make decisions on a priority basis based on situational analysis, data available, and sequencing logic. A hospital executive managing an emergency response to an outbreak of a disease, for instance, may use transactional approaches—allocating roles, tracking outcomes in real time, and modifying strategies with instant feedback. This style of leadership provides a mechanism to organize resources in the most efficient manner and connect action to real-time evidence.

Transactional leadership also feeds into performance management systems, now more and more data-driven and analytical. In frequent performance monitoring, key performance indicators (KPIs), and productivity metrics, transactional leaders track outputs from employees and spot improvement spots. These measures-based methods follow scientific thinking with an emphasis on measurement, contrast, and steady improvement. For instance, Amazon's warehouse operations are often cited as examples of transactional systems at scale: employee performance is tracked using scanning systems and algorithmic metrics, and rewards or warnings are issued based on productivity levels. While this has sparked ethical debates, it demonstrates how transactional leadership, when executed scientifically, can yield high levels of operational efficiency.

Another aspect of transactional leadership is management-by-exception, which exists in two modes: active and passive. Active management-by-exception entails vigilant performance monitoring and intervention when there are deviations. This involves a leader constantly scanning for anomalies through predictive analytics and performance monitoring software and moving swiftly to rectify errors. This

replicates scientific error correction processes, such as control experiments or variance analysis, applied to maintain precision in scientific studies. Passive management-by-exception, however, requires intervention only after issues occur. Though less forward-thinking, it is still predicated on a basis of data gathering, observation, and response decision-making, all key elements of the scientific method.

Transactional leadership, for all its apparent rigidity, is also amenable to adaptation and ongoing refinement, particularly if coupled with feedback loops and evidence-based adjustments. Transactional leaders are able to loop back on rules, tweak reward structures, and adjust task distribution according to empirical data. In this way, transactional leadership follows the plan-do-check-act (PDCA) cycle, a well-known scientific approach employed in quality management and operational excellence. Transactional leadership allows organizations to enact systematic change, evaluate results, and rebalance strategies in response.

Transactional leadership also plays a key role in building organizational reliability, particularly in large-scale operations that require predictability and consistency. From a scientific mindset perspective, this focus on repeatability and variable control is consistent with the methodologies of experimental design. Leaders break down variables affecting productivity or adherence and modify them only when the evidence calls for a change in direction. It establishes a culture of evidence-based decision-making, even if top-down in its implementation.

Notably, though transformational leadership may top the discussions concerning innovation and change, research constantly indicates that transactional leadership, too, prevails in its ability to institute order and execute short-term plans. A meta-analysis conducted by Judge and Piccolo (2004) reported that transactional leadership, most especially contingent reward behavior, possessed a strong and positive correlation between employee

performance and satisfaction. Such findings indicate that transactional leadership, though more subdued, translates into tangible effects—most importantly, when performed scientifically and legally.

Yet, transactional leadership has its limitations. Excessive reliance on control, extrinsic motivation, and strict rule-following can suppress creativity and autonomy. To overcome these issues, most successful leaders combine transactional aspects with transformational approaches. This hybrid model, backed by scientific rationale, enables balance between efficiency and innovation. Leaders apply data and logic to govern routine operations, yet provide room for experimentation and visionary thinking in higher-level strategic areas.

In short, transactional leadership is much more than a mechanistic or old school model. When guided by scientific thinking, it is a rational, evidence-driven method for managing performance, imposing accountability, and fueling operational excellence. It uses data, logic, and disciplined incentives to get employee behavior on the same page as company objectives. Though it will not create revolutionary change by itself, transactional leadership offers the stable platform upon which transformation can take place. Where accuracy, predictability, and control are paramount, it is not merely useful—it is vital. And when used scientifically, it becomes a dynamic instrument for sustainable leadership of complex systems. Transactional leadership is one of the most established and old-fashioned leadership models, based on defined structures, differentiated roles, and reward systems that are based on performance. In contrast to transformational leadership, which is based on vision, inspiration, and long-term transformation, transactional leadership is centered on stability, maximizing performance, and guaranteeing that routine operations work smoothly. First theorized by Max Weber and then elaborated on by Bernard Bass in his Full Range Leadership Model, transactional leadership is based on exchange

theory—the perception that followers obey leaders in exchange for concrete rewards or escape from punishment. Though sometimes viewed as mechanical or narrow in focus, transactional leadership is indeed a scientifically valid and empirically testable model of leadership, particularly in environments demanding accuracy, efficiency, and accountability.

Transactional leadership is systematic and analytical at its core, which means it lends itself naturally to the application of scientific thinking principles. The model is based on measurable objectives, formal feedback loops, and quantifiable measures of performance. Transactional leaders count on data for decision-making, straightforward logic when delegating responsibilities, and deductive reasoning for creating consistent results. This leadership style enables them to have extensive control and responsibility, which is critical in business sectors where regulation, safety, or consistency must be ensured—like manufacturing, logistics, banking, and health care.

Contingent reward is one of the main transactional leadership mechanisms whereby leaders offer specific incentives for desired goals. It has a lot to do with the behaviourist theory of conditioning, first postulated by psychologists such as B.F. Skinner. Scientific mentality comes into play here: transactional leaders develop feedback systems that track employee action, detect deviance from presumed norms, and reward or correct accordingly. For example, in a profit-centered company, a manager can have a well-defined quota, track day-by-day performance figures, and give incentives to top producers. Such data-driven incentive scheme rests on scientific measurement and logical coherence, making the transactional method a logical and fact-based control system.

Furthermore, transactional leadership is best practiced usually in systematic, hierarchical organizations where the job is codified and success

is tied to conformity with procedures. In these environments, scientific thought allows leaders to streamline processes, minimize variability, and enforce compliance. For instance, in the airline sector, transactional leadership can be seen in the implementation of checklists, procedural manuals, and performance audits, all of which are based on empirical evidence and codified procedures. Pilots and crew are supposed to adhere to exact protocols, and any variance is documented, examined, and corrected. This accountability and performance management culture is at its core scientific, with observation, documentation, testing, and correction.

In addition, transactional leadership is best suited to crisis management and time-critical operations where there is a need for instant compliance. In times of emergency or high-risk situations, there is little time for collective brainstorming or motivational conversation. Rather, leaders have to give direct orders and demand instant action. Scientific thinking facilitates this style by allowing leaders to make decisions on a priority basis based on situational analysis, data available, and sequencing logic. A hospital executive managing an emergency response to an outbreak of a disease, for instance, may use transactional approaches—allocating roles, tracking outcomes in real time, and modifying strategies with instant feedback. This style of leadership provides a mechanism to organize resources in the most efficient manner and connect action to real-time evidence.

Transactional leadership also feeds into performance management systems, now more and more data-driven and analytical. In frequent performance monitoring, key performance indicators (KPIs), and productivity metrics, transactional leaders track outputs from employees and spot improvement spots. These measures-based methods follow scientific thinking with an emphasis on measurement, contrast, and steady improvement. For instance, Amazon's warehouse operations are often cited as

examples of transactional systems at scale: employee performance is tracked using scanning systems and algorithmic metrics, and rewards or warnings are issued based on productivity levels. While this has sparked ethical debates, it demonstrates how transactional leadership, when executed scientifically, can yield high levels of operational efficiency.

Another aspect of transactional leadership is management-by-exception, which exists in two modes: active and passive. Active management-by-exception entails vigilant performance monitoring and intervention when there are deviations. This involves a leader constantly scanning for anomalies through predictive analytics and performance monitoring software and moving swiftly to rectify errors. This replicates scientific error correction processes, such as control experiments or variance analysis, applied to maintain precision in scientific studies. Passive management-by-exception, however, requires intervention only after issues occur. Though less forward-thinking, it is still predicated on a basis of data gathering, observation, and response decision-making, all key elements of the scientific method.

Transactional leadership, for all its apparent rigidity, is also amenable to adaptation and ongoing refinement, particularly if coupled with feedback loops and evidence-based adjustments. Transactional leaders are able to loop back on rules, tweak reward structures, and adjust task distribution according to empirical data. In this way, transactional leadership follows the plan-do-check-act (PDCA) cycle, a well-known scientific approach employed in quality management and operational excellence. Transactional leadership allows organizations to enact systematic change, evaluate results, and rebalance strategies in response.

Transactional leadership also plays a key role in building organizational reliability, particularly in large-scale operations that require predictability and consistency. From a scientific mindset perspective,

this focus on repeatability and variable control is consistent with the methodologies of experimental design. Leaders break down variables affecting productivity or adherence and modify them only when the evidence calls for a change in direction. It establishes a culture of evidence-based decision-making, even if top-down in its implementation.

Notably, though transformational leadership may top the discussions concerning innovation and change, research constantly indicates that transactional leadership, too, prevails in its ability to institute order and execute short-term plans. A meta-analysis conducted by Judge and Piccolo (2004) reported that transactional leadership, most especially contingent reward behavior, possessed a strong and positive correlation between employee performance and satisfaction. Such findings indicate that transactional leadership, though more subdued, translates into tangible effects—most importantly, when performed scientifically and legally.

Yet, transactional leadership has its limitations. Excessive reliance on control, extrinsic motivation, and strict rule-following can suppress creativity and autonomy. To overcome these issues, most successful leaders combine transactional aspects with transformational approaches. This hybrid model, backed by scientific rationale, enables balance between efficiency and innovation. Leaders apply data and logic to govern routine operations, yet provide room for experimentation and visionary thinking in higher-level strategic areas.

In short, transactional leadership is much more than a mechanistic or old school model. When guided by scientific thinking, it is a rational, evidence-driven method for managing performance, imposing accountability, and fueling operational excellence. It uses data, logic, and disciplined incentives to get employee behavior on the same page as company objectives. Though it will not create revolutionary change by itself, transactional leadership offers the stable platform upon which transformation can take

place. Where accuracy, predictability, and control are paramount, it is not merely useful—it is vital. And when used scientifically, it becomes a dynamic instrument for sustainable leadership of complex systems.

Servant Leadership

Servant leadership is a paradigm shift away from more traditional, hierarchical leadership paradigms. Defined by Robert K. Greenleaf in his 1970 essay *The Servant as Leader*, this leadership theory is focused on serving others as the greatest motivation and purpose of leadership. Unlike top-down leadership, servant leaders are focused on developing, wellness, and empowering their followers first, putting their needs ahead of their own ambitions or organizational measures. This stance is aligned with ethical leadership, emotional intelligence, and people-centered management, all of which have become more relevant in contemporary work environments. Little note is taken, however, of how scientific thinking and empirical approaches can reinforce and back up servant leadership in reality.

Scientific thinking would seem to be diametrically opposite at first glance to servant leadership, which focuses on logic, facts, objectivity, and systematic reasoning. But when closely examined, the values of servant leadership are not just compatible with scientific thinking—scientific thinking is actually a huge asset to them. Servant value leaders can apply scientific thinking to make their decisions not necessarily on intuition or good intentions but on data, results, and rigorous analysis. This convergence connects empathy with effectiveness and service with strategy.

One of the pillars of servant leadership is listening—a dedication to carefully comprehending the needs, concerns, and viewpoints of others. In scientific thought, this is reflected in the observation stage of the scientific process, in which comprehension of context and gathering qualitative

data must precede the hypothesizing. Good servant leaders practice active listening not only casually, but methodically—through surveys, feedback mechanisms, individual interviews, and behavioral observations. Technologies such as employee engagement analytics and psychometric testing enable servant leaders to base their empathic judgment on quantifiable data, making their choices more knowledgeable and impactful.

In the same vein, servant leadership is highly focused on empathy and healing—addressing team members' personal or professional struggles and fostering a culture of trust and psychological safety. Scientific reasoning comes in here in the form of using evidence-based practices from areas like positive psychology, organizational behavior, and neuroscience. For example, servant leaders can use practices such as gratitude journaling, strengths-based growth, or mindfulness interventions, which empirical research has found to enhance employee well-being and decrease burnout. Thus, servant leaders not only show care but also use scientifically supported techniques to help their teams.

Another essential component of servant leadership is foresight, the ability to predict future effects of present choices. This involves the scientific practice of predictive reasoning and hypothesis testing. Servant leaders employ foresight not by guessing but through pattern analysis, trend forecasting, and empirical observation. For instance, an education servant leader could see student motivation decreasing, examine corresponding attendance and performance data, and introduce mentoring programs based on research demonstrating their effectiveness. In this case, foresight is more than a visionary quality—it is a testable, strategic process.

Servant leadership also focuses on stewardship—the responsibility to serve the greater good, including the organization, the community, and society as a whole. This is further bolstered by the

discipline of corporate social responsibility (CSR) and environmental, social, and governance (ESG) metrics, which offer quantitative measures to assess how effectively leaders benefit society. By integrating data-driven methods to community impact, servant leaders can transcend amorphous ideals and make strategic, transparent, and measurable contributions to their broader environments. For example, Patagonia and Ben & Jerry's, two well-known servant-like corporate cultures, measure sustainability metrics, employee activism, and ethical sourcing against hard facts, linking their values to data.

Scientific thinking also pays off for this second essential principle of servant leadership, building community. Creating workplace belonging can be quantified by means of instruments such as Gallup Q12 survey or psychological safety surveys, which give a measure of how engaged and encouraged employees feel. Servant leaders utilize this information to craft interventions—such as mentoring initiatives, team rituals, or open forums—that reinforce inclusion. And so the servant leader's vision for creating community turns into a dynamic of social experiment and ongoing calibration, similar to the scientific methodology of iterative development.

Operationally, servant leadership can flourish within organizations when aligned with ongoing feedback systems. Scientific inquiry promotes controlling for control groups, baseline monitoring, and long-term tracking for measuring the impacts of leadership initiatives. For instance, if a servant leader introduces a peer coaching initiative, they may monitor the changes in job satisfaction, productivity, and retention over time and compare them to departments without these interventions. This hypothesis-testing method retools servant leadership from a philosophy into an evidence-based framework for organizational improvement.

In addition, servant leadership is preeminent in ethical decision-making, an area that can be

improved using scientific methods to moral reasoning and behavioral economics. Scientific evidence has demonstrated that transparency, equitability, and participatory decision-making enhance organizational trust while reducing unethical misconduct. Servant leaders, in their natural ethical bent, have the ability to use decision processes like Rest's Four-Component Model or Kohlberg's moral development levels to inform them in making hard choices in hard situations. They enable leaders to break down actions into the ethically evaluating considerations systematically instead of depending on 'gut feels.'

Whereas servant leadership is equated with soft skills, it is not dismissive of performance. Instead, studies indicate that servant leadership results in greater employee involvement, greater loyalty, and more productivity. A study by Liden et al. (2008) noted that servant leadership statistically positively influenced team performance, organizational citizenship behavior, and job satisfaction. These can be quantified using scientific devices, hence not only morally desirable but empirically successful.

Organizations that embrace servant leadership values—like Southwest Airlines, Starbucks, and The Container Store—offer increased levels of customer satisfaction and employee retention. These organizations embed systematic programs that emphasize servant values and monitor their outcomes via HR analytics, customer surveys, and market statistics. This reaffirms the fact that servant leadership is not sentimental or anti-scientific, but a philosophy supported by systematic observation, evidence gathering, and rational analysis.

Its detractors have complained that it could lead to indecisiveness or over-accommodation, particularly under stressful situations. But scientific mind saves servant leaders from these dangers. Servant leaders can utilize root-cause analysis and systems thinking to be sure they act on the interests of employees without jeopardizing organizational objectives. Through analysis of long-term

implications, considering trade-offs, and searching for evidence to test decisions, servant leaders stay clear of 'people-pleasing' and instead spearhead sustainable and moral performance.

In summary, servant leadership is profoundly humanistic and ethical in nature—but backed by scientific thinking, it becomes an evidence-based, highly effective model. Through combining observation, experimentation, data analysis, and ethical thinking, servant leaders not only enable people but also create robust, high-performing, and socially responsible organizations. This blend of heart and mind, compassion and clarity, makes servant leadership the most applicable leadership model for the 21st century. In a time calling for both empathy and evidence, servant leaders who think like scientists are well-positioned to lead with purpose, precision, and effect

Tyrannical vs. Democratic Leadership

Leadership styles significantly influence the way organizations operate, how individuals react, and how objectives are attained. One of the most debated dichotomies in leadership theory is between tyrannical and democratic leadership. These two approaches are two extremes of the leadership continuum—one where authority and control are prioritized, and the other where participation and cooperation are prioritized. Both styles have their advantages and limitations, and when examined through the lens of scientific thinking, their real-world implications become clearer. Scientific thinking enables us to analyze, compare, and measure these styles based on logic, empirical data, and observed outcomes, rather than stereotypes or assumptions.

Tyrannical leadership is defined by central control of decision-making in which the leader possesses all the authority and power. Instructions are given top-down, and the subordinates are expected to obey without questioning. This style is effective in situations demanding rapid decision-

making, discipline, and minimal confusion, e.g., the military, crisis management, or highly structured organizations.

From the scientific perspective, tyrannical leadership fits with directive models of behavior. The autocrat sees an issue, constructs a hypothesis (or decision) and implements a solution with interference being kept low. This leadership by control cuts variables, eliminates steps, and can boost productivity in the short term. Scientific thought here complements tyrannical leadership in situations calling for distinctness, stability, and emergency, particularly with low error tolerance.

Yet, many studies emphasize the long-term negatives of an tyrannical style. Organizational psychology research indicates that morale, creativity, and employee engagement decrease in very tyrannical settings. Tyrannical leadership, although firm, may crush creativity and lower intrinsic motivation. Herzberg's Motivation-Hygiene Theory and Deci & Ryan's Self-Determination Theory also lend support to the idea that autonomy and involvement are the motivational drivers—factors often missing in tyrannical styles.

Democratic Leadership

Conversely, democratic leadership or participative leadership entails collective decision-making, open communication, and cooperation. Leaders consult with their team, foster dialogue, and frequently make decisions by consensus or majority vote. This style promotes inclusiveness, ownership, and morale, particularly in knowledge-based industries such as tech, education, and design.

Scientifically, democratic leadership is consistent with systems thinking and the theory of collective intelligence. It presumes that the group, if well coordinated, is wiser than any one person. The democratic leader is reduced to a facilitator—tracking patterns, integrating various points of view, and assisting the group in finding the best solutions.

Empirical evidence attests to the efficacy of democratic leadership in promoting creativity, problem-solving, and long-term commitment. Gastil (1994) observed that democratic leadership results in greater job satisfaction, employee engagement, and innovation, particularly in fast-changing environments. Likewise, Google's Project Aristotle highlighted the importance of psychological safety and equal participation in creating high-performing teams.

Additionally, democratic leadership fits especially well into adaptive learning cultures. From the perspective of scientific thinking, it facilitates ongoing feedback, iterative refinement, and group experimentation—all of which accelerate learning and development. When all members of a group share observations and suggestions, decision-making becomes akin to a collective scientific investigation in which several hypotheses are tested, and the best solutions naturally evolve.

Scientific Thinking as Evaluation Framework

Scientific thinking consists of observation, hypothesis formation, testing, evaluation, and revision. We can apply it to leadership as well, objectifying both democratic and tyrannical styles according to contextual effectiveness, measurable results, and flexibility.

For example

- **Observation:** Observation during a crisis such as a natural disaster could indicate the need for immediate, centralized decision-making. Here, an tyrannical leader can work better with the urgency and directness involved.
- **Hypothesis:** In a technology start-up aiming for product innovation, the democratic hypothesis could be: 'More employee input will lead to more innovative solutions.'

- **Testing:** Trying various models of leadership within comparable departments enables organizations to test them for effectiveness with measures such as team performance, employee satisfaction, and turnover.
- **Evaluation and Revision:** Scientific thinking encourages leaders to reflect on feedback and results, revising their style or strategy accordingly—something both tyrannical and democratic leaders must do to remain effective.

The Contingency Context

Scientific method supports contingency theory of leadership, which claims that there is no one leadership style that works everywhere; it is situation-specific. Leaders have to evaluate factors like team capability, time limitation, task complexity, and organizational culture.

For instance

- In a building site, tyrannical leadership provides safety, coordination, and timely completion.
- In a laboratory, democratic leadership encourages hypothesis formation, experimentation, and intellectual discussion

Situational Leadership

Leadership styles have a significant influence on how organizations operate, how individuals react, and how objectives are met. Perhaps the most debated dichotomies in leadership theory are tyrannical and democratic leadership. These two styles represent two extremes of the leadership continuum—one centered on authority and control, and the other on participation and cooperation. Each of these styles possesses its own strengths and weaknesses, and when subject to scrutiny in terms of scientific thought, the practical applications become apparent. Scientific thought allows us to dissect, compare, and quantify

these styles on the basis of logic, empirical evidence, and measurable results, instead of stereotypes and presumptions.

Tyrannical leadership is one in which decisions are made from the center, with the leader possessing all authority and power. Instructions in this model are delivered top-down, and subordinates are supposed to obey without inquiry. This kind of style is effective in settings that demand prompt decision-making, strict discipline, and little room for ambiguity, like in the military, crisis management, or highly hierarchical structures.

From a scientific perspective, tyrannical leadership corresponds to directive models of behavior. The leader notices a problem, makes a hypothesis (or choice), and implements a solution with little interference. This control-style leadership minimizes variables, maximizes process efficiency, and can boost short-term productivity. Scientific reasoning here assists tyrannical leadership in situations demanding clarity, consistency, and speed, particularly when there is little tolerance for error.

Yet many studies identify long-term downsides to an tyrannical style. Organizational psychology research indicates that employee morale, creativity, and motivation will decrease in excessively authoritarian settings. Tyrannical management, while decisive, can suppress creativity and lower intrinsic motivation. Herzberg's Motivation-Hygiene Theory and Deci & Ryan's Self-Determination Theory both validate the idea that autonomy and participation are primary motivators—factors often absent in tyrannical styles.

Democratic Leadership

Conversely, democratic leadership or participative leadership entails mutual decision-making, honest communication, and cooperation. Leaders ask for input from their staff, foster discussions, and usually decide by consensus or majority. This style helps engender inclusiveness, ownership, and morale,

particularly in knowledge-based industries such as technology, education, and design. Scientifically, democratic leadership fits the systems approach to thinking and collective intelligence theory. It presumes that the group, when in harmony with one another, is smarter than any single member. The democratic leader turns into a facilitator—watching patterns emerge, melding diverse perspectives, and aiding the group to develop best solutions.

Empirical evidence confirms democratic leadership in promoting creativity, problem-solving, and long-term commitment. Gastil (1994) discovered that democratic leadership results in greater employee job satisfaction, involvement, and innovation in dynamic settings. Likewise, Google Project Aristotle highlighted the importance of psychological safety and equal participation in achieving high-performing teams. Moreover, democratic leadership is particularly well-suited to environments that value adaptive learning. Through the lens of scientific thinking, this style enables continuous feedback, iterative improvements, and collaborative experimentation—all of which enhance learning and growth. When everyone in a team contributes observations and ideas, the decision-making process resembles a distributed scientific inquiry, where multiple hypotheses are tested, and the best solutions emerge organically.

One-style-fits-all leadership does not work. Unique situations call for different styles, and there can be no universal style of leadership that can prove to be effective in all situations. This premise forms the essence of Situational Leadership, an adaptive and dynamic model of leadership that emphasizes adaptability and de-emphasizes rigidity. Paul Hersey and Ken Blanchard founded this model with its strong advocate of a leader's capacity for flexibility in aligning their leadership style with followers' competence, confidence, and commitment.

When analyzed from the perspective of scientific reasoning, Situational Leadership is one of the most

systematic and evidence-reactive leadership models. As a scientist refines hypotheses and approaches on the basis of observed data, a situational leader adjusts their behavior to meet the needs of their group and the requirements of the situation. This process is observant, experimental, open to feedback loops, and responsive to change, which makes it very applicable in today's high-speed, complicated world.

Core Assumption

Situational Leadership theory suggests that there is no one 'best' style of leadership. Rather, good leadership varies according to the maturity level (or 'development level') of the followers and the nature of the task. Hersey and Blanchard listed four main leadership styles:

1. Directing (S1) – High directive, low supportive behavior. People are told what to do and how to do it by the leader.
2. Coaching (S2) – High directive, high supportive behavior. The leader directs but also clarifies decisions and seeks suggestions.
3. Supporting (S3) – Low directive, high supportive behavior. The leader supports and aids subordinates' contributions to task achievement and participates in sharing decision-making responsibilities.
4. Delegating (S4) – Low directive, low supportive behavior. The leader delegates decisions and implementation to team members.

Every one of these styles matches a follower's development level, which is defined by their competence (level of skill) and commitment (confidence or motivation):

- D1: Low competence, high commitment → Needs S1 (Directing)
- D2: Some competence, low commitment → Needs S2 (Coaching)

- D3: High competence, variable commitment → Needs S3 (Supporting)
- D4: High competence, high commitment → Needs S4 (Delegating)

This matching of leadership style with follower readiness is the foundation of Situational Leadership.

Practical Application

One of the strongest assets of Situational Leadership is its practical application in industries and situations.

For instance:

- A teacher may direct new students (S1) but increasingly delegate as they become more confident (S4).
- A senior surgeon may employ a directing style with interns but a supporting style with veteran nurses.
- In the corporate world, a manager might mentor a promoted team lead, then transition to delegation as they gain experience.

This model also perfectly aligns with agile working environments, where teams need to frequently change roles, work on new tasks, and operate under ambiguity. Situational leaders are able to transition between these seamlessly, without bogging down their teams.

Criticism and Limitations

Although flexible, Situational Leadership has its critics. Some academics contend that the model:

- Is lacking in empirical rigor: Although widely used, not everything about Situational Leadership has been rigorously tested using longitudinal research.
- Simplifies development levels too much: Human motivation and ability are dynamic and multi-faceted; a four-stage model may be oversimplification.
- Makes high demands on the leader's awareness: Leaders need to be very self-

aware and emotionally intelligent in order to accurately assess and respond.

Yet, scientific reasoning offers means to respond to these criticisms. Leaders are able to utilize facts (such as performance indicators, feedback questionnaires, or participation surveys) in addition to their opinions. Furthermore, experimental iteration—experiencing, measuring, and refining—may allow leaders to hone their strategy even within the constraints of the model.

Combining with Other Leadership Models

Situational Leadership is not standalone; it can intersect with other paradigms of leadership:

- It can include aspects of Transformational Leadership, particularly in S2 and S3 phases, when morale and motivation are paramount.
- It can accommodate Tyrannical styles in S1 and Democratic behaviors in S3 or S4 phases, as the team may require.
- It has a people-first approach similar to Servant Leadership, particularly when employing the supporting or coaching styles.

This modular compatibility makes Situational Leadership particularly potent in complex, adaptive systems, where leaders need to draw from a variety of frameworks based on continuous feedback and changing conditions.

Scientific Approach

Training, reflection, and data literacy are needed to develop situational leadership capability. Organizations that wish to develop situational leaders can apply the following scientifically grounded strategies:

1. Leadership Simulations: Offer role-play exercises in which leaders practice adapting styles according to team dynamics.

2. 360-Degree Feedback: Apply structured feedback to evaluate leaders' ability to adapt their styles.
3. Mentorship and Reflection: Get leaders to look back at past decisions, successes, and failures.
4. Behavioral Data Tracking: Track team performance under varying leadership styles and use the information to tweak leadership behaviours

Observations

Across this assignment, there has been a comprehensive investigation of leadership styles and attitudes by employing a scientific, analytical, and structured perspective. The goal was to look beyond shallow assumptions of leadership as a form of influence or authority and explore deeper into the more fundamental mental models, values, and behaviors that contribute to effective leadership in differing settings. By analyzing leadership paradigms—e.g., transformational, transactional, servant, tyrannical, democratic, and situational leadership—and assessing them with the instruments of scientific thinking such as logic, evidence-based analysis, and adaptive reasoning, a number of interesting observations were made.

Leadership Attitudes are Not Fixed but Fluid

The most important observation of all is that leadership attitudes are not entrenched in personality as fixed traits, but instead as dynamic cognitive and affective orientations which change with context, feedback, and learning. This is particularly apparent in situational leadership, where leaders alternate directive and supportive behaviors based on the competence and commitment levels of their followers.

This awareness is consistent with scientific thought, which is adaptive in nature. Just as a scientist adapts hypotheses and procedures

according to experimental results, successful leaders pay attention to their surroundings and adapt their style accordingly. Whether it is a transformational leader inspiring change or a transactional leader establishing clear boundaries, the mindset behind must be responsive and not fixed.

This recognition overcomes the archaic thinking that a single style of leadership is better for every circumstance. Rather, the emphasis lies in whether the leader can watch, diagnose, and adjust—a purely scientific leadership behavior.

Another obvious observation is that successful leadership seldom neatly fall into one style. The most effective leaders are those who blend pieces from several paradigms based on the situation.

For example, a transformational leader might have to add transactional tools to guarantee performance and accountability at pivotal moments. A democratic leader, in promoting participation, might occasionally require tyrannical behavior at times of crises. A servant leader might find situational awareness helpful to know when followers require support or structure.

This combination of methods implies that leadership is optimal when attitudes are situationally adapted, not ideologically fixed. This underlines the point that scientific thinking—not only in process but in orientation—is crucial. Leaders need to be continually hypothesis-testing, trying and failing, and looping back to learn and adapt.

Contrary to the presumption that scientific reasoning is solely rational and free from emotion, a second central observation is that emotional intelligence and scientific reasoning are not incompatible but rather complementary.

Servant leadership, for instance, stresses empathy, humility, and listening. These emotional dispositions are far more effective, however, when informed by critical observation, pattern recognition, and systematic feedback processes. Likewise, transformational leadership's vision and inspiration

are strongest when integrated with strategic planning and reflective analysis.

A science-oriented leader does not ignore emotion but attempts to comprehend and incorporate it into decision-making. This double ability—to feel and think—is a characteristic of contemporary leadership. It emphasizes the importance of balanced cognition, where logic and empathy coexist in leadership dispositions.

Among the most compelling reasons for leadership to adopt a scientific approach is that it helps to discover and reduce cognitive biases. Experiences across different styles of leadership indicate that confirmation bias, authority bias, and status quo bias can drastically degrade judgment.

Thus, for instance, tyrannical leaders can get trapped in hubris and absence of loops, culminating in solo decisions that tend to alienate the followers. Even transformational leaders can be victimized by idealism or groupthink, particularly when they do not test their own assumptions. Scientificity—via peer review, evaluation of evidence, and skepticism—constitutes an important counterbalance to such dangers.

This is a reminder of the importance of self-awareness and reflexivity in leadership. The greatest leaders are not those who are always correct but those who are open to questioning themselves, learning from error, and shifting course when the data indicates it.

One of the most eminent observations, especially from the research on servant and situational leadership, is that effective leadership cannot be described without focusing on the needs, readiness, and values of the followers. Leadership is an interactive process, not a solitary characteristic.

In servant leadership, the role of the leader is to serve the group, with a focus on growth, inclusion, and community. In situational leadership, the leader needs to modify behavior in accordance with follower competence and commitment. In democratic leadership, consensus and participation are the key.

This movement reaffirms that leadership mindset has to be contextual and socially minded, and introspective but also. It additionally uncovers the fact that observing and commenting—a staple of scientific thinking—make great assets when trying to analyze the world of followers. An executive must everlastingly question what his people require, respond, and see result, taking this information in order to get better.

Ethics has become a recurring theme throughout leadership styles. From the moral vision of transformational leaders, through the people-oriented ethics of servant leaders, to the fairness inherent in democratic leadership, ethical thought is the cornerstone of sustainable and responsible leadership.

Scientific rationality reinforces this by challenging leaders to examine consequences, measure action against long-term objectives, and think through the larger consequences of their choices. An ethically sensitive leader goes beyond merely conforming to rules but practices principled reasoning—examining what is fair, equitable, and beneficial to the organization and to society.

This moral foundation is particularly relevant in today's global and diverse workplace settings, where leaders are confronted with nuanced moral challenges. It supports the contention that leadership needs to be value-based, and the values need to be tested, challenged, and validated, akin to a scientific hypothesis.

Through all leadership approaches, there is one observation across the board that holds true: communication is the mechanism by which leadership attitudes are expressed. In inspiring change, establishing expectations, resolving conflict, or establishing trust, communication is the working extension of a leader's mind.

Scientific thinking improves communication by fostering clarity, coherence, and credibility. Scientifically thinking leaders are likely to be more accurate in describing their vision, defending their

reasoning with evidence, and engaging in productive dialogue. They also facilitate open feedback and collaborative learning, making communication mutual, not hierarchical.

This is a reminder to connect leadership to its roots in society. Regardless of how good a leader's thinking is, how much influence they have is a function of how well they communicate—and how well they listen.

Conclusion

In conclusion, the observations drawn from this deep exploration of leadership attitudes reveal a central truth: Leadership is not a static title but a dynamic process of thought, behavior, and adaptation. The integration of scientific thinking into leadership—through logic, critical analysis, pattern recognition, and ethical inquiry—elevates leadership from intuition to intention.

The journey through various leadership styles has shown that the best leaders are those who are self-aware, evidence-driven, emotionally intelligent, and contextually responsive. They question assumptions, test approaches, learn from results, and refine their strategies—not unlike scientists in a laboratory.

Ultimately, the future of leadership lies in this confluence: where insight meets action, where empathy meets evidence, and where vision meets verification. Leaders who master this balance will not only navigate complexity but also inspire trust, transformation, and long-term success.

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A GENERAL SCAN ON CHOICE MAKING

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Abstract

The examination of pros and cons of choice-making reflects the dual nature of decision-making, allowing for a balanced perspective on its inherent benefits and drawbacks. Furthermore, it categorizes varieties of choice-making strategies, emphasizing the diversity of approaches across different contexts. This categorization extends to discussing various phases of the choice-making process, outlining critical steps involved in effective decision-making. The conceptual paper presents an extensive survey of the existing literature on the intricate subject of choice-making. It systematically dives into various aspects, highlighting the historical evolution of how choices are made, which sets the stage for understanding the present framework. Defining choice-making lays a foundation for clarifying the concept itself, making it accessible for readers. The paper proceeds to outline the key attributes associated with choice-making, providing essential insights into factors that influence individuals' decision-making processes. In addition, the paper addresses varying approaches and contexts in which choices are made, offering a multi-faceted view that can be applied to personal, professional, and societal decisions. Additionally, specific strategies for enhancing choice-making are provided, alongside frameworks that serve as templates for understanding and improving decision-making efficacy. The discussion of innovation in choice-making highlights recent trends and emerging practices that are reshaping traditional perspectives. The authors delve into obstacles and hidden pitfalls that decision-makers may encounter, shedding light on common barriers that can hinder effective choice-making. Notably, the paper introduces notions of unfavorable and favorable choice dilemmas, discussing how these dilemmas impact decision outcomes. The examination of these dilemmas contributes to a deeper understanding of the psychological and contextual factors at play in choice-making, establishing a comprehensive overview that serves as a valuable reference for further research. This conceptual paper offers a survey of the existing literature relevant to the research topic. It encompasses: The Historical Evolution of Choice-Making, Definition of Choice-Making, Key Attributes of Choice-Making, Pros and Cons of Choice-Making, Varieties of Choice-Making, Phases of Choice-Making Process, Approaches and Contexts in Choice-Making, Strategies for Choice-Making, Frameworks for Choice-Making, Innovation in Choice-Making, Obstacles Encountered by Choice Makers, Hidden Pitfalls in Choice-Making, and the Notions of Unfavorable Choice Dilemma and Favorable Choice Dilemma.

Keywords: choice making, innovation, pitfalls and choice dilemma.

Prelude

The historical evolution of choice-making emphasizes the relevance of time and context in shaping decision-making practices. It illustrates how cultures across different epochs have navigated the complexities of choices, thereby providing a foundation for current methodologies. By defining choice-making and discussing its key attributes, the paper establishes a crucial framework that allows for more robust discussions around the subject. It enables a clearer discourse on what constitutes

effective decision-making and the factors that influence it. The various phases of the choice-making process and the strategies outlined provide theoretical implications that can benefit scholars and practitioners alike. Understanding these frameworks can lead to more effective application in real-world scenarios, ultimately fostering innovation in decision-making. Examining the pros and cons of choice-making translates the theoretical insights into practical applications that individuals can utilize in their personal and professional lives. It empowers

them to reflect on their decision-making strategies and analyze their efficacy.

In the midst of the 18th century, Chester Bernard, a retired telecommunications executive and author of *The Roles of Executives*, introduced the term choice-making from the field of public administration into the business realm. This introduction led to a shift in managerial thinking and prompted a renewed emphasis on action and decisiveness among managers. Choice denotes the conclusion of deliberation and the commencement of action. Bernard and subsequent theorists like James March, Herbert Simon, and Henry Mintzberg laid the groundwork for the examination of managerial choice-making. Consequently, the study of choice-making has become an interdisciplinary pursuit, incorporating elements of mathematics, sociology, psychology, economics, and political science. Philosophers reflect on the implications of our choices for our identity and values. Historians dissect the evolutionary path of choice-making within various contexts.

The choices leaders make during pivotal moments. Investigation into risk and organizational behavior stems from a pragmatic desire to aid managers in achieving improved results. Although a sound choice doesn't ensure a favorable outcome, such practicality often proves beneficial. Advancements in managing risk, enhanced comprehension of human behavior, and technological progress supporting cognitive functions have bolstered choice-making across numerous contexts (Albert, 2006). However, the history of choice-making strategies does not reflect continuous advancement towards perfect rationality. Overtime, we've gradually acknowledged limitations—both contextual and psychological—that impact our ability to make optimal choices and better choices. Some choice authorities suggest that intricate circumstances, time constraints, and inadequate mental processing power constrain choice-makers to a state of bounded rationality. Others argue that individuals would make

economically rational choices if they could acquire sufficient information. The Administrative Behavior theory of choice-making, proposed by Herbert A. Simon (2001), focuses on the examination of choice-making processes within administrative setups. Simon emphasized that choice-making is central to administration and that the lexicon of administrative theory should derive from the logic and psychology of human choice. He aimed to portray administrative organizations in a manner conducive to scientific analysis. Simon rejected the concept of an all-knowing economic man capable of maximizing choices for the greatest benefit. Instead, he introduced the notion of an administrative man who optimizes choice efforts. He argued that there is no singular method of management or one optimal choice. Simon believed that choices are satisfactory rather than maximizing due to subjective human influences in the choice-making process, a concept reinforced by Bounded Rationality.

Bounded rationality posits that individual's rationality is limited by the information available to them at the time of choice-making, as well as by cognitive constraints. Choice-makers, regardless of intelligence level, must contend with three unavoidable limitations: limited information, restricted cognitive capacity, and time constraints. Mansfield (1999) conducted seminal research on the behavioral perspective of firm theory, elucidating the systemic-anarchic nature of organizational choice-making, known as the Garbage Can Model. His work had a broad scope, focusing on understanding choice processes at various levels, from individuals to society. Henry Mintzberg, in his influential article *The Nature of Managerial Work* (1973), delineated the stark realities of managerial responsibilities. He asserted that job pressures drive managers to shoulder excessive workloads, accommodate interruptions, promptly respond to stimuli, prioritize tangible tasks over abstract ones, make choices incrementally, and act abruptly. Mintzberg proposed

six characteristics of managerial work applicable across all management roles, from supervisors to chief executives.

Introduction

This paper not only broadens the understanding of choice-making but also provides valuable insights for both scholars and practitioners. The extensive review of literature signifies the complexity and multidimensionality inherent in choices. For effective decision-making, recognizing key attributes, phases, and potential obstacles enables individuals to sharpen their strategies and innovate within their contexts. The exploration of favorable and unfavorable dilemmas encourages a deeper reflection on the consequences of decisions, which fosters more critical thinking. Furthermore, advocating for innovation within choice-making can enhance adaptability in a rapidly changing world. The findings advocate for the development of tailored strategies, demonstrating that an understanding of one's decision-making environment is essential for improved outcomes. Continuous research in this area could further enrich methodologies and provide deeper insights into human behavior concerning choices. The conceptual paper provides a thorough exploration of choice-making, integrating historical, theoretical, and practical perspectives. It elucidates the importance of understanding the various dimensions of decision-making processes, the potential obstacles faced by choice-makers, and the nuances of choice dilemmas. By establishing frameworks and strategies for effective decision-making, it serves as a valuable resource for both scholars and practitioners keen on optimizing their choice-making skills. This depth of analysis not only enriches the literature but also paves the way for continued discourse in the field of decision-making.

Definition of Choice-Making

Choice-making is a fundamental aspect of contemporary management, constituting a primary

managerial responsibility. The principal task of a manager is to engage in rational choice-making, which encompasses both conscious and subconscious deliberations. Choice-making constitutes a pivotal element of managerial endeavors, influencing both managerial and organizational activities.

Choice-making is the selection based on some criteria from two or more possible alternatives.

George R. Terry; A choice can be defined as a course of action consciously chosen from available alternatives for the purpose of desired result

J.L. Massie; A choice is an act of choice, wherein an executive forms a conclusion about what must be done in a given situation. A choice represents a course of behaviour chosen from a number of possible alternatives.

D.E. Mc. Farland; From these definitions, it is clear that choice-making is concerned with selecting a course of action from among alternatives to achieve a predetermined objective.

A choice can be delineated as a selected course of action consciously chosen from a pool of alternatives to attain a desired outcome, representing a judicious judgment and a commitment to action. According to James Stoner, choice-making entails the process of identifying and opting for a course of action to resolve a specific issue. As per Trewartha and Newport, choice-making entails selecting a course of action from multiple alternatives to devise a solution for a given problem. It is widely acknowledged that one of management's primary functions is to resolve issues and situations through choice-making. Choice-making permeates all managerial functions, constituting an ongoing process inherent to the management process itself. It involves choosing the most appropriate course of action from various alternatives to achieve an objective or solve a problem. Choice-making is integral to management, necessitating the consideration of alternatives, selection of the optimal

option, and the presence of objectives or problems requiring resolution. It aims to deliver solutions based on reliable information and effective communication of the choice. Various definitions of choice-making emphasize its essence as a process of selecting the best alternative from available options to fulfill predetermined objectives. From these definitions, it is evident that choice-making entails choosing a course of action from alternatives to achieve organizational goals.

Key elements derived from these definitions include: 1. Choice-making involves a process of selection, focusing on choosing the most suitable alternative. 2. Choices are oriented towards accomplishing organizational objectives. 3. It entails a comprehensive evaluation of available alternatives to identify the optimal choice. 4. Choice-making is a cognitive process, requiring thoughtful consideration. 5. It leads to commitment, influenced by the choices nature, whether short-term or long-term. Choice-making establishes a connection between means and ends, facilitating the attainment of goals through appropriate follow-up actions. The term choice originates from the Latin word *deciso*, meaning a decisive conclusion or action. Choices are made to achieve objectives through subsequent actions. Choice-making denotes the process through which choices, or courses of action, are determined, constituting an integral aspect of the management process. According to Peter Drucker, All managerial activities are executed through choice-making. Managers must engage in choice-making before taking action or formulating execution plans.

Furthermore, his competence is frequently assessed based on the caliber of choices he makes. Consequently, management inherently entails a choice-making process, constituting an integral aspect of every managerial duty. This is because action cannot be initiated without reaching a firm choice regarding a business issue or circumstance. This underscores the necessity of choice-making in

planning, organizing, directing, controlling, and staffing. For instance, during the planning phase, various alternative plans are devised to address potential scenarios. From these alternatives, the most suitable one (the plan most apt for the prevailing business environment) must be chosen. In this scenario, the planner must make sound choices, underscoring the centrality of choice-making in the planning function.

Similarly, choices are imperative in executing other management functions such as organizing, directing, and staffing, highlighting the significance of choice-making throughout the management process. The efficacy of management hinges on the quality of choice-making, justifying the depiction of management as a choice-making process. According to R. C. Davis, management entails a choice-making process. Choice-making is an intellectual process involving the selection of one course of action from multiple alternatives. Following choice-making, the subsequent management function is planning. Subsequent elements include organizing, directing, coordinating, controlling, and motivating. Choice-making takes precedence over the planning function. As per Peter Drucker, top management bears responsibility for all strategic choices, encompassing business objectives, capital expenditures, and operational choices like workforce training. Without such choices, no actions can be undertaken, leading to idle and unproductive resources. Managerial choices should strive for maximum correctness.

Characteristics of Choice Making

Choice Making Involves Selection

Choice making entails choosing from among multiple alternative courses of action. It is the process of picking one solution from a range of available options. In addressing any business issue, various alternative solutions exist, requiring managers to evaluate and choose the most suitable one for implementation. It is often stated that Choice-making

fundamentally involves selecting between alternatives. In the choice-making process, multiple alternatives are critically assessed, and the best one is chosen, considering the prevailing business environment. The correctness of the chosen alternative may be determined in the future based on the outcomes of the choice already made.

In essence, choice-making is fundamentally about choosing between available alternatives, which may number two or more. Furthermore, during the choice-making process, information is gathered, alternative solutions are evaluated critically, and the best solution among the available options is identified. Every problem can be addressed through different approaches, each representing an alternative, from which the choice-maker must select the most suitable. This underscores the fundamental nature of choice-making as the selection between alternatives, which may be two or more, with the most appropriate option chosen for actual implementation. The manager must possess the capability to select the optimal alternative, as the benefits of correct choice-making are realized only when the best alternative is chosen for implementation.

Continuous Process

Choice-making is an ongoing and dynamic process that permeates all organizational activities. Managers are continually required to make choices on various policy and administrative matters, making it an enduring activity in business management.

Mental/Intellectual Activity

Choice-making is both a mental and intellectual process that necessitates knowledge, skills, experience, and maturity on the part of the choice-maker. It is fundamentally a human activity.

Based on Reliable Information/Feedback

Sound choices are always grounded in reliable information. The quality of choice-making across all

organizational levels can be enhanced through the assistance of an effective and efficient management information system (MIS).

Goal-Oriented Process

Choice-making is aimed at providing solutions to the challenges faced by a business enterprise. It is a goal-directed process that addresses problems encountered by a business unit.

Means and not the end

Choice-making serves as a means for problem-solving or achieving objectives and is not an end in itself.

Relates to Specific Problem

Choice-making is distinct from problem-solving but originates from a problem itself.

Time-Consuming Activity

Choice-making is time-consuming, requiring careful consideration of various aspects before arriving at a final choice. Choice-makers must complete several steps, making choice-making a time-intensive endeavor.

Needs Effective Communication

Choices must be communicated to all relevant parties for appropriate follow-up actions. Failure to communicate choices renders them ineffective, preventing subsequent actions from being taken.

Pervasive Process

The choice-making process is pervasive, requiring managers at all levels to make choices within their purview.

Responsible Job

Choice-making is a weighty responsibility, as incorrect choices can prove costly to the organization. Choice-makers should be mature, experienced, knowledgeable, and rational in their approach, as choice-making is not a routine or casual activity but rather a delicate and responsible task.

Advantages of Choice Making

Choice Making Constitutes the Fundamental Role of Management

Management functions commence only upon strategic choices being made by top-level management. Devoid of choices, actions become impracticable, and resources remain idle. Consequently, choice-making stands as the primary function of management.

Choice-Making Facilitates The Entire Management Process

Choice-making establishes a conducive framework for the initial management activity, namely planning. Planning translates broad choices concerning business objectives, formulated by top-level management, into concrete plans. Moreover, choice-making is indispensable in executing other management functions such as organizing, staffing, coordinating, and communicating.

Choice-Making is a Continuous Managerial Responsibility

Managers across all levels are compelled to make choices pertaining to their designated functions. Continuous choice-making is imperative for all managers and executives, as follow-up actions cannot be initiated without preceding choices.

Choice-Making is Imperative in Addressing Novel Problems and Challenges

Regular choice-making is necessitated as new problems, difficulties, and challenges arise within a business enterprise. These occurrences may stem from changes in the external environment, including the introduction of new products, emergence of new competitors, or alterations in government policies. Such environmental changes give rise to fresh problems requiring new choices.

Types of Choice-making

Choice-making constitutes a pivotal aspect of management, characterized by a structured choice-

making process. Various categories of choices necessitate attention in the day-to-day operations of the firm. Let us explore some of these choice types.

Strategic Choices and Routine Choices

Routine choices pertain to the daily operations of the organization and are inherently routine in nature. These choices typically do not demand extensive evaluation or analysis and are often delegated by senior managers to their subordinates.

Conversely, strategic choices are significant determinations concerning the firm's policies or strategic direction for the future. Consequently, strategic choices necessitate thorough analysis and deliberation, as they impact the routine choices made on a daily basis.

Programmed Choices and Non-Programmed Choices

Programmed choices revolve around repetitive functions governed by specific standard procedures. These choices are predominantly addressed by lower-level management and entail tasks such as granting employee leave or procuring spare parts, where standardized protocols are followed.

Non-programmed choices, on the other hand, emerge from unstructured problems that deviate from routine occurrences. Lacking standardized procedures, non-programmed choices are typically significant to the organization and are delegated to upper management. For instance, the choice to establish a new branch office constitutes a non-programmed choice.

Policy Choices and Operating Choices

Policy choices encompass tactical determinations concerning the firm's policies and strategic planning. Reserved for top management officials, policy choices wield long-term ramifications and necessitate thorough analysis.

Operating choices, conversely, are instrumental in executing policy choices. These choices facilitate

the implementation of plans and policies formulated by senior management and are typically addressed by middle and lower management. For example, announcing a bonus issue constitutes a policy choice, while the subsequent calculation and implementation of the bonus issue represent operating choices.

Organizational Choices and Personal Choices

When an executive makes a determination in an official capacity on behalf of the organization, it constitutes an organizational choice. Such choices can be delegated to subordinates.

Conversely, if the executive makes a determination in a personal capacity unrelated to the organization, it is deemed a personal choice. Obviously, these choices cannot be delegated.

Individual Choices and Group Choices

Regarding choice types, let's consider individual and group choices. Any choice made by an individual in an official capacity is categorized as an individual choice. Organizations with a smaller size and autocratic management style rely on such choices.

Group choices, on the other hand, are made by a collective of the firm's employees and management. For instance, choices made by the board of directors constitute a group choice.

Opportunity and Problem Solving Choices

Often, managers make choices to seize opportunities, known as opportunity choices, for the growth and development of the organization.

Managers also make choices to address problems or emergencies within the organization, known as problem-solving choices. In such instances, the manager must demonstrate proficiency in problem-solving.

Major and Minor Choices

Major choices are made by top management and pertain to significant matters, such as the purchase of new land for a branch of the organization.

Minor choices, conversely, are less significant and can be delegated to lower levels of management, such as purchasing office stationary, which can be decided by the office superintendent.

Research-Based and Interactive Choices

Research-based choices require extensive evidence gathering before action can be taken. This entails researching alternatives and assessing their consequences. During crises, managers must conduct thorough research to navigate the situation effectively.

While managers often make choices autonomously, there are occasions when they must consult and interact with other team members, leading to interactive choices. Interactive choices are typically quicker, easier, and potentially more accurate.

Steps of Choice Making Process

Choice-making is a fundamental management skill that varies from individual to individual. Making choices based on careful analysis of various circumstances, especially in a timely manner, is crucial. Therefore, choices should not be delayed or made hastily, especially when facing unfavorable odds.

Step 1: Identification of the Purpose of the Choice

In this phase, the problem is thoroughly analyzed, and pertinent questions are posed to ascertain the purpose of the choice.

Step 2: Information Gathering

A problem within an organization involves multiple stakeholders and factors. To address the problem effectively, information related to these factors and stakeholders must be gathered extensively. Tools such as Check Sheets can be utilized for information gathering.

Step 3: Principles for Evaluating the Alternatives

During this phase, establish the fundamental criteria for assessing the alternatives. When defining these criteria, consider organizational objectives and the corporate culture. For instance, profitability is a primary concern in choice-making processes, with companies typically avoiding choices that diminish profits unless under exceptional circumstances. Similarly, core principles should be identified concerning the specific problem at hand.

Step 4: Brainstorm and Analyze the Various Options

Utilize brainstorming to generate a comprehensive list of ideas. Before brainstorming, it's crucial to understand the root causes of the problem and prioritize them. Tools such as Cause-and-Effect diagrams and Pareto Charts can aid in this process. Cause-and-Effect diagrams help identify all potential causes of the problem, while Pareto charts assist in prioritizing and identifying causes with the greatest impact. Subsequently, generate all possible solutions (alternatives) for the problem.

Step 5: Assessment of Alternatives

Utilize your judgment principles and choice-making criteria to evaluate each alternative. Experience and the effectiveness of judgment principles play significant roles in this step. Compare each alternative based on their strengths and weaknesses.

Step 6: Selection of the Optimal Alternative

Having traversed through Steps 1 to 5, this step becomes straightforward. Additionally, the selection of the best alternative is an informed choice since a methodology has been followed to derive and select the optimal alternative.

Step 7: Implementation of the Choice

Translate your choice into a plan or a series of actions. Execute your plan either independently or with the assistance of subordinates.

Step 8: Evaluation of the Results

Assess the outcome of your choice. Identify any lessons learned and areas for improvement in future choice-making. This practice can significantly enhance choice-making skills.

Approaches and Environment of Choice-Making

Choice-making can occur in various ways. Four primary approaches to choice-making are outlined below:

Centralized and Decentralized Approach

In the centralized approach, top-level managers predominantly make choices, albeit some responsibility may be delegated to middle-level managers. Conversely, in the decentralized approach, choice-making authority is delegated to lower-level managers. Decentralized approach is typically used for programmed choices, while centralized approach is favored for non-programmed choices.

Group and Individual Approach

Managers may engage in choice-making with their employees or subordinates in the group approach. Alternatively, choices may be made by the manager alone in the individual approach. The individual approach is suitable when there is an urgent need for choice-making or when resources are limited. The cost of individual choice-making is lower than that of group choice-making. However, group choice-making is generally preferred over individual choice-making as it is based on extensive information and ensures better quality and accuracy of choices. Additionally, it fosters employee morale, job satisfaction, coordination, and reduces labor turnover. Nevertheless, the limitation of group choice-making lies in individuals conforming to choices despite their disagreement, thereby avoiding conflict and not expressing their reservations.

Inclusive and Authoritarian Approach

In the inclusive approach, choices are made by soliciting input from those impacted by the choices. Unlike group choice-making, there is no formal assembly of superiors and subordinates; instead, the choice-maker seeks information and suggestions from employees while retaining the authority to make choices. This approach fosters increased employee participation in achieving choice objectives. Conversely, in the authoritarian approach, managers do not seek input from employees as the choices do not directly affect them. Managers gather information independently, make choices, and communicate them to organizational members.

Democratic and Unanimous Approach

In the democratic approach, choices are based on majority voting. Conversely, in the unanimous approach, participants discuss the issue and reach a general agreement. While similar to group choice-making, where multiple individuals are involved in the process, in unanimous choice-making, all members agree to the choice. Unlike group choice-making, where individuals may conform due to social or psychological pressures; unanimous choice-making reflects the agreement of all group members.

Choice-Making Environment

The choice-making environment encompasses the known and unknown environmental factors influencing choice-making. Choices are made under varying degrees of certainty, ranging from complete certainty to complete or partial uncertainty. The choice-making context encapsulates three scenarios:

Certainty

In a certain environment, choice-makers possess complete and reliable information about the future. Information is accurate, dependable, and not excessively costly. Managers can predict the outcomes of each alternative and consequently select the optimal course of action. However, such

situations rarely occur in reality. Managers base choices on available information, disregarding uncertainties, which they classify as certainties.

Risk

This scenario entails incomplete information about the environment, which is also not entirely reliable. While alternative courses of action can be formulated, the outcomes of choices remain uncertain. Expected results are probabilistic rather than deterministic, with past events serving as a basis for future outcomes. For instance, the choice to introduce a new product to the market carries the risk of competition, which managers anticipate but cannot precisely quantify. Most choices are made under conditions of risk.

Uncertainty

In situations of uncertainty, no information is available about the future, and whatever information exists is unreliable. Choice alternatives are entirely unpredictable, and outcomes cannot be foreseen. Choices rely on manager's intuition and judgment. Uncertain elements in the environment include economic, political, technological, and natural changes, which are unpredictable and cannot be factored into choice-making processes.

Techniques of Choice-Making

A variety of methods are accessible to enhance the choice-making process. These can be broadly categorized as:

- Conventional Approaches
- Contemporary Approaches

Conventional Approaches

There are three widely accepted traditional methods for making routine choices, which include:

- (a) Routines: Routines represent the customary ways in which issues are resolved based on established ideas. Managers don't employ scientific approaches to tackle problems. Through repeatedly solving the same

problem in a set manner, managers develop a pattern of addressing it. This method doesn't necessitate extensive thought or innovation.

- (b) **Standard Procedures:** Standard procedures are organizational customs. They direct choice-makers in resolving organizational issues in a predetermined manner. While more formal than routines, they remain adaptable and subject to change. For instance, cases of unauthorized absences are not left to managerial discretion. Instead, standardized procedures dictate actions against such occurrences.
- (c) **Organizational Framework:** It constitutes a clearly defined hierarchy of authority-responsibility connections. Each individual comprehends their role in the organization, their choice-making authority, the extent to which it can be delegated to subordinates, communication channels, and reporting lines. This aids in addressing routine issues.

Contemporary Approaches

Modern techniques utilize mathematical models to address business challenges. They apply systematic and logical choice-making processes to arrive at the best solution. Utilizing quantifiable variables, they establish relationships via mathematical equations and operations research techniques. Leveraging computers for data processing and storage, these methods tackle complex management issues. These techniques can be categorized as follows:

Modern Techniques for Routine Choices

- (a) **Break-even Analysis:** This aids managers in determining the output level at which total costs (variable and fixed) equate to total revenue. This break-even point signifies zero total profit. It assists in analyzing the economic viability of a proposal.

- (b) **Inventory Optimization Models:** These models help in managing inventory efficiently by determining the optimal balance between carrying costs and ordering costs.
- (c) **Linear Programming:** It's a method for optimizing resource allocation to maximize output or minimize costs under resource constraints.
- (d) **Simulation:** This involves creating artificial models of real-life situations to predict outcomes and assess the impact of different variables.
- (e) **Probability Theory:** Utilized to assess the likelihood of certain outcomes based on past experience and quantifiable data.
- (f) **Choice Trees:** Diagrammatic representations of future events under different choice scenarios, aiding in selecting the most favorable course of action.
- (g) **Queuing Theory:** Describes queuing situations and aims to minimize wait times and optimize resource utilization.
- (h) **Game Theory:** Assists in strategic choice-making by simulating competitive scenarios and anticipating competitor's actions.
- (i) **Network Analysis:** Techniques for planning and controlling project timelines and resource allocation.

Modern Techniques for Non-routine Choices

- (a) **Creative Problem-Solving Techniques:** Methods to harness creativity in generating novel solutions to business challenges.
- (b) **Participative Choice-Making:** Involving employees in the choice-making process to enhance choice quality, commitment, and morale.
- (c) **Heuristic Techniques:** Trial-and-error approaches to choice-making, aiding in navigating complex and uncertain situations.

These approaches are facilitated by computer-based tools, including

Choice Support Systems: Assisting choice-making by providing access to relevant data and facilitating analysis.

Expert Systems: Leveraging expert knowledge to solve specific problems in designated domains.

Choice-Making Models

Models depict how choice-makers behave and perceive their environment. Two models guide managerial choice-making behavior:

- Rational/Normative Model: Economic Man
- Non-Rational/Administrative Model

Rational/Normative Model

This model assumes choice-makers act as economic men according to classical management theory. Driven by economic incentives, they aim to maximize profits, often disregarding behavioral or social factors. Choice-makers under this model are presumed to possess perfect information processing abilities. They gather comprehensive and reliable data, generate all possible alternatives, evaluate each alternatives outcome, prioritize them, and select the best option. This model is based on several assumptions:

Assumptions are

1. Leaders possess clearly defined objectives. They understand precisely what they aim to accomplish. They have distinct aims and grasp the methods to achieve them.
2. They can gather comprehensive and dependable data from the surroundings to meet the objectives.
3. They are innovative, methodical, and logical in their cognition. They can recognize all options and their consequences related to the issue.
4. They can assess all the options and arrange them in a hierarchy of importance.

5. They are unrestricted by time, expenses, and information in choice-making.
6. They can select the optimum option that will yield maximum benefits at minimal expense.

Limitations

Actual choice-making deviates from the rational models. These models are normative and directive. They merely depict what is ideal, what choice-makers ought to do to make the finest choices, and outline the standards they should adhere to in choice-making. They do not delineate how choice-makers truly behave in varied choice-making circumstances (This is expounded in the non-rational models). They solely elucidate what is the optimal. However, the optimum is not attained in real-world situations due to the subsequent constraints that managers encounter while making choices:

1. They confront numerous, conflicting objectives instead of a clearly defined goal they aim to accomplish.
2. They are limited by their capacity to amass exhaustive information about environmental factors. Information is forward-looking, and given the uncertainty of the future, complete information cannot be gathered. They cannot acquire information about all the options. Even for a singular option, they cannot gather comprehensive information.
3. They are bound by time and cost considerations to assimilate the information. They are restricted in their quest for options that influence choice-making circumstances. Their choices are based on whatever information they can gather, not on complete information. Most non-routine choices are made under conditions of incomplete information.

4. They are constrained by their capacity to analyze every factor influencing the choice process. They possess limited knowledge to evaluate all the options. They cannot anticipate the outcomes of various options as they will only be known in the future.
5. They may base choices on subjective and personal predispositions. They consider only those facts they deem relevant for choice-making.
6. Ongoing research, innovations, and technological advancements can render the finest choices suboptimal. Hence, managers are constrained by technological factors.
7. Evolving economic and social factors (economic and political policies, socio-cultural values, ethics, traditions, customs, etc.) impede manager's ability to make rational choices.
8. Every manager possesses a value system that influences their choice-making behavior. Personal preferences affect choice quality. Perceptions about various options influence the choice of options and the situations in which they are applied.
9. Individuals view organizational issues from their personal perspectives. Marketing, human resource, and finance managers do not perceive organizational issues similarly. They approach the same problem from different angles and generate varying options.
10. Most organizational choices reflect multiple viewpoints of managers at different levels. Individuals within the group have conflicting objectives. Choices are made through negotiation, resolving clashes among various interest groups. The final choice does not necessarily reflect the viewpoints of all managers, and thus, not all options are considered in choice-making.

Non-rational/Administrative Models

Non-rational models are descriptive rather than prescriptive. They do not define what is ideal but describe what is most practical given the circumstances. They assert that managers cannot make optimal choices due to internal and external organizational constraints. Managers cannot gather, analyze, and process perfect and complete information, and therefore, cannot make optimal choices. Absolute rationality is rare and seldom achieved. Choice-makers utilize whatever information they can gather and process to arrive at the best choices in the given circumstances. These choices are satisfactory and do not unduly strain managers time and resources. They are easy to comprehend and implement. They are made within the limitations of available information and managers capacity to process the information. These choices are not optimal but satisfying.

The concept of making choices within the bounds or limitations of managers ability to gather relevant information for choice-making and their ability to analyze them optimally is known as the principle of bounded rationality, introduced by Herbert Simon. This model is realistic as it presents a descriptive and probabilistic rather than deterministic approach to choice-making. Choice-makers rely on value judgment and intuition to analyze whatever information they can gather within the constraints of time, money, and ability, and arrive at the most satisfying choice. This model does not represent an optimal situation for choice-making but depicts the actual situation for choice-making. The choice-maker is not merely an economic agent but an administrative figure that combines rationality with emotions, sentiments, and non-economic values held by team members. They adopt a flexible approach to choice-making that adjusts according to the situation. Managers make feasible choices that are less rational rather than rational choices that are less feasible.

Creativity in Choice-Making

Meaning

Creativity means creating something new. In the context of business, it means creation of new ideas, new method or new product/service. Max H. Bazerman defines creativity as the cognitive process of developing an idea, commodity, or discovery that is viewed as novel by its creator or a target audience. According to Teresa M. Amabile,; Creativity is not a quality of a person; it is a quality of ideas, of behaviours or products.

The creative approach to problem solving assumes the following:

1. There is always a better way of doing things. Past precedents, habits and conventional ways of doing things cannot always guide the future courses of action.
2. Problem always has diverse perspectives. Each perspective should be probed, questions should be raised and answers should be found.
3. Things should not be taken for granted. Problems should be redefined and obvious facts should be challenged.
4. There is always scope for improvement. Managers should move from traditional ways to modern, computer-aided ways of managing organisations.
5. Managers should not be afraid of failures. Initial failures will lead to ultimate success.

Creativity in choice-making results in organisational innovations, development of new technology or new products. In the era of globalization, competition is so intense that creativity is essential for organisations to take choices that help in their survival and growth. The creativity process requires:

- Convergent thinking
- Divergent thinking

1. In convergent thinking, the problem is solved according to pre-defined method or course of action. It pre-supposes a solution to the problem and rationally moves towards that solution.
2. Divergent thinking does not solve the problem in a pre-defined way. It analyses different aspects of the problem, views it in different ways and searches for alternative courses of action to solve that problem.

Creativity Process

The process of creativity consists of the following steps:

1. Problem Finding or Sensing: The entrepreneur faces a problem and selects to work on it. He feels curious to solve that problem. Curiosity leads to development of idea.
2. Preparation: He concentrates on the problem and starts working on it. He collects the information, analyses how others are using it and formulates hypotheses to work on. If he wants to introduce a new product in the market, he studies the consumer buying behaviour before converting that idea into reality.
3. Gestation or Incubation: He thinks over collected information and makes choices in his sub-conscious mind. He appears to be idle but actually he is trying to correlate what runs in his sub-conscious mind with the happenings around, to arrive at a sound choice for solving the problem.
4. Insight or Illumination: He thinks of all possible solutions at all times. He thinks of idea while eating, walking or going to sleep. These ideas are put in writing so that he does not forget them in his conscious mind.

5. Verification and application: The entrepreneur proves by logic or experiment that the idea can solve the problem and, therefore, can be implemented. He tests the ideas empirically through mathematical models and experimentation. If it is feasible, he applies it to solve the problem.

Climate for Creativity

To be creative, managers create a climate that encourages creativity. This can be done in the following ways.

1. Recognise the need for change: Though people are generally resistant to change, accepting the need for change is necessary to promote creativity. People must feel that they will be benefited by change.
2. Encourage new ideas: The manager should clarify that he welcomes new ideas. Listening to new ideas and implementing the profitable ones encourages a creative climate in the organisation.
3. Interaction: Interaction with people within and outside the enterprise encourages exchange of useful information and generation of new ideas.
4. Tolerate failure: New ideas may prove to be failures. People should not get disheartened. They should consider investment of time, money and energy in ideas that have failed as investment for bright future prospects.
5. Clear objectives: Managers must have purpose for creativity. They should know what ideas to be tried, when and for what. Clear objectives will optimise the use of time, energy and money.

Components of Creativity

Teresa M. Amabile enumerates three components of creativity.

1. Domain skills: A manager can be creative in choice-making if he is theoretically and conceptually aware of the problem and its relevance to the environmental factors. In other words, he must have knowledge of the problem area and also the talent and ability to solve that problem. This is known as domain skill.
2. Creativity skills: The skills to do creative things; to think of new ways of doing existing work, to think of new avenues of marketing the product are the creative skills that a manager must have to carry out the choice-making process.
3. Task motivation: Managers do not perform organisational tasks for earning only financial rewards. Money or financial considerations are not the only motives for taking up a novel task. Ego satisfaction and morale boost up are also the considerations that lead to creativity in choice-making.

Techniques of Promoting Creativity

The following techniques promote creativity in group choice-making.

1. Brainstorming
2. Nominal group technique
3. Delphi technique
4. Synectics

Brainstorming

All members of the group associated with choice-making think and generate new ideas and ways of doing a particular task. It generates as many ideas or choice-making alternatives as possible for solving a problem.

- (a) The problem is clearly identified and presented to the group so that members can completely concentrate on the problem.
- (b) Members give ideas to solve the problem. The aim is to generate as many ideas as

possible as the focus is quantity and not quality. Though some of the ideas may not be useful, it generates a list of ideas some of which may be useful in solving the problem. Members are not inhibited by financial or organisational constraints in generating ideas. There is free flow of communication amongst members so that maximum numbers of ideas are generated.

- (c) No idea is criticized because the purpose of brainstorming is to promote idea generation rather than limit the alternatives. Evaluation of ideas is done at a later stage. Brainstorming promotes creativity as members feel enthusiastic and energized to offer ideas which they feel important for choice-making.

Nominal Group Technique

Without criticizing the ideas offered by members of the group, all the suggestions are evaluated against each other and outcome is selected which represents consensus of members. Nominal group technique restricts communication amongst group members. It resolves conflicts by allowing group members to rank the ideas in the order of priority. It works as follows:

- (a) The group leader outlines the problem to the members.
- (b) Every member writes his idea independently and gives his opinion about the best solution.
- (c) After all the members have written their ideas, they are presented to the group for discussion and evaluation.
- (d) After discussion, the ideas are ranked in the order of priority by the members and a general consensus is arrived at. If no choice is made, the voting and ranking procedure is repeated until the final choice is concluded.

Delphi Technique

This technique is useful where respondents are geographically spread over large areas and do not have face-to-face interaction with each other. In this technique, a questionnaire is prepared and mailed to the respondents. They fill the questionnaire and mail it back to the sender. The results are tabulated and used for designing a revised questionnaire. This is again sent to the respondents along with the original results. This helps them in giving subsequent responses to the questions. The process is repeated until the consensus is achieved on finding solution to the problem. Since this is a written form of finding solutions to the problems, the respondents express their opinion freely. They are not pressurised by personal biases and prejudices. However, this is a time consuming method of collecting responses and should be used only if time for making choices is not a constraint.

Synectics

This technique was introduced by William J. Gordon and was, therefore, originally called the Gordon technique. Subsequently it came to be known as Synectics. In this technique the leader of the group reveals the problem to the members of the group so that they do not jump to conclusions in the first instance. Through gradual and continuous interaction, the group members arrive at the best solution to the problem.

Challenges Facing Choice Makers

Choice-making has never been easy. It is increasingly challenging, especially, to managers in the 21st century business environment. In an era of revolutionary changes in government and the business world, the pace of choice making has assumed considerable speed and precision. Today's choice maker faces a host of tough challenges in addition to having to cope with high speed demanded by choice making in digital age. Some of these challenges include: demand for making complex

streams of choices almost at the same time, the problem of making choices on the face of uncertainties, and the making of complex choices under perceptual choice traps (Kreitner, 2007).

Above all, today's choice-making context is not so neat and tidy, but full of complexities and problems. Knowledge of the following factors contributing to choice complexities can help choice makers successfully navigate through difficult choice-making terrains:

- **Multiple criteria:** Typically, a choice must satisfy a number of criteria. These criteria include representing the interest of different groups, identifying stakeholders and balancing their conflicting interests and representing the interest of customers to retain their patronage. The issue of managing multiple interfaces of conflicting demands and interests is a nightmare for today's choice makers (Hammond, 2006).
- **Dealing with Intangibles:** Intangible factors such as customer goodwill, employee morale, and increasing bureaucracy often determine choice alternatives. Because these factors are intangible, they demand careful thought, tact and diplomacy to navigate through them successfully.
- **Long-term Implications:** Major choices generally have ripple effect, with one choice taken today and then creating the need for subsequent choice tomorrow. For example, if an organization takes a choice to open a bank account with a view to obtaining future credit facilities, chances are that, a meeting has to be called again at a later date to decide on the choice of bank after the Financial Controller would have obtained full information on the facilities obtainable from different accessible banks.
- **Inter-disciplinary Input:** Choice complexity is greatly increased when specialists such as lawyers, customer advocates, tax advisers, accountants, engineers, and production and marketing experts are to be part of the choice-making team. The views and fears of different experts have to be weighed and analyzed before a choice is taken. It is a bit difficult to harmonize the views and expectations of experts in different fields into one choice-making opinion. Some executives question the idea of bringing-in many experts from different fields to make a choice since too many cooks could spoil the broth.
- **Pooled Choice-Making:** Rarely is a single manager totally responsible for the entire choice process. This is why we have board of directors, management team, and various committees to look at specific issues in an organization. This can be explained in the common saying that two good heads are better than one. The various groups would meet, brainstorm and share best practices aimed at producing better outcome.
- **Risk and Uncertainty:** Along with every choice alternative is the chance that it may fail in some way. Poor choices can prove costly. Yet the right choice can open up new vista of opportunities. Moreover, Managers of business organizations today make choices under two conditions. These are; conditions of certainty and uncertainty. A condition of certainty exists when there is no doubt about the factual basis of a particular choice, and its outcome can be predicted with a fair degree of accuracy. The concept of certainty is useful mainly as a theoretical anchor point on a continuum of likely and unlikely events. In a world filled with uncertainties, certainty can only be relative rather than absolute. Condition of uncertainty exists when little or no reliable

factual information is available. Choice-making under conditions of uncertainty is a great headache for managers. A manager is forced to decide on some future event whose outcome cannot be predicted.

- **Frankenstein Monster Effect in Choice-Making:** The law of unintended consequences, according to experts on the subject states that you cannot always predict the results of purposeful action. Although, unintended consequences can be positive or negative, it is the negative ones that are really troublesome and they have been called the Frankenstein Monster Effect. This is a situation where an invention goes out of control to harm the inventor. Some choice-makers give little or no consideration to the full range of likely consequences of their choices. Although, unintended consequences cannot be altogether eliminated in today's complex world of choice-making, they can be moderated, to some extent, through creative thinking and careful consideration when making important choices (Kreitner, 2007).

Hidden Pitfalls in Choice-making

Before making choices, seasoned managers assess the situation they face. However, some managers exhibit excessive caution, taking costly measures to guard against improbable outcomes. Conversely, others display overconfidence, underestimating potential outcomes. Still, many are highly susceptible, allowing past memorable events to influence their perception of current possibilities (Hammond, 2009).

Choice-making stands as the paramount task for any executive, yet it is also the most challenging and perilous. Poor choices can inflict severe harm on a business and a career, sometimes irreversibly. Hence, understanding the origins of bad choices becomes crucial. Often, they can be attributed to

flaws in the choice-making process: ill-defined alternatives, inadequate information collection, or inaccurate cost-benefit analysis. However, at times, the fault lies within the choice makers mind. The way the human brain operates can undermine our choices.

Human Brain and Choice-Making

Researchers have long studied the brains functioning during choice-making, revealing the use of unconscious routines to manage the complexity inherent in most choices. While these routines generally serve us well, they are not foolproof. For instance, in judging distance, our minds often rely on a routine equating clarity with proximity. However, this mental shortcut can lead to distortions, especially in hazier conditions. For professionals like airline pilots, such distortions can be catastrophic, necessitating reliance on objective distance measures alongside visual cues for precision and safety.

Identification of Psychological Traps

Research has identified various flaws in choice-making, ranging from sensory misperceptions to biases and irrational anomalies in thinking. What makes these traps perilous is their invisibility, as they are ingrained into our thinking process. Executives, whose success hinges on accurate daily choices, face heightened risks from these psychological traps, which can jeopardize endeavors from new product development to corporate survival plans.

Compensation for Psychological Traps

While executives cannot eliminate these inherent flaws, they can emulate airline pilots by understanding and compensating for them. By recognizing and addressing these traps, executives can enhance the accuracy and effectiveness of their choice-making processes. Some of other well-documented psychological traps that are particularly likely to undermine business choice making are examined below:

Anchoring Trap

Anchoring is a mental phenomenon which leads the mind to give disproportionate weight or consideration to the first information it received. In other words, the initial impression received conditions (or anchors) subsequent thoughts and judgment. In business, one of the most common types of anchors is past event or trend. A marketer attempting to project the sales of a product for the coming year often begins by looking at the sales volume for the past years. Those old figures become anchors on which the forecaster will base his judgment. This approach, while it may lead to a reasonably accurate estimate, tends to give too much weight to past events and not enough weight to other current factors. In situations characterized by rapid changes in the market place, historical anchors can lead to poor forecasts and misguided choices (Hammond, 2006).

Status –Quo Trap

We all like to believe that we make choices rationally and objectively. But the fact is that, we all carry biases, and those biases influence the choices we make. Choice makers display, for example, a strong bias towards alternatives that alter the status quo, or novel changes that remove us from our present comfort zone. On a more familiar level, you might have succumbed to this bias in your personal financial choices. People, for example, inherit shares of stocks that they would never have bought themselves. Although, it would be a straightforward proposition to sell off those shares and put the money into a more profitable investment, but majority of people would not do that. They would prefer to live with the status quo and avoid taking action that would upset it. May be I will re-think the matter later, they would say. But that later is usually never.

Sunk-Cost Trap

Another deep-seated bias in choice making is to make choice in a way that justifies or seek to correct

past bad choice. For instance, we may have refused to sell a stock or a mutual fund at a loss, therefore foregoing other more attractive investments. Or we may have spent enormous resources in an effort to improve the performance of an employee whose hire was a big error in the past thus wasting further resources on a bad investment. Our past wrong choice becomes what economists term sunk-cost. We know rationally that sunk-cost is irrelevant to the present choice, but nevertheless they prey on the minds of executives, leading them to make inappropriate choices at the present. Why are people not easily able to free themselves from wrong past choices? It is because they are unwilling to admit a mistake (Hammond, 2006). In business, a bad choice is often a very public matter, inviting blames and critical comments from colleagues and bosses. If you fire a poor performer whom you hired in the past, you are making a public admission of poor judgment. It seems psychologically safer for you to let him stay on, even though that choice compounds the error and inflicts more injury of loss to the organization.

The sunk-cost bias shows up with disturbing regularity in the banking sector, where it can have serious consequences. When a borrowers business runs into trouble, a lender will often advance additional funds in the hope that the business will use that bail-out fund to recover. If the business recovers, that is a wise investment. But if, unfortunately, the business continues to limp, the whole effort will be tantamount to throwing good money after a bad one. Sometimes, corporate culture reinforces the sunk cost trap. If the penalties for making a wrong choice that leads the organization to a loss is very serious, managers will be motivated to let failed projects linger on endlessly, in the vain hope that, some-day, the invisible hand of nature will transform them into success. Executives should therefore recognize that, in an uncertain world where unforeseen events are common, good choices can sometimes lead to bad outcomes. By acknowledging that some good ideas

may end up in failure, executives should be encouraged to admit mistakes and own up to their own errors in all circumstances in order to save unwarranted corporate costs (Hammond, 2006).

Concept of Ugly Choice Problem and Nice Choice Problem

An organization does not just make choice into the thin air. Every choice is based on solving a particular problem in an organization. That problem could involve performance of a particular task or executing a project. Traditionally, a problem is an ugly situation or something that creates worry, inconvenience and discomfort to an individual or organisations. An organisation will, first of all, identify the problem, define it, and then generate alternative courses of action for solving the problem. Choice will then be made on the choice of the alternative that has the highest probability of solving the problem. Latest research on choice making and problem solving led to the emergence of a new concept in choice-making and problem solving. This is the concept of ugly choice problem and nice choice problem. Ugly choice problem stands for a choice matter that creates, worry, inconvenience and trouble to the choice maker. On the other hand, a nice choice problem is one that does not create worry, inconvenience or trouble to the choice maker. They are elements of choice problems that give joy and satisfaction to the choice maker. The choice maker relaxes in his sofa chair happily while making the choice. Here is an example of a nice choice problem: Assuming you have a reasonable sum of money in your bank account and the problem you have now is how to invest this money wisely to create additional wealth. This is certainly a nice choice problem (Obi, 2014).

Choice-making remains one of the most important functions of an executive. The success or failure of a business organization depends, to a large extent, on the soundness and effectiveness of management choice making. Choice making involves

a choice from many available alternatives. To choose the best alternative requires careful identification and deliberate assessment of all the other options. In a business organization, the best choice is that which improves profitability, widens market share, strengthens competitive position and adds other values to the organization. A manager must constantly engage critical thinking and logical reasoning to enable him make right choices at all times. If a manager is short of making right choices in his day to day functions, the business will die. In the same vein, if a scholar in the education industry fails to publish journal articles and academic textbooks, such a scholar would perish without promotion and recognition (Obi, 2016). Business executives make different types of choice in their job every day. Sometimes these choices and other requests on them are complex and opposed to each other thus demanding a compelling experience in balancing act on the part of the executives. Some of the major choices an executive makes on daily basis include; programmed and non-programmed choices, major and minor choices, and individual and group choices. Managers of organizations must guard against choice traps that can lead them into wrong choices. The most common choice traps include; the anchor trap, the status quo trap and the sunk-cost trap. Wrong choices must be avoided at all times because they give rise to loss of funds, waste of material resources, reduced earnings and inability to achieve set goals and objectives.

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DIALOGUES ACROSS GENRES: DYNAMICS OF HISTORY AND MEMORY IN ARUNDHATI ROY'S *THE GOD OF SMALL THINGS* AND *MOTHER MARY COMES TO ME*

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Abstract

*The historical and the remembered in *The God of Small Things* get disentangled with the publication of *Mother Mary Comes to Me*. The paper is an attempt to analyse *Mother Mary Comes to Me* and *The God of Small Things* as reciprocal of each other. The shared memory and historical consciousness in the texts are in a dialogic discourse. Drawing on Mikhail Bakhtin's concept of dialogism and Marianne Hirsch's notion of Postmemory, the analysis considers *Mother Mary Comes to Me* as Arundhati Roy's narrative bid to sketch the contours of *The God of Small Things*. The texts are being examined as a reconstructed space in which memory and history interrogate, complement, and refine one another. Roy constructs a mansion of memory that allows the reader to enter into a historical loop where the fictional nature is being challenged. The flood of memories triggered by her mother's death fills crucial narrative gaps, ultimately casting *The God of Small Things* in an entirely new light.*

Keywords: *Dialogism, Postmemory, Polyphony, Gender, Social memory, Fictionality*

Introduction

Mother Mary Comes to Me is a non-chronological series of accumulated memories that weaves together the relationship the writer had with Mary Roy, her mother, a Syrian Christian divorcee who fought and won the legal battle for equal inheritance rights for the Christian woman in Kerala. The memoir weaves together personal explorations of Arundhati Roy's family, associated memories, social transformations and political instability witnessed in postcolonial India. The world narrated in the first part of the memoir bestows much of the material for *The God of Small Things*. Roy's fiction, written years earlier before the publication of the memoir, speaks back, revealing truths that lie underneath the literary language. The novel stages polyphonic exchange between Roy's fictional and autobiographical selves, competing fictional and historical standpoints through

the portrayal of parent and child, upper caste and lower caste, colonial inheritance and postcolonial disillusionment. This reciprocal movement exemplifies Bakhtin's principle of dialogism. These dialogues anchor in a space, which Aleida Assmann identifies as the family, the primary site where "social memory" is transmitted intergenerationally through lived experience (Hirsch 32-33). Both of Roy's works focus on this particular area that engenders Postmemory. The past remains an unfinished space in both works, and blurs the boundary between fact and fiction.

Personal Struggles and Resilience

Mary Roy's life is a document of history; she fought against oppressive social and familial structures. Unending fighting with the dominant structures enabled her to create a space for herself. Mary Roy's

memories sustain Roy's literary imagination, which is quite evident through the memoir. Mary Roy belongs to a very rigid Syrian Christian family. Her father was an entomologist, who worked with the Englishman. Contrary to the aspirations of her family, she marries a Bengali Hindu man. That was the first open rebellion in her life. Unfortunately, the marriage broke down, and Mary had to return with her two children, Arundhati and Lalit. She came back to Ooty and then to her native village, Ayemenem. The family was hostile to her on her arrival. The need for financial independence forces her to take up teaching, which led to the establishment of the reputed school Pallikoodam, in Kottayam. Around the same time, she challenged the Travancore Christian Succession Act of 1916 in the Supreme Court of India. The Act reserves the right of succession of property among Syrian Christians to male heirs. The Supreme Court of India's verdict in 1986 declared equal inheritance rights by eliminating the disparity.

Ammu is a fictional representation of Mary Roy in *The God of Small Things*. She is caught between the patriarchy and casteism, which actually deprives her of her existence and even love. The caste ridden patriarchal society tries to control female desires. Ammu faces restrictions for loving a lower caste man. The Ipe family acts as a microcosm of the oppressive society. The novel tries to enter into the history and internal dynamics of the Ipe family. Such an analysis proves Ammu to be a victim of the power structures which function in society. The male characters in the novel, Pappachi, Chacko and the abusive husband of Ammu are representatives. While these men claim to protect them, they exploit women. Despite being a progressive Marxist, Chacko exploits the women workers in his factory. The radical ideology itself is not free from the clutches of patriarchy. Ammu's relationship with Velutha was considered a defiance that had to be punished. The tragedy that follows in the death of Velutha emphasises how caste and

patriarchy associate to forbid female sexuality and forms of love.

Ammu's position in this oppressive and biased matrix traumatises even her motherhood. The social conditions compel her to be a harsh mother who knowingly and often unknowingly resorts to harsh modes of parenting. Her emotional hardness functions as a pedagogy of survival. It is a way of preparing her children for a world that is unfavourable to the vulnerable and voiceless. Ammu's emotional cruelty can thus be read not as a failure of maternal affection. On the contrary, it can be read as a desperate attempt on her part to educate her children into resilience. The tension is poignantly articulated in the novel *The God of Small Things* through these words: "Ammu loved her children (of course), but their wide-eyed vulnerability, and their willingness to love people who didn't really love them, exasperated her and sometimes made her want to hurt them—just as an education, a protection" (43). Here, maternal love is reframed as disciplinary and protective. It reflects the complex negotiations between personal affection and social expectations from a mother. Both the novel and the memoir thus illuminate how familial relationships become a confluence of personal trauma, social constraint, and strategies of survival.

Both women are representative of the attempts made by the marginalised and suppressed women to be heard. Both texts feature strong-willed mother characters. Although the women in life and fiction are not exact replicas, they carry with them strands of similarity that can be traced from the words of the novelist in the memoir. Irrespective of having a hostile family, they fight existing structures, strive to survive, and be heard. Being a divorcee, to love was considered blasphemy. In addition is the fact that Ammu loved an Untouchable. Ammu's attempt to go to the police station in search of Velutha proves her strength and integrity. Compared to Ammu, a bit stronger is Mary Roy who resisted the oppression within the family and Church. Susie Tharu and

Niranjana, in their essay “Problems for a Contemporary Theory of Gender”, address:

How we ‘read’ the new visibility of women across the political spectrum? What does it represent for gender theory and feminist practice today? For all those who invoke gender here, ‘women’ seems to stand in for the subject (agent, addressee, field of inquiry) of feminism itself. There is a sense, therefore, in which the new visibility is an index of the success of the women’s movement. But clearly this success is also problematic. . . . Possibilities of alliance with other subaltern forces (Dalits, for example) that are opening up in civil society are often blocked, and feminists find themselves drawn into disturbing configurations within the dominant culture. (233)

Towards the end of *The God of Small Things*, Rahel’s relationship with Estha functions as a radical challenge to dominant social and moral codes. The act can be viewed as a response to historical and emotional dispossession and denied legitimate forms of love and belonging. The twins retreat into a private, affective space that resists social regulation. Their union signifies a desperate reclaiming of agency and connection in a world where forbidden intimacy becomes a mode of survival against systemic abandonment.

Memory Parallels

The memoir stands in the emotional genealogy that *The God of Small Things* fictionalises. The narrative shifts back and forth between 1969 and 1993, suggesting that unpleasant, traumatic memories surface in a non-linear plot. The memoir operates as a metacommentary on the novel’s narrative strategies. It functions as a form of retrospective standpoint of adult memory. In contrast, the novel unfolds through the successive stages of childhood development. A dialogic interplay between imaginative construction and mnemonic recall is

generated through the novel. The narrative structure in the novel resembles Hirsch’s idea regarding the structure of Postmemory. In “The Generation of Postmemory”, Hirsch says: “The structure of Postmemory clarifies how the multiple ruptures and radical breaks introduced by trauma and catastrophe inflect intra-, inter-, and transgenerational inheritance” (33). Within this framework, childhood memory is not static but mutable. The childhood memories acquire new significance through the reshaping of identity. The upbringing of the children in a patriarchal society by a single mother is very crucial in shaping the narratives in both texts. It is this experience, existential crisis and the resultant emotional instabilities that change the perceptions of the children. This creates greater consequences that go beyond childhood and reach adulthood. Memory in both texts is dialogic in the Bakhtinian sense. The adult retrospective voice of the memoir remains in constant conversation with the child’s experiential consciousness articulated in the novel. The gendered conditions of remembering are central to this dialogism. The patriarchal order seeks to sideline non-normative family structures. The maternal figure functions as a living mnemonic carrier, mediating cultural norms within the patriarchal order. As a result, memory becomes a contested site where gender, power, and identity are continually negotiated and re-signified.

Arundhati Roy makes it clear in the memoir that she left her mother and moved to Delhi in 1976, leaving her native town of Ayemenem because remaining there would have strained their relationship. Reflecting on this departure, Roy writes of Mary Roy in *Mother Mary Comes to Me*:

I left my mother not because I didn’t love her, but in order to be able to continue to love her. Staying would have made that impossible. Once I left, I didn’t see or speak to her for years. She never looked for me. She never asked me why I left. There was no need for that. We both knew.

We settled on a lie. A good one. I crafted it—
'She loved me enough to let me go.' (4)

The emotional edginess that existed in the relationship between mother and daughter is being foregrounded through the above passage. Separation here becomes an act of emotional persistence rather than an act of relinquishment. Mary Roy was a strong, uncompromising and resilient mother. It was the harsh social and personal realities that she suffered which turned her into the kind of tough woman she had become. This steadfastness made it strenuous for Arundhati Roy to get along with, while living under the same roof with Mary Roy. Distance is depicted in the memoir as an incongruous way of care, by allowing love to persist where nearness threatens to ruin the relationship.

Emotional uncertainty underlies the childhood memories of Rahel and Esthappen towards their mother and family. Rahel could be considered the alter ego of Arundhati Roy in *The God of Small Things*. The sense of emotional detachment and impulsivity are similar personality traits associated with them. Familial instability and otherness have marginalised them in a patriarchal world. Despite her deep love for Rahel and Esthappen, Ammu considers them as an added responsibility, especially when it comes to Velutha. The emotional world of the children is caught in the tension between the care and burden that their mother carries with her. The trajectory of narration gets completed with Rahel's departure from Ayemenem and her return as a divorced woman. The conception of memory as recursive is exemplified in Roy's own departure for Delhi, marriage, and divorce as portrayed in the memoir. Departure becomes a symbolic act of sustaining love in life and fiction. It reveals how memory functions through recollection, return, and reclaiming.

Challenging the Fictionality

The suggestive representations in the novel become historically specific in the memoir. Memory which lies

underneath the text, gets transformed into a **method of cultural history**. In order to understand the integration of history and memory in these texts, the framework of dialogism offered by Bakhtin is quite valid. Within a single narrative space, multiple voices exist side by side in dialogue with one another. As Bakhtin notes in *Problems of Dostoevsky's Poetics*, "Truth is not born nor is it to be found inside the head of an individual person, it is born *between people* collectively searching for truth, in the process of their dialogic interaction" (110). In this sense, history functions as one voice and memory as another. Each voice is engaged in complex negotiation rather than hierarchical opposition. History provides the broader socio-political context through which personal memories acquire collective reverberation. Memory, in turn, disrupts and humanises historical abstraction.

Ayemenem emerges as a memory landscape in both the text. It becomes a dynamic site where social history, personal recollection and affective attachment converge. In the memoir, Arundhati Roy recalls her childhood life in Ayemenem, particularly her intimate relationship with the Meenachil River, which serves as a refuge and a space of imaginative freedom. Her anecdotes about the time she spent on the banks of the river befriending the village children whose lives, she later realises, were shaped by structural deprivation and caste-based exclusion. Reflecting on these early encounters, Roy writes in *Mother Mary Comes to Me*:

They inhabited a different universe from mine. Most of them worked in nearby paddy fields and rubber plantations, or in the large compounds of landowning people, picking coconuts or working as househelp. They lived in mud and thatch-roofed houses. Many of them belonged to castes that were considered 'untouchable'. I didn't know much about this horror at the time . . . (20)

This retrospective acknowledgement exposes the delayed recognition through which childhood innocence gives way to political consciousness,

underscoring how memory acquires ethical depth over time.

Roy makes it clear in the memoir that the character of Velutha in the novel is based on a man with whom she became friends during her time in Ayemenem. It was the man who taught her how to fish, where to find good earthworms for bait, and how to stay calm and quiet. Roy says: "Had I been sixteen years old instead of six, who knows, if I got lucky, he might well have been mine. He was the kindest, most handsome man I had ever seen" (20). This memory illuminates the emotional substratum of the relationship between Ammu and Velutha in *The God of Small Things*. What remains unfulfilled and tragically foreclosed in the novel finds its affective origin in lived memory, where tenderness precedes prohibition. Arundhati Roy transforms personal memories into narrative resistance through the above substitution. The counter story telling discloses that caste violence breaks in intimacy. It lays bare how memory sustains what history and society deny. Marginalisation, love and loss, and gender inequalities are being portrayed through the memory landscape of Ayemenem.

Each strand in the interwoven strands of coir is distinct and inseparable. Likewise, the fictional, personal, and historical dimensions in Arundhati Roy's writing are unique and entangled. The texts together stand against the fictionality of fiction. They reveal how the narratives are intertwined with historical and emotional experiences. Mary Roy questions a scene from *The God of Small Things* in *Mother Mary Comes To Me*. In the particular episode in *The God of Small Things*, Mary Roy and her husband quarrel over the possession of their children. In *Mother Mary Comes to Me*, Roy describes the fighting parents as giants, pushing the children between them. Mary Roy enquires about the scene:

'Who told you about this? You were too young to remember.'

'It's fiction.'

'No, it's not.' (6)

Arundhati Roy challenges the fictionality of narratives through the conversation in the memoir. What Roy had believed as fiction was her own subconscious memories. The exchange blurs the boundary between fact and fiction. The traumatic memories are being pushed into the repository of fiction. This sort of articulation is more suitable when straight confrontations with traumatic memories may be destabilising. The trauma transmitted through memories gets revisited and reshaped through the mediated space of the novel, rather than being considered an escape from reality. The unresolved tension between the truth of events does not lie in any of the versions. Roy's work demonstrates this unresolved tension and how fiction operates parallel to history. On the other hand, it functions as an affective and critical mode of engaging with experiences that remain too complex and contradictory, within the limits of factual narration.

Conclusion

Mother Mary Comes to Me foregrounds personal memories, socio-political, and emotional states that shaped *The God of Small Things*. The novel fictionalises experience into narrative. The memoir functions as a space to decode what was coded. The memoir acts as a kind of testimony, thereby filling the gaps in the novel. The experiences of a rebellious woman, a mother who fought the existing patriarchal system, form the emotional content of both texts. *The God of Small Things* is connected to *Mother Mary Comes to Me* through the memory lanes, family, and history. It acts as a shared strategy of survival, resistance, and understanding. While *The God of Small Things* used fiction as a tool to transform memory, *Mother Mary Comes to Me* confronts the memory directly. Together, the texts offer a dialogic representation of history as it is mediated,

transmitted, and continually reshaped through memory.

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SOCIAL DISABILITY AND CULTURAL OPPRESSION IN PERUMAL MURUGAN'S "ONE PART WOMAN"

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Abstract

One Part Woman is a Novel by Perumal Murugan which presents a profound analysis of rural Tamil society by revealing how cultural traditions, gender norms and the institution of marriage function as mechanisms that produce social rejection. The novel focuses that the infertility is not a medical or biological deficiency, but a socially made form of disability, designed by patriarchal values and collective moral observation. Childlessness becomes failure and shame within a culture that compares womanhood and marital success with reproduction. Murugan demonstrates how infertile couples are endangered to mockery, distrust, and constant interference from family and public through the experiences of a couple Kali and Ponna. The identity of those two is gradually reduced to the impossibility to conceive that leads to the downgrading and psychological distress. This paper examines how gendered expectations excessively burden Ponna, while Kali's masculinity is also questioned, exposing the unkindness of firm social norms, using a socio-cultural and feminist framework. The novel experiments that the disability is not hereditary, but it is produced through unfair traditions and strict moral codes. By portraying infertility as a socially disabling condition, One Part Woman pleads attention to the ways in which society constructs invisible forms of suffering.

Keywords: social disability, cultural oppression, infertility, cultural traditions, psychological distress

Introduction

Perumal Murugan is a notable contemporary Tamil author, scholar, and poet recognised for his unwavering portrayal of rural South Indian life, often exploring caste, gender, and tradition with lyrical prose, gaining international acclaim with novels like **One Part Woman, Pyre, and Poonachi**, even coming out of a temporary retirement after protests over his work, to continue writing acclaimed books that resonate globally. The Novel *One Part Woman* is originally written in Tamil as "**Mathorubagan**" published in 2010. The English translation was done by Aniruddhan Vasudevan, published in 2013, won the prestigious **Sahitya Akademi Translation Prize in 2016**. This Novel received international attention to the nuanced portrayal of rural Tamil society and its deeply rooted social practices.

The thought of writing this novel came to him once when he saw a childless couple, who suffered a lot quietly in their lives in which he portrays that the infertility becomes not only a personal crisis but also a socially constructed stigma. The pressure between individual's desire and collective tradition has been explored in Indian regional literature but The '**One Part Woman**' stands out for its sensitive yet unsettling depiction of how rigid cultural norms oversee the intimate aspects of human life. The novel narrates the life of Kali and Ponna, a married couple who were not able to have a child which becomes the defining feature of their survival which is set in the rural area of Thiruchengodu district of Tamil Nadu state.

Childlessness is perceived as a departure from social expectations rather than a biological condition

in a society where marriage is closely connected to reproduction and family life. Kali and Ponna endangered to constant ridicule, unwanted advice, and ritualistic remedies, all of which support the community's unpleasant authority over their private lives. The author focuses on revealing how society transforms a natural biological condition into a form of social disability by attaching shame, blame, and exclusion to it though infertility appears to be the novel's central concern, The rigid norms of masculinity and femininity are highlighted in the novel how cultural traditions and patriarchal values enforce.

Ponna is expected to become a mother to achieve social acceptability, while **Kali's** masculinity is constantly questioned due to his inability to produce an heir. The pressure of becoming parent makes the couple not only socially isolated but also created emotional and psychological distress, which lead them to internalize the community's judgment.

The annual chariot festival in the **Arthanatheswarar** temple in **Thiruchengodu**, which permits ritualized sexual misbehaviour in the name of tradition and becomes a unwilling act of how society prioritizes reproduction over personal self-esteem and agreement.

This paper claims that the Novel 'One Part Woman' is an example of social disability as a direct consequence of cultural oppression. The society disables Kali and Ponna by denying voice, and self-worth through continual social surveillance, moral policing, and the implementation of patriarchal norms. It demonstrates that the disability is not merely physical but socially twisted, emerging from oppressive structures that marginalize those who fail to conform. One Part Woman examines the unquestioned authority of tradition and exposes its ability to dehumanize individuals, urging readers to reconsider the ethical costs of preserving cultural practices at the expense of human self-respect.

Social Disability

Social disability fundamentally differs from medical definitions of disability, which tend to locate disability within the individual's body or mind. Medical models emphasize diagnosis, impairment, and cure, often treating disability as a personal limitation or deficiency. The concept of social disability foregrounds the role of social attitudes, institutional practices, and cultural norms which produces exclusion and marginalization. Individuals are not mainly disabled by their physical or biological conditions but by the barriers imposed by society, such as stigma, discrimination, and rigid expectations of normalcy according to the social model of disability. The change in viewpoint allows for a deeper understanding of how cultural values determine who is considered "normal" and who is rendered different.

Infertility is considered as a socially constructed barrier rather than a biological problem. The couple is physically capable enough but emotionally committed individuals whose marriage is mutual affection and loyalty. Becoming a parent is the primary purpose of marriage and the ultimate quality of personal and social worth in the rural Tamil society that is mentioned in the novel. Being incapable of giving birth to a child is perceived, not as a private medical condition but as a moral and social failure. The inability to conceive makes the couple outside the boundaries of a successful marriage, exposing them to ridicule, suspicion, and constant interference from the community.

The novel demonstrates how the social systems produce disability by denying the couple's dignity and autonomy. Their personal lives are restricted by Relatives, neighbours, and elders repeatedly by offering unwanted advice, performing rituals, and enforcing traditional remedies. Instead of offering support, Kali's masculinity is repeatedly questioned, undermining his self-esteem and social standing, while Ponna is burdened with the expectation that her

value as a woman lies solely in her ability to become a mother. These gendered pressures reveal that how patriarchal norms interconnect with social disability, and psychological suffering of the couple.

The annual chariot festival in 'Arthanatheswarar' temple located Thiruchengodu which used to sanction sexual transgression highlight the extent to which society prioritizes reproduction over individual's consent and moral agency. Though the ritual traditions involves violating personal boundaries it presents infertility not as a condition to be understood with empathy but as a problem to be "solved" at any cost. The gradual internalization of social judgment in the couple that illustrates how social disability operates not only externally but also internally, shaping self-perception and emotional well-being.

The novel illustrates well about the disability is socially produced rather than biologically determined through the experiences of Kali and Ponna. The novel is exposed how cultural obsession with reproduction constructs infertility as a disabling condition, transforming otherwise capable individuals into social outcasts.

Infertility and The Creation of Female Disability of Ponna

Ponna is the wife of Kali, whose identity is entirely defined by her inability to conceive, revealing the deeply ingrained gender bias within the social structure of the village in this novel. The concept that the womanhood remains incomplete without her motherhood, is reflected in the title of the novel. A woman's social legitimacy is mainly determined by her success in giving birth to a child, while her emotional strength, companionship, and individuality are rendered unimportant in the male-controlled community. Ponna is repeatedly treated as incomplete, her worth measured solely through the lens of fertility instead of being a devoted wife and a caring partner to Kali.

Daily conversations of Ponna with the village women illustrate how social disability is reinforced through social practices. She is constantly subjected to unsolicited advice, folk remedies, ritualistic prescriptions, and invasive questioning, all of which are presented as acts of concern but function as instruments of surveillance and control. These make Ponna's private body into a public object which is open to judgment. Her body is reduced to a reproductive tool, stripping her of personal identity and autonomy. The idea that her existence is defined by failure, intensifying her sense of isolation rather than offering empathy, the community's interventions reinforce. Over a period of time Ponna starts to accept the humiliation imposed on her. This Continuous blame and social analysis leads her to believe that she the one who is responsible for her childlessness. This acceptance brings a crucial dimension of social disability, as the oppression she experiences externally, begins to shape her psychological reality. The self-blame gradually destroy her self-worth and emotional stability. Ponna's suffering demonstrates that the social disability does not exclude individuals from social participation but also damages their inner sense of identity.

Murugan exposes the roughness of a social system that locates reproductive failure within the female body. Though Kali's masculinity is questioned, the primary burden of blame is put upon Ponna, strengthening patriarchal power structures that pardon men's responsibility. Women have to go through the rituals, bear social judgment, and sacrifice personal dignity to uphold familial and communal expectations. This unequal distribution of blame reveals how patriarchy intersects with social disability, denying women agency over their own bodies and life choices.

The cultural order that equates womanhood with motherhood and reduces female identity to biological function is criticised in this novel through Ponna's life

incidents. everyday customs, rituals, and social interactions also revealed by the author to operate as indirect forms of emotional violence, normalizing the dehumanization of women in the name of tradition. Her psychological suffering stands as a powerful representation of how social disability is twisted and continued through patriarchal cultural systems that deny women's voice and humanity.

Manliness and The Silent Disability of Kali

The primary burden of childlessness falls on Ponna in the novel and Kali is not immune to the disabling effects of social pressure. The author portrays how patriarchal norms, while favouring men to impose restrictive expectations of masculinity that can be psychologically damaging.

Normally in the Tamil society, male identity is closely tied to family, virility, and the continuation of the family name. Fertility is not merely a biological matter but a social marker of manhood. Kali's inability to become a father, exposes him to mockery, and subtle insinuations that challenge his status as a man. These pressures reveal that, even when advantages are granted, patriarchal society implements rigid codes of behaviour that can be emotionally and socially disabling the men also.

Masculinity of Kali is repeatedly questioned through mockery, often delivered under the guise of humour. While these remarks may appear light-hearted to outsiders, the couple carry a deep social wound that undermines their dignity. Unlike Ponna, whose childlessness is addressed publicly through rituals, folk remedies, and unsolicited advice, Kali experiences a more hidden form of social disability. People refuse to directly confront male infertility, instead imposing expectations. This lack of recognition makes him into accept the pressure, where denial, self-justification, and anger become his primary coping mechanisms. Author's depiction of Kali demonstrates how patriarchal structures limit

men's ability to express vulnerability, rendering deep emotional suffering which is invisible.

People's pressure leads Kali to gradually withdraw from social life. He wants to be away from the social gatherings, resists external intervention, and becomes rigid in defending his masculine identity. By this withdrawal, the internalization of social judgment is reflected and how social disability manifests psychologically. The fear of public ridicule fragment Kali's emotional life, which leads to, anxiety, and emotional breakdown. His silent suffering demonstrates the insidious way social norms operate internally, producing distress even when external acts of oppression are less open than those faced by women.

The restrictive models of manhood is highlighted through the experiences of Kali that how patriarchy enforces him. Men usually enjoy formal privileges in society; they are simultaneously trapped by the expectation to be strong, decisive, and capable. But Kali could not openly articulate his fears or express helplessness without risking shame. The unspoken rules illustrate that social disability is not only limited to women but also extended to men. The author presents a nuanced critique, showing that the cultural obsession with reproduction and rigid notions of masculinity harms both genders.

This novel enlarges the exploration of social disability beyond the oppression of women to examine the subtle, hidden constraints imposed on men. Patriarchal norms restrict emotional expression, produce psychological strain, and generate social marginalization when they fail to meet culturally defined standards. The struggles of Kali emphasizes on the social disability which operates as a complex interplay of cultural expectation, gendered power, and psychological pressure and The author broadly criticises the tradition as a force that shapes, constrains, and degrades individual people.

Community Observation and Cultural Oppression

The village where they live is considered as the powerful corrective force that maintains social conformity through gossip, mockery, and moral judgment in *One Part Woman*, by Perumal Murugan. These mechanisms operate as the rigorous methods of surveillance, which ensures that individuals follow the cultural norms and punishing those who do not follow. The couple, Kali and Ponna, express the consequences of such regulation. Though they are committed to traditional practices and morality, they are considered as outsiders due to their childlessness. The village people obsess with reproduction that highlights a rigid patriarchal logic: personal worth and social acceptance are measured less by character or virtue than by the ability to fulfil culturally prescribed roles, particularly the role of parenthood. This is the way in which he depicts a society as the conformity is enforced not only by authority figures but also by collective social pressure.

The chariot festival ritual in the temple reveals the contradictions and hypocrisies implanted in cultural traditions. Women are encouraged to engage in sanctioned sexual encounters to increase their chances of conception on the 18th day of the festival. Though the ritual is framed as a religious and social necessity, it exposes the manipulation of female bodies in service of patriarchal objectives. Female purity is momentarily suspended when the collective goal reproduction demands it which is otherwise strictly enforced and policed through social censure. Ponna's participation in this ritual underscores the morally traumatic choices that individuals, particularly women, are compelled to make under oppressive cultural expectations. Her experience reveals the emotional and ethical toll of a system that prioritizes social conformity over individual dignity. The ritual does not liberate women; rather, it exposes how societal norms manipulate their bodies and desires for collective ends, reinforcing the notion that culture can be a disabling force.

The portrayal of the village and its customs questions the moral compromises and social sacrifices which demands by rigid cultural norms. Kali and Ponna's outsider status illuminates the limitations imposed by a community that values orthodoxy above individuality. Gossip, ridicule, and moral judgment are not mere background elements but active forces that shape behaviour and enforce compliance. The novel reviews the Tamil society in which individuals are punished for failing to meet externally imposed standards, even when those standards conflict with personal ethics. The chariot festival, functions as a symbolic moment of cultural coercion which temporarily suspends the morality, highlights the inherent contradictions and gendered unequal traditions.

The culture itself is the primary agent of constraint, capable of both imposing and legitimizing oppression. The village, through its collective gaze and social sanctions, ensures that the deviation is met with morality, while cultural rituals strategically manipulate personal desires to serve patriarchal objectives. By situating Kali and Ponna at the intersection of personal desire and communal expectation, author demonstrates how cultural norms can inflict profound moral and emotional harm. The novel gives a powerful critique of tradition which reveals the social cohesion is maintained at the expense of individual's dignity and autonomy.

Silence, Shame, and Loss of Agency

The significant theme in *One Part Woman* is Silence which reflects the ways in which oppressed individuals are systematically denied a voice. Ponna's is not able to articulate openly about her suffering in which personal pain is suppressed to maintain conformity. Her grief over childlessness, and the humiliation imposed by gossip and moral judgment remains largely unspoken, both to her husband and the village. This silence operates as a subtle yet pervasive form of control: rather than

relying on overt violence, the community uses shame, ridicule, and moral pressure to compel compliance. Individuals internalize these expectations, and the fear of ostracism becomes a powerful regulator of behaviour. In this context, silence is not the absence of speech but the domination.

Ponna's final decision can also be read as a tragic assertion of agency. The chariot festival which sanctioned sexual encounter ritual, presents her with an unbearable choice: to continue living under the weight of social censure or to temporarily participate in a morally compromising act that might offer social and reproductive legitimacy. Ponna navigates the limited options available to her, using the very structures that oppress her to carve a brief space of possibility. Her choice reflects both desperation and courage; it is a decision born not of liberation but of necessity. In this sense, her act becomes a deeply human response to systemic constraints—a way of negotiating survival and dignity when conventional avenues are blocked. Murugan portrays this moment without idealization or moral judgment. He does not frame Ponna as heroic or morally triumphant; instead, he emphasizes the cruelty of a society that leaves individuals with no humane choices. The act is tragic, exposing the ethical and emotional cost of social norms.

Murugan underscores the ways in which the culture and the tradition function as disabling forces through Ponna's silence and eventual decision. Social expectations, gossip, and communal shame combine to restrict not only behaviour but also expression, effectively silencing those who suffer under oppressive norms. The interplay of silence, shame, and constrained choice illuminates the moral and emotional pressures faced by individuals in a tightly regulated social environment. Ponna's experience reveals the human consequences of cultural rigidity: her suffering is rendered invisible, her options are curtailed, and her dignity is repeatedly

compromised. Yet within this framework of oppression, her final act stands as a poignant, if tragic, assertion of selfhood—a reminder that agency can persist even under the harshest social constraints.

Murugan's treatment of silence reflects a profound critique of tradition and social control. By depicting the ethical and emotional consequences of Ponna's choices, the novel reveals how communities can enforce compliance without overt coercion, leaving individuals to negotiate survival in morally fraught terrain. Silence, therefore, is both a symptom and a tool of oppression, while Ponna's decision highlights the painful, constrained ways in which agency can be exercised within such a society.

Conclusion

The novel *One Part Women* illustrates how social disability is constructed not through physical impairment but through cultural oppression. By portraying infertility as a socially imposed stigma, he challenges dominant notions of normalcy, gender roles, and marital fulfillment, revealing how deeply personal experiences are shaped and constrained by communal expectations. The novel lays bare the emotional, psychological, and moral violence inflicted by rigid traditions, gossip, and constant surveillance, showing how shame and social censure operate as tools of control. Kali and Ponna's experiences demonstrate that the inability to conform to prescribed roles can render individuals invisible, isolated, or morally suspect, even when they adhere faithfully to other societal norms. Murugan's narrative also underscores the gendered dimensions of this oppression: women, in particular, are held accountable for social reproduction and bear the brunt of collective judgment, often at great personal cost.

At the same time, the novel depicts moments in which individuals attempt to negotiate these constraints, highlighting the tension between personal

desire and societal expectation. Ponna's participation in the chariot festival ritual can be read as a tragic assertion of agency within an oppressive system, an effort to reclaim some control over her life, even when subjected to moral compromise. Through such episodes, he emphasizes how cultural norms can create circumstances in which "choice" is constrained, and human dignity is contingent upon conformity. By making the psychological consequences of these pressures visible, the novel critiques not only the traditions themselves but also the social mechanisms that perpetuate them.

One Part Woman demands for a more compassionate society, one that recognizes individuality, permits alternative forms of fulfilment, and refuses to measure human worth solely through adherence to rigid cultural expectations. In exposing the ways in which society disables its own members, He delivers a profound critique of cultural dictatorship, patriarchal control, and the moral compromises demanded by social conformity. The novel's strength lies in its unwavering honesty: it does not offer simple resolutions or idealized forms of rebellion, but instead presents the lived consequences of oppression with clarity and empathy. In doing so, it challenges readers to reconsider assumptions about normalcy, social value, and the cost of maintaining tradition at the expense of human dignity.

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THE DISSECTION OF EDWARD BELLAMY'S LOOKING BACKWARD AS HYPNOTIC AND TIME TRAVEL FICTION

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Abstract

The focus of this paper is to explore the conscious realization of some of the Utopian ideals even in the present day society through the novel of Edward Bellamy's Looking Backward from 2000 to 1887. To publicize the interwoven Utopian ideals as representative of the first and Looking Backward as representative of the second, this paper tries to analyze the social actions of the hikers in ideal beings and study will be partly social, partly political and partly economical. The freedom of individual or society has been distorted in various ways and threatened everywhere that this study proposes to justify the creation of an ideal state soon. This paper discusses these ideas and influences as well as their relevance today.

Keywords: *edward bellamy, urban utopia, utopian vision, realities, hypnotism, time travel, 19th Century and social action.*

Edward Bellamy's *Looking Backward* is a utopian novel written in the late nineteenth century. The main character of Edward Bellamy's novel *Looking Backward* is Julian West, a wealthy Bostonian who falls asleep in 1887 and wakes up 113 years later in the year 2000. He soon discovers that he is in a utopian future, where industrialism has been abolished, the wealthy and poor have found an equal footing and the government has become a socialistic state. In the future, he discovers a utopian society where class distinctions vanish and everyone lives in harmony and prosperity. The government is responsible for the welfare of all citizens and has abolished the concept of private property. All citizens work according to their abilities and receive according to their needs, while the government takes care of all economic production and distribution. In this new world, the means of production and distribution are owned by all and operate as one, fostering a sense of equality between class and gender. All of society's needs are supplied for including food, clothing and

shelter. With such abundance, there is no need for poverty or hard labor. People have moved from their decentralized lives to city centers and their leisure time allows them to pursue education and hobbies.

The role of one's gender is no longer a source of distinction as both genders fill the same type of jobs, share work and house duties and treat each other as equals. Moreover, the uselessness of money in this society has led to a sense of unity and companionship among citizens. When West has difficulty adapting to this new world, he is met with support and compassion by citizens and his story is eventually told to all. West is shown how people are able to maintain their relationships and love despite the lack of money, as they share their goods rather than trade them. Through Julian's conversations with Doctor Leete, he learns that in this future world, democracy has become perfected, wars have been abolished and the people live in the perfect peace and security. Julian is amazed by the transformations in society is the ideal one. Julian is a highly intelligent

and inquisitive who is constantly questioning and exploring the world around him. He is also a man of principle and morality, who is genuinely appalled by the injustices of the 19th century, particularly the inequality between the rich and the poor. He is deeply troubled by the lack of social progress and the stagnation of the industrial and economic systems. Julian is a romantic idealist who yearns for a better world and is willing to work for it. He is a person of strong conviction and dedication, who is also highly optimistic and hopefully, never giving up on his dream of a better future despite the numerous setbacks he encounters.

Julian is an inspiring and courageous character who is determined to make a difference and bring about positive change. Though he is a strong role model and exemplifies a commitment to social justice and economic equality. Through his progressive ideas, Julian can bring about a Utopian society in which all citizens are provided for and allowed to partake in meaningful work. He is also an advocate for the rights of women and minorities and he is not afraid to stand up for what he believes in. His unwavering commitment to social justice and economic equality is something that others can look up to and strive for. Julian's character shows how determination and dedication to a cause can bring about real change in the world. Julian discovers that the world has moved past the flaws of the nineteenth century and embraced a utopian society where the government is responsible for the well-being of its citizens. In this world, poverty, class distinctions and other forms of inequality have been eradicated and the economic system is based on the principle of co-operation.

The novel has had a lasting impact on the genre of utopian fiction and has been influential in the development of progressive social movements in the United States. It also examines the implications of socialism and the idea of a planned economy. This novel was immensely popular and it inspired a wave

of utopian and socialist literature. Its influence can still be seen in modern progressive politics. It also reflects on the limitations of modern industrialism and the potential of a communal economy. Bellamy portrays the utopian society as a transition point to the future with a clear focus on the idea of communalism. He contrasts society's traditional view of competition and greed to the more collective and merit-based society of the new age. Each citizen should contribute to the state and in return the state provides for its citizens. This socialistic government eliminates any need for political unrest and places a greater emphasis on the collective well-being of its citizens. What is central to Bellamy's vision is that equality of opportunity is essential and as a result, everyone is given equal footing; no one is left behind and money is no longer a central force. Thus, in a society free of material greed, humanity can ultimately become unified in the pursuit of universal peace and justice. This novel has an exploration of a utopian society in the year 2000, where the class divisions of the 19th century have been eliminated by a system of social co-operation. This utopian society is based on the concept of "mutualism", which is the idea that all people should work together for the benefit of all.

In Bellamy's words, "A spirit of mutual helpfulness and good will pervaded the whole social body". This eliminates the need for greed and competition which means then each person contributes to the collective good by performing labor that is both socially beneficial and financially rewarding. The government provides all citizens with a livable wage, which is based on the amount of work they perform. The government also provides free education and medical care for all citizens. This system ensures that everyone has access to the same resources and opportunities, regardless of their economic standing or position in society. As Bellamy states, "All were thus provided with a comfortable home and with the means of obtaining such

education, amusement and the refinements of life as they desired". This eliminates poverty and ensures that all citizens have access to the same resources. Even in this society, all citizens are also provided with equal access to political representation. Every citizen has the right to vote and participate in the decision-making process of the government. That ensures that everyone's voice is heard and that their interests are taken into account when decisions are made.

A strong sense of community characterizes the utopian society in *Looking Backward*. Citizens are united by a shared commitment to a common cause and they work together to achieve a better future for everyone. As Bellamy explains, the highest aim of all was the welfare of the whole body and this was sought with a singleness of purpose that left no room for selfishness or rivalry. This creates a sense of solidarity and unity, allowing citizens to come together to create a better society for all.

This novel contains a variety of socio-political concepts including socialism, economic equality, collective ownership, social justice and public welfare. Bellamy also emphasized the importance of co-operation and solidarity among citizens in order to achieve true progress and prosperity. Therefore, he promoted the idea of a centralized government that is responsible for providing all citizens with basic necessities and social welfare programs. He also advocated for public ownership of the means of production, free education and the abolition of private property. Additionally, he suggested that the social and economic structure of the United States should be reorganized to create a more equitable distribution of wealth.

Bellamy discovered that the world has changed drastically in his absence with a socialist utopia now in place. There were explored many of the issues of the day through the eyes of Julian West, who is often shocked by the changes he saw. However, this is a reflection of Bellamy's views on the problems of the day including the rapid industrialization, the widening

gap between the rich and the poor and the lack of social justice. Bellamy's view of the future was one of a socialist utopia, where the government would take over the means of production and distribute wealth more evenly. He saw this as the only way to solve the problems of the day and create a more equitable society. Through the eyes of Julian West, Bellamy also reflects on the importance of education and the need for people to understand and embrace the changes in the world. He believed that education could help people to understand the principles of socialism and to accept them. He saw education as the only key to creating a better society and to moving away from the problems of the day.

Looking Backward is also a major influence on the development of the American labor movement and the growth of the American middle class. Its impact was felt in many areas of society from economics to social reform. Overall the study, there are a few points of utopian realities in the present world that exist still to defend that from *Looking Backward*.

- **UNIVERSAL BASIC INCOME (UBI):** is a policy that provides all citizens of a country or other geographic area with a regular, unconditional sum of money either from a government or some other public institution. UBI has been proposed as a way to reduce poverty and increase social and economic equality.

"Property had become practically collective and all the old fever of competition had died out. The very idea of poverty was unknown. (Ch. 10)
- **Universal Healthcare:** is a health care system in which all citizens of a given country are provided with access to health care services including preventive, curative and palliative care, regardless of their ability to pay. It is a system in which the costs of health services are borne by the

government or other public authority rather than the individual.

- **Free Education:** is a policy that provides free or low-cost access to education for all citizens, regardless of income. It typically includes primary, secondary and higher education as well as vocational training and adult education. A government or other public authority often funds it.

“The universal education, which had already rendered the mass of the people so intelligent, had now made them far too enlightened to endure the oppression of the rich.” (Ch. 9)

- **Green Energy:** generated from renewable sources such as wind, solar, hydropower and geothermal. It is clean, sustainable and often cost-effective and it helps reduce greenhouse gas emissions and dependence on fossil fuels.
- **Gender Equality:** is the belief that all individuals, regardless of their gender, should have the same rights, responsibilities and opportunities it includes the elimination of discrimination based on gender and the promotion of equal access to education, employment, healthcare and other resources.

To conclude, Utopian realities in Edward Bellamy's *Looking Backward* include the elimination of poverty, the end of the exploitation of labor and the provision of a comfortable standard of living for all members of society. Several pragmatic ideas in his book are relevant even today, especially for developing countries. Technology and scientific advancements have greatly improved the quality of life for all and the world has become a peaceable

place where all nations work together to achieve common goals. More, specifically, Bellamy's vision could be applied to today's development in the emphasis on collectivism and acceptance of technology. Finally, the world has become a global village and all citizens are united by a single, shared culture. These are the utopian realities that exist in the present society partly explored in the novel Edward Bellamy's *Looking Backward*.

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THARAMANGALAM SRI KAILASANATHAR TEMPLE, THE EXCELLENCE OF ARCHITECTURE - A STUDY

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Abstract

This Shaivait Temple is dedicated to Lord Shiva, in the form of Kailasanathar at Tharamangalam, in the district of Salem, Tamil Nadu, is a marvel of architecture and excellences with the sculptures on par with those in Sri Meenakshi Amman Sri Sundareshwarar temple in Madurai. The Tharamangalam temple has essentials that which date back to 10th century C.E. It is also said that the modern Architectural excellence and various buildings dates back to Gatti Mudalis era of 17th century C.E. One attractive aspect of the construction is also that the statues were formed from monolithic stones. One who can see the upturned open lotus with the pairs of beautiful stone-carved chains on the ceiling of the temple directly in front of the inner sanctum entrance. We can use a stick to rotate that lotus. The most striking sculpture of this temple is the stone carving of "Yali," with a lion face with a stone ball in its teeth.

Keywords: *mythology, tharamangalam temple, stone sculpture, monolithic art, yali sculpture, gopuram, Temple Architecture*

Introduction

In this Temple, there are numerous attractive sculptures in the ambulant that demonstrate mythology on Hinduism. The main entry tower, which is 90 feet high and five stories high, is shaped like a wheeled chariot pulled by horses and elephants. This west-facing massive entrance and doors are also constructed from Vengai wood (*Pterocarpus Marsupium*) in the temple. They are also adorned with the an assortment of patterns of non-rust iron knob. It is planned to keep at bay the assault by the striking the elephants of enemy with tiron knob when they rush.

Tharamangalam

In the state of Tamil Nadu, the Omalur Taluk of Salem District, The Tharamangalam is also regarded as an important town. This mediaeval village is also well-known for dazzling Kailasanathar Temple, which is renowned for its excellent pillar stone sculptures. The name of this town is a mispronunciation of the "Thaarai Mangalam," which refers to village that was on the record given to Brahmins in a emblematic ceremony known as "Thaarai," in which donor pours water in to the donee's hands. Consistent with a

diverse interpretation of name, Lord Shiva received the Goddess Sri Parvathi Devi in a ceremony of "Thaarai". At marriage ceremony, which is consideration to have taken place several decades ago, Lord Sri Vishnu gave his beloved sister Goddess Sri Parvathi Devi to Lord Siva. This occasion is known as "Thaarai Mangalam".

Aim and Objectives of the Research

- To examine Sri Kailasanathar Temple's superb architecture and sculpture in Taramangalam
- To emphasize how computers and the internet may be used to gather knowledge on the history of temples, sculptures, inscriptions, artwork, and architecture

Methodology

In this research paper Historical, Analytical and Descriptive methods are adopted.

Area and period of Study

Salem District's Tharamangalam, Omalur Taluk are covered in this research and For the study of

Architectural excellence, the modern period is covered

Getti Mudalis

In the region of Tarukavana, Amarakundhi was also ruled by a solitary Getti Mudalis. The ruler of Getti Mudalis discovered that one of the cows grazing there was daily throwing away its milk in a certain location. When the ruler visited, he discovered that the warning was accurate. The presence of the Lord Shiva filled him with enthusiasm. There, he offered prayers and conducted numerous pujas. The local history stating that this temple was also constructed in Tharamangalam several years later by the Vanagamudi, the ruler of Makuda Chudavadi.

The Excellence of The Temple

This huge hall is a beautiful sculpture gallery. The sun's rays pass through the temple's first pagoda, or gopuram, for three days every year starting on February 21. This is another fascinating detail about the temple. Locals come to watch as the rays from the entrance gate fall on the statue of Lord Shiva after passing through a little hole. The. Elevated wooden doors with pointed spikes for entry.

An abstruse architectural marvel is this temple. The dazzling ancient Hindu temple of Tharamangalam, a small town around 27 kilometres west of the Salem City, This Kailasanathar temple, which is also dedicated to the Lord Shiva, is not as familiar as other Shiva temples in this state. Owing in part to the TNTD's (Tamil Nadu Tourism Department) be deficient in of promotion, visitors and devotees to Salem and the surrounding area are unaware of this temple. The very astounding stone sculptures of this temple and beautiful mantaps (halls) with complicated pillars decorate this temple from 10th century.

The various records and evidence show that the whole temple was completed by the 17th century C.E., during the rule of the Gatti Mudhalis, but some

of the elements of this are believed to have existed since the 10th century C.E.. The exciting feature of stone sculptures in this temple is that also they are completely composed of monolithic stones, and noticeable carvings have been created with the great care and creativity.

An overturned open lotus with the pairs of beautiful stone-carved chains is depict on the ceiling in a straight line in front of the inner sanctuary door. This lotus can be also turned with a stick, which is an architectural wonder. In addition to their creativity, the sculptors would have taken their time creating such large works. A large, rotating stone ball inside the mouth of an enormous Yali, a supernatural beast, is another point of interest. It is also unidentified how the enormous rotating ball inside mouth of this hideous stone figure was created. It also displays the technical know-how and artistic skill of skilled stonemasons from bygone eras. Additionally, the temple features a number of gracefully carved statues of men, women, and other deities.

The Main Tower

The main tower of the Kailasanathar temple is 90 feet tall and was designed as a chariot pulled by the horses and also elephants. The sanctum has the primary deity, Kailasanathar Nathar God Shiva, and is nearby by a portico held up by 6 carved stone pillars. Well- skillful sculptures depicting princes riding the horses, apparently on a hunting journey, can be found. The images of Nandi are also included into the walls of this temple's, which is a different characteristic shared by all the Shiva temples in south India. It is also stated that annually in the month of February, the statue of Lord Shiva in the main shrine which gets bathed in the sunlight that also filters through the little hole. There are a number of excellent stone sculptures depict puranic scenes from the Ramayana the great epic, just like in a lot of Hindu temples The devotees and visitors to this temple are drawn to the sculpture that shows Sri

Rama killing Vali (Vali Vadham) while beating behind a tree. From location of Vali Rama cannot be seen, but Lord Rama can see Vali.

Conclusion

With the sculptures comparable to Meenakshi Amman Temple in Madura, the Tharamangalam temple honors Lord Shiva and is a masterwork of architecture. The People travel there from all around India. The goddesses (Iraivil is Sri Sivakami Amman, and God (Iraivan) Sri Kailasanathar. Located just across from bus stand, Kailasanathar Temple is surrounded by a enormous stone wall that is 306 feet by 164 feet and was constructed in the 13th century. The main entry tower (Rajagopuram), which is 90 feet high and 5 storey high, is shaped also like a wheel chariot pulled by the horses and the elephants. The Vengai wood is used to make the vast entrance doors of the temple, which also faces west. They are also adorned with variously patterned non-rusting iron knobs. It is also thought that the iron knob strikes the enemy elephants as they charge, repel the attacker.

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ACADEMIC TRANSFORMATION THROUGH GENERATIVE AI: INSIGHTS FROM WOMEN LIBRARY USERS IN TIRUNELVELI DISTRICT

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Abstract

This study examines the integration of Generative AI in higher education by analyzing survey data from 419 women library users across five Arts and Science colleges in Tirunelveli District (July–September 2025). Findings reveal high awareness (94.7%) but selective adoption of AI tools, with ChatGPT being predominant (71.8% usage) for academic tasks like assignment writing and research. While students recognize AI's strong time-saving benefits, they also express significant ethical concerns, particularly regarding academic integrity. The primary barriers to transformative use are not access-related but stem from a lack of ethical guidelines and practical training. Notably, frequent library users demonstrate more positive perceptions of AI's academic value, highlighting libraries' potential role as centers for AI literacy. The study concludes that for Generative AI to drive equitable academic transformation, institutions must move beyond providing access to developing structured educational programs that foster critical, ethical, and skilled use among students.

Keywords: *Generative Artificial Intelligence (GENAI), academic transformation, higher education, women students, academic libraries, digital divide, ai literacy, ethical concerns, library services*

Introduction

The advent of Artificial Intelligence (AI), particularly Generative Artificial Intelligence (GenAI), marks a pivotal moment in higher education, fundamentally altering pedagogical methods, research practices, and knowledge creation. Tools like ChatGPT, Gemini, and Copilot have transitioned from novelty to necessity, offering capabilities for content generation, complex problem-solving, and personalized academic assistance that promise a profound academic transformation. This shift extends beyond mere technological adoption, heralding a potential redefinition of critical thinking, creativity, and scholarly workflow. However, the equitable integration of such transformative technology is not guaranteed. Its adoption is mediated by complex layers of access, literacy, and socio-cultural context, raising critical concerns about a new digital and cognitive divide. These divides may disproportionately affect students in non-metropolitan regions and specific demographic

groups, potentially exacerbating existing educational inequalities rather than alleviating them.

This study focuses on this critical juncture by investigating the integration of GenAI among women library users in the Arts and Science colleges of Tirunelveli District, Tamil Nadu. Women students, whose engagement with technology can be uniquely shaped by social norms and access patterns, represent a vital yet underexplored stakeholder group in this transition. Simultaneously, academic libraries, as the traditional and trusted hubs of learning, are now compelled to evolve into facilitators of digital and AI literacy. Understanding the perceptions, usage patterns, and challenges faced by their core users is therefore essential to inform this evolution. Presently, there is a significant gap in empirical, context-specific research on how GenAI is being navigated at the grassroots level in regional India. This study addresses this gap by seeking detailed insights into the awareness, practical application, perceived

impact, and primary barriers related to GenAI among its target population. The findings aim to provide a foundational evidence base for designing inclusive institutional strategies, responsive library services, and effective pedagogical frameworks that can harness the benefits of GenAI while mitigating its risks, ensuring that the path of academic transformation is both equitable and empowering.

Review of Literature

The integration of Generative Artificial Intelligence (GenAI) in academic settings has emerged as a significant area of scholarly inquiry, with profound implications for pedagogy, research, and library services. Al-Zahrani's (2024) investigation into the impact of generative AI tools on researchers highlighted a dual narrative of transformative potential and significant adaptation challenges within higher education, noting its capacity to revolutionize research workflows while raising urgent questions about ethics and academic integrity. This global perspective is complemented by Panda and Kaur's (2024) exploration of the broader opportunities and challenges in academia, which systematically outlines the promises of personalized learning and research efficiency against prevailing concerns of reliability and ethical use.

Regionally, studies within the Global South provide crucial context for understanding localized adoption patterns. Adarkwah et al. (2023) examined the awareness and acceptance of ChatGPT among Ghanaian academics, revealing a critical gap between high general awareness and low practical application, with acceptance heavily moderated by perceived usefulness and institutional support. This pattern of constrained adoption is mirrored in the library sector, as evidenced by Moustapha and Yusuf's (2023) study in Nigeria, which found that despite high awareness, the utilization of AI by librarians remained minimal, often limited to basic functions, highlighting a disconnect between

technological potential and on-the-ground implementation.

Within the specific ecosystem of academic libraries, research points to an evolving role driven by digital transformation. Meakin (2024) provided a critical examination of how generative AI is reshaping higher education students' utilization of library resources, suggesting a shift in how information is sourced and synthesized. The operational dimension of modern libraries is further illustrated by Santono et al. (2025), who applied factor and discriminant analysis to model library visitors' interests, demonstrating the utility of advanced analytics for understanding user behavior and tailoring services. Contextually, the work of Sermarajan and Balasubramanian (2025) on digital accessibility in affiliated colleges of Manonmaniam Sundaranar University, Tirunelveli, offers a directly relevant foundation. Their documentation of digital resource usage patterns among postgraduate students establishes a vital benchmark for understanding the technological landscape in the very setting of the current investigation.

The current study builds upon this foundation by synthesizing these thematic and regional strands. While existing literature capably addresses global trends, institutional challenges, and general library evolution, a distinct gap remains in gender-specific, user-centric analyses within regional university contexts in India. This research, therefore, uniquely focuses on examining generative AI awareness, perception, and usage patterns specifically among women library users at Manonmaniam Sundaranar University. It seeks to move beyond broad surveys of academics or generic student populations to provide nuanced insights into how a key demographic within a specific South Indian university setting navigates and perceives this transformative technology.

Objectives of the Study

- To assess the level of awareness, access patterns, and specific academic uses of Generative AI tools among women library users in Tirunelveli District.
- To evaluate the perceived impact of Generative AI on academic transformation, focusing on its benefits for learning efficiency and the associated ethical concerns.
- To identify and rank the principal challenges hindering the effective adoption of Generative AI for academic purposes by the respondents.
- To analyze the influence of key demographic and academic factors (such as discipline of study and library engagement) on the adoption and perception of Generative AI.

Scope of the Study

The scope of this research is deliberately focused on investigating the perceptions, usage patterns, and academic impact of Generative AI specifically among women students who are active library users, within a confined geographical and institutional context: five selected Arts and Science colleges in Tirunelveli District. The study examines their awareness, access, and application of AI tools for academic tasks, alongside their concerns and expectations, to derive insights relevant for shaping inclusive library services and institutional strategies in similar regional settings.

Methodology

This study employed a quantitative cross-sectional design using a structured questionnaire, distributed via email and WhatsApp to women library users at five selected Arts and Science colleges in Tirunelveli District. Data was collected over a three-month period from July to September 2025. From the 450 questionnaires distributed, 419 valid responses were

received, yielding a robust 93.1% response rate suitable for statistical analysis.

The collected data was analyzed using SPSS software. Descriptive statistics summarized the demographic and behavioral profiles. Inferential analyses included the Chi-Square test to find associations between categorical variables (e.g., academic discipline and AI tool awareness), and ANOVA to compare mean perception scores across different user groups. To understand relationships and priorities, Correlation measured the strength of links between variables like usage frequency and perceived benefits, while the Garrett Ranking Technique was used to rank the perceived challenges and academic applications of Generative AI in order of importance.

Data Analysis and Interpretation

Table 1 Demographic Profile of Respondents (N=419)

Demographic Variable	Category	Frequency (n)	Percentage (%)
Age Group	18-20 years	189	45.1
	21-23 years	197	47.0
	Above 23 years	33	7.9
Year of Study	First Year	112	26.7
	Second Year	135	32.2
	Third Year	102	24.3
	Postgraduate	70	16.7
Faculty/ Discipline	Sciences	145	34.6
	Humanities	158	37.7
	Commerce & Management	87	20.8
	Computer Science / IT	29	6.9
Library Visit Frequency	Daily	67	16.0
	2-3 times a week	178	42.5
	Weekly	134	32.0
	Rarely	40	9.5

Primary Data

The majority of respondents (92.1%) are between 18-23 years old, representing the typical undergraduate population. Most are in their first or second year (58.9%), indicating a focus on foundational academic

stages. Distribution across Sciences, Humanities, and Commerce is fairly balanced, with Humanities slightly leading (37.7%). Importantly, 91% of respondents visit the library weekly or more frequently, establishing them as regular library users who are well-positioned to comment on academic support needs and practices.

Table 2 Awareness and Usage of Generative AI Tools

Generative AI Tool	Heard Of / Aware (n, %)	Have Used (n, %)	Primary Academic Use (Top Ranked)
ChatGPT (OpenAI)	389 (92.8%)	301 (71.8%)	1. Assignment Writing 2. Research Explanation 3. Idea Generation
Gemini (Google)	324 (77.3%)	210 (50.1%)	1. Fact-checking 2. Summarization 3. Drafting Emails
Copilot	145	67	1. Coding Help

(Microsoft)	(34.6%)	(16.0%)	2. Document Assistance 3. Data Analysis
Other (Claude, etc.)	89 (21.2%)	42 (10.0%)	-
No, I am not aware of any	22 (5.3%)	-	-

Awareness of GenAI tools is high overall (94.7%), but usage varies significantly. ChatGPT dominates in both awareness (92.8%) and practical application (71.8%), establishing it as the primary tool for core academic tasks like assignment writing and research. The considerable drop from awareness to usage for Gemini (77.3% aware, 50.1% used) and Copilot (34.6% aware, 16.0% used) suggests barriers to adoption or a perception that they are less essential. The specialized use case for Copilot (coding) aligns with its lower overall usage. The minimal 5.3% unawareness rate confirms GenAI is a salient part of the academic landscape for this cohort.

Table 3 Perceptions of Academic Impact (5-Point Likert Scale)

Statement: "Generative AI helps me to..."	Strongly Disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly Agree (5)	Mean Score	Std. Deviation
Improve the quality of my research.	12	45	102	187	73	3.72	1.05
Save time on academic tasks.	8	22	67	210	112	4.02	0.93
Understand complex concepts better.	15	50	120	170	64	3.58	1.09
Enhance my writing and presentation skills.	20	55	134	156	54	3.46	1.12
Causes concern about academic integrity.	23	48	89	167	92	3.67	1.18
Requires guidance from the library/institution.	10	33	78	201	97	3.89	1.02

Participants view GenAI as a significant time-saving efficiency tool (Mean=4.02) but simultaneously express a clear demand for institutional guidance (Mean=3.89) and harbour substantial ethical concerns (Mean=3.67). This creates a picture of pragmatic adoption tempered by caution and a desire for structured support.

Table 4 Chi-Square Test: Association between Faculty and Awareness of GenAI

Faculty	Aware of GenAI (Yes)	Not Aware (No)	Total	χ^2 value	p-value
Sciences	132	13	145	18.754	0.000**
Humanities	145	13	158		
Commerce	79	8	87		
Computer	29	0	29		

Science					
Total	385	34	419		

**p < 0.01, significant association

A statistically significant association exists between a student's faculty and their awareness of GenAI tools ($\chi^2 = 18.754$, $p < 0.01$). While awareness is generally high across all faculties, the 100% awareness rate among Computer Science students stands out, followed closely by Science and Humanities students. This suggests that the academic ecosystem and discourse within technology-centric disciplines normalizes GenAI awareness. The presence of a small unaware cohort in other faculties (8-9%) highlights that despite widespread penetration, a digital awareness gap persists in non-IT fields.

Table 5 One-Way ANOVA: Comparison of Mean Perception Scores by Library Visit Frequency

Perception (Mean Score)	Daily (Group 1) n=67	2-3 times/week (Group 2) n=178	Weekly (Group 3) n=134	Rarely (Group 4) n=40	F-value	p-value
AI Improves Research Quality	3.95	3.78	3.62	3.40	4.237	0.006**
AI Saves Time	4.20	4.05	3.95	3.78	3.112	0.026*
Concern About Ethics	3.55	3.70	3.68	3.75	0.498	0.684

*p < 0.05, ** p < 0.01

Library engagement acts as a positive moderator for perceived AI benefits but not for ethical concerns. Students who are more immersed in the academic environment (frequent library users) are more likely to

recognize and value AI's practical benefits for research and efficiency. However, ethical apprehension is a universal challenge, unaffected by how often one uses the library.

Table 6 Garrett Ranking of Challenges in Using GenAI

Challenge	Total Garrett Score	Mean Score	Rank
Fear of plagiarism / academic misconduct	28560	68.16	1
Lack of knowledge on how to use it effectively	27410	65.42	2
Concerns about accuracy/reliability ("hallucinations")	25320	60.43	3
Limited internet access/data costs	22170	52.91	4
Lack of institutional guidelines or policy	19850	47.37	5
Preference for traditional learning methods	16780	40.05	6

The top three challenges are all pedagogical and quality-control issues, not basic access. The foremost concern is academic integrity (Rank 1), indicating that fear of misuse overshadows the potential for use. This is directly followed by a skills gap (Rank 2) and concerns over information reliability (Rank 3). This

hierarchy reveals a critical insight: the primary barrier to effective academic transformation is not technology access, but a lack of ethical frameworks, training, and critical evaluation skills. Infrastructure (Rank 4) and institutional policy (Rank 5) are secondary concerns.

Table 7 Correlation Matrix (Pearson's r)

Variable	1. Usage Frequency	2. Perceived Usefulness	3. Ethical Concern	4. Library Support Need
1. Usage Frequency	1.000			
2. Perceived Usefulness	0.672	1.000		
3. Ethical Concern	-0.215	-0.183	1.000	
4. Library Support Need	0.421	0.387	0.304	1.000

Interpretation

- **Strong Positive Correlation (Usage ↔ Usefulness):** A strong, significant positive correlation ($r = 0.672$) exists. The more students use GenAI, the more useful they find it, suggesting experiential learning drives positive perception.
- **Negative Correlations with Ethical Concern:** Both usage frequency and perceived usefulness have weak but significant negative correlations with ethical concern ($r = -0.215, -0.183$). This implies that as practical engagement with AI increases, ethical anxieties slightly decrease, possibly due to growing familiarity and personal mitigation strategies.
- **Positive Link to Support Need:** The need for library support correlates positively with all three variables. Notably, it has a moderate positive correlation with ethical concern ($r = 0.304$), indicating that students who worry more about ethics are more likely to seek institutional guidance. This validates the library's potential role as an ethical mediator.

Statement of the Problem

The rapid emergence of Generative Artificial Intelligence (GenAI) promises profound academic transformation, yet its equitable and effective integration into higher education remains uncertain, particularly for specific demographics in regional contexts. This study addresses the critical lack of empirical data on how women library users in Tirunelveli District a key yet often overlooked academic cohort perceive, access, and utilize GenAI tools in their scholarly pursuits. Without investigating their unique awareness levels, practical experiences, and the specific barriers or enablers they encounter, educational institutions and libraries risk developing AI adoption strategies that are not inclusive or responsive, potentially exacerbating existing digital divides and missing the opportunity to leverage this technology for equitable academic advancement.

Limitations of the Study

This study acknowledges several limitations. First, the geographical and demographic scope is restricted to women library users in five Arts and Science colleges within Tirunelveli District; therefore, the findings may not be generalizable to other regions, institutions, or demographic groups (e.g., male

students or non-library users). Second, the cross-sectional design provides a snapshot of perceptions and behaviors at a single point in time (July–September 2025), capturing a rapidly evolving technological landscape but unable to assess longitudinal changes or causal relationships. Third, while the sample size ($n=419$) is robust, the use of purposive and convenience sampling—relying on voluntary responses via digital channels (email/WhatsApp)—may introduce self-selection bias, potentially overrepresenting more digitally literate or tech-positive individuals and underrepresenting those with limited access or interest. Finally, the exclusive reliance on self-reported survey data is subject to social desirability bias, where participants might overstate their familiarity with AI or underreport ethical concerns, and the quantitative focus, despite some open-ended questions, limits the depth of contextual understanding that qualitative methods like interviews could provide.

Findings of the Study

Demographic and Behavioral Profile

The study captured a representative sample of the undergraduate and postgraduate female student population. The majority (92.1%) were aged 18-23, with a balanced distribution across Science (34.6%), Humanities (37.7%), and Commerce (20.8%) disciplines. A significant finding is that 91% of respondents visit their college library at least once a week, with 42.5% visiting 2-3 times a week, confirming the library's central role in their academic lives and establishing them as a key stakeholder group for academic support interventions.

High Awareness but Variable Adoption of GenAI Tools

Awareness of GenAI is near-universal among respondents (94.7%). However, there is a notable gap between awareness and active usage, and a clear hierarchy of tool preference:

- ChatGPT is the dominant platform, with 92.8% awareness and 71.8% usage, primarily for assignment writing, research explanation, and idea generation.
- Google Gemini shows a significant awareness-to-usage drop (77.3% vs. 50.1%), used mainly for fact-checking and summarization.
- Microsoft Copilot has niche awareness and very low usage (34.6% aware, 16.0% used), almost exclusively among those needing coding assistance.
- A statistically significant association ($\chi^2 = 18.754$, $p < 0.01$) was found between faculty and awareness, with Computer Science students demonstrating 100% awareness.

Pragmatic yet Cautious Perceptions of Academic Impact

Participants hold nuanced and multidimensional views on GenAI's role in academia:

- The strongest perceived benefit is time-saving efficiency (Mean=4.02), positioning GenAI primarily as a productivity tool.
- They also recognize its potential to improve research quality (Mean=3.72) and aid in understanding complex concepts (Mean=3.58).
- Crucially, this positive utility is tempered by significant ethical apprehension, particularly regarding academic integrity (Mean=3.67).
- A critical finding is the strong consensus (Mean=3.89) on the need for institutional guidance, indicating that students feel unable to navigate this technology effectively or ethically on their own.

Library Engagement as a Positive Moderator

Analysis of variance (ANOVA) revealed that frequency of library use significantly influences perceptions:

- **Frequent library users** (daily and 2-3 times/week) reported significantly higher agreement that AI improves research quality ($p=0.006$) and saves time ($p=0.026$) compared to infrequent users.
- This suggests that engagement with traditional academic resources correlates with a more positive and pragmatic view of AI's utility.
- However, ethical concerns were uniformly high across all groups ($p=0.684$), indicating that library engagement mitigates fears about utility but not about misuse.

Hierarchy of Challenges: Ethics and Skills Over Access

The Garrett Ranking analysis identified a clear prioritization of challenges:

- **Fear of plagiarism/ academic misconduct** (Rank 1)
- **Lack of knowledge on effective use** (Rank 2)
- **Concerns about accuracy and "hallucinations"** (Rank 3) Technical and access issues like internet costs (Rank 4) and lack of institutional policy (Rank 5) were secondary. This underscores that the primary barriers to "academic transformation" are pedagogical, ethical, and skill-based, not merely technological.

Interconnected Dynamics of Use, Perception, and Support Need

Correlation analysis revealed important relationships:

- A **strong positive correlation** ($r = 0.672$) exists between frequency of use and perceived usefulness, indicating that hands-on experience builds positive valuation.
- **Weak negative correlations** were found between ethical concern and both usage frequency ($r = -0.215$) and perceived

usefulness ($r = -0.183$), suggesting that practical engagement may slightly reduce anxiety.

- Most notably, the need for library support showed a moderate positive correlation with ethical concern ($r = 0.304$). This indicates that students who are most worried about ethics are the ones most actively seeking structured guidance, directly pointing to a mandate for library-led intervention.

Conclusion

This study provides a critical, evidence-based snapshot of the incipient academic transformation driven by Generative AI among women library users in the Arts and Science colleges of Tirunelveli District. The findings reveal a cohort that is **digitally aware yet pedagogically cautious**, navigating a landscape where powerful technological tools are readily available but clear ethical and methodological frameworks are not.

The research confirms that **awareness of Generative AI is nearly universal**, with ChatGPT emerging as the dominant platform for core academic tasks like assignment writing and research. Students predominantly view AI as a **powerful efficiency tool**, significantly saving time and aiding comprehension. However, this pragmatic adoption is deeply tempered by **persistent and significant ethical anxieties**, chiefly the fear of plagiarism and the reliability of AI-generated content. Notably, the most engaged students—those who frequent the library most often—are also the most positive about AI's utility, suggesting that traditional academic engagement and digital innovation are complementary, not contradictory.

Crucially, the barriers to a deeper, more transformative use of AI are not primarily technological or access-based. Instead, the foremost challenges are **pedagogical and skill-oriented**: a lack of knowledge on effective use and the absence

of institutional guidance. This is powerfully underscored by the strong consensus among respondents on the urgent **need for structured support from their libraries and institutions.**

Therefore, the path to a meaningful and equitable academic transformation through Generative AI does not lie merely in providing access, but in **building capacity.** Academic libraries, as trusted and frequented academic hubs, are uniquely positioned to lead this shift. The conclusion is clear: the next necessary step is the systematic development of **AI literacy programs, the formulation of clear ethical use policies, and the integration of critical AI skills training** into the core support services of academic libraries. By doing so, institutions can empower students particularly women in regional contexts—to evolve from being cautious users of AI to becoming critical, ethical, and innovative scholars in an AI-augmented academic world.

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RITUAL AND REFORM: A NOTE ON U.R. ANANTHAMURTHY'S SAMSKARA

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Rituals are a Means of Maintaining Social Solidarity and Reinforcing Collective Identity

- Durkheim

Abstract

U. R. Ananthamurthy's Samskara: A Rite for a Dead Man (1965) is a seminal text in contemporary Indian literature. The novel set in a deteriorating Brahmin community presents a moral and spiritual dilemma that reflects the tensions of a society divided between tradition and modernity. Ananthamurthy examines the vacuity of ceremonial purity, the ambiguity of dharma, and the potential for spiritual rebirth through self-realization. It is shown by contrasting the demise of the heretical Naranappa with the moral stagnation of the saintly, Praneshacharya. This study analyses Samskara as a multifaceted reflection on religious orthodoxy, social reform, and existential uncertainty, while assessing the author's storytelling technique and the philosophical profundity characteristic of the Navya movement in Kannada literature.

Keywords: *tradition and modernity, religious orthodoxy, rebirth and social reform*

Introduction

U. R. Ananthamurthy's *Samskara: A Rite for a Dead Man*, first published in Kannada in 1965 and subsequently translated into English by A. K. Ramanujan in 1976, serves as a work of postcolonial Indian literature. The novel, grounded in the cultural context of Karnataka but addressing universal ethical dilemmas, portrays the turmoil of a Brahmin community incapacitated by the demise of a dissident. *Samskara* transcends a basic narrative of a death ceremony; it constitutes a philosophical exploration of purity, faith, and transformation. It examines the disintegration of inherited moral frameworks under the burden of hypocrisy besides illustrating how the human spirit pursues regeneration through self-awareness rather than ritualistic practices.

The narrative commences with the demise of Naranappa, a Brahmin who has brazenly contravened all principles of orthodoxy by cohabiting with a low-caste woman, consuming meat, and

renouncing ritual duties. His death, rather than a mere occurrence, transforms into a locus of ethical upheaval. The Brahmins of Durvasapura are unable to determine who ought to conduct his death rites. If they proceed with cremation, they jeopardize their own purity; if they decline, they contravene the sacred obligation of administering appropriate *samskara* to a Brahmin. The conflict between pollution and obligation reveals the stagnation of a caste system incapable of aligning its traditions with empathy or moral conduct. At the core of this ethical dilemma lies Praneshacharya, esteemed as "the Crest-Jewel of Vedic Learning." His asceticism and intellectual prowess render him the moral cornerstone of the community. However, Naranappa's demise reveals the constraints of his knowledge. His pursuit of a scriptural resolution exacerbates his paralysis, compelling him to acknowledge the insufficiency of ceremonial religion in addressing the intricacies of human existence. Speaking on the crux, K. Narayan writes,

“Praneshacharya’s indecision signifies not a lack of understanding of the texts but an excessive reliance on them, undermining intuition and empathy” (Narayan 84).

Tradition, modernity, and the dilemma of dharma

The primary issue in Samskara stems from the dichotomy between ritual obligation (karma) and ethical instinct (dharma). For ages, Brahminical society has been regulated by the principles of ceremonial purity and caste hierarchy. Nonetheless, Ananthamurthy depicts these norms as vacuous vessels lacking ethical substance. The agrahara of Durvasapura represents a stagnating moral framework, wherein the Brahmins’ apprehension of impurity eclipses their capacity for compassion. Confronted with Naranappa’s corpse, they adhere to theological literalism instead of exercising moral imagination.

Praneshacharya’s dilemma illustrates the disintegration of literary authority. Notwithstanding his expertise in scripture, he derives no comfort from its mandates. His ethical stagnation symbolizes the wider crisis of belief in contemporary India, where traditional values inadequately confront present moral dilemmas. Ananthamurthy reveals the spiritual fatigue of orthodoxy and the necessity for revision. Analysing the spiritual fatigue of orthodoxy, Meenakshi Mukherjee asserts, “Ananthamurthy’s fiction relocates ritual from external actions to the internal realm of the spirit, demonstrating that renewal commences through doubt” (Mukherjee 192).

Samskara, thus, is a contemplation on the evolution of dharma, from rigid compliance to a dynamic ethical consciousness informed by experiential reality.

Naranappa as the catalyst of disruption

Naranappa is shown as both a transgressor and a prophet. His defiance of caste regulations is revealed through cohabiting with Chandri, engaging in fishing,

consuming meat, and ridiculing ritualism besides unfolding the hypocrisy of his group. The Brahmins publicly denounce him while privately envying his liberty and desiring his riches. His demise not only presents a moral reflection, but the depravity hidden beneath their facade of sanctity. Naranappa’s disobedience, despite his status as an outcast, assists as an indictment of stagnant religiosity. In numerous respects, he functions as a perverse saint, a dismantler of delusion whose defilement compels others to face reality. Ananthamurthy’s depiction of Naranappa undermines the traditional binary of sinner and saint. The alleged heretic promotes the impetus for rejuvenation, whereas the esteemed ascetic succumbs to ethical ambiguity. This inversion compels readers to reevaluate the foundation of virtue itself. In this context, Chidananda observes, “Ananthamurthy inverts the moral dichotomy of the Brahmin sphere, illustrating that authentic spirituality may emerge not from renunciation but from lived experience” (Chidananda 73).

Naranappa’s demise signifies not a conclusion but a commencement, the inception of the Brahmin community’s battle with its ethical deterioration.

The existential aspect

Following his interaction with Chandri, Praneshacharya has an internal metamorphosis that reflects existentialist themes. His decline from favor, commonly viewed as transgression, marks the onset of self-awareness. He recognises that authenticity is derived not from compliance, but from ethical decision-making. His expedition through the woodland symbolises a transition from intellectual arrogance to spiritual modesty. He starts to recognize that dharma is not a static doctrine but a dynamic, growing principle.

Ananthamurthy imbues this metamorphosis with the essence of Indian philosophy, specifically Advaita Vedanta. The dichotomies of purity and filth, as well as knowledge and ignorance, are ultimately

harmonized through the recognition of inner unity. However, in contrast to conventional Vedantic narratives, Samskara rejects closure. Praneshacharya's waking remains incomplete, and his enlightenment is ambiguous. This ambiguity embodies the modernist ethos of skepticism and continuous exploration. At this juncture, A. K. Ramanujan states, "Ananthamurthy's genius lies in permitting his characters to oscillate between sin and salvation, illustrating the fluidity of spiritual experience" (Ramanujan 12).

Socio-religious analysis and reform

Samskara is a critique of the socio-religious framework that perpetuates inequity, in addition to facilitating individual reform. The tale reveals the moral decay of the Brahmin community, as their fixation on ritual purity conceals avarice, want, and trepidation. Their failure to cremate Naranappa's body underscores the brutality of caste exclusivism. Chandri, a woman of low caste, manifests as a symbol of compassion and pragmatism. She discreetly organises the cremation of the deceased when the males reject to intervene. She undermines the patriarchal and caste hierarchies through subtle agency.

Ananthamurthy's societal critique aligns with the postcolonial narrative of change. The Brahmin agrahara exemplifies a nation grappling with the tensions between revivalism and reformism. The work subtly advocates for a spiritual democracy based on ethical principles rather than ritualistic purity. M. N. Srinivas's thesis of "Sanskritization" is reversed in this context, rather than lower castes emulating Brahmins, it is the Brahmin class that must undergo purification via moral introspection (Srinivas 146).

Ananthamurthy illustrates how ritualism undermines empathy, advocating for an introspective reform rooted in humanism ideals rather than rigid purification.

Literature review: Samskara in Postcolonial and Philosophical contexts

Academic analyses of Samskara in the last fifty years demonstrate its significance in the discourse surrounding Indian modernism. M. K. Chidananda and Meenakshi Mukherjee see it as an endeavor of the Navya movement to harmonize Indian intellectual traditions with contemporary story structures. Mukherjee observes that Samskara, "translates the internal crisis of modernity into an indigenous idiom," wherein the ritual realm serves as a metaphor for moral consciousness (Mukherjee 197).

Dipesh Chakrabarty's "Provincializing Europe" offers a valuable framework for contextualizing Samskara within postcolonial discourse. Chakrabarty differentiates between "History 1" (the universal narrative of capital and modernity) and "History 2" (local, diverse temporalities). Ananthamurthy's Durvasapura encapsulates this conflict: the Brahmins exist within cyclical, sacred time, while the forces of societal change embodied by Naranappa's insurrection and historical modernity. The paralysis of the agrahara illustrates the conflict between these two temporalities.

Moreover, Chakrabarty's concept of "Provincializing Europe" elucidates how Samskara itself provincialises Brahminical reasoning. The Brahmin orthodoxy, historically seen as the global moral epicenter of Hindu culture, is revealed to be contingent and ethically constrained. Ananthamurthy reveals the vulnerability of its claims to universality, enacting an internal provincialization—a critique originating from inside the Indian epistemology. Samskara is not only a provincial and cosmopolitan book, but a critique of Eurocentric modernity deconstructing the metaphysical authority of Brahminical logic.

K. Narayan's and Chidananda's works underscore this dual critique besides seeing Samskara as a reflection of India's shift from ceremonial orthodoxy to ethical humanism. Mukherjee and Naik both position

Ananthamurthy's fiction within the continuum of post-Independence Indian literature that aspires for moral rather than political liberation. The work aligns with Chakrabarty's concept of "subaltern modernities"—diverse, disparate routes to ethical modernity beyond the universal assertions of the West (Chakrabarty 23).

Ananthamurthy integrates philosophy, narrative, and social critique to elevate the local issue of the agrahara into a reflection on contemporary reality. His characters exist at the intersection of two epistemes: the ceremonial and the intellectual, the holy and the secular. This liminality renders *Samskara* consistently pertinent to postcolonial studies.

Narrative Construction and Symbolism

Ananthamurthy's literary technique amalgamates reality and metaphor. Durvasapura, while spatially defined, serves as a metaphorical representation of moral degradation. The stifling heat, the odor of decay, and the sluggish air symbolize spiritual decay. His employment of interior monologue and stream-of-consciousness techniques enables readers to access Praneshacharya's tumultuous psyche. The outcome is a profound moral realism that converts the exterior ritual into an inside conflict.

The novel is permeated by the symbolism of death and rebirth. The term *Samskara*, denoting both a funeral rite and inner refinement, captures the dual perspective of the story. The corporeal *Samskara* (the cremation) is subordinate to the spiritual *Samskara* (the purifying of conscience). The cyclical motif of decay and renewal corresponds with Hindu cosmology while also reflecting contemporary existential philosophy. Consequently, Ananthamurthy's artistry resides in reconciling indigenous philosophy with global modernism. His symbology attains universality via the accuracy of local detail.

Conclusion

In *Samskara*, Ananthamurthy crafts a moral allegory for contemporary India. Through the interconnected destinies of Naranappa and Praneshacharya, he examines the distinctions between purity and contamination, faith and skepticism, ritual and ethics. The novel does not uncritically advocate either orthodoxy or rebellion. It posits that genuine spirituality resides in the audacity to inquire, to falter, and to pursue rejuvenation through self-awareness. The lasting influence of *Samskara* resides in its ability to stimulate contemplation on the essence of ethical living in a divided world. The agrahara's ethical decline reflects the struggles of all cultures caught between traditional legacies and burgeoning humanism. Ananthamurthy's accomplishment is in transforming a localized ethical quandary into a universal reflection on the human experience. His conception of transformation is not radical but introspective—an enlightenment of conscience that converts ritual into empathy. Over fifty years post-publication, *Samskara* remains profoundly relevant. Its moral imagination surpasses the confines of caste and creed, encouraging readers to engage in the continuous *Samskara*—the unending rite of inquiry that characterises the development of the human spirit.

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TECHNOLOGY INFLUENCES LITERARY STYLES, GENRES, AND THE WRITING AND READING PROCESS IN THE 21ST CENTURY

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Abstract

The 21st century has witnessed an unprecedented transformation in literary culture driven by technological advancement. This study examines how digital technologies have fundamentally transformed literary styles, created new genres, and revolutionized both the creation and consumption of literature. Through an analysis of digital literature, social media writing, e-reading platforms, and emerging narrative formats, this study demonstrates that technology has not only provided new tools for traditional literary practices, but has also created entirely new paradigms for storytelling, reader engagement, and text production. This research explores the emergence of hypertext fiction, interactive stories, micro-fiction on social platforms, algorithmic writing, and the democratization of publishing through digital platforms. Furthermore, it examines how screen-based reading has affected cognitive processing of text, attentional patterns, and literary comprehension. The findings reveal that while technology has expanded creative possibilities and access, it has also challenged traditional notions of authorship, textuality, and literary canon. This technological revolution is reshaping not only what we read and write, but also how we conceptualize literature in the digital age.

Keywords: *digital literature, hypertext fiction, e-reading, social media writing, interactive storytelling, methodical authoring, literary technology, 21st century literature*

Introduction

The relationship between technology and literature has never been more profound or transformative than in the 21st century. While the printing press once revolutionized the distribution of written works, today's digital revolution has fundamentally changed the DNA of literary creation, distribution, and consumption. From the emergence of hypertext fiction in the 1990s to the rise of Twitter poetry and AI-generated stories, technology has not only provided writers with new tools but has also created entirely new forms of literary expression that challenge traditional boundaries of genre, style, and reader participation.

This transformation extends beyond the simple digitization of existing forms. Technology has created new literary genres, such as interactive fiction, tween games, and augmented reality stories, while also disrupting traditional forms through new means of composition, distribution, and reader engagement.

The act of reading, transformed by e-readers, tablets, and smartphones, is creating new modes of attention, comprehension, and literary interaction that differ significantly from print-based reading experiences.

The importance of this technological influence on literature cannot be overstated. As digital natives increasingly dominate both the creation and consumption of literary content, understanding how technology shapes literary culture becomes increasingly important for scholars, educators, and literary practitioners. This paper examines how technology influences literary styles, creates new genres, and transforms the fundamental acts of writing and reading in contemporary culture.

The scope of this analysis encompasses a range of technological interventions in literary practice: from the basic tools of word processing and digital publishing to more complex innovations such as artificial intelligence, virtual reality, and interactive media. By examining these developments through

theoretical frameworks and practical case studies, this research aims to provide a comprehensive understanding of the technological transformation of literature in the 21st century.

The Digital Revolution in Literary Creation Changes in Word Processing and Composition

The shift from typewriters and handwriting to word processing has fundamentally transformed the writing process itself. Unlike their predecessors, who faced the finality of typewritten pages, contemporary writers engage in fluid, iterative composition enabled by digital tools. This technological shift has affected literary style in subtle but significant ways, encouraging experimentation, revision, and nonlinear methods of composition that were previously impractical or impossible.

Word processing software has enabled features that directly affect literary creation: spell checking and grammar tools influence linguistic choices, formatting options affect visual presentation, and collaborative features allow for new forms of co-authoring. The ability to easily insert, delete, and rearrange text has led to more experimental narrative structures and has encouraged writers to explore fragmented, non-chronological storytelling techniques.

Contemporary writers such as Jennifer Egan and David Mitchell have embraced these possibilities, creating complex, interwoven narratives that would have been considerably more difficult to compose and edit using traditional methods. Thus digital media have not only facilitated but actively encouraged more adventurous approaches to narrative structure and style.

Digital publishing and self-publishing platforms

The democratization of publishing through digital platforms may be one of the most significant technological impacts on 21st-century literature. Platforms like Amazon's Kindle Direct Publishing, Wattpad, and Medium are removing traditional

gatekeepers, allowing authors to reach audiences directly without the mediation of traditional publishing houses.

This accessibility has led to an explosion of diverse voices and experimental forms that were not accepted in traditional publishing environments. The rise of independently published work has challenged established literary hierarchies and expanded the definition of formal literary work. Authors can now experiment with serial publication, real-time reader feedback, and iterative revision based on audience response.

The economic model of digital self-publishing has also affected literary style and content. The need to attract attention in crowded digital markets has led to the development of new strategies for audience engagement, including cliffhanger chapter endings designed for serial publication and the incorporation of multimedia elements that utilize the capabilities of digital platforms.

Collaborative and Crowdsourced Writing

Digital technologies have enabled new forms of collaborative literary creation that challenge traditional notions of a single author. Sites like Google Docs allow for real-time collaborative writing, while projects like Wikipedia demonstrate the potential for collaborative content creation. These collaborative approaches have influenced both the process and the products of literary creation.

Collaborative writing platforms have created new literary forms, in which multiple authors contribute chapters or sections, and interactive storytelling projects allow readers to influence plot development through voting or recommendation systems. These approaches represent a fundamental shift from the single-author model that dominated pre-digital literature.

The implications extend beyond mere collaboration, involving new forms of textual authority and credibility. When multiple authors contribute to a

work, or when readers participate in shaping narratives, traditional notions of authorial intent and textual integrity become more complex and contested.

The Emergence of New Digital Genres Hypertext Fiction and Interactive Stories

Hypertext fiction represents one of the earliest and most important digitally-native literary forms. Works such as Michael Joyce's "Noon, a Story" and Shelley Jackson's "Patchwork Girl" demonstrated the potential for nonlinear, reader-driven narratives that exist only in digital form. These works challenge traditional notions of beginning, middle, and end, instead offering multiple paths through interconnected text fragments.

The influence of hypertext extends beyond mainstream narrative techniques to mainstream literature. Contemporary novels increasingly incorporate nonlinear structures that mirror the linking and branching logic of hypertext, multiple points of view, and fragmented narratives. Authors such as Jennifer Egan in "A Visit from the Goon Squad" and David Mitchell in "Cloud Atlas" use techniques that mirror digital navigational patterns, creating print works that mirror digital reading experiences.

Interactive fiction has evolved from text-based adventure games to sophisticated narrative experiences that blur the lines between literature and gaming. Platforms like Twain have democratized interactive storytelling, enabling writers with no programming experience to create complex, branching narratives. These works challenge readers to become active participants in story construction rather than passive consumers of static texts.

Social Media Literature

Social media platforms have created an entirely new form of literary expression that adapts to the constraints and possibilities of digital communication. Twitter's character limit has given rise to new forms of microfiction and poetry that embrace brevity and

abstraction. Authors like Jennifer Egan and Elliot Holt have experimented with Twitter fiction, creating serialized stories delivered in tweet-length installments.

Instagram has become a platform for visual poetry and narrative photography to create new hybrid forms of literary expression where images and text come together. Poets like Ruby Kaur have built massive audiences through Instagram poetry, which combines minimal text with simple illustrations, creating a new aesthetic that bridges traditional poetry and social media interaction.

These platforms have also influenced the development of new narrative techniques designed for social media consumption: stories told through status updates, narratives constructed from comment threads, and fictional Instagram accounts that tell stories through curated posts and images. These forms represent truly new literary genres that exist specifically within and for digital social environments.

Electronic Literature and Code Poetry

Electronic literature encompasses works that exist specifically in digital form and that utilize the unique capabilities of digital media. This includes code poetry, where programming languages become the poetic medium, and electronic poetry, which incorporates animation, sound, and interactive elements that are not possible in print.

Works such as John Kelly's "Translation" and Stephanie Strickland's "V" demonstrate how digital technologies can create literary experiences that engage multiple senses and require active reader participation. These works challenge traditional definitions of literature by combining elements of performance, visual art, and computer programming.

The influence of symbolic culture extends beyond digital works to include print literature that incorporates computational thinking, algorithmic structures, and programming metaphors. Authors such as Ted Chiang and Liu Sixin write science fiction

that reflects a deep engagement with computational concepts, while experimental writers such as Kenneth Goldsmith explore conceptual approaches to text that reflects data processing and algorithmic manipulation.

Technological Influence on Traditional Literary Styles

Fragmentation and Nonlinear Narrative

The influence of digital media on attentional patterns and information processing has led to significant changes in traditional narrative structures. Contemporary literature increasingly exhibits fragmented presentation, non-chronological sequencing, and multiple perspectives that reflect digital reading habits and multimedia consumption patterns.

Authors such as Jenny Offill in "Dept. of Speculation" and "Weather" use fragmented, list-like structures that reflect social media feeds and digital information consumption. These works present the story through an accumulation of brief, often disconnected sections that readers must actively assemble into patterns that create coherent meaning.

This influence extends to established writers who are adapting their techniques for digital-age readers. Writers such as Don DeLillo and Jennifer High have incorporated more fragmented structures, shorter chapters, and rapid shifts of perspective that accommodate the changing attention patterns influenced by digital media consumption.

Multimedia Integration and Intermediation

Contemporary literature increasingly integrates elements from other media forms, reflecting the multimedia nature of digital communications. Novels include visual elements, QR codes that link to audio or video content, and references to digital media that require readers to engage with multiple platforms and formats.

Writers such as Reif Larsen in "The Selected Works of T.S. Spivet" integrate maps, diagrams, and marginalia, transforming the reading experience into a multimedia exploration. Similarly, in "House of Leaves," Mark Z. Authors like Danielewski use typography, structure, and visual design as integrated narrative elements that leverage print and digital reading skills.

This multimedia approach extends to incorporating social media aesthetics into traditional literature. Novels increasingly include fictional social media posts, text message conversations, and email exchanges that reflect contemporary modes of communication and allow readers to engage with multiple textual contexts within single works.

Real-time and Continuous Storytelling

Digital platforms have revolutionized and transformed serialization, affecting narrative structure and pacing in significant ways. Authors writing for digital serialization must accommodate real-time reader feedback, create regular cliffhangers, and maintain reader engagement over the long term.

This has led to the development of new narrative techniques specifically designed for serial consumption: frequent climaxes, strong chapter endings, and increased reader engagement strategies. Even traditionally published novels now often reflect these influences, with short chapters and frequent climaxes designed to maintain attention in multimedia environments.

The real-time aspect of digital publishing has also enabled new forms of responsive storytelling, where authors can incorporate current events, reader feedback, and real-world developments into continuous narratives. This creates a more dynamic relationship between text, author, and reader, challenging traditional notions of textual consistency and completion.

Changing Reading Practices

Screen-Based Reading and Cognitive Shifts

The shift from print to screen-based reading has fundamental implications for how readers process literary texts. Cognitive psychology and neuroscience research suggest that screen reading involves different cognitive processes than print reading, and has implications for comprehension, retention, and literary interpretation.

Screen reading encourages scanning and skimming behaviors rather than deep, linear reading. This has affected how readers approach literary texts and how authors structure their work to accommodate these altered reading patterns. Contemporary literature includes visual breaks, short paragraphs, and frequent segmentation that work well for screen-based consumption.

The implications extend to literary comprehension and interpretation. Screen reading often involves a number of distractions and interruptions that can fragment attention and alter the immersive experience traditionally associated with literary reading. Authors and publishers have responded by developing new strategies for maintaining reader engagement in digital environments.

Electronic Reader Technology and Reading Behavior

Electronic readers and reading apps have introduced new possibilities and constraints that affect reading practices. Features such as adjustable font size, built-in dictionaries, highlighting and annotation tools, and social sharing capabilities are creating new forms of reader engagement with literary texts.

The data-tracking capabilities of digital reading platforms are providing unprecedented insights into reading behaviors, revealing previously unseen patterns of engagement, abandonment, and rereading. This data impacts both publishing decisions and author strategies for retaining reader attention.

However, e-reader technology also introduces limitations that affect reading experiences. The inability to easily turn pages, the varied visual experience of digital text, and the separation from the physical object of the book all affect how readers interact with literary works. Some authors have begun to write specifically for digital reading, incorporating features that utilize e-reader capabilities and accommodate their limitations.

Social Reading and Digital Communities

Digital platforms have transformed reading from a primarily solitary activity to a potentially social experience. Sites like Goodreads, social media book clubs, and reading apps with social features are creating new communities around literary consumption and discussion.

These social reading platforms are influencing both what people read and how they read it. The social pressure to finish and review books, the influence of methodological recommendations, and the ability to share favorite passages all influence reading choices and practices. Authors are increasingly writing with awareness of these social reading practices, incorporating elements that work well for social sharing and discussion.

The phenomenon of “bookstagram” and book-centric social media accounts has created a new form of literary engagement that blends reading with visual presentation and social performance. As books compete for attention in visually-oriented social media environments, this has implications for publication design, marketing strategies, and even author content decisions.

Algorithmic Recommendations and Reading Selection

Recommendation algorithms on sites such as Amazon, Goodreads, and library databases increasingly influence what readers discover and choose to read. These algorithms shape literary

consumption patterns and can influence the types of works that audiences discover.

The implications extend beyond individual reading choices to the broader literary culture. Algorithmic recommendations tend to reinforce existing preferences and popular trends, creating echo chambers that limit literary diversity and discovery. This technological mediation of reading selection represents a significant shift from traditional methods of literary discovery through bookstores, libraries, and human recommendations.

Authors and publishers are increasingly considering algorithmic discovery when making creative and marketing decisions. This includes the strategic use of keywords, genres, and content elements that enhance algorithmic visibility, which can influence the content and style of literary works.

Artificial Intelligence and Algorithmic Authorship AI-Generated Literature

The emergence of sophisticated AI writing tools represents a major technological challenge to traditional notions of authorship and literary creation. Tools like GPT-3 and its successors can produce poetry, fiction, and other literary forms that are largely indistinguishable from human-generated works.

AI-generated literature raises fundamental questions about creativity, authorship, and the nature of literary value. As machines create works that readers find meaningful and aesthetically pleasing, traditional hierarchies between human and machine creativity become complicated. Some contemporary authors have begun to collaborate with AI tools, creating hybrid works that blend human creativity with algorithmic generation.

The implications of this extend beyond the creative process to questions of literary merit and evaluation. If AI can produce works that meet traditional criteria for literary quality, it may require a fundamental rethinking of how we value human creativity and originality in literature. This

technological capability challenges key assumptions about what makes literature valuable and meaningful.

Algorithmic Analysis and Literary Criticism

Digital humanities tools are enabling new forms of literary analysis that can process large volumes of text and identify patterns that are invisible to human readers. These methodological approaches to literary analysis reveal new insights into style, influence, and textual relationships, while challenging traditional methods of literary interpretation.

Computational analysis can identify authorial fingerprints, detect patterns of influence in large literary bodies, and reveal thematic and stylistic connections that human readers might miss. However, these approaches also raise questions about the relationship between quantitative analysis and qualitative literary understanding.

The integration of methodological analysis into literary criticism is beginning to influence how scholars and readers approach literary texts. Digital tools for text analysis, visualization, and comparison are creating new possibilities for understanding literary relationships and development, while changing which aspects of literature receive critical attention.

Predictive text and writing assistance

Contemporary writing tools increasingly incorporate predictive text, grammar checking, and style suggestions that influence the writing process. These tools can suggest word choices, identify potential pitfalls, and suggest stylistic improvements that can affect the author's voice and style.

The subtle influence of these tools on literary style represents an unexplored area of technology's impact on literature. When writing software suggests word choices or identifies potential improvements, the line between human and machine contributions to literary creation blurs.

Advanced writing assistance tools such as Grammarly and ProWritingAid incorporate sophisticated analysis that can influence not only surface-level corrections but also stylistic choices and structural decisions. As writers incorporate similar algorithmic suggestions, the widespread use of these tools may produce subtle homogenizing effects on contemporary literary style.

Challenges and Changes in Literary Culture

The Digital Divide and Accessibility Issues

While technology has democratized many aspects of literary creation and consumption, it has also created new forms of inequality in terms of digital access and literacy. The digital divide affects both those who can participate in digital literary culture and those who can access the emerging digital-only literature.

Economic barriers to technological access, generational differences in digital literacy, and infrastructural limitations create uneven participation in digital literary culture. These inequalities can exclude the voices and perspectives of digital literary communities, while concentrating participation among privileged groups with better technological access.

The implications of this extend to the preservation and accessibility of digital literature. Unlike printed works, which can survive for centuries, digital literature depends on ongoing technological support and compatibility. The potential loss of digital literary works due to technological obsolescence represents a significant cultural preservation challenge.

Attention Economy and Literary Value

The attention economy of digital media creates new pressures on literary works to compete with other forms of digital content for reader attention. This competition can affect literary style, content, and marketing in ways that prioritize immediate engagement over traditional literary values such as depth, complexity, and sustained growth.

Social media metrics, click-through rates, and engagement analytics increasingly influence literary success and visibility. These quantitative measures of reader engagement are not consistent with traditional qualitative assessments of literary merit, creating tensions between commercial success and artistic achievement in digital environments.

The abundance of content available in digital environments creates challenges for individual works to find and maintain an audience. This may favor certain types of literary content that are more suited to digital discovery and sharing, while at the same time disadvantaging works that require sustained attention or deep engagement.

Authenticity and Author Identity

Digital technologies have complicated traditional notions of author and textual authenticity. The ease of digital manipulation, the collaborative nature of multiple digital platforms, and the potential for AI creation create new challenges for establishing and maintaining author identity.

Questions of authenticity become particularly complex in digital environments where texts can be easily modified, multiple versions can exist simultaneously, and the line between original creation and modification is blurred. These technological capabilities challenge legal and cultural structures built around stable, identifiable authorship.

The democratization of digital publishing also creates challenges for establishing literary authority and authenticity. As anyone can publish and distribute literary works digitally, the traditional gatekeeping functions of publishers, editors, and critics become less effective in maintaining quality standards and cultural value.

Preservation and Digital Legacy

The preservation of digital literature presents unique challenges that differ significantly from the preservation of print. Digital works are dependent on

specific software, hardware, and platform compatibility that cannot keep up with technological change. The rapid pace of technological obsolescence threatens the long-term accessibility of digital literary works.

Unlike print books, which can survive for centuries with minimal intervention, digital literature requires active maintenance, design migration, and technological updating to remain accessible. This creates ongoing costs and responsibilities for preserving digital literary culture that institutions and individuals are ill-prepared to handle.

The impermanence of many digital platforms also threatens the preservation of site-specific literature. Works created for social media, interactive platforms, or specific software applications may become inaccessible as those platforms change or disappear, creating gaps in the literary record of the digital age.

Future Impacts and Emerging Trends

Virtual and Augmented Reality Literature

Emerging technologies such as virtual reality (VR) and augmented reality (AR) represent the next frontier of technological influence in literature. These technologies enable immersive narrative experiences that place readers inside story worlds in ways that were previously impossible.

VR literature can create fully immersive environments in which readers experience stories through multiple senses and perspectives. Works such as "Dear Angelica" and "Wolves in the Walls" demonstrate VR's potential to create new forms of literary experiences that blur the boundaries between reading, gaming, and virtual experience.

AR literature can overlay digital narrative elements onto real-world environments, creating hybrid experiences that blend fiction with physical reality. These technologies enable new forms of place-based storytelling and interactive storytelling that connect the literary experience to specific places and environments.

Block chain and Decentralized Publishing

Block chain-based platforms offer the potential for decentralized publishing systems that could further transform literary distribution and ownership. Blockchain-based platforms can enable new models of author compensation, reader ownership, and collaborative creation, bypassing traditional publishing intermediaries.

Non-fungible tokens (NFTs) are beginning to create new markets for digital literary works, allowing authors to sell unique digital editions and readers to own and trade digital literature in ways that mimic physical book collections. These developments could impact both the economics and aesthetics of digital literature.

Decentralized publishing platforms could help increase direct relationships between authors and readers, while providing new mechanisms to support literary creation. These technologies could address some of the issues of site bias and digital security that currently plague digital literature.

Predictive Analytics and Personalized Literature

Advanced analytics and machine learning are enabling more sophisticated analysis of reading preferences and behaviors. This data can help create personalized literary experiences based on individual reader preferences and characteristics.

Predictive algorithms can help create stories that are dynamically generated in real time based on reader choices, preferences, and behaviors. Such systems can create unique reading experiences for each individual while maintaining consistent narrative structure and literary quality.

However, these advances also raise concerns about the potential homogeneity of the literary experience and the reduction of literature to algorithmic optimization. The balance between personalization and preserving literature's ability to challenge and expand reader perspectives remains an open question.

Conclusion

The technological transformation of literature in the 21st century represents a fundamental shift in how humans create, distribute, and consume literary works. From the rudimentary tools of word processing to sophisticated AI generation systems, technology has affected every aspect of literary culture in ways that continue to evolve and expand.

This technological influence both liberates and constrains, expanding creative possibilities while creating new limitations and dependencies. The democratization of publishing has helped diverse voices and experimental forms find audiences, while algorithmic systems have created new forms of mediation between authors and readers. Digital platforms have created new genres and styles, while also transforming the cognitive processes involved in literary reading and comprehension.

The emergence of AI-generated literature, VR narratives, and blockchain-based publishing systems suggests that the technological influence on literature will intensify in the coming years. These developments will create new possibilities for creative expression and reader engagement while challenging fundamental assumptions about authorship, textuality, and literary value.

Understanding these technological implications is crucial for anyone involved in contemporary literature, whether as a creator, consumer, or critic. The technological transformation of literature is not just a matter of new tools applied to old practices, but a fundamental reimagining of what literature can be and do in a digital culture.

As we move toward a digital future, the relationship between technology and literature will continue to evolve in predictable and unpredictable ways. The challenge for literary culture will be to embrace the creative possibilities of technological innovations while preserving the values and experiences that make literature essential to human culture.

The technological revolution of the 21st century in literature is still in its early stages. As digital natives become the dominant creators and consumers of literary culture, and as new technologies continue to emerge and mature, we can expect even more dramatic changes in the forms, styles, and practices of literature. The key will be to maintain a critical awareness of these changes, while remaining open to the new possibilities they create for human expression and connection through literary art.

The future of literature lies not in the replacement of traditional forms with technological alternatives, but in the continued evolution of hybrid forms that combine the enduring values of literary art with the expanding possibilities of digital technology. This collection will create new literary forms that we cannot imagine today, and today's digital literature would have been unthinkable to readers of previous centuries.

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ADDRESSING ANEMIA THROUGH RAGI REDISTRIBUTION IN NILGIRIS: A POLICY ANALYSIS

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Abstract

This study examines shifting ragi distribution from the Public Distribution System (PDS) to school-based nutrition programs in Nilgiris to combat adolescent Anemia. Using Anemia prevalence data and ARIMA forecasting, we evaluate the impact of incorporating ragi into midday meals. The findings indicate that school-based distribution effectively reduces Anemia and optimizes resource allocation. A cost-benefit analysis supports its feasibility, while policy recommendations address stakeholder concerns, and implementation strategies. Special attention is given to adolescent girls, who are more vulnerable to Anemia due to higher iron requirements.

Keywords: anemia, adolescent girls, ragi, nutritional impact, nilgiris

Introduction

Anemia is a significant public health issue in Tamil Nadu, particularly among adolescents. The NFHS-5 (2023) highlights increasing Anemia rates, underscoring the need for intervention. While Tamil Nadu's PDS pilot distributes ragi, its direct impact on adolescent nutrition remains unclear.

Research confirms school-based nutrition programs help reduce Anemia. The ICMR (2022) found ragi improves iron absorption, making it a viable dietary intervention. This study proposes redistributing PDS ragi to schools in Nilgiris, where Anemia rates are high, with a focus on adolescent girls.

Literature Review

- **Seetha Anitha et al. (2024):** A meta-analysis of 19 studies found millet consumption, including ragi, increased haemoglobin levels by 13.2%.
- **Chandrakumari et al. (2019):** Among 255 rural adolescent girls in Tamil Nadu, 48.6% were anaemic, linked to socioeconomic factors. In a study of 60 anaemic girls, those consuming ragi porridge for 90 days noticed

haemoglobin levels rise from 11.3 g% to 12.54 g%.

- **Karkada et al. (2019):Dev et al. (2023):** A study in Tiruvallur found 60% of 900 school girls had Anemia, emphasizing the need for targeted nutritional interventions. Millet-based midday meals in Karnataka improved BMI and stunting rates, proving their effectiveness.

Key Objectives

- To Evaluate the Impact of Ragi-Based Nutrition – Investigate how including ragi in midday meals can improve iron intake and reduce Anemia.
- To Compare Distribution Models – Conduct a cost-benefit analysis of Public Distribution System (PDS) Vs. school-based ragi distribution.

Methodology

A mixed-methods approach was used, incorporating secondary data analysis, cost estimation, and time-series forecasting.

Data Sources

- Anemia prevalence data (NFHS-3, NFHS-4, NFHS-5).
- School enrolment statistics (Tamil Nadu Education Department).
- Cost estimates (government procurement reports and market surveys).

Forecasting Model

- **ARIMA time-series forecasting** estimates adolescent Anemia rates (2024-2029) under scenarios with and without ragi intervention, given the table estimates 1, 2 and 3

Cost Analysis

- Comparison of PDS distribution vs. school-based inclusion, considering logistics, procurement, and per-student meal costs.

Nutritional Impact Assessment

- Evaluates increased iron intake with ragi in the Midday Meal Scheme (MDM), particularly for adolescent girls.

Findings

Table 1 Adolescent Population in Nilgiris

Category	Details	Value
Total Population (2021 Estimate)	Overall Population	7.35 lakh (735,000)
Adolescent Population (10-19 years)	Estimated Adolescents	~1.34 lakh
School Enrolment	Total Students	~80,000
	Boys	~30,000
	Girls	~50,000

Source: Census of India 2011 – Tamil Nadu district-level data with projected estimates for 2021 and National Family Health Survey (NFHS-5, 2019-21) – Provides adolescent population estimates.

Table 2: Anemia Prevalence Trends in Nilgiris

Year	Reported Anemia Prevalence (%)
2005	52.8%
2015	56.3%
2019	54.2%
2023	79.0%

Source: NFHS – 3, 4, and 5

Tamil Nadu's midday meal schedule provides **5.1–5.2 mg** of iron daily, falling short of the recommended **15-18 mg** for adolescent girls.

Table 3 Nutritional Impact and Meal Schedule Analysis

Nutrient	Existing Midday Meal	With Ragi Addition	Recommended Daily Allowance (RDA)
Iron (mg)	5.2 mg	9.5 mg	15-18 mg
Protein (g)	12 g	15 g	40-45 g
Calories	650 kcal	750 kcal	N/A

Source: Indian Council of Medical Research. (2022)

Analysis and Interpretation

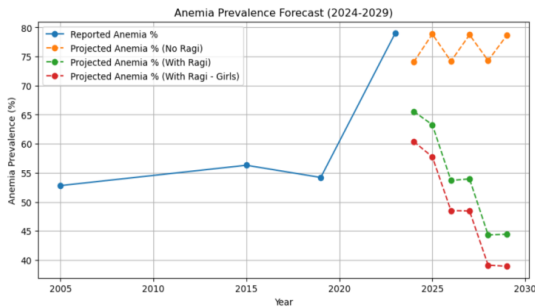
ARIMA projections estimate Anemia prevalence would drop significantly with ragi inclusion.

Table 4 Forecasting Anemia Reduction with Ragi

Year	Projected Anemia % (No Ragi)	Projected Anemia % (With Ragi)	Projected Anemia with Ragi Girls
2024	72.306462	63.629687	60.381331

2025	74.113053	58.549312	57.749567
2026	73.625453	52.274072	48.498603
2027	73.757056	46.466946	48.435372
2028	73.721537	42.758491	39.109801
2029	73.731123	39.077495	38.927093

Source: ARIMA Model Output



Girls face a higher Anemia burden than boys. The projections indicate that ragi intervention could reduce Anemia among girls **40% faster** than non-gender-specific approaches, with a **7-percentage point** annual decline.

Table 5 Special Focus on Adolescent Girls

Category	Details	Quantity	Estimated Cost
Existing PDS Pilot Program	Ragi Distribution	482 metric tonnes/month	₹1.44 crore/month (@ ₹30/kg)
School-Based Ragi Inclusion	Student Enrolment	~80,000 adolescents (50,000 girls)	—
	Ragi Requirement per Student	100g per school day	—
	Monthly Ragi Requirement	1,600 metric tonnes	₹4.8 crore/month (@ ₹30/kg)

Source: Tamil Nadu Education Department. (2024)

Optimized allocation within Nilgiris ensures effective use without unnecessary transport costs.

Conclusion and Policy Suggestions

Redirecting ragi distribution from PDS to schools in Nilgiris could significantly reduce Anemia, particularly among adolescent girls. While school-based distribution is costlier, it ensures targeted nutrition and better outcomes. Policy recommendations include:

- Securing **alternative funding** to offset additional costs.
- Addressing **PDS resistance** through phased implementation.

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A STUDY ON MENTAL HEALTH AND WELL-BEING OF USING PUBLIC PARKS IN TIRUCHIRAPPALLI DISTRICT

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Abstract

Health and wellbeing are fundamental aspects of life that go beyond merely the absence of illness. They encompass physical, mental, and emotional health, as well as the ability to live a fulfilling and balanced life. Achieving and maintaining good health and wellbeing involves a combination of factors, including regular physical activity, a balanced diet, sufficient sleep, stress management, social connections, and emotional resilience. In today's fast-paced world, the importance of focusing on our overall wellbeing has become more apparent than ever. It's about creating a lifestyle that nurtures our bodies and minds, allowing us to thrive and handle life's challenges. Health and wellbeing are not just about preventing illness but also about enhancing the quality of life and developing a sense of purpose, happiness, and inner peace.

Keywords: *Mental health, healthy life, emotional health, well-being.*

Introduction

Health and wellbeing are fundamental aspects of life that go beyond merely the absence of illness. They encompass physical, mental, and emotional health, as well as the ability to live a fulfilling and balanced life. Achieving and maintaining good health and wellbeing involves a combination of factors, including regular physical activity, a balanced diet, sufficient sleep, stress management, social connections, and emotional resilience. In today's fast-paced world, the importance of focusing on our overall wellbeing has become more apparent than ever. It's about creating a lifestyle that nurtures our bodies and minds, allowing us to thrive and handle life's challenges. Health and wellbeing are not just about preventing illness but also about enhancing the quality of life and developing a sense of purpose, happiness, and inner peace.

Wellbeing and mental health have a complicated and nuanced relationship. Having a sense of purpose, feeling good about one's life, and being able to handle life's obstacles are all signs of mental wellbeing. It involves emotional equilibrium, interpersonal skills, stress management, and participation in pursuits that foster fulfilment and

personal development. Wellbeing is facilitated by mental health, which enables people to lead more contented and effective lives.

Impact of Visiting to Public Parks Support for Physical Health

Promotes physical activity, such as jogging, cycling, yoga, and walking. Lower the risk of diabetes, heart disease, and obesity. Offers exposure to sunlight and clean air (Vitamin D).

Positive for Mental Health

Lessens depression, anxiety, and stress. Improves mood and general health. Offers a way to unwind and get away from the stress of the city.

Positive to the Society

Promotes social contact and fortifies ties within the community. Offers areas for leisure. Activities, picnics, and family get-togethers. Encourages cross-cultural interactions and inclusivity

Positive for the Environment

Sustains biodiversity by keeping green areas intact. Decrease pollution, improving the quality of the air.

Reduces the urban heat island effect and aids in temperature regulation.

Financial Gains

Raises the value of real estate in the surrounding areas. Draws both local companies and tourists. Lowers medical expenses by encouraging a healthier way of living.

Cognitive Development in Children

Park exploration can teach kids about biology, nature, and environmental stewardship. Parks frequently use play to foster creativity, imagination, and problem-solving skills. Physical and Emotional Development: Children's motor skills, coordination, and emotional fortitude are all enhanced by outdoor play. It offers chances for unstructured play, which is crucial for the development of social and emotional skills.

Scope of the Study

In the research, the investigator tries to study about the people's mental health and wellbeing of using public parks in Srirangam Zone in Tiruchirappalli District. The study is about benefits of mental health and wellbeing of using public parks in the study area

Statement of the Problem

The study's primary goal is to determine people's preferences for using public parks. It also critically examines the benefits and drawbacks of using public parks in each study area.

This study also aids in the analysis of issues in public parks and identifies the challenges that people face.

Objectives of the Study

1. To study on people facing consciousness in public parks at Srirangam Zone Trichy
2. To study physical and mental health through outdoor activities, nature walks, and green spaces that reduce stress and encourage active lifestyles.

3. To understand the awareness of using public parks.

Significance of the Study

A vital component of human life, mental health and well-being have a profound impact on our thoughts, feelings, actions, and general quality of life. The term "mental health" describes a person's emotional, psychological, and social well-being. It affects our worldview, stress management, interpersonal relationships, and decision-making. However, well-being is a more comprehensive term that includes aspects like financial stability, a sense of purpose, and general life satisfaction in addition to physical, emotional, social, and mental health. People who are in good mental health are able to reach their full potential, manage everyday stressors, work efficiently, and give back to their communities.

It entails having the capacity to deal with difficulties, uphold wholesome relationships, and partake in rewarding activities. However, emotional distress, diminished functioning, and social isolation can result from poor mental health. It is frequently linked to illnesses like schizophrenia, bipolar disorder, depression, and anxiety, which can impair a person's capacity to live a satisfying life and impair their relationships, productivity, and general happiness. The presence of well-being and the capacity to flourish in all facets of life are also components of mental health, which goes beyond the mere absence of mental illness. In its broadest sense, well-being includes not only mental health but also physical health, social relationships, financial security, and a sense of purpose.

Research Methodology

The methodology used for mental health and wellbeing research uses surveys, interviews, experiments, and case studies to explore mental conditions. It involves analysing data, testing treatments, and studying factors like behaviour,

genetics, and environment to improve mental health and overall wellbeing.

Sample Size

50 samples are used for the study on people using public parks in Srirangam Zone at Tiruchirappalli. The sampling technique used here is a convenient sampling.

Literature Review

1. **Griffin, M. (2005)** discussed the That parks, when used for physical activities, not only provide an opportunity for exercise but also enhance mental clarity, emotional regulation, and social connections. The study advocates for the integration of green spaces into urban designs to promote healthier and happier communities
2. **Pryor, A. (2008)** examine the health benefits associated with park visits, focusing on both the physical and psychological benefits of spending time in natural spaces. The authors argue that urban parks serve as key spaces for mental and physical health, providing not only opportunities for physical activity but also avenues for relaxation, social interaction, and stress relief. The mechanisms through which parks and nature impact mental health, such as reducing stress hormones, enhancing mood, and fostering positive social interactions.
3. **Zhan, X. (2020)** explored the mental health benefits of urban green spaces. They found that greater access to parks and other green spaces in cities is associated with better mental health outcomes, including lower levels of anxiety, depression, and stress. the importance of quality in green space design, suggesting that parks should not only be accessible but also provide a variety of features that encourage active use and

relaxation, such as walking trails, water features, and spaces for social interaction.

Data Analysis and Interpretation

Evaluation of respondents visiting parks:

Visiting park	Frequency	Percent
Daily	9	18.0
Weekly	17	34.0
Monthly	10	20.0
Rarely	14	28.0
Total	50	100.0

The above table shows that 18% of the respondents are daily visiting a park, 34% of the respondents are weekly visiting a park, 20% of the respondents are monthly visiting a park, and 28% of the respondents are rarely visiting a park.

Findings

1. Majority 52% of the respondents are female
2. Majority 56 % of the respondents belong to the age group of 19- 30 years
3. Majority 34% of the respondents are weekly visiting a park.
4. Majority 42 % of the respondents are spending time in park 30 minutes to 1 hour.

Suggestion

- Spending time in nature, even for a short walk, helps reduce stress by lowering cortisol levels and encouraging relaxation.
- Parks provide a serene environment for mindfulness practices. Sitting quietly or meditating amidst trees or by a lake can help clear your mind.
- Being outdoor in green space can increase serotonin and endorphin levels, which help improve your overall mood and make you feel happier.
- Regular walking, jogging, or other forms of exercise in the park help release endorphins

and combat anxiety, depression, and negative emotions.

- Time in nature can park creativity and problem-solving skills, helping you feel mentally sharper and more inspired.
- Spending time surrounded by trees, plants, and wild life helps foster a sense of connection with the natural world, promoting feelings of calmand grounding.
- Activities like gentle stretching, yoga, or simply breathing deeply in a park setting can help reduce feelings of anxiety and mental tension.
- Parks are great places to meet friends, join a community group, or interact with others, helping to combat loneliness and improve your social well-being.

Conclusion

In conclusion, public parks provide a powerful and accessible resource for enhancing mental health and well-being. Whether it's through stress reduction, physical activity, social connection, or simply being

surrounded by nature, spending time in parks offers numerous mental health benefits. The natural environment promotes relaxation, reduces anxiety, and boosts mood, while also providing space for reflection, mindfulness, and creative expression. By incorporating regular visits to parks into our routines, we can improve our overall well-being, foster resilience, and nurture a deeper connection to both nature and ourselves. Parks are not just green spaces they are sanctuaries for mental health.

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POWER AND RESISTANCE: COLONIAL EXPLOITATION AND HUMAN AGENCY IN AMITAV GHOSH'S "SEA OF POPPIES"

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Abstract

This study investigates the multifaceted interplay between colonial authority, exploitation, and confrontation in Amitav Ghosh's historical novel "Sea of Poppies." This study illustrates how Ghosh recovers suppressed histories of the Indian Ocean World through a scrutiny of the opium factory system, the slave-turned-coolie ship Ibis, and the entwined lives of individuals from many socio-economic strata. It examines how in 1838 the British East India Company progressively took land from Indian farmers and forced them to work as indentured servants. The paper explicates the multifaceted dimensions of colonial oppression, including economic exploitation, physical shift, and cultural supremacy, while simultaneously emphasizing the appearances of resistance, harmony, and individuality transformation that arose within these cruel frameworks. Ghosh brings together accounts of opium farming, indentured migration, convict transportation, and cross-cultural interactions to show how these events are linked and how imperial unkindness can take many forms. This paper eventually presents the ship as both a tool of domination and a space of opportunity, where new alliances across caste, class, gender, and national boundaries create alternative communities and identities in resistance to colonial power.

Keywords: Colonial power, Opium trade, Indentured labour, Resistance, Indian Ocean World, British Empire and Migration

Introduction

The opium factory that sells to China was the subject of *Sea of Poppies*. The individuals were forced to labour at the opium factory, which is a very dismal way to live. The story takes place in British India in 1838, a country that was very poor because of colonial authority. The British government ordered Sir George Grierson, a skilled linguist, to examine into claims of maltreatment in the hiring of indentured slaves from India. They ended up aboard ships going to British plantations all over the world. The peasants grow opium on their fertile farmland, which the British then sell to China. They were forced from their land and sent to work as plantation workers in far-flung British colonies like Mauritius. The British in the East India Company controlled the Ibis part of the opium trade in the 1830s. It swept away everything in its path. The agents of the Opium factory had a claim on everyone's land, and every farmer had

signed a contract that said they had to plant poppies on their land. This trade work shows how people were controlled by the British Empire and how they used power and violence, traded goods, fought back, and survived.

The Opium Trade and Imperial Economy

Amitav Ghosh emphasizes the intertwined history of opium trade, migrant labour, and challenges their peripheral status in colonial archives. He says that the Indian Ocean is a metaphor of all the cultural exchanges, conflicts, and disagreements that have happened there, showing how complicated global relationships are across many continents. This work shows how opium factories used to trade slaves. It concentrates on the Atlantic, the Middle Passage of slaves from Africa, trauma and violence, and the culture of European sailors. He talks a lot about the Indian workers in the holds of an ex-slave ship that

will carry the opium. This indicates how hard life is in the Indian Ocean World. He talks about how Britain was involved in the drug trade in the 1800s. He also talks about the opium that is in this book and how it is the precious jewel in Queen Victoria's crown. Opium was the main source of income for the British Indian administration and an important export for the empire. It was also the main source of income for the imperial economy. British power doesn't simply come from controlling land and people; it also comes from Indian peasants growing opium poppies on their property and directing trade routes across the ocean, since ships bring goods to China.

He turns his attention to the opium ship and the opium factory in the late 1800s, which is where he talks about how the treatment of opium that Asian people misuse in opium dens leads to corruption. The British merchants in *Sea of Poppies* are depicted to be pathologically hooked to cultivating and selling opium, and they use Indian farmers to grow it to satisfy their insatiable hunger for it. Singh's injuries as a sepoy in a British regiment shows the never-ending cycle of Empire. It has made him addicted to opium, which is made worse by the fact that he works at the British opium factory. On the *Ibis*, indentured workers take over the holds that slaves used to live in until the opium ship can go back to China. The slave ship turns into a collier ship, and the stories of the indentured workers will be recorded on the hold of the ship, which still has some of the ancient histories of slavery.

The Political Economy of Convictism and Enslavement

The British owner of the *Ibis*, Benjamin Burnham was designed to carry slaves who will serve as colliers and convicts. The experience of them on ship exposed not only the slaves but also the convicts and it suggests connections between these different forms of imprisonment. Burnham made money through his transportation of convicts to the British

Empire's network of island prisons, places these groups bordering that suggest at the nominally free status of indentured labourers and indicating to the intimate relationship between the political economy of convictism and indentured. His ship coolies and convicts as commodities to fill his coffers by meeting the demand for labour to develop the newly acquired British Mauritius. The migrant labourers are suffered at a time when possession of body, work, life and death and they enslaved.

Resistance and Collaboration

The character Ms. Deeti, the wife of an opium farmer affected by the opium and tortured by her mother-in-law and brother-in-law. She gives the strong emotion about the realities of the opium production and Empire. Through her journey in the *Ibis*, the insides of the opium factory expose the truth of the work of Empire and the factory serving as a symbol of its giant exploitative economic system. Ghosh's idea in the novel is the Indian frontier state of Bihar, which has the centre of opium cultivation and from where the indentured labourer scame that, depicts the workings of the Empire and its far-reaching consequences. These farmers frail by the practices of Empire that offers the freedom and escape from their debt or lost farms. And they were shipped off to plantations in other British colonies that were feeling the neglect after the legal abolition of slavery. The *Ibis* becomes the different forms of domination; resistance and collaboration develop between the individuals and groups of people as they negotiate the realities of the ship.

Newselves and Identities

The ship is not only a means of domination and displacement, but it is also a means of transferring and circulating goods for profit. It is also the centre of internationalism. The narrative incites migration, where indentured labourers use beating utensils to make a loud noise of resistance, and it becomes a

way and place for crossing borders and resisting in numerous ways. The character of Paulette Lambert, who was raised by an Indian ayah and simply embraced Indian culture, brings this to life. She understands the intensity and depth of relationships that are imagined rather than naturally occurring through kinship. Paulette's role also serves as a reminder that there were other empires, like the French empire, that had their own hidden histories of oppression, crossing borders, and resistance. The migrants give the Ibis new symbolic meanings and turn it into a vehicle for change that brings about new selves and identities. The British trade in opium to China, which people like, was influenced by politics. In the end, poppy comes to stand for a whole way of life: a life of not getting involved, of being alone, and of escaping. Cross-cultural, caste, class, gender, and national cooperation dissolve various borders, facilitating the creation of new alliances and the emergence of reconfigured families within frameworks of oppression and resistance.

Conclusion

This research paper discloses how British colonialism functioned through systematic economic exploitation converting farmland to opium cultivation, depriving farmers, and creating cycles of debt and compulsion serving imperial interests. The opium factory represents this extractive system, demonstrating the Empire's control over land, bodies, and lives. This research showcases varied forms of resistance from indentured workers' collective protests to the formation of new kinship structures aboard the Ibis. The ship becomes a transformative space where boundaries of caste, class, gender, and nationality blur, enabling new solidarities. Characters like Paulette Lambert embody possibilities for cross-cultural empathetic beyond colonial categories. By connecting slavery, indentured slavery, and convict conveyance, Ghosh reveals their shared imperial logic of mistreatment. The Ibis's transformation

powerfully challenges narratives distinguishing indentured labour from slavery. Moreover, centring the Indian Ocean contests Atlantic-focused historical narratives, revealing the unified nature of global capitalism and colonialism.

Even within oppressive systems, spaces existed for solidarity, cultural exchange, resistance, and imagining alternatives. While admitting colonial violence and trauma, the novel suggests a nuanced vision into how colonized people steered, transferred, and sometimes undermined imperial authority. This work recuperates marginalized voices from colonial archives while illuminating how these histories remain relevant to sympathetic contemporary global inequalities, resistance and migration, evidence to human dignity's flexibility against methodical dehumanization.

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THE NATION, NATIONALISM AND LINGAYAT NATIONALIST IN THE BOMBAY KARNATAKA

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Introduction

The twentieth century is called the century of national movements because the process of creating a nation-state had begun in many colonies. It is considered a wave of national movements in many colonies. Peaks were reached in raising voices against empires in the colonies. Many national leaders were spreading awareness about the nation and nationalism. Indeed, in the Indian context, the condition for the creation of a nation-state was to gain independence from British rule. Many ideas participated in the national struggle for independence. During this period, Gandhian nationalism came to be recognized as the people's nationalism. Mahatma Gandhi, Sardar Patel, and Pandit Jawaharlal Nehru were leading the Indian National Congress. Apart from these key leaders, castes and communities were also participating in the national movement. Many communities expressed their opinions against British rule. In the context of the colony, the freedom struggle in India experienced Hindu-Muslim riots and caste conflicts, yet a sense of great feelings for the nation also existed. The politics of representation was also a part of the freedom struggle. The current article reflects on the formation of the Indian nation and nationalism and honors the regional movements of Lingayats contributing to the national movement.

Institutions and Nation Building

Due to the colonial census, Lingayat already started to mobilise themselves to switch the formation

of educational institutes, social and political organisations, and most of the leaders of the Lingayat community were active in the freedom of India at regional level. The community established educational institutes, 'Lingayat Free Boarding' school at Dharwad in 1867. 'The Lingayat Education Association' in 1883, 'All Indian Virashaiva Mahasabha' in 1904, The 'Mysore Lingayat Vidyavidhi Sangh' in 1905, 'Basaveshwar Vidyavardhak Sangh' in 1906, The 'Lingayat Association' in 1907, The 'Bijapur Lingayat District Education Sansthe' in 1910, The 'Karnataka Lingayat Education Society' in 1916, The 'Lingayat Samaj' in 1934 or The 'Shantivardhak Shikshan Sansthe' in 1936.¹ These educational and other institutes were the reason for the literacy among the Lingayat which helped the spreading of national consciousness and modernisation among the community. As the British colonial rule was common to all the communities including the Lingayat joined the Indian national Movement directly. Apart from the direct national movement, Lingayat also took part in the movement with national importance. Mahatma Basaveshwara was the inspiration to all Lingayats. They associate the figure of Mahatma Basaveshwara with Mahatma Gandhi. Because the Lingayat of Bombay Deccan was influenced by the Gandhian Movement. They attached the value of freedom to the Lingayat culture. The national freedom movement evolved itself into a multi-dimensional nationalism, it has its own characteristic

in the name of anti-colonial, secular, linguistic, cultural, non violent etc. as per described by the Patil, Lingayat had many dimension in the context of the freedom struggle which was associated with the lingayat way of life. Lingayat were influenced by non-violent methods defined by Mahatma Gandhi and were in tune with the teachings of Mahatma Basaweshwara. They were attracted by the national Movement because it had become a more broad based and secular leadership of Gandhi. As common and enlightened residents of India, they felt humiliation of colonial rule and committed themselves to the eradication of colonial rule in India.²

Gandhian Ideas and Lingayat Leadership

The Lingayat were part of the Indian National Congress. The Indian National Congress also produced the Lingayat leadership in the course of time. For example, Hardappa Manjekar (1886-1947)³, was the devoted leader to the national movement and known as the staunch Gandhian leader of Karnataka as well. Due to his dedication and style of protest with non-violence method of Gandhi, he is known as the *Gandhi of Karnataka*. The Lingayat started the mobilization and modernisation of the sect with building the institutions, which connected them to the grassroot activity of national movement as well. This helps while organising the people for the national course. In the context of the national consciousness of the lingayat they have taken part in almost three important events which are known for their national importance. The India National Movement, *Akhanda Kannada Movement* and World War I.

The Lingayat community played an important role in India's freedom movement through strong leadership. They were involved in the peaceful protests due to Gandhian influence and active in the grassroot level organizations which were tuned with national agenda. The key figure was Manjappa Hardekar (1886-1947),⁴ a devoted follower of

Mahatma Gandhi. Known as the "*Gandhi of Karnataka*," He stood out for his deep devotion to non-violence, as a principled person in action. Under Manjekar's guidance, the aim of the Lingayat movement was to modernize their practices, establish institutions, and connect local efforts with the national struggle. Due to his leadership, the community's identity could align with the values of the freedom movement, and the Lingayat people were encouraged to actively participate in the freedom struggle at the regional level.

Indian National Movement, Unification of Karnataka and World War First were significant events in the history of the nation and socio political mobilisation of the community as well. Apart from these national events in the context of unification of India, the Lingayat were also involved in the *Indian Home Rule Movement* (1916), Non-cooperative Movement (1930), *Dandi March* (1930), against the *Solapur Marshall law* (May 1930), *Quit India Movement* of 1942, *Hyderabad Mukti Sagram* (1947), participation and support of non-brahmin leaders from the Lingayat community to the *Round Table conference* of 1931 and the *Poona Pact* of 1932.⁵ They also actively participated into the unification of princely states, in the context of Akkalkot, Mudhol, Jat, Miraj, Aundh, Jamkhandi, Sangli, Kolhapur, Kurundwad, janjira, Sawant wadi, mysore, Sanduru were princely states, in the region of Bombay, Madras and Hyderabad Presidencies.⁶

The British government during this time started to recruit the natives into the Indian army, controlled and operated by the British only due to the colonial status of the Indian nation simultaneously. The Lingayat of Bombay Deccan had participated in World War I on the side of the British Indian Army. As Boratti explained the phenomenon as, 'The *chieftains* and *Jaagirdaars* of small regions now became intermediaries for the British to popularise large-scale recruitments to the British Indian Army.'⁷ In this-Context, the young people from the community were

involved in the international crisis in the name of World War I. They changed the image of the community in the context of warfare and the necessity of recruitment due to international conflict, so they became part of the first global war. Prof. Boratti further explains this point in words. 'The identity of the Lingayats as a warrior class, in line with the existing discourse of martial race, was perpetuated with much difficulty in the military field and it, in turn, lent legitimacy to the theory. The Lingayats continued to demand the formation of a military regiment in the name of the Virashaiva community in World War too.'⁸

At the regional level many social reformers were involved in the development of Lingayat and the common masses too. For example in the case of Solapur district Rao Bahadur Mallapa alias Appasaheb Warad a wealthy social worker, entrepreneurs from the community played an important role to mobilise the community through multiple modalities. The work of Warad was instrumental for the unity of Virashaiva Lingayat in the pre-independence era. He was in touch with many eminent personalities of the national movement.e.g. Justice M.G.Telang (1850-18943)⁹, Justice Mahadev Govind Ranade (1842-1901)¹⁰ or Lokmanya Bal Gangadhar Tilak (1856-1920). Warad had discussion with the weaver's community of Solapur and finalized the co-operative schemes for them which the government did not approve at that time. But in this case Lokmanya and Warad worked on a common project. Warad donated to the '*Tilak Defence Fund*'¹¹ Lokmanya Tilak died in 1920 and the fund was announced in 1921 by Mahatma Gandhi to fund the Indian freedom struggle. Another objective of the fund was to help non-cooperative movements against British policy started by the national leaders. The promotion of *Khadi* as the Indian good to counter foreign goods was another goal as well. This fund was an instrument to honor the political and social work of Lokmanya Bal

Gangadhar Tilak. Warad donated more than six lakhs rupees at that time in this fund. *Indrabhuvan*, the building which is located in Solapur, as the Solapur corporation's municipal office was built by the Appasaheb Warad as well. Government records also cite his work as the cognizance of Appasaheb Warad's contribution in the development of colonial city e.g Solapur at that time.

In 1870, *Prarthana Samaj, Vaktruttvotejak Sabha, Maharashtra Girls Education Society*. He is also popularly known as the 'Socrates of Maharashtra'. The term was used for him by Dinshaw Wacha.

The leaders from the Lingayat community were active in the national congress. To meet the goal and agenda of congress they were using the press, ballad, songs as the form of expression with nationalistic feeling. The S.H. Mirji established the Kannada weekly '*Uday*' (the rise) at Vijapur, S. L. Patil started the daily '*Tarun Karnataka*' at Belhonga. D. M. Sidday started '*Kidi*' journal. From Maharashtra Narayan Bamangaonkar started '*Veershaiva Sanjivani*' at Amaravati in 1909. Or the '*Veerashaiva Kesari*' from Pune. Shri Hardekar Manjappa started almost six periodicals e.g. *Dhanurdhari, Vidyalya Patrike, Khadi Vijaya, Udyog* and *Sharan Sandesh*. Veerbasya Puranikmath started the '*Lokmat*' periodical in 1920. These are all journals, periodicals, daily dedicated to the spread of nationalism. It helped to the modernization of Lingayat also.¹² The Lingayat participated in the Dandi March of Mahatma Gandhi to eradicate the tax from the salt. Mahatma Gandhi started the Dandi March on 12th march 1930 along with his 78 disciples. Mahadevappa Mailar was the Lingayat leader who was involved in the Dandi Satyagraha. Gudleppa Hallikeri joined the Dandi March near Ahmedabad later on. In the context of Maharashtra, the British introduced the Martial Law in Solapur in May 1930. The Lingayat leader Mallapa Dhanshetti got the martyrdom in the protest against martial law along with others. On May 12,

1930, the British declared martial law in Solapur. The procession and uprising were violently suppressed. The locals declared independence and took control of the city for three days. The military then took control, detained suspects, and sent them to military tribunals without legal protection. During this period, displaying the Gandhi cap or the national flag was criminalized, and people were brutally treated. The harsh *Martial law* was lifted on June 30, 1930, but these events led to the martyrdom of many freedom fighters like Mr. Mallappa Dhanshetty, Mr. Qurban Hussain and Mr. Jagannath Shinde.

As per the colonial Gazetteer of Solapur, the *Indrabhavan*, an office of Solapur Municipal Corporation, which is located here, was purchased by the municipality a few years ago. This building formerly belonged to the late Mr. Appasaheb Warad, who was a wealthy philanthropist from Solapur. The building is beautifully designed, featuring a dome and a minaret at the front. It showcases examples of various types of architecture, and there is a well-maintained garden in front. The architecture not only represents replicas from the ancient and medieval history of this city but also includes samples from Japan, China, and other American and European countries. The struggle against British dominance started from the formation of the Indian National Congress in 1885 through multiple non-violent modalities. Indian National Congress spread across India.

The Lingayat figures were actively involved in the regional unit of congress in Bombay, Madras and Hyderabad Presidencies. The congress established their regional unit in those areas where the Lingayat became the member and leader for the movement of national importance. The nationalist Lingayats were contributing through ballad, cultural and religious programs, producing the nationalist literature, spreading the message of national movement through the magazines and journals, directly getting involved in the struggle, establishing the Lingayat

brigade to fight against the British under the leadership of Indian National Congress. There are many Lingayats individually get tuned with the agenda of the national movement. The participation increased primarily under the Gandhi Era. The Gandhian nationalism which is known as the mass nationalism inspired them to jump into the movement for nation on political grounds and they were seeing the national movement through the philosophical lenses of Mahatma Basaveshwara. They found the image of Basaveshwara in Gandhiji who led the national movement.¹⁴ The Lingayats involved themselves in the national movement in the various areas of national movement as underlined by the Patil, one, direct fight against British rule in British India. Second, indirect fight against British rule in princely states. Third, fight for responsible government in Princely states, fourth, involvement in the constructive programmes of Gandhiji which strengthened national economy, national education, social harmony and upliftment of weaker sections etc. and fifth, writing creative and non-creative literature on the national movement and national heroes.¹⁵ They joined en masse in the national movement only after 1920. The period from 1883 to 1920 marked the community building process within Lingayat. Shri Gadigeyya Huchchayya Honnapuramath (1870-1933) was an important figure from the Lingayat community who participated in the national movement under the influence of Mahatma Gandhi in the initial phase. His father was also engaged to serve the community through establishing the first Lingayat periodical in Kannada called '*Chandrodaya*'.¹⁶ G.H. Honnapuramath was working on the agenda of boycotting the foreign goods, he was inspired by the same and gave the foreign cloths along with his friend Sangangouda Patil of Abhigeri, they both were influenced by Gandhi and Lokmany Tilak as well. They contributed the congress fund that time as the help to spread the nationalist agenda. He also took part in the non-cooperative movement during 1920 to 1922.

Regional Dimension of Nationalism

When Congress formed its provincial committee, Lingayat leaders led the organization at the provincial level and aligned their activities with the nationalist program. In the context of Karnataka, Hosamani Siddappa (1879-1959), a prominent nationalist leader of North Karnataka, became the president of the Karnataka Provincial Congress Committee in 1920. During his college days, he migrated to Maharashtra for education and was a student at Ferguson College in Pune in 1906. As a student, he actively participated in the Swadeshi movement of 1905.

Hosmani Siddappa became deeply involved in Karnataka and actively participated and led the civil disobedience movement (1930-33), which included campaigns such as the No-Revenue campaign, Salt Satyagraha, and Hulbanni Satyagraha. In 1935, he was elected as a member of the Central Assembly. His constituency included Ratnagiri, Kolaba, Belgaum, Karwar, and the undivided districts of Dharwad and Bijapur in Bombay Presidency. In the All India Congress presidential election at the 1939 Tripurasession, he voted in favor of Shri Subhas Bose. As a result, he became known as a prominent and honest leader within the Congress party.¹⁷ He was a member of the central legislative assembly in 1934.

In May 1930, the non-brahmin conference was held at Belgau under the presidentship of Shri Siddappa Hosamani. Siddappa appealed to untouchables and minorities to join the national movement led by Congress. He emphasized the importance of national movement, in his own words, 'it gives me profound pain to note that some of the leaders of depressed classes are misleading their people by advising them to disassociate themselves from national activities. I humbly invite their attention to the fact that if the so-called untouchables are Pariahs within the Hindu community, all Indians by reason of their colour and nationality are the pariahs of the British Empire, nay of the whole white world.

There removal of the untouchability within the Hindu community will be the logical conclusion of the removal of the wider untouchability of the Indians by attaining freedom. earnestly appeal to the Depressed Classes and their minority community like Muslims, Sikhs and the rest of them to cooperate with the congress which, by universal consent, is the only all India Political organization that can be called national in the true sense. Independent India will attend to the interest and rights of the minorities far better than the British government has ever done.¹⁸ He was handling the issue of depressed classes and untouchability before ten years of Mahatma Gandhi.

Another important leader Shri Gudleppa Hallikeri (1906–1972) had a similar opinion about the participation of non-Brahmins into the national movement. Hallikeri belongs to the Hosaritti Haverin district of Karnataka state, he was the freedom fighter, leader of Indian National Congress and served as the Chairman of *Mysore Legislative Council*. He was also involved in the fighting for linguistic state in *Karnataka Ekkikaran Samiti* along with Aluru Venkata Rao. Because of his work in the development of down trodden, national movement and involvement in unification of Karnataka he is also known as the '*Iron Man of Karnataka*'.¹⁹ He organized the *Ryat conference* (peasant) in 1931 in Dharwad, inaugurated by the Lingayat leader Shri M.P. Patil, a minister in the Bombay province and presided over by Siddappa Hosamani. Hallikeri along with Veerangouda Patil attended the congress session of 1931, presided over by Sardar Vallabhbhai Patel. Hallikeri invited Pandit Jawaharlal Nehru to visit northern Karnataka.²⁰ To broaden the social base of congress he tried to get non-Brahmin involvement in the national movement. While thinking on this subject, he said, 'In the beginning, many non-Brahmin people could not join the Congress because they feared that this organization was under Brahmin control and that any success of the Congress would only help increase the power and influence of that

community. However, from 1930 onwards, non-Brahmin people began to join the Congress in large numbers, and the fight for independence became broader and stronger. I made my best efforts to bring the non-Brahmin communities into the Congress.²¹ Veerangouda Patil went to Bardolito to participate to understand the no tax campaign launched by Sardar Vallabhbhai Patel. Inspired by that movement he launched a *no tax campaign* in Hirekerur taluka along with N.B. Hiremath, Lingaraj Muddanna, Nyamati brothers etc. he was successful in his satyagrah in 1931 and called Sardar. So he became the *Sardar Veerangouda Patil* after satyagraha.²² Veerangouda Patil was also President of *Karnataka Harijan Sangh* in 1934. Lingayats also participated in the civil disobedience movement and non-cooperation movement of 1930.

Hallikeri Gudleppa, Hosmani Sidappa, N. B. Hiremath, Sardar Veerangouda Patil, T. R. Neshvi, Ranebennur, K. F. Patil, Andanappa Doddmeti, Appangaoda Patil, M.P. Patil, Chinamay Swami, Basavneppa Sanikoppa, Basappa Arbhavi, Tallur Rayangaouda Patil, Ambali Chennbasappa, S. Nijlingappa etc. were the leaders of the lingayat community in Bombay Karnataka who contributed to the national Movement. Their participation was also recognized and cited in the report of the Mandal Commission in a words, like, 'The Lingayat leaders too started entering the congress party in the 1930 and came to dominate the Bombay Karnataka region fully within a few years after the independence.'²³

The important leader of congress who is known as the 'Gandhi of Karnataka' is Hardekar Manjappa, a very prominent leader of congress who contributed to the national movement through his journalism, literature and public lectures. He started a weekly in Kannada language called '*Dhanurdhari*'. He effectively used the philosophy of Mahatma basaveshwar to appeal to the Lingayat regarding participation in the national Movement. He was influenced by the Gandhian idea of freedom, he spread the Gandhian

thought and way of method in Karnataka. To spread the Gandhian principles he established the '*Satyagraha Samaj*' in 1922 at Hubli., established ashrama in 1923, inspired by Gandhi Ashram. To train the young volunteers for the freedom movement and participation in the congress he established the '*Basaveshwar Seva Dal*' he wrote the booklet '*Satyagrahi Basveshwar*' and distributed it in the various sessions of congress. He started the educational institutes on the Gandhian model. He propagated the use of Khadi. Gave up the foreign clothes. He started the monthly journal '*Khadi Vijaya*' along with R.

R. Diwakar wrote. He wrote the booklet '*Khadi Shastra*'. The first '*Karnataka Khadi Conference*' was held on 25th may 1928 under the leadership of Hardekar Manjappa. Agitations, non-violent movement, constructive programmes for the common Lingayats, upliftment of the untouchables were the layers to participate in the national movement on the one hand and youth were to be trained by ashrama or, Basava Dal or Basava Brigade as the programme character building to nationalism and regulated the life.²⁴

Along with above-mentioned Lingayat leaders from the Indian National Congress, they are just representatives for the sake of my argument that the Lingayat nationalist also played a crucial role at regional level to meet the goal of nationalist agenda. Various leaders from the community were engaged in the struggle for nationalism in the regions e.g. Bombay Karnataka, Mysore Karnataka, Hyderabad Karnataka and active participation from the modern day Maharashtra. Like in the context of Lingayat leadership from colonial Maharashtra contributed to shaping the community identity in the national movement. Ratnappa Kumbhar (1909-1998)²⁵ from Kolhapur along with Madhavrao Bagal were instrumental. Kumbhar formed the *Praja Parishad* in 1938 and the National freedom movement from 1942 to 1947 in the region. Narayan Bamangaonkar (1888-

1961)²⁶ from Wardha were awakening masses from his *Powada* and *Drama*. He also formed the periodical '*Veershaiva Sanjivini*' 1909 and was helping in the publication of '*Virashaiva Kesari*' which was published from Pune. He was also known as a journalist, editor and the biographer of Appasaheb Warad, another leader from the Virashaiva community. Sidram Basappa Muchate (1908-1945)²⁷ Dhule, also spread awareness through nationalistic songs which are popularly known as the Satyagrahi songs, thus he was called as *Rashtrahahir* from Pandurang Sadashiv Sane popularly called Sane Guruji (1899-1950). Sidram Muchate participated in the *Jangal Satyagraha* of 1930 in Dhule. Deshikendri Maharaj (1888-1975)²⁸ also engaged in the mobilization of Lingayat.

Sangrappa Shetkar (1902- 1939)²⁹ from Udgir. He was known as the Dharmveer and engaged in the struggle against the Nizam. He formed the '*Nizam Prantik Virashaiva Parishad*' in 1935 in Udgir, to fight against the Razakar. Sangrappa Shetkar organised the community to fight against the atrocities of the Nizam of Hyderabad. This was the important aspect for the unification of princely states in the context of Hyderabad Karnataka. Shetkar was engaged in the organizational activity against the Arya Samaj and Razakar along with Prabhurao Kambalibaba from Udgir.

Struggle for Unification of Princely States

India became independent on 15th August 1947, but the process of integrating the princely states was not completely finished by that time. India was divided into more than 500 princely states, and integrating these princely states was a major challenge. Sardar Patel carried forward the process of integration at the national level. By 15th August 1947, most of the princely states had joined India. After partition, these princely states were given the option to join either India or Pakistan. The integration of Hyderabad, Kashmir, and Junagadh faced difficulties. Hyderabad

was under the rule of Osman Ali Khan and was not ready to join either India or Pakistan. He decided to remain an independent sovereign state. As a result, Osman appealed to the United Nations to grant independent statehood to his princely state, which led to a rebellion in the Hyderabad state. The region called Marathwada, Telangana, Karnataka was under the Hyderabad state. In Marathwada specially Nizam had faced the organized protest. The district called Aurangabad, Beed, Parbhani, Nanded and Usmanabad was part of Marathwada. The Lingayat population was in these regions. At the census of 1941, the Lingayat population in Hyderabad was 8,06,095. Most of the village heads belonged to the Lingayat community in the Marathwada with titles Patil, Deshmukh, Sardeshmukh, Patwari, Honrao, Mankari, Mahajan, birajdar, Shete etc.

Lingayat fought against the Razakar in Marathwada Mukti Sangram. Most of the leaders lost their lives in these rebellions. Mallpa Dhanshetti of Solapur lost his life. Gurulingappa Menkudale from Parali actively participated in the rebels against Razakars. Dasimayya Harke from the Gunjoti village was killed by the Nizam. Anand Harke, Basappa Agshe, Virsappa Malge, Govind Karbhari, Narappa Kaddore, Daggayya Swami, Shivappa Patil, Basappa Algire from the same village in Marathwada fought against the atrocities of Razakar. Madhavarao Birajdar, Madhappa Dalal, Yadavrao Patil, Ram Bhosale from Killari lost their lives. 12 Lingayat peoples from Tuljapur lost their lives. Gannapatrao Kathale, Pandharinath Rajmane, Appasaheb Rajmane, Channbasappa Bhandange, Siddhlingappa Modi, Dr. Digamber Mitkari, Ramling Sontakke from Kalmataluka actively participate in the Hyderabad Mukti Sangram.³⁰ The merger of Hyderabad into the Indian Union became important for the grassroots due to the sacrifices made by the people in the Hyderabad Liberation War. Lingayats actively led the grassroots struggle for the unification of the princely states. Participation of Lingayat in the historical

events of the nationalistic politics proved that the Lingayat not only made attempts to retain their community but also involved themselves in the national movement by identifying themselves with wider identity and general interest.³¹

The Lingayat were not only active in the national Movement for nation building or responsible government in the princely state. They also contributed to the International war called the First World War from the side of India. World war had a major impact on the Lingayat community. The Lingayat were recruited in the Indian Army. Many Lingayat served in the British Indian Army and worked in related industries. For example they were producing goods for the war efforts. Their participation in national and international historical events led to changes within a community; these efforts brought the changes in the social and political thinking. The Lingayat community during the war and other events for national importance, became politically aware and socio religiously active.

After the self-realization about themselves they were demanding for the betterment of community to the government, they started the demanding for the better representation in the government authorities, equal opportunity in the government highpost, and the protection of their community rights. The crucial time made them aware about themselves, they could organise themselves well and participated in the discussion about the future of the country.

Conclusion

Overall, the Lingayats were not only active in the national movement for India's freedom and the unity of India after the independence, but they were also becoming the influencing factor to shape the identity of Karnataka. Their engagement in the freedom struggle and state formation after independence underlined their contribution and commitment to social progress, cultural pride, and political participation. These factors helped them to mobilize

and modernise themselves in colonial India and make them relevant in post-colonial identity politics. The community became more mobilized to demand representation and protect their social interests in a rapidly shifting political landscape during the colonial and post-colonial era.

The nationalist section within the community contributed on multiple fronts of national agenda in general and nation building in particular. In this process the Lingayat leaders, social reformers, entrepreneurs, artisans and common masses were part of the national agenda directly or indirectly. Their presence, participation and leadership in the series of events from the local issues to international events proved the nationalist role & contribution to the formation of institutions and nation building in pre and post independence India. The nationalist phenomenon of the community is understood through the involvement of Lingayat in the regional movement, national movement, Movement for Linguistic Nationalism, reforms for the down trodden through the

cultural practices and organizational participation to eradicate the discrimination. In all these regional, national and international events Lingayat were participated in individual or community capacity.

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THE FIRST 24 HOURS: THE EVIDENTIARY VALUE OF PRELIMINARY FINDINGS IN CRIME SCENE INVESTIGATION

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Abstract

Preliminary findings constitute the foundational phase of crime scene investigation and significantly influence the outcome of criminal proceedings. This paper examines the evidentiary value of initial crime scene observations, emphasizing their role in preserving physical evidence, guiding investigative procedures, and ensuring judicial integrity. Drawing upon forensic theory, including Locard's Exchange Principle, and supported by documented case studies, this study demonstrates how timely identification, documentation, and analysis of evidence can determine investigative success or failure. Historical and contemporary cases illustrate both the transformative impact of prompt forensic action and the detrimental consequences of delayed or misinterpreted preliminary findings, including wrongful convictions and evidentiary loss. The paper highlights the concept of the "golden hour" and underscores the responsibility of first responding officers and forensic practitioners in safeguarding perishable evidence. By analyzing procedural errors and breakthroughs across multiple jurisdictions, the paper argues that the integrity of the entire criminal justice process is often established within the first hours at the crime scene.

Keywords: *Crime scene, Evidence, Golden Hour, Preliminary Findings.*

Introduction

We have encountered numerous films and novels in which the entire narrative hinges on a seemingly minuscule discovery made during the earliest stages of the investigation. It is usually an overlooked detail or seemingly meaningless evidence that ultimately unravels a complex and rather twisted case. Such narratives emphasize the significance of observation, intuition, and analytical reasoning, demonstrating how minor clues can carry profound implications in the quest for justice.

Zodiac is a 2007 American mystery thriller film that substantiates this idea. It follows the hunt for a serial killer who sends encrypted letters that carry his identity. The preliminary details about the letters are ignored and later they happen to provide a breakthrough into the case. A drama television series

called CSI gives us a handful of episodes that stresses on the importance of preliminary findings such as fibers, soil bloodstains and even soil samples. Similar threads can be seen in novels too. All these open our eyes to the fact that preliminary findings are indeed instrumental in the overall progress of a case.

The idea of a well-organized criminal investigation began to take shape in the nineteenth century. Little emphasis was put on physical evidence in the earlier days. The investigators mainly relied on witnesses' statements and suspect interrogations to conclude a case. Those were not reliable sources to prove a case as witnesses' statements were mostly biased. Due to high pressure on the police in high profile cases, interrogations were too violent that forced the suspects to make fake confessions.

Confessions also lack reliability (Rossmo 642). With the publication of Hans Gross' "Handbook for Criminal Investigators", the idea of documenting evidence and cordoning off the crime scenes gained momentum (Noiser History Podcasts). The scene of a crime held all sorts of useful information (McDermid 2014). McDermid quotes Peter Arnold to enunciate the fact that the scene is the silent witness as neither the victims nor the suspect can explain what happened (McDermid 2014). It is in the hands of the investigator to rummage the crime scene and look for all sorts of evidence to find the missing pieces of the puzzle.

Crime scene investigation is a pivotal part of any investigation. It is a process that involves systematic documenting of the scene because it is the very first encounter in identifying and collecting all the evidence relevant to solving the case. Crime scene investigation is the careful examination of physical evidence gathered from a crime scene, where scientific or forensic techniques are used to preserve and analyze them (Jha 2022). According to the French Criminologist Edmund Locard, 'every contact leaves a trace' (McDermid 2014). Investigators identify those traces and analyze them to explain or reconstruct the events of the crime.

Preliminary investigations commence when the officials first approach a crime scene. This process is usually the initial response to information, alerts, or reports of criminal activity (YouTube 2025). The people who bear the responsibility of examining the scene of any crime shall include a police officer, a detective, a criminal profiler, a forensic scientist or a pathologist.

What represents the most critical window for the collection of evidence is the golden hour. The evidence collected during this time is of paramount importance as it drastically influences the trajectory of subsequent investigative proceedings. So, the investigator should be mindful of what scene they are going to approach. Forensic practitioners lacking

comprehensive training in crime scene examination should not be deployed to such environments (Robertson, Roux and Wiggins 2012). A brief idea about the crime also helps to make sure the crime scene examiners have suitable apparatuses to carry out the examination. The preliminary hypothesis that is made at the outset of a crime scene investigation should be grounded on credible prior information received about the crime scene. Empirical research suggests that depending on the information received prior to arriving at the scene, a careful interpretation of the objects and nature of the crime committed can be made (Van Den Eeden, de Poot and Van Koppen 2016).

The task of the investigating officer is to reconstruct the scene and understand what might have happened. Based on the reconstruction, one can identify what traces are relevant to the case (Van Den Eeden, de Poot, and Van Koppen 2016). This method proved to be immensely useful when a forensic team at NJIT reconstructed a 30-year-old crime scene. They recreated the events of a 1994 shooting in Queens, New York. This helped to put together the events that happened that night. It was found that the alleged statements were physically impossible and thereby helped in acquitting two men who were wrongfully accused of murder (Jenkins 2023).

The evidence that originates from the crime scene permeates all stages of investigation right from identifying suspects to the court proceedings (Rossmo 2021). The initial phase of an investigation is characterized by preliminary findings. It plays a decisive role in deciding on the course of action. Early crime scene investigation and proper cordoning off the scene and management protocols helps in preserving the evidence that could otherwise be lost when people are allowed to barge in. It also compromises the integrity and respect to the deceased in murder scenes. It is essential to properly secure the scene from prying eyes and cameras.

Delays in preliminary findings may hinder investigation processes such as CCTV footage tampering or wiping (Julian, Kelty and Robertson 2018). Prompt action prevents tampering evidence.

Una Crown was an 86-year-old widow who was found dead at her home, and her body was set on fire. Initially ruled out as an accident, the death of Una Crown sought public attention when the post-mortem results came in. No active efforts were taken to make a thorough investigation even though the police had every reason to do so. She had cuts on her throat, her door keys, cash and wedding ring were missing, and blood pooled around where her body was found. By the time the post-mortem results came in, it was too late to collect any crucial evidence from her property which had not yet been declared a crime scene. A breakthrough in the case happened after a decade when a DNA specimen found under her fingernails pointed fingers at David Newton (ITV 2025). It was a clear-cut case of error from the investigating officers who delayed launching an investigation.

Another gripping case that found a place in the Irish newspaper headlines for a long time was the Moonlight Murder Trial. In this case, Mr. Moonlight aka Bobby Ryan was believed to have been missing, and the possibility of him being murdered was ruled out initially. This led to a delay in the investigation process. His body was found 22 months later in a wastewater tank (Traynor 2019). Despite knowing where Mr. Ryan was when he was last seen alive, Gardai never attempted to search for the place. The presence of fly larvae on the body as identified by an entomological examination proved that the remains had undergone a single infestation some weeks prior to the discovery. This finding had critical evidentiary value at the court which proved that the killer opened the tank after disposing of the body that led flies to get through. Even though the perpetrator was found and arrested, the delay in the proceedings shows how important timely investigation and preliminary

findings help in a case. As time progresses, essential forensic evidence may degrade. This impedes the effective prosecution of cases and contributes to delays in the administration of justice.

The police personnel who first attend the crime scene are called first responding officers. The first responding officer properly protects the evidence and the entire investigation hinges on that first responding officer (Singh 2021). A well-known example of poor first response is the O.J. Simpson case, that concerned the murder of former football star O.J. Simpson's ex-wife and her friend. The first responding officers failed to properly cordon off the crime scene. This let other officers walk freely into the crime scene, and substantial evidence was lost. Evidence such as bloodstains was carelessly handled (EBSCO Research).

The objects and traces acquired from the crime scene could be interpreted in a myriad of ways. It is always possible to learn about the events that happened at the crime scene through fingerprints, traces of skin, hair fibers, or items accidentally dropped in the act. In the murder case of Albert Alfonso and Paul Longworth in 2024 in England, human remains such as severed heads, hands and legs, digital evidence including search history, CCTV footage and online orders played a pivotal role in fighting the case against the criminal Yostin Mosquera. Timely search of the victims' property helped to secure their decapitated heads and chest freezer which would otherwise have been disposed of by the perpetrator with the passage of time (Metropolitan Police 2025).

Evidence acts as the lifeblood of any investigation. For it to be the lifeblood, the evidence must be collected as early as possible. The evidence could be physical, chemical, patterned or trace (Miller and Massey 2018). The physical evidence aids in the determination of corpus delicti, modus operandi, identification of victims or suspects. Preliminary processing and analyses may take place in situ, such

as screening for biological materials or suspected lethal substances or even conducting postmortem if it is impossible to transport the deceased to a more secure area. Preliminary findings help to understand the type of crime that occurred, which in turn helps the forensic team to apply proper scientific methodologies to maximize the value of evidence. Forensic evidence is perishable, and its value diminishes as time passes. So, if the preliminary findings lack clarity, and the data collected is not concrete, the utility of forensic data wanes (Wickenheiser 2023). Since it is impossible to secure every item at the crime scene, it becomes important to study the relevance of the available evidence.

A careful preliminary collection of trace evidence can open doors to a case that nobody thought existed. In Canada, a homicide case, concerning the disappearance of a woman aged 32, drew attention because it first made the use of non-human DNA evidence. Investigators found feline hairs on a leather jacket found just eight kilometers away from the victim's home and forensic examination of the samples easily led to the killer (Menotti-Raymond, David and O'Brien 1997). Even tiny pet hair can prove to be a turning point in a case. It is just that the minute evidence should be tracked as soon as possible. There are high chances that the evidence may be lost as time flies. Time can also affect the nature of evidence which hinders and brings the investigation process to a halt.

An array of materials may be found at a crime scene. What seems like a valueless material could be of monumental importance in proving the case. The minute, seemingly insignificant material could be tracing evidence. Hunting for the unusual and most unexpected thing in a crime scene was the hallmark of Holmes' creative and intuitive investigative style. A good example is the case of Green River Killings. It was tiny spheres of spray paint found on the clothing of a victim that led to the notorious American serial killer, Gary Ridway, popularly known as the Green

River killer who killed 49 women (Kamb 2023). The microscopic evidence was present on the clothing of his very first victim, but the evidence was considered insignificant and it was overlooked by the investigators, thereby missing the best opportunity to get to the killer. A little carefulness and observation would have spared many lives.

Evidence doesn't always have to be one that is available in plain sight. Even debris can tell a story. What appears to be too contaminated or too small could be of utmost importance that ties the crime scene to the perpetrator. In the Rajiv Gandhi assassination case that happened in India in 1991, it was found after extensive forensic investigation that the explosion happened with the aid of a human bomb. The bomb was carefully tied to the body of the killer who triggered it while leaning down to touch the prime minister's feet. The skull-photo superimposition technique helped identify the prime accused in the case, and an exposed film roll from the assassination scene was the most vital piece of evidence that led to the identification of the killers (Sivan 2017).

Misinterpreting preliminary findings can also ruin lives forever. In 1980, a lady called Lindy Chamberlain was convicted of her 10 weeks old baby's murder. It was proved later that she was wrongly accused, and the forensic evidence found was misinterpreted. Blood, hair samples, and much more found on the baby's clothes were examined. Blood samples found on the vehicle of the Chamberlain family and subsequent assumptions led the investigators to conclude that Lindy was the murderer. There was a lack of body, eyewitness and motivation. Yet they successfully framed the Chamberlains. Both the baby's parents were imprisoned. Years later, the case was reopened, and they were found innocent. It was a dingo that killed the baby and the parents received compensation from the government for wrongful imprisonment (Linder).

Acquiring physical evidence is not the only part of preliminary findings. Processing them in the right manner at the right time is also necessary in the successful progress of the case. The Murder of Nora Sheehan in 1981 is such a case where grave error from the Gardai delayed justice. In this case, the petitioner was a rear seat passenger that was involved in a road accident and one of the occupants died. The petitioner was arrested following the witness' statement that the accident was caused by the petitioner himself who reached between the front seats to grab the steering wheel. This obviously caused the driver to lose control. But the case was dismissed due to the failure of the Gardai in carrying out the fingerprint test. The re-examination of the case details confirmed and strengthened the credibility and findings of the original report (Traynor 2019). The absence of fingerprint evidence during the preliminary investigation proved to be a critical procedural error. Timely collection and processing of fingerprint evidence at the preliminary stage could have reduced evidentiary ambiguity and prevented confusion during the court trial.

A criminal act invariably leaves behind some traces that are waiting to be tracked down by the investigating eyes. A crime investigation is like piecing together a puzzle. Careful observation can help gather potential evidence. They act as a blueprint that the officials could rely upon to determine subsequent investigative action. The crime scene should be processed in an organized manner. A delay in the collection of evidence, misreading the preliminary findings, or mishandling of the collected evidence can have the progress of the case compromised. Furthermore, handling the materials acquired from the crime scene entails risk necessitating the involvement of trained professionals to prevent any misdirection in the case. It is equally important that the investigators adhere to the golden hour principle to ensure optimal use of the gathered evidence.

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ERROR ANALYSIS IN IELTS READING: A STATISTICAL STUDY OF CANDIDATES' PERFORMANCE

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Abstract

This paper evaluates the patterns of common mistake tendencies in the IELTS Reading section by analysing quantitative data of the learner of the English as a Foreign Language (EFL) language. In contrast to the research that uses listening as its method, the present paper is dedicated to the reading-specific challenges, including the failure to skim the readings, the inaccuracy of scanning, misinterpretation of the lexical meaning, attraction of distractors, and time management problems. The statistical information obtained through the testing of IELTS reading practice tests is assessed and plotted against the band scores against 25 candidates. Descriptive statistics and inferential data show that the errors are systematic and not random and that these have a close relationship with text type, question format, and cognitive processing load. The results show that the rate of errors is higher with academic passages and the type of inferential questions, which have a profound impact on the performance of the band members. The paper presents the argument of specific pedagogical interventions based on the analysis of errors in order to enhance the efficiency of reading and test results.

Keywords: IELTS reading, error analysis, reading comprehension, statistics, pedagogy

Introduction

The significance of standardised English proficiency tests in the academic admissions, professional certification, and immigration all over the world is paramount. Reading is one of the four skills of language measured in such tests, which are usually considered less difficult, but the statistics indicate that IELTS Reading is also one of the most significant barriers to most of the candidates, especially in the Academic part of the exam. The test takers have heavy cognitive loads, as they are required to process lengthy texts, with time limits being imposed, under high demands, finding implicit meanings, and avoiding distractors.

The IELTS Reading module has complex texts which are based on academic and general-interest fields and that calls on the candidate to prove not only his or her ability to use the language, but also

possess strategic reading capability. The statistical analysis of the mistakes in reading gives good insight into the problems facing the learners and informs them on the best strategies to prepare.

Review of Literature

Overview of the IELTS Reading Test

IELTS Reading test has three parts with the progressively different levels of difficulty. The test will take the candidates 60 minutes to answer 40 questions in different formats (types of items may include multiple-choice questions, matching headings, True/False/Not Given, sentence completion, summary completion, etc.). Writings are normally descriptive, discursive or argumentative in character and involve global and detailed understanding of the text.

Reading Assessment in Language Testing

In second language testing, reading is tested on the basis of a variety of sub-skills such as literal comprehension, inferencing, vocabulary processing, and discourse-level understanding. Reading theory suggests that effective comprehension is a process that is interactive with bottom-up decoding (word recognition) and top-down processing (schema activation). Systematic errors can be caused by failure in either of the processes.

Common Challenges in IELTS Reading

According to the previous research, a number of challenges in IELTS Reading are persistent:

Inaccurate Response to Demands of Question

The most common issue that has been reported in the IELTS Reading section is the misunderstanding of question instructions especially in tasks like True/False/Not Given and Yes/No/Not Given where the student is asked to answer questions under the literacy of Yes/No/Not Given or True/False. A large number of the candidates are unable to clearly differentiate information that is explicitly mentioned, information that is inconsistent, and information that is not present at all. This confusion is usually created by the poor interpretation of task rubrics and the dependence on previous assumptions and background knowledge. Consequently, the applicants are inclined to suggest meanings which are not supported in the text, which results in systematic rather than random errors. This misinterpretation has a direct impact on the accuracy and it is more common among mid-band candidates.

Keywords Matching and Distractors

The other major challenge in IELTS Reading is that the candidates would over-depend on the key-word matching at the expense of discourse level meaning. Distractors are often present in the test items and consist of repeated lexical items of the passage, however, they differ in meaning by being

paraphrased, negated, or qualified. Applicants that search on the same words without paying attention to the context are more likely to choose such deceptive results. According to research, this surface-based processing indicates a lack of strategic competence and the exposure to paraphrased academic texts. This in turn contributes to a significant error, especially in multiple choice and matching.

Weak Academic Vocabulary Knowledge

The limitation of vocabulary knowledge, in particular, knowledge of academic and semi-technical terms, is a significant problem in IELTS Reading. Academic texts tend to have low-frequency vocabulary, nominalised constructions, and terms, which are often in the specialised vocabulary of the discipline and are not familiar to most EFL students. In the case of failure to identify lexical items or the paraphrased version of these items, both sentence and paragraph understanding ceases. Such lexical shortage results in misunderstanding of concepts, wrong associations of headings and poor summaries being done. The results of statistical inquiries have always indicated that there is a significant relationship between the vocabulary and reading band scores, and therefore vocabulary is a significant predictor of reading progress.

Lack of Time Management Intersectionally

Another significant limitation in the IELTS Reading test is time management because the participants have to read 40 questions in 60 minutes without time apportionment in individual passages. Most of the candidates devote the unproportional time to the first passage because of thinking that it is simpler, in other words, they do not have enough time to handle the other more complicated academic text in Passage 3. This imbalance leads to either speedy reading, guessing or not answering questions. Inadequate time management tends to indicate low skimming and scanning capabilities since unproductive readers

take a long time to find information and confirm answers.

Problems with Inferential and Evaluative Questions

Inferential and evaluative questions require the higher-order reading skills including synthesising information, finding the implicit meaning and grasping the position of the writer. IELTS Reading often does this by testing the skills by matching headings, finding the viewpoints of the writer, and multiple-choice questions where inference is required. These tasks are challenging to many candidates since they involve merging of ideas in several sentences or paragraphs and not just retrieving facts. These challenges imply lack of discourse-level understanding and critical reading ability which is necessary to score higher in the band.

Methodology

Research Design

The research design embraced in the study is quantitative and descriptive research with the foundation of Error Analysis theory. This is to determine, categorize, and statistically examine reading mistakes made by IELTS students in various question types and reading passages.

Participants

A total of 25 IELTS participants aged 18 to 32 are a part of the sample and they are from intermediate to advanced level of language proficiency (CEFR B1C1). Each of the participants had prior exposure to IELTS reading assignments, whether in the form of a coach or through independent study.

Tools

The research used two standardized IELTS Reading practice tests and they were taken out of the Cambridge IELTS series with 40 questions and three passages. A framework of error coding was employed and the reading errors were divided into specific

categories like lexical misinterpretation, inferential failure, selection of distractor, skimming/scanning failure, and time-related omission. These tools guaranteed test authenticity, reliability and systematic detection of error patterns to be statistically analyzed.

Error Coding Categories

Errors were classified into the following categories:

1. **Lexical Misinterpretation** – misunderstanding key vocabulary
2. **Inferential Failure** – inability to draw implied meaning
3. **Distractor Selection** – choosing plausible but incorrect options
4. **Skimming/Scanning Failure** – inefficient location of information
5. **Time-related Omission** – unanswered or rushed responses

Data Analysis and Results

Overall Performance

The mean reading score across participants was 27.4/40 (SD = 4.7), corresponding to Band 6.5–7.0. Scores ranged from Band 5.0 to Band 8.0, indicating significant variability in reading proficiency.

Distribution of Reading Errors

	Percentage (%)
Lexical Misinterpretation	26.2
Distractor Selection	23.8
Inferential Failure	21.4
Skimming/Scanning Failure	17.6
Time-related Omission	11.0
Total	100

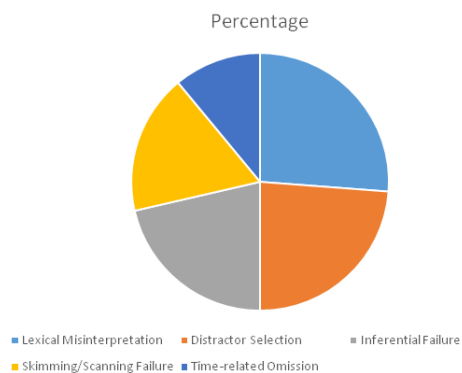


Figure 1 shows the percentage distribution of error in reading in each of the categories. The total number of errors committed by lexical and distractor errors are almost fifty percent of all incorrect responses.

Error Distribution by Passage

The number of errors in the three IELTS Reading passages reveals a definite increase in the difficulty levels, as the number of errors and misunderstandings in Passages 1 and 2 is considerably lesser in comparison to Passage 3. Passage 1 had the most minimal error rate (18%), because it usually has less difficult factual information and needs more direct source retrieval. The majority of errors on this passage were rather connected with simple lexical misconception, but not difficult understanding failure. Passage 2 had an increased error rate (29%), which was primarily because of hard scanning and distractor attraction because candidates had to find certain details in longer passages of text. Passage 3 contained the highest percentage of errors with the error degree increasing drastically to 53. This is normally more academic and argumentative and requires higher-order skills like making an inference, synthesis of ideas, and interpretation of information paraphrased. Moreover, the time constraint was also a factor towards hasty answers and omissions in the last part. On the whole, these findings prove that the rate of error in the candidates increases with the complexity of the

passages, so Passage 3 is the most difficult part of the IELTS Reading module.

Findings and Discussions

Lexical Misinterpretation and Vocabulary Constraints

As the results of this paper show, lexical misinterpretation is the most common type of error in IELTS Reading, as 26.2 percent of all errors were identified. This is a clear indication of the fact that vocabulary knowledge is still a key predictor of reading achievement in high-stakes academic tests. The problem with many candidates could not cope with unfamiliar academic words, low-frequency words, and passages paraphrased expressions. As IELTS Reading passages are mostly full of synonymy, reformulation, the test-taker relying on a direct word recognition strategy will not tend to associate question prompts with similar concepts in the text. These lexical incompetencies are not only causes of the misunderstanding of the individual words but also the failures of the general understanding. As such, a poor coverage of academic vocabulary is a big limiting factor to the capacity of the candidates to process meaning effectively and correctly.

Distractor Selection and Strategy-Related Errors

The second significant discovery is that the error rate of distractor selection is high (23.8%), which demonstrates the test peculiarities hidden within IELTS Reading activities. Candidates were attracted to those choices of answers that were misleading and had a lexical resemblance to the passage. This implies that candidates with lower performances do tend to employ surface-based approaches to reading, including a spotting of keywords, instead of the comprehension-based processing. The paraphrased information in IELTS is purposefully introduced by the designers to test the skill of the candidates to read and comprehend the information that is paraphrased

and not to respond with a naive matching. The occurrence rate of distracter-related errors proves that the failure in reading is not linguistic exclusively but rather strategic. The preparation of effective IELTS should thus focus on the knowledge of distracter mechanisms and condition learners to interpret contextual meaning and not focus on the same vocabulary.

Inferential Difficulty, Passage Complexity, and Time Pressure

The results also show that Passage 3 had a significant number of errors with an error rate of 53 percent as opposed to Passage 1 at 18 percent. This development supports the fact that the complexity of passage is an important factor in the performance of the candidates. The proportion of inferential failure was 21.4% of overall mistakes especially in actions that involved the candidate determining implied meanings, attitudes of authors, or the overall paragraph functions. These questions require a high order of thinking as opposed to literal understanding. Furthermore, omission error due to time were also centralized in the last passage which indicated that a candidate is more likely to commit error due to time constraint when placed under the very strict time limitation. This is also worsened by poor skimming and scanning abilities as ineffective readers take too much time finding something. On the whole, these findings prove that the challenges associated with IELTS Reading are escalated in cases where the candidates have to deal with the complexity of academic discourse, inference-making, and time constraints at the same time.

Conclusion

This paper indicates that systematic error patterns more than random errors are highly related to the performance in IELTS Reading module. With the quantitative error analysis strategy, the research made a close observation that the reading problems

faced by the candidates are directly linked to the lexical limitations, distractor attraction, inferential processing requirements, and time-management pressures. The most common type of error that appeared was lexical misinterpretation, which validated the primary nature of academic vocabulary knowledge in comprehension. On the same note, the large percentage of distractor errors implies that most of the learners would use a shallow matching of key words as opposed to an understanding of the context. There were specific inferential failures and time constraints that were especially more concentrated in Passage 3, which confirmed the hypothesis that the complexity of texts and the load on one's cognitive function influence the results of candidates to a considerable degree.

The results have solid pedagogical implications of IELTS preparation. Not only the improvement of the basic language proficiency should be instructed on, but the strategy-based reading training should be emphasized as well, i.e. the paraphrase recognition, critical inference-making, efficient skimming/scanning techniques, and timed practice in order to increase the reading speed and accuracy. In the error analysis approach, these diagnostic insights can assist educators to come up with specific interventions to correct the unique weaknesses that learners within the various band levels have. In general, the research confirms the importance of an error analysis as an efficient model to learn about the IELTS Reading difficulties and maximize the results of the candidates with the help of evidence-based teaching methods.

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INVERTING SPECIES HIERARCHIES: ANTHROPOMORPHISM AND MULTISPECIES ETHICS IN JACK LONDON'S *THE CALL OF THE WILD AND WHITE FANG*

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Abstract

Jack London's The Call of the Wild and White Fang interrogate the interplay between anthropocentrism which privileges human centrality, and anthropomorphism, which attributes human qualities to animals, mediated through Darwinian naturalism and focalized narration. The paper examines how London strategically deploys anthropomorphism to expose anthropocentric violence and illuminate animal interiority, thereby critiquing human exploitation. By reversing species hierarchies, the narratives foster reciprocal interspecies bonds and advocate for multispecies ethics.

Keywords: *Anthropocentrism, Anthropomorphism, Focalized narration, Species hierarchies, and Posthumanism*

The philosophical and representational conflict between anthropomorphism, giving animals human characteristics and anthropocentrism, valuing human exceptionalism is considerably portrayed in Jack London's works. *The Call of the Wild (1903)* and *White Fang (1906)* have been selected for the analysis for reversing the conflict between the intertwined concepts. He uses anthropomorphic approaches to promote ethical empathy across species borders while criticizing human supremacy in *The Call of the Wild* and *White Fang*.

Jack London, a naturalist author influenced by socialism, Darwinian evolution, and his own Klondike hardships, created animal characters that subverted the anthropocentric worldviews prevalent in early 20th-century literature. According to the theory of anthropocentrism employed by academics such as Jacques Derrida in *The Animal That Therefore I Am*, humans are rational sovereigns over "beast-machine" animals, that justifies their exploitation. Therefore, his writing commonly examines the battle for survival,

individual choice, the cruelty and beauty of nature, and criticisms of capitalism and class disparity.

On the other hand, anthropomorphism runs the risk of turning animals into human mirrors, but London purposefully uses it to highlight the weakness of this order. According to this broadened understanding, London uses a dialectical process to overcome the tension: anthropomorphic interiority reveals anthropocentric violence, opening the door to Post humanist cooperation. The study analyses on Donna Haraway's *When Species Meet* in addition to London's body of work, drawing on animal studies to uncover his early ecocritical worldview.

This negotiation has been displayed in London's biography, having survived the winters in the Yukon, he saw human frailty in the face of nature, which stimulating anti-capitalist emotions where dogs represented the tenacity of the proletariat. Critics point out that he positions animals as evolutionary equals by fusing Marxian class conflict with Nietzschean "super-wolf" ideas.

Anthropocentrism originates in Judeo-Christian dominion (Genesis 1:26) and Cartesian mind-body dualism, denying animals *sentience* and rendering them instrumental. Anthropomorphism with Roman Jakobson's poetics, bridges this through pathetic fallacy, but poststructuralists like Timothy Morton warn it perpetuates humanism. In animal studies, Cary Wolfe distinguishes "anthropological machine" (Agamben), which dehumanizes to humanize, from ethical mimesis fostering alterity. Anthropocentrism, which denies animals awareness and views them as tools, has its roots in Cartesian mind-body dualism and Judeo-Christian dominance (Genesis 1:26).

According to Roman Jakobson's poetics, anthropomorphism bridges this gap through the pathetic fallacy, although poststructuralists like Timothy Morton cautions that it reinforces humanism. Anthropomorphism "bridges the gap" in animal narratives by metaphorically equating nonhuman subjectivity with human cognition, per Jakobson's poetic equivalence for instance, London's Buck "sounding the deeps of his nature" equates instinct to introspection. This negotiates anthropocentrism by humanizing the other while preserving alterity through metonymic chains of instinctual contiguity, avoiding full fallacy.

Cary Wolfe, a key figure in posthumanism and animal studies, engages Giorgio Agamben's "anthropological machine" from *The Open: Man and Animal* (2002), which produces "the human" through mechanisms that separate human *humanitas* from animal *animalitas* within the human itself often by dehumanizing certain humans (e.g., slaves, the insane) as "beastly." Wolfe extends this in *Animal Rites* (2003) and *What Is Posthumanism?* (2010), distinguishing biopolitical "killable" animals from community members, but does not explicitly frame "ethical mimesis" as promoting alterity in direct opposition to the machine. Ethical mimesis, implied in Wolfe's advocacy for "denaturalizing" human-animal

binaries, promotes alterity by mimetic fidelity to animal difference rather than projection.

London combines Spencerian "survival of the fittest," which depicts animal minds as innate intellects, with Darwin's *Origin of Species*, which emphasizes shared lineage. By focusing through limited third-person narration, this avoids pure anthropomorphism as in *Black Beauty's* narratology and provides insight without ventriloquism. By framing London's ties as co-constitutive, Haraway's "response-ability" uses narrative ethics to resolve conflict.

Anthropocentric progress myths are subverted by Buck's journey from Santa Clara pet to primal leader. London uses free indirect discourse to anthropomorphize: "Buck did not read the newspapers, or he would have known that trouble was brewing... dark tide of barbarism." (London 109). This humanizes Buck's foresight and makes the reader feel sorry for Spitz's treachery and the avarice of human masters.

Klondike moments are the pinnacle of anthropocentric criticism: François and Perrault handle dogs like gears but are unable to defeat "the dominant primordial beast." According to Adorno's dialectic of enlightenment conquering nature, Hal's incompetence whipping Buck while starving him exemplifies Enlightenment arrogance. In response to Buck's "devolution," London reclaims its wolf ancestry, saying, "He was sounding the deeps of his nature, carrying the battle to its ultimate and primitive issue"(121). Here, anthropomorphism is estranged because animal subjectivity is affirmed by ancient howls that transcend human language.

Tension is increased by White Fang's reverse trajectory, which traces "wolf to dog" adaptability from untamed cub to civilized guardian. There are several instances of anthropomorphism: "The cub had learned well the law of the fang... he was learning the law of the lair." By selling White Fang for whiskey,

Grey Beaver's commodification is criticized, reflecting the dispossession of indigenous people.

By torturing White Fang into a combat machine, Beauty Smith's sadism, "a mad god fashioning life" embodies anthropocentric perversion. London's narration humanizes anger: "Hate and murder burned in him," criticizing spectacle capitalism that is similar to modern dogfighting rings. Weedon Scott's *Redemption* presents ethical anthropocentrism: love "stirred strange feelings," yet White Fang's maternal instincts endure, giving birth to pups that combine domestic and wild traits.

This hybridity negotiates: Haraway's cyborg relationship is foreshadowed by Scott's family's domestication without erasing. London's optimism is criticized for being overly anthropomorphized by White Fang's bullet heroism, while feral undertones maintain otherness.

This struggle is extended in London's work: "To Build a Fire" sets the phronesis of an anonymous dog against the logos of an unnamed man, with survival instinct triumphing over reason. Socialist texts such as "The Apostate" anthropomorphize workers as animals of burden, drawing comparisons between speciesism and classism. While influences like Seton-Thompson's natural history and Kipling's *Mowgli* combine anthropomorphism and observation, London's Darwinism radicalizes toward egalitarianism.

Anthropocentric imperialism in Yukon narratives is resisted by postcolonial readings that connect Buck/White Fang to indigenous resiliency. Animal studies debates the ethics of representation in literature, positioning London as a forerunner to Coetzee's Elizabeth Costello.

Critics assert that according to Terry Otten's study, London reinscribes anthropocentrism by using animals as human allegories. However, according to narratologist Mieke Bal's "preposterous" interpretation of inverting hierarchies, narrative focalization decenters people. Consequences for the

field of comparative literature Multispecies ethnography, which is essential for your interests in postcolonial animal studies, is informed by London's methodology.

In *The Call of the Wild*, Buck's journey from domesticated pet to wild leader exemplifies the tension. London anthropomorphizes Buck, granting him thoughts like "hunger [that] was growing into something different from simple desire for food," mirroring human resilience. This evokes empathy, critiquing anthropocentric exploitation during the Klondike Gold Rush, where humans brutalize dogs for greed. Yet, London tempers anthropomorphism by grounding Buck in instincts—"the law of club and fang"—rejecting full human equivalence and underscoring nature's primacy over human dominance.

Buck's devolution critiques anthropocentrism: civilized humans like Hal and Charles perish, while Buck thrives via primal reversion, inverting human superiority. Anthropomorphism here serves estrangement, reminding readers of animals' alien otherness despite relatable emotions, as in Buck's "ghostly pack" dreams evoking ancestral calls beyond human grasp. London's technique negotiates the divide, using human projection to dismantle it.

White Fang reverses the arc, tracing a wolf-dog's domestication, intensifying the tension. London anthropomorphizes White Fang profoundly: "He learned quickly... if he were to survive," voicing survival calculations akin to human cognition. This humanizes the wolf, critiquing abusers like Beauty Smith, whose cruelty embodies anthropocentric commodification in dogfights. Yet, White Fang's "wolfish nature" persists, snarling at confinement, preserving animal alterity.

Weedon Scott's kindness domesticates White Fang, suggesting redemptive human-animal bonds, but London's Darwinian lens reveals plasticity as evolutionary, not anthropocentric triumph. White Fang saves Scott, embodying reciprocity Haraway praises,

yet his final litter symbolizes wild persistence, negotiating by affirming coexistence without erasing species differences. Anthropomorphism exposes anthropocentrism's violence, proposing ethical hybridity.

In *White Fang*, focalization is more hybrid. The early chapters in the wild are often mediated through White Fang's sensory and affective experience: fear of famine, curiosity about fire, the shock of encountering humans. Yet as ecocritical and animal-studies critics note, the narrator frequently shifts to an external, human point of view that explains and judges White Fang's behaviour in explicitly moral and ideological terms. His "development" from savage to loyal dog is repeatedly glossed as a lesson about heredity, environment, and the civilizing power of discipline, which suggests that the ultimate cognitive authority in the text remains human.

White Fang's duality shines: "The cub's instinct seized hold of him... He knew he was inside something" (London, *White Fang* 12), anthropomorphizing lair fear against beaver anthropocentrism. Smith's abuse: "He was a mad god at best... a thing of hate" (156), mirrors human monstrosity: "White Fang was glad... for the first time he felt that a god might be a good god." Scott's love resolves: "The love of the wolf for his kind... was beginning to grow in him" (238), hybridizing: "The wild still lingered in him and the wolf in him merely slept" (327). This affirms the reciprocity without erasure.

Buck's awakening exemplifies negotiation: "He was ranging at the head of the pack, running the wild thing... It was no task for him. He was sounding the deeps of his nature, and of the parts of his nature that were deeper than he, going back into the womb of Time" (78). This anthropomorphizes evolutionary memory, critiquing Hal's anthropocentric folly: "They were perambulating stoves... They could hardly get anywhere" (82), inverting superiority. Thornton's bond tempers wildness: "Love, genuine passionate love,

was his for the first time... He had nothing to fight, no chance to pit his strength against strength" (London 92), yet "the call of the wild" prevails: "Death, as a cessation of movement... called to him from the depths of the forest" (107).

London's socialism and Klondike experiences infuse narratives with anti-anthropocentric ethos: humans, like animals, bow to "survival of the fittest." In "To Build a Fire," a man's hubris kills him while his dog survives instinctively, starkly contrasting anthropocentric folly. Anthropomorphism permeates London's oeuvre, from *Brown Wolf* to fables, humanizing animals to indict industrial exploitation mirroring speciesism. Posthuman critics see this as deconstructing binaries, aligning with Agamben's "anthropological machine" producing human-animal divides.

London skilfully balances anthropomorphism and anthropocentrism, utilizing the latter to humanize animals and undermine the hierarchy of the former. Animal protagonists in *White Fang* and *The Call of the Wild* expose common weaknesses and call for a reconsideration of ethics. By illustrating the significance of literature in multispecies empathy, this tension enhances London's naturalism and influences animal studies.

Jack London's *The Call of the Wild* and *White Fang* masterfully navigate anthropocentrism's pitfalls, deploying anthropomorphism and focalization to expose violence and illuminate interiority. Darwinian naturalism equalizes species, while reciprocal bonds invert hierarchies, advocating proto-posthumanist ethics. By estranging the familiar, London dismantles human delusion, offering moral cohabitation as antidote. In an era of ecological crisis, these narratives endure as blueprints for empathetic multispecies world.

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REVISITING THE MYTH OF MONSTERS THROUGH SUBVERSION AND CATHARSIS: A RE-IMAGINATION OF GRENDEL IN SUNITI NAMJOSHI'S *ADITI AND HER FRIENDS MEET GRENDEL*

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Abstract

*The figure of the monster has persisted across myth, folklore, and literature as one of the most enduring archetypes used to represent fear, danger, disorder, and the unknown edges of human consciousness. From ancient epics to modern fantasies, the monster has commonly functioned as a symbolic repository of collective anxieties, social tensions, and moral binaries. Yet, contemporary young adult (YA) literature increasingly challenges this inherited tradition. The monster—once fixed as the absolute antagonist—now undergoes a striking re-evaluation through subversion, revisionist mythmaking, and psychological interiority. S. Namjoshi goes beyond the global connotations of the concept of displacement and transformation which becomes particularly vivid in Suniti Namjoshi's *Aditi and Her Friends Meet Grendel*. The writer juxtaposes the legendary tale of Grendel where the famously brutal creature from *Beowulf* is reimagined not as a monstrous terror but as a complex, emotionally vulnerable child capable of transformation through empathy, catharsis, and re-education which brings anthropocentrism and broadens the horizon by blending myth and modernity. Namjoshi explores the interconnectedness between the humans and the mythic world. This paper examines the process by which Namjoshi subverts the inherited myth of Grendel, reframes monstrosity within a pedagogical and psychological paradigm suitable for young readers, and aligns her narrative with postmodern feminist storytelling that dismantles rigid binaries between hero and villain, human and monster, self and other. The Paper will thus endeavour to critique the discourse on displacement by analysing the parallels between mythic and modern characters, highlighting the shared vulnerabilities across human and non-human species.*

Keywords: *Catharsis, Monster, Myth, Revision, Subversion*

Introduction

The concept of the monster in classical literature has long functioned as a structural counterpart to heroism. In *Beowulf*, Grendel is not merely an opponent but a necessary shadow through which Beowulf's heroism is constructed. His monstrousness is essentialized through lineage—being a descendant of Cain—and through his uncontrollable rage,

bloodlust, and exile from human society. The narrative frames him as inherently evil, a being whose death is required for the restoration of social order. As Tolkien famously observed, “the significance of a mythic monster is not confined to its shape but lies in its place in a poet's imaginative structure” (Tolkien 17). Grendel's literary function thus becomes archetypal: the embodiment of chaos,

darkness, and all that must be purged for civilization to thrive. This structural rigidity is precisely what postmodern and YA authors contest. An attempt is also made to investigate how - flitting across continents – theburden of displacement is disproportionately borne by the marginalizedand vulnerable.

In contemporary reinterpretations, the monster is no longer a flat symbol but a site of psychological inquiry and ethical reconsideration. S. Namjoshi's *Aditi and Her Friends Meet Grendel* is a seminal text in this movement, telling the story from Grendel's own perspective and revealing existential frustration rather than pure malevolence. S. Namjoshi reframes Grendel as a thinker—alienated, misunderstood, and capable of philosophical insight (Gardner 34). Yet even Gardner's reinterpretation does not fully integrate monstrosity into a pedagogical space for children. It is Namjoshi who makes the significant leap into YA literature by re-contextualizing Grendel as a child with memory problems, emotional insecurities, and developmental struggles rather than an embodiment of inherited evil. Through this shift, Namjoshi not only dismantles mythic hierarchies but also brings the monster within the domain of nurturing, learning, and emotional growth.

The narrative begins with an immediate reconfiguration of power dynamics: Grendel is introduced to Aditi and her friends not through terror but through memory, relational bonds, and intergenerational friendship. Aditi's grandmother, who knew Grendel's mother Madame G, instructs the protagonists to visit Devon and take flowers to her friend. This seemingly gentle gesture subverts the foundational expectation that monsters must be approached with fear. Instead of the setting being the monstrous lair of *Beowulf*, Namjoshi situates her monster within the familiar topography of Devon—collapsing the boundaries between human and monster worlds, thereby preparing the reader for cathartic transformation. This narrative gesture

resonates with Aristotle's concept of catharsis, wherein pity and fear must be evoked in order to purge emotional excess and lead to ethical clarity. In YA fiction, catharsis extends beyond aesthetic emotional release; it becomes a developmental tool for understanding self and other.

Grendel's characterization in Namjoshi's work centres on vulnerability. He does not want to grow or accept responsibility; he forgets things; he behaves erratically not out of malice but confusion. These traits reframe monstrosity as a psychological struggle recognizable to young readers. Through this re-contextualization, Namjoshi shifts the question from "Why do monsters attack?" to "What emotional wounds produce monstrous behaviour?" The adventurers' engagement with Grendel embodies a therapeutic process, wherein empathy, dialogue, and curiosity begin to dissolve fear. This acts as a narrative analogue to child psychology and emotional intelligence theory, which holds that problematic behaviour in children often emerges from miscommunication, unmet emotional needs, or environmental stressors. The text thereby invites parents and educators to rethink discipline, behavioral interpretation, and childhood "otherness".

The subversion here is not merely thematic but structural. By removing Grendel from the moral absolutism of *Beowulf* and placing him in a YA fantasy setting, Namjoshi disrupts the binary logic that has shaped monster literature for centuries. As Jack Zipes argues, revisionist fairy tales and myths "make visible the ideological underpinnings of traditional narratives, thereby enabling readers to imagine new possibilities of identity and community" (Zipes 56). Namjoshi's storytelling aligns with this tradition of feminist revision. Her narrative does not aim to defeat the monster but to understand him, suggesting that the true subversion lies not in reversing power but in transcending the hero-monster dichotomy altogether.

This aligns with broader tendencies in YA literature, where monsters often serve as metaphorical extensions of adolescent anxieties and internal conflicts. In texts such as Patrick Ness's *A Monster Calls*, the monster functions not as an antagonist but as a guide for emotional healing, helping the protagonist confront grief (Ness 102). Similarly, Catherynne Valente's *Fairyland* books and Ransom Riggs's *Miss Peregrine's Home for Peculiar Children* reframe monstrous identities as misunderstood, marginalized, and socially constructed. These narratives emphasize that the label "monster" reflects societal fears rather than inherent evil. Namjoshi's Grendel fits seamlessly within this contemporary tradition: his monstrosity arises from neglect, isolation, and emotional turmoil rather than innate wickedness.

The transformation of Grendel through catharsis also challenges conventional notions of heroism. Aditi's role is not to slay, suppress, or punish but to mediate, interpret, and empathize. This positions heroism within an ethical rather than physical domain. It subtly critiques the classical heroic model, suggesting that victory through understanding is more sustainable than conquest through violence. This moral shift reflects evolving pedagogical priorities in children's literature, where emotional maturity, cooperation, and critical thinking increasingly replace martial valor and domination.

Namjoshi's narrative also foregrounds the politics of otherness. Grendel's alienation mirrors the experience of many young readers who feel marginalized, misunderstood, or constrained by societal expectations. His fear of growing up resonates with adolescents who experience anxiety about identity formation and responsibility. By giving voice to the "monster," Namjoshi symbolically restores agency to all forms of difference. This aligns with contemporary diversity-oriented YA fiction, which reimagines the "monstrous other" as a figure of potentiality rather than threat.

Furthermore, this reimagining aligns with feminist goals of dismantling entrenched hierarchies and creating space for alternative epistemologies. Namjoshi situates relationships—grandmothers, mothers, adventurers—at the center of her narrative, thereby foregrounding feminine modes of knowledge and care. The transformation of Grendel becomes a communal, dialogic process rather than an individualistic heroic trial. This shift resonates with Anne Susan Koshy's observation that fairy tales possess the potential to "highlight the possibilities of alternatives" and reveal the structures missing in real life (Koshy 74). Namjoshi's text embodies this by offering children an alternative model of conflict resolution grounded in empathy rather than aggression.

As the narrative unfolds, Grendel moves from fear-provoking to pitiable, and eventually to redeemable. This emotional arc mirrors catharsis: readers feel fear at his unpredictable behaviour, pity at his vulnerabilities, and finally relief at his transformation. Yet unlike the Aristotelian model, where catharsis reaffirms social order by eliminating the disruptive force, Namjoshi uses catharsis to integrate, heal, and reimagine the disruptive force. Catharsis becomes restorative, not punitive.

Through this transformation, *Aditi and Her Friends Meet Grendel* becomes a commentary on the nature of monstrosity itself. It suggests that monstrosity is neither inherited nor immutable but socially constructed and emotionally mediated. The real "monsters" may be fear, miscommunication, or lack of empathy rather than individuals themselves. This philosophical insight aligns with YA fiction's broader ambition: to help young readers interpret their internal landscapes and confront psychological "monsters" as much as external threats.

Namjoshi's subversion thus serves several critical functions. It revisits classical myth to question inherited narratives, it re-contextualizes monstrosity within psychological growth, and it positions YA readers at the centre of ethical inquiry. By transforming Grendel—arguably literature's most

infamous monster—into a child seeking emotional stability, she demonstrates that the stories we inherit shape our perception of the other, and that rewriting these stories shapes our capacity for compassion.

The reimagining of Grendel is therefore not simply a reinterpretation; it is a pedagogical, ethical, and literary intervention. It embodies a shift from hierarchy to relationship, from confrontation to dialogue, and from essentialism to fluidity. In doing so, Namjoshi contributes to the contemporary redefinition of the monster in YA fiction and demonstrates the genre's transformative potential.

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ECO-CRITICAL STUDY OF THE VANAPARVA IN THE MAHĀBHĀRATA

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Abstract

Vanaparva (Book of the Forest) of the Mahābhārata, foregrounds the forest as both a sacred ecology and a site of ethical instruction. It covers the twelve year exile of the Pāṇḍavas and Draupadī which can be seen not only as a narrative of suffering but also as an allegory of ecological consciousness. The present paper examines various episodes such as Yaksha Prashna, Draupadī's laments, and encounters with animal and sages through the lens of ecocritical theory (Glotfelty, Buell, Garrard) and Indian echo logical thought (ṛta, ahimsā). These episodes highlight values of restraint, humility, and coexistence with non-human life, contrasting sharply with the exploitation and ecological violence of the Khāṇḍava forest burning in earlier sections of the epic. By situating the forest within Indian cultural symbolism, the present paper proclaims that the Vanaparva encodes an environmental ethics that resonates with contemporary ecological debates. It emerges not as wilderness divide of culture but as a teacher of moral and ecological wisdom. The paper shows that the Mahābhārata, when read ecocritically, anticipates modern environmental concerns and offers timeless lessons on sustainability and human responsibility toward nature.

Keywords: Mahābhārata; Vanaparva; ecocriticism; Indian ecology; Yaksha Prashna; sustainability; forest ethics; exile; environmental philosophy

The Mahābhārata is one of the two great epics of India written in Sanskrit. Though it has been studied as a narrative of dynastic conflict, dharma, and philosophical inquiry, yet within its eighteen books are embedded deep ecological reflections that resonates strongly with modern environmental consciousness. Among these the book of the forest (the *Vanaparva* or *Aranyaka Parva*) is especially significant. Which narrates the exile of the Pāṇḍavas and Draupadī in the forest for twelve years after the defeat in the game of dice. While it narrates the tale of suffering, exile and endurance, the *Vanaparva* is also a meditation on the forest as a sacred ecology, a space of austerity, refuge, learning, and co-existence with non-human beings. In this book the forest is not just a space but an active participant in shaping ethical, spiritual, and ecological sensibilities.

According to Cheryll Glotfelty, ecocriticism is "the study of the relationship between literature and the physical environment" (*The Ecocriticism Reader* xx).

This definition is used as a fruitful lens for ecocritical reading of the *Vanaparva*. Traditional literary criticism often treats nature as background or metaphor but ecocriticism emphasizes ecological interconnectedness, asking how texts represent environmental relations, sustainability, and the ethics of human interaction with nature. Lawrence Buell also remarks that ecocriticism treats nature as an active presence in texts rather than a mere stage for human action (*The Environmental Imagination* 7). The *Vanaparva* incorporates this ecological imagination. It presents the forest not as a barren wilderness but as a living, multi-species environment where humans, animals, plants, spirits, and Gods coexist. During their exile, the Pāṇḍavas go through a moral and spiritual education through their interaction with the forest, sages and natural cycles. In this *Parva* Draupadī's laments, the *Prashna* of Yaksha, and Pāṇḍavas' encounters with serpents and demons are some of the episodes which highlight ecological

ethics like restraint, humility, co-existence, and reverence for life.

In order to highlight its ecological wisdom and relevance in contemporary times of ecological crisis, the present paper undertakes an ecocritical reading of the *Vanaparva*. *Through the analysis of the key episodes of the Vanaparva and by situating the forest in Indian culture thought, the paper proclaims that the epic anticipates environmental ethics by four grounding the sanctity of nature and the necessity of human restaurant.*

The forest has always carried profound symbolic meaning in Indian tradition. It is associated with renunciation penance and spiritual knowledge which is never found in the urban or cortly settings of kinship. Within the framework of Hindu philosophy, the āśrama system delineates vanaprastha—the stage of withdrawal into the forest – as a vital part of the human cycle. As Romila Thaper remarks, “The forest was the counterpoint to the cultivated field and the court, embodying both danger and sanctity, exile and liberation” (Cultural Pasts 442).

In the *Mahābhārata* the contrast between the court (*sabha*) and forest (*vana*) is central. The excesses of material ambition, gambling, and humiliation take place in the *Sabha Parva* which finally culminate in the Pāṇḍavas' loss of kingdom and their exile. In contrast to *Sabha Parva* the *Vanaparva* displaces them into the wilderness, where the political ambition is effaced and they learn humility, endurance, and ecological restraint. Whereas the courtly world of *Sabha Parva* presents the domination of greed, politics and material desires, the forest is depicted as a realm of purity, simplicity and moral probing. It becomes a sacred ecological place where humans coexist with flora, fauna, sages and divine beings. The shifting of the Pāṇḍavas' from the palace to the forest represents a movement away from material excess toward ecological balance. This transition dramatizes the ancient Indian recognition

that the forest is not Mayor wilderness but a place of rebalancing cosmic and human order.

Moreover, the forest is not empty. It is filled with sages, sacred groves, rivers, and diverse flora and fauna. Simultaneously it is a place of danger which is haunted by demons (*raksasa*) and serpents, and also of spiritual refuge, where sages maintain the continuity of *dharma*. Kapila Vatsyayan observes that in Indian epics, “the forest is a cultural metaphor, embodying the dialectic of fear and reverence, survival and transcendence” (*Traditions of Indian Folk Dance* 29).

Initially the forest exile becomes an experience of hardship for the Pāṇḍavas. Here Draupadī laments the loss of royal comforts, forced to wander barefoot and live on meagre roots and fruits (*Vanaparva*, sec. 31). But as the time passes, the forest emerges as a site of ethical learning. Yudhishtira, especially, interprets exile as an opportunity to learn and strengthen virtue, humility, and patience.

Forest life articulates its ethical vision through the practice of self-restraint and moderation in consumption. The Pāṇḍavas live on minimal forest produce, often after offering portions to sages and guests. This practice resonates with the ecological ethic of sustainability—drawing from nature only what is essential while honouring the interdependence of all beings. Sages teach them the value of non-violence (*ahimsā*), *advising them not to harm the plants and animals needlessly. Such ethical restraint in foraging anticipates modern environmental discourses that challenge excess and unsustainable resource use. From an ecocritical perspective, this transformation illustrates Buell's argument that literature can represent nature as “a process, not just a product” (Buell 12). The forest in Vanaparva is not static scenery but a dynamic process shaping human morality and ecological consciousness.*

Yaksha Prashna or the Riddle of the Yaksha is one of the most celebrated episodes of the

Vanaparva. When the Pāṇḍavas, tired and thirsty, approach a lake, they find it guarded by a Yaksha who challenges them to answer his philosophical questions. Except Yudhishtira one by one each of the Pāṇḍavas ignores the warning of Yaksha and dies. Finally Yudhishtira arrives and engages in dialogue. The philosophical questions of yaksha concern not only dharma but also the ecological restraint. When asked what is the greatest happiness, Yudhishtira replies: "The greatest happiness is contentment" (Ganguli, *Vanaparva*, sec. 313). Then he is asked what is the greatest wonder, he observes: "Though every day countless creatures die, men believe themselves immortal" (*Vanaparva*, sec. 313). Yudhishtira's these answers foreground moderation, humility, and awareness of mortality—values deeply aligned with ecological sustainability.

From the perspective of ecocriticism the Yaksha functions as the voice of ecological conscience. In this episode the lake he guards represents the finite resources, which must be approached with humility and respect and which must be used judiciously. Yudhishtira's brothers who when ignored the warnings of Yaksha, died. This symbolizes the ecological consequences of arrogance and greed. This is explained by Greg Garrard when he says, "The ecological imagination is essentially dialogic, reminding us that human desires must be negotiated with the more-than-human world" (*Ecocriticism* 55). Thus the Yaksha Prashna embodies this dialogic encounter between humanity and ecological wisdom.

Whereas Yudhishtira's acceptance of forest life epitomizes moral endurance, Draupadī's perspective underscores the gendered dimensions of exile. Several times she laments and grieves the loss of royal comforts, the humiliation of wandering barefoot, and the harshness of forest survival. She complains: "Bark garments, O Bharata, are not becoming of us. Sleeping on the bare ground, we are tormented with hunger and thirst" (*Vanaparva*, sec. 32).

Draupadī's lament for the suffering of displacement and scarcity shows that ecological hardship often falls heavily on women. Feminist ecocriticism links the exploitation of women and nature and so Draupadī's voice can be seen as an ecological and social protest. As Val Plumwood explains, "women's closeness to nature is historically constructed through their association with bodily labour and reproduction" (*Feminism and the Mastery of Nature* 19). Draupadī represents this intersection and bears the ecological burden of exile immediately after leaving the palace than the Pāṇḍavas who are her male counterparts. Though she resists exile, yet her resilience in the forest also symbolizes adaptation. She soon learns to endure the hardships with dignity which reflects the human capacity to negotiate ecological hardship. Thus the forest her teacher and she learns from it humility, patience and acceptance of natural cycles.

There are several instances of the encounters between humans and non-human beings in the *Vanaparva*. The Pāṇḍavas encounter serpents, raksasas, and forest animals and also meet the sages who live in hermitages, subsisting on fruits and roots. In one of such episodes, Bhima battles the demon Kirmira, who while haunting the forest, represents the dangers of wilderness (*Vanaparva*, sec. 11). In another episode, Yudhishtira is seized by a serpent Nahusha, and is only released after answering the questions of wisdom (*Vanaparva*, sec. 177).

These encounters reinforce that the forest is the habitat of various species. These also suggest that humans must negotiate with other beings and teach that wisdom often comes through dialogue with the non-humans. Though the serpent Nahusha is frightening, yet it becomes a teacher and teaches human beings the lesson of humility and the limits of power.

The Pāṇḍavas' dependence on forest produce, rivers, and sacred groves represents the sanctity of

natural resources in the Indian worldview. Thus the forest becomes a metaphor for sustenance and continuity of life. The concept of Donna Haraway about “companion species” is useful here. She writes that humans and non-humans co-constitute each other’s lives (16). The forest life of the Pāṇḍavas is shaped not only by human choices but by the sages, spirits, demons, and animals, showing the interdependent ecology of the epic.

There are elaborate descriptions of seasons and natural cycles in the *Vanaparva*. *The changes of seasons like summer, monsoon, autumn and winter are vividly narrated. These changes situate human life within the rhythms of nature. The rainy season, for example is described in the text as: “Clouds decked with lightning and adorned with rainbows, cover the sky like a garland. Frogs croak and peacocks dance, rejoicing in the showers”* (*Vanaparva*, sec. 167). Such descriptions of the seasons highlight the symbiosis of natural life and place human existence within these cycles, creating an ecological poetics of time and existence. They resonate with what Jonathan Bate calls “ecopoetics”—literature that attunes readers to the rhythms and beauty of the non-human world (75).

During their exile the Pāṇḍavas learn to adjust to these cycles which becomes the part of their ethical education. The forest, in contrast with the courtly world of constant ambition of ambition and desire, teaches them patience, humility, and acceptance of natural rhythms. Although in the *Ādīparva*, there is the description of the Khāṇḍava forest being destroyed by Agni. Both Krishna and Arjuna had aided Agni in this destruction. This event casts shadow over the *Vanaparva*. The burning of the forest to satisfy Agni’s hunger represents a violent exploitation of nature for divine and human ambition. In this fire countless creatures perish. Only a few like Takshaka, a serpent escape.

In the *Vanaparva* this memory reverberates, where the Pāṇḍavas themselves experience the

forest as fragile and sacred. The ecological violence of the Khāṇḍava is contrasted with the ecological humility of exile to emphasise the epic’s recognition of both destruction and preservation. The memory of the ecological violence is a warning against exploitation of nature by human beings. Modern ecocritics read Khāṇḍava as an allegory of deforestation and ecological violence, whereas to them *Vanaparva* offers a corrective measure of restraint and reverence.

In this way the forest, in the *Vanaparva*, is presented as a teacher. Yudhishtira learns endurance and moderation; Bhīma learns restraint of anger; Arjuna undertakes ascetic penance in the Himalayas, embodying the fusion of ecology and spirituality. Thus here the forest is not just a space of emptiness but of ethical pedagogy.

Greg Garrard’s categories of ecocritical tropes—wilderness, dwelling, apocalypse—are all present here. The forest is wilderness (danger and awe), a dwelling (hermitages and sustenance), and a site of apocalypse (the memory of Khāṇḍava’s destruction). These layers suggest that the *Mahābhārata* encodes a complex ecological consciousness.

In today’s context of climate crisis and ecological degradation, the ecocritical reading of the *Vanaparva* is relevant. It highlights the lessons of restraint, sustainability, and reverence for non-human life resonate with contemporary ecological ethics. It teaches us that ecological survival depends not on conquest but on humility and coexistence. “Contentment is the highest happiness” are the words of the Yaksha which is a warning to the modern consumer. There is a lesson for the societies plagued by overconsumption and ecological collapse by the modern consumers.

Thus the *Vanaparva* of the *Mahābhārata* is not only a tale of exile and hardship but a profound ecological text. It articulates an environmental ethic based on humility, restraint, and coexistence through the lived and symbolic experience of the forest. The

Pāṇḍavas' experiences and encounters with different habitats of the forest highlight the moral and ecological wisdom of the *Mahābhārata*. The forest emerges as both sanctuary and teacher, shaping human character and showing us our place in the cosmic ecology.

The *Vanaparva* foregrounds the sacredness of the forest, the interdependence of life forms, and the ethical obligations of humans toward nature. It anticipates ecocritical concerns and shows that ecological wisdom is deeply embedded in the cultural and spiritual ancient India. An ecocritical reading reveals that the *Mahābhārata* anticipates modern environmental concerns by presenting the forest as sacred ecology. In an age of ecological crisis, the *Vanaparva* offers timeless wisdom: human survival and dignity depend on balance with nature, not its exploitation.

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A STUDY ON THE TRIBES IN TAMIL NADU- A HISTORICAL, SOCIAL AND ECONOMIC PERSPECTIVE (BETWEEN PRE COLONIAL AND COLONIAL PERIOD)

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Abstract

*This study explores the historical, social, and economic transformations of tribal communities in Tamil Nadu from the **pre-colonial to the colonial period**. It examines their integration into agrarian and trade networks during the Sangam, medieval, and Vijayanagara eras while maintaining cultural autonomy. The colonial period introduced new systems of land revenue, forest regulation, education, healthcare, and wage labor, creating both challenges and opportunities. While traditional livelihoods faced disruption, access to markets, literacy, and healthcare opened avenues for gradual socio-economic mobility. The study highlights **resilience, adaptation, and cultural continuity** among these communities. It also underscores how historical interactions shaped their identity and collective memory. These dynamics laid the foundation for their socio-political mobilization in the modern era.*

Keywords: *anthropological, ethnographer, autonomy, incorporated, inadvertently, documentation*

Introduction

Tribal communities of Tamil Nadu represent some of the most ancient inhabitants of the region, with histories deeply rooted in its **hills, forests, and plains**. From the **Sangam Age (300 BCE–300 CE)** to the medieval periods under the **Pallavas, Cholas, Pandyas, and Vijayanagara rulers**, these communities played significant roles in trade, warfare, and the supply of forest produce, while preserving their cultural autonomy. The arrival of colonial rule in the late 18th century brought **profound socio-economic changes**, including new revenue systems, forest laws, and market integrations. Missionary and government initiatives introduced **education, healthcare, and infrastructure**, fostering opportunities for mobility alongside disruptions to traditional livelihoods. Despite these transformations, tribal societies maintained **resilient cultural and social structures**

rooted in kinship and sacred traditions. This study explores their **historical trajectories, socio-economic transitions, and adaptive strategies** across the pre-colonial and colonial periods. It aims to understand how these dynamics shaped **tribal identity, resilience, and pathways to modernity**.

Research Scope

This study focuses on the historical, social, and economic conditions of tribal communities in Tamil Nadu from the pre-colonial to the colonial period. It examines their interaction with regional polities, trade networks, and colonial administration. The research highlights adaptation, resilience, and cultural continuity amidst changing socio-economic structures. It also explores the foundations for modern tribal identity and mobility.

Methodology

This study adopts a qualitative historical approach, utilizing primary sources such as *Purananuru* and *Akananuru* from Sangam literature, the *Madras District Gazetteers* (Salem, Nilgiris, Madurai), Edgar Thurston's *Castes and Tribes of Southern India* (1909), colonial administrative reports, and Census of India records (1891, 1901, 1911, 1921, 1931). Secondary sources include works like K. S. Singh's *People of India – Tamil Nadu* (Anthropological Survey of India, 1997), B. H. Baden-Powell's *The Land Systems of British India* (1892), and academic studies from peer-reviewed journals. Comparative analysis is applied to trace socio-economic transitions from the Sangam Age through medieval and colonial periods. Descriptive and analytical methods are integrated to provide a coherent historical and socio-economic perspective on tribal life in Tamil Nadu up to 1947.

Definition of Tribes

Tribes are social groups inhabiting specific and often remote geographical regions, characterized by shared language, customs, traditions, and kinship ties. They generally sustain distinct cultural identities and social structures, maintaining autonomy from dominant populations. Traditionally, they rely on natural resources through hunting, gathering, shifting cultivation, and pastoralism, while preserving indigenous governance systems, oral traditions, and belief patterns. In the Indian context, the term "Scheduled Tribes" designates communities recognized by the Constitution for special protections and development initiatives. The British ethnographer Edgar Thurston, in his *Castes and Tribes of Southern India* (1909), described tribes as "communities retaining their primitive modes of life, largely independent of the general social order, and maintaining customs and beliefs handed down from antiquity." His observations, though framed in colonial terminology, remain significant for understanding the

self-contained socio-economic worlds of Tamil Nadu's tribal populations in the pre-independence period.

Tribes in the Sangam Age

During the Sangam Age (300 BCE–300 CE), tribal communities in the Kurinji (hill) and Mullai (forest) regions played important roles in Tamilakam's society and economy. They supplied elephants, honey, spices, and forest produce to the plains in exchange for essentials, contributing even to port trade. These tribes maintained distinct cultures, dialects, and rituals, while balancing political autonomy with alliances through tribute, trade, and military service. This created a unique blend of integration and independence within the Sangam political and economic landscape.

Tribes in the Medieval Period

During the medieval period (7th – 16th centuries CE), tribal communities in Tamil Nadu were integrated into the Pallava, Chola, and Pandya states while retaining cultural autonomy. They supplied forest produce, elephants, and labor, served in military roles, and paid tribute, as noted in various copper plates and inscriptions. Though linked to state systems, they continued shifting cultivation and maintained clan-based lifestyles, balancing autonomy with economic and strategic contributions a balance that began to change under Vijayanagara and Nayaka rule.

Tribes under Nayaka and Vijayanagara Rule

During Vijayanagara (1370–1565 CE) and Nayaka rule (16th –18th centuries), tribal territories in Tamil Nadu were drawn into feudal and market systems. Tribes paid tribute in forest produce, provided labor, and engaged in trade linked to ports like Tuticorin. While some were absorbed into lower caste hierarchies, many preserved their customs, governance, and rituals. Increased integration brought economic dependency, setting the stage for deeper disruptions under colonial policies.

Tribes in the Early Colonial Period (18th –19th Century)

The early colonial period in Tamil Nadu, from the late 18th century to the end of the 19th century, marked a phase of transformation, adaptation, and new opportunities for tribal communities. Though this period introduced major shifts to their economic, social, and cultural worlds, many tribes navigated these changes with remarkable resilience, balancing tradition with innovation. The result was a period of transition that not only connected them to wider networks but also laid the foundation for the socio-political mobilizations of the 20th century.

Economic Transformation and New Opportunities

With the expansion of British administration after the Carnatic Wars (1746–1763) and the defeat of the Poligar chieftains in 1799, tribal lands were incorporated into structured revenue systems such as the Permanent Settlement (1802) and Ryotwari Settlement (1820s).

- This integration encouraged more stable forms of cultivation, enabling some communities to diversify their crops and interact with emerging local and regional markets.
- Access to new markets created opportunities to trade surplus produce, offering tribes an economic foothold in the growing colonial economy.
- While shifting cultivation practices like ponam or kumari gradually declined, the adoption of permanent fields helped some groups achieve greater agricultural security and monetary savings.

Expanding Forest and Market Networks

The British administration, particularly through the Madras Forest Acts of 1882 and 1884, formalized access to forest resources. While this regulated

certain traditional practices, it also created organized systems of trade:

- Tribal communities became the suppliers of honey, cardamom, sandalwood, wax, and medicinal plants, integrating their produce into long-distance trade networks.
- The rise of plantations in the Nilgiris, Shevaroy, and Palani hills for tea, coffee, and cinchona generated steady wage labor opportunities. Many communities gained new skills and exposure to broader economic systems, laying the groundwork for increased mobility and adaptive livelihoods.

Education and Healthcare Initiatives

Missionary activities by organizations like the London Missionary Society (LMS) and the American Board of Commissioners for Foreign Missions (ABCFM) brought new institutions and services to previously remote regions:

- Schools provided access to basic literacy and numeracy, empowering younger generations with skills to navigate new administrative and trade systems.
- Medical dispensaries and clinics introduced modern healthcare practices, reducing mortality rates and improving overall well-being.
- These initiatives gave many communities pathways to social mobility without erasing their indigenous knowledge systems, which continued to guide daily life.

Cultural Adaptation and Preservation

Despite rapid changes, tribal communities displayed remarkable cultural resilience:

- Clan-based governance remained intact, ensuring local decision-making and social harmony.

- Ritual practices tied to sacred groves, hill deities, and seasonal festivals continued, preserving the spiritual connection between the people and their environment.
- Oral traditions songs, stories, and epic narratives kept collective memories alive, reinforcing identity and continuity amidst external pressures.
- Missionary writings, though filtered through colonial perspectives, inadvertently preserved invaluable records of tribal myths, customs, and languages that might otherwise have faded.

Agency and Local Resistance

Far from being passive recipients of change, tribal communities often asserted agency in this era:

- During the Polygar Rebellions (1799–1805), several tribal groups allied with local chieftains, showing political awareness and a determination to protect their autonomy.
- Smaller acts of resistance, such as evading unfair taxes or opposing forced labor, demonstrated their strategic adaptability in negotiating with colonial authorities.
- These actions, preserved in oral histories, became part of a shared cultural memory of dignity and defiance, strengthening group solidarity.

Legacy of a Transformative Century

This period was not merely one of disruption but also of integration and renewal. Tribes maintained their cultural anchors while expanding their horizons through trade, education, and interaction with new systems. The ability to adapt without losing core traditions demonstrated their resilience and ingenuity. These adaptive strategies allowed tribal communities to navigate modernity on their own terms, creating a foundation for the socio-political consciousness that emerged in the decades that followed. The socio-economic conditions of tribal communities in Tamil

Nadu under colonial rule were complex, marked by disruption, adaptation, and selective progress. While the colonial system eroded many traditional structures and livelihoods, it also introduced developments that gradually reshaped tribal societies and laid the groundwork for long-term socio-economic mobility. These changes were uneven and often came with significant challenges, but they also created new opportunities for education, healthcare, economic participation, and cultural documentation that would later influence tribal empowerment in the modern era.

Expansion of Education and Literacy

The introduction of Western education through missionary initiatives and later government schools marked a significant turning point in the engagement of tribal communities with formal systems of knowledge. Missionary institutions run by the London Missionary Society (LMS), American Board of Commissioners for Foreign Missions (ABCFM), and the Basel Mission established schools in regions such as the Nilgiris, Salem, and Coimbatore, providing access to basic literacy and learning. Although literacy reached only a limited segment of the population, it opened pathways for clerical jobs, teaching positions, and roles within mission organizations, offering alternatives to purely subsistence-based occupations. Government efforts in the late 19th century further expanded educational access, particularly in areas connected by newly constructed roads and railways, enabling tribal youth to engage more effectively with administrative and commercial systems and gradually participate in broader socio-economic networks.

Introduction of Modern Healthcare

The spread of modern medical practices significantly improved public health outcomes among tribal populations. Mission hospitals and dispensaries, such as the Scudder Memorial Hospital in Ranipet and medical missions in Kotagiri and

Udhagamandalam, provided basic healthcare and maternity services to remote areas. Vaccination campaigns against smallpox and cholera, though initially met with suspicion, gradually reduced mortality from epidemics and fostered trust in modern medicine. Access to medical care enabled tribal communities to overcome traditional health barriers, contributing to a gradual but steady increase in life expectancy and child survival rates, thereby enhancing overall community well-being.

Improved Connectivity and Market Access

Colonial infrastructure projects played a significant role in reshaping the socio-economic life of tribal communities. The construction of Ghat Roads to the Nilgiris in the 1820s, followed by the expansion of railways later in the 19th century, connected previously isolated tribal regions with urban centers such as Coimbatore, Salem, and Madras. This improved connectivity enabled limited participation in trade, allowing some communities to sell forest produce, honey, spices, and handicrafts for cash income. Enhanced mobility also provided opportunities for tribal laborers to seek work beyond their native settlements, particularly during periods of agricultural failure or drought, contributing to a gradual diversification of their livelihoods.

Plantation Employment and Wage Economy

The growth of plantations in tea, coffee, and cinchona during the 19th century created new forms of wage employment, particularly in the Nilgiris, Shevaroy, and Palani Hills. Although plantation labor was often exploitative and poorly paid, it provided a more stable monetary income than subsistence farming, especially during famines or poor harvests. Working on plantations also exposed tribal laborers to new skills, languages, and social networks, laying the foundation for greater socio-economic awareness in the 20th century. Some families used these earnings to educate their children or engage in small-scale

trade, marking the beginnings of economic diversification and gradual upward mobility within tribal communities.

Ethnographic Documentation and Cultural Preservation

One of the less recognized contributions of the colonial period was the systematic documentation of tribal societies. Works such as Edgar Thurston's "Castes and Tribes of Southern India" (1909) and detailed district gazetteers recorded tribal customs, economic practices, and social structures. Although these studies were often influenced by colonial biases, they inadvertently preserved valuable information about language, folklore, and indigenous practices that might otherwise have been lost. After independence, these records became crucial for policy-making, anthropological research, and cultural revival efforts, enabling later generations to reclaim, study, and celebrate their heritage.

Seeds of Social and Economic Mobility

Despite the many limitations and inequities of colonial policies, these transformations laid the groundwork for early socio-economic mobility among tribal communities. Education and literacy nurtured a new generation of tribal youth who could engage with administrative, commercial, and legal systems. Access to healthcare reduced mortality rates, contributing to population growth and greater community stability. Additionally, participation in wage labor and market activities introduced the concepts of monetary savings and diversified livelihoods, reducing exclusive dependence on subsistence economies and gradually fostering economic resilience.

Cultural Life and Identity Preservation

From the Sangam Age (circa 300 BCE – 300 CE) to the dawn of Indian independence in 1947, the tribal communities of Tamil Nadu maintained a resilient and adaptive cultural life. Sangam-era anthologies such as *Purananuru* and *Akananuru* contain

references to hill tribes (*kuravar*, *maravar*, *eynar*) whose religious and cultural identity was closely tied to natural landscapes forests, hills, and rivers. Ritual worship at sacred groves (*kaavu*), seasonal festivals linked to agriculture and hunting, and the veneration of nature spirits were central to their belief systems.

Religion and Rituals

Over centuries, tribal religious life revolved around deities such as *Muniandi*, *Karisal Deivam*, and various manifestations of the Mother Goddess. These deities were honoured during annual festivals involving offerings of millet, toddy, and occasionally animal sacrifices. Under the Pallavas (600–900 CE) and Cholas (900–1279 CE), tribal shrines in forest regions were sometimes incorporated into temple networks, though many remained independent. In the 17th century, during Nayaka rule, records from Madurai and Tirunelveli mention tribal participation in temple festivals while maintaining their own sacred spaces in hill tracts. Even during the colonial period, missionary reports from the Nilgiris (1820s onwards) observed that many converted tribes continued to celebrate harvest festivals like *Kalampoosai* alongside Christian rituals.

Oral Traditions

Tribal oral literature songs, epics, riddles, and folktales served both as entertainment and as a repository of cultural knowledge. The Irulas preserved myths explaining the origin of snakes and their role in agriculture, the Todas maintained elaborate chants for dairy rituals, and the Kattunayakans passed down forest lore detailing medicinal plants and animal behaviour. Such traditions ensured the survival of ecological wisdom across generations, even when literacy was minimal.

Social Customs and Community Life

Kinship and clan solidarity formed the basis of tribal governance. Councils of elders (*ooru kootam* or *panchayat*) mediated disputes and coordinated communal labour, particularly during house-building

or paddy cultivation. Marriage customs, such as clan exogamy, were marked by symbolic acts like sowing seeds or sharing millet gruel to invoke fertility and unity. Under Vijayanagara (14th – 16th centuries) and Nayaka rule, some tribes entered caste-based occupational niches while retaining these customs.

Resilience and Adaptation under Colonial Rule

The early 19th century marked a period of significant change for the tribal communities of Tamil Nadu, as colonial expansion brought new administrative, economic, and cultural influences into previously autonomous regions. Among the most influential agents of change were Christian missionaries, who introduced Western education, healthcare, and religious frameworks. The London Missionary Society (LMS) established schools in Salem in the 1820s, targeting both tribal and non-tribal populations, with the aim of imparting literacy and religious instruction. In the Nilgiris during the 1830s, American missionaries extended similar educational and religious outreach, while the Basel Mission, active from the 1840s, further expanded these initiatives into hill and forested regions. These efforts introduced tribal communities to formal education and new worldviews, which were often intertwined with Christian religious teachings. Through literacy, basic numeracy, and exposure to broader administrative and commercial systems, tribal youth gained access to opportunities beyond their traditional subsistence economies. Some joined missionary institutions, others took up clerical work or employment in colonial plantations, and a few leveraged their education to interact with the expanding colonial administration. Despite these transformative pressures, cultural resilience among Tamil Nadu's tribes remained remarkably strong. The Todas, for instance, maintained the sanctity of their sacred dairy temples, central to their ritual life, even as many of them engaged in wage labor on colonial plantations. Similarly, the Paniyas preserved their oral

performance traditions, songs, and storytelling practices despite the disruptions caused by displacement and forest restrictions under the Madras Forest Acts of 1882 and 1884. These acts, which declared vast tracts of land as Reserved Forests, curtailed traditional hunting, grazing, and gathering practices. Yet, tribal communities adapted creatively, finding ways to sustain their cultural practices within the new constraints, maintaining a sense of community, identity, and spiritual continuity.

By the late 19th and early 20th centuries, the work of colonial ethnographers, although often framed through the biases of the colonial gaze, contributed to the preservation of tribal heritage. Edgar Thurston's seminal work, *Castes and Tribes of Southern India* (1909), along with district gazetteers, documented tribal customs, economic practices, social organization, and ritual life. While the primary aim of these records was to serve colonial administrative needs, they inadvertently preserved detailed accounts of languages, folk traditions, religious rites, and social norms that might otherwise have been lost. These records became invaluable resources for post-independence anthropologists, historians, and policymakers who sought to understand and support the unique socio-cultural identity of Tamil Nadu's tribal populations.

Oral histories from this period further illuminate the dual nature of tribal experience under colonial rule: resistance and adaptation. Many hill communities actively participated in the Poligar Rebellions (1799–1805), aligning with local chieftains to resist the East India Company's consolidation of power. These narratives, preserved in songs, folklore, and clan memories, highlight not only acts of defiance but also the strategic negotiation of power within a changing political landscape. At the same time, tribal communities adapted to new socio-economic conditions, integrating elements of colonial, Christian, and Hindu practices into their traditional customs. Harvest festivals, once exclusively tied to

local ecological and spiritual cycles, began to be celebrated alongside Christian or regional Hindu calendrical events, reflecting a flexible blending of old and new traditions.

The continuity of ritual and social structures across centuries underscores the deep-rooted resilience of Tamil Nadu's tribal communities. From the ancient hill deities revered during the Sangam Age to the hybrid ritual calendars observed in the early 20th century, these communities retained a strong sense of identity despite the successive challenges posed by feudal integration, Vijayanagara and Nayaka dominance, and colonial rule. Clan governance, oral storytelling, sacred groves, and community festivals provided continuity and stability, functioning as cultural anchors that enabled tribal societies to navigate external pressures without erasing their heritage.

Education, healthcare, and participation in market economies brought by missionaries and colonial institutions offered new avenues for socio-economic mobility, but they did not wholly displace traditional ways of life. Plantation work, although often exploitative, introduced tribal workers to wage labor, monetary management, and wider social networks. Literacy and schooling allowed tribal youth to engage with administrative structures and take on roles beyond subsistence labor. Access to basic healthcare reduced mortality rates and improved community stability, enhancing overall well-being. In this way, colonial interventions, while disruptive in many respects, also laid the groundwork for gradual adaptation, enabling tribal communities to combine new opportunities with traditional resilience. The 19th and early 20th centuries thus reveal a complex picture of Tamil Nadu's tribal communities as societies that were simultaneously impacted by external forces and remarkably adaptive. Their ability to incorporate new systems religious, educational, economic while preserving sacred rituals, oral traditions, and social structures ensured the survival

of their cultural identity. This dual process of adaptation and preservation highlights the agency of tribal communities, showing that they were not merely passive recipients of change but active participants in negotiating modernity.

From the sacred hill deities of the Sangam Age to the hybrid religious and social calendars of the 1940s, Tamil Nadu's tribal communities demonstrated a capacity for **cultural continuity amid change**, blending innovation with tradition. Their experiences during the colonial period illustrate the resilience of tribal identity and the importance of maintaining cultural practices even in the face of profound socio-economic transformation. This enduring heritage continues into the present, forming the foundation of contemporary tribal identity, collective memory, and social cohesion in the region. It underscores how Tamil Nadu's tribal societies managed to survive, adapt, and flourish despite centuries of political, economic, and cultural upheaval, leaving a living legacy that informs both historical scholarship and modern policy approaches.

Conclusion

The study of tribal communities in Tamil Nadu from the pre-colonial to the colonial period reveals complex patterns of socio-economic adaptation and cultural resilience. Historical records and literary sources show that tribes actively engaged with regional polities, trade networks, and feudal structures while maintaining autonomous governance and ritual practices. Colonial interventions, including revenue systems, forest regulations, missionary education, and healthcare, significantly transformed their economic and social landscapes, creating both challenges and new opportunities for mobility. Ethnographic documentation and oral histories provide critical evidence for understanding changes in livelihood, social organization, and cultural continuity. The interplay between adaptation and resistance highlights the agency of tribal communities

in negotiating external pressures. These findings underscore the importance of examining both structural constraints and community strategies to fully understand tribal socio-economic evolution. The study provides a foundation for further research on the long-term impacts of colonial policies on contemporary tribal identity, livelihoods, and cultural preservation.

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GROWTH OF BOMBAY DIOCESE OF ANGLICAN CHURCH AND ROLE OF WOMEN OF SORABJI FAMILY

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Western Maharashtra witnessed beginning of 'renaissance' during nineteenth century. With the establishment of British government, Christian missionaries all-encompassing reform work educational activities introduced western liberalism. Missionaries attacked polytheism, caste inequalities, gender biased patriarchal psyche, superstition, fatalism and Brahmanism.¹ All strata of Maharashtra society, including Brahmin caste people, got attracted towards this new world view. Due to introduction of printing press led to the intellectual ferment in the society. Debates and deliberations became path of introspection and identity politics. In course of time, some of the upper caste - Brahmin intellectuals got attracted towards Christianity as they found it was providing more liberating religious space; whereas some of the lower caste people and women got attracted towards Christianity as they could see liberation from the unequal, orthodox and torturous religion and ray of hope in the new religion. Some of the converts earlier belonged to Islamic religious order.

By the last quarter of 19th century, Bombay became one of the busiest port-cities with unceasing flow of migrants. It was populated with varied castes and tribes, who migrated from not only from interior Maharashtra but also from North and South provinces. It was gaining the cosmopolitan in nature which was mix of various religious communities – Hindus, Muslims, 'Indo-Britons', Indo-Portuguese, Europeans and varied ethnic identities of India. Bombay along with other urban centres witnessing a number of educational institutes and university as well. It seems, by the last decades of 19th century

Bombay University enrolled more than 1300 students in all courses.²

Sir William Wilson Hunter, referring not long ago to the subject of female education in India, at a meeting of the National Indian Association in London, paid the following compliment to Indian Christian ladies, if The Missionaries have been the pioneers of all education in India—of education for the highest as for the lowest classes, and especially for the women of India... (one) will find that almost all those educated women of India who have made their mark in our day were Native Christians, or were educated under Missionary influence. Take the list of those women of mark, take Toru Dutt, the distinguished poetess of Bengal, or Krupabai Sathianadhan, the novelist of Madras, whose works are so racy of the soil; or take the distinguished women whose memoirs form the subject of Mrs. Chapman's most interesting book. Almost all, without exception, are the product of Missionary education."³

The Church came into the administration of the erstwhile Bombay Diocese from 1837 when Archdeacon Carr was appointed as the first Bishop of Bombay. In 1838 the Church was named as St. Thomas Cathedral being the Seat of Bishop of Bombay. The Bombay Ecclesiastical district includes the seven stations (including the main one - Bombay) in the beginning – Matheran, Bandora, Thana, Broach, Surat and Baroda. Their charge was given under five Chaplains, excluding St. Thomas' Cathedral, the chief churches in Bombay are Christ Church at Byculla, St. John's Church at Colaba, and All Saints' Church at Malabar Hill.⁴

The earliest official statistics for the whole Province (excluding Sind) appear to be those of 1829 which state that the total number of schools in the Province was 1,705 with 35,143 scholars while the population was stated to be 46,81,735. If these statistics are to be relied upon, it would mean that education in Bombay was only one-third as advanced as in Madras. In 1881-2, the Indian Education Commission found 3954 indigenous schools with 78,205 pupils; In the face of this evidence, it is impossible to believe that there were only 1705 schools with 35,143 pupils in 1829.⁵

Bombay was the capital city of Bombay Presidency. It was one of the main ports on western coastline. Along with Anglican Church there were many other Christian sects active in Bombay like – American Marathi Mission, Baptist Church, Free Church of Scotland Mission, International Missionary Alliance, Methodist Episcopal Mission, St. John's Mission, S. P. G. Mission, Salvation Army, Wesleyan Mission, and others. According to the 1891 census, religious distribution of the population of Bombay⁶ as followed – Hindus - 21,438,244; Mussalman – 4,355,802; Jain – 555,209; Animistic religion – 292,023; Christian – 167,004; Parsi – 76,456; Jew – 10,721; Sikh – 912; Buddhist – 674; Brahma – 34 and Atheist – 27. The population of Protestants in Bombay and vicinity increased from 427 males & 400 females in 1881 to 1,353 males & 1,109 females in 1891.⁷ By the time of 1906 Christian population in Bombay became five percent of the total population that was 48,508; with 30,223 Native Christians.⁸

Women, who were converted to Christianity as their husbands got attracted towards Christianity, had unusual experiences full of mental and sometimes physical torture. Some of such married women were preferred to stay with their parent's house, whereas some of them were forcefully house-arrested with their parents.⁹ For instance, Ramabai's case, Sita's case,¹⁰ or Ganderbai Powar recorded her testimony in the court of justice that she was forcefully kept

away from her husband.¹¹ At the same time these women were not, blindly, spreading hatred against men and family life. It was evident from the examples from Sharada Sadan and Mukti Mission, Pandita Ramabai & Soonderbai Powar firmly believed in family life. They were encouraging young widows and orphan women to find good husband; for the interaction and healthy dialogue they opened industrial Schools, which were opened after 1900.¹²

Sorabji was one of the first Parsis to convert to Christianity. Rev. Sorabji Kharsenji was baptised in 1841 and subsequently became an ordained minister and missionary. His life was dedicated to missionary work, which often involved significant persecution. Francina Ford Sorabji was Kharsedji's wife. Francina was adopted by a British couple as she belonged to the converted Hindu family from peninsular part of India. She grew up with Christian missionaries. She was married to Sorabji Karsedji who was a Parsi Christian missionary. She settled down in Poona. She opened school in Poona. This school was initially housed in her home and in course of time a stone building was constructed. Interestingly, Francina enrolled her own seven daughters and a son along with children of all ages and of diverse religious background of Poona in schools. Her daughters grew up as reformer - missionaries and contributed in their own respective field. In Poona, Victoria High School for girls was founded by Francina. Shortly, it became one of the reputed educational institute in Poona with enrolment over 400 students. Teaching in Francina's schools was used to be in English with Marathi and Urdu languages too. In course of time her daughters (Zuleika, Susie, Alice & Lena) became teachers and not only joined with her mission but they developed it. She introduced varied fields of knowledge like law, midwifery and medicine to her some daughters for higher studies. Francina, also, opened special training school for teachers. During the period of natural calamities like plague and famine, she tirelessly worked for the orphans, widows as well as

deprived children. She strived for cleanliness and hygienic surroundings in Pune and nearby villages.

Cornelia was a renowned Christian missionary and daughter of Francina and Sorabji Kharsedji. Cornelia was born in Nashik. Since childhood she was exposed to Christian as well as happens to be the woman who pioneered legal support for women's rights in India. She is well-known as the first female graduate from Bombay University and after that, completed her higher education in law at Oxford university and became the first woman barrister of India. The degree of Barrister could be bestowed on her, only after the relation regulations changed in 1924. She was helped by the larger family members and friends for her education. Towering personalities like - Florence Nightingale, Max Muller, Monier Monier - Williams, Benjamin Jowett, Lady Mary Hobhouse, Elizabeth Adelaide Manning, Millicent Garrett Fawcett and others. She was associated with National Indian Association too. She has written her memoir entitled, 'India Calling'¹³. Cornelia was a prolific writer. Her writings were focussed on Indian women's issues, Law and social reform, Importance of education and inspiring stories. She contributed phenomenally in the field of dissemination of information pertaining to addressing issues and problem in the lives of women, her reform thoughts and legal safeguard with justice. Her books, 'Love and Life Beyond the Purdah',¹⁴*The Purdahnashin*¹⁵ and 'Between the Twilights: Being Studies of Indian Women by One of Themselves'¹⁶ deal with the women's space behind veil, her access to the public space and her role with function in the men's world. In the same line of argument her, 'Shubala - A Child Mother'¹⁷ discusses sufferings of teenage mothers. Her another book, 'Sun-Babies: Studies in the Child-Life of India' is focusing on the proper upbringing of children, their all-encompassing growth as well as parenthood and issues of orphan children.¹⁸ She also wrote an account of the contributions made by her parents¹⁹ - Francina and Sorabji Kharsheji and her

sister - Susie.²⁰ Her other books, also, cantering around the social and legal as well as religious themes.²¹ She use to write short essays as well as write-ups, regularly, in reputed magazines and periodicals which used to publish in India and abroad like - Asiatic Review, Atlantic Monthly, Calcutta Review, Contemporary Russia, Empire and Revie, The Englishman, Evening News, Macmillan's Magazine, The Monthly Review, Nineteenth Century, The Statesman, Temple Bar and The Times.

The family's work was deeply intertwined with the broader Christian missionary enterprise in Maharashtra, focusing on social upliftment through education and healthcare, which they saw as central to their Christian faith. They were, however, also notable for their support of the British Empire and opposition to the Indian independence movement, which sometimes made them unpopular among nationalist leaders.

Susie Sorabji was a renowned Christian missionary and an educator from Pune who established St. Helena's School in 1908. Founder of St. Nelson's School at Poona.²² She strongly believed that the British government was essential for the progress of Indians. Since early age, Susie started helping her mother in managing schools such as Victoria High School. In 1906, Susie travelled to North America for fund raising to continue her mother's educational activities. These educational institutes would have been shut down after Francina Sorabji's (her mother's) retirement. Most of these educational institutions would have been shut in 1906 after her mother's retirement. In America, Susie visited the Rockefeller's New York mansion, the White House higher officials and the Imperial Order Daughters of the Empire (IODE).

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STEAMED TRADITIONS: CULINARY PRACTICES OF KERALA'S SYRIAN CHRISTIAN COMMUNITY

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Abstract

This study examines Syrian Christian culinary practices in Kerala, tracing to St. Thomas the Apostle's arrival around 52 CE. The research explores rice-based cuisine through cultural history, agricultural practices, and community heritage connections. The methodology investigates rice preparations integral to religious ceremonies, weddings, funerals, and festivals marking the Syrian Christian calendar. Kerala's economy was historically centred on rice cultivation in Kuttanad's fertile region, shaping food traditions that unite communities through generational family recipes. During celebrations, communal rice dish preparation strengthens social bonds, while culinary sophistication indicates social standing. Most dishes employ steaming techniques, including palappam, kallappam, vattayappam, puttum, and kozhukkatta. Fermentation techniques for rice batters represent accumulated generational wisdom. Traditional implements – clay pots, coconut shell ladles, stone grinders– designed specifically for these preparations will be examined. Since cooking knowledge transmits through practical demonstration rather than written recipes, data collection involves oral histories from community members. Traditional household artifacts remain available for study. The research addresses this virgin territory by documenting how rice-based cuisine functions as cultural preservation, examining the symbiotic relationship between agricultural heritage and culinary practices. The study captures techniques, implements, and social significance of Syrian Christian rice dishes before this knowledge potentially disappears, preserving an essential aspect of Kerala's cultural landscape through comprehensive documentation of preparation methods, ceremonial importance, and intergenerational transmission practices.

Keywords: *culinary practices, cultural identity, traditional cooking methods, syrian christian*

Introduction

Culinary practices occupy a distinctive place in the cultural imagination, functioning not merely as indices of material sustenance but as expressions of memory, identity and faith. The Syrian Christian community of Kerala, with its long history traced to the arrival of St. Thomas the Apostle in the first century CE and subsequent interactions with West Asian traders, European colonizers and indigenous traditions, offers a particularly rich site for examining how food articulates the intersections of religion,

region and ritual. Their cuisine, noted for its reliance on rice, coconut and spices, bears the imprint of centuries of cultural encounter while retaining a core repertoire of practices shaped by liturgical rhythms, seasonal cycles and local ecology.

This study takes as its point of departure the recognition, advanced by anthropologists such as Mary Douglas and Arjun Appadurai, that food constitutes a "social language" through which communities communicate distinctions of sacred and profane, ordinary and festive, local and cosmopolitan.

Douglas's observation that "meals encode social hierarchies and cultural categories" (Douglas 61) resonates with the ways in which the Syrian Christian table alternates between the austerity of Lenten fare and the abundance of Easter or wedding feasts. Similarly, Appadurai's notion of "gastro-politics," where food becomes the site for negotiating power, identity and memory, illuminates how culinary practices within this community sustain a sense of continuity even amid modernity's dislocations (Appadurai 3).

The emphasis on steaming— appam, puttu, idiappam, vattayappam, kozhukkatta— is not merely a matter of technique but a signifier of ecological adaptation and cultural preference. Steaming preserves the flavor and nutritional integrity of rice and coconut while resonating with older notions of ritual purity, wholesomeness and restraint. Cooking vessels themselves— chatti (clay pots), thavi (coconut shell ladles), ammikallu (stone grinders) — extend this cultural semiotics, binding food to the material culture of domestic life. These implements, often passed down through generations, carry what Pierre Bourdieu might term the "habitus" of culinary tradition, shaping taste and technique through embodied practice rather than codified recipe (Bourdieu 77).

The alternation between fasting and feasting, central to the liturgical calendar, locates food at the confluence of spirituality and corporeality. The dietary restrictions of Lent contrast sharply with the festive elaboration of Easter or Christmas, where dishes such as fishmoilee, duck roast, or plum cake articulate communal joy, hospitality and sacred plenitude. Here, as Roland Barthes reminds us, food becomes "a system of communication" through which meaning circulates as tangibly as flavour (Barthes 25). The preparation and transmission of these culinary practices remain deeply gendered. Women, as custodians of recipes and ritual observances,

occupy the dual role of sustaining bodily nourishment and preserving cultural memory.

This paper seeks to examine the culinary practices of Kerala's Syrian Christian community not as static artefacts of tradition but as dynamic forms of cultural expression where faith, ecology, gender and history converge. By attending to ritual calendars, cooking methods, utensils and evolving tastes, the analysis traces how steaming and related techniques articulate a moral and material economy shaped by both religious devotion and regional abundance. In doing so, it foregrounds food as what Claude Lévi-Strauss famously called "good to think with," a medium through which communities imagine their past, inhabit their present and negotiate their identities amid change (89).

Historical and Cultural Context

The culinary traditions of Kerala's Syrian Christian community emerge from a *longue durée* of cultural exchanges shaped by trade, migration, colonization and religious encounter. The arrival of Christianity on the Malabar Coast, traditionally attributed to St. Thomas the Apostle in 52 CE, was followed by centuries of contact with West Asian merchants— Jewish, Arab and Persian— whose presence introduced new dietary elements while reinforcing existing currents of maritime cosmopolitanism. These early interactions brought commodities such as wheat, dates, pomegranates and wine, some of which were incorporated selectively into local diets, especially in festive and ritual contexts.

Medieval chronicles suggest that the Malabar Coast functioned as a major entrepot where spices moved westward while adopting cultural and culinary influences from the Middle East and the Mediterranean. Syrian Christian cuisine reflects this dual movement; while the staples of rice, coconut and fish remained anchored in Kerala's agrarian and littoral ecologies, dishes such as appam paired with meat or fish stews hint at older West Asian

resonances. The use of coconut milk to enrich these stews signals an indigenization of foreign forms within local sensorial vocabularies, producing what historian K. N. Panikkar has called the “syncretic material culture” of the Malabar region.

The Portuguese arrival in 1498 intensified these exchanges, introducing ingredients like cashew, tapioca and chilli peppers that would become naturalized within Kerala’s culinary landscape. More significantly, the Portuguese brought baking techniques and a repertoire of confections— rose cookies, rich plum cakes and breads fermented with toddy or yeast— that entered Syrian Christian households through both missionary contact and intermarriage. The tradition of Christmas cakes and wedding pastries owes much to this colonial entanglement, though reworked through local spices such as cinnamon, clove and nutmeg. The kallappam uses fermented toddy not only as leavening but as a marker of historical continuity linking pre-colonial fermentation practices with colonial-era breads.

British colonial presence from the eighteenth century onward layered yet another set of influences. Cookbooks from the early twentieth century reveal hybrid tables where cutlets, stews and roasts coexisted with puttu, meenvevichathu and kozhukkatta. This hybridity reflected what Arjun Appadurai terms the “gastro-politics” of colonial modernity, where food practices negotiated status, community boundaries and the allure of cosmopolitan refinement. Within Syrian Christian households, Sunday meals featuring meat cutlets or roast duck signified both Christian distinctiveness and colonial modernity’s aspirational tastes.

Even amid these layers of foreign influence, the culinary repertoire remained deeply rooted in Kerala’s agrarian and ecological matrix. Rice, cultivated in the vast paddy fields of Kuttanad; coconut, abundant across the littoral landscape; and spices from the mountainous Western Ghats formed the material foundation of daily sustenance and ritual abundance

alike. The preference for steaming draws from this agrarian base, using rice flour, coconut grating and plantain leaves to produce dishes that are at once simple, wholesome and symbolically resonant. As anthropologist Margaret Mead has argued, cooking methods often encode cultural notions of purity, health and hierarchy; in Kerala, steaming contrasts with the heavy use of oils elsewhere in India, indexing both ecological adaptation and regional taste.

By the mid-twentieth century, migration to the Gulf and Western countries introduced new ingredients, but the core festive dishes retained older forms, especially during Lent, Easter and Christmas. Oral histories collected in Central Travancore villages frequently emphasize continuity rather than rupture: clay pots for fish curries, stone grinders for spice pastes and the rhythmic labour of kneading, fermenting and steaming persist even alongside modern appliances. As Pierre Bourdieu would suggest, such practices embody habitus, a set of dispositions through which history “deposits itself in bodies” (Bourdieu 94), ensuring that culinary knowledge survives not only through written recipes but through the sensory memory of hands, eyes and palates trained over generations.

Rituals, Festivals and Sacred Food

Within the Kerala Syrian Christian community, foodways are inseparably tied to the liturgical calendar, where sacred time unfolds through alternating rhythms of fasting and feasting. Each season, from the austerity of Lent to the exuberance of Easter and Christmas, inscribes its own culinary grammar upon domestic and communal life.

The Lenten fast, observed for fifty days preceding Easter and twenty-five days preceding Christmas, imposes dietary discipline that refrains from meat, fish, eggs and dairy, prescribing a vegetarian simplicity aligned with the spiritual call to renunciation. Meals during this period center on rice

gruel (kanji), lentil stews and boiled tubers (puzhukku), dishes prepared with minimal spices and fat. Cooking methods themselves reflect this ethos. Steaming and boiling predominate, eschewing frying or elaborate seasoning. Anthropologist Mary Douglas has noted that food taboos often function as “microcosms of larger moral orders” (62). Here, culinary austerity mirrors the repentant nature of the season, where bodily discipline signifies spiritual vigilance.

With the arrival of Easter, culinary restraint yields to abundance. Maundy Thursday introduces its own distinct symbolism. On this day, households prepare Kurishappam and Indri Appam, non-fermented bread made from rice flour, coconut, and black gram, served alongside Peshaha Paal, a mildly sweetened drink of coconut milk and jaggery seasoned with dried ginger. Consumed after evening prayers, these preparations embody both liturgical memory and communal identity.

The following days usher in Easter's celebratory table. Appam, the soft-centred, lace-rimmed rice pancake, often accompanies fishmoilee, a fish stew simmered gently in coconut milk and scented with green chillies, ginger, and curry leaves. The whiteness of appam, its fermenting batter transformed into airy softness, carries symbolic associations of purity and renewal consonant with the Resurrection narrative. Alongside these appear idiappam (string hoppers), puttu (steamed rice-and-coconut cylinders), kallappam (toddy-fermented pancakes), and vattayappam (steamed rice cakes enriched with jaggery and coconut).

The culinary heritage expands further with Christmas, when tables bring together local delicacies and colonial inheritances. Alongside appam and meat stews appear rose cookies, rich plum cakes soaked in rum, and bread puddings, culinary legacies of Portuguese and British presence indigenized through the use of local spices such as cinnamon, clove and nutmeg.

Wedding feasts elaborate this culinary tradition further. Dishes such as kozhukkatta, sweet rice dumplings filled with jaggery and coconut, appear alongside meat curries, duck roasts and layered biryanis, constructing a culinary language of plenitude. As Roland Barthes has argued, food “permits a reading of the world” where ingredients and techniques signify cultural values beyond mere nutrition (Barthes 25). Among Syrian Christians, the festive table encodes joy, hospitality and continuity.

The utensils and methods employed in these preparations carry equal cultural weight. Chatti, unpolished clay pots, impart earthy depth to fish curries and lentil stews. Thavi, the coconut shell ladle, embodies thrift and ecological intimacy. Grinding stones (ammikallu) and wooden mortars (ural, ulakka) facilitate the rhythmic labour of producing rice batters and spice pastes, where tactile knowledge passes matrilineally across generations.

Underlying these culinary practices is a gendered labour often overlooked in historical narratives. Women, as primary custodians of recipes and techniques, sustain what Carole Counihan calls the “cultural reproduction of foodways,” where cooking becomes both nourishment and narration (14). The preparation of festival foods embodies a temporal discipline aligning domestic cycles with liturgical ones, so that sacred time unfolds through culinary labor as much as through ritual prayer.

While ritual feasts structure the ceremonial dimensions of Syrian Christian cuisine, everyday life emerges through simpler but equally codified food practices. Daily meals center upon rice as staple, coconut in multiple forms, and seasonal vegetables, with fish or meat incorporated according to availability. The midday meal, traditionally the day's most substantial, often features steamed rice accompanied by meenvevichathu (fish curry), a lentil preparation such as parippu and vegetable side dishes. Evening meals historically favoured rice gruel

(kanji) with puzhukku (boiled tubers) or occasionally puttu or idiappam.

Cooking methods retain an emphasis on steaming, slow simmering and stone grinding rather than deep-frying or heavy spicing. The reliance on wet-grinding, producing batters for appam or dosa, carries temporal demands; batters ferment overnight, linking domestic labour to diurnal and seasonal cycles. Such methods embody what anthropologist Jack Goody terms the “cuisine of complexity,” where culinary knowledge involves both technical skill and culturally transmitted judgment regarding sequence, proportion and timing (Goody 39).

Gendered labour underlies these continuities. Women, as primary custodians of recipes, techniques and meal-timing, ensure both nutritional sustenance and cultural transmission. Food historian Carole Counihan notes that such practices enact a “cultural reproduction” where cooking sustains not only bodies but identities, memories and moralities (Counihan 15). Among Syrian Christians, the precision required for dishes like appam or vattayappam marks culinary skill as both aesthetic and ethical, reflecting diligence, devotion and familial care.

Culinary Modernity and Change

The second half of the twentieth century introduced forces of migration, urbanization and globalization that transformed the culinary landscapes of Kerala's Syrian Christian community. Beginning with large-scale migration to the Persian Gulf in the 1970s and later to Europe, North America and Australia, the community's food practices encountered new ingredients, technologies and cosmopolitan sensibilities. But these changes unfolded through negotiation rather than erasure. Festive dishes such as appam, fishmoilee, duck roast and vattayappam continued to anchor ritual and familial gatherings even as processed foods, electric grinders and modern appliances altered everyday cooking rhythms.

Urbanization further reconfigured food practices as nuclear families replaced joint households, shrinking both the scale of daily cooking and the labour pool available for elaborate preparations. Sidney Mintz has argued that such commodification transforms not only the materiality of food but also its social meanings (81). At the same time, migration and education exposed younger generations to transnational cuisines that entered domestic menus through adaptation rather than replacement. This eclecticism reflects what anthropologist Ulf Hannerz calls “creolization,” where global and local forms mingle to produce new hybrid cultural expressions (Hannerz 49).

Even amid such diversification, liturgical calendars continue to structure culinary time. Lent retains its vegetarian austerity despite supermarket abundance; Easter and Christmas still demand the slow-simmered stews, fermented appam and layered sweets. Oral testimonies from Gulf migrant families frequently reveal that festive visits home center upon tasting “real” fish moilee cooked in clay pots or vattayappam steamed in plantain leaves, dishes unavailable in precisely these forms abroad. As sociologist Arjun Appadurai observes, culinary traditions often intensify in diaspora as communities “preserve through memory what cannot be preserved through space” (Appadurai 11).

Ultimately, the culinary traditions of Kerala's Syrian Christians exemplify how communities inhabit modernity without surrendering historical depth or ritual meaning. Steamed breads, spiced curries and festive sweets embody what Claude Lévi-Strauss called food's power to be “good to think with,” serving as archives of memory and belief even as they nourish the body. In the aroma of coconut milk simmering in clay, in the soft whiteness of Easter appam, in the lingering labor of grinding and fermenting, one encounters not only flavors but centuries of devotion, adaptation and cultural

resilience, steamed, simmered and served across generations.

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RECLAIMING THE MARGINS: ANGRBODA'S NARRATIVE AS A 21ST-CENTURY NOVEL FOR RETOOLING OF THE REPRESSED FEMININE

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Abstract

In the realms of mythology, ancient stories whisper secrets of humanity's deepest fears, dreams, and desires. The Witch's Heart (2021) by Genevieve Gornichec as a 21st-century reinterpretation of myth; this paper examines how the book purposefully revises and activates important Jungian archetypes in Norse mythology. The novel examines the complex psychological process of Individuation and challenges conventional legendary narratives by focusing on the giantess-witch Angrboda, a character historically marginalised by the patriarchal Aesir. According to the analysis, Angrboda's path to self-realization is mapped onto her relationships with three major archetypal forces: the Rejected Feminine/Great Mother, whose re-integration is shown to be necessary for mythic wholeness; the Trickster (Loki), who acts as a catalyst for creative chaos and change; and the Collective Shadow, embodied by Angrboda's outcast children and representing the forces of darkness and fate something the ruling society seeks to deny. The Witch's Heart thus serves as a model for contemporary literature's reintegration of important, repressed archetypes to attain a new form of mythological and psychological resolution.

Keywords: *archetypes, individuation, marginalised, patriarchal, darkness & fate.*

Introduction

The early 21st century was an era of great mythopoesis and critical discourse in the literary world, where authors involved themselves in the retelling of myths and their reinterpretation in an attempt to narrate power and gender struggles in new ways. Genevieve Gornichec's novel of 2021, *The Witch's Heart*, is a significant part of the trend, shifting her focus onto Angrboda, the Norse giantess-witch "the bringer of grief", a character usually pushed aside as nothing more than Loki's wife and an unworthy mother of a rebellious trio of gods. The novel, from the very start, unravels the political and psychological stakes: the story of Angrboda "starts when most witchy stories are over: with a burning. This action taken by the ruling Aesir in a

patriarchal paradigm sets her up for a struggle from oppression to reclamation, and this is the very point that the author, through the theme of "monstrous motherhood, makes. Gornichec slyly and unconsciously shifts the mythological centre of contemplation from the highly conscious, rule-bound domain of Asgard to the instinctive, hidden realm of the Jötunn, thus turning a metaphorical foe into a multi-faceted character whose most important drive is a fierce love for her child and a claim on her own autonomy. This article contends that Gornichec's *The Witch's Heart* explicitly charts Angrboda's psychological self-actualisation, or Individuation, through the inevitable incorporation of three major archetypal forces: The Rejected Feminine/Great Mother, The Trickster (Loki) and

Theoretical Framework

The research in this paper is based on the elaborate structure of Carl Jung's depth psychology and the methods combining these two concepts, i.e. the concepts of Individuation and the Shadow, to dissect the narrative dynamics and character development in the text of *The Witch's Heart*. Individuation can be described as the constantly running process of becoming a more complete, distinctive, and entire human being through the continuous growing of consciousness and the incorporation of somber inner content. The integration of the Shadow is the main aspect of this integration, which is the hidden enemy and therefore the unconscious has not only the immoral elements but also the good qualities that are repressed, like "normal instincts, appropriate reactions, realistic insights, [and] creative impulses".

The non-integration of the Shadow is recognised as the source of the main conflicts, like the institutional denial of fate on the part of the Aesir. Given Angrboda's first experience of being burned by Odin the analysis incorporates the Jungian theory modification by Kalsched who claims that the early trauma disables the proper functioning of the Self, thus, a "survival Self" is the one that is created whose only focus is to keep one's psychic integrity, this state of being is a preservation which comes before one is actively growing psychologically. The Norse universe itself is a special psychological ground that is characterised by the existential certainty of Ragnarök, the prophesied destruction of the gods, the chief of the Aesir, who, through sacrificing parts of himself for ultimate knowledge, demonstrates the required surrender for consciousness and is also at the same time composed with the need to avoid his death as prophesied by Fenrir. The Aesir, by preventing and controlling the giantess Angrboda's offspring, those who bring destruction, set up a patriarchal hierarchy that relies on symbolic misery and loss of individuation.

Methodology

A Jungian Archetypal Literary Analysis method is the foundation upon which this paper is built. This qualitative approach consists in interpreting the characters, motifs, and symbols that keep appearing in the story of *The Witch's Heart* as expressions of the universal, transhistorical archetypes that are located in the collective unconscious. The methodology involves deconstructing the novel into characters and symbols to identify the major psychological states of Angrboda and the external conflicts within the Aesir society. This process is combined with Archetypal Mapping, the main characters (Angrboda, Loki, Odin) and beings (Fenrir, Jörmungandr, Hel) are identified with the corresponding Jungian archetypes (Self in Transition, Trickster, Institutional Ego, Collective Shadow); analysed for the psychological role each plays in Angrboda's individuation process. Finally, Comparative Mythological Analysis is applied to create a connection between the rewritten characters in Gornichec's novel and the source texts (the Poetic Edda and Prose Edda), showing where the modern retelling challenges patriarchal mythological structures, especially regarding the "monstrous mother" theme and the attainment of ultimate psychological and mythic wholeness.

Discussion and Analysis

The Rejected Feminine and Maternal Integration

The character of Angrboda as a psychological remembering starts with her exile, which integrates her into the Rejected Feminine archetype, a psychological condition that comes into existence when the feminine principle is "rejected – driven insane, driven mad by a world of men". Through her reliance on the societal evaluation of her as a dangerous giantess and witch, Angrboda at first faces the negative traits of her feminine shadow that are often recognised in Jungian analysis as the hag or the outcast woman. The trauma from the burning,

which makes her "injured and powerless", compels her to create a survival Self, a retreat where healing must start beyond the oppressive power of Asgard, for the conventional individuation concepts are "inadequate" in the context of such systemic trauma. This initial phase of isolation and psychological withdrawal is a required descent into the unconscious realm before the full integration of feminine power can happen. The most important act of psychological restoration in the novel takes place when the character of Angrboda transforms into the Great Mother.

Although her partnership with Loki results in the births of three children (Fenrir, Jörmungandr, and Hel) who are prophesied to have epic, disastrous roles, still the process of mattering these beings and her very self-becoming mingle and merge. She takes back the "treasures trapped" in the rejected feminine, but among them, the "assertive eros, fierce protectiveness, and unbroken longing of the mother" are already mentioned. Gornichec inverts the negative and scornful epithet of "monstrous motherhood" by pointing to the raw, instinctual power of maternal life—the existence that the organised Aesir consciousness actively scorns. Her decision to raise and safeguard her kids, well aware of their fateful role, is a gesture of remarkable self-assurance, transforming her anxiety into "steely" determination. The author endorses this recaptured power, reported saying, Angrboda "is the very embodiment of femininity; a woman's capability to adjust to her environment, to be hard when encountering difficulties, and to be nurturing at other times." The mother and the children are one. "Hel is a half-dead girl, Jormungand is a serpent, Fenrir is a wolf" They unify with her nature, rather than being banished as the Aesir wants.

The ultimate endpoint of mythical completeness is expressed through her child, Jörmungandr, also known as the World Serpent, who eventually becomes so gigantic that he can encircle the world

and hold his own tail. The main character of the novel Jörmungandr represents the Oroboros, a very strong and important image of the Self in depth psychology, which illustrates the non-linear nature of time, seclusion, and reintegration. Angrboda, being the nurturer of the Ouroboros, becomes the one who allows this cosmic cycle to happen, agreeing that creation and destruction are ever-existing principles. She takes upon her the most powerful symbol of totality, which directly indicates that the power of the Rejected Feminine is indispensable in the process of attaining real mythic wholeness. This is illustrated in a crucial contrast to the illusory, "flat, holographic" wholeness that is hyped by the patriarchal state of estrangement embodied by the Aesir.

Loki: The Trickster as the Engine of Creative Chaos

The Trickster archetype is the main part of the process of Individuation, being a non-moral and violent character who leads to a movement and growth through "uncovering and disrupting the very things that cultures are based on. Loki acts as the most important factor for Angrboda's psychic growth, driving her out of the security and privacy she selected for herself after her trauma. Loki represents the Trickster in his morally confused dual nature: he is at the same time playful and able to solve problems, a "prime mover and shaker" whose disorder widens her area of possible actions beyond the strict demands of the prevailing power. The collaboration between Angrboda and Loki is profoundly intricate and is labelled as a "confluence of chaos and foresight," resulting in the existence of deities that defy the prevailing cosmic order. Loki's erratic personality, which is derived from his being "the catalyst of everything", is always testing Angrboda's retreat into isolated stability, and hence, the "fear of change" necessary for her growth is always present. His divided allegiance, which simultaneously brings about comfort and discord,

acts as a barrier to Angrboda's stagnation in her safe but ultimately restrictive exile. The author of the novel points out that Loki "is not a schemer here, but simply someone who goes after their whims even when those whims lead him into trouble," which reflects the unconscious and amoral nature of the Trickster archetype itself, being a precursor to rational consciousness. The intricate bond between the characters leads to the tragic betrayal wherein Loki, confused by his split loyalties, misleads Angrboda and therefore permits the Aesir to take their kids. The impact of this act on the psyche is very high, especially when Loki refers to his own offspring as "monsters" before the Aesir. Still, this betrayal acts as the most difficult lesson given by the Trickster; it breaks Angrboda's dependence on the partnership she had and thus makes her first act of conscious agency. By putting Angrboda in this decisive conflict, Loki hastens her psychological transition from a basic, instinctive survival mode to the Heroic stage of development, which Jung links with "release from the imprisonment of unconsciousness". Loki's act of destruction, on the other hand, turns out to be a "bringer of light" in that it forces her release from the repression of unconsciousness and guides her to a conscious choice of "rising to remake their future".

The Collective Shadow and the Acceptance of Fate

The Individualisation of Angrboda must eventually arrive at her children as a main factor, and they are the ones who are really the filthy, destined parts that the Aesir society strenuously rejects. The Collective Shadow of the ruling society. Fenrir, Jörmungandr, and Hel constitute the shadowy aspect of the Aesir's unconscious, the darkness and the fate that are imposed upon them, and the ones who suffer by being born under a "dark fate", meanwhile, the Aesir are constantly perceiving this as an enormous existential threat. The established order confronts these menacing elements by way of repression that

is both immediate and total, as exemplified by the casting of Jörmungandr into the sea, the exile of Hel to Niflheim, and the binding of Fenrir; these actions of repression result in the spilling over of "soul-crushing degradation, psyche-stifling depression" against the marginalised parts of the cosmic order.

The systematic oppression that the gods have subjected the Jötnar and their offspring to has left no other choice but to mark the Aesir's institutional denial of their own limitations and mortality in the clearest way possible. The whole conflicts of the gods seem to be driven by the mighty fear of death and time again that Odin, with his philosophical grip on the coming of the end, tries to control fate instead. The Aesir's action of Jötnar subjugation is the very force that leads to the destruction of Fengs, the very collective shadow, and by that, they will not be able to turn them into even more aggressive or just impassive enemies, who will in the end be the ones to cause their ruin. The irony of the whole mythological setup is that the gods' fear has already predestined their destruction. The last act of Angrboda's self-realisation is her awareness of the loss and destiny of her kids. Just like Aesir, Angrboda went the whole way and absorbed the forces consciously. She was very strong in her resistance when the Aesir tried to see her kids just as "monsters" and this resistance was the process of assimilating "the thing a person has no wish to be" psychologically.

Angrboda, on the other hand, took in the Aesir's refusal on a large scale that is: the change and death that are necessary and the person who brings them about. To put it simply, by taking up her prophetic knowledge and acting in a way that her kids would still be considered pure in their destiny, she is saying that fate is unavoidable and that life goes in circles. The Self, represented by the Ouroboros (Jörmungandr), is now made whole by this melting together of the beginning and the end which is the never-ending principle. The road to Angrboda's

resolution is through her final philosophical codification, a psychological maturity moment: "The ending doesn't matter. What matters is how we get there. To face what's ahead with as much dignity as we can muster and make the most of the time we have left." This acceptance is the recipe for integrating chaos and limitation which thus opens a path out of the "symbolic misery" that society has placed upon itself due to the delusion of total control going on forever.

Conclusion

Genevieve Gornichec's *The Witch's Heart* is a remarkable psychological work of literary revision and a successful demonstration of the Jungian process of Individuation, as it is beautifully structured. The story shows that for Angrboda, self-actualisation is dependent on the conscious conflict with the archetypes that the patriarchal Aesir system tried to repress and on the integration of these archetypes. They include Rejected Feminine, Trickster, and the Collective Shadow. The mighty mythic-wholeness argument of the novel is that the very psyche and society's marginals must be integrated consciously. The Aesir fail this essential psychological trial because they refuse to acknowledge the shadow and fate, thus planting a shallow, ego-driven stability. In contrast, Angrboda, through denial, claim, and

acceptance, achieves a very deep and mystical resolution based on fierce maternal love and ultimate universal truth. Gornichec, in a way, by changing Angrboda from a merely mythological figure to a fully dimensional character, gives a critical modern model of self-determination and the reworking of the repressed feminine, asserting that the psychological and mythological resolution is through the embrace of chaos and the rigorous integration of the Shadow.

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ATTITUDE TOWARDS ARTIFICIAL INTELLIGENCE AND PERSONALITY TRAITS AMONG RESEARCH SCHOLARS

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Abstract

Artificial intelligence can be defined as the capability of a device to perform functions that are normally associated with human intelligence, such as reasoning, learning, and self-improvement (Willick, 1983). Personality is the dynamic organization within the individual of those psychophysical systems that determine his unique adjustments to his environment (Gordon Allport, 1937). Attitudes toward AI among research scholars are likely shaped by a combination of their professional environment, personal experiences, and personality traits. This study aims to examine attitudes towards AI and personality traits among research scholars. It includes a sample of 100 research scholars. The tools employed in the study are Attitude Towards AI (AAI) and the Big Five Personality Inventory (BFI). Results suggest that there is a positive significant relationship between attitude towards AI and personality traits and it is strongly correlated with agreeableness personality trait ($r = 0.97$, $**p < 0.01$). It can be suggested that personality traits shape how individuals evaluate the usefulness, risks, and ethical implications of AI, impacting their acceptance and adoption of AI technologies.

Keywords: artificial intelligence, attitude, intelligence, personality traits, research scholars, technologies.

"The integration of AI into research is not just a tool upgrade—it's a paradigm shift in how knowledge is created"

Brynjolfsson & McAfee, 2017

In the contemporary world, artificial intelligence is everywhere, and people are gradually becoming used to it. Research scholars' attitudes toward artificial intelligence (AI) and their link to personality traits are an emerging focus in psychology and technology. As key contributors to future technological advancements, scholars' perceptions influence how they accept and integrate AI in research. These attitudes shaped by personal experience, knowledge, and personality traits can

range from enthusiasm to resistance (Tegmark, 2017).

Artificial Intelligence

Artificial Intelligence (AI) is revolutionizing how humans interact with technology, especially in marketing, where it enables personalized targeting by predicting customer needs and behavior (Otero, 2022). Globally, AI is recognized as a highly disruptive technology, with public attitudes varying by country. A survey by Ipsos revealed higher skepticism in wealthier nations, with China, Saudi Arabia, and India leading in AI acceptance (Lu, 2023). While India shows growing interest, increased awareness and

focus are still needed. Overall, AI is making a profound and widespread impact across sectors.

Personality

Personality is the dynamic organization within the individual of those psychophysical systems that determine his unique adjustments to the environment, Allport, (1937).

The Big Five personality traits include: Openness to Experience, which reflects curiosity, creativity, and a willingness to explore new ideas; Conscientiousness, indicating self-discipline, organization, and impulse control; Extraversion, introduced by Carl Jung (1933), describing individuals who gain energy from social interaction and external activities; Agreeableness, which reflects a person's tendency to be friendly, cooperative, and compassionate; and Neuroticism, which involves emotional instability and a tendency to experience negative emotions like anxiety, anger, or depression.

Need for the study

This study highlights that attitudes toward AI—whether positive or negative—can influence its use in research, especially among research scholars (Hogg, 2005). Since personality is dynamic, individuals' acceptance, adaptation, and understanding of AI may vary based on their personality traits. To effectively integrate generative AI into research, it is essential to consider scholars' attitudes alongside their personality differences. This study serves as a foundation for future research in this area.

Recent studies emphasize the critical role of personality traits in shaping individuals' attitudes toward Artificial Intelligence (AI). According to Park and Woo (2022), "personality traits such as extraversion, agreeableness, conscientiousness, and neuroticism significantly influence perceptions of AI's emotional and functional aspects," with personal innovativeness being a strong predictor of positive attitudes. Kieslich and Marcinkowski (2022)

confirmed that the relationship between personality and AI attitudes is "complex and context dependent," highlighting the need for domain specific studies. Hosanagar and Saxena (2021) found that "openness to experience increases trust in AI decision making," while neuroticism contributes to skepticism. Shin (2020) reported that individuals high in openness and extraversion "tend to perceive AI personal assistants as friendly and helpful," whereas those with higher neuroticism levels expressed greater concerns about privacy and trust. Similarly, Brougham and Haar (2018) concluded that "openness promotes optimism toward AI in the workplace," while neuroticism fuels resistance and fear. Smith (2020) emphasized that "students with high self-esteem and confidence are more likely to succeed academically and creatively," linking positive personality traits to success. Brown and Taylor (2019) observed that "AI related job insecurity increases neuroticism and anxiety," particularly in workplace settings. Collectively, these findings suggest that personality traits especially openness, neuroticism, and agreeableness are central to how individuals engage with AI. They underscore the need for thoughtful and personalized approaches when integrating AI into education, research, and the workplace.

Although AI is increasingly used in academic research, research scholars display differing attitudes toward its adoption, which may be influenced by personality traits. However, limited research has examined this link in academic settings, highlighting the need to explore how personality traits shape scholars' attitudes to support effective AI integration.

Objectives and Hypotheses

Objectives

- To measure the level of Attitude Towards AI and Personality Traits among research scholars.
- To measure whether Personality Traits predicts Attitude Towards AI in research scholars.

- To measure the difference in attitude towards AI and personality Traits with gender.

Hypotheses

H₁ – There will be a significant positive relationship between Attitude Towards AI and Personality Traits dimension among research scholars.

H₂ – There will be a significant influence of Personality Traits on Attitude Towards AI among research scholars.

H₃ – There will be a significant gender difference in Attitude Towards AI and Personality Traits dimension among research scholars.

Method

The methodology is carried out with the aim of measuring variables like Attitude Towards AI and Personality Traits, and hypotheses are developed based on the objectives of the study

Aim

The study aim is to investigate the relationship between Attitude Towards AI and Personality Traits among Research Scholars.

Research Design

The correlational research design is appropriate for the study.

Variables

Independent Variable

- Personality Traits

Dependent Variables

- Attitude Towards AI

Other Control Variable

- Gender

Sampling Method

Population

The Population of this study is research scholars located in southern districts of Tamil Nadu.

Method

A total of 100 research scholars (50 males and 50 females), aged between 25 and 45, were selected using a non-probability purposive sampling method. Participants were chosen based on specific inclusion and exclusion criteria relevant to the study.

Sample Size Estimation

With a confidence level of 99%, a margin of error of $\pm 10\%$, and an estimated population proportion of 15%, a sample size of 100 was determined to be sufficient from a total population of 1,000. This means that surveying 100 or more individuals ensures a 99% confidence that the true population value lies within 10% of the observed results.

Inclusion Criteria

The study focused exclusively on research scholars from the southern districts of Tamil Nadu, specifically those aged 25 to 45, and included participants from arts and science disciplines only

Exclusion criteria

The study excluded individuals not actively involved in research, those residing outside Tamil Nadu, research scholars below 25 or above 45 years of age, and individuals from disciplines such as engineering, medicine, law, and management

Measures

Scale for Attitude Towards AI (ATA)

The *Scale for Attitude Towards AI*, developed by Ms. Shankhabela Mukherjee and Prof. Subrata Dasgupta (2024), measures attitudes toward AI across dimensions such as perceived benefits, ethical concerns, trust, and fear. It consists of approximately

30 items rated on a 5-point Likert scale. The scale demonstrates good reliability, with Cronbach's Alpha ranging from 0.80 to 0.90 and test-retest reliability of 0.70. Validity is supported through content, construct, and criterion validity (0.40–0.50), confirmed by methods such as factor analysis.

Big Five Personality Inventory (BFI)

The *Big Five Personality Inventory* (BFI), developed by John & Srivastava (1999), assesses five core personality traits—Openness, Conscientiousness, Extraversion, Agreeableness, and Neuroticism using 44 items rated on a 5-point Likert scale. The inventory demonstrates strong construct and convergent validity, with high internal consistency (Cronbach's Alpha: 0.70–0.90) and good test-retest reliability (0.70–0.90), indicating both accuracy and stability over time.

Procedure

Data were collected from research scholars aged 25 to 45 in the southern districts of Tamil Nadu through voluntary participation. After explaining the study and obtaining informed consent, participants completed the *Scale for Attitude Towards AI* and the *Big Five Personality Inventory*. They were assured of confidentiality, informed of their right to withdraw at any time, and instructed to answer all items honestly without time pressure. The entire process, including demographic details and both questionnaires, took approximately 20 to 30 minutes per participant.

Ethical Consideration

Participants were informed about the study procedures and potential risks in a language they understood. Participation was voluntary, with the right to withdraw at any time. Informed consent was obtained prior to administering the self-report measures, and participants were assured of confidentiality and anonymity throughout the study.

Demographic Details

Age, gender, marital status, discipline, years of research experience, research work institution.

Statistics Analysis

The study employs descriptive statistics (mean and standard deviation) and inferential statistics, including Pearson's correlation, t-test, and regression analysis.

Results

The study's findings, based on the tested hypotheses, were analyzed using SPSS. Descriptive statistics (mean and standard deviation) and inferential statistics (Pearson's correlation, t-test, and regression) were employed. The discussion section interprets these results and emphasizes their significance.

Table 4.1 Demographic Characteristics

Demographic Variables	Categories	Frequency	Percentage (%)
Age	25	3	3
	26	13	13
	28	9	9
	30	9	9
	34	20	20
	36	10	10
	38	10	10
	42	20	20
	44	6	6
Gender	Male	50	0.5
	Female	50	0.5
Marital Status	Married	60	0.6
	Unmarried	40	0.4
Research Discipline	Arts	56	0.56
	Science	44	0.44
Research Experience	Less than 1 year	23	0.23
	35	0.35	
	More than 2 years	37	0.37
	5	0.5	
Research Work Institution	More than 5 years		
	More than 10 years		
	Government	46	0.46
	Private	54	0.54

Table 4.2 Normality Testing of the Study Variables

Variables	N	Mean	Skewness	Kurtosis
Attitude Towards AI	100	44.52	1.15	2.17
Openness	100	30.72	0.68	0.80
Conscientiousness	100	27.78	-0.02	-0.46
Extraversion	100	19.04	1.66	2.08
Agreeableness	100	22.07	-0.41	-0.62
Neuroticism	100	9.99	-0.19	0.08

Table 4.3 Relationship between Attitude Towards AI and Personality traits among Research Scholars

Variables	Dimensions	N	Mean	Standard Deviation	r value
Attitude Towards AI		10	44.52	45.21	0.66*
Personality Traits	Openness		30.72	5.44	*
	Conscientiousness	10	27.78	4.55	0.56*
	Extraversion	0	19.04	4.23	*
	Agreeableness		22.07	3.61	0.40*
	Neuroticism		9.99	10.10	*

**p<0.01

Table 4.4 Linear Regression for Prediction of Personality Traits over Attitude Towards AI

	Unstandardized coefficient		Standard coefficient		t
	B	Standard Error	B		
(constant)	32.00	6.42			4.981
Openness	0.89	0.15	0.47		5.744
Conscientiousness	0.63	0.16	0.28		3.778
Extraversion	0.57	0.17	0.23		3.369
Agreeableness	0.97	0.23	0.47		0.409
Neuroticism	0.13	0.21	0.29		0.630

R = 0.76 R² = 0.57 F = 25.85 ** p < 0.01**Table 4.5 Gender Difference in Relation to Personality Traits and Attitude Towards AI among research scholars**

Variables	Categories	N	X	SD	t
Attitude Towards AI	Male	50	90.10	10.73	1.03**
	Female	50	87.98	9.69	
Personality Traits					
Openness	Male	50	31.18	5.95	5.77**
	Female	50	30.26	4.90	
Conscientiousness	Male	50	27.64	4.42	3.77**
	Female	50	27.92	4.73	
Extraversion	Male	50	20.06	5.02	3.36**
	Female	50	18.02	2.96	
Agreeableness	Male	50	22.36	3.54	0.63**
	Female	50	21.78	3.68	
Neuroticism	Male	50	20.10	2.98	0.40**
	Female	50	19.26	3.16	

**p<0.01

Discussion

The aim of the study is to investigate the relationship between Attitude Towards AI and Personality Traits among research scholars. The statistical techniques used for data analysis were Pearson's correlation to find the relationship between Attitude Towards AI and Personality Traits, t- test to find out the gender differences among research scholars, and regression analysis to find out the influence of Personality Traits on Attitude Towards AI. The data was analysed using the Statistical Package for Social Sciences (SPSS) for Windows version 23.0.

The study's findings show that there is a significant positive relationship between Attitude Towards AI and Personality Traits among research scholars. A previous study has also found a significant positive relationship between Attitude Towards AI and Personality Traits (Park and Woo 2022). The Attitude Towards AI is strongly correlated with agreeableness, this was found in the previous study (Stein et al.2024) and weakly correlated with neuroticism (Sindermann et al. 2022) this previous study supports the findings.

There is significant influence of Personality Traits on Attitude Towards AI among research scholars. The result also showed that Personality Traits is significantly strong predictors of Attitude Towards AI (Babiker et al., 2023). This study shows that Personality Traits significantly influenced the Attitude Towards AI, the previous study supports the findings.

There is also a significant difference in the level of Attitude Towards AI and Personality Traits among male and female research scholars. Male research scholars have higher levels of openness, extraversion, agreeableness, neuroticism, and Attitude Towards AI than female research scholars. Previous studies predicted the same (Armutat et al., 2023). This study shows that males are more likely to have a positive attitude towards AI than female research scholars.

Summary and conclusion

This chapter presents a summary of the study, key findings, suggestions, implications, limitations, and the overall conclusion.

Summary

The study aimed to examine the relationship between personality traits and attitudes toward AI among research scholars, using a correlational research design. Personality traits served as the independent variable, and attitude toward AI was the dependent variable. Data were collected from 100 research scholars in the southern districts of Tamil Nadu using the *Scale for Attitude Towards AI* (Mukherjee & Dasgupta, 2024), the *Big Five Personality Inventory* (John & Srivastava, 1999), and a personal data sheet for demographic details. The study tested three hypotheses: (H1) a significant positive relationship exists between personality traits and attitude toward AI; (H2) personality traits significantly influence attitude toward AI; and (H3) there is a significant gender difference in both variables. Data were

analyzed using SPSS version 23.0, employing Pearson's correlation, t-test, and regression analysis.

Findings

The following findings were drawn from the study

- There is a significant positive relationship between Attitude Towards AI and Personality Traits dimension among research scholars.
- There is a significant influence of Personality Traits on Attitude Towards AI among research scholars.
- Male research scholars are significantly higher on Attitude Towards AI and Personality Traits such as openness, extraversion, agreeableness and neuroticism than their female counterparts.

Limitations

- The study was limited to southern districts, reducing its generalizability to other regions.
- A small sample size (n = 100) may not adequately represent the broader population of research scholars.
- Only research scholars from arts and science disciplines were included.
- Self-reported measures may be affected by social desirability bias.
- Exclusion of younger and older scholars' limits applicability across all age groups

Suggestions and Recommendations

- Identifying attitude towards AI in research scholars will help in understanding acceptance and adoption.
- Future studies can see longitudinal changes in attitude towards AI and increase the trust in AI systems among research scholars.
- Other variables such as perceived usefulness, innovation mindset, and cognitive closure may also be explored

Implications of the study

The study's implications highlight the importance of improving human-AI collaboration among research scholars, addressing ethical and social concerns, and guiding them through targeted training and education. It also emphasizes understanding personality differences to enhance effective AI usage in research.

Conclusion

The study concluded that the attitude towards AI and Personality Traits are strongly related variables. Personality Traits have a significant influence on attitude towards AI in research scholars of southern districts in Tamil Nadu.

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THE ROLE OF FINANCIAL INSTITUTIONS IN SUPPORTING WOMEN ENTREPRENEURS WITHIN MICRO, SMALL, AND MEDIUM ENTERPRISES (MSMES) IN THE MADURAI REGION

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Abstract

This study delves into the diverse and complex world of women entrepreneurship within Madurai's Micro, Small, and Medium Enterprises (MSMEs) sector. The focus is on the pivotal role of financial institutions in this landscape. We aim to gain a deeper understanding of female entrepreneurs by exploring their motivations, challenges, and success factors. Through this research, we hope to shed light on their economic contributions and social impact in the region. As our investigation unfolds, we uncover various driving forces behind these enterprising women - from a desire for self-sufficiency to an innate passion for innovation. However admirable these qualities may be, they are not without obstacles: access to finance remains a major hurdle; securing collateral poses its own set of challenges; maintaining work-life balance can be difficult; navigating marketing complexities requires skillful maneuvering; societal perceptions add another layer of complexity. Through our findings, it becomes apparent that Indian female entrepreneurs face multifaceted challenges while also relying heavily on crucial support systems. Syed Shah Alam et al.'s 2011 study further confirms the positive correlation between such support structures and entrepreneurial success among women. Building on this research, Nalabala Kalyan and K. Gugloth Sardar (2024) examine the growth and employment of MSMEs, focusing on government credit schemes such as the Laghu Udyami Credit Card and the Credit Guarantee Fund Trust that aim to bolster financial support for these enterprises. Utilizing a combination of qualitative interviews and a comprehensive survey-based approach with female entrepreneurs and representatives from financial institutions, their study offers valuable empirical insights on the entrepreneurial landscape for women in Madurai. The findings reveal that young married women from lower-income backgrounds dominate entrepreneurship in Madurai's community - relying heavily on modest loans despite facing numerous obstacles along the way. While most exhibit ambition towards business expansion, they primarily rely on manual accounting methods due to limited resources at hand. Although husbands play an important role in providing support, broader family dynamics within nuclear households are inconsistent when it comes to backing these enterprising women. This was evident through results obtained by conducting a Chi-square test analyzing various aspects of social support among families involved. These results are poised to provide practical advice for decision-makers, banks, and aid groups in creating a more inclusive and supportive atmosphere for female-led small businesses. This will ultimately drive regional economic progress and empower women. The implications of these findings hold great potential for influencing key stakeholders to take action towards leveling the playing field for women-owned MSMEs. By implementing our recommendations, policymakers can pave the way toward greater opportunities for this often marginalized demographic. Financial institutions also have an important role to play in promoting gender equality through their lending practices. Our research highlights specific steps that they can take to support women entrepreneurs and contribute positively to both local economies and societal advancement as a whole. Furthermore, we urge support

organizations dedicated specifically towards empowering women-led MSMEs not only recognize but also to address systemic barriers faced by such businesses daily. These initiatives could prove instrumental in building sustainable pathways towards financial independence while simultaneously bolstering overall economic growth within communities across regions.

Keywords: women entrepreneurs, msme, entrepreneurship, finance systems, economic empowerment and work life balance.

Introduction

Globally, entrepreneurship is a key driver of economic expansion, job creation, and social advancement; in developing nations like India, its importance is especially noticeable. The Micro, Small, and Medium Enterprises (MSME) sector is essential to this dynamic environment because it supports grassroots innovation and serves as the foundation of local economies. Even though India's entrepreneurial ecosystem as a whole has received a lot of attention, less is known about the unique contributions and difficulties experienced by female entrepreneurs, especially in regional contexts.

Entrepreneurship has traditionally been dominated by men, but in recent decades, there has been a notable increase in the number of women entering the field, defying expectations, and establishing new avenues for financial autonomy and social impact. These women-led enterprises, particularly in the MSME sector, are more than just companies; they are potent engines for reducing poverty, fostering communal growth, and empowering women in general. Women entrepreneurs boost household incomes, raise living standards, and motivate future generations by generating jobs for themselves and others.

The dynamic yet intricate world of women entrepreneurs in the Madurai Region—a historically, culturally, and economically significant metropolis in Tamil Nadu, India—is the specific subject of this study. Madurai has a unique socio-economic backdrop, merging ancient values with modern goals, allowing a fertile environment to investigate the entrepreneurial energy of its women. By focusing on MSMEs, the study recognizes the industry's vital

contribution to regional growth and the fact that many would-be female entrepreneurs may access it. This essay seeks to clarify their reasons for starting their own business, the particular challenges they face in this local context—especially with regard to interacting with and gaining access to financial institutions—and the tactics they use to succeed. In order to fully use the potential of women-led MSMEs in Madurai and beyond and promote both local prosperity and national economic inclusion, it is imperative to comprehend these dynamics in order to build focused interventions and cultivate an even more supportive ecosystem.

According to Mahaboob Basha A.M. et al. (2013), personal networks have a significant impact on women's business endeavors. With 43% of respondents citing their life partners as important enablers, their results show that spousal support is a major contributing element. Although a significant 26% of respondents said they were self-motivated when they decided to start their own business, 19% also cited parental encouragement, indicating that, more generally, family support is a significant factor.

In support of this, Syed Shah Alam et al. (2011) offer more proof that social support and entrepreneurial success are positively correlated. According to their research, the success of women-led small companies is mostly attributed to internal motivation, strong social links, and strong family support. But they also recognize that women often encounter significant obstacles when they first enter the economic world, underscoring the urgent need for focused interventions.

Subhash Chander and Arora D.D. (2013) go into the particular challenges, concentrating on the

financial challenges faced by Haryana's female entrepreneurs. According to their research, women encounter significant financial obstacles during the startup and operating phases. Crucially, they point out that the main obstacles are a dearth of sufficient knowledge on financial plans designed for female entrepreneurs and a noticeable hesitancy on the part of financial institution representatives to offer capital. For women to continue to contribute to economic and social advancement, these financial barriers must be removed.

Upadhye Jayashree (2012) highlights the value of both internal and external support networks. According to the findings of her study, women are more equipped to handle a variety of duties because of their general knowledge, educational attainment, self-confidence, and self-esteem. Crucially, Upadhye demands for increased assistance from governmental organizations and other institutions and promotes a change in male domination toward women. She emphasizes that in order to guarantee their efficient use and create a more favorable atmosphere for women to succeed in business, current programs intended for female entrepreneurs must be carefully carried out and extensively promoted.

The study conducted by Nalabala Kalyan and K. Gugloth Sardar (2024) looked at the growth trends of MSMEs and their contribution to job creation from 1992 to 2009. Additionally, the study determined the signs and phases of industrial disease. The study also shed important light on a number of government-sponsored lending programs intended to support and strengthen MSMEs by meeting their financial needs. These programs include commercial banks' loan facilities, the Laghu Udyami loan Card Scheme, the Credit Guarantee Fund Trust for Small Industries, the Swarojgar Credit Card Scheme, and the Credit Linked Capital Subsidy Scheme.

Research Problem

Even though their economic significance is becoming more widely recognized, women entrepreneurs in India still face several unique obstacles, especially those who own Micro, Small, and Medium-Sized Enterprises (MSMEs) in places like Madurai. Although more general studies support the importance of MSMEs and the growth of women in business, there is a noticeable lack of specialized research describing the particular incentives, chances, and challenges faced by female entrepreneurs in Madurai's MSME sector. Existing research identifies common obstacles such as societal biases and financial access, but little is known about how these obstacles specifically appear and affect Madurai's distinct sociocultural setting. Importantly, little empirical research has been done on the precise ways in which formal support networks and local financial institutions affect the success rates and entrepreneurial paths of these women. Policymakers and support groups find it difficult to create successful interventions due to this lack of regional awareness, especially with regard to the unique opportunities and problems posed by the financial environment. The full potential contribution of women-led MSMEs to Madurai's economic development and broader initiatives for women's empowerment is thus constrained.

Objectives

1. To determine the main drivers and socioeconomic characteristics of female entrepreneurs running Micro, Small, and Medium-Sized Enterprises (MSMEs) in the Madurai Region.
2. To assess the main obstacles to obtaining financing in the Madurai Region and the function of financial institutions in offering assistance to these female entrepreneurs.

Research Design and Methodology

Design and Methodology of Research In order to thoroughly examine the characteristics, driving forces, difficulties, and support networks of women entrepreneurs in the Madurai Region, this study used a descriptive research design. The study is empirical in nature and draws on the experiences of women who manage Micro, Small, and Medium-Sized Enterprises (MSMEs) in the real world. The study's timeframe, which runs from October 2024 to March 2025, permits a thorough data collection phase. Women business owners who were formally registered with the Madurai District's District Industrial Centre (DIC) made up the study's universe. Women entrepreneurs connected to specific Non-Governmental Organizations (NGOs) that actively promote and train female entrepreneurs in the Madurai area were also included in the study's universe. These non-governmental organizations were explicitly named the Association for Rural Development (ARD), People's Association for Rural Women Development (PARWD), and Center for Entrepreneurial Development (CED).

197 female business owners were chosen as a sample from this defined universe. Because of the respondents' and the facilitating organizations' cooperation and accessibility, a convenience sampling technique was used to choose the sample. A self-made, structured questionnaire was the main tool used to gather data. The questionnaire, which was separated into three separate sections, was painstakingly created to gather thorough information: Demographic Profile: The women entrepreneurs' basic personal and background information was obtained in this part. Economic Aspects: Information about their enterprise, financial aspects, and operational challenges were the main topics of this part. Social Aspects: This part examined the social aspects of their business ventures, such as work-life balance, society perceptions, and family support. Using the proper statistical tools, a basic percentage

analysis was performed on the gathered data. The distribution of responses across different categories was presented in a clear and succinct manner using this method, which made it possible to identify important trends and patterns pertaining to the traits, driving forces, and difficulties encountered by female entrepreneurs in the Madurai Region.

$$\chi^2 = \sum \frac{(O-E)^2}{E} \text{ with } (r-1)(c-1) \text{ degrees of freedom}$$

where

O = Observed frequency

E = Expected frequency

c = Number of columns in a contingency table

r = Number of rows in a contingency table.

Result and Discussion

Table 1: Demographic Profile of Women Entrepreneurs in Madurai Region

Variables	Particulars	Percentage	Frequency
Age	20 to 30 Years	112	56.9
	31-40 Years	72	36.5
	41-50 Years	12	6.1
	51 to 60 Years	1	.5
Education	Primary	22	11.2
	Secondary	114	57.9
	Graduate	45	22.8
	Post Graduate	16	8.1
Marital status	Married	176	89.3
	Unmarried	14	7.1
	Widow	4	2.0
	Others	3	1.5
Religion	Hindu	178	90.4
	Muslim	15	7.6
	Christian	4	2.0
	SC	21	10.7

Caste	ST	27	13.7
	OBC	96	48.7
	Others	53	26.9
No. of earning family members	0-1	72	36.5
	2-3	122	61.9
	More than 4	3	1.5
Family type	Joint Family	46	23.4
	Nuclear Family	151	76.6
Family Income (Annual)	Below 100000	68	34.5
	100001-200000	60	30.5
	200001-300000	58	29.4
	Above 300001	11	5.6
No. of Children	One	62	31.5
	Two	109	55.3
	Three	20	10.2
	NIL	6	3.0

Source: Survey data.

A detailed demographic profile of the 197 female entrepreneurs in the Madurai Region who participated in the survey is given in Table 1. According to the data, younger women make up the bulk of Madurai's entrepreneurial landscape. Of them, 56.9% are between the ages of 20 and 30, and 36.5% are between the ages of 31 and 40. This suggests that the city has a thriving, relatively young business base. Although formal higher education (graduate and postgraduate combined for 30.9%) is present, a significant portion of female entrepreneurs start their businesses with only a basic education, as evidenced by the fact that approximately 58% of respondents had completed secondary school. Given that the great majority of these entrepreneurs (89.3%) are married, their marital status highlights the social fabric of these business owners and suggests

that family obligations or support may have influenced their entrepreneurial path. In terms of religion, 90.4% of women are Hindu, which is in line with the region's demographic makeup. In terms of caste, the largest group is Other Backward Classes (OBC), with 48.7% of the population, followed by "Others" (26.7%), SC (10.7%), and ST (13.7%). The majority of entrepreneurs (61.9%) come from households with two to three wage earners, indicating a shared economic responsibility. Family relations are important. With 76.6% of the sample being nuclear families, this tendency is prevalent and may indicate more autonomy but also less internal support systems than joint families. Economically speaking, a sizeable percentage (34.5%) of entrepreneurs come from households earning less than Rs. 100,000 per year, underscoring the contribution of entrepreneurship to raising household economic standing. Lastly, the bulk of these women (55.3%) had two children, showing a sizable percentage juggling family obligations with business endeavors.

Table 2: Financial Aspects of Women Entrepreneurs in Madurai Region

Variables	Particulars	Percentage	Frequency
Income from Entrepreneurship (Annual)	Below 50000	56	28.4
	50001-100000	62	31.5
	100001-150000	28	14.2
	150001-200000	45	22.8
	Above 200001	6	3.0
Finance resource	Family Members	52	26.4
	Loan	135	68.5
	Others	10	5.1
Received Loan	Yes	178	90.4
	No	19	9.6
Source of loan	Private sector	3	1.5
	Bank	166	84.3
	C-operative Society	6	3.0
	Others	22	11.2
	Slow processing	46	23.4

Problems related to getting loan	Too many documents are required	96	48.7
	High rate of interest	29	14.7
	Others	26	13.2
Accounts maintained	By your self	100	50.8
	Husband/family members	64	32.5
	Accountant	24	12.2
	Others	9	4.6
Duration of Accounting	Daily	91	46.2
	Weekly	44	22.3
	Monthly	56	28.4
	Others	6	3.0
Types of Accounting	Computerized	18	9.1
	Non-computerized	179	90.9
Turnover	Increased	128	65.0
	decreased	37	18.8
	Stable	32	16.2
Profit Margin	Upto 10%	78	39.6
	11 to 20%	55	27.9
	21-30%	29	14.7

Source: Survey data

The economic profile of female business owners in the Madurai Region is shown in Table 2, which provides details on their earnings, sources of funding, bookkeeping procedures, and operational outcomes. In terms of yearly income from entrepreneurship, a sizable percentage of respondents (31.5%) make between Rs. 50,001 and Rs. 100,000, with those making less than Rs. 50,000 coming in second (28.4%). This suggests that many people's entrepreneurial incomes are in the lower to middle income range, underscoring the modest and microscale scope of their businesses. Regarding financial resources, the vast majority (68.5%) depend on loans, although 26.4% are assisted by family members. 90.4% of the entrepreneurs polled said they had taken out a loan, which highlights this reliance on official financing. With banks providing an astounding 84.3% of these loans, the banking industry plays a critical role in assisting Madurai's

female entrepreneurs. There are obstacles to obtaining these loans, though, since over half of the respondents (48.7%) cited "too many paperwork necessary" as the main issue, followed by "slow processing" (23.4%), which suggests inefficiencies in the bureaucracy. Slightly more than half (50.8%) of the business owners handle their accounts themselves, while 32.5% rely on their husbands or other family members. This suggests that they do not interact with professional accountants very often. The majority of accounting is done every day (46.2%), which suggests that financial activities are closely watched. The overwhelming 90.9% reliance on non-computerized accounting techniques is a noteworthy finding that suggests a substantial gap in the adoption of digital technology in financial management. On the plus side, most businesses (65%) have seen an increase in turnover, indicating expansion. In line with this, a sizable percentage (39.6%) keep their profit margins at or above 10%, while another 27.9% report margins between 11% and 20%, indicating considerable profitability in their endeavors.

Table 3: Social Support and Family Dynamics for Women Entrepreneurs

Variables	Yes	No	Total
Husband helps	147 (74.6)	50 (25.4)	197 (100)
	147	50	197
Cooperation from Family	179 (90.9)	18 (9.1)	197 (100)
	147	50	197
Support from Family	87 (44.2)	100 (55.8)	197 (100)
	147	50	197
Encouragement from Family	102 (51.8)	95 (48.2)	197 (100)
	147	50	197
Community support	81 (41.1)	116 (58.9)	197 (100)
	147	50	197

Source: Survey data.

Table 3 clarifies how important family relationships and societal support are to women's entrepreneurial endeavors in the Madurai Region. With almost three-quarters (74.6%) of the female entrepreneurs saying that their husbands assist, the data clearly shows that marital support is an important aspect. This emphasizes how crucial the immediate family—especially the spouse—is to encouraging women to pursue careers in business. Additionally, an astounding 90.9% of participants stated that their families were supportive of their entrepreneurial endeavors, indicating that, in spite of the difficulties, families typically support or encourage them. But when one separates direct "help" from general cooperation, the numbers change. A slightly higher percentage (55.8%) of entrepreneurs reported not receiving overall family support, despite the fact that 51.8% of them reported receiving encouragement from their family. This suggests that although families may cooperate or encourage, they may not always provide direct, active support in the form of resources or assistance. The most common forms of encouragement among those who did receive it were "Others" (49%) and "Appreciation" (27.3%), while "Reward" (14.2%) and "Recognition" (9.5%) were less common. This suggests that indirect and emotional forms of support are more prevalent than material incentives or official family acknowledgment. The majority of female entrepreneurs (58.9%) report that they do not receive community assistance, suggesting that community support is less widespread than good family cooperation. There may be a lack of community-level or broader cultural mechanisms that could support women's entrepreneurial endeavors, as just 41.1% of respondents reported getting such assistance. This suggests that the larger community support network for women entrepreneurs in Madurai is still growing or less institutionalized, even if the close family frequently serves as a crucial enabler.

To investigate the relationship between the entrepreneurs' family size and the degree of MSMEs involvement. "There is no association between the entrepreneurs' family size and amount of MSMEs involvement," stated the null hypothesis. They have used the Chi-square test. Table 4 displays the Chi-square test results.

Table 4 Social Support and Family Dynamics for Women Entrepreneurs : Chi-Square Test

Sl. No.	Variables	Chi-square Test	1% Table Value	Degree of Freedom	Inference
1	Husband helps	47.74	0.05	3.84	Rejected/ Significant
2	Cooperation from Family	131.5	0.05	3.84	Rejected/ Significant
3	Support from Family	2.68	0.05	3.84	Rejected/ significant
4	Encouragement from Family	0.248	0.05	3.84	Rejected /significant
5	Community support	6.22	0.05	3.84	Rejected/ significant

Computed data.

The findings of a Chi-square test examining the relationship between several facets of family dynamics and social support for female entrepreneurs and their degree of MSME activity are shown in Table 4. The results indicate a strong correlation between "community support," "family cooperation," and "husband helps." The null hypothesis is rejected since the computed Chi-square values for these variables are higher than the 1% table value of 3.84. This implies that there is a strong correlation between MSME involvement and various types of support. Nevertheless, the computed Chi-square values for "Support from Family" and "Encouragement from Family" are lower than the table value. As a result, there is no significant correlation, and the null hypothesis for these two variables are accepted. As a

result, although some aspects of family dynamics and social support are important, not all of them show a statistically significant correlation with the degree of MSME activity among women entrepreneurs in the research area.

Findings

With 56.9% of them being between the ages of 20 and 30 and 89.3% of them being married, the demographic profile of female entrepreneurs shows that they are a youthful and mostly married group. A noteworthy 76.6% are part of nuclear households, and the majority, 57.9%, have completed secondary school. Many are from lower-income families; 34.5% of them make less than Rs. 100,000 a year. In terms of money, the majority of these business owners make a modest living; 31.5% make between Rs. 50,001 and Rs. 100,000. 68.5% of people rely on loans, and 90.4% have been successful in getting one, mostly from banks (84.3%), indicating a high reliance on outside finance. But they have trouble getting loans; "too many documentation" (48.7%) and "slow processing" (23.4%) are the main obstacles. A startling 90.9% of accounting is still done by hand. With 39.6% of businesses reaching profit margins of up to 10% and 65% reporting higher turnover, there is a good trend in business growth despite these obstacles. A noteworthy 74.6% of women report that their husbands provide them with direct social and familial support. Family collaboration is high (90.9%), although encouragement (51.8%) and active assistance (44.2%) are less reliable. The most common non-physical kinds of encouragement are "Others" (49%), and "Others" (27.3%). However, there is a dearth of community support, with 58.9% reporting no help from the larger community.

Suggestions

- Simplifying MSME loan documentation and speeding up loan processing times are essential for enhancing women entrepreneurs' access to

financing and modernizing their businesses. These entrepreneurs would also be empowered by raising awareness of financial schemes and offering financial literacy training.

- Offering discounted computerized accounting software and training, as well as promoting the use of additional digital tools for efficiency, like marketing and inventory management, are examples of practical support.
- Building a supporting ecosystem is crucial, in addition to financial and digital literacy. This entails creating organized mentorship programs for female entrepreneurs and bolstering peer-to-peer networks, Self-Help Groups (SHGs), and associations for female entrepreneurs. Initiatives that transform general family cooperation into active, concrete help should receive particular attention.
- Lastly, it is critical to promote holistic well-being and improve business acumen. Training in product development, market research, and creating connections with other markets might help achieve this. Their competitiveness will also be increased by providing training in digital marketing, industry-specific technical abilities, and practical business skills. The creation of tools and tactics especially aimed at promoting work-life balance for female entrepreneurs is crucial, to sum up.

Conclusion

The study on women entrepreneurs in the MSME sector in the Madurai Region, which is characterized by a preponderance of young, married individuals spearheading businesses frequently from lower-income backgrounds, clearly emphasizes their critical role in local economic growth. These entrepreneurs face substantial institutional obstacles, notwithstanding their high reliance on official bank loans, positive business development in turnover, and small profit margins. A significant digital adoption gap, which is especially

noticeable in their dependence on manual accounting techniques, and the regulatory complexity of loan acquisition—such as unnecessary documentation and slow processing—are major obstacles. Importantly, the study emphasizes how important family support is, with husbands offering substantial assistance and a high degree of overall family collaboration. This collaboration does not, however, always result in concrete encouragement or active, direct support. Moreover, there is still a significant lack of development in the external community.

In conclusion, focused interventions are essential to genuinely unleashing the full potential of Madurai's women-led MSMEs and promoting inclusive, sustainable growth. These must concentrate on making financial access easier, closing the digital divide with accessible technology and training, and creating stronger, more structured support networks to enhance already-existing family collaboration. By tackling these particular issues, women entrepreneurs will be better equipped to grow their businesses, become more financially independent, and have a greater influence on the local and national economy.

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THE IMPACT OF COLONIALISM ON IDENTITY, CULTURE, AND LANGUAGE IN POSTCOLONIAL LITERATURE IN THE 21ST CENTURY

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Abstract

The dissertation analyses the long-term and radical influence of colonialism on identity constitution, culture maintenance and language expression in the 21st century postcolonial literary works. This paper provides an analysis of modern works by writers of formerly colonized nations to show how colonial customs still influence the literary discourse, characterization, and the narrative patterns. This dissertation discusses three main themes which include fragmentation and recreation of cultural identity, cultural clash between the native culture and the colonial values that were imposed and the relationship that exists between the colonial and colonized language when it comes to literary expression. Through analyzing the works of other geographical areas such as Africa, South Asia, the Caribbean, and Southeast Asia, this study proves that postcolonial writers of the 21st century use advanced literary skills to negotiate colonial trauma, at the same time maintaining autonomy of their cultures. The results indicate that modern postcolonial writings are simultaneously a reaction to colonial oppression as well as an active location of the redefining of identity, reparation of cultural discourses, and relocation of linguistic order. This work adds to the current academic debate on the topic of postcolonial literary criticism and shows relevance of the idea of colonial studies in the interpretation of the current world literature.

Keywords: *postcolonial literature, cultural identity, linguistic colonialism, 21st century literature, cultural hybridity, decolonization, narrative identity, indigenous cultures.*

Introduction

The flowering of postcolonial literature in the 21st century has never been seen before and it is still grappling with the intricate legacies of colonialism. Over 50 years after the majority of colonial empires officially ceased to exist, authors in former colonized nations have maintained an interest in the way that the experiences of colonialism impact individual and communal identities, as well as the effect that they have on cultural practices and language expression. This insistence is an indication that the influence of colonialism goes beyond the political and economic domains to the deeper levels of human experience and artistic manifestation.

The 21st century writers, most of them well after the independence period, are now posing more complex issues related to cultural hybridity, transnational identity and linguistic diversity, but still

retain a critical interest in the continuing forms of cultural and economic imperialism.

This essay focuses on how the influence of colonialism is still being negotiated in postcolonial literature of the 21st century on three essential levels of human experience, which include identity, culture and language. This paper presents a critical argument that the modern postcolonial authors have devised complex approaches in portraying colonial trauma as they assert control in restoring the postcolonial identities through close reading of the representative texts and theoretical frameworks. The paper has added to the existing body of literature by showing how the newer postcolonial literature builds and challenges previous traditions of postcolonial literature, to offer new understanding on why the colonial studies still remains relevant in the world of globalization.

Literary Review

The study of postcolonial literature has changed significantly since the theoretical principles on the study of postcolonial literature were brought into the limelight by Edward Said, Homi Bhabha, and Gayatri Spivak in the late 20th century. The ideas of Orientalism by Syed were informative regarding the potential of the colonial discourse to create knowledge about colonized people, whereas the theories of mimicry and hybridity by Bhabha were valuable insights into the aspects of creating subject in colonialism. The questioning of the subaltern voice by Spivak brings out the latter in the subaltern colonial settings, the connection of representation and agency is complex.

Newer theories are based on these fundamental theories and respond to the shortcomings of these theories. Questions about postcolonialism and necropolitics have been added to the postcolonial theory by critics like Achille Mbemba and ideas concerning colonies have been proposed by scholars like Walter D. Mignolo, to criticize the Eurocentricism on which the postcolonial theory is based. This theoretical development is indicative of the dynamism of postcolonial studies and how it is still relevant to the analysis of contemporary literary works today.

There are a number of overarching trends that have been identified by scholars in the 21st century postcolonial literature field. The works of the critics, Elle Boehmer and John McLeod, point to the new form of postcolonial writing that reacts with globalization, migration, and formation of transnational identities. Scholars like Satya Mohanty and Chandra Talpade Mohanty have also conducted studies on how modern postcolonial authors have been negotiating issues to do with authenticity and cultural representation in an ever-increasingly interconnected world.

The postcolonial literature has attracted specific attention by the works of various scholars who have proposed the decolonization of African languages,

including Nuki wa Thiong'o, and the analysis of the ways in which postcolonial writers use and remake colonial languages, including Bill Ashcroft. Scholars like Harish Trivedi or Françoise Lionnet have recently explored the multifaceted and complicated multilingualism of the postcolonial writers of today and its consequences to the question of cultural identity and expressiveness.

Theoretical Framework

The theoretical approach adopted in this research paper is multifaceted and based mainly on the postcolonial theory, but it also includes the knowledge of cultural studies, linguistics, and narrative theory. The discussion is informed by various important theoretical ideas that give a framework on the relationships between colonialism and literary expression that are complex.

The core concept of the current study is the idea of cultural hybridity formulated by Homi Bhabha, who explains the complicated model of identity creation that takes place in the postcolonial and colonial environment. According to the theory by Bhabha, colonial experiences are not creating pure colonial and indigenous identities, but hybrid ones which defy the fixed types of cultural belonging. That notion has been especially useful when it comes to studying postcolonial literature of the 21st century, in which characters and narrators are commonly possessed of a multiplicity of cultural identifications and linguistic abilities.

The concept of strategic essentialism, as proposed by Gayatri Spivak, that explains how the marginalized groups can temporarily assume the essentialist standpoints in political terms and conscious of the artificiality of the identity categories has also been utilized in this paper. This notion aids in understanding how modern postcolonial authors can find a way to walk the fine lines between claims of cultural authenticity and the acknowledgement of cultural construction.

In the study of the linguistics of the postcolonial literature, the study will be based on works of scholars like Ashcroft, Griffiths and Tiffin, who have theorized the situation of language appropriation and remodeling in postcolonial situations. Their idea of rewriting offers a guideline through which the postcolonial writers pervert and infuse the colonial languages to reflect the experience and worldviews of the indigenous people.

The cultural identity analysis is based on the observation of Stuart Hall on the identity that the identity is an identity process and not an identity entity. The identification of cultural identity suggested by Hall is especially useful when it comes to discussing how the 21st century postcolonial authors reflect on the process of cultural belonging negotiation within the postcolonial setting.

Methodology

The study utilizes a qualitative approach of literature analysis based on the integration of theory and critical textual analysis. The paper will analyze a representative sample of 21st-century postcolonial literature in various geographical locations and cultural backgrounds, so that a wide range of postcolonial experiences would be covered and at the same time, the depth of the analysis would not be compromised.

The literary texts were selected based on the following criteria: the publication date (2000-2023), the scholarly and critics recognition of the work as postcolonial literature, geographical variety, and the topicality of the issue of identity, culture, and language. The chosen texts may be seen as the great variety of genres which can be novels, collections of short stories and poetry as it gives the comprehensive idea of the postcolonial literary expression in the modern world.

The analytical method entails several levels of readings. First, both texts are analyzed regarding the explicit thematic contents in terms of the colonial

influence upon identity, culture, and language. Subsequently, the implicit presentation of colonial traditions is analyzed with references to the narrative structure, the characterization, and the language used. Lastly, the interpretation of the findings relies on the theoretical framework described above with a specific emphasis on how modern works build up and break with previous traditions of the postcolonial literature.

The secondary sources, such as interviews with authors, critical essays and scholarly articles, are also involved into the research to provide some context to the textual analysis and make sure that the information provided covers all cultural and historical contexts of the works. This interdisciplinary method enables subtle interpretation to take into account not only the textual evidence but also the cultural contexts in general.

Analysis and Discussion

Identity Formation in Postcolonial Contexts

A closer look at the identity development in postcolonial literature of the 21st century would show that colonial traditions remain topical in the identity development of individuals and groups. The modern postcolonial authors exhibit a high level of awareness of identity as a multi-layered and complex process of negotiation of both traditional cultural traditions and colonial impositions.

In books like Simamanda Ngozi Adichie's *Americanah* and Mohsin Hamid's *The Reluctant Fundamentalist*, the main actors deal with a variety of identity that is characteristic of both the colonial past and the world of globalization. Moving between Nigeria and the United States, Adichie's Ifemelu undergoes identity transition where she struggles with the racial labels and the cultural demands that highlight the persistent effect of the colonial discourse on identity. The story of how she transforms into black in the United States shows how colonialistic racial structures persist in the postcolonial settings,

whereas the fact that she ultimately comes back to the United States of Nigeria shows that identity can be built again and the culture can be restored.

On the same note, Hameeds Changes is a work that deals with the realities of postcolonial identity formation in a globalized society. Her education and professional achievement in America, at first sight, seems to bring her away out of the traditions of the colonial world, but the situation with September 11 and its consequences shows the existence of the old colonial cliché and insecurity of unity of identity. The legal narrative form of the novel, which implies posing the question to the American listener, implies that the identity formation in the postcolonial settings is always connected with the colonial and neocolonial forces.

Fragmented identity is a theme of the postcolonial literature of the modern world as it is a symptom of the psychological consequences of the colonial trauma on the consciousness of individuals. In novels like Jadie Smith's "White Teeth" and the Namesake by Jumba Lahiri, the protagonists do not fit the inherited cultural traditions with the reality of the modern world, which results in confusion of identity and displacement of culture in most cases. These works, however, also show the creative possibilities of identity fragmentation when characters are able to develop new forms of cultural belongingness that do not fall into the old categories. The expression of the identity of generational dissimilarity offers certain understanding of the persistence of the influence of colonialism. The second and third generation postcolonial citizens tend to have various relations to the colonial past, as compared to that of their parents and grandparents, and conflicts between generations of cultural authenticity and adaptation emerge. These are some generational conflicts, which were discussed in such literary works like Monica Ali in her story Brick Lane and Kiran Desai's The Inheritance of Law, which reflect that post-formal decolonization the family

structure and social relationships are still subject to the influence of colonial values.

Cultural Preservation and Change

The cultural preservation versus change is a significant topic of the 21st century postcolonial literature. Contemporary authors convey an acute sense of the danger of the globalization and cultural homogenization of local cultural practices, whereas, they are aware of the impossibility and inadvisability of cultural purity or stagnation.

Most of the postcolonial literature of today discusses the clash between traditional cultural practices and modern living, frequently giving reference to the lives of the characters that serve as a cultural link between the generations or communities. In books like Aravind Adika's "The White Tiger" and Tsitsi Tangarembga's "Nervous Conditions", the protagonists switch between the freedom and the loss of rural traditional surroundings and the urban modern world.

The reflection of religious and religious practices in the postcolonial literature shows the nature of the influence of colonialism on the cultural beliefs and the practices. Missionary work and the education systems tended to substitute native spiritual beliefs with the Christian values building the persistent frictions that remain a topic of discussion to this day. The later novels by Chinua Achebe, and the articles of Ben Okri, e.g. the famous road, show that authors are trying to reclaim and re-value the native spiritual traditions, yet they do not deny the synchronicity of modern cultural practice.

The postcolonial literature of the 21st century often regards food, music, and festival celebrations as the arenas of cultural preservation and change. The cultural practices offer community-building and cultural exchange opportunities in new geographical and social settings. The sheer fact of the saturation of the cultural practices in such works like Chitra Banerjee Divakaruni the Mistress of Spices and

Salman Rushdie the Moor last say goes to show how authors employ the sensory details and cultural specificity in order to assert the importance and multifaceted nature of the non-western cultural practices.

Such a theme as cultural hybridity appears to be one of the most prevalent approaches to dealing with the conflict between the preservation and change. Instead of showing culture as being fixed or pure, postcolonial writers that write today embrace cultural mixing and adaptation as a natural process that creates new cultural expression. This strategy criticizes the colonial degradation of local cultures, as well as the culture nationalism of the postcolonial period, which focuses on cultural purity.

Linguistic Expression and Colonial Legacy

A study of the language application in postcolonial literature of the 21 st century depicts that language colonialism has many and varied effects on literature. Modern postcolonial authors have elaborate techniques of moving between colonial languages and native language cultures, and are frequently developing new types of literary languages that mirror postcolonial cultural conditions.

The literary language still is a major political and aesthetic choice among the postcolonial writers. Although most of them still write the former colonial languages like English, French, or Portuguese, they tend to add native languages, dialects, and linguistic forms to form a unique postcolonial literary tone. This has been followed in practice in literature (e.g. Gabriel Okaras *The Voice*) as well as in more recent fiction by authors like Kee Miller and No Violet Bulawayo as an example of writers adopting colonial languages to represent the voices of the indigenous peoples and their world-views.

The practice of code switching and multilingualism can be traced all over the modern postcolonial literature, as there are the linguistic realities of the postcolonial societies where various

languages co-exist and interrelate. Such authors as Teresa Hak Kyung Sa and Juan Felipe Herrera mix several languages in one text, which makes reading both more informative and more representative of the postcolonial subject with its multilingual consciousness. These are practices that oppose traditional literary norms of monolingualism and demand the legitimacy of multilingualism.

The depiction of translation and linguistic mediation to the postcolonial literature speaks out the current predicaments of culturally mixed interaction in postcolonial settings. Characters that are translators or interpreters of cultures can be seen to represent the complications of linguistic colonialism in that they navigate between the various linguistic worlds, losing the ability to express themselves in either language. These themes can be found in works like Amitav Ghosh's *In Antique Land* and also in Michael Ondaatjes *The English Patient* where the characters are multilingual and can thus perform and confuse their cultural identities.

The very nature of the development of postcolonial literary criticism has been modulated through the issues of linguistic authenticity and accessibility. There is a controversy as to whether postcolonial literature authored in colonial languages can be considered a means to depict postcolonial experiences, and writers and scholars create in indigenous language are also advocating the necessity to decolonize literary expression. Such debates draw out of more generalized concerns of cultural purity and linguistic fairness that still influence postcolonial literature.

Contemporary Developments and Global Perspectives

The 21 st century has witnessed a lot of evolution in the postcolonial literature that represents the evolving conditions of the world and new manifestations of cultural interactions. Transnational migration, digital connectivity, and emergence of global capitalism

have provided novel contexts of the postcolonial literary expression but at the same time are not deprived of the links to the past colonial experiences.

Modern postcolonial authors are becoming more and more concerned with the issues of migration and diaspora in the world and the influence of colonial past in the modern trends of migration and settlement. The articles by Dinaw Mengestus *The Beautiful Things That Heaven Bears* and Hari Kunzrus *Transmission* discuss the life of postcolonial settlers in the West and how colonial lingering is still present in current trends of cultural engagement and identity construction.

With the rise of digital technologies and the global network of communication, there have been new avenues of postcolonial literary expression and cultures. Authors have the opportunity to access the world audience without relying on the traditional publishing networks that are concentrated in the former colonial metropolises, whereas online platforms permit new modes of collaboration and dialogues in literature, as well as in culture. Such new trends have made the production of postcolonial literature more democratic and have posed new problems concerning cultural commodification and the digital divide.

In 21st century postcolonial literature, environmental themes are becoming more and more prominent, as authors are interested in how colonialism relates to the issue of natural resources exploitation and the modern ecological disasters. *The Hungry Tide* by Amitav Ghosh and *Animals People* by Indira Sinha are examples of works that show how postcolonial authors relate colonial pasts to the present environmental justice challenges that are exposing the persistence of colonial economic arrangements in postcolonial societies and ecologies.

The South-south cultural interaction and collaboration has established new grounds of the postcolonial literature expression that is not guided by the classical East-West or North-South framework.

Authors across the postcolonial territories are finding themselves interacting more with one another producing novel types of postcolonial solidarity and cultural dialogues that contradict western centric global literary practices.

Case Studies

Case Study 1: *Americana* by Chimamanda Ngozi Adichie.

The Americana by Adichie is an insightful breakthrough into the formation of the modern identity via the influence of the colonial traditions, as experienced by the main character of the novel, Ifemelu, during the process of migration and repatriation. The novel demonstrates that colonial racial categories are still at work in the postcolonial environment because Ifemelu arrives into the United States her identity as a Nigerian is redefined as an African American identity. The ongoing dominance of colonial discourse as a way of determining the category of identity and the social relations is revealed in this transformation.

The manipulation of the language in the novel represents the intricate negotiations needed by the postcolonial subjects who have to operate within a variety of linguistic situations. Adaptation of the American English and still keeping her Nigerian linguistic identity depicts how Igbo language speakers in the postcolonial linguistic practice engage in strategic code-shifting. Her blog entries are in American English and deal with aspects of African culture, which reflect how postcolonial writers can create new modes of cultural mediation by means of linguistic adaptation.

The theme of cultural authenticity is revealed when Ifemelus gets to experience the African American culture and returns to Nigeria. The novel makes an important test of core African identity, and it also addresses the survival of cultural affiliation in the diaspora societies. The relationship between Ifemelus and Blaine, an African American scholar, highlights

how relationship formation between two different cultures can be both promising and restrictive by assuming that cultural unity cannot be formed on the basis of cultural experience but the basis of shared ethnic identity.

Case Study 2: The Reluctant Fundamentalist by Mohsin Hamid.

The novel by Hamids is an examination of colonialism on the postcolonial identity development as it changes its main character, Changez, into an American successful professional, into a Pakistani critic of the culture. The legal narrative format of the novel establishes a conversation between the postcolonial subject and a hypothetical Western audience, in which the formation of postcolonial identity is always created with reference to the colonial and neocolonial authoritative structures.

The economic colonialism treatment of the novel shows how modern capitalism in the world encourages colonial exploitation and cultural subjugation. Changezs is a financial analyst, which means evaluating asset expropriation institutions, a task that he identifies as similar to the colonial process of extracting resources. This realization drives his identity change and cultural realization.

The language devices utilized in the novel demonstrate a high level of knowledge of the postcolonial literary technique. The soliloquy shape enables Changes to dominate the story whilst the speaker is talking to a American listener who is rather silent, which is a challenge to the conventional dominance of power in the postcolonial discourse. The open-ended postcolonial identity negotiation and cultural resistance are implied by the ambiguous ending of the novel.

Case Study 3: Jadie Smith's White Teeth

Smiths White Teeth is a novel that focuses on intergenerational effect of colonialism in the British postcolonial societies using the relationship of three

families to colonial history. The novel shows how traditions of colonialism are still determining the family structures, social relations, and identity formation of people in the present day Britain that is multicultural.

The way the cultural hybridity is presented in the novel undermines colonialism stereotypes as well as the postcolonial cultural nationalism by showing how the characters of the novel express various cultural identities. The conflict of the mixed-race identity of Airy, the wavering of secular and religious identity of Millets illustrate the negotiations that postcolonial subjects have to go through in the multicultural world.

The linguistic expression of language in the novel is based on the multilingual realities of the postcolonial British societies and on the question of the cultural exchange and the changes in generations. The various linguistic skills of the first second and third generation settlers illustrate the way that the colonial traditions are still in use, to influence the family relationships and to keep certain cultural traditions.

Implications and Significance

The examination of the postcolonial literature of the 21st century has provided some meaningful implications to the study of how colonialism is still felt in the modern culture and shaping of identities. The findings can be used in the academic discussion as well as in offering pertinent information to more general issues of cultural justice and global citizenship.

Colonial motifs of modern literature prove that decolonization is not a one-time process, but it is still going on. The advanced literary techniques that are used by modern postcolonial authors indicate that cultural decolonization is not achieved easily and through direct refusal of the colonialism. This realization has consequences in the educational policy, cultural initiatives and international

development strategies that are aimed at dealing with colonial legacies.

The analysis of linguistic practices in postcolonial literature shows how the monolingual means of cultural expression and communication are insufficient. This innovative multilingualism that is exhibited by the postcolonial authors can serve as an example of educational and cultural policies that would allow the cultural hybridity without neglecting the linguistic diversity. Such understandings are specifically pertinent to language teaching, literary criticism and cultural conservation works.

The affirmation of the importance of cultural diversity in a postcolonial literature still brings into question the essentialist approaches to cultural identity. This cultural synthesis aimed at creativity exhibited in postcolonial literature offers templates of multicultural societies struggling to maintain balance between the cultural preservation and social integration. These observations have implications on immigration policy, cultural programming and community development approaches.

The international lens provided by the modern postcolonial literature shows how colonial traditions are interrelated and have been shaping international relations up to date. Environmental justice, economic exploitation, and cultural imperialism that were addressed in postcolonial literature can give some valid clues to the current discussions on globalization, climate change, and cultural justice.

Conclusion

This research paper has discussed the deep-rooted and lasting effects of colonialism on identity, culture, and language in postcolonial literature of the 21st century. The study has shown that, although colonial traditions still exist in the literary expression, it has shown the advanced techniques that modern writers have employed in negotiating the traditions through the representative works that are representative of the various geographical and cultural settings.

As the analysis shows, the postcolonial literature of the 21st century is characterized by great development of the earlier, postcolonial writing, which exhibits not only a greater focus on the eruption of the colonial influence but also a greater focus on the cultural autonomy and creativity of the writer. The new postcolonial authors have worked out subtle ways of addressing the issues of cultural authenticity, linguistic expression, and identity formation which no longer involve a simple dichotomy between colonizers and colonized.

The investigation of the identity formation demonstrates that the colonial traditions do not cease to shape the formation of individual and collective identities, yet in more and more complicated manners that refresh current international situations. The studies on cultural preservation and transformation reveal that postcolonial authors adopt cultural hybridity as a strategy of creative art without compromising on cultural diversity and indigenous value frameworks.

Linguistic expression study brings about the creative possibilities of multilingual literary practice and demonstrates the ongoing effects of linguistic colonialism. Modern postcolonial authors show how the use of colonial languages can be adapted and modified to convey the local experience without leaving the links with the world literature.

The results of this study add to an academic knowledge of postcolonial literature, offering information that may be applied to the general concerns of cultural justice, global citizenship, and intercultural communication. The ongoing vitality and refinements of the postcolonial literary expression attests to the prevailing importance of colonial studies in the contemporary world culture.

The next generation of studies in this field may fruitfully follow how new postcolonial voices emerge in new colonial regions, how digital technologies are influencing the production and distribution of postcolonial literature, and how South-South cultural

exchange networks are challenging traditional the North to South models of understanding postcolonial culture.

The paper finds that the postcolonial literature of the 21 st century is not merely a reaction to the oppression of colonization, but also a vibrant space of re-identification, re-telling of cultures, and linguistic hierarchies. This is a literature worth reading to any person who wants to comprehend the intricate interactions of the past and present culture in a world that is ever getting smaller.

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