

## **Kant's Political Philosophy**

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### **I**

Kant published a small treatise entitled *Perpetual Peace : A Philosophical Sketch* in 1795. This text of some 60 pages contains seminal views on Kant's political philosophy, theory of international relations and perpetual as a moral and political ideal. It must be noted; however that Kant's political philosophy emerges from his moral philosophy, which, in turn, is embedded in his critical philosophy taken as a whole.

Kant was the greatest figure of the Enlightenment movement in Germany and one of his projects was to put the movement on a sound footing. In answer to the question: 'what is Enlightenment?'" Kant offered the following definition: 'Enlightenment is man's emergence from his self-incurred immaturity'. The motto of Enlightenment is: have courage to use your own understanding. This statement about Enlightenment places a great emphasis on the sovereignty of reason-and this is one of the grounds that this text has been picked up as seminal by the postmodernist critics of the Enlightenment project.' Prejudice and bigotry are the enemies of reason but, Kant project, they are self-incurred; people must think for themselves. However, Kant later on came to realize that the greatest challenge to Enlightenment came from the forces of prejudice and bigotry but from within the movement and in particular from the philosophy of Hume.

Hume was without doubt enlightened but he employed reason to the analysis of metaphysical and ethical statements which Kant saw as profoundly damaging. Hume's famous statement that if a text does not contain any abstract reasoning concerning quantity of number or any experimental reasoning concerning matter of fact and existence, it is to be committed to flames for it contains nothing but sophistry and illusion, is a corrosive principle which affects all areas of human reason. Causality goes from the realm of science, in the realm of morals 'ought' cannot be derived from is and morals cannot be controlled by reason and applied to religion particularly the Christian religion, any reasonable person will recognize that it is attended by miracles.

Kant, in spite of his great admiration for Hume's intellectual capabilities, wanted to demonstrate that Hume was wrong. This he did by showing that there could be utterances that were meaningful yet neither logically necessary nor based on experience. In the *Critique of Pure Reason* Kant argues that it is mind which gives order to nature

rather than nature which reveals its patterns to human mind. it is because of this capacity of mind that the knowledge of the world - the phenomenal world-is possible. As far as the moral world is concerned, for Kant moral action is a matter of choosing principles that reflect the demand of duty. Hume argued that reason cannot be sovereign; it is and ought to be the slave of passions. Kant rejected this. Through elaborate arguments he shows that just as man has within him the capacity to produce ideas such as causation. he has within him also the moral law which tells him how to distinguish duty from interests. This moral law is Categorical imperative; it imposes absolute injunction to act in a particular way.

Kant offers the following three formulations of the categorical imperative.

1. I ought never to act except in such a way that I can also will that my maxim should become a universal law.
2. Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means but always at the same time as an end.
3. So act as if you were through you maxims a law- making member of a kingdom of ends.

The ideal of 'Kingdom of ends' suggested in the third formulation of the categorical imperative is a complete determination of all the maxims. Now, the question is: what kind of political theory is suggested in this ideal? What is the relationship between morality and politics? According to Kant politics must be based on morality. Morality is a matter of choice and cannot be imposed. A public legal or political order can only enforce rules of conduct and would not be required if everyone acted of good will and always followed the categorical imperative. But people are not so; they are fallen. Therefore a political system and public legal order are required to enforce the observation of moral ends that would be voluntarily observed if the kingdom of ends is to be relished. Kant is an advocate of normative political theory which is based on the concepts of law and justice. The requirement of morality, as suggested in the categorical imperative, is universality and this requirement determines that political order should be based on the universal rule of law, it is only in this way that the moral autonomy of the individual can be reflected in social institutions. The terms of the constitution of states are subject to the requirement of morality. A lawful state is based on a priori principle, viz, the freedom of every member of society as a human being the equality of each with all the others as a subject and the independence of each member of commonwealth as a citizen.<sup>3</sup> In the commonwealth of citizens each member is a 'co-legislator' of moral as well as political laws.

## II

From the above observations the substantive principle of Kant's political philosophy starts to emerge. Despotism, according to Kant, clearly breaches the requirement of a priori principles. Kant regards democracy as a form of despotism. The lawful state must be republican. To elucidate the distinction between the democracy and the republic Kant observes: "The forms of state can be divided either

according to the persons who possess the sovereign power or according to the mode of administration exercised over the people by chief whoever he may be. The first is properly called the form of sovereignty and there are only three possible forms of it: autocracy, in which one, aristocracy, in which some associated together or democracy in which all those who constitute society possess sovereign power. They may be characterized as the power of a monarch, of the nobility or of the people. The second division is that by the form of the government is either republic or despotic. Republicanism is the political principle of the separation of the executive power from the legislative: despotism is that of the autonomous execution by the state of laws which it has itself decreed. .... Of the three forms of the state, that of democracy is, properly speaking, a despotism because it establishes an executive power in which "all" decide for, or even against, one who does not agree; that is "all" who are not quite all, decide and this is the contradiction of general will with itself and with freedom."<sup>4</sup> A lawful state therefore, must be republican which to Kant means that it must be based on the separation of executive and legislative powers.

It also follows that the role of the state based on law and justice is essentially negative. The function of state is to allow free, equal and self dependent people to find security for themselves and their property. The state does not exist to make people moral because moral action is based not on any external authority on the 'good will' of the people. The state also does not exist to people happy- although Kant does suggest that if the greatest possible human freedom is achieved, the greatest possible happiness will follow automatically. However, negative though the role of state is, it is extremely important because it is only within a lawful state that the categorical imperative can be even partially realized.

Therefore the categorical imperative enjoins to create a lawful state in order that at least a partial realization of the good will can be achieved. But law and justice cannot prevail among people within a state if their freeform is threatened by actions of other states. This gives rise to Kant's theory of international relations. The law can prevail only if the rule of law prevails in all states and in international relations. Kant makes two statements here: first, war kills people and destroys property. And second, war is a direct cause of despotism and tyranny. Both the situations are threats to security and justice. There is a close relation, therefore, between political theory and international relations theory. The same moral principle which enjoins the creation of lawful state requires the abolition of war. Now, if states go to war and are hindrance in the path of peace, what is the Kantian solution? Should the states be abolished ? Or should there be one world-government? Kant does not favor either of the two. State according to him is a contractual institution manifesting the general will of the people. Establishment of a world-government is also not the answer although it may appear to be solution compatible with Kant's cosmopolitan view of politics, Religious and linguistic differences are the most potent obstacle in the formation of the world-government. It is also unviable on practical grounds. The question of scale is important as Kant has observed: laws progressively lose their impact as the government increases its range and a world-state based on

conquest and the establishment of universal monarchy is the only way a world-state based on conquest and the establishment of universal monarchy is the only way a world-state could emerge, would soon deteriorate from soulless despotism into anarchy, world-state, Kant feels, is neither achievable nor desirable.

Now, if state cannot be abolished and a world-state is not possible, peace has to be achieved within lawful state in which free, equal and self-dependent people can exist in security and with justice, a system of political theory and international relations must be developed. Kant's Perpetual Peace: a Philosophical Sketch outlines the way this can be done. We turn therefore for a brief discussion of the text itself. It may be remarked here that Perpetual Peace, though not the most important work of Kant, marks the culmination of his moral and political philosophy, Kant realizes that unless he can provide a convincing answer to the problem of war, the rest of his moral and political philosophy turns to ashes. A satisfactory moral and political philosophy is necessarily linked to a satisfactory theory of international relations.

### III

Like other work of Kant Perpetual peace is an obscure text and it needs to be unpacked and contextualized in order to have a clear picture of his political philosophy. There are two ways in which text can be unpacked and contextualized in order to have a clear picture of his political philosophy. There are two ways in which the text can be unpacked. First, to read it as has been presented. It has been presented in the following way:

1. Preliminary Articles which prescribe what states must do in order to have peace.
2. Definitive Articles of political philosophy which formulate the constitution of the states and structure of a league of nations under international law so that peace is everlasting.
3. Two Supplements which discuss how perpetual peace can be secured and guaranteed.
4. two-part appendix which discusses the relationship between morality and politics.
5. Addendum, which is a selection from the *Metaphysic of Morals*, argues for perpetual peace as a moral and political ideal.

A second and more logical way to approach to text, suggested by Lewis White, Beck, would be the following. <sup>7</sup> This order is based on the phases of the arguments in the text.

First Supplement	:	this is the anthropological phase and is concerned with the place of war and peace in history and man's natural tendency to peace.
Second Supplement	:	this is the moral-philosophical phase
Second Appendixes and Selection from the <i>Metaphysic of Morals</i>	:	concerning the priority of the ethical over the political considerations and the ethical ideal of peace.
Definitive Articles and part of	:	this is the moral-political phase
		Concerning the foundation of states capable

We shall discuss the text in this latter order.

### 1. The Anthropological study of War And peace

Kant begins with a bold statement that "the guarantee of perpetual peace is nothing less than the great artist nature. In her mechanical course nature's aim is to produce a harmony among men, against their will and indeed through their discord."<sup>3</sup> The arguments presented in this section are somewhat obscure but what is absolutely clear is that Kant holds an optimistic view of man even though he is well aware of history of past wars and evils generated by those wars. Kant is also aware of the fact that there is a natural opposition of man to man but he believes that there is something like "unsocial sociability" about man. This feature of man's nature brings men together and forces them to cooperate in the work of both war and peace. But there is not the slightest suggestion here that Kant is one of the glorifiers of war. (Unfortunately there are writers who view Kant's political philosophy in this way and the Nazis and the communists have been identified as the children of Kant and Hegel respectively). Kant is stubbornly realistic on this assessment of human nature. He believes that even a race of devils, granted only that they are intelligent, would find it possible and necessary to co-operate and establish civil society. Peace is an edifice at whose foundation there are past wars. The truth of the matter, Kant says, is "Nature inexorably wills that the right should finally triumph. What we neglect to do comes about by itself, through with great inconvenience to us."<sup>4</sup> Kant, therefore, believes that there is a hidden plan of nature in conflicts and antagonisms. These exhaust people and states and will ultimately make them amenable to the dictates of reason and lead them to republican constitutions and perpetual peace. This is a sort of 'negative; wisdom' of human beings which weighs the consequences of their evil nature (Which leads them to war) and leads them gradually to abolish war. War is the greatest obstacle to moral and good life and, seeking a lesson from nature, people will ensure that war gradually becomes more humane, then more infrequent and disappears completely. Kant closes his arguments by saying that "nature guarantees peace by the mechanism of human passions. Certainly she does not do so with sufficient certainty for us to predict the future in any theoretical sense, but adequately from a practical point of view, making it our duty to work toward this end, which is not just a chimerical one." We cannot therefore reach peace just by riding on a historical wave. It is a stern moral task but which is possible to realize. We can notice the same line and reasoning as employed by Kant in his First and Second Critiques. In the first critique Kant argues that freedom of will is possible and then in the second critique he, argues for the practicability of moral laws.

Similarly here we find the same realistic compunction that is the feeling of regret for one's action in the historical-anthropological analysis Kant shows that man and society are not so constituted that they war among themselves for all time because if that were the case then the only perpetual peace would be that of the great burial ground of humanity. And if men and society are not constituted that way, that is every justification to discuss the problem of peace and believe in the possibility of peace.

### 2. Argument from Moral Philosophy

Kant discusses the problem of opposition between morality and politics and argues that there can be no conflict of politics, as a practical doctrine of rights, with

ethics, as a theoretical doctrine of right. In other words, there is no conflict of practice with theory. Here Kant makes the distinction between morality and prudence and says that conflict between morality and politics arises when ethics is taken to be doctrine of prudence which means a theory for choosing the most fitting means for achieving the purposes of self-interest. Politics, accordingly to Kant, is the "science of the empirically possible" accordingly to Kant, is the "science of the empirically possible" and ethics is the "science of morally necessary"<sup>11</sup> Statement of facts, irrespective of their source, cannot be statements of value. An obligation can be deduced only from principles of pure practical reason. The moral principles cannot be extracted from empirical knowledge of men and affairs. The pure concept of the duty of right, Kant argues, "is given a priori by pure reason, regardless of what the physical consequences may be. The world will by no means perish by a diminution in the number of evil men."<sup>12</sup> Moral evil, as Kant believes, is destructive of its own purpose and therefore it gives place to the moral principle though only through a slow process. Having shown thus that peace is not an impossible goal; Kant argues that actions directed toward peace are right and obligatory. The arguments are based on two grounds : first, the categorical imperative which enjoins us always to act on the maxim of respect for human beings as ends in themselves, and second, on the juridical principle that men ought to, and as rational beings they do, seek to extend the reign of law.

This leads us to the questions of the formula by which the rightness or wrongness of a political action or theory can be judged. The formula proposed by Kant is that of publicity. Kant writes: "All actions relating to the right of other men are unjust if their maxim is not consistent with publicity."<sup>13</sup> Actions are right if they are fully effective only when their maxim is known to those touched by that action. In such actions the person affected could himself have willed them. Where such actions are willed, the persons are equal, lawgiving members of a realm of ends. This principle of publicity, according to Kant, is to be regarded not mere by an ethical, i.e. as one belonging to the doctrine of virtue; it is also juridical, i.e. one concerning the right of man. The principle of publicity is applicable at the individual, domestic and international level. Thus secretive politics is ruled out at every level. The principle of publicity removes all distrust from the realm of political maxims. It excludes all consideration of empirical conditions e.g. the doctrine of happiness. It only makes a reference to the form of universal lawfulness it is therefore a transcendental formula for deciding the rightness or wrongness of an action in politics. Any political maxim, if it is not to fail in its end, must conform to the formula of publicity.

A secret article in contracts under public law is therefore objectively a contradiction. However, subjectively, a secret clause is permissible. The only article of this Kant is: " the opinion of philosophers on the conditions of the possibility of public peace shall be consulted by those states armed for war."<sup>14</sup> Kant is not suggesting here that kings as rules should be philosophers or philosophers become king or rules. What he is proposing is that philosophers should be heard because by nature they are incapable of plotting and lobbying." This article is to be kept secret for fear of embarrassing rules by revealing that they are taking advice. The insertion of the Secret Article again draws

attention to the fact that Kant had regard for the person, whether he is a common or a ruler.

### 3. Moral-Political Argument

Kant postulates three Definitive Articles which are moral laws translated in the language of law and politics. These Articles are :

1. Civil constitution of every state should be republican.
2. The law of nations shall be founded on the federation of free states.
3. The law of world-citizenship shall be limited to conditions of universal hospitality.

We have already noted the features of the republican state and Kant's distaste for democracy. Only I am not sure if Kant's objections to democracy as it is practiced in India or England are justified since legislature, executive and judiciary are carefully separated in these democracies. One more point worth nothing is that it is mode of the government rather than the form of sovereignty which is important for Kant and is conducive to perpetual peace. Kant therefore is in fundamental disagreement with the famous saying of Pope :

"For forms of government let fools contest:  
Whatever is best administered is best"<sup>15</sup>

Government, according to Kant, must have a representative form to conform to the concept of law and this is possible only in a republican mode of government. "None of the ancient so-called "republics", Kant observes, knew this system and they all finally and inevitably degenerated into despotism under sovereignty."<sup>16</sup>

The second Definitive Article demands that states must enter into legal relationship to prevent war. This would be a league of nations but it will not be a state consisting of nations. Kant clearly disfavors the idea of a world-state. The world-state is an impractical goal. A peaceful federation of nations is the second best solution to hold in check man's inclination to defy law. If any conceivable meaning to the concept of law of nations is to be given, it is that states in relation to each other can get out of the state of lawlessness, they must, like individual men, given their lawless freedom, adjust themselves to the constraints of public law and thus establish a continuously growing state consisting of various nations. In the absence of such a concept of law, if political maxims are decided through force, men would be destroying each other and they will "find peace in the vast grave that swallows both the atrocities and perpetrators."

The third Definitive Article runs like this: "the law of world citizenship shall be limited to conditions of universal hospitability." This means that a stranger is not to be treated as an enemy when he arrives in the land of another. So long as he lives peacefully, he is not to be treated with hostility. Hospitality due to a foreigner is not a matter of philanthropy; it is a matter of right. The visitor has however only a right of temporary stay. He can stay for a greater length of time only by special agreement. The concept of political shelter is here clearly indicated. Violation of this rule of hospitality can be disastrous. Kant makes special mention of East India Company which, under the pretext of economic undertakings, brought in foreign soldiers and oppressed the Indians and excited widespread war among the various states.

#### **4. The Political Implementation of Perpetual Peace**

The ways to begin is to begin and Kant formulates six Preliminary Articles to prescribe what states, as they now exist, must do to have peace, these are:

1. No treaty of peace shall be held valid in which there is tacitly reserved matter for a future war.
2. No independent states, large or small, shall come under dominion of another state by inheritance, exchange, purchase or donations.
3. Standing armies shall in time be totally abolished.
4. National debts shall not be constructed with a view to the external friction of states.
5. No state shall by force interfere with the constitution or government of another state.
6. No state shall, during war, permit such acts of hostility which would make mutual confidence in the subsequent peace impossible: such are the employment of assassins, prisoners, breach of capitulation and incitement to treason in the opposing state.

The articles clearly are preliminary as they do not establish a system of perpetual peace. They are to be understood as a set of rules that should be followed in absence of peace. Each of the articles enumerated above contain significant insights on the subject concerned. Without going into a detailed discussion it would suffice to remark that the way to begin in the direction of peace establishment, the rules must be convinced that war is fatal and that a slight change in their attitude suggested by the preliminary articles can reverse the suicidal trend and lead to a climate of opinion in which peace will not be regarded by the politics as cynical slogan or as a sweet empty dream by the citizens. "A little of good faith, intelligence and common decency which make civil society possible, will work a subtle revolution in the ways of diplomacy and make it a tool of peace and not of war."<sup>18</sup>

The set of principles stated in the Preliminary Articles appear quite modern. They make plea for open diplomacy, non-aggression, self-determination, non-intervention, delineation of lawful means of ward and disarmament these principles are found in the Charter of the United Nations. However, the article relating to national debt seems hard to justify in wake of the changing relating to national debt seems hard to justify in wake of the changing role of the state in the management of national economy. Abolition of standing armies also looks more utopian than realistic.

From the foregoing brief discussion of Kant's political theory based on Perpetual Peace, the following features of Kant's thought can be easily discerned.

- (a) Kant is a republican and humanitarian as he is deeply committed to a defense of right and interests of mankind.
- (b) He is an optimist as he believes in progress. Human beings have reason and can use it to improve their condition. There are evils and obstacles but these do not make human condition helpless, however, this is no easy optimism.
- (c) He is a revolutionary and realistic in his approach. But the revolution conceived in political realm is slow and gradual.



- (d) Kant advocates a cosmopolitan theory of politics and international relations. This feature of Kant's political philosophy requires some consideration.

#### IV

### **Cosmopolitanism of Kant**

Cosmopolitanism is a modern theory of political thought but its roots can be located in the Greek thought. In classical Greece polis or city was the centre of the social, Political values. Those who lived outside the city were either beasts or gods. But as the world or independent Greek cities collapsed, there arose moral as well political crises. The questions arose: How to make sense of life when the previous source of meaning was no longer available?

A new attitude to life emerged in the philosophy of Stoicism. Stoics believed that human nature is a part of cosmic nature and government by the divine law of nature. The difference between men in different cities became unimportant while it was crucial to the old order based on the concept of polis or city. The whole universe, the stoics maintained, was one divine universe, there is one rational human nature and therefore one appropriate attitude to all men. The Stoic is a citizen of cosmos, not of the polis. 19 Being a free citizen of polis is no longer an essential precondition for a morally meaningful life. The state of divine and natural is available to all-the emperor or slave. The attitude to be cultivated is that of a citizen of one universal city, i.e., one must be a cosmopolitan. The polis of the Greek represents the communitarian model of political theory in modern thought and communitarian model of political theory in modern thought and on the model of the stoic cosmos the cosmopolitan political theory is fashioned.

In the medieval age this dichotomy of models for moral and political life gave way to a theological model. As Augustine has shown, all mankind is divided into two cities-the terrestrial and the heavenly. The city of God is the ultimate source of value and those who live outside the city of God, lead valueless life and are finally doomed.

But, as the medieval world-view came to a collapse, the division between cosmopolitan and communitarian models of modal-political theories became quite relevant. The thinkers of the enlightenment, such as Home, Voltaire and Kant propounded notions of morality and politics by rejecting traditional Christianity and transcending the limits of localism. Kant's Perpetual Peace is one of the most transcending the limits of localism. Kant's Perpetual Peace is one of the most outstanding treatise on the cosmopolitan theory of politics and international relations.

But the Kantian philosophy is not the only form of cosmopolitanism. Kant stands in a strange company on this point because variants of cosmopolitan thought are propounded by the utilitarian and the Marxians and to come to a full appreciation of Kant's cosmopolitanism it is necessary that we briefly consider the way how this view is maintained by these philosophies which are totally are odds with Kantianism.

According to Bentham there are individuals who experience pleasure or pain there at situations which are characterized by pleasure or pain. The basic duty of individuals is to promote the happiness of mankind in general. Institutions like family or state have claim on our duties only because they promote general happiness and not

conducive to the claims override utility. Bentham believed that war was not conducive to the general happiness and therefore it is to be opposed. State according to him has no value in itself. In fact no feature of life has value as such. The utilitarian principle of greatest happiness is universal and cosmopolitan because it views the greatest happiness impersonally. Pain and pleasure are the two sovereign masters of human beings and the principle of utility is the source of values. Kantianism and utilitarianism therefore have at least this common point. However it must not be forgotten that they reach their conclusions from two mutually opposed premises.

In the same way, a radically different starting point leads Marxism also to cosmopolitan conclusions. Kantianism begins with the moral agent, utilitarianism with an impersonal principle and Marxism with a class perspective, However in each case the end point is to endorse an attitude towards international relations which is oriented away from particularistic sources of value and directed towards the global community.

The central premise of the Marxist thought is that worker is a universal class. When the proletariat is finally victorious, it will establish a society without class. In this classless society the division of oppressor and the oppressed will be gone and salvation - a state permanent peace will be available to all. Dictatorship of the proletariat will precede the withering away of the state and consequently of all the division of human beings. Whatever happened to Marxism, the cosmopolitan intentions of the theory are quite clear.

While placing Kant and utilitarian and Marxist socialism on the same side, the differences of the three thoughts should not be overlooked. In fact it is in the philosophy of Kant that a most elaborate and explicit theorizing of cosmopolitanism is to be found. Kant's political philosophy is one piece which emerges from his moral philosophy which in turn is locked into his philosophy of pure reason. Cosmopolitanism is the heart of Kant understands of humanity. In the case of utilitarian and Marxist cosmopolitanism, the cosmopolitan perspective is an implication of their general philosophical positions.<sup>30</sup>

The three variants of cosmopolitanism cover only a limited range of possibilities for normative theory of politics and international relations. There in another approach based on alternative position The alternative position employed by these thinkers is that values originate from society, that the individual finds meaning in life by virtue of his relationship to a political community. The political theory of communitarians emerges from this basic premise.

As we have earlier remarked, Kantian ethics are agent-centered and utilitarian ethics are impersonal; the individual occupies a central position in the cosmopolitan theories and the status of institutions is secondary. For Kant the legitimacy of the political communities stems from the fact that the universal kingdom of ends is hardtop achieve because of the presence of evil in human nature. For the utilitarian the legitimacy of the political communities rests on the contingent empirical judgment that the greatest happiness is served by these communities. From both the points of view, status of state is contingent; the only reason why it deserves to be is that it is the only available way of organizing social life. However the driving force of political, social and moral life lies

elsewhere, i.e., in the pursuit of utility or in following the dictates of categorical imperative.<sup>21</sup>

From the cosmopolitan account of man, then, state is a secondary institution. The only thing good, as Kant has said, is good will. The state cannot make men good. It cannot provide value to human individual. Moral law is within man himself and the same for everyone. A properly constituted state is a help in realizing the goal of moral law; but moral law cannot be constituted by state. Kant receives support from Hume on this proposition. Although Hume rejects the concept of contractual basis of state which Kant supports but he believes that government is necessary and government authority should not be opposed because, given the selfishness of man, man can enjoy the benefits of society (which is possible when justice, peace and order prevail) because they are ensured by state and government. But, Hume says, it would be a mistake to regard the state as a source of values; man's ends are determined by his passions and the most positive role of government would be to allow the pursuit of those ends.

Hegel is the most important communitarian thinker as opposed to the cosmopolitanism of Kant. Our aim is not to discuss Hegel as such but to discuss Hegel so as to bring Kant's political philosophy into sharp focus. For Kant the individual is a moral agent existing prior to society, driven by the moral law, the categorical imperative, for Hegel it is impossible to think of individuals in isolation from the community that has shaped them and constituted them as individuals. Hegel believes that modern state is the culmination of the history, Superior to all previous social forms because it is only within the modern state that an ethical life is possible in which freedom of all is realized.<sup>22</sup> "state" Hegel argues, is the 'actuality' of the ethical idea; it is 'an absolute unmoved end in itself.' This unmoved end has supreme right against the individual whose supreme duty is to be a member of the.<sup>23</sup> the state constitutes its citizens as true individuals: it only in the state that the freedom of the individual is fully achievable. For Hegel, the Kantian individual is alienated as he is cut off sense of rootedness in the world. But for Kant this alienation is exactly the condition on which human freedom is possible because freedom means self-determination which is the autonomy of the individual.

On the questions of war peace Hegel's view is again diametrically opposed to that of Kant. War, according to Hegel, is not an absolute evil; on the contrary, war contributes to the moral health of its people. It provides a context within which individuals can demonstrate their individuality by acts of courage and self-sacrifice which provide them value as individuals. Since state is the source of man's individuality, this individuality can be best preserved when the individuality of the state is secure. In going to war, therefore, the individual recognizes the source of his individuality and freedom. The state of perpetual peace, then, is not only unattainable; it is also undesirable because it does not provide the opportunity which war provides. It may be noted in passing here that Hegel's view regarding war was not accepted by two illustrious Hegelians, viz; Green and Bosanquet. And whether Hegel himself is a war philosopher is a moot point. But it would be fair to Hegel to remark that it is the war of ideas that he justifies. The conquest of one nation by another nation means that the idea for which the

defeated nation stands is inferior to that of the victorious nation. In this sense physical power and moral justice coincide and the progress of humanity is furthered by physical and moral conflicts. And in this conflict men or even great men are not decisive in history; they are the executives of reason. The process of dialectical evolution leads to the identity of the real and ideal. The final ideal is the perfect state in which the individual abandons his individuality and subordinates his subjectivity to the universal reason. The function of philosophy, therefore, is not to know what the state ought to be; its function is to know that it is in the social institutions, particularly the state, that the universal reason realizes itself. No more is required to be said to see the contrast between the Kantian and Hegelian positions.

Kant's political philosophy is based on the belief that a firm foundation for human knowledge and human values exists and it is only on this foundation that the goal of rational autonomy can be achieved. It is the transcendental subject capable of forming synthetic a priori knowledge and the rational agent capable of acting out of regard for the pure moral law which provides the required foundation. Kant's theory of transcendental subject has been reconstructed in the 20th century by the most important thinker of the Frankfurt school, viz, Habermas and a new form of foundational knowledge has been proposed by him. Before closing this essay we will make a brief reference to Habermas's Critical theory with a view to demonstrating that the space created by Kant for modernity and cosmopolitan political theory is not vacant and in Habermas we find a support for Kant's view of Enlightenment and the political theory emanating from it. We are aware again that Habermas's philosophy is a complicated one and there are several layers which are easily not possible to scratch, much less has here.

What is of interest, and necessary for our purposes, is Habermas' theory of knowledge. All knowledge, according to Habermas, is constituted by human interests.<sup>24</sup> There are three knowledge-constituting interests. First, they are emerging out of interactions between society and its material conditions. The positivist, empirical-analytical knowledge is concerned with this kind of interest. Second, societies are places where people communicate with each other. This creates interest in the understanding of meaning and this is dealt with by the science of hermeneutics. Third and this is relevant in our context, society in the site of power and domination. This feature of society generates interest in freedom from domination and achievement of rational autonomy.

The notions of freedom and rational autonomy lead Habermas to the notion of truth. Truth, according to him, is based on rational consensus. This consensus can be achieved purely on the basis of argument which excludes extra-logical and extra-rational considerations. This kind of rational argument is possible in an 'ideal-speech' situation. The ideal-speech situation is not an artificial construct; it is built into the nature of language itself. The use of language involves a claim that what is said is meaningful, true and sincere. In every speech the claim of truth is validated failing which human would be meaningless? But human speech is not meaningless, or, to state it positively, human speech is meaningful; therefore there is the possibility of truth. This may easily remind us of the Kantian argument the rational autonomy of human actions is possible because men

are capable of acting on the a priori principle of the categorical imperative. It is possible that the condition for a free language use in ideal-speech situation is unattainable, none the less; this goal underlies all use of language. The ideal-speech situation is not simply a description of a context in which truth could be achieved; it is a picture of society in which individuals are totally free, equal and open in their communities with each other. It is a picture of a totally emancipated society and this state of society is built into the very nature of human speech.

Thus the transcendental account of Kant's rationalistic and cosmopolitan political philosophy has continued in the Critical theory of Habermas. Only the transcendental 'I' Of Kant has been replaced by the concept of ideal-speech language. The basic ideal, however, remains the same: for Kant all rational beings have the capacity to make synthetic a priori judgment, for Habermas all language users by their use of language testify to the possibility of free, open and equal societies. Language discourse implies the existence of a transcendental signifier and it is this signifier-ideal speech-situation in the case of Habermas-which provides a foundation for knowledge and value and a guarantee to the fulfillment of the project of Enlightenment inaugurated by Kant.

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## Brahman According to Rāmakṛṣṇa Paramhansa

*Bhavatosh Indra Guru*

*Brahman*, according to Rāmakṛṣṇa, is an excellence arrived at in universalising the intuition in such a way that primary inhibitions surrounding the subjective self are cast off and the pure consciousness due upon *vidyā* is made conclusive and explicit. Brahman entails absolute law of unity wherein all converge into one in such a way that nothing whatsoever is wanting and lacking in terms of purity and truthfulness. It stands out that while nothing whatsoever is wanting or lacking, *Brahman* authoritatively becomes Ultimate and some of the logical consequences which could be admitted for such an evolution would be the inception of order of permanence, infinity and eternity. It is apparent now that the qualitative excellence inducted into the situation imminently places *Brahman* as being the highest that is above what is second to none. The ways suggested by Sri Rāmakṛṣṇa for the purpose are to expound realistic measures of comprehension, understanding, realisation, recreation and transmutation of object into subject, becoming into being, appearance into reality, and matter into form. Consequently, each of such realisations produces, depending upon the nature, extent intensity, commitment and sincerity, the established versions of absolutes in the form of *Brahman*, *īśvara* and *ātmā*. In his discourses, time and again, he comes to the understanding of the fact that this body of ours is both an occasion and an event where obstacles and hindrances are purposefully created or laid, and, on the other hand, we really don't understand the entire scheme of arrangement. Consequently, we proceed to intend a meaning in indulgences, infatuations and the like. In other words, we can say that the involvement of a man with the world is so much so that he finds it difficult to move out of the compulsive situation and purposefully commits himself to the figure with a perception that he has come across the end of efforts thus has got the logos of the life. According to Rāmakṛṣṇa truth and reality are underlain elsewhere and success in overcoming the crisis brought about by infatuation is, therefore, success and therein we have comprehension of each of the designated absolutes in the form of *Brahman*, *īśvara* and *ātmā*. We can now make it out that the imperative is on looking into, thereby, on looking beyond, thus, it would be cognizing the reign of the illusion mounted on us. Once the authority of cognition is reasonably established we are far from being the ones who live in this world rather we become those who know how to live beyond this world. In

fact, one has to concede the fact that truth is underlain within, hence *brahman* is within, *īśvara* is within, *ātmā* is within and we must embark upon an evolution not from internal to external but, on the other hand, from external to internal. Body, according to Rāmakṛṣṇa, is external to us, while *Brahman*, *īśvara* and *ātmā* are internal to us. *Brahman*, therefore, is a truth that will be admitted to us while we develop, we grow, we mature so much so that we have the precise realisation of the fact that we must evolve into our own internals. The ability to understand the extent of indulgence in the processes of the subjective world is understood to be one of the ways in which one can enlarge the scope of reasonableness. Here Rāmakṛṣṇa substantially agrees with the Upaniṣadic philosophy that this world is a world of contradictions, inherent contradictions, appearances, modifications, uncertainties, dualities, accordingly this world is just the beginning and not an end in itself. It is, therefore, insisted upon that we must be open to the comprehensiveness of this reality and, for that matter, we must prepare ourselves to enrich the categories due upon us, so much so that we can realise the worth of the purpose for which we have been born into this world and the purpose precisely is to become one and all with the absolute that is *īśvara* or *Brahman*, so on and so forth. Two stages, therefore, become extraordinarily important for us to identify and subscribe to. The first is the primary level of inception in which, of necessity, crudeness is observed and herein, there is conflict of apparent with real or, in other words, empirical embodiments are entailed to a conflict with logical intentions and Rāmakṛṣṇa understands the fact that the paradox so created doesn't allow to converge upon resolution of sorts and kinds. The apparent world is the actual world of people, places, events, conditions, relations and the like, and each such preoccupation calls upon us to be largely centripetal and exogamous. We embody ourselves upon us the periphery and by no means can we be in a position to reach the centre. For example: there is a child who is playing with its inmates and is hardly in a position to remember or recollect anything other than the mates who are immediately in front of him. Towards the end of the game where everything comes to be over it immediately cries out and says, "Mother, I am hungry." What does the narration that has been famously narrated by Rāmakṛṣṇa suggest? We can appropriately take it to mean that when we are living our lives, we are hardly in a position to find out reason and purpose for which the life has been created, and in the same way, the baby is not in a position to know anything more than its immediate playmates. Only when the term of the life comes to be over we present ourselves to the logos in the form of *Brahman* or *īśvara* but then it is too late. The question now arises as to how are we to recreate ourselves into comprehensiveness while still being placed in the empirical or subjective world. Rāmakṛṣṇa should like to suggest that the focus has to be on the work rather than on the things and, in discursive terminology, we can say that we must become so enriched, so enlarged and so expanded that we are always in a position to know the truths underlying all untruths, unrealities and falsehoods. In fact, this would be the other way of proving that in the existence and being in the existence, concern has to be kept open for the supreme reason or what is often stated to be as essence and towards the end, we can arrive at the conclusion that the primary level of existence that we call life and world is inexact,



inappropriate and inconclusive and once we understand this, the other conclusion to the effect that the secondary mode of life that comes out of an intense struggle with the primary is rich, strange, universal and impersonal, would follow. Upon such a realisation, evidently we are face to face with *īśvara* or *Brahman* and we can say that we have distinctly achieved correspondence with the divine. Primacy that man occupies in incorporating realistic approach in the deduction of the category of formation is one of the reasons why the philosophy of Rāmānanda becomes holistic and is always open to the strength of conception so enjoined upon them. Brahman really presuppose a frame work of equipoise between formal and figural thus largest in terms of formal in terms of formal dispensation in that the lengthening of reason in Him is variously performed to suit the terms of totality. The function of totality is to effectively constitute affective action—something that moves nothing from nothing thereby uniting everything. The combining power of Brahman according to Rāmānanda is the product of His will whereas destructive action is the probability of chance and likelihood. This, therefore, is the quantum of proposition mediated upon the discursive intensions of Sri Rāmānanda Paramahansa.

## II

The instruments of discursion which variously cohere around the epistemology developed in Rāmānanda's philosophy could be stated to be *Bhāva*, *Mahābhāba*, *Mahāyoga*, *Jñānī*, *Vijñānī*, *Kāminī-Kāncan*, *Bālya*, *Bālak*, *Viṛay*, *Loksikṛāṇa*, *Bhakti* and *Padamapada* of *īśvara*. In each of these, he incorporates the strength of conviction so much so that the philosophical foundations for sacred ideals of *Brahman*, *īśvara* and *ṛtman* could be conceived. *Brahman* for him is a state of being complete is such a way that nothing whatsoever is wanting or lacking about one's existence as an object or subject. It would mean that Rāmānanda equates the idea of *Brahman* with the possibility of being completely, really, actually and sincerely satisfied with one's vocation. The obvious consequences of such state of joy, delight, happiness and in such a situation one doesn't have a grudge with regard to others possessions or achievements, accordingly in the same state of perfect convergence *Brahman* comes to be realized from within. It must be suggested that in a state of actual joy all the different categories of human existence come to be so well enriched that they proceed to create one single point of intersection along which the different enriched categories could be seen to intersecting. Here at this point, we can understand that pure consciousness becomes meaningfully functional and enables us to rise above contradictory nature of the things. For example: what does one eat in a fruit and, for the matter of that, what does the fisherman look at in a pond? In each of these, we can understand that there is rather a clearer choice of preference. In a fruit, of necessity, we keep looking for the kernel or the pulp and the fisherman, of necessity, is keen of the fish yet, in both of these cases, we can understand that there are various external and internal impediments which generally create hindrances in our ways to the cherished or desired things. In a fruit, for example, we have external body which must be removed before we get into the pulp which, on the other hand, we get off and get the kernel. As far as fisherman is concerned he locates the fish in a huge pond. In both of the

cases ,we can very well understand as to how the principle of convergence of the categories along with one single or common focus allows us to become so well ratiocinated that we at once work out our accomplishments and hence find out the logos. Rāmakṛṣṇa conceives his vision of *Brahman* in the analogies worked out by him only. This existence that has been given to us by divine must be pragmatically restored to its cherished function and that is the determination and expression of pure self. But, on the other hand, the road that would take us to the pure self is traded in and around this body only for similar reasons. We have a purpose in making it perfect. Herein we are brought to the idea of *Bhāva* and *Mahābhāva* so exactly brought into the consideration by Rāmakṛṣṇa. *Bhāva* is a process of realisation of the subject on account of its proximity with the subject on the principle of exclusion. In other words, the speculative urgency that brings in contemplative intension gradually and systematically goes on excluding those objects which hinder the total transformation by placing worldly indulgences in between. Once one becomes successfully placed in *Bhāva* one has the understanding between this world and the other world, thereby, one becomes confident about one's effort. Upon the achievement of necessary discrimination and distinction, the state of *Mahābhāva* becomes functionally imminent. In *Mahābhāva* the transformation of object into subject is complete and here one is in a position to become face to face with divine. Thus there is a joy and bliss issued in the form of reverie and ecstasy. In Rāmakṛṣṇa's sense of the term *Mahābhāva* is an act of transferring functionality to the pure consciousness, thereby, recreation into divine is accomplished. It would mean that if one could focus successfully hence becomes completely into the form by really disengaging all the manifestations of the content, one has the truthful conjunction with the divine:

Mahābhāva is manifest when the 'love' is intense other than that there is nothing much about everything

*Bhāva* is par excellence and *Bhakti* doesn't stand in comparison

Enriched *Bhāva* is *Mahābhāv*, the true essence of love. (127)

The idea of '*Mahābhāva*' is genuinely a composite effect created out of the unity, harmony and organisation of the various categories in such a way that the mind, breath and speech are in complete accord with each other. What Rāmakṛṣṇa enjoins upon us is that we should know how to love the God and loving the God is equal to loving when there is harmony and unity within. It would mean that unless and until we have qualified for the purpose and arrived at the stage at which we can understand that we are in a position to impose discipline on us, we will be not in a position to love the God. This particular observation seems to be very fascinating because, in all fairness, it would account to intellectually loving the God, hence, would be open for comparison with what the Bhagavad-Gītā states:

āścaryavat paśyati kaścīd enam

āścaryavad vadati ttathai va cānyaḥ

āścaryavac cai nam anyaḥ śṛṅhoti

śrutvāpyenaḥ veda na cai va kaścit(II,29)

(One looks upon Him as a marvel,another likewise speaks of Him as a

marvel;another hears of Him as a marvel; and even after hearing,no one whatsoever has known Him)

It is beyond all doubt that true love for God is always intellectual love in which all the shades of passion are removed. As a way out Rāmakṛṣṇa advises his disciples to give up both *Kāminī* and *Kāncana*. By *Kāminī*, Rāmakṛṣṇa would mean the desire that is born into when sensual pleasures are entrusted and enjoined upon a woman through infatuation and *Kāncana* would very simply mean the material wealth that is temporarily causative of pleasure. Were one to love the God, one shall have to give up both of these. Cravings and indulgences are distractive in nature and become most untrustworthy guides to our fastidious emotions and feelings. Upniṣads, similarly, would hold an opinion fairly close to this and would say:

yadā sarve pramucyante kāma ye'sya hṛdi śrita?

atha martyo'mṛto bhavati, atra brahma samaśnute

Iti tad yathāhīnirvlayanī valmīke mṛtā pratyastā śayīta, evam evedaḥ śarīraḥ śete. athāyam aśarīro'mṛtaḥ prāḥo brhamaiva teja eva; so'ham bhagvate sahasraḥ dadāmi, iti hovāca janako vaidehah.

(*Bṛhad-āraṇyaka Upniṣad, IV 4.7*)

“(When all desires that dwell in the heart are cast away, then does the mortal become immortal, then he attains Brahman(in this body)” Just as the slough of a snake lies on an anthill, dead, cast off, even so lies this body. But this disembodied, immortal life is Brahman only is light indeed, Your Majesty.

The end of human body is not body itself rather the logos is richer, greater and bigger thus there is a need to move beyond and, of necessity, with *Mahābhāva* that brings intense love for God, would be consequential in this regard.

### III

Injunction to concretise the modes of acquiring knowledge so as to transmute oneself into the being of God has been expressed by certain other measures by Rāmakṛṣṇa and ,of which, *jñān* and *viññān* are the most important ones. In one of the discourses Sri Rāmakṛṣṇa states with conviction:

There is a difference between *jñānī* sage and *viññānī* sage. The one who is *jñānī* assumes different postures and while giving a turn to his moustache, addresses one who has come to meet him and asks, “Yes! Do you have any questions? *Viññānī* sage, on the other hand, is always face to face with the God and talks to Him. His disposition is altogether different. Sometimes he is meditative, sometimes wild in ecstasy, sometimes carries the baby's innocence, sometimes a boy and on occasions enraged. In the being of spirit, he realizes Brahman.... he is beyond all worldly afflictions.” (62-63)

The concept of *jñānī* and *viññānī* in relation to the conceptual strength of knowledge seems to be very important, accordingly, *jñānī* is one who lives in this world and moulds himself in accordance with the ways of the world in which he happens to be living. He is strengthened on account of having the knowledge yet his knowledge is so

much so that he can only understand the appearance that is woven into the very foundation of the world of modification. While, on the other hand, *viññānī* reach is par excellence and, at any point of time, he is qualified to transmute his being into that of God. Thus he feels, he sees, he talks to the God with so much of ease and comfort that he always appears to be beholden by humility and simplicity. These two categories make us understand the fact that the mere acquisition of knowledge doesn't enable one to comprehend and realise *Brahman* rather it would call for the presence of a genius through which one becomes sympathetic to the cause of God, consequently, he is always engaged in perfecting his meditative and contemplative genius. In him logos is concentric while *jñānī* makes his logos rather diverted towards the periphery. The question in all simplicity would lie at the nature of inquisition one would bring into the understanding of the objects of the world, thereby, the greater world that is above. Either one can say that God lives in the heaven or one can proceed to meet the God who lives in the heaven. The questions and answers derived from the inquisition as above are underlain in the capacity to see and the capacity to see beyond. It is all a part of the inherence of genius. With genius one can realise and familiarise the higher world and without genius one can, at most, brood at the ups and downs of the sordid life that is around us. Brahmamsutra would say and affirm the following:

Tat tu samanvayat (But that is the result of the harmony

(The Brahma Sutra I.1.4)

And also

Anandamayo'bhyasat (Brahman is) a being full of bliss

(The Brahma Sutra I.1.12)

The difference that constitutes the core of pursuit to meet the God lies in the fact that the devotee has all the necessary strength to both offer and propose his truthfulness in being innocent, committed and sincere to the divine inscription. Such an exercise, as Rāmakṛṣṇa, Brahmamsutra understand is explicit in the very fact that we are in a position to know ourselves, consequently we can elevate our own pure consciousness to the level of divine without having undergone any contradiction whatsoever at any stage of evolution. The propensity of presentation of ourselves to the greater self is a matter of seriousness and it is held in the greatest concentration that could be brought to the whole exercise of presentation. In Rāmakṛṣṇa's view of the matter, *jñānī* only presents himself to the comprehension of divine, thus he becomes reflective while *viññānī* commits himself thereby he is transmuted.

The authoritative intention that describes the largeness of comprehension is explicit in the functioning of *bālyabhāva*. For Rāmakṛṣṇa, *bālyā* as a version of comprehension of the knowledge of *Brahman*, is most significant in creativity that it entails, foresees and anticipates. *Bālyā* is synonymous with creativity and qua creativity in all fairness and is both the mark of high innocence, purity and truthfulness which in turn become the virtues which are generally liked and admired by the God. Therefore, one who has *bālyabhāva* in him is eligible to be blessed by the God. We can also say in other words that *bālyā* inculcates an authoritative concern for truthfulness, thus it enables

one to overcome infatuations and indulgences. Consequently, we proceed upon an evolution from body to soul, soul to self, self to *Brahman* and finally from *Brahman* to *īśvara*. In this regard, Rāmakaṇṇa works out an analogy in the form of an example drawn from the fruit of coconut. It is very difficult to separate the pulp of coconut from the juice that is inside yet when the coconut fruit is dried up, on its own in the form of a complete round it comes out. Similarly, when we have indulgences and infatuations, we cannot see the God, while on the other hand, with *bālyabhāva* when we overcome these, at once we can see the God who is always around us. The intention to find oneself in the vicinity of God makes the subject to propose himself for the sake of changes which are generally sincere and full of commitments. Consequently, we have claims for the sake of blessedness. Upanisads state with authority and conviction:

vāḥ me manasi pratiṭhitā, mano me vāci pratiṭhitam; āvir āvīr ma edhi: vedasyama āhīstah. śrutam me mā prahāsīḥ. anenādhītenāhorātrān saḥ dadhāḥ y, ṭaḥ vadiṭyami. satyaḥ vadiṭyāmi: tan mām avatu, tad vaktāram avatu, avatu mām, avatu vaktāram, avatu vakyaaram. Aum, śāntiḥ, śāntiḥ, śāntiḥ. (Aitereya Upaniṭad I.1.4)

(My speech is well established in my mind. My mind is well established in my speech. O Thou manifest one, be manifest for me. Be a nail for my Veda. Do not let go my learning. By this that has been studied I maintain days and nights. I will speak of the right. I will speak of the true. May that protect me!

We can understand that both Upanisad and Rāmakaṇṇa are one in making it out that one has to overcome the crisis occasioned by indulgence and infatuation. It is only on fulfilment of such an imperative that we can think of having being blessed by the God. The other issues which have created foundations for the emergence of philosophic system in Rāmakaṇṇa Paramhṇsa are the ideas of *loka sikaṇṇa* and *bhakti*. *Loka sikaṇṇa* stands for the propagation of knowledge amongst the masses in such a way that they are brought to the understanding of divine, divinity and devotion. *Loka sikaṇṇa* must enable the masses to become ethically and morally upright. *Bhakti*, on the other hand, is a state of involvement in such a way that devotee and devoted become one and all. There are three types of *bhaktās* which have been mentioned by Rāmakaṇṇa and these types are :

*Pravartaka* (Exponent)

*Siddha* (Confirmed)

*Siddha ka Siddha* (The transcendental one who has absolved himself of worldly afflictions)

The extent to which they can have the degree of realisation of the divine, they can be brought to one of these classes. *Pravartaka* exposes the theory of devotion, *Siddha* practises the theory, and *Siddha ka Siddha* realises and experiences God within.

#### IV

It is apparent from the foregoing that Sri Rāmakaṇṇa has envisioned the interchangeability of the terms of cycles/phases/aspects of existence accordingly the significance that is attached to Brahman is also simultaneously the meaning that is given to the actual unity found amongst the man, nature and universe. It stands out that man must be capable of identifying and transforming into *Brahman*, and then only *Brahman*

will have genuine meaning. The “I” that has operated for so long with indulgence is now the one who acts in accordance with reason and knowledge and has foregone the indulgence. The philosophical formulations made by Sri Rāmakṛṣṇa Paramhansa are expressive of the high ideals of transmutation of object into subject, subject into predicate and predicate into universal, thus it speaks of the ways in which one can evolve oneself for the sake of a rather meaningful life that is embodied upon eternity and transcendence. The world as such is full of contradictions thus it cannot afford to be creative of suitable logos for the human beings. There is a world beyond yet beyond is not exactly beyond but it is within and which has to be completely and successfully realised. The essence, therefore, is to make one's mind rest in the body so much so that body becomes intellection and intellection becomes the body and, in turn, both rest in the self that is *Brahman*. Rāmakṛṣṇa intends exactly, truly and really the same.

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## **Problem of Mechanism and Teleology in Kantian Philosophy**

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*Sanjay Kumar Shukla*

### **I**

Immanuel Kant has revolutionized philosophy and what prompted this revolution in Kant's mind was his profound concern over a problem that the philosophy of his day could not deal successfully or adequately. The ingredients of his problem are suggested by his famous comment that "two things fill my mind with ever new and increasing admiration and awe—the starry heavens above and moral law within." To him the starry heavens above were reminder that the world, as pictured earlier by Hobbes and Newton, is a system of bodies in motion, where every event has a specific and determined cause. At the same time, all men experience the sense of moral duty, an experience which implies that men, unlike some other elements or objects of nature, possess freedom in their behaviour. We can be certain about the foundation of physical science because we ourselves impose at least the basic form of scientific laws upon the nature that is given to us by our senses. Since we ourselves impose the basic laws of science upon our world we are free to look at the world from a standpoint in which we are rational agents whose actions are chosen and not merely predicted in accordance with deterministic law of nature. Kant has radically transformed the nature of man from human being as mere spectator of the natural world and mere subject in the moral world to an active agent in the creation of both. The problem then, was how to reconcile the two seemingly contradictory interpretations of events, one holding that all events are the product of necessity and the other saying that in certain aspects of human behaviour, there is freedom.<sup>1</sup> It is in fitness of thing to analyse the problem of mechanism and teleology in the context of Kantian philosophy, and that too with reference to Kantian antinomies and teleology. We have irresistible tendency to explain the natural phenomena or event in different ways like mechanistic or teleological explanation. Antinomies are meant for discovering complete series of explanatory conditions as generally grouped under mechanistic or teleological interpretation. Mechanistic explanation or mechanism is grounded in the notion of causality leading to deterministic physical universe, while teleological interpretation hinges upon human freedom and purposiveness of nature.

Antinomies are basically general dissatisfaction with rationalist metaphysics being concentrated on a number of apparent contradictions within reason itself. Reason investigates various series of conditions in an attempt to discover the absolutely unconditioned. In antinomies the four theses are supposed to represent 'the side of dogmatism' or the natural views of a rationalist, and the four antitheses are supposed to represent empiricism. The first two antinomies are designated as mathematical antinomies while the remaining two are dubbed as dynamical antinomies.

**First Antinomy :-**

Thesis : The world has a beginning in time and limits in space.

Antithesis : The world has no beginning in time and no limits in space.

Argument for thesis : (a) suppose that world has no beginning in time. Then up to the present moment an infinite series of events has been completed. But an infinite series can not be completed through successive synthesis, so the world has a beginning in time. (b) Suppose the world has no limits in space. The thought of such a totality involves successively synthesizing every part of it. But it is impossible successively to synthesize every part of an infinite world, for the synthesis could never be completed. So the world has limit in space.

Argument for antithesis : (a) suppose the world has a beginning in time. Then the beginning is preceded by empty time. But in empty time there is nothing to give rise to a beginning of the world. So the world has no beginning in time. (b) Suppose the world is finite in space. Then it is bounded by and related to empty space. But it is absurd to talk of being related to empty space, for that is to be related to nothing. So the world is infinite in space.

**Second Antinomy :-**

Thesis : Nothing exists except what is simple or composed of simples.

Antithesis : There is nothing simple.

Argument for thesis : Suppose composite things are made of composite parts, not simple parts. If all composition is removed in thought, no composite part remains; but *ex hypothesi*, no simple part remains; so nothing remains. Therefore composite substances are made up of simple parts.

Argument for antithesis : (a) Suppose that composite things are made up of simple parts. Each simple part occupies a space. But since space is composite, anything occupying space is composite. Therefore composite things are not made up of simple parts. (b) An absolutely simple object is not an object of possible experience, and so no simple object can be found in the world.

Kant has pointed out that mathematical antinomies have provided an indirect proof of transcendental idealism. The antinomies arise from a misguided realism, an attempt to make claims about the world quite independent of our perceptions, about the 'world as a whole'. Such attempt inevitably leads to contradiction while demonstrating that the world does not exist as a whole, that it only exists as a collection of actual and possible perceptions. He located the solution to mathematical antinomies in transcendental idealism. In case of these antinomies both the alternatives such as the



world existing in itself is either finite or infinite; either simple or complex are false. From this it follows that appearances in general are nothing outside our representations— which is just what is meant by their transcendental ideality.<sup>2</sup> Since the world does not exist in itself, independently of the regressive series of my representations, it exists in itself neither as an infinite whole nor as a finite whole. This transcendental idealistic solution to mathematical antinomies is known as phenomenalism.

## II

Dynamical antinomies consist of a pair of incompatible propositions derived by rigorous argument from apparently true premises.

### **Third Antinomy :-**

Thesis : There is both ordinary natural causality and free causality.

Antithesis: There is only ordinary natural causality. Argument for thesis: Suppose there is only natural causality. Then every event is caused by a preceding event, and that in turn by a preceding event, and so on. Thus there will never be first beginning, never a complete series. But nothing takes place without a cause sufficiently determined *a priori*. So the claim that there is only ordinary natural causality is self-contradictory, and therefore we must assume a first, absolutely spontaneous cause, that of transcendental freedom.

Argument for antithesis : Suppose there are both free and natural causes. There could be no laws governing the occurrence of a free cause, and so it would render all unity of experience impossible. A free cause is not an object of a possible experience, and is an empty thought-entity.

### **Fourth Antinomy :-**

Thesis: There belongs to the world, either as its part or cause, an absolutely necessary being. Antithesis: No absolutely necessary being exists, either in the world or outside it.

Argument for thesis: The world contains successive events, each of which occurs under certain preceding conditions. Anything so conditioned presupposes a complete series of conditions up to an absolutely unconditioned, something absolutely necessary. And if it is to generate the series of conditions, the absolutely necessary being must belong to the sensible world, either as the whole series of events or as part of the series.

Argument for antithesis: (a) If we assume a necessary being exist in the world, there are two alternatives: either the beginning of the series of events is necessary, or the series of contingent events is necessary as a whole. But the first conflicts with the dynamical law of the determination of all appearances in time; and the second is self contradictory, for a series can not be necessary if no part of it is necessary. (b) Suppose instead that an absolutely necessary being exists outside the world and generates the series. But to generate the series it must be in time and so part of the world, which would contradict the hypothesis. Therefore there is no absolutely necessary being, in the world or outside the world.

The deeper analysis of third antinomy reveals that the argument for the thesis

rests on a disguised version of principle of sufficient reason, in the form of the claim that we can not give an adequate explanation of an event by locating its place in an infinite series of causes and effects. Every event requires 'a cause sufficiently determined *a priori*'<sup>3</sup> and an infinite series of cause and effect can not yield the sufficient reason required. The argument for the antithesis of the third antinomy hinges on the claim that a free cause is not an object of a possible experience. A free cause is non-spatial and non-temporal and is therefore an 'empty thought entity'. This is a further indication of Kant's failure to rid himself of rationalist prejudices about explanation. The topic for discussions in the third and fourth antinomies are the problem of free will and the notion of absolutely necessary being or God respectively. The concepts of free causality and necessary being have no constitutive function, yield no genuine knowledge claims, but they may have an important regulative function, as they may urge us to extend our observation further and further. Kant has explored the possibility of offering solution to dynamical antinomies through transcendental idealism as he has previously done with mathematical antinomies. But the difference is that in case of mathematical antinomies he employs 'phenomenalism', whereas handling with dynamical antinomies he uses 'noumenalism'. Phenomenalism is the thesis that the objects of experience are only collections of representations, groups of perceptions. Mathematical antinomies rested on the false premiss that the world exists in itself independent of our perceptions, and to deny the premiss is in effect to assert that the world is wholly perceiver dependent, the objects are collections of perception. Noumenalism is the thesis that there are two kinds of object-noumena or things in themselves or the intelligible world, and phenomena or things as they appear or the sensible world. Noumena are non-spatial and non-temporal and are not objects of human experience, whereas phenomena are the ordinary spatio-temporal objects of experience. Kant argues that if we allow a distinction between noumena and phenomena then the thesis and antithesis in each case may after all be true, because they have a slightly different scope. The thesis refers to both intelligible and sensible world, the antithesis only to the sensible world. In mathematical antinomies we are obliged to denounce both the opposed dialectical assertion as false, while in dynamical antinomies we can easily afford that both thesis and antithesis may both alike be true. Mathematical antinomies are generally confined to mechanistic explanation of natural phenomena, while dynamical antinomies can render teleological interpretation of nature. Kant was quite confident of solving the problem of free will. If we are talking about objects of experience that is causal relationship between phenomenal or spatio-temporal objects there is no room for freedom. Regarded as a phenomenal or spatio-temporal object man is no more a free agent than a table or a tree, and his behaviour can be explained completely in causal terms, in terms of the occurrence of antecedent causal conditions. Kant insists that we can preserve a notion of freewill if we step outside and beyond the world of phenomenal objects and phenomenal causality. That is, we must explore the possibility that the spatio-temporal series of phenomenal causes and effects rests on and is generated by non-spatial and non-temporal causes, noumenal or spontaneous or free causes<sup>4</sup>. Man is a metaphysical amphibian belonging to both phenomenal and noumenal

realm. It is the faculty of pure practical reason, the faculty that freely or spontaneously generates our behaviour. 'Ought' expresses a kind of necessity and of connection with grounds which is found nowhere else in the whole of nature.<sup>5</sup> For practical purposes we can and must postulate that we are noumenally free agents, but there is no way of proving that we actually are, for that would require us to go beyond the limits of possible experience. The best we can do is to show that there is no contradiction in supposing both that (as noumenal agents) we are free and independent of causal determination, and also that (as inhabitants of the phenomenal world) all our behaviour is determined by causal law.<sup>6</sup>

### III

The transition from mechanistic explanation to teleological explanation in Kantian philosophy can be explained through series of steps mentioned below.- 1. Everything in the phenomenal world is contingent-it has to be explained by reference to some other things that causes it-so that our need for a complete explanation can be satisfied only by going outside the world to a being which is self-explanatory and on which all things depend.

It is only if think of nature as designed by a single intelligent being that we can expect to find any overall systematic unity amongst its laws; so that demand for systematic unity is in part a demand for teleological order in things which can naturally be viewed as the outcome of a wise creator's choice.

The laws governing nature are such as to render its systematic unity comprehensible to us which amounts to saying that it must lead to the idea of the world as designed to fit our cognitive faculties, and hence to the idea of a designer.

The mechanistic explanation suits well in the phenomenal world which is causally determined, where as teleological explanation can be located in noumenal or intelligible world based upon free will or spontaneous causality and purposiveness. Kant recognizes the importance of causality for our knowledge of nature. He could realize that even if he has given account of the possibilities of nature through causality, but he has not explained why nature is so ordered or designed as it is, as it happens to be in our world. It is to be pointed out that even if the category of cause and effect is *a priori*, it does not explain why nature is as it is and why it is not otherwise. Kant here brings in the notion of teleology, such that the only way we can understand why nature is ordered as it is and for this we have to bring them all under the notion of purpose. What is the necessity of the enormous number of empirical laws, which we find in nature. He says that they are not grounded in the *a priori* category of causality. He formulates the notion of teleology, the thought that nature is a system having a purpose to explain the necessity of these empirical laws.<sup>7</sup> We have to treat nature as if it is purposive and therefore that is a way of understanding and bringing unity to the various empirical phenomena in nature.

Traditional teleology is the view that everything in nature has a purpose and indeed has been created for a purpose. Wolff, in his *Rational Thoughts on the Intentions of Natural Things*, argued that we know two definite things about the purpose of world and everything in it : 1. The world was created by God in order to reveal his greatness to

us. He explained how various aspects of the created world are a mirror in which we can come to see the perfection of God. 2. Everything else in the world was created for happiness and utility of human beings. Human happiness is not only man's end, as Wolff had argued in his moral philosophy, but also God's end for man.

This sort of traditional teleology was criticized by Hume and Kant. David Hume, in his *Dialogues Concerning Natural Religion*, pointed out that we can have no basis for inferring that the world as a whole had a cause at all, and even if the world had a cause, we certainly could not infer that the cause of the world was an intelligent and beneficent designer, since the world seems to be a pretty messy place with little concern for human happiness. Hume's rejection of traditional teleology was not complete, as he maintained that even though our belief in an intelligent designer of the world has no rational justification, it is still natural and unavoidable for us. Kantian revision of traditional teleology rests upon by putting natural tendency to think of nature as designed to heuristic work in the guidance of our scientific investigation of nature, directing our search for even more naturalistic rather than supernatural explanation of natural phenomena. Kant accepts Hume's rejection of theoretical cognition of an anthropomorphic God, but argues that we must replace that with an anthropocentric, but morally anthropocentric, conception of nature<sup>8</sup>. Kant's revised teleology begins with showing that why we naturally introduce the concept of purposiveness into our thought about nature, beginning with our experience of organisms but then expending this conception to the whole of nature. Nature has to be viewed as an arena hospitable to the realization of the goals of human morality. Kant begins the "*Critique of the Teleological Power of Judgment*" with an argument about our experience of organisms, which he calls both "organized beings" and "natural ends". He claims that we can not comprehend organisms by our ordinary mechanical model of causality, where the existence and properties of a whole are always simply explained by the aggregation of previously existing parts, but can instead comprehend them only as a systems where whole and parts are each cause and effect of the other. He further maintains that we can only conceive of such systems as the products of intelligent design, and here design and purpose are well exhibited in both organisms and system of nature as a whole. Kant assumes that only something of unconditional value could count as the purpose of such system, that only the realization of our own freedom in the form of highest good is of unconditional value. Hence, we can conceive of nature as a system only if we conceive of it as a system compatible with and indeed intended for the realization of highest good as the final end of morality. Virtue is an essential component of the highest good, and virtue can be achieved only through our own free choice, nature can supply necessary but never sufficient conditions for the realization of our virtue and therefore of the highest good<sup>9</sup>.

#### IV

Kant has also made attempt to reconcile our ordinary mechanical model of causation with our conception of both organisms and nature as a whole as purposive system in the "*Dialectic of the Teleological Power of Judgment*". Here he begins his discussion of teleology with a argument that we have no apparent justification for seeing

some things in nature as mere means to others as end, that is introducing the concept of "relative purposiveness" into our conception of nature. For him any application of the idea of purposiveness to nature can begin only with the "internal purposiveness" of organisms as "natural ends." Kant provisionally defines a natural end as a thing that is cause and effect of itself. He further maintains that the concept of natural end is not possible through the "discursive" nature of human intellect, as this discursivity can only form general concepts and can never determine fully all the properties of a particular objects. The idea of an intelligent design for nature can fully determine "the purposiveness of nature in its products", although to be sure as a regulative and not constitutive principle of reason. Kant begins this dialectic by contrasting two maxims of teleological judgment such that "all generation of material things and their forms must be judged as possible according to merely mechanical laws" and "some products of material nature can not be judged as possible according to mechanical laws of causality rather we require an entirely different law of causality that of final causes." Kant contemplates two main possibilities of natural ends in the form of idealism or realism. The former (idealism) attempts to explain away the appearance of purposiveness or design in nature, while the latter (realism) accepts and explains it. The idealism of purposiveness can take the form of "casuality" or "accidentality", as in ancient atomism, according to which the appearance of any design is a product of pure chance in the collision of atoms, or of "fatality", the view that Kant ascribes to Spinoza, according to which the appearance of design is a necessary product of an original being, but not of the intellect and therefore not of any intention of this being, thus not a form of purposiveness. The two forms for realism of purposiveness are "hylozoism", according to which there is a life in matter, in the form of "an animating inner principle a world soul" that accounts for its design and purposiveness and "theism", which posits an intentionally productive "original ground of the whole world." Kant was dissatisfied with idealistic and realistic possibilities of natural ends. The two forms of idealism do not explain how we do have the idea of the purposiveness of nature. In realistic pattern hylozoism is victim to the alleged contradiction between something essential to life and the principle of inertia that is essential to matter, while theism is incapable of dogmatically establishing the possibility of natural ends as a key to teleology.

Kant has pointed out that the only way we can reconcile mechanical and teleological explanation is by a conception of the world as a whole that is a product of its intelligent and purposive cause. Mechanical explanation is allowed to have full reign in phenomenal nature, while purposiveness can be attributed to the extra-mundane ground of the world, which can be thought of as achieving its ends through the mechanical laws of phenomenal nature for which it is responsible. The two maxims of teleological judgment originally contrasted do conflict if we attempt to apply them to the same objects without the benefit of transcendental idealism. But if we conceive of nature as a whole as governed by mechanical laws through which the ground of nature can nevertheless effect its purposes, then we do have a way of applying the concepts of both mechanism and purpose to objects without contradiction. He holds that to think of the

mechanism of nature itself as a product of intentional design is to think of it "as if it were the tool of an intentionally acting cause to whose ends nature is subordinated, even in its mechanical laws." Kant also clearly assumes that we can not think that the end of the creation of everything in the system of nature can always lie in something other than itself, then it would lead to infinite regress. He argues that our mind naturally moves from the systematicity of particular organisms to the systematicity of nature as a whole, from there to the idea of an intelligent cause of nature as a whole, and from there to the idea of a purposive cause of nature that must create nature in order to realize a final end of unconditional value. Kant understands human freedom as something beyond nature or non-natural that is of unconditional value, and therefore it can not be realized by natural processes alone. Rather, there must be an ultimate end within nature that is connected with but not identical to human freedom as the final end of nature. It is from the above mentioned discussion we can safely conclude that there is a great possibility of reconciliation between mechanistic and teleological explanation of nature or world as a whole. Apart from that in Kantian philosophy purpose or design can be explained without accepting God as designer to put purpose in the process of creation, rather purposiveness of nature is inbuilt in nature itself.

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## **Diabolical Phase of Androcentrism : A Feminist Critique of Shashi Deshpande's *That Long Silence***

*Poonam Pahuja*

Social and ideological discourses of a particular historical and geographic location constitute both its women and men, but the position of women as a subservient, submissive, dormant segment of the population is almost a universal phenomenon throughout the world today. In most cultural and ideological discourses in different patriarchal societies, the male is presented as naturally all-powerful, active, acquisitive, intelligent, productive being who possesses the rational faculties while women are socially constructed as the submissive, passive, inquisitive, irrational and ignorant entities. All these structures of patriarchal system are responsible for the subaltern status of women. This research paper explores how from ancient centuries patriarchal set-up and various social institutions like marriage, family etc. have been reinforcing the subjugation of women. The foremost objective of this research paper is to analyse the societal norms of gender, class, sexuality, and other social inequalities within the reference of the writing of Shashi Deshpande's novel *That Long Silence*. By exposing the deprived situation of women, the paper tries to raise voice against their frustrations and disappointments in the patriarchal world. It depicts that women either in India or in any other part of the world, or belonging to any strata of the society suffer the same plight due to the patriarchal setup.

Social and ideological discourses of a particular historical and geographic location constitute both its women and men, but the position of women as a subservient, submissive, dormant segment of the population is almost a universal phenomenon throughout the world today. In most cultural and ideological discourses in different patriarchal societies, the male is presented as naturally all-powerful, active, acquisitive, intelligent, productive being who possesses the rational faculties while women are socially constructed as the submissive, passive, inquisitive, irrational and ignorant entities. Literature has been playing a vital role in augmenting this gender inequality as also other social and ideological institutions like family, school, religion, law and cultural conventions etc. Shashi Deshpande, winner of National Sahitya Academy Award, Thirumathi Rangammal Award, is one of the most significant Indian women novelists in English who has made a bold attempt to raise voice against the ordeals of

women in the patriarchal society. Deshpande was born in 1938 in Karnataka and from her father Adya Rangachar, she “acquired an intellectual bent of mind and love for reading and scholarship, which have won for her degrees in Economics and English and a diploma in Journalism” (Pathak 12). Then she appeared on the literary vista in 1970s and has to her credit a number of incredible works in English language portraying the piteous quandary and nuisance of women under patriarchal domination. She has produced a considerable body of fictional creations that engross twenty-two books by including novels, short stories, essays etc. Deshpande came into literary prominence with the collection of short stories *The Legacy* in 1978. Her books for children named *A Sum Adventure* came in 1978 and others entitled *The Only Witness* and *The Hidden Treasure* appeared in 1980. The works of fiction *The Dark Holds No Terrors* came in 1980 and *If I Die Today* in 1982. *Roots and Shadows* was voted as the Best Indian Novel in 1982-83, and also won the Thirumathi Rangammal Prize in 1984. *Come Up and Be Dead* was published in 1983. In 1986, Deshpande composed a collection of three short stories: *It was Nightingale, It was Dark and The Miracle*. Her novel *That Long Silence* was published in 1988 and in 1990 she received the Sahitya Akademi award for it. Deshpande has also been esteemed with the National Sahitya Akademi award for *The Binding Vine*, published in 1992. In the same year, she also wrote one book for children named *The Narayanpur Incident. The Intrusion and Other Stories* was published in 1993, followed by *A Matter of Time* and *Small Remedies* in 1996 and 2000 respectively. Her sixth collection of stories *The Stone Women and Other Stories* and collection of essays *Writing from the Margins and other Essays* were published in 2003. In the year 2004 the book *Moving On* came. The novel *In the Country of Deceit* appeared in 2008. Her recent novel *Shadow Play* was published in 2013 and her name is nominated for The Hindu Literary Prize in 2014 for this creation. All these “writings are characterized by a racy style of narration” (Pathak 16) but in simple language that can easily be comprehended by the readers. Due to these significant creations, Deshpande becomes one of the most noteworthy Indian women novelists in English who have expressed the dilemma of human relationships as she herself told to Geetha Gangadharan:

Human relationship is what a writer is involved with. Person to person and person to society relationships - these are the two primary concerns of a creative writer and, to me, the former is of immense importance. My preoccupation is with interpersonal relationships and human emotions. (252)

In the creative world of Deshpande, Marriage and family are largely taken into account as the centres of oppression. Usually all her novels have women protagonists. She offers her characters a canvas where their conflicts, anger and frustrations are brought out vividly. A time comes when they seem to be too unhappy to cope with life and then somehow, they understand the deeper meaning of existence, they learn from life's experiences, and finally they reconcile. This reconciliation gives optimism to her novels. Her characters are taken from almost all the segments of life. They are doctors, writers, educated housewives, uneducated ones and maidservants. Besides poverty and such other common adversities, there are similar causes of sufferings for the females of both upper and lower class. This suppressed voice of both the educated and uneducated



women is heard in the writings of Shashi Deshpande.

Shashi Deshpande seems to grapple with the identity crisis of women in her creations. She, in her novels, has depicted the situation of middle class Indian women of 1980's - their dilemmas, their endeavours to preserve in the tradition-bound, male dominated society. She portrays their plights and problems, yearnings and aspirations, dreams and disillusionments, quest for self-identity. For this portrayal, Deshpande has been called a 'feminist.' But she rejects this claim and said in *A Matter of Time*:

My writing comes out of a consciousness of the conflict between my idea of myself as a human being and the idea that society has of me as a woman. (Deshpande 264)

In her works, there is a sensitive and authentic description of the problems of women. The patriarchal set-up expects obedience, devotion, self-denial and patience from women but in reality, it is very difficult to fulfill these expectations because to fulfill these demands, women have to struggle between the expectations from them (as per the patriarchal idea of womanhood) and their aspirations (to be an independent human being). They then turn their aggression against themselves and this enigma creates feelings of insignificance, irrelevance and inferiority in them. Deshpande's creations delineate these sufferings of women in the inhuman conditions of patriarchal mind-set. The novel *That Long Silence* unfolds the problems of women in the patriarchal society by envisaging the probability of re-organising the unequal gender relations within the patriarchal framework. The subjugation of women as a gendered subject is the major focus of this Sahitya Akademi Award winning narrative which was published in 1988. This novel is a critique of social institutions like marriage and family as it tries to give a picture of the sufferings and deprivations of women's pains, cries, and anxieties by dealing with the issues like disparity between masculinity and femininity, dual middle class *conventions of patriarchal culture*, hypocrisy of institution of marriage, sexual frustration, importance of male child and frustration of motherhood. For the depiction of these themes, the narrator maps the position of the middle class Indian society and projects both the educated and uneducated women who, due to their silent nature, are unable to break the traditional background in which they are reared as Sanjay A. Diwekar rightly remarks, "the crux of all their prevailing problems is their subjugation which is always present in the form of silent servitude" (2). The main reason of this silent form is their social conditioning which generates slavish attitude which in turn creates compunction in their lives. Due to this patriarchal nourishment, since childhood women are moulded in a patriarchal fashion to inculcate feminine qualities only as "nature has created her for the exploitation and use and for bearing every trouble, sorrows, blows and pains bestowed on her by man" (Pandey 60). In this context Simone De Beauvoir appropriately asserts:

One is not born but rather becomes, a woman. No biological, psychological, or economic fate determines the figure that the human female presents in society; it is civilization as a whole that produces this creature... a whole that produces this creature, intermediate between male and eunuch, which is described as feminine. (273)

*Deshpande demonstrates* this social and cultural construction of gender discrimination in the selected novel *That Long Silence* in which Jaya, the protagonist, is forcibly instilled into her mind that women are basically inferior to men. In her childhood, she has experienced *discriminatory behaviour of her mother which she sadly recalls*, “When I had passionately wanted her love, she had ignored me and concentrated on her sons. 'Smarming'-that had been Dada's word for her behaviour; the smarming had never been for me” (139). This gender disparity is not only imposed on her by her mother, but also by her father, who, in spite of doing so much love to her, sometimes scolds her only to listen to the classical music which she detested. After her father's untimely death, the reins of her life are totally controlled by her mother and brother who teach her lessons of obedience and surrender. They make her realise that she does not belong to her parental home by not getting figured her name in the family tree prepared by Ramu Kaka. Through this *portrayal of Jaya*, *Deshpande illustrates that in a male dominated patriarchal society, a girl has no existence even in her own home. She has no right to do anything according to her own choice as it becomes essential for Jaya to marry a man of her elder brother's choice because, being a girl, she is not allowed to interfere in his decision. In this context Rashmi Malik appropriately remarks:*

In a patriarchal set-up of society, the feminine characteristics that define a woman as a wife, a daughter, a mother and even a grandmother are to endure silence and not to interfere in the decisions taken by a grandfather, a father, a brother or even a son. (18)

**To represent this marginalised feminine condition of women, the paper exposes dual significant patriarchal conventions** which pressurise women to be with them or at least not to revolt against them (Phom 1). **Deshpande renders that in the patriarchal culture, for a woman marriage is the only and foremost source of contentment. She has to be married to live a happy and respectful life in society because without husband, she has no existence. This notion is documented through** the characters of Tara and Jaya who are forced to marry with the men of their families' choice. In this context, Seema Kulkarni in her article “The Masculinity Versus Femininity in Shashi Deshpande's *That Long Silence*” remarks:

No matter to which class they belong, they prefer to get married and maintain their marriage, for failure in marriage is considered to be a woman's greatest failure. (241)

Through this portrayal, Deshpande exposes that in patriarchy, the main purpose of a girl's life is to get married and to be loved by her husband only, whether she likes him or not, it does not matter but this norm is not applicable to males. Secondly, she tries to disclose that in patriarchal culture, girls are considered only a liability, a burden from which family members want to get relieved quickly. Apart from the compulsion of marriage for a woman, Deshpande also tries to attract the attention of the readers to another heart-rending convention of orthodox Indian culture, according to which women have no significance in the society if she cannot give birth to a baby. Jeeja, Jaya's maid servant endures sufferings and rejection silently because she has failed to give a child to

her husband, who in spite of fulfilling the responsibilities of a husband, tortures her and extorts money from her and takes to drinking. As she has no children, so she accepts his illicit relations with another woman.

Thus by portraying the sufferings of various women of different classes, who always ready to submit to the insults, injuries and humiliations with a incredible patience and without any complaint, Deshpande exposes androcentric codes and cannons which not only force women to subordinate their own needs to their families and to bear the exploitation and suffering, but also dislocate them from the world of their own physical, emotional and intellectual needs and yearnings as individuals and in this way, these codes force them into a life which please others only.

Apart from the dual natured conventions of middle class culture, Deshpande in the novel also highlights the hypocrisy of institution of Indian marriage that tends to stifle the growth and freedom of a woman, not man. It becomes an organistaion in which a middle class woman is inclined to buy peace by submitting her desires to the needs of her husband. **Jaya's career, in the novel, as a successful writer is jeopardized right in the early years of her marriage when, after the publication of a short story which is about a man "...who could not reach out to his wife except through her body" (144), her husband Mohan expresses his displeasure because he assumes that the story portrays their own personal life. He asks "How could you have done it? How can you reveal us? How can you reveal our lives to the world in this way" (144). Instead of understanding his wife's emotions, he puts so many questions and feels anxious that people of his acquaintance may assume that he is a kind of person portrayed in the story. But Jaya, who knows that there is no truth in his accusation, still does not try to reason with Mohan and by suppressing her feelings, she thinks, "Looking at his stricken face, I had been convinced I had done him wrong. And I had stopped writing after that" (144). But when, Kamat, a close friend of Jaya, advises her to let slip her resentment and strong feelings through her writings, she articulates like Mohan to whom- "A woman can never be angry, she can only be neurotic, hysterical and frustrated" (147).**

**Thus due to this unappreciative masculine attitude of her husband, Jaya, who wanted to be a good creative writer, stifles her feelings, as she thought it more important to be a good wife and a perfect mother than a good author. She not only suppresses her writing career, but also her association with her neighbour, Kamat (the widower), with whom her relationship though marked with understanding and sympathy, could not be sanctioned from a gender-based society that looks upon any extra marital connection with suspicion and disapprobation. That's why Jaya's intimacy with him does not lead to any physical relationship, although they are very close friends. She smoothers her feelings in order to be a good wife. Thus it can be said that her marriage again works as a hindrance in her fulfillment as a human being. Through this suppressive feelings of Jaya, Deshpande satirically reveals the condition of Indian woman, who for her blissful married life, learns to conceal her emotions, as Rani Dharker rightly comments in the consideration of marriage;**

**The woman learns to adopt certain strategies in order to survive within marriage. These strategies conceal her true self much like purdah hides the line of the body. (54)**

The above explanation can be used as an evidence to expose the prevalent thinking of middle class society which forces a woman to do a lot of compromises in her married life because whether a man is happy or sad; all credit goes to his wife. It does not occur to anyone to find out whether she is happy or not, because she, according to the man made rules of patriarchal society, has to be contented at every cost and in every situation. **Thus it can be supposed that she has no right to** defy the rigid norms laid down by the social order and **has to do whatever her husband wants; has to build her acquaintances with the persons of his selection by ignoring all her dreams, preferences, likes etc.** This condition reveals oppressive, debilitating life of a woman which is controlled by male and the tradition in the institution of marriage.

Deshpande, in the novel, boldly deals with the issue of sex which is although a necessary and intimating element in every marriage yet is seen differently by men and women. While men consider marriage as an authorisation to physical closeness, women stipulate to be guided to sex through emotional intimacy. Sex differences in disclosure and justification probably account for the appearance that women require love as a prerequisite to sex. Women probably both exaggerate the frequency of love and deny the frequency of sex while men do the opposite. Both women and men deceive themselves and others to meet cultural expectations as Jaya and Mohan do in the novel. This difference in their approach to sex spreads throughout their married life though it remains an area which is undiscussed in many couples of middle class Indian families like Jaya and Mohan in the novel. For Jaya sex is a passionate experience which can be an apparatus of power or an isolating component but for Mohan it's an act in itself, a silent wordless act, a habit due to which he sleeps with her twice a week whether she creamed her face or not, whether she brushed her hair or not, whether she wanted him or not (96). He, like most others of his sexual category, considers physical intimacy for granted. That's why Jaya's sensual memories remain the freezing because their association starts with discarding her theory of "first there's love, then there's sex" (95). This sexual dissatisfaction leads her to have suspicion on the very existence of emotional involvement between her and Mohan. Thus this relationship of marriage becomes dissatisfying to Jaya as she thinks that she and Mohan do not craft a family, a home. They are just a "man and a woman married for seventeen years," (8) without understanding and love. Obligation rather than companionship becomes the trademark of their conjugal life.

To describe Jaya's married life, Shashi Deshpande uses very evocative image of a "pair of bullocks yoked together" (8) as their relationship rests on compromise like that of bullocks rather than love. They experience the troubles of married life like bullocks but neither of them recognise whether they love each other or not. Out of societal apprehension and ache of moving in contradictory directions they persist to be husband and wife. And moreover Jaya, being an ideal wife, to save her married life, never talks

about her sexual urges to Mohan. Thus to keep the frontage of happy nuptial life, Jaya has to pay a heavy price by silencing all her despairs, angers, dissatisfactions and disappointments.

This silence and emptiness in sexual relationship are not only the fate of Jaya, but by portraying this discontentment of Jaya, Deshpande tries to reveal the situation of most of middle class Indian women who are quixotic and dreamy to start with, but then turn into disenchantment within the institution of marriage.

Thus by dealing with different and significant issues through the portrayal of various characters, Deshpande renders a world where a woman suffers numerous losses but learn to cope up with crises with the passage of time. Jaya in the novel keeps on shifting from the present to the past, and says "Looking back to one's early days is, I suppose, like looking down a Kaleidoscope and seeing a jumble of colours, the rainbow, trapped at the end of it" (58). Due to the use of this technique, Jaya spends period of physical and mental withdrawal, when Mohan goes out of their Dadar flat to escape the inquiry. This withdrawal helps her to occupy with those thoughts and views which she had endeavored to repress for years collectively. She poured out her feelings and compiled them to form the novel *That Long Silence*. She had "planned to begin it with the child, hands in pocket, and come finally to the woman who so resentfully followed Mohan" (188). It is at this time that she not only realises that her achievements and failures depend on her alone but a desire for identity and self-expression also overwhelms her feelings. As appropriately depicted by Anita Myles:

That long silence of Jaya urges her to reorient herself and to withdraw from meaningless seclusion towards new awareness and a better relationship with others. She manages to replace fear by self-confidence which is an essential ingredient for happiness in the life of a woman. (74)

Thus by representing Jaya, a symbol of middle class Indian woman who silently suffer gender based subjugation in the beginning of the novel and then through her realisation, compromises and adjustments come at the end, Deshpande tries to dictate for all womankind a policy to fit and remain in the otherwise meaningless and marginalised life which cannot be spent by making a distant relation from husband and from family, but by reconciling them because in marital relations, it is the adjustment to the situations that matters most.

Hence it can be remarked that Shashi Deshpande, instead of taking the reader away into the realms of ideas or fantasies, she tends to project in a more evocative manner the real life of male dominated society which, even in the 21<sup>st</sup> century, continues to cling to the forms of female oppression. Through her novel *That Long Silence*, Deshpande has thrown light on the female troubles in patriarchal society where woman wants to speak but remains silent, wants to be bold but remains submissive, wants to break the chains of male domination but remains a slave (Kumar 114) and according to Deshpande, the basic cause of female exploitation is the silence which is imposed on her by gender based patriarchal society which does not allow her to come to the surface. But by the growth and conversion of submissive and quiet nature of the protagonist into the assertive and

self-determining mode, Deshpande tries to give message to all the women of middle class Indian society, who are the victims of gender based subjugation, that one must have the courage to tackle and reconcile with the problems and realities of life. And with this expression, Deshpande makes *That Long Silence* an influential feministic text of the conflicts, problems and then development of a woman in a male dominated society, in which she is taught that only a husband is the center of her life, happiness, career and treasure. On the whole, it can be said that She serves the purpose of feminism to identify the inequalities and injustices in the way girls and women are treated in particular societies and the disabilities and disadvantages which result from these. That's why they occupy a feministic position, but there feminism is 'victim' feminism. They have yet to embrace the 'power' feminism where they will not be merely a complaining victim.

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## **Changing Dimensions of Child Psychology in Indian Writings**

*Devendra Kumar Prajapati*

Child psyche is a very interesting area of an investigation amid child psychology. It is not merely a study of the growth of a child but is a study of mind and behaviour of a child from prenatal development through adolescence. Child psychology not only deals with the fact how children grow physically but also with the mental, emotional and social development in a child. The child is the smallest unit of the family. He lives in a family where he fulfils his all needs and requirements. The first unit of society is family from where he starts his own social journey and gradually, he comes in contact with village, city, country and the world. Hence, the concept of society is very wide. It is clear that through the study of children we may come to know about adult behaviour better. As John Milton commented in *Paradise Regained*, “the childhood shows the man as morning shows the day”. In the same very manner, Gabriel Compayre, a French educationist, wrote about child development over a hundred year ago as, “if childhood is the cradle of humanity, the study of childhood is the cradle and necessary introduction to all future psychology” (01)(Compayre,1986:3). But the chasm in the above-mentioned theories can be very well discovered in 'Toys' by Ronald Barthes who quite disheartened expressed the grief over how the child is being indoctrinated by the adult society and its established institutions. Therefore, a child, while forming an identity, is stirred by the social environment and its upheavals. “All the toys one commonly sees are essentially a microcosm of the adult world; they are all reduced copies of human objects, as if in the eyes of the public the child was, all told, nothing but a smaller ~an, a homunculus to whom must be supplied objects of his own size.”<sup>2</sup>

Historically, “if we analyze we find that the study of child has never received any place or value either in literature or in society. Children were often viewed simply as small versions of adults and little attention was paid to them”<sup>3</sup>. Throughout history, philosophers have expressed different views regarding the nature of children and their rearing practices. Such philosophical views are based on the notions of Original Sin, 'Tabula Rasa' and 'Innate Goodness’<sup>4</sup>(12). During middle ages, the original sin view was advocated which viewed children as being basically bad, born into the world as evil beings. The goal of child rearing was salvation to remove sin from the child's life.



Towards the end of the 17<sup>th</sup> century, the 'Tabula Rasa' view was proposed by English philosopher John Lock. He argued that as children are like a 'Blank Slate' they acquired their characteristics through experience. Lock believed that childhood experiences were important in determining adult characteristics. In the same very manner during the 18<sup>th</sup> century, the 'Innate Goodness' view was presented by Swiss-born French philosopher Jean Jacques Rousseau. He stressed that children are inherently good and they should be permitted to grow naturally with little parental monitoring or interference.

The most influential thought, 'The Theory of Evolution' developed by Charles Darwin in the 20<sup>th</sup> century emphasized two related principles-'Natural Selection' and 'Survival of the Fittest'<sup>5</sup>(13). After that G. Stanley Hall (1844-1924) has proposed questioner to know about the children of different ages, and asked very general questions related- interest, fears, everyday knowledge, friendship and more. American psychologist James Mark Baldwin accepted that nature and nurture both have equal importance in the development of the child. Thus, we reach the conclusion that heredity and environment should not be viewed as distinct, opposing forces. It is an inseparable part of child development.

If we talk about theories of human development we find three processes involved in lifespan development- Biological, Cognitive, and Socio-emotional in which biological processes are very important according to Freud's Psychoanalytic theory, while, Cognitive processes are very important in Piaget's, Vygotsky's information processing and social cognitive theories. If we examine closely all the above mention facts and ideas we shall see that in history, the children's study or the children's literature did not gain enough self-respect: in Indian context, except fables, Jatak and fairies tales “there is very little study of children's literature in India save the odd dissertation often based on stereotypical ideas. So we have no way of judging; we have no parameters with which to examine children's books. Somehow, books for children's are still not considered important enough for critical examination and evaluation. This is why we often first look to the West for models of multiculturalism and political correctness before we realize that no, those system and standards don't apply in quite the same way.”<sup>6</sup>

Earlier Indian storytelling tradition was oral, whether they are folkloric, historical and mythical narratives, which are rich in imagination and remain the most interesting sources of children's literature. Through those folk stories of kings and queens, ghost and fairies and puppets, the storytellers taught many interesting lessons of moral values. They tried to awaken and to inculcate the imagination power curiosity and inquisitiveness among the children to know something. If we come in contact with Indian children literature, we find that the earlier literature is full of the natural development of child through the writings of Panchatantra stories, Jatak tales and fairy tales. “*Panchatantra*”, was originally written in Sanskrit by “Vishnu Sharma” more than two thousand years ago. Through these stories as we find, the different principles (Identifying friends, making friends, Crows and Owls, Loss of gains.) and the sensible way of living but through the animated characters these stories are made extremely lucid and interwoven together. The author has used specific animal behaviour and instincts to

provide insights into various principles. These stories have been translated, adapted and retold in almost all cultures around the world and are known in different forms. But the main idea still remains the same. Learn from animal behavior and use that to make your life better.

*Panchatantra* is the oldest collection of stories for children in the world. The first book in the Panchatantra is loss of friend (Mitrabhed), the second is the winning of friends (Mitra Sampras), the third book is of Crows and Owls (kakolikeye), the fourth book is of Loss of Gains (Labdha Prashe) and the fifth book is of Rash Action (Aparikshit Karke). Panchatantra book deals with the "harmonious integrated development of man, a life in which security, prosperity, friendship, and learning are combined as to produce the last joy"<sup>7</sup>. Although apparently, The book does not deal with morality it teaches the Niti-the sensible way of living.

Franklin Edgerton, an English Scholar writes in his book "the *Panchatantra Reconstructed* (1924)", 'Of all the works of Indian Literature, the Panchatantra has the most profound influence on world and a medium to get the knowledge among children's mind through which they can become good men in their life'<sup>8</sup>.

Later, in Indian writings, there was another text which is filled with the characters of animals, called the 'The Jungle Book' written by Rudyard Kipling. Mowgli, the boy, was lost in the jungle and adopted by wolves. He grew up in the wilderness, living among the animals, and complied with the laws of the jungle. When he went to the village first time, he realized the bitterness of life and hostile attitude of people who chased him back among wolves.

During the pre-independence of India, we saw the over-protectiveness of parents towards their children in a wealthy family that they want to make their children so special rather than normal children. They do not get their children proper natural development, and if some time children fall sick or ill they start the special caring towards them, and they do not want to know about the children's expectations, feelings and emotions from their parents. In this regard, the drama '*Post Office*' by R.N. Tagore captures the psychological anguish of an innocent, pure and simple boy 'Amal'. He is a nice little boy, imaginative, observant, and full of curiosity and wonders 'Amal', the sick boy, has a desire, to have a communion with outside world. But because of ill health and over protectiveness by their parents, the boy becomes so sickly.

The modern Indian children literature is based on the depiction the nature of child-rearing and expectations of a child from their parents and vice-versa. Child is not merely a plaything of the adult world. The period of childhood is the age of constructing the nature of human beings. Childhood is a threefold process of changing the nature of child growth to become an adult. The child has three dimensions of constructing the nature of child: aspiration, demand and realization. We can see these three dimensions in the story 'The Lost Child' by Mulkraj Anand. In the story, he has portrayed the true nature of childhood. As I earlier mention that child starts his social journey from his parents and family, the child acquires perception by the help of the family and the running tradition of society. What is going on in the society, the child silently accumulates, and because of

these bases, he tries to adjust with his family. It means first in his mind an aspiration comes, and then he put the demand to his parents and family members. He wants to say to his parents something but he consoles himself because the child knows his parents attitude or their response. 'The Lost Child' When the child reaches the fair, the 'festival of spring', "he felt at once repelled and fascinated by the confusion of the world he was entering." He sees vivid things and wants to buy them first when he sees the Burfi,"<sup>9</sup> (05) the child stared open-eyed and his mouth watered for the burfi that was his favourite sweet. 'I want that burfi,' he slowly murmured. But he knows that his plea would not be heeded because his parents would say he was greedy. So without waiting for an answer, he moved on."<sup>10</sup> (05). Later on, he comes across so many alluring things but walks further without asking anything because he has once felt that his parents will ignore to take such items.

The struggle of human life is not limited to outer life but also runs through the inner life too. But most of the thing of outer life leading by the inner struggle of human depends on the particular environmental factors. The powerful vibe of industrialization has affected the psychology of child and young on the village side. The life of village people has been oppressed so much that they have decided to migrate to the city in search of satisfaction of their basic needs. There, they become addicted to vices like drinking, smoking and so on. They take the intoxicated items because they feel tiresome after doing the job in an industry. Because of intoxication, they are not worried about anything. Then some now their children start to managing their home, where we see there is no life of children, during the age of getting the education. And they are getting exploited by the industrialist. This type of situation we can see in the work '*The Village by the Sea*' by Anita Desai. In the work, she has depicted the urban life and rural life and the general influence of industrialization on the small village through the children.

In '*The Village by the Sea*' the researcher has sought to examine the general influences of civilization and industrialization on a small village. 'The life of the people was oppressed to such an extent that they decided to migrate to the city in search of sustenance. Thus, in this novel, the author has dealt with social realism, that of the socio-economic transformation, natural calamities and the aspect of migration. The protagonist, Hari exhibited a sharp perception of the forces that were at work in his rural environment. Therefore, he stood out as an enterprising young man, who came to terms with the transformations that were in the offing. His decision to migrate to Bombay portrayed him as a role model to his family and society. Thus, the novel depicted the movement of the characters to a fuller life and towards positivity'.

The author effectively brings out the effects of childhood experiences and their upbringing on adult personality. The unhealthy behaviour on the part of the individuals could only be attributed to the unhealthy influences of their childhood. Her exquisite sense of characterization is evident in her portrayal of young people, children, and old people in a comprehensive manner.

Towards the twenty-first century, Children, who observe (in the media or in the environment around them) others exhibiting a specific aggressive behaviour, e.g. hitting,

are more likely to perform the same aggressive behaviour immediately. Radio, television (TV), movies, video games, cell phones, and computer networks have assumed central roles in our children's daily life<sup>11</sup>. (Effect of Electronic Media on Children MUNNI RAY AND KANA RAM JAT). Science and technology have left an imprint on child psychology. One side, in traditional India, the development of child depended upon the storytelling and his/her imitation of the elder or older. They learnt morality, ethical values from their guardians and seniors, which were mostly steeped in feelings. But, on the other side, in the era of science, from their natal stage, they are indulged in passing their times and having pleasure from technical gadgets like mobile, I-phone, computer, or video games, which exercise their effects on child psychology. For example, torture, violence, blood-shedding, death is prevalent in video games that bear a negative implication, posing as serious threats to the young minds.

If we analyze the traditional and postmodern way of the upbringing of children we see how the traditional upbringing was closely associated with the moral and ethical development of a child whereas the postmodern way of upbringing somewhere, has a drastic psychological impact on a child's mind. For example, last few months ago we can be taken as an example the Blue Whale game, in which lots of children have lost their lives because of psychological molestation. There are so many types of videos on the internet and youtube which are directly or indirectly effect of the child's psyche. Because of the science and technology, children want to live their separate life; they do not feel comfortable or free with their family or in a joint family. Their expectations are also very sophisticated, as they water on the TV or internet. So now, they have lack of feelings and emotions towards the people around them. As we can see the example through the character of Ashwin, the *Sacred Wood* (2014) by Daman Singh, is a small boy. He doesn't see his Papa much during the day. "He was asleep when I left for school. I was asleep when he came home from the office."<sup>12</sup> Later, he came in contact with Ravi, a class friend, who has a video game, which was given by his parents on the occasion of his birthday. The game was based on terrorism.

Thus, towards the conclusion, we come to know that the environment is not a static force that affects children in a uniform way. Instead, it is ever changing. Important life events, such as the birth of siblings, the beginning of school, a moving to a new neighbourhood, or parents, modify existing relationship between children and their environment, producing new conditions that affect development. For the changing dimensions of children psychology, are neither entirely controlled by environmental circumstances nor driven solely by inner dispositions.

As we have seen in psychology through literature in the characters in *Panchantra* (through symbolic representation of animals), in *Jungle Book* (Mogly), in the post office (Amal), in the *Lost Child* (the lost boy), in the *Village by the Sea* (Hari) and in the *Sacred Wood* (Ashwin). Along with it, we have seen the philosophical views on child nature by philosophers from the fifteenth century till twenty-first century. According to Ruskin Bond, 'two children can become good friends merely by exchanging a piece of marble, a coin, a doll and bangles. Children do not like the

restraints put on them by their elders. Children are the finest flowers in the garden of humanity<sup>13</sup>. Without children, the garden of the earth will look very deserted, monotonous and cheerless. It is only children who make the earth look extraordinarily beautiful.

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## **Is Dreaming Phenomenon Real : A Philosophical Analysis**

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*Niladri Das*

**Abstract** - This article focuses on the notion of reality from the perspective of dreaming phenomenon as studied in Indian Philosophy, specifically Nyāya-Vaiśeṣika and Advaita Vedānta school. Dream always stands between perceiver and the object. It does not matter what the object is because the cognition process between two states (dreaming and waking) are same. Now the question is what is the significance of the object of dream if the notion of externality does not determine the object in dreaming state. At first, this article would discuss what is the relation between dreaming and waking phenomenon from the perspective of knowledge acquiring process. Nyāya school always tries to establish that dreaming phenomena are unreal because in this state, the object of knowledge appears without the true nature of the object but dreaming phenomenon is not an illusion or hallucination. If it is true, then how is it possible in dreaming state that the perceiver identifies ostensibly 'this is an A object' without any confusion. This article will discuss critically this problem. The problem is not to determine the nature, it is the way of acquiring object and the position of mind. On the other hand, Gauḍapādakārikā tries to prove that if dreaming stuffs are all imagination, then one has to accept that waking stuffs are also the product of imagination because the reality is one and the reality is Brahman, the self-realisation. The destruction of the binary relation (jīva and jagat) is the highest goal. Thus, it would be my main concern to consider the notion of dreaming reality in the light of two schools and the aim is to determine that dreaming reality is apposite real like waking state.

Life is a journey. It means when someone is crying, loving and hating, then it's posited that the person exists. That is why the value of Existence is the highest virtue. Hence, when someone discriminates between dreaming and waking states from any perspective, then that discrimination does not undermine because in waking or dreaming state whatever, the main issue of existence. Now the second important postulate is cognitive level of human being. When a person exists in the waking state and saying 'I know  $2+2=4$ ', the same case can happen in the dreaming state. The problem arises when in waking state a person says ' $2+2=4$ ' and he didn't know before the other alternatives ' $3+1=4$ ', ' $10-6=4$ ', ' $1+1+1+1=4$ ' etc. Whereas in the dreaming state he is saying 4 means

'3+1=4', '1+1+1+1=4', '10-6=4' etc. That his brain is working in two states. It implies that dreaming state is also real. So, in general when someone says 'I know what is 4 digits' then someone can ask him that 'How do you know?' he could say all the alternatives with the help of several copulas. So though ideas or numbers are derived from the external world yet for the both states the cognitive status is same otherwise in dreaming state he cannot be able to say that '3+1=4' or '10-6=4' etc. Apart from it, the another issue is about the realisation state. It means to say, is there any specific reason that for liberation people should be present in always the waking state? If he will present in dreaming state, then also the process happens and after that he is liberated. Is it impossible? While in Tarkabhāṣā<sup>1</sup>, there is an example that a pupil asked something to his Guru and the Guru did not reply in waking state rather he replied to his pupil in dreaming state and the answer is correct. If this thing is possible, then why it is not possible to get liberation in dreaming state? The last issue is about the notion of reality. Gaudapada and Yogacarahold that both states are real from the perspectives of Imagination and Consciousness. This article would like to discuss these three problems and try to determine that dreaming phenomenon exists, knowable and real. Now, this article would discuss the Nyāya and Gauṇapada's understanding.

### 1. Nyāya's observations (conversation between Nyāya and Vijñānavādins philosophy).

Naiyāyikas are realists and rationalist. Vātsāyana explains that if object can be analysed by reason then people cannot say that real objects are not apprehended and on the other hand if real objects are not apprehended then people cannot say that object can be analysed by reason. This is an objection of Vātsāyana to Vijñānavādi. So it is self-contradictory statement. It means by reason when there is an object then it is analysable and it does not proclaim that the real nature of the object does not present. Vātsāyana, in his Nyāyabhāṣya “BuddhyaVivecanangyāthārtmanūpalabdhiścheti”(4/2/27)<sup>2</sup> explains this self-contradictory notion about Buddhist philosophers( Vijñānavādi). Naiyāyikas always believe that the nature of object is analysable and apprehended by reason. According to Buddhism, people cannot say that they are able to know that objects are real. The external objects are always existing. The external reality is always present in the object and it is knowable by reason. Nyaya posits that external world is real and it is knowable by reason(buddhi). The analysis of nature does not negate the nature of reality. They advocate four sources of knowledge such as Perception(pratyaksha), Inference(anumāna), Upamāna(comparison) and Testimony(Śavda). But perception is the primary cause of true knowledge. Analysis of object always does lead to follow the separate apprehension of real object. Analysis does not proclaim the notion of non-existent entity like Buddhist philosophers. Examination or analysis means to determination of object which do exist and which do not exist. Analysis does not establish that all objects do not exist. According to Vātsāyana, he says in his bhāṣya “Pramānanupapattibhyāṅg”(4/2/30)<sup>3</sup> means there is no non-existent entity because there is no pramāna to prove it. He says that if someone accepts that “all objects are non-existent” then someone has to accept that there is a pramāna to prove non-existence of

all object. Then it follows that the existence of object cannot be proven by *pramāna* and it has to prove that all objects are non-existential. If it is proven, then one has to accept at least one *pramāna* is there which is supporting to prove of non-existence. If someone says at least one *pramāna*(object) is there, then people cannot say “all objects are non-existential” due to the presence of one *pramāna*(object). It is a contradiction. That is why people cannot accept negation of all object. Hence object exists and real.

Again *Vijñānavādi* raises a question about the instrument of right cognition (*pramāna*) and object of right cognition (*prameya*). According to them both are unreal. Why? they told “*Mayā-Gandharvanagar-Mrigatrishnikāvadvā*”<sup>(4/2/32)</sup><sup>4</sup>. It means there is a non-existing myth place which is Gandharvanagar and the illusion of mirage is non-exist. They are trying to say that like dream Gandharvanagar and mirage is unreal because all are appearing as real. This is a main objection about *pramāna* and *prameya*. In dreaming state, the perceiver feels that there is an instrument of right cognition and objects of right cognition are there but all are apprehended as real. *Vātsāyana* replies in his *bhāṣya* “*Hetvābhāvādsiddhiḥ*”<sup>5</sup> means there is no proof to prove the object due to the absence of *hetu*.

On the other hand, according to *Vijñānavādi*, if we will say that both states are unreal then there is no significance to explain about the real entity in waking state, there is no diversity in waking state. Simultaneously, if someone says that dreaming state is unreal then it follows that there is no *hetu* to prove the object. Without *hetu* people cannot establish the existence of object. But in dreaming state, there is a diversity. Diversity always happens due to some specific *hetu*. It is a rule. According to *Nyāya*, without *hetu* *Vijñānavādi* cannot explain the diversity (*vikalpa*). Therefore, according to *Nyāya*, objects are real.

### **Gau?apāda's notion**

*Gau?apāda* is a guru of *Govindapāda* and *Gaovindapāda* is a guru of *Śa?karacārya*. Now, this article would like to discuss *Vaitathya-prakara?*'s some verses. The word 'vaitathya' means unreal. 'Tathya' means real. The first verse of *Vaitathya-prakara?* is

“*Vaitathya? sarvabhāvāna? svapnaahurmani?ina?*  
*Anta?sthānāttubhāvānā? sa? v?tatvenahetunā.*”<sup>(1)</sup><sup>6</sup>

Means wise people say that dreaming stuffs are unreal and false because when someone sees the train in dream state then perceiver says 'this is a train'. But when we are seeing the train in waking state then we are saying also there is a train and this train is outside from the body, but dreaming train is within you. So how is it possible? According to *Gau?apāda*, it is all about imagination that is why in dreaming state people can ostensibly say 'this is a train'. Hence, in waking state, people are facing the same problem because whatever people are seeing in the waking state, these are all unreal because Brahman is only real. So, both states have the same status and both states have the duration (beginning and end). It does not follow the reality.

On the other hand according to verse no 38 *Swami Lokeswarananda* explains, “*Gau?apāda* mentioned that the individual person realizes that the self is the support of



his body and everything concerning it. He also realises that the external world rests on the self. This naturally attracts him to the self, and he starts meditating on it, eventually one with it. Having been so transformed, he never again deviates from that state. The world and human body both are illusory like snake-ropes. They are mere superimpositions on Self. The Self is the reality"<sup>7</sup>.

Here this article has raised three problems, 1) the existential problem regarding dream, 2) cognitive issue and 3) reality of dream. Already this article has discussed the Nyāya's observations and Gauḥapāda's view on dreaming phenomenon. Here people know that for being pramaṇavādiNyāya did not explain directly the dreaming notion. Rather they presented their view on dream with the conversation of Vijnānavādins. They are realist. They told dreaming notion is formed by memory and memory is a product of external world. Through the intervention of the external world, we create memory by mind. All dreaming stuffs are unreal because these are all *asat* (non-existent). They don't have the existential value. On the other hand, the colossal Vaidāntika scholar Gauḥapāda told that real is one and only Brahman, apart from it all are unreal that is why dreaming and waking phenomena both are unreal. Unreal means they do not exist and *anirvacaniya* means we are not able to express. Nyāya tried to tell that dream is also illusion. Here the main objection is that dream is not an illusion because illusion is a complex psychosis. Now, what is complex psychosis? It means when that psychosis occurs then you have to accept that there are two objects, one internal and other is external. Otherwise you could not say it is complex. When someone saying "it is silver" instead of nacre then nacre is external object and silver is internal object. Due to some reason the perceiver cannot identify the real one. Here mind is dependent on external object. That is why it is complex but in the dream all stuffs are internal according to Naiyāyikas. Hence, people are not able to say dream is an illusion. In this connection if someone says that dream is a hallucination then it is also proved that dream is not a hallucination. Hallucination is completely different from dream because in hallucination perceiver assuming that 'something is there or happening' and here mind is independently working and the object does not exist at all. Most important part is that the physiological construction is different. But in the dreaming stage, when perceiver is saying "this is a pot", "I love you" and "I hate you", the physiological construction is same like waking state according to Neuroscience and the status of cognition also is same otherwise people are not able to say "this is a man" in the dreaming state. So in dream, people know the nature of object as it is. It does not mean cow instead of a man. Yes!! Sometimes the dreaming structure is camouflage. Here this article would not concern on camouflage portion. Actually this is a message of mind in a different way. So it is determined that dreaming phenomenon exists and cognition is possible. The last issue is reality of the object of dream. According to Nyāya-Vaiśeṣika, if reality means the object has to be present in front of the perceiver, then in dreaming state we can say that object presents in front of the perceiver otherwise we are not able to say "this is a pot" in dreaming state, and it has physiological explanation from the perspective of Neuroscience and Modern psychology. The notion

of reality does not depend on the states of affair, rather it depends on the understanding of the object. It means when people are saying “this is a pot”, then this notion explains that “we know what the pot is”. Most important part is in waking state people are seeing a chair in one form and in dreaming state by imagination people are seeing a chair in a different form and colour but the perceiver will say “this is also chair” due to *samānyalakhshnapratyaksha*. Without knowing the genus of object people are not able to say “this is a chair”, and when people are seeing a chair then the physiological structure is same. According to this notion if people will explain the notion of reality through understanding<sup>8</sup> then it is possible to say dream is real.

The colossal scholar Gauṇapāda told that real means permanently real and it is only Brahmana, apart from it all are unreal because all are changing. So according to him, it is very easy to say Brahmana is only real and dreaming and waking states are unreal. If someone says dream is a product of imagination, then waking is also a product of imagination. Here my point is that it is very clear that dreaming phenomenon exists, its cognitive status is there and it is real from the perspective of phenomenal world. My question is that for liberated person, how do they explain their dreaming phenomenon like waking state? If they are able to explain, then we have to accept that liberated person could explain everything. But according to scripture liberated persons are 'Abaṅgmanasagocara'. They are not able to speak their realisation because that purity could not express the real realisation by our language. So the same thing is happening in both states. From the perspective of phenomenal state, both are real. Hence, after the all philosophical explanations, we could state that dreaming phenomenon is real.

Now this article would mention the Neurological structure on dream. “The renowned dream researcher John Allan Hobson, a psychiatrist at Harvard Medical Science, has theorized that dreams occur due to random neuronal firings in the brainstem. From the brainstem, these haphazard signals go to the thalamus, which treats them as it would any visual signal. The thalamus is just a switchboard. It has no idea whether the signals it receives come from the eyes or the brainstem. It just routes them where they need to go: to the visual cortex”<sup>9</sup>. In the brain, the dreaming era is brainstem. The journey between Occipital lobe to prefrontal lobe through external world are same in both states.

### **Conclusion**

Finally, this article would like to conclude my observations regarding dreaming phenomenon from the perspective of Nyāya-Vaiśeṣika and Gauṇapāda's system. Here, an article has raised three questions and tried to give answers according to my understanding. The major issue is “dreaming state is unreal” but my determination is 'dreaming state is real'. This article has discussed the eminent school's view on dream. Some school accepts dream as a real phenomenon and some schools are not. Here this article also recapitulates the whole notion from different angle. Main observation is that people have to re-think the perspectives on dream. Maybe these observations have some flaws or this article has made wrong attempts but according to this whole notion, the issue is relevant in our cognitive domain and physiological domain too. That is why now-

a-days it has become a very cryptic and simultaneously crucial issue in Philosophy, Neuroscience and Modern Psychology.

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8. *Tattvibhūtaśtādāramastattvādapracyutobhavaḥ*", p- 134.

According to my observation, 'Understanding' means the realisation of object. It means the perceiver has to realise and admit about the object. If I say in German language "Das Zimmer ist sehr nett (this room is very nice)" then it is posited that the listener knows the language that is why I am using German language, not English. But if he does not know the language then the listener is present, locus is same for both but the listener does not understand. That is why understanding is the main faculty of realisation. After that perceiver says "this is a pot" which is same in both states.

9. 'Neurologic' by Eliezer J. Sternberg, p- 13.

## **Average Level of Socioeconomic Status is Conducive for Metacognitive Awareness and Academic Success**

*Deepika Jain, Gyanesh Kumar Tiwari and Ishutta Awasthi*

The socio-cultural factors have important implications for the cognitive and metacognitive development of the individuals which carry importance for life outcomes. This study aimed to examine the metacognitive structuring of the participants with different socioeconomic backgrounds and their impacts on academic adjustment and academic outcome of the students. Five hundred and twenty two undergraduate and postgraduate students comprising 294 males ( $M = 20.53$ ,  $SD = 2.06$ ) and 228 females ( $M = 20.47$ ,  $SD = 2.00$ ) were chosen as the participants for this study. The findings of the study evinced that the low, average and high levels of socioeconomic status had played an important role in structuring the metacognitive awareness of the participants which, in turn, shaped their academic adjustment and academic outcome. The positive and significant correlations were observed among the scores of declarative knowledge, conditional knowledge, procedural knowledge, planning, information management, monitoring, debugging, evaluation, overall metacognitive awareness, academic lifestyle, academic achievement, academic motivation and academic outcome of the participants with low, average and high socioeconomic status. The metacognitive awareness and its eight components contributed significantly to the scores of academic lifestyle, academic achievement, academic motivation and academic outcome of the participants of all the three levels of SES favoring those with average. The findings have been discussed in the light of extant theories and empirical findings of metacognition and academic success. The findings of the study have important implications for policy makers, psychologists, educationists and researchers at large. The limitations and directions for future researchers have also been given.

### **1. Introduction**

Metacognitive awareness involves one's awareness and use of cognitive processes. It has been argued that metacognition entails a way of thinking about thinking enabling the individuals to become successful learners, and plays key role in shaping intelligence, decision making and other important cognitive behaviours of the individuals (Borkowski, Carr & Pressley, 1987; Sternberg, 1986a, 1986b). The metacognition has been reported to carry implications for developing strategies of

training, teaching and learning for the students which helps them to consciously plan, monitor and evaluate their own learning and to analyse the different stages of a task in order to choose appropriate problem-solving strategies (Robbins, 2002). Vygotsky (1978) has pointed out that linguistic system is the root of all higher cognitive functions and cognitive development. He further argued that language frees the children from the stimulus-bound stage of natural perception and regulates problem-solving through egocentric speech which is later replaced by inner speech or reflections (Vygotsky, 1986) which helps them to focus consciously on cognitive processes such as memory and to bring them under conscious control (Vygotsky, 1986).

However, Von Wright (1992) has argued that a crucial step towards greater expertise in self-reflection is the result of development of self concept. The concept of self is a social construct that is acquired through social interactions. This suggests that the individuals with a poorly developed or confused self-concept will lack insight into their own intentions, motives and intellectual functions. Thus, the development of metacognitive awareness ultimately depends on social conditioning. The developments of metacognitive strategies are closely associated with the nature of development of language and social relationships (Vygotsky, 1986). The background knowledge of the students is prerequisite condition for the effective use of metacognitive processes on the part of teachers. In essence, it is plausible to argue as per the social constructivist view that metacognitive processes start as social processes and progressively become internalised.

Piaget (1977) asserted that much of cognitive development is the result of maturational processes and the environment has little role to play in it. Conversely, Vygotsky (1975) highlighted the role of social and cultural factors in cognitive development which has derived support from recent researches (Downing & Chim, 2004; Lourenco & Machado, 1996; Rogoff & Chavajay, 1995). These researchers have argued that cultural and social factors play an important role in cognitive development. In the similar manner, metacognitive development is assumed to progress as a result of environmental challenges comprising significant life event and belonging to a particular socioeconomic status group. The opportunity of education, environmental stimulation, social mobility and parental education, to mention a few, are some of the important factors that determine the opportunity of internalization of new experiences which may be suggested as precursors to both cognitive and metacognitive development (Downing, 2012). Some researchers have reported that cultural difference in metacognitive development occurs due to particular type of educational experiences (Serpell, 2000). It has been argued that membership to a particular socioeconomic status group provides opportunity to a changed social context that impacts metacognitive development of the students (Downing, 2012).

The parental education and their expectations are closely linked with different socioeconomic status that impacts significantly the development of metacognition. The differences in social context and perceived ability to focus on learning demands differ from one SES to another. Membership of different socioeconomic status groups provide

dissimilar opportunity to perceive and manage time, perceived use of self-testing, study methods and problem-solving strategies which shape both cognitive and metacognitive developments (Siegler, 1996). Thus, the differing challenges emerging from the dissimilar social contexts provide fertile environments for the development of metacognition (Downing, 2012). In other words, the nature of challenges involved in different social-cultural contexts impact the use of metacognition involving knowledge and control over thinking processes (Allen & Armour-Thomas, 1991).

Socioeconomic status (SES) denotes the social standing of an individual in a group which includes income, occupation, and education. Socioeconomic status reveals inequities in access to resources, social privilege, power and control. It has been argued that life outcomes such as metacognitive development, academic outcome and academic adjustment have close connection with the socioeconomic factors. The socioeconomic realities shape the bio-psychological structure of the individuals. The socioeconomic status (SES) is a complex and dynamic construct encompassing income, educational attainment, financial security and subjective perceptions of social status and social class. The socioeconomic status entails quality of life as well as the opportunities and privileges affordable to people within society.

Researchers have reported that metacognition constitutes important variable affecting the learning outcomes of the students (Blank, 2000; Everson & Tobias, 1998; Georghiadis, 2000; White & Frederiksen, 1998). It has been conceived as cognition about cognition playing an important role in learning and performance of the individuals. The use of metacognitive strategies ignites one's thinking and can lead to more profound learning and improved performance more importantly for underperformers (Swanson, 1990). Metacognition has been linked to a number of other constructs namely metamemory, critical thinking and motivation. The concept of metacognition has shown its implications to understand the dynamics of human functioning and performance in many areas such as education, entrepreneurship, mathematics, psychology, technical education, abnormal psychology, intelligence, academic performance, metamemory, learning disabilities, teaching competences etc. Pintrich (2004) has reported that self-regulated learning activities are mediators between personal and contextual characteristics of the students and their performance and it can be expected that academic achievements of the students may be associated with different self-regulated learning activities that may be related to gender and socioeconomic status (SES) differences. The review of the previous researches evinced that the role of socio-cultural factors in the development and shaping the metacognition have not been well explored. In the backdrop of these arguments, the present study aimed to explicate the socioeconomic differences in metacognitive awareness and impacts of these variables on the academic adjustment and academic outcome of the participants.

## **2. Objectives of the Study**

Following were the major objectives of the study:

1. To compare and contrast metacognitive awareness, academic outcome and academic adjustment measures of the participants with low, average and high socioeconomic status and,

2. To estimate the role of metacognitive awareness and its components in predicting the academic outcome and academic adjustment measures of the participants with low, average and high socioeconomic status.

### **3. Hypotheses**

Following hypotheses were framed to be tested through the data of the study:

1. The participants with high socioeconomic status will show higher mean scores on metacognitive awareness, academic adjustment and academic outcome measures as compared to the participants with either average or low socioeconomic status.
2. The metacognitive awareness and socioeconomic status will account for significant variance in the scores of academic adjustment and academic outcome of the participants.

### **4. Methods and Procedure**

#### **4.1 Sample**

The convenient sampling method was used to select the participants for the study. The undergraduate and postgraduate students studying in different streams of science, arts and commerce departments of Dr. Harisingh Gour University Sagar, Madhya Pradesh, India served as the participants in the study. Before the start of the actual collection of data, written permission were sought from competent authorities of the departments. Five hundred twenty two participants comprising 294 males ( $M = 20.53$ ,  $SD = 2.06$ ) age ranging from 17 years to 27 years and 228 females ( $M = 20.47$ ,  $SD = 2.00$ ) age spanning from 17 to 28 years were included in the study. Out of 522 participants, 146, 239 and 137 participants belonged to low, average and high socioeconomic status, respectively.

#### **4.2 Tools**

##### **4.2.1 Socioeconomic Status Scale**

To assess the socioeconomic status of the participants, Socioeconomic Status Scale (Aggarwal et al., 2005) was employed. This scale consisted of 22 items with multiple choice answers. It categorized the individuals and families into six categories such as upper high  $>76$ , high 61-75, upper middle 46-60, lower middle 31-45, poor 16-30 and very poor or below poverty line  $<15$ . The range of scores on Socioeconomic Status Scale (Aggarwal et al., 2005) from 44 and below, 45 to 60 and 61 and above represented the low, middle and high socioeconomic status of the participants in the present study, respectively. It has been used widely in behavioural sciences research.

##### **4.2.2 Metacognitive Awareness Inventory (MAI)**

To measure metacognitive awareness of the participant, Metacognitive Awareness Inventory standardized by Schraw and Dennison (1994) was employed. The Metacognitive Awareness Inventory consists of 52 items with 5 answer possibilities (1-never, 2-rarely, 3-sometimes, 4-often and 5-always). The Likert scoring procedure (1, 2, 3, 4 and 5) was applied and the total scores of the scale ranged from 52 to 260. Higher score indicated higher metacognitive awareness and vice versa. It measured two components of metacognitive awareness: knowledge of cognition and regulation of cognition. The knowledge of cognition component covered declarative knowledge,

procedural knowledge, and conditional knowledge whereas regulation of cognition component covered planning, information management, monitoring, debugging and evaluation. The test-retest reliability of this scale is .90 (Schraw & Dennison, 1994).

#### **4.2.3 Academic Adjustment Scale**

The academic adjustment of the students was measured by employing Academic Adjustment Scale (Anderson et al., 2016). The scale comprised of 9 items which represented three domains namely academic lifestyle, academic achievement and academic motivation. For all the items five answer possibilities were available (5- strongly agree, 4- agree, 3- undecided, 2- disagree 1- strongly disagree). All the items were assigned score as 1, 2, 3, 4, and 5 except item number 4 and 7 which were scored as 5, 4, 3, 2 and 1(reverse scoring). The total scale scores ranged from 9 to 45. The test-retest reliability of this academic adjustment scale is .72 (Anderson et al., 2016). The coefficients of validity of the three sub-scales were .74, .81 and .70, respectively (Anderson et al., 2016).

#### **4.2.4 Academic Outcome**

The percentage of marks achieved by the students in their last academic session was taken as the parameter for academic outcome.

### **4.3 Procedure**

The data collection for the study was started after the collection of the psychometric tools and selection of sample. Various scales were administered and the scoring was carried out as per the guidelines provided in the manuals. The obtained raw scores were arranged as per the design of the study and the same were treated with the help of SPSS (Statistical Package for the Social Sciences), a software programme to, compute mean scores, standard deviations (SDs), coefficients of correlation and regression analysis.

## **5. Results**

The low, average and high socioeconomic status differences in metacognition and its components, academic adjustment and its components and academic outcome were computed. The mean scores of dependent measures were compared in three combinations low-average, high-average and low-high socioeconomic status groups. The results showed that the participants with low socioeconomic status significantly achieved higher mean scores on conditional knowledge (Low-M = 19.93, SD = 3.13; Average-M = 19.26, SD = 3.05;  $t = 2.06$ ,  $df = 383$ ,  $p = .040$ ), planning (Low-M = 28.53, SD = 4.00; Average-M = 26.94, SD = 4.53;  $t = 3.51$ ,  $df = 383$ ,  $p = .001$ ) as well as monitoring (Low-M = 26.58, SD = 3.99; Average-M = 25.77, SD = 3.99;  $t = 1.95$ ,  $df = 383$ ,  $p = .052$ ) as compared to the participants with average socioeconomic status. There were no significant difference among the mean scores of declarative knowledge, procedural knowledge, information management, debugging, evaluation, overall metacognitive awareness, academic lifestyle, academic achievement, academic motivation, overall academic adjustment and academic outcome of the participants with low and average socioeconomic status.

On the other hand the, the participants with high socioeconomic status



significantly achieved higher mean scores on conditional knowledge (Average-M = 19.26, SD = 3.05; High-M = 19.92, SD = 2.83;  $t = 2.08$ ,  $df = 374$ ,  $p = .039$ ) and academic outcome (Average -M = 62.55, SD = 10.42; High-M = 66.10, SD = 9.16;  $t = 3.32$ ,  $df = 374$ ,  $p = .001$ ) as compared to the participants with average socio-economic status. On the other hand, The participants with these two groups did not differ significantly in their mean scores on declarative knowledge, procedural knowledge, planning, information management, monitoring debugging, evaluation, overall metacognitive awareness, academic lifestyle, academic achievement, academic motivation and overall academic adjustment.

Further, the participants with high socioeconomic status showed significantly higher mean scores on planning (Low-M = 28.53, SD = 4.00; High-M = 27.26, SD = 4.19;  $t = 2.63$ ,  $df = 281$ ,  $p = .009$ ), academic motivation (Low-M = 12.14, SD = 2.35; High-M = 12.72, SD = 1.84;  $t = 2.30$ ,  $df = 281$ ,  $p = .022$ ) and academic outcome (Low-M = 61.91, SD = 9.35; High-M = 66.10, SD = 9.16;  $t = 3.81$ ,  $df = 281$ ,  $p = .000$ ) as compared to the participants with low socioeconomic status. These two groups did not differ significantly in their mean scores on declarative knowledge, procedural knowledge, conditional knowledge, information management, debugging, evaluation, monitoring, overall metacognitive awareness, academic lifestyle, academic achievement and overall academic adjustment measures.

The results indicated that the positive and significant correlations existed among the scores of declarative knowledge and academic achievement ( $r = .176$ ,  $p = .034$ ), planning and academic achievement ( $r = .161$ ,  $p = .053$ ), monitoring and academic achievement ( $r = .181$ ,  $p = .029$ ) of all the participants with low SES. The positive and significant correlations were also observed between the scores of declarative knowledge and overall academic adjustment ( $r = .206$ ,  $p = .013$ ) of all the participants with low SES. Further, the positive and significant correlations existed among the scores of information management and academic outcome ( $r = .224$ ,  $p = .007$ ), and debugging and academic outcome ( $r = .246$ ,  $p = .003$ ) of the participants with low SES.

Likewise, the positive and significant correlations existed among the scores of declarative knowledge and academic lifestyle ( $r = .154$ ,  $p = .014$ ), procedural knowledge and academic lifestyle ( $r = .208$ ,  $p = .001$ ), conditional knowledge and academic lifestyle ( $r = .184$ ,  $p = .004$ ), planning and academic lifestyle ( $r = .219$ ,  $p = .001$ ), information management and academic lifestyle ( $r = .158$ ,  $p = .014$ ), evaluation and academic lifestyle ( $r = .190$ ,  $p = .003$ ), monitoring and academic lifestyle ( $r = .151$ ,  $p = .019$ ), and overall metacognitive awareness and academic lifestyle ( $r = .241$ ,  $p = .000$ ) of the participants with average SES. Similarly, the positive and significant correlations existed among the scores of declarative knowledge and academic achievement ( $r = .271$ ,  $p = .000$ ), procedural knowledge and academic achievement ( $r = .204$ ,  $p = .001$ ), conditional knowledge and academic achievement ( $r = .182$ ,  $p = .005$ ), planning and academic achievement ( $r = .227$ ,  $p = .000$ ), information management and academic achievement ( $r = .162$ ,  $p = .012$ ), evaluation and academic achievement ( $r = .126$ ,  $p = .051$ ), monitoring and academic achievement ( $r = .158$ ,  $p = .014$ ), and overall metacognitive awareness and

academic achievement ( $r = .248, p = .000$ ) of the participants with average SES.

Similarly, the positive and significant correlations also existed among the scores of declarative knowledge and overall academic adjustment ( $r = .227, p = .000$ ), procedural knowledge and overall academic adjustment ( $r = .228, p = .000$ ), conditional knowledge and overall academic adjustment ( $r = .190, p = .003$ ), planning and overall academic adjustment ( $r = .252, p = .000$ ), information management and overall academic adjustment ( $r = .184, p = .004$ ), evaluation and overall academic adjustment ( $r = .153, p = .018$ ), monitoring and overall academic adjustment ( $r = .135, p = .037$ ) as well as overall metacognitive awareness and overall academic adjustment ( $r = .260, p = .000$ ) of all the participants with average SES.

Likewise, the positive and significant correlations were observed among the scores of declarative knowledge and academic lifestyle ( $r = .247, p = .004$ ), planning and academic lifestyle ( $r = .227, p = .008$ ), evaluation and academic lifestyle ( $r = .180, p = .035$ ), monitoring and academic lifestyle ( $r = .217, p = .011$ ), and overall metacognitive awareness and academic lifestyle ( $r = .231, p = .007$ ) of the participants with high SES. Similarly, the positive and significant correlations existed among the scores of declarative knowledge and overall academic adjustment ( $r = .178, p = .038$ ), planning and overall academic adjustment ( $r = .209, p = .014$ ) and overall metacognitive awareness and overall academic adjustment ( $r = .188, p = .028$ ) of the participants with high SES. The positive and significant correlations existed between the scores of debugging and academic outcome ( $r = .165, p = .054$ ) of the participants with high SES.

**Table 1: Coefficients of regression of the scores of the components of the metacognitive awareness as the predictors and the scores of the components of academic adjustment and academic outcome as criterion of the participants with low, average and high socioeconomic status**

		Levels of Socioeconomic Status														
Predictors	Criterion	Low					Average					High				
		R	R <sup>2</sup>	R <sup>2</sup> Δ	F	p	R	R <sup>2</sup>	R <sup>2</sup> Δ	F	p	R	R <sup>2</sup>	R <sup>2</sup> Δ	F	p
DK	AL	.110	.012	.012	1.78	.184	.158	.025	.025	6.09	.014	.247	.061	.061	8.79	.004
	AA	.176	.031	.031	4.60	.034	.271	.073	.073	18.78	.000	.077	.006	.006	0.81	.371
	AM	.117	.014	.014	2.00	.159	.005	.000	.000	0.01	.939	.021	.000	.000	0.06	.805
	OAAD	.206	.042	.042	6.38	.013	.227	.051	.051	12.85	.000	.178	.032	.032	4.41	.038
	AO	.125	.016	.016	2.29	.132	.012	.000	.000	0.03	.855	.048	.002	.002	0.31	.579
PK	AL	.007	.000	.000	0.01	.936	.208	.043	.043	10.71	.001	.020	.000	.000	0.06	.813
	AA	.001	.000	.000	0.00	.991	.204	.042	.042	10.34	.001	.134	.018	.018	2.45	.120
	AM	.078	.006	.006	0.88	.350	.035	.001	.001	0.29	.588	.013	.000	.000	0.02	.877
	OAAD	.037	.001	.001	0.19	.660	.228	.052	.052	12.95	.000	.095	.009	.009	1.24	.267
	AO	.071	.005	.005	0.73	.396	.013	.000	.000	0.04	.839	.050	.003	.003	0.34	.560
CK	AL	.022	.000	.000	0.07	.794	.184	.034	.034	8.28	.004	.162	.026	.026	3.63	.059
	AA	.037	.001	.001	0.19	.662	.182	.033	.033	8.12	.005	.043	.002	.002	0.25	.621
	AM	.026	.001	.001	0.10	.757	.005	.000	.000	0.01	.934	.059	.003	.003	0.47	.493
	OAAD	.043	.002	.002	0.27	.606	.190	.036	.036	8.89	.003	.145	.021	.021	2.90	.091
	AO	.027	.001	.001	0.11	.746	.159	.025	.025	6.18	.014	.030	.001	.001	0.13	.724
P	AL	.040	.002	.002	0.24	.628	.219	.048	.048	11.91	.001	.227	.052	.052	7.36	.008

IM	AA	.161	.026	.026	3.82	.053	.227	.052	.052	12.91	.000	.127	.016	.016	2.22	.139
	AM	.042	.002	.002	0.26	.612	.049	.002	.002	0.57	.449	.008	.000	.000	0.01	.930
	OAAD	.086	.007	.007	1.07	.303	.252	.063	.063	16.02	.000	.209	.044	.044	6.14	.014
	AO	.045	.002	.002	0.29	.591	.087	.007	.007	1.79	.182	.011	.000	.000	0.02	.897
	AL	.157	.025	.025	3.66	.058	.158	.025	.025	6.08	.014	.136	.018	.018	2.53	.114
M	AA	.030	.001	.001	0.13	.717	.162	.026	.026	6.40	.012	.104	.011	.011	1.48	.227
	AM	.025	.001	.001	0.09	.768	.044	.002	.002	0.45	.503	.080	.006	.006	0.86	.356
	OAAD	.075	.006	.006	0.82	.366	.184	.034	.034	8.34	.004	.103	.011	.011	1.43	.233
	AO	.224	.050	.050	7.60	.007	.083	.007	.007	1.66	.199	.138	.019	.019	2.63	.107
	AL	.051	.003	.003	0.38	.540	.151	.023	.023	5.55	.019	.217	.047	.047	6.64	.011
D	AA	.181	.033	.033	4.86	.029	.158	.025	.025	6.07	.014	.021	.000	.000	0.06	.804
	AM	.102	.010	.010	1.51	.221	.054	.003	.003	0.68	.410	.054	.003	.003	0.39	.533
	OAAD	.128	.016	.016	2.41	.123	.135	.018	.018	4.38	.037	.088	.008	.008	1.06	.305
	AO	.033	.001	.001	0.16	.692	.071	.005	.005	1.21	.272	.040	.002	.002	0.21	.644
	AL	.115	.013	.013	1.93	.167	.120	.014	.014	3.47	.064	.012	.000	.000	0.02	.888
E	AA	.055	.003	.003	0.44	.508	.048	.002	.002	0.54	.463	.025	.001	.001	0.09	.771
	AM	.078	.006	.006	0.88	.349	.050	.003	.003	0.60	.440	.162	.026	.026	3.66	.058
	OAAD	.018	.000	.000	0.05	.828	.106	.011	.011	2.71	.101	.066	.004	.004	0.59	.443
	AO	.246	.060	.060	9.24	.003	.036	.001	.001	0.31	.576	.165	.027	.027	3.79	.054
	AL	.019	.000	.000	0.05	.819	.190	.036	.036	8.89	.003	.180	.032	.032	4.51	.035
OMA	AA	.055	.003	.003	0.44	.507	.126	.016	.016	3.84	.051	.071	.005	.005	0.68	.410
	AM	.020	.000	.000	0.06	.807	.015	.000	.000	.06	.813	.006	.000	.000	0.01	.941
	OAAD	.029	.001	.001	0.12	.728	.153	.023	.023	5.69	.018	.142	.020	.020	2.78	.098
	AO	.038	.001	.001	0.21	.650	.048	.002	.002	0.54	.464	.046	.002	.002	0.28	.597
	AL	.078	.006	.006	0.88	.350	.241	.058	.058	14.62	.000	.231	.053	.053	7.58	.007
	AA	.109	.012	.012	1.73	.190	.248	.061	.061	15.49	.000	.096	.009	.009	1.24	.267
	AM	.028	.001	.001	0.11	.740	.020	.000	.000	0.10	.754	.000	.000	.000	0.00	.995
	OAAD	.109	.012	.012	1.75	.189	.260	.068	.068	17.24	.000	.188	.035	.035	4.97	.028
	AO	.143	.020	.020	3.00	.086	.037	.001	.001	0.33	.565	.081	.007	.007	0.90	.344

(\* $p > .05$ , \*\* $p > .01$ ) {dfLow (1, 144), Average (1, 237), High (1, 135)}

**Abbreviations:** DK = Declarative Knowledge, PK = Procedural Knowledge, CK = Conditional Knowledge P = Planning, IM = Information Management, M = Monitoring, D = Debugging, E = Evaluation, OMA = Overall Metacognitive Awareness, AL = Academic Lifestyle, AA = Academic Achievement, AM = Academic Motivation, OAAD = Overall Academic Adjustment, AO = Academic Outcome

The regression analyses were computed assuming metacognitive awareness and its eight components as predictors and academic adjustment and its components and academic outcome as the criterion of the participants. The results indicated that declarative knowledge contributed 3.10% and 4.20% variance in the scores of academic achievement ( $R^2 = .031$ ,  $F(1, 144) = 4.60$ ,  $p = .034$ ) and overall academic adjustment ( $R^2 = .042$ ,  $F(1, 144) = 6.38$ ,  $p = .013$ ) of the participants with low SES, respectively. The planning contributed 2.60% variance in the scores of only academic achievement ( $R^2 = .026$ ,  $F(1, 144) = 3.82$ ,  $p = .053$ ) of the participants with low SES. The information management contributed 5.00% variance in the scores of only academic outcome ( $R^2 = .050$ ,  $F(1, 144) = 7.60$ ,  $p = .007$ ) of the participants with low SES. Further, the monitoring contributed 3.30% variance in the scores of only academic achievement ( $R^2 = .033$ ,  $F(1, 144) = 4.86$ ,  $p = .029$ ) of the participants with low SES. Similarly, the debugging contributed 6.00% variance in the scores of only academic outcome ( $R^2 = .060$ ,  $F(1, 144) = 9.24$ ,  $p = .003$ ) of the participants with low SES (Table 1).

In case of the participants with average SES, the results indicated that declarative knowledge contributed 2.50%, 7.30% and 5.10% variance in the scores of academic lifestyle ( $R^2 = .025$ ,  $F(1, 237) = 6.09$ ,  $p = .014$ ), academic achievement ( $R^2 = .073$ ,  $F(1, 237) = 18.78$ ,  $p = .014$ ) and overall academic adjustment ( $R^2 = .051$ ,  $F(1, 237) = 12.85$ ,  $p = .000$ ) of the participants with average SES, respectively. Similarly, procedural knowledge contributed 4.30%, 4.20% and 5.20% variance in the scores of academic lifestyle ( $R^2 = .043$ ,  $F(1, 237) = 10.71$ ,  $p = .001$ ), academic achievement ( $R^2 = .042$ ,  $F(1, 237) = 10.34$ ,  $p = .001$ ) and overall academic adjustment ( $R^2 = .052$ ,  $F(1, 237) = 12.95$ ,  $p = .000$ ) of the participants with average SES, respectively. The conditional knowledge contributed 3.40%, 3.30%, 3.60% and 2.50% variance in the scores of academic lifestyle ( $R^2 = .034$ ,  $F(1, 237) = 8.28$ ,  $p = .004$ ), academic achievement ( $R^2 = .033$ ,  $F(1, 237) = 8.12$ ,  $p = .005$ ), overall academic adjustment ( $R^2 = .036$ ,  $F(1, 237) = 8.89$ ,  $p = .003$ ) and academic outcome ( $R^2 = .025$ ,  $F(1, 237) = 6.18$ ,  $p = .014$ ) of the participants with average SES, respectively (Table 1).

The planning contributed 4.80%, 5.20% and 6.30% variance in the scores of academic lifestyle ( $R^2 = .048$ ,  $F(1, 237) = 11.91$ ,  $p = .001$ ), academic achievement ( $R^2 = .052$ ,  $F(1, 237) = 12.91$ ,  $p = .000$ ) and overall academic adjustment ( $R^2 = .063$ ,  $F(1, 237) = 16.02$ ,  $p = .000$ ) of the participants with average SES, respectively. Similarly, information management contributed 2.50%, 2.60% and 3.40% variance in the scores of academic lifestyle ( $R^2 = .025$ ,  $F(1, 237) = 6.08$ ,  $p = .014$ ), academic achievement ( $R^2 = .026$ ,  $F(1, 237) = 6.40$ ,  $p = .012$ ) and overall academic adjustment ( $R^2 = .034$ ,  $F(1, 237) = 8.34$ ,  $p = .004$ ) of the participants with average SES, respectively. Similarly, monitoring contributed 2.30%, 2.50% and 1.80% variance in the scores of academic lifestyle ( $R^2 = .023$ ,  $F(1, 237) = 5.55$ ,  $p = .019$ ), academic achievement ( $R^2 = .025$ ,  $F(1, 237) = 6.07$ ,  $p = .014$ ) and overall academic adjustment ( $R^2 = .018$ ,  $F(1, 237) = 4.38$ ,  $p = .037$ ) of the participants with average SES, respectively. Likewise, evaluation contributed 3.60%, 1.60% and 2.30% variance in the scores of academic lifestyle ( $R^2 = .036$ ,  $F(1, 237) = 8.89$ ,  $p = .003$ ), academic achievement ( $R^2 = .016$ ,  $F(1, 237) = 3.84$ ,  $p = .051$ ) and overall academic adjustment ( $R^2 = .023$ ,  $F(1, 237) = 5.69$ ,  $p = .018$ ) of the participants with average SES, respectively. In the same line, overall metacognitive awareness contributed 5.80%, 6.10% and 6.80% variance in the scores of academic lifestyle ( $R^2 = .058$ ,  $F(1, 237) = 14.62$ ,  $p = .000$ ), academic achievement ( $R^2 = .061$ ,  $F(1, 237) = 15.49$ ,  $p = .000$ ) and overall academic adjustment ( $R^2 = .068$ ,  $F(1, 237) = 17.24$ ,  $p = .000$ ) of the participants with average SES, respectively (Table 1).

In the case of the participants with high SES, the results indicated that declarative knowledge contributed 6.10% and 3.20% variance in the scores of academic lifestyle ( $R^2 = .061$ ,  $F(1, 135) = 8.79$ ,  $p = .004$ ) and overall academic adjustment ( $R^2 = .032$ ,  $F(1, 135) = 4.41$ ,  $p = .038$ ), respectively. Similarly, planning component contributed 5.20% and 4.40% variance in the scores of academic lifestyle ( $R^2 = .052$ ,  $F(1, 135) = 7.36$ ,  $p = .008$ ) and overall academic adjustment ( $R^2 = .044$ ,  $F(1, 135) = 6.14$ ,  $p = .014$ ) of the participants with high SES, respectively. Monitoring contributed 4.70% variance in the scores of only academic lifestyle ( $R^2 = .047$ ,  $F(1, 135) = 6.64$ ,  $p = .011$ ) of

all the participants with high SES. The debugging component contributed 2.70% variance in the scores of only academic outcome ( $R^2 = .027$ ,  $F(1, 135) = 3.79$ ,  $p = .054$ ) of the participants with high SES. The evaluation contributed 3.20% variance in the scores of only academic lifestyle ( $R^2 = .032$ ,  $F(1, 135) = 4.51$ ,  $p = .035$ ) of the participants with high SES. The scores of overall metacognitive awareness contributed 5.30% and 3.50% variance in the scores of academic lifestyle ( $R^2 = .053$ ,  $F(1, 135) = 7.58$ ,  $p = .007$ ) and overall academic adjustment ( $R^2 = .035$ ,  $F(1, 135) = 4.97$ ,  $p = .028$ ) of the participants with high SES, respectively (Table 1).

## 6. Discussion

The findings of the present study evinced that the low, average and high levels of socioeconomic status of the participants have shown to structure the metacognitive awareness which, in turn, shaped the academic adjustment and academic outcome of the participants. The findings of the study showed that the participants with low socioeconomic status significantly achieved higher mean scores on conditional knowledge, planning and monitoring as compared to the participants with average socioeconomic status. The findings of the study also signified that the participants with high SES achieved significantly higher mean scores on planning component of metacognitive awareness, academic motivation and academic outcome as compared to the low SES participants.

The positive and significant correlations were observed among the scores of declarative knowledge, monitoring, and academic achievement; declarative knowledge and overall academic adjustment; information management, debugging and academic outcome of the participants with low socioeconomic status. Similarly, the positive and significant correlations were recorded among the scores of declarative knowledge, procedural knowledge, conditional knowledge, planning, information management, monitoring, overall metacognitive awareness and academic lifestyle; the scores of declarative knowledge, procedural knowledge, conditional knowledge, planning, information management, monitoring, overall metacognitive awareness and academic achievement; the scores of declarative knowledge, procedural knowledge, conditional knowledge, planning, information management, monitoring, evaluation, overall metacognitive awareness and overall academic adjustment, and the scores of conditional knowledge and academic outcome of the participants with average socioeconomic status. Likewise, the positive and significant correlations were observed among the scores of declarative knowledge, planning, monitoring, evaluation, overall metacognitive awareness and academic lifestyle, and the scores of declarative knowledge, planning, overall metacognitive awareness and overall academic adjustment of the participants with high socioeconomic status.

The regression analyses indicated that declarative knowledge contributed significantly to the scores of academic achievement and overall academic adjustment of the participants with low SES, respectively. The planning contributed to the scores of only academic achievement, information management to academic outcome, monitoring to academic achievement and debugging to the scores of academic outcome

of the participants with low SES. In case of the participants with average SES, the results indicated that declarative knowledge contributed to the scores of academic lifestyle, academic achievement and overall academic adjustment, procedural knowledge to academic lifestyle, academic achievement and overall academic adjustment, conditional knowledge to academic lifestyle, academic achievement, overall academic adjustment and academic outcome, planning to academic lifestyle, academic achievement and overall academic adjustment, information management to the scores of academic lifestyle, academic achievement and overall academic adjustment, monitoring to academic lifestyle, academic achievement and overall academic adjustment, evaluation to the scores of academic lifestyle, academic achievement and overall academic adjustment and overall metacognitive awareness to the scores of academic lifestyle, academic achievement and overall academic adjustment of the participants with average SES, respectively. The results also indicated that declarative knowledge contributed significantly to the scores of academic lifestyle and overall academic adjustment, planning to the scores of academic lifestyle and overall academic adjustment, monitoring to the scores of academic lifestyle, debugging to the scores of academic outcome, evaluation to the scores of academic lifestyle and overall metacognitive awareness to the scores of academic lifestyle and overall academic adjustment of the participants with high SES, respectively.

In essence, a good number of the components of metacognitive awareness exhibited significant positive correlations and contributed significantly to the various measures of academic adjustment and academic outcome of the participants with low, average and high SES. All the statistically significant results showed that the participants with average SES were benefitted more as compared to low and high SES participants. The hypotheses framed to be tested through the findings of the study were partially approved. In short, it can be observed that the level of socioeconomic status significantly shaped the metacognitive awareness of the participants. Previous researchers have argued that the development of metacognitive awareness is closely linked with the nature of development of language and social relationships (Vygotsky, 1986). Previous researchers have suggested that social and cultural factors are important in cognitive development (Downing & Chim, 2004; Lourenco & Machado, 1996). The development of metacognition follow similar pattern as cognitive development which is determined to some extent by cultural and social factors. The opportunity of education, environmental stimulation, social mobility and parental education are linked differently with the individuals with dissimilar social status which distinctly provide the opportunity of internalization of new experiences and shape metacognition. These, in turn, act as the precursors to the development of cognition and metacognition (Downing, 2012). Some believe that cultural difference in metacognitive development occurs due to particular type of educational experiences (Serpell, 2000). It has been argued that membership to a particular socioeconomic status group provides opportunity to a social context that impacts metacognitive development (Downing, 2012).

Vygotsky's (1986) has argued that in order to subject a function to intellectual

and voluntary control, it is required first to possess the function. In essence, self-reflection and metacognitive awareness develop first as a skill before it can be used as a series of willfully controlled strategies (Lynch et al., 2006). The emphasis on social interaction as a qualification for the training of reflective skills is well documented by the researchers (Von Wright, 1992). The social constructivist theory assumes that metacognitive processes begin as social processes and gradually become internalized (Downing, 1992; Lewis & Downing, 2000). It has been suggested that metacognitive strategies lead to enhance learning and use of these strategies which develop gradually (Ning & Downing, 2010; Scruggs et al., 1985). In addition, the researchers have suggested that teaching metacognitive skill are important but it is also essential that the crucial role of the student's experience outside the classroom in the development of metacognitive skills should not be ignored (Bogdan, 2000; Hanley, 1995) as the use of metacognitive strategies is the results of coping with everyday new social contexts and cultures. The findings of the study showed that belonging to one or other socioeconomic status groups determine the nature and extent of metacognitive awareness which, in turn, impacts academic adjustment and academic outcome.

### **7. Summary and Conclusions**

In conclusion, it can be said that the three levels of socioeconomic status of the participants have shown to structure the metacognitive awareness which, in turn, shaped the academic adjustment and academic outcome of the participants. The positive and significant correlations were observed among the scores of declarative knowledge, conditional knowledge, procedural knowledge, planning, information management, monitoring, debugging, evaluation, overall metacognitive awareness, academic lifestyle, academic achievement, academic motivation and academic outcome of the participants with low, average and high socioeconomic status. The metacognitive awareness and its eight components contributed significantly to the scores of academic lifestyle, academic achievement, academic motivation and academic outcome of the participants with low, average and high socioeconomic status.

### **8. Directions for Future Researchers**

The metacognitive awareness differences among the participants with low, average and high levels of socioeconomic status were observed in the present study. The future researchers may cross examine the findings of the study on different populations of students using other variables. It has been argued that academic success is determined not only by metacognitive awareness but academic locus of control (Jain, Tiwari & Awasthi, 2017; Jain, Tiwari & Awasthi, accepted), self-compassion (Verma & Tiwari, 2017a), personality structuring (Verma & Tiwari, 2017b), academic self-concept (Gujare & Tiwari, 2016b; Tiwari, 2011a), mental health symptoms (Gujare & Tiwari, 2016a) and emotional intelligence (Tiwari, 2016a) also contribute in shaping it. In addition, positive constructs like sustainable behaviors (Tiwari, 2016c); yogic practices (Tiwari, 2016b), positive body image (Jain, & Tiwari, 2016a; Jain, & Tiwari, 2016b; Tiwari, & Kumar, 2015; Tiwari, 2014), emotion regulation (Tiwari, 2015a), self-forgiveness and life satisfaction (Mudgal, & Tiwari, 2015; Mudgal & Tiwari, 2017) may also contribute to

academic success. The future researchers may involve these variables to develop better understanding of the nature and dynamics of academic success of the students. Personality (Tiwari, 2010a; Tiwari, 2010b; Tiwari, 2010c; Tiwari, 2011c) and academic self-esteem (Tiwari, 2011a) may be also explored. The future researchers may enhance their understanding by applying qualitative methods and mixed method which will help to develop better understand of the dynamics of academic success.

## **9. Conflicts of Interest**

There is no conflict of interest of the authors with anyone.

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## **Menstrual Distress and Attitude towards Femininity of Rural and Urban Adolescent Girls**

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Menstrual experience constitutes a universal biological phenomenon associated with every normal healthy woman of the world and has close links with the psychological, socio-cultural and religious aspects of her existence. Menstrual distress is a very common experience affecting almost all the dimensions of existence and life outcomes of the women including their identity as a woman. The present study examined the impacts of menstrual distress on the attitudes towards femininity of the adolescent girls. Five hundred undergraduate adolescent rural and urban girls with age ranging from 13 years to 19 years were recruited as the participants in the study. The findings of the study revealed that the menstrual distress and attitudes towards femininity of adolescent girls were patterned after their rural and urban domicile. Physical distress, socially imposed impurity and restrictions, psychological distress, positivity on womanhood (the four components of menstrual distress) and overall menstrual distress, and attitude towards femininity of rural and urban adolescent girls were observed to be negatively correlated. Physical distress contributed significant variance in attitudes towards femininity of the urban and all the participants whereas socially imposed impurity and restrictions, psychological distress and overall menstrual distress explained significant variance in attitudes towards femininity of the rural, urban and the entire girl participants. Conversely, positivity on womanhood was a significant contributor to attitudes towards femininity of the urban adolescent girls only. The findings have been discussed in the light of empirical findings of menstrual distress and feminine identity. The findings are expected to carry significant implications for health professional, policy makers, psychologists and researchers. Some health intervention programmes may also be developed for attitude change and positive support for women. The limitations and directions for future researchers have also been discussed.

### **1. Introduction**

According to an estimate, about 52% of the female population (26% of the total population) belongs to reproductive age of which adolescent girls constitute 1/5th of the total Indian population. The adolescence is a critical period characterized by multiple physical, emotional and psychological changes. Menstruation is a normal biological

process that has been distorted and riddled with negative connotations. The onset of menarche or menstruation in girls is an important milestone marking the beginning of womanhood. Accurate knowledge and awareness about the physiological, psychological and socio-cultural facts ensuing menstruation and the proper management of its consequences are critical to reproductive and sexual health of the females. This transition phase of adolescence makes them vulnerable to a number of life outcomes (Hockenberry & Wilson, 2007). Although, menstruation represents a biological reality, culture-bound values shape its meaning and management. A multitude of cross-cultural findings have been reported by anthropologists about menstruation ranging from severe social restriction to special respect and privilege for menstruating women (Knight, 1991; Mead, 1949; Shuttle & Redgrove, 2005).

Gender differences in socio-cultural privileges and restrictions have been associated with men and women around the world which regulate the identities and experiences. Buss and Schmitt (2011) have argued that men and women are expected to differ in domains in which they have faced recurrently different adaptive problems over human evolutionary history. A multitude of adaptive problems of food selection, food shortages, habitat selection, predator defence, parasite defence, and social exchange are common to both the genders. Owing to differences in reproductive biology, women require to face reproductive realities and obligatory parental investment. In addition, both genders must solve adaptive problems such as self-assessment of mate value, identifying partners willing to commit, and retaining a mate over long stretches of time (de Miguel & Buss, 2011). The Womanhood perspective emphasized four cardinal virtues of femininity namely piety, purity, submissiveness and domesticity (Welter, 1966). The classical view posited that religious studies were compatible with femininity and deemed appropriate for women whereas other types of education were thought to detract from women's femininity. The researchers have argued that purity was assumed to be a fate worse than death and its absence as unnatural and unfeminine (Welter, 1966).

Menstrual distress is one of the common gynaecological problems which attracted the interest of the researchers from health sciences and psychology. The term 'Premenstrual tension' was first used by Frank (1931) and later by Dalton (1960) that denotes a group of physical and emotional symptoms occurring 7 to 14 days before the onset of menstruation and disappear during menstruation. Irritability, migraine, anxiety, fatigue, depression, difficulty in concentrating, weight gain, breast tenderness, backache, lethargy, and skin disorders are some of the major symptoms reported to be associated with menstrual distress. It has been argued that menstrual distress is caused by life stress (Gannon, 1981; Sommer, 1982). The researchers have examined the role of cognitive or personality factors such as neurotic personality (Sommer, 1992) and type-A behaviour pattern to be linked with menstrual distress (Dinning & Gupta, 1992).

Femininity refers to a set of attributes, behaviours, and roles generally associated with women. It is socially constructed phenomenon having both socially-defined and biologically-created factors (Martin, & Finn, 2010; Wijngaard, 1997). Thus,

it is distinct from the biological female sex as both males and females can exhibit feminine traits. Traditionally, a multitude of traits have been associated with femininity that varies with the socio-cultural contexts (Murray, 2000). It has been suggested that the defining characteristics of femininity are not universally identical and gentleness, empathy, sensitivity, caring, sweetness, compassion, tolerance, nurturance, deference, and succorance are some of the major attributes that have traditionally been cited as feminine (Murray, 2000). The researchers have explored the link between femininity (feminine gender identity) and experiences of menstrual distress (Ussher, Hunter, & Browne, 2000). It has been argued that the bio-psychiatric realities function to legitimize traditional constructions of femininity and make menstrual distress as lived experience and social construction (Cosgrove, & Riddle, 2008).

An upsurge in the scientific studies involving sex role behaviour (masculinity/femininity) and women's role attitudes (contemporary/traditional) related to menstrual distress has been witnessed in recent past with contradictory findings. The researchers have argued that gender role identity and attitudes of feminine roles hold an interactive relationship with menstrual distress. The researchers have revealed that feminine gender identity represents traditional role values of women who reported greater menstrual and premenstrual distress (Heilbrun Jr., Friedberg, Wydra, & Worobow, 1990). The cultural perspective, as opposed to the medical perspective, believes that cultural attitudes and beliefs regarding menstruation have a significant relationship with the reporting of menstrual symptoms (Chaturvedi & Chandra 1991; McMaster et al., 1997). There are significant cross-cultural differences in the meanings of menstruation (Buckley & Gottlieb, 1988; Snowden & Christian, 1983). Some cultures believe it to be a symbolic polluting power causing negative feelings toward female bodies and the oppression of women whereas other cultures emphasize the symbolic enhancement of life forces by menstrual blood in rituals (Buckley & Gottlieb, 1988). The findings regarding cross-cultural differences in menstrual attitudes have been reported. The findings have shown that Icelandic nursing students (Sveinsdottir 1993), American Jewish women (Siegel, 1986), and Indian women (Chaturvedi & Chandra, 1991) carry dissimilar beliefs for menstruation. The participants from former two cultures assumed it to be a natural and predictable event whereas Indian women regarded it incapacitating. Employing mixed methods study, Cosgrove and Riddle (2008) have explored the relationship between constructions of feminine gender identity and experiences of menstrual distress which revealed that women engage in intense premenstrual bodily surveillance.

The above review of the previous research on menstrual distress and its impacts revealed that menstrual distress is shaped by psychological and socio-cultural constructions which significantly impacts feministic identity of women. The present study examined the role of menstrual distress of rural and urban adolescent girls in shaping their attitudes towards femininity of rural and urban adolescent girls.

## **2. Objectives**

Following were the major objectives of the study:

1. To find out the differences in menstrual distress and attitudes towards femininity of rural and urban adolescent girls
2. To see the nature and extent of association between menstrual distress and attitudes towards femininity of rural and urban adolescent girls
3. To estimate the variance explained by menstrual distress in the attitudes towards femininity of rural and urban adolescent girls.

### **3. Hypotheses**

The following hypotheses were framed to be tested through the findings of this study:

1. The rural adolescent girls would show higher mean scores on menstrual distress as compared to their urban counterparts.
2. The urban adolescent girls would show higher mean scores on the attitude towards femininity as compared to their rural counterparts.
3. There would be negative correlations among the various components of menstrual distress and the scores of the attitude towards femininity of the rural and urban adolescent girls.
4. The various components of menstrual distress would account for significant variance in the attitude towards femininity of the rural and urban adolescent girls.

### **4. Methods and Procedure**

The study employed a correlational research design for collecting and analyzing data. A convenient sampling method was employed to choose the participants for the study.

#### **4.1. Sample**

Five hundred undergraduate adolescence girls from the different strata of rural and urban areas of Bundelkhand region, Madhya Pradesh, India, were recruited as the sample for the study. Out of these, 171 adolescent girls were rural ( $M=16.40$ ,  $SD=1.95$ ) whereas the rest 329 belonged to urban areas ( $M=16.21$ ,  $SD=1.69$ ). Their age ranged from 13 years to 19 years.

#### **4.2 Inclusion and Exclusion Criteria**

Only adolescent girls falling in the age range of 13 years to 19 years whose menstruation cycle was started were allowed to take part in the study. Those who did not conform to these criteria were excluded from the study.

#### **4.3 Tools**

##### **4.3.1 Comprehensive Menstrual Distress Questionnaire (CMDQ)**

To assess the menstrual distress of the participants, the Comprehensive Menstrual Distress Questionnaire (Jain, Tiwari, Awasthi & Chaubey, 2017) with five point scale (5- strongly disagree, 4- agree, 3- undecided, 2- disagree, strongly disagree) was employed. This scale comprised of 37 items representing four domains of menstrual distress namely physical distress, socially imposed impurity and restrictions, psychological distress, and positivity on womanhood. All the items were assigned the scores of 1, 2, 3, 4 and 5 except items 3, 5, 6, 7, 9, 10, 18, 19, 22, 27, 29, 36, 39, 40, 59, 67,

68 which were assigned the scores of 5, 4, 3, 2 and 1 (reverse scoring). The Chronbach Alpha coefficient reliability of the scale was .835. Its validity was estimated by computing coefficient of correlation which was found to be .147.

#### 4.3.2 Attitude towards Femininity Questionnaire

Attitude towards femininity scale (Narayanan & Thomas, 1996) was used to measure the femininity attitude of the participants. The scale comprises 14 items with five alternatives ranging from strongly agree to strongly disagree. The scores assigned to the response of a positive item were 5, 4, 3, 2, and 1 for A, B, C, D, and E, respectively, and the negative items were assigned the scores in the reverse order. The split-half reliability of the scale was found to be .72 and the test-retest reliability was found to be .66. The Cronbach alpha of the scale was found to be .68.

#### 4.4 Procedure

After having been debriefed about the basic goals of the study, the participants submitted their written consent to participate in the study. It was made clear to them that their participation in the study was voluntary and they could withdraw themselves from the study at any point of time. The participants were made comfortable and the researchers established rapport with them followed by oral instructions about the methods of answering to the alternatives of the items of the questionnaire. Then the participants were given a set of the questionnaires. Data were analyzed by using SPSS version 16.0.

#### 5. Results

The mean score, standard deviations, coefficients of correlations and coefficients of regression were computed for the obtained scores of physical distress, socially imposed impurity and restrictions, psychological distress, positivity on womanhood and overall menstrual distress and the scores of attitude towards femininity of rural and urban adolescent girls the results of which have been displayed in Table 1, Table 2 and Table 3.

**Table 1: Mean scores and SDs of menstrual distress and attitude towards femininity of rural and urban adolescent girls**

S. No.	Measures	Domicile	Mean	SD	t	df	p
1.	Physical distress	Rural	43.72	8.85		498	.531
		Urban	44.25	8.95			
2.	Socially imposed impurity and restrictions	Rural	22.83	4.79	2.50	498	.013
		Urban	21.65	5.09			
3.	Psychological distress	Rural	23.60	5.24	1.90	498	.058
		Urban	22.67	5.21			
4.	Positivity on womanhood	Rural	17.53	3.38	1.86	498	.063
		Urban	18.21	4.14			
5.	Overall Menstrual Distress	Rural	107.67	15.85	1.86	498	.063
		Urban	106.77	15.86			
6.	Attitude towards femininity	Rural	37.58	5.92	4.18	498	.000
		Urban	40.09	6.56			

The results of the study showed that the urban adolescent girls achieved higher mean score on physical distress (Urban-  $M = 44.25$ ,  $SD = 8.95$ ; Rural-  $M = 43.72$ ,  $SD = 8.85$ ;  $t = 0.63$ ,  $df = 498$ ,  $p = .531$ ) as compared to the adolescent girls of rural domicile. The results revealed that the rural adolescent girls achieved significantly higher mean score on socially imposed impurity and restrictions (Rural-  $M = 22.83$ ,  $SD = 4.79$ ; Urban-  $M = 21.65$ ,  $SD = 5.09$ ;  $t = 2.50$ ,  $df = 498$ ,  $p = .013$ ) as compared to the adolescent girls of urban domicile. The rural adolescent girls also achieved higher mean score on psychological distress (Rural-  $M = 23.60$ ,  $SD = 5.24$ ; Urban-  $M = 22.67$ ,  $SD = 5.21$ ;  $t = 1.90$ ,  $df = 498$ ,  $p = .058$ ) as compared to the adolescent girls of urban domicile whereas the urban adolescent girls achieved higher mean score on positivity on womanhood (Urban-  $M = 18.21$ ,  $SD = 4.14$ ; Rural-  $M = 17.53$ ,  $SD = 3.38$ ;  $t = 1.86$ ,  $df = 498$ ,  $p = .063$ ) as compared to the adolescent girls of rural domicile. The results revealed that the rural adolescent girls achieved higher mean score on overall menstrual distress (Rural-  $M = 107.67$ ,  $SD = 15.85$ ; Urban-  $M = 106.77$ ,  $SD = 15.86$ ;  $t = 1.86$ ,  $df = 498$ ,  $p = .063$ ) as compared to the adolescent girls of urban domicile. Contrarily, the results evinced that the urban adolescent girls achieved significantly higher mean score on attitude towards femininity (Urban-  $M = 40.09$ ,  $SD = 6.56$ ; Rural -  $M = 37.58$ ,  $SD = 5.92$ ;  $t = 4.18$ ,  $df = 498$ ,  $p = .000$ ) as compared to the adolescent girls of rural domicile (Table 1).

The results exhibited significant negative correlation between the scores of physical distress and attitude towards femininity of the urban ( $r = -.131$ ,  $p = .018$ ) and the entire participant ( $r = -.94$ ,  $p = .035$ ) adolescent girls and statistically non-significant negative correlation between these scores of rural ( $r = -.038$ ,  $p = .617$ ) girls. Similarly, the results revealed significant negative correlations among the scores of socially imposed impurity and restrictions, and attitude towards femininity of the rural ( $r = -.267$ ,  $p = .000$ ), urban ( $r = -.306$ ,  $p = .000$ ) and the entire participant ( $r = -.308$ ,  $p = .000$ ) adolescent girls. Likewise, significant negative correlations among the scores of psychological distress and attitude towards femininity of the rural ( $r = -.218$ ,  $p = .004$ ), urban ( $r = -.228$ ,  $p = .000$ ) and the entire participant ( $r = -.236$ ,  $p = .000$ ) adolescent girls. Likewise, the results revealed significant negative correlations among the scores of psychological distress and attitude towards femininity of the rural ( $r = -.218$ ,  $p = .004$ ), urban ( $r = -.228$ ,  $p = .000$ ) and the entire participant ( $r = -.236$ ,  $p = .000$ ) adolescent girls. The results exhibited significant negative correlation between the scores of positivity on womanhood and attitude towards femininity of the urban girls ( $r = -.118$ ,  $p = .032$ ) whereas statistically non-significant negative correlations between these scores were observed for the rural ( $r = -.038$ ,  $p = .617$ ) and the entire participant ( $r = -.94$ ,  $p = .035$ ) adolescent girls. Similarly, the results revealed significant negative correlations among the scores of overall menstrual distress and restrictions, and attitude towards femininity of the rural ( $r = -.162$ ,  $p = .035$ ), urban ( $r = -.278$ ,  $p = .000$ ) and the entire participant ( $r = -.241$ ,  $p = .000$ ) adolescent girls (Table 2).



**Table 2: Coefficients of correlation among the scores of the various components of menstrual distress and attitude towards femininity of rural and urban adolescent girls**

S. No.	Measures	Rural		Urban		Overall	
		r	p	r	p	r	p
1.	Physical distress & Attitude towards femininit	-.038	.617	-.131*	.018	-.094*	.035
2.	Socially imposed impurity and restrictions & Attitude towards femininity	-.267**	.000	-.306**	.000	-.308**	.000
3.	Psychological distress & Attitude towards femininit	-.218**	.004	-.228**	.000	-.236**	.000
4.	Positivity on womanhood & Attitude towards femininit	.059	.442	-.118*	.032	-.052	.243
5.	Overall Menstrual Distress & Attitude towards femininit	-.162	.035	-.278**	.000	-.241**	.000

The regression analyses were computed assuming menstrual distress and its four components as the predictors and attitudes towards femininity as the criterion of the adolescent girls with rural and urban affiliations. The results indicated that physical distress contributed 1.70% and 0.90% variance in the scores of attitudes towards femininity ( $R^2 = .017$ ,  $F(1, 327) = 5.67$ ,  $p = .018$ ) of the urban and all the participants ( $R^2 = .009$ ,  $F(1, 498) = 4.48$ ,  $p = .035$ ), respectively. Likewise, socially imposed impurity and restrictions component of menstrual distress explained 7.10%, 9.40% and 9.50% variance in the scores of attitudes towards femininity of the rural ( $R^2 = .071$ ,  $F(1, 169) = 12.97$ ,  $p = .000$ ), urban ( $R^2 = .094$ ,  $F(1, 327) = 33.80$ ,  $p = .000$ ) and all ( $R^2 = .095$ ,  $F(1, 498) = 52.09$ ,  $p = .000$ ) the adolescent girls, respectively (Table 3).

**Table 3: Coefficients of regression of the scores of menstrual distress and its four components as the predictors and the scores of attitudes towards femininity as the criterion of the adolescent girls with rural and urban domicile**

Predictors	Criterion	Domicile														
		Rural					Urban					Overall				
		R	R <sup>2</sup>	R <sup>2</sup> Δ	F	p	R	R <sup>2</sup>	R <sup>2</sup> Δ	F	p	R	R <sup>2</sup>	R <sup>2</sup> Δ	F	p
Physical Distress	Attitudes towards Femininity	.038	.001	.001	0.25	.617	.131	.017	.017	5.67	.018	.094	.009	.009	4.48	.035
Socially Imposed Impurity and Restrictions	Attitudes towards Femininity	.267	.071	.071	12.97	.000	.306	.094	.094	33.80	.000	.308	.095	.095	52.09	.000
Psychological Distress	Attitudes towards Femininity	.218	.048	.048	8.46	.004	.228	.052	.052	17.93	.000	.236	.055	.055	29.26	.000
Positivity on womanhood	Attitudes towards Femininity	.059	.004	.004	0.60	.442	.118	.014	.014	4.62	.032	.052	.003	.003	1.36	.243
Overall Menstrual Distress	Attitudes towards Femininity	.162	.026	.026	4.54	.035	.278	.077	.077	27.29	.000	.241	.058	.058	30.74	.000

{df-Rural (1, 169), Urban (1, 327) and Overall (1, 498)}

Psychological distress component of menstrual distress contributed 4.80%, 5.20% and 5.50% variance in the score of attitudes towards femininity of the rural ( $R^2 = .048$ ,  $F(1, 169) = 8.46$ ,  $p = .004$ ), urban ( $R^2 = .052$ ,  $F(1, 327) = 17.93$ ,  $p = .000$ ) and all ( $R^2 = .055$ ,  $F(1, 498) = 29.26$ ,  $p = .000$ ) the adolescent girls, respectively. Positivity on womanhood component of menstrual distress contributed 1.40% variance in the score of attitudes towards femininity of the urban ( $R^2 = .052$ ,  $F(1, 327) = 4.62$ ,  $p = .052$ ) adolescent girls only. Overall menstrual distress contributed 2.60%, 7.70% and 5.80% variance in the score of attitudes towards femininity of the rural ( $R^2 = .026$ ,  $F(1, 169) = 4.54$ ,  $p = .035$ ), urban ( $R^2 = .077$ ,  $F(1, 327) = 27.29$ ,  $p = .000$ ) and all ( $R^2 = .058$ ,  $F(1, 498) = 30.74$ ,  $p = .000$ ) the adolescent girls, respectively (Table 3).

## **6. Discussion**

The findings of the study revealed that the rural adolescent girls achieved significantly higher mean score on socially imposed impurity and restrictions as compared to the adolescent girls of urban domicile whereas there were no significant differences in their mean scores on other dimensions of menstrual distress. The significant difference was also observed between the mean scores of attitude towards femininity of the rural and urban adolescent girls. The findings further exhibited significant negative correlation between physical distress and attitude towards femininity of the urban and all the participant adolescent girls. Similarly, the results revealed significant negative correlations among socially imposed impurity and restrictions, psychological distress, overall menstrual distress and attitude towards femininity of the rural, urban and all the participant adolescent girls. The results also showed significant negative correlation between the scores of positivity on womanhood and attitude towards femininity of the urban adolescent girls. In addition, the findings showed that physical distress contributed significant variance in the scores of attitude towards femininity of the urban and all the participants. It was also revealed that socially imposed impurity and restrictions, psychological distress and overall menstrual distress accounted for significant variance in the scores of attitudes towards femininity of the rural, urban and the entire girl participants. Positivity on womanhood contributed significantly to the score of attitudes towards femininity of the urban the adolescent girls only.

In essence, the findings revealed that rural and urban girls differed significantly in their mean achievements of attitude towards femininity. The researchers have argued that a positive attitude towards femininity represents a sense of satisfaction and pride in being born as a female whereas a negative attitude denotes a feeling of resentment in being born as a female (Narayanan & Thomas, 1996). The educational opportunities, self-concept, autonomy, impacts of mass media, health awareness and positive parental attitude are better in urban areas due to which the urban girls might have evinced a higher mean score on attitude towards femininity measure as compared to their rural counterparts. The significant negative correlations among the various components of menstrual distress and attitude towards femininity demonstrated that higher the level of menstrual distress poorer was the magnitude of attitude towards femininity. As a

consequence of enhanced awareness in urban areas, the urban girls scored lower on socially imposed impurity and restrictions dimension of menstrual distress as compared to rural girls. Thus, the findings of the study indicated that the various components of menstrual distress significantly shaped the nature and extent of attitude towards femininity of the rural and urban girls. The finding partially approved the hypothesis 1 which presumed that the rural adolescent girls would show higher mean scores on menstrual distress as compared to their urban counterparts. The hypothesis 2 was fully approved which stated that the urban adolescent girls would show higher mean scores on the attitude towards femininity as compared to their rural counterparts. Likewise, the hypothesis 3 was also confirmed which stated that there would be negative correlations among the various components of menstrual distress and the scores of the attitude towards femininity of the rural and urban adolescent girls. Lastly, the hypothesis 4 got confirmed which presumed that the various components of menstrual distress would account for significant variance in the scores of the attitude towards femininity of the rural and urban adolescent girls.

### **7. Summary and Conclusions**

The findings of the study revealed that the menstrual distress and attitudes towards femininity of girl adolescents were structured according to their rural and urban domicile. The physical distress, socially imposed impurity and restrictions, psychological distress, positivity on womanhood and overall menstrual distress, and attitude towards femininity of rural and urban adolescent girls were negatively correlated. The physical distress contributed significant variance in the scores of attitudes towards femininity of the urban and all the participants whereas socially imposed impurity and restrictions, psychological distress and overall menstrual distress accounted for significant variance in attitudes towards femininity of the rural, urban and the entire girl participants. Conversely, positivity on womanhood was the significant contributor to attitudes towards femininity of the urban adolescent girls only.

### **8. Directions for Future Researchers**

In spite of a biological fact, menstrual distress is rooted in psychological and socio-cultural realities of the life of women. It significantly impacts their well-being, identity and life outcomes. It is recommended that the future researchers may cross examine these findings in different socio-cultural milieu applying relevant variables. It is worth researching the metacognitive representations of menstrual distress and their feminine identity (Jain, Tiwari & Awasthi, 2017; Jain, Tiwari & Awasthi, in press; Jain, Tiwari & Awasthi, accepted), health outcomes and spiritual connectedness (Sharma, Tiwari, & Rai, 2017; Sharma, Tiwari, & Rai, in press; Sharma, Tiwari, & Rai, communicated), self-compassion (Verma & Tiwari, 2017a), personality attributes (Verma & Tiwari, 2017b), self-concept (Gujare & Tiwari, 2016b; Tiwari, 2011), mental health (Gujare & Tiwari, 2016a) and *emotional competence* (Tiwari, 2016a) that determine significantly their life outcomes. The role of positive behaviours (Tiwari, 2016c); *yogic practices* (Tiwari, 2016b) and *positive body image* (Jain, & Tiwari, 2016a; Jain, & Tiwari, 2016b; Tiwari, & Kumar, 2015; Tiwari, 2014), emotion regulation

(Tiwari, 2015a), and forgiveness and life satisfaction (Mudgal, & Tiwari, 2015; Mudgal & Tiwari, 2017; Mudgal & Tiwari, communicated) may also be studied by future researchers to uncover the nature and dynamics of menstrual distress and feminine identity of women. By applying qualitative methods and mixed methods, the nature of menstrual distress and feminine identity of women could also be unearthed.

### **9. Acknowledgements**

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### **10. Conflicts of Interest**

There is no conflicts of interest of the authors with anyone for any reason.

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## **The Spiritual Beliefs and Quality of Life of Cancer Patients : A Correlational Inquiry**

*Devaki Nandan Sharma, Gyanesh Kumar Tiwari,  
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The study examined the nature and extent of association between spiritual beliefs and quality of life of the diagnosed cancer patients and normal healthy participants. The study employed a correlational research design to collect and analyze data. The purposive sampling method was applied to choose the participants in the study. Thirty five diagnosed male and 25 female cancer patients and 40 normal healthy male and 20 female participants constituted the samples for the study. The findings of the study showed that the mean score of spiritual beliefs of the male cancer patients was significantly higher as compared to their female counterparts. Likewise, the mean scores of spiritual beliefs and quality of life of the male normal healthy participants was significantly higher as compared to their female counterparts. The mean score of spiritual beliefs of clinical participants was significantly higher as compared to the normal healthy participants whereas the mean score of quality of life of the normal healthy participants was higher as compared to the clinical participants. There were significant positive correlations among the scores of spiritual beliefs and quality of life of the male and female participants with diagnosed cancer and healthy participants. Thus, health status, spiritual beliefs and gender of the participants were observed to play crucial role in shaping the quality of life of the participants. In essence, the findings substantiated the vital role of spiritual beliefs in determining the quality of life of the participants suffering from chronic disease like cancer. The findings have significant implications to unearth the relationship between spiritual beliefs and quality of life of the patients suffering from chronic disease. These findings have significant implications for health professionals, psychologists and laymen. The future directions for future research have been stated at the end.

### **1. Introduction**

The well-being and quality of life of the individuals diagnosed with cancer are badly affected as it leads to change in their value system and assumptive world (Parkes,

1971). The negative physiological and psychological consequences such as depression and anxiety pose challenges for the well-being of the patients and lower their quality of life (Cordova, 2008). Along with these negative forces, spirituality is one significant force that starts functioning in new mode leading to many positive outcomes and acts as a major protective power. It comprises of subjective experiences reflecting the deepest values and meanings leading to personal growth or transformation (Griffin, 1988; Sheldrake, 2007). The spirituality has been reported to be linked with mental health, better performance and improved coping (Cobb et al., 2012). Spirituality contributes in maintaining intrapersonal and interpersonal relations, relationship with nature and environment and put in order to face the truth (Snyder & Lopez, 2007).

The cognitive model posited that spiritual factors operate as a cognitive schema that can have an impact on the perceptions of a person about an event (Dull & Skokan, 1995). The spirituality engenders a sense of optimism, control, or meaning that may affect stress levels and health. The transactional model suggests that the impact of stress of life events is mediated by a person's cognitive appraisal of a situation and the selection of coping behaviours (Gall et al., 2005). This model provides a conceptual scaffold to illuminate the multi-dimensional aspects and functions of spirituality within the coping process (Park & Folkman, 1997). The spiritual process model emphasized the development of a relationship with the sacred (Paragament, 2007). The model consists of four dimensions of health namely physical, mental, social and ecological. The former is related to the existential needs whereas the later comprises existential interpretation for the individuals related to the factors outside the inner world, religious, philosophical and ideological reflections. The practice of spirituality has been reported to add positively to the family members of homicides victims, bereaved parents (Brotherson & Soderquist, 2002) and female survivors of domestic abuse (Gillium, et al., 2006), patients of life threatening diseases and those facing mental health issues (Bhui et al., 2008).

The positive aspects of spiritual coping have been linked with lower levels of distress (Tix & Frazier, 1998), less depression and anxiety (Baider et al., 1999; Lee, 2007), less perceived stress (Arevalo et al., 2008) and less severe posttraumatic or stress related symptoms (Bell-Meissehelder & Marcum, 2004). Spiritual beliefs have also been reported to be linked with indicators of good mental health including greater happiness, quality of life, and psychological well-being (Abraido-Lanza et al., 2004). It is suggested that patients' own beliefs about their health and treatment regulate their health behaviour to a great extent than the doctors' beliefs or objective medical data. The spiritual beliefs have been found to facilitate the positive life outcomes of cervical cancer patients who possessed various metaphysical beliefs about the disease (Kohli & Dalal, 1998).

Thus, the previous research has suggested that spirituality helps people deal with the problems of personal lack or control by directing them to a set of frameworks and beliefs extending beyond the self in order to find answers to important questions and gives a sense of meaning and purpose also in extreme life situations. In this manner,



spiritual beliefs and practices may constitute important resources for coping with illness (Dalal & Ray, 2005). In spite of these positive arguments and findings, there is dearth of research efforts with the objective to explain the true nature and extent of the relationship between spirituality and quality of life of the people either suffering from chronic disease or possessing normal health even in India that is labelled as the spiritual leader of the world. Pursuing the endeavour to develop an in depth understanding into the nature and dynamics of spirituality will constitute an important contribution to the disciplines of health and psychology (Miovic, 2004). The researchers have reported spirituality to be closely linked to the cognitive and social domains of human behaviours shaping the development of the personality across the life span (Hill et al., 2000). In spite of these proven benefits of spiritual practice and beliefs, it is relatively ignored area in the psychological research and there is strong need to uncover the mechanisms involved in the multiple positive outcomes of spirituality (Dalal & Ray, 2005). In the background of these facts and arguments, the present study aimed to understand the nature and impacts of spiritual beliefs affecting the quality of life of the people suffering from cancer.

## **2. Objectives**

Following were the objectives of the study:

1. To study health status and gender differences in the spiritual beliefs and quality of life of cancer survivors and normal healthy participants,
2. To study the nature of association between spiritual beliefs and quality of life of cancer survivors and normal healthy participants.

## **3. Hypotheses**

Following hypotheses were framed for this study:

1. The cancer patients will show higher mean score on spiritual beliefs as compared to the normal healthy participants.
2. The cancer patients will exhibit lower mean score on quality of life as compared to the healthy participants.
3. There will be positive correlations among the scores of spiritual beliefs and quality of life of the participants of both the groups.

## **4. Research Methodology**

### **4.1 Sample**

Sixty diagnosed cancer patients of Bundelkhand Medical College Hospital, Sagar, Madhya Pradesh, India and 60 normal healthy participants were chosen employing purposive sampling. Thirty five male ( $M = 52.32$ ,  $SD = 10.52$ ) and twenty five female ( $M = 51.68$ ,  $SD = 6.90$ ) cancer patients age ranging from 18 years to 75 years were involved. Likewise, 40 normal healthy male ( $M = 44.00$ ,  $SD = 10.45$ ) and 20 female ( $M = 47.15$ ,  $SD = 11.32$ ) participants also took part in the study.

### **4.2 Inclusion and Exclusion Criteria**

Only those participants were allowed to take part in the study that were diagnosed with cancer for at least 6 months before and suffering with no other known

diseases. In addition, only adult participants were chosen for the study. On the other hand, only those participants were included as normal healthy participants who did not report any serious diseases at the time of beginning of the study.

### **4.3 Tools**

#### **4.3.1. Brief Multidimensional Measure of Religiousness/Spirituality (BMMRS)**

Brief multidimensional scale of religiousness/spirituality (Abeles et al., 1999) was used to measure the spiritual beliefs of the participants. Daily spiritual experience subscale measured the participants' connection with a higher power in their daily life for example, "I feel the presence of a higher power."

This subscale consists of 6 items to be rated on a 6-point scale ranging from 1 (many times a day) to 6 (never). The internal consistency reliability of the subscale (Cronbach's Alpha) was 0.75. BMMRS is a 38-item self-report measure that purports to measure spiritual experiences (emotional experience of feeling connected to a higher power), religious practices (culturally based activities) and congregational support factors.

#### **4.3.2. Quality of Life Inventory**

Quality of Life of the participants was assessed through WHO Quality of Life Inventory (WHOQOL-BREF, 1996). This questionnaire comprises 26 items. It entails four domains: physical quality of life, psychological quality of life, social quality of life and environment quality of life. Scoring pattern was based on five point scale. The participants have to encircle the number (1- Not at all, 2- A little, 3- A moderate amount, 4- Very much 5- An extreme amount) that best fits how much they have worried about their health over the last two weeks.

### **4.4 Procedure**

After the ethical approval and permission from the competent authorities from department of Psychology and the medical college, the diagnosed cancer patients visiting the hospital were contacted personally and debriefed about the basic objectives of the study. Their written permissions were obtained before the data collection. It followed the administration of the scales. In the similar manner, 60 normal healthy participants with no known diseases were also contacted and the same procedure of data collection was taken up. The same set of questionnaires were administered which consumed approximately 15-20 minutes to complete. The obtained data were analyzed by using mean, standard deviation (SD) and coefficient of correlation with the help of SPSS.

### **5. Results**

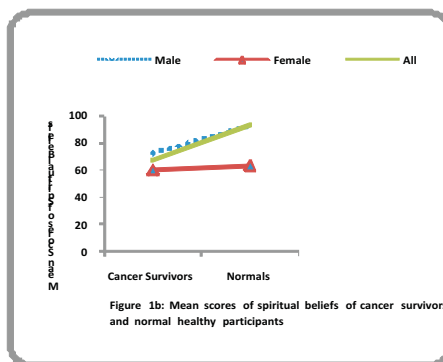
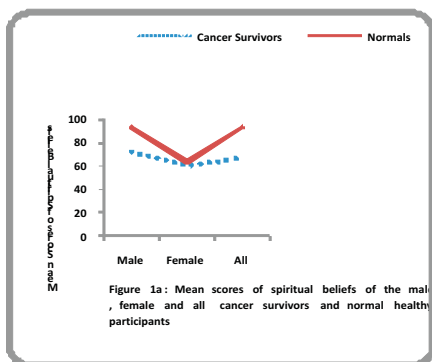
The basic goals of the study were to study health status and gender differences in the spiritual beliefs and quality of life of cancer survivors and normal healthy participants and to understand the nature of association between spiritual beliefs and quality of life of cancer survivors and normal healthy participants.

**Table 1****Mean scores and SDs of Spiritual Beliefs and Quality of Life male and female clinical and non-clinical participants**

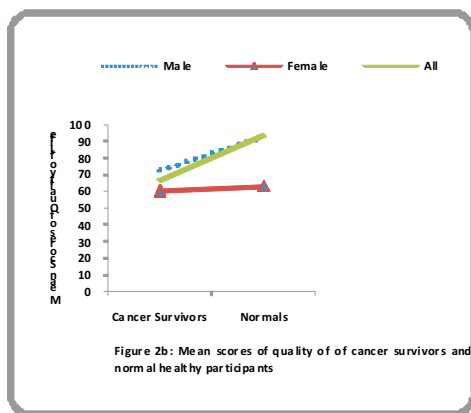
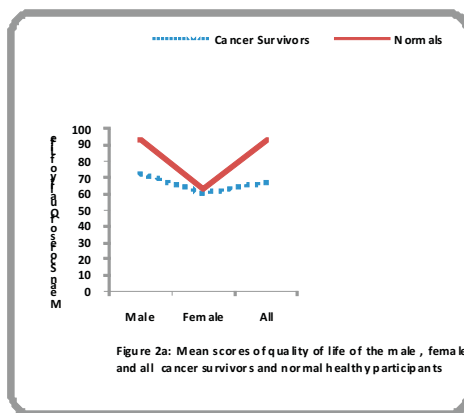
S. No.	Measures	Health Status	Gender	Mean	SD	N	t	df	p
1.	Spiritual Beliefs	Clinical	Male	51.60	2.66	35	20.96	58	.000
			Female	35.00	3.48	25			
		Non-clinical	Male	49.34	2.70	40	16.49	58	.000
			Female	35.85	4.64	20			
		Clinical	All	51.52	2.69	60	22.94	118	.000
			Non-clinical	All	36.02	4.49			
2.	Quality of Life	Clinical	Male	72.57	4.41	35	5.37	58	.000
			Female	60.04	12.81	25			
		Non-clinical	Male	92.95	5.62	40	10.14	58	.000
			Female	63.30	16.84	20			
		Clinical	All	67.18	10.01	60	17.70	118	.000
			Non-clinical	All	92.90	5.14			

To achieve these objectives, the mean scores and SDs were computed and the significance of differences in the computed mean scores was worked out using t-test the details of which have been displayed in Table 1. In addition, the coefficients of correlations were also worked out among the scores of spiritual beliefs and quality of life measures of the cancer patients and normal healthy participants of both the gender. The results demonstrated that the mean score of spiritual beliefs of the male cancer patients ( $M = 51.60$ ,  $SD = 2.66$ ) was significantly higher as compared to their female counterparts ( $M = 35.00$ ,  $SD = 3.48$ ). The mean score of quality of life of male cancer patients ( $M = 72.57$ ,  $SD = 4.41$ ) was significantly higher as compared to their female counterparts ( $M = 60.04$ ,  $SD = 12.81$ ).

The mean score of spiritual beliefs of the male normal healthy participants ( $M = 49.34$ ,  $SD = 2.70$ ) was significantly higher as compared to their female counterparts ( $M = 35.85$ ,  $SD = 4.64$ ). The mean score of quality of life of the male normal healthy participants ( $M = 92.95$ ,  $SD = 5.62$ ) was significantly higher as compared to their female counterparts ( $M = 63.30$ ,  $SD = 16.84$ ).



The cancer survivors exhibited significantly higher mean scores on spiritual beliefs ( $M = 51.52$ ,  $SD = 2.69$ ) as compared to their normal healthy participants ( $M = 36.02$ ,  $SD = 4.49$ ). Contrarily, the normal healthy participants ( $M = 92.90$ ,  $SD = 5.14$ ) demonstrated significantly higher mean score on quality of life as compared to the cancer survivors ( $M = 67.18$ ,  $SD = 10.01$ ). The Analysis of variance showed that the interaction effects of health status and gender for spirituality was not statistically significant ( $F = .805$ ,  $df = 1$ ,  $116$ ,  $p = .371$ ) whereas statistically significant interaction effect was observed between health status and gender for quality of life ( $F = 21.11$ ,  $df = 1$ ,  $116$ ,  $p = .000$ ) of the participants. The mean scores of spiritual beliefs and quality of life of the male and female participants with clinical and non-clinical health conditions have well been presented in the Figures 1a, 1b, 2a and 2b, respectively.



The significant positive correlation was observed among the scores of spiritual belief and quality of life of the male cancer survivors ( $r = .381$ ,  $p = .024$ ) whereas non-significant positive correlations were recorded among these scores for the female cancer survivors ( $r = .066$ ,  $p = .752$ ), normal healthy male ( $r = .101$ ,  $p = .563$ ) and female participants ( $r = .117$ ,  $p = .578$ ).

## 6. Discussion

The findings of the study showed that the cancer survivors and normal healthy participants reflected dissimilar spiritual beliefs and quality of life which were well structured in consonance with their attributes of health status and gender. The findings of the present study indicated gender differences across health status in spiritual beliefs and quality of life showing higher scores of the male participants as compared to their female counterparts. These findings contradict with the findings of the previous researches that reported women to be more religious and spiritual than men (Ballou, 1995; Buchko, 2004; Smith & Denton, 2005; Smith et al., 2002). The gender differences in spiritual beliefs and quality of life in favour of male participants may be due to the notions of spirituality and quality of life increasingly regaining within Indian culture compelling men to feel inclined to say that they are more spiritual and compassionate because they believe that these are qualities they should endorse for.

The spirituality consists of daily spiritual experience, meaning, values/beliefs, forgiveness, private religious practices, religious and spiritual coping, religious support, religious/spiritual history, commitment, organizational religiousness, religious preference and overall self ranking (Abeles et al., 1999). The findings of the study have shown that cancer patients have exhibited higher mean score of spirituality as compared to the normal participants. The higher spirituality of the patients may be due to their ill health conditions. Similar arguments have been put forth by previous researchers who have argued that the chronic health conditions make people more self-compassionate and self-forgiving towards themselves (Mudgal & Tiwari, 2015; Tiwari, 2015). Self-compassion and forgiveness are major constituents of spirituality. As the chronic health conditions like cancer facilitates to achieve higher levels of spirituality; the higher achievement of spiritual beliefs by the cancer patients as compared to the normal participants in the present study is justified.

The findings of the study evinced that there were significant positive correlations among the scores of spiritual beliefs and quality of life of the male and female participants with diagnosed cancer and normal healthy participants. There are many positive outcomes which have been reported to be associated with having a high level of spirituality that may lead to achieve higher level of quality of life. For example, the spirituality entails meaning, values, forgiveness, spiritual coping, religious support, commitment and overall self ranking (Abeles et al., 1999) which may be argued to be positively associated with quality of life. Previous researchers have reported that coping strategies involving spiritual practices serve multiple functions for the individuals. The primary function of the spiritual practices is to foster the search for the sacred or spirituality itself. The other functions of observing spiritual coping include search for meaning, intimacy with others, identity, control, anxiety-reduction, and transformation. In essence, the spiritual coping is multi-modal which involves behaviours, emotions, relationships and cognitions (Pargament, 1997). It is a dynamic process that changes over time, context, and circumstances. It is also multi-valent and involves processes leading to helpful or harmful outcomes (Koenig, 2012; Pargament, 1997).

It has been argued that the spiritual coping adds a distinctive dimension to the coping process by virtue of its unique concern about sacred matters. Due to its distinctive focus on the ways the spiritual expresses itself in particular life situations, adds vital information to the understanding and facilitates link it to health and well-being especially to those facing critical problems in life (Pargament, 1997). These findings of the study led to approve the first hypothesis which stated that the cancer patients will show higher mean score on spiritual beliefs as compared to the normal healthy participants. It also approved second hypothesis which presumed that the cancer patients will exhibit lower mean score on quality of life as compared to the normal participants. It also approved the third hypothesis which stated that there will be positive correlations among the scores of spiritual beliefs and quality of life of the participants of both the groups.

Many benefits of observing spirituality have been reported by researchers with definite impacts on one's well-being and quality of life. For example, Koenig (2004) has reported that the spiritual beliefs and practices are associated with lower suicide rates, less anxiety, less substance abuse, less depression and faster recovery from depression, greater well-being, hope, and optimism, more purpose and meaning in life, higher social support, greater marital satisfaction and stability. These beliefs also affect medical decision-making, generate beliefs that conflict with medical care, and induce spiritual struggles that create, stress and impair health outcomes, interfere with disease detection and treatment compliance (Koenig, 2004). In essence, the researchers have suggested that spirituality represents a potent force in the lives of many people that facilitates positive life outcomes even in the face of adversity, pain or sufferings (Gallup & Castelli, 1989; Pargament, 1997).

### **7. Major Conclusions of the Study**

The findings exhibited that cancer survivors and normal healthy participants reflected dissimilar levels of their spiritual beliefs and quality of life which were well structured as per the characteristic features of their health status and gender. The patients suffering from cancer demonstrated higher spiritual beliefs which represented their strong desire to remain connected with others. Higher spiritual beliefs carry strong need for connection, desire for peace, meaningful and purposeful of life. These positive attributes of spirituality assumed to have caused the positive significant correlations between the spiritual beliefs and quality of life of the participants.

### **8. Directions for Future Researchers**

The findings of the study evinced important role of spiritual beliefs in achieving and maintaining desirable quality of life by both normal participants and cancer survivors. There is ample space for future researchers to carry out further research to unearth the basic nature and dynamics of spiritual beliefs of clinical and non-clinical populations. The future investigators may carry out their research involving other pertinent constructs like perceived health (Sharma, Tiwari, & Rai, 2017; Sharma, Tiwari, & Rai, accepted), self-forgiveness (Mudgal & Tiwari, 2015; Mudgal & Tiwari, 2017; Mudgal & Tiwari, communicated), positive body image (Jain, & Tiwari, 2016a; Jain, & Tiwari, 2016b; Tiwari, & Kumar, 2015; Tiwari, 2014), self-concept (Gujare & Tiwari, 2016a; Gujare & Tiwari, 2016b), emotional intelligence (Tiwari, 2016a), yogic practices (Tiwari, 2016b), emotion regulation (Tiwari, 2015), self-compassion (Verma & Tiwari, 2017a; Verma & Tiwari, 2017b) and, metacognition and locus of control (Jain, Tiwari & Awasthi, 2017; Jain, Tiwari & Awasthi, In press; Jain, Tiwari & Awasthi, communicated) to develop better understanding about spiritual beliefs and their outcomes. The use of qualitative methods, mixed methods or meditation analysis will help enhance the comprehension of spiritual beliefs. The future researchers may also verify these findings in other populations with cross-cultural characteristics.

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### Conflict of Interest

There is no conflict of interests of the authors with anyone for any reason.

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## **Situating the Idea of Truth : Construting the Past in News Narratives**

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*Shuchi Yadav*

Human beings live in the stories of the past and present which are usually found suspended in a web of meanings. These meanings can be interpreted by studying the culturally embedded signs and symbols manifested in language, represented in the form of narratives. Society consumes these narratives in a variety of ways where diverse media platforms are one of the most crucial and influential. Media produces stories of the past that are seen here as representations constructed in a cultural context to be consumed by the audiences. Films and television disseminated stories of the past that are drawn from the prevailing academic discourses and not so prevailing non-academic discourses in society. In order to develop a comprehensive understanding of the past, it is imperative that the history writing must also pay attention to the potential of the popular narratives of the past which are locked up inside cultural memory.

Histories as we choose to call it - as there is nothing like a single (H)istory - are representations of several stories weaved into one single narrative. A historian is like an investigator who is always out there to cobble up the past from a variety of sources. Writing history is therefore an exercise to know all forms of representations of the past, prevailing in society.

The idea is to free up the writing of history from overly deterministic models of historiography and explore it as a spectrum of culturally embedded signs and symbols. It is crucial therefore to explore a range of discursive practices which lie outside the academic discipline rather in the public domain. Film makers, journalists, politicians, poets, novelists and artists have regularly been engaging with the past or the historical as a cultural trope to represent or reconstruct it for the contemporary audiences. These kinds of practices are crucial repositories of cultural memory which churn out narratives everyday for popular conception. Media has always had a role in shaping public opinion, in recent times however the media narratives of the past have increasingly shaped the historical sensibilities of contemporary audience. Twenty first century is a mediated society, where we live in the stories that either give our lives meaning or negate it with meaninglessness. Interpretation of these cultural narratives prevailing in the public domain needs to be closely looked at for a comprehensive understanding of a shared past.

'History is not the prerogative of the historian...it is rather a social form of knowledge; the work in any given instance, of a thousand different hands.'- Raphael Samuel, *Theatres of Memory*, 1994

Late British historian's contention opens up a discursive space where the starting point for exploring the past moves outside the conventional boundaries of academic history writing. It is underlined here that history as a discipline must focus on studying the multiple ways of seeing the past as represented in the 'unofficial knowledge and popular memory' (Kean & Martin, 2013).

21<sup>st</sup> century witnessed a remarkable growth in the field of historical work outside the academy termed as 'public history'. This kind of scholarship has carved out research space where 'the differences between history and memory are visualized' (Jay Winter, 2006) and accommodated for the benefit of the society. Society consumes history increasingly through sources which are non-academic in nature – popular and ordinary. "Thinking about history in the landscape of everyday life is very different than the starting points of conventional history" (Samuel, 1994). Rather than an individualistic endeavour, ways of seeing the past outside the academic discipline are more collective in nature. Unlike the conventional history writing, the stories of past produced - for the public and by the public - are 'freed from the overly deterministic models' (Jerome de Groot, 2016).

'Public historians' may be found everywhere - in magazines, newspapers, television, films, museums, exhibitions or heritage sites (Kieth Jenkins, 2003). While historians use their tool kits to construct their own historical narrative - journalists, film makers, photographers, novelist, painters etc also employ their own methods to represent the past for their audience (A. Munslow, 2010) (L. Jordonova, 2011). These are popular narratives of the past which are represented as having strong linkages to crucial contemporary concerns in society.

Across the globe, public history is defined in a variety of ways. In this study, however, public history is seen as a process by which the past is constructed into history and a practice which has the capacity for involving people as well as nations and communities in the creation of their own histories (Hilda Kean, 2013).

The broad focus of this paper therefore is on what may be called an unprecedented democratization of history or construction of the past in the public mind. It needs to be underlined here that the public's interest in the past is not new but the novelty here lies in studying the dynamics of this growing public's engagement with history increasingly being consumed as a constructed 'truth' or 'reality'.

### **I. Public History: Reconstructing the Past in Media**

The question may be asked as to whose history is this? 'Public Historians do not own history. Histories are owned by those whose past is described in the narrative because that story, their own version of it resides in their memories and establishes their identities. If public involvement is not integral to the process of public history, the conclusions are meaningless' (Robert Archibald, 1999).

Historical as a cultural genre or as a cultural trope have developed largely

unchecked and unconsidered as a culture, across a bewildering amount of media, the past seems incredibly interesting (Groot, 2016). History lies therefore in understanding the meanings of these constructed representations of metaphors produced in popular culture. These historians argue that “those interested in the way 'history' works should attend to a variety of popular cultural phenomena and media in order to understand it” (Groot, 2016). To simplify, it is the history of the public represented in the popular culture. Clifford Geertz's conception of 'semiotic culture' in anthropology echoes in the theoretical approach of public history. His main focus was on paying more attention to the role of symbols in constructing public meaning. In his seminal work, *The Interpretation of Cultures* (1973) he outlined that 'culture is public because meaning is'. To quote Geertz, 'The concept of culture...is essentially a semiotic one. Believing, with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretive one in search of meaning'(Geertz,1973).

Public History as a theoretical paradigm therefore grounds itself in the basic concerns of philosophy – 'representations', 'mental processes', 'interpretations' and 'reality'- of the past embedded as symbolic codes in the narratives of ordinary people. In order to understand the history of contemporary issues, it is imperative to discern the meanings of these signs that are manifested in the form of fragments of everyday life – photos, memories and stories.

It needs to be underlined here that academic writings claim legitimacy by presenting an analysis of information or facts about a certain event, however it is crucial to be aware of the 'constructedness' of these writings. This can be best summed up in the words of Geertz, 'they are, thus, fictions; fictions, in the sense that they are "something made," "something fashioned" - the original meaning of fictio-not that they are false, unfactual, or merely "as if" thought experiments'(Geertz, 1973).

The relevance of Geertz's conception - of interpreting the meanings of cultural signs embedded in the everyday practices of individuals or communities – can be seen in the works of 21<sup>st</sup> century approaches of historians who are focussed on studying the past as mediated experience of ordinary people. It is an approach that offers possibilities of a 'participatory historical culture' (Grele, 1981) in which people and not historians have a role in making history. The public domain is crowded with popular narratives of the past in everyday life, represented in the form of different media texts.

Representations of the past are manifested popularly in the form of media texts – which could be in any form written, heard or seen. Twenty first century society is a mediated society where human beings move around with thousands of stories all the time tapped in their mobile phones. However other media platforms like the television, newspapers and magazines also represent thousands of stories everyday that are consumed by the public in the form of narratives. The focus here is on these media cultures (especially news) which engage with the past very often, in order to represent their version of truth for the contemporary society.

It is argued here that the 'news' genre of media produces representations of the

past and present daily. However the engagement of the present with the past is what is the main focus here. What are the ways in which television 'news' engages with history to represent the past of the sectarian violence? What is the structure and form of history consumed by the public in the present? How does television as a medium negotiate the meanings of the past in the minds of the contemporary audiences? What are the ways in which history is constructed via television, photographs, memories and stories? Do on screen histories produced have the capacity to reconstruct or remake history? How do non-academic media – photographs, television, journalists, documentaries and films engage with the memory to construct history? In the process does the media representations of the past function as agencies of cementing the cultural fault lines in society?

It is argued here that firstly, television does attempt historical work in the form of audio-visual news stories. Secondly, these are unofficial histories available within popular culture and thirdly that culturally the history or the historical is part of a complex set of representational practices such as journalism.

This leads us to challenge the conventional ways of looking at the past and also that 21<sup>st</sup> century history writing draws heavily from the postmodernist conceptions of the past. The stress in the latter is on interpreting the meanings of the past as representations manifested in the form of culturally embedded signs and symbols. The focus therefore is on studying how television journalists cobble up history of a violent Muslim massacre from memories, press photos and stories. It is also argued here that the history reconstructed from the visual representations on televisions may have the power to question the prevailing past notions of the massacre. Clearly an attempt here is made to draw linkages between media, memory and massacre.

## **II. Problem of Representation in News**

*Philosophical Perspectives To know is to represent accurately what is outside the mind; so to understand the possibility and nature of knowledge is to understand the way in which the mind is able to construct such representations. Philosophy's central concern is to be a general theory of representation, a theory which will divide culture up into the areas which represent reality well, those which represent it less well, and those which do not represent it at all'. (Richard Rorty, 1973)*

Popular media practitioners are increasingly seen to be engaging with the representations of the past. We live in a world which is dominated by constructed realities represented via different mediums of mass communication. 'News' is one such genre in media which stories of the past and the present are packaged for everyday consumption. Both television and print news media constructs representations in the form of narratives which structure the sense of reality in the public domain. Culture is a mediated reality and consumed by the public in a mediated form. In the process, there is an overcrowding of stories around us, the purpose it seems is not 'to know' or 'to find the truth' but it is 'to be seen to be doing so'. Contemporary society is marked by an audience which not passive but a participatory producer of the constructed reality itself. Media narratives are major repositories of people's ordinary lives. News media – print and electronic – produce

narratives that are seen here as representations of human experiences, ways in which individuals encounter the present and the past culture.

Representations are structured in a 'language that uses signs and symbols – sounds, written words, electronically produced images, musical notes, even objects – to stand for or represent thoughts, ideas and feelings. Representation can be defined here 'as one of the central practices through which culture is produced' (S. Hall, 1997). Theories in anthropology and semiotics, describe “culture as a three-dimensional framework, comprising social (people, social relations, institutions), material (artifacts and media), and mental aspects (culturally defined ways of thinking, mentalities)” (Posner, 1989).

Media narratives are seen here as symbolic representation of the cultures prevalent in the societies. In order to understand how the meanings of the past are represented in the present, it is imperative therefore to deconstruct the processes by which the content of popular cultural narratives is constructed in diverse media platforms. Culture Studies scholarship have laid stress that narratives are representations culturally produced which perform the function of cognitive restructuring of the audiences in contemporary society. Therefore ***“...narrative... is a form of representation...it is historically and culturally positioned to turn information and events into structures that are already meaningful to their audience” (Helen Fulton, 2005).***

The idea of genre is seen 'as a construct in the media texts' which performs the function of creating a niche in the media industry. Genres therefore are constructs that lend a fixed texture to the narrative. In the public sphere news narratives are perceived as performing the function of representing the 'truth'. The producers of news especially television stake their claims on showing reality, showing the truth, totally oblivious of the fact that there seems to be no 'absolute truth'.

It can be best summarized in the words of pragmatist American philosopher, Richard Rorty, 'Truth is a property of sentences, since sentences are dependent for their existence upon vocabularies, and since vocabularies are made by human beings, so are truths' (Rorty, 1979). This brings us to the value of meaning manifested in the narrative as the representation of the 'reality'. As Roland Barthe remarked –

*'narrative is simply there like life itself...international, transhistorical, transcultural...arising between our experience of the world and our efforts to describe that experience in language, narrative ceaselessly substitutes meaning for the straightforward copy of the events recounted' (Barthe, 1977).*

Narrative research witnessed a renewed interest of social scientists towards the end of 1960s. The idea that people lived in stories and that for understanding human experience and social reality, it was imperative to explore the meanings embedded in everyday life stories. Philosophers moved away from facts and scientific basis of research inquiry, arguing that in order to understand the nature of historical writing ...focus on its artistic rather than its scientific basis (Adam Budd, 2011). Termed as the 'linguistic turn' in the study of philosophy, coined by Gustav Bergmann (Rorty, 1979) found a lot of takers. It was stressed that the philosophers needed to explore the purpose

and consequences of language to discern the representations of 'reality' and 'truth' (Rorty, 1967). Historians like Hayden White were one of the leading figures who argued to inquire into the structure and form of the narratives in order to understand history.

White famously wrote -

*'...What is the structure of a peculiarly historical consciousness? What is the epistemological status of historical explanations, as compared with other kinds of explanations that might be offered to account for the materials with which historians ordinarily deal? What are the possible forms of historical representation and what are their bases?'* (Hayden White, 1970)

Philosophers suggested therefore that historical consciousness is something above or beyond "fiction" and that linguistic structures are reflections of the interpretative viewpoints. Clearly there was drift away from 'facts as data' towards understanding the 'abstract meanings coded in the narrative structures'. In order to know human beings a semiotic interpretation of prevailing popular culture was stressed upon.

*'...what serve us best are tableaux, anecdotes, parables, tales: mini narratives with the narrator in them...what counts far more than reliable data are suitable metaphors...'* (Clifford Geertz, 1973)

Hayden White stressed the need to explore the past by focussing on discerning the structures of imaginative writing and linguistic shaping of reality manifested in the form of narratives. These kinds of observations are termed as postmodern in philosophy.

Since then "narrative is found in a number of disciplines, from anthropology to psychiatry; from history to theology; from media studies to organisational research, from discourse analysis to the study of teachers' lives and teaching; from politics to healthcare...it is also found in epistemological positions including phenomenology, hermeneutics, constructivism, feminism, critical theories, etc" (Ivor F. Goodson and Scherto R. Gill, 2011). Narratives therefore provided an opportunity for a 'mixed genre' in social research (Geertz, 1983).

### **III. Media, Memory and Histories**

*'Memory-keeping is a function increasingly assigned to the electronic media, while a new awareness of the artifice of representation casts a cloud of suspicion over the documentation of the past.'* (Raphael Samuel, 1994)

History on television clearly is a representation of what is constructed as 'remembered' in the society and sometimes of what is constructed as 'forgotten'. Television uses different sites of memory like the oral experiences, photographs, memorabilia, newspapers, novels, pamphlets etc to recreate the past for its audiences. Clearly public history mediates between history and memory. Television news narratives are produced in various audio-visual formats like backgrounder stories, news documentaries and live debate or talk shows. In order to make any contemporary issue intelligible to the audiences, it becomes imperative for the television producers to put in a historical perspective. At this moment, television engages with the memory in various forms to construct a popular historical narrative. Past here is recreated on screen with the help of historical tropes like the photographs, news paper clippings, personal diaries that

are mostly found in the public domain. 'Cultural memory here is used metaphorically' (Erll and Nunning, 2008) through media constructs a shared past to be consumed by the contemporary society. 'In this process, television news selects, categorizes, combines, and narrates by means of sights and sounds. It attempts to represent the real world using culturally understandable signs and symbols'. News is consumed as discourse here as 'news strives to control and limit the meaning of the events it conveys' (Fiske, 1987). This kind of public history produced in television news on a daily basis is termed as 'collective history' (Winter, 2006) which challenges the individual nature of the academic histories. Thus television as a media platform is collective in nature which produces narratives which are a handiwork of not one single person, it is a team work that reproduced historical narratives for mass audiences. 'Television news is an arena in which the struggle over meanings and signification takes place' (Edgerton & Rollins, 2001). News is generally placed in historical perspective by the use of linguistic and visual tropes that lie embedded in the different vehicles of memory.

Television news engages with the 'historical' (Groot, 2016) very often, reconstructing the past in the present for the contemporary audiences. Media therefore reconstructs history for the audience to make the present intelligible to the audience. Past as a category for the audience is reconstructed via memory that lies embedded in the cultural signs and symbols. This knowledge of the past is extracted from the public domain - from the stories of ordinary people. Television relies on all kinds of theatres of memory to reconstruct the past – press photographs, newspaper clippings, official reports and documents, oral testimonies of the people involved in and around the incident. In the daily reconstruction of the past for its audiences therefore television producers rely on unofficial sources that are non-academic in nature. This public history on television is our focus of study. The argument here is that 'cultural memory' or 'social memory' as one chooses to call it, is a vehicle through which media reconstructs history in the present. The idea here is to free up the writing of history from over deterministic models in historiography and look at other ways in which history is being produced and consumed by the public. Post 1990, television has witnessed growth of the 'historical' as a cultural genre. However different genres in television have their own way of reconstructing the past in the present.

Televising a news story in the present almost always requires an engagement with the past of that incident. In order to make the news comprehensible, television news producers draw connections with the past by engaging with memory. It is the interpretation of the past that puts the meaning of the present in perspective. What is more crucial therefore is to discern the ways in which television news engages with the past. Studies in television history underline the processed by which television news producers/reporters performs mediation overtime:

*'One effect of using the past as an interpretative scheme is to create a symbolic continuity over time. In this way, television news is instrumental in portraying the collective as remaining the same across the years, in spite of the changes it may have undergone. When television news uses the historic explanation, it performs mediation over time. It is important to stress the implications of this feature of television news. Not*



*only does the past become relevant to explain present developments, but also collective memories are reconstructed in light of present meanings'. (Edgerton and Rollins, 2001)*

Let's take the incident of 1987 Hashimpura Muslim Massacre in the state of UP. 42 Muslims were killed brutally by the state police, shot and thrown into a canal. First charge sheet in the case was filed after 10 years and the judgement in the case came 28 years after the incident. It was case of targeted Muslim killing during by a state agency which surprisingly was given a short shrift by the academicians. Between 1987 and 1997 itself, there was destruction of evidence related to police records, vehicle of crime, the weapons used leading to delays in investigation. While the 1984 carnage of the Sikh minority got substantial attention of the press and the academic scholars studying communal violence, 1987 Muslim killings of Hashimpura were reduced to a footnote. 1987 print media –newspapers and magazines also seems to have downplayed or sidestepped the issue in a manner that 28 years after when the Tiz Hazari court pronounced the judgement on the Hashimpura massacre, mainstream television news media framed it as a 'forgotten massacre'. Since concrete information about this massacre was scarce or whatever available seems to have been overlooked, history of this targeted Muslim massacre was for the first time in 2015, cobbled up mainly from fragments – oral testimonies of the survivors or victims and exclusive press photographs taken by a photojournalist and newspaper clippings.

On 21<sup>st</sup> March 2015, an Indian court pronounced the 'Hashimpura Judgment' (SC No. 80/1/14, State vs. Surenderpal & Ors, 2015). The judgement acquitted all the accused policemen in the case, citing lack of circumstantial evidence but agreed that 42 Muslims from Hashimpura locality in Meerut were killed in cold blood by the state police in 1987.

*The victims were subjected to brutal, unconscionable and unprovoked violence by the accused persons who belonged to C Company of 41<sup>st</sup> Battalion PAC posted in Meerut and therefore it is a case for custodial torture and deaths... It is very painful to observe that several innocent persons have been traumatized and their lives have been taken by the State agency but the investigating agency as well as the prosecution have failed to bring on record the reliable material to establish the identity of culprits... Hence, in these circumstances, all the accused persons... are acquitted of all the charges framed against them'. (SC No. 80/1/14, State vs. Surenderpal & Ors, 2015)*

The news of the judgement flashed across TV screens as the newsworthiness of the issue at hand was immense for the Indian society. Television news was sure to latch on to it as there was enough controversy surrounding the judgement. It is here that the television history of the massacre was reconstructed in the present for contemporary audiences. This study attempts an analysis of the visual representation of the history of the massacre on television.

It needs to be underlined here that 'everyday television often blurs the divisions between history and fiction, conflates historicity and contemporaneity, and is inseparable from popular memory, the active process of remembering and forgetting' (Edgerton & Rollins, 2001). Studies in cultural memory point out that in order to remember, it is important to forget. Hence the framing of the event in 2015 television

news narratives was actually a starting point for the television as a medium to set the pace for engaging with memory to reconstruct a historical narrative of the massacre in the present.

This approach of public history that emphasizes 'collective memory is an exploration of a shared identity that unites a social group, be it a family or a nation, whose members nonetheless have different interests and motivations' (Confino, 2008). And it emphasizes that the crucial issue in the history of memory that television explores here is not just how a past is represented, but why it was received or rejected. In the process of remembering the past of the massacre for television, the victims, survivors or journalists subtly point out to linkages between media, hegemony and sectarian violence. Television news narratives attempt to explore the possibilities of how the present reads the past. In the process of reconstructing the public history of the massacre in the present, for the contemporary audiences, it is observed that pertinent questions about the role of media in 1987 were raised.

David Glassberg begins his discussion of 'Public History and the Study of Memory' with the central question of how public history differs from conventional academic fields. Glassberg recognizes that place and memory are unavoidable in discussions of history in public venues.

These "other types of historical enquirer – those who are not part of the professional gathering known as 'historians' – are as good, if not better, at getting to and using the past". Twenty-first century philosophers like Ludmilla Jordanova, Jerome De Groot, Taithe and Ramos Pinto have been exploring the public history paradigm in discerning the ways in which contemporary society engages with the historical to represent the past through different media images and texts. Therefore 'public history in all its senses stands for the ways in which the past is mediated and for the continual need to reflect critically on those ways.'

These theorists perceive the terms like '*past*' and '*history*' as *empty signifiers*, where it becomes imperative to adopt the semiotic processes involved in constructing, perpetuating and consuming meaning. Thus the emphasis is on the role of imagination in historical practice. Studies show that new forms of historical consumption with a view to understanding contemporary culture must be explored for useful insights into history as practice.

Therefore public history uses a wide variety of genres, which are different from those of the academic discipline – a fact that shapes the content of the type of history we are designating public. 21<sup>st</sup> century clearly demonstrates that the genres of the 'historical' have grown exponentially as a cultural artefact, discourse, product and focus. It seems just impossible for any practicing historian to ignore the other forms historical representations produced outside the academic discipline.

Raphael Samuel believed that 'television was the most popular producer and disseminator of historical knowledge'. It is argued that television programming has given rise to a 'flourishing market for cultural histories, celebrity historians, historical novels, films, TV dramas, documentaries and a number of cultural events' in the west. Scholars like Jerome De Groot, Vivian Sobchack, K. Jenkins, L. Jordanova have pushed history

into the mainstream in a number of new guises.

In India though, the scholarship of public historians is slowly gaining grounds in the field of art and heritage. This research work is an attempt at documenting the engagement of 'news' with history to make sense of the present for the contemporary society. Television productions have a serious challenge to create content for the audiences that can uphold the interest of the viewer for a longer period of time. One of the crucial differentiators here seems to be 'storytelling' that helps television preserve its relevance for the contemporary society. It is here that the historical as a cultural trope gained prominence in the construction of news also. News is that genre of media which are seen as cultural texts. Media in the form of news narratives engage with 'history' in representing the meaning of the past to the audiences at large. History in public is consumed as a story or as a narrative. These narratives are socio-cultural productions that choose to engage with the past of an incident, in order to represent the 'truth' in the present.

A journalist dons a historian's hat to engage with the materiality of the past to analyze the present for popular consumption. In this process, we see that in popular culture both history and news seem to be cultural commodities, their point of intersection being the narrative, which is structured on selective facts. Storytelling is central to the news narrative as the media market demands prolonged viewer's attention. Storytelling therefore is inherent in the news narrative, even if it may claim to be non-fictional; the elements of constructing this story having a form and a structure cannot be overlooked. News narratives use a variety of cultural or historical tropes carefully weaved into the storyline to represent reality for the contemporary society. These narratives engage with history in variety of ways in the production of stories, documentaries, discussions and debates to represent or reinterpret the meaning of the past for the public. Competition in the media market seems to drive them to use history- more and more- in order to appear closer to reality and truthful to their audience. To simplify, public history explores the idea of narratives producing histories in contemporary societies which could have been otherwise forgotten.

This reminds us of literary critic Hayden White who argued that :

*'history writing thrives on the discovery of all the possible plot structures of a story, that might be invoked to endow sets of events with different meanings. And our understanding of the past increases precisely in the degree to which we succeed in determining how far the past conforms to the strategies of sense-making that are contained in their purest forms of literary art.'*

Narratives (fictional or non-fictional) are a crucial source (news, novels, biographies, folklore, oral) of history writing and at the same time, if it engages with the 'historical', it may itself become history.

In 21<sup>st</sup> century events are consumed by the society through mediated technologies, hence it becomes imperative to investigate the representations of meanings as produced by the news narratives via television stories, documentaries, debates or talk shows. Historical as a cultural genre has grown exponentially in television news. 21st century India, is witnessing a renewed interest in docu-drama in the television news

programming. TV news channel ABP news launched a series called 'Pradhanmantri' in 2013 which was a representation of the stories claimed to be part of contemporary history. Initially conceptualized for 23 episodes the series was aimed at representing stories that revolved around the lives of the prime ministers in the country. Television news thus has become an important medium through which contemporary society consumes history. In the words of the show's anchor and acclaimed film maker:

*'History is a set of interpretations and a new docu-drama series on TV attempts to give a different perspective to stories from pages of contemporary history'. (Shekhar Kapur, Times of India, 2013)*

This was followed by a series of such docu-dramas on television anchored by celebrity authors, filmmakers or poets. To name a few, '7 RCR' by Chetan Bhagat, 'Bharatvarsh' by Anupam Kher (ABP News); 'Samvidhaan – the making of Indian Constitution by Swara Bhaskar on Rajya Sabha TV; 'Vandemataram' by Kabir Bedi (Aaj Tak) a series on India's wars and a tribute to Indian war heroes. Clearly television producers weaved in popular historical narratives in the form of docu-drama where oral interviews, photographs, paper clippings, audio and videos clips from the past were used to reconstruct the stories of the history of Indian politics.

The news story of Hashimpura judgement also gave an opportunity to the television news producers across channels to represent the past of the 1987 Muslim massacre. Across channels, Hindi and English, television news reconstructed the history of the Hashimpura Muslim massacre. Visual representations of the past were structured as narratives by using techniques of packaging audio-visual images in the form of backgrounder news stories, talk shows, debate shows and news documentaries. In order to make the story of the judgement intelligible for the contemporary audiences, television history of the Hashimpura massacre was reconstructed on screen. Cultural memory was invoked on screen through visual representations of oral testimonies of the victims and survivors, family photographs, press photographs and interviews of the journalists. Thus story of what happened in Hashimpura, 28 years back was manifested in the 'historical' as cultural genre on television news.

In the process of constructing this kind of popular historical narrative, journalists may sometimes raise crucial questions about the past itself which could have a strong bearing on the ways in which academic history is written and it is here that the idea of truth seems to be negotiated. The questions raised by a mediated historical narrative in contemporary news about the past provide fresh perspectives about the gaps in history existing in the public consciousness. Clearly what public or the audience consumes a constructed representation of the past via news narratives. It must be underlined here that this representation must be seen as one form of truth of the past by the society.

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## **Style is the Man : Homage to Prof. Samarendra Saraf (1931-2017)**

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*Jawahar Lal Jain*

An eminent Anthropologist, Prof. Samarendra Saraf LLB, MA, Ph D, of the University of Sagar breathed his last on Sept. 10, 2017 at his home. After graduating in Anthropology in with University Gold Medal in 1959, he was soon inducted in the Departmental faculty of the University. A December-born, he was 'Brutally truthful and truly brutal', as the old adage might have preordained.

As a brilliant young scholar, he had always cherished an ambition of pursuing higher studies at a renowned foreign university. This opportunity came his way in 1965 when he won a US fellowship to work for his doctoral project at Stanford University, California. On the way to California he took a break at Hawaii - to participate in a seminar at East-West Centre, Hawaii, with his teacher and mentor, Prof. SC Dube, who was to chair a session there. He presented his paper well, and while he was preparing for his onward journey, he was jolted to receive shocking news of his mother's death at Sagar. Struggling through his predicament, he decided to forego the doctoral fellowship, and returned home forthwith. He later completed his doctoral project on 'Hindu Caste System and the Ritual Idiom' at Sagar University under Prof. Dube in 1974.

He was truly a product of the Sagar University, and an earnest torchbearer of its founder Dr. Sir Hari Singh Gour's mission and vision, e.g. cultivation of rational outlook and attitude in life through education earnestly imparted and imbibed through hard intellectual industry. Prof. SR Swaminathan's comments on the personality and outlook of Dr. Sir Hari Singh Gour amply benefit Prof. Saraf: 'Sir Hari Singh was an intellectual aristocrat.' and 'Like all men of thought, he was lonely and he was content to be so.' (SR Swaminathan, 'Homage to Sir Hari Singh Gour by a Spectator' originally published in '*Hitvad*' a Daily from Nagpur, and reprinted in his 'Dr. Hari Singh Gour – A Memoir', 1996).

Above all other interests and hobbies, he was a lover of English Literature, and had an unmistakable penchant for a literary style of writing, particularly Shakespearean. Before joining the Department of Anthropology for his PG studies, he had studied Law and English Literature, of which he left the latter after MA Previous only (and he always sort of resented his decision to have left incomplete his studies of English Literature). He

was an avid speaker – lucid and fluent. At many a seminar and symposia far and wide in the country his lectures and presentations would often take such a literary flare and precedence that the audience would tend to regard him more of a Professor of English Literature. His distinctly literary and lucid style both in writing and speech gave him a definite edge over his compeers. However, this should not leave an impression of a comparatively poor scholarly metal under the shell of lingual finery - he had an invincible intellectual prowess, which in combination with his literary flare and voluble tongue stood him flamboyant at any forum of scholarly deliberation and discussion.

He was a voracious reader – in many and varied fields of Humanities and literature. Apart from borrowing perhaps the largest number of books from University library, he built a veritable personal library of his own. Except for going to the University, he would mostly be at home – and actually on his bed – amid the jumble, or rather the jungle, of books, files, loose papers, etc. at or around the bed. Lying, or halfway lying, down on the bed with a bolster under left arm and some book or pen & paper in the right hand, he was always seen reading or writing till very late hours in the night. People often wondered how he could readily pick up just the desired books or papers from that veritable mess; his bed was his working library. It is surprising how could one do serious scholarly work for such long hours every night lying down in the bed, and slumber not engulfing him.

Besides his profound knowledge in English and Hindi languages, he had a workable knowledge of Sanskrit also which helped him a long way in profitably studying the scriptural sources for his research; and his was mostly scripture based Indological research. (He attributed this to his advocate father who was also very knowledgeable in Hindu scriptures and their language.) His command over English and Hindi and his very literary style in those languages was the conspicuous hallmark of his writing. Apart from his pedantic, scholarly works, he wrote many a short literary piece in both languages, including some poetic compositions. Besides all these, his scholarly and stylish acumen can be seen in umpteen letters, often very substantial and sometimes satirical and cryptic, he wrote to various people or institutions.

However, with all these personal assets he lived his professional life much as a hobby – doing what he liked. He would as if rightfully say, 'I write as and when my muse smiles on me'. His academic focus later shifted to tantric studies and subsequently to spiritual dimensions of man in different religico-philosophical systems. In the meantime he proceeded to participate at the World Anthropological Congress at Chicago in 1973. There he engaged in a vociferous discussion with Prof. Agehanand Bharati, a veteran of Indological studies. In 1986 he proceeded to Prague for a three-month sojourn under Indo-Czech cultural exchange program; and returned with profuse accolades from the Prague University as well as the Czech Embassy. He carried out a good fieldwork on Gypsy-Roma communities of the country. He later participated in one more international event in Washington, US, and another in Bangkok, Thailand.

As Director of Academic Staff College at the University, he mentored over half a dozen Orientation and Refresher courses. He made impressive presentations at umpteen

academic events, often as keynote addresses or lead papers on many and varied topics. He piloted his parent Department of Anthropology from 1985 till his retirement in 1992, whereafter he continued to serve as UGC Emeritus Fellow for two more years. He was Fellow of the Centre of Advanced Studies, Shimla. He served as subject expert in UPSC, ICSSR, MP-PSC, and Anthropological Survey of India, as well as at various university selection or research degree committees.

Besides his over eighty presentations and published papers, there are a number of other articles, reviews, long letters to various institutions and individuals (and they are themselves often substantial write-ups that can be readily turned into articles) that lay scattered and frittered. This includes a mammoth, 90-page review – rather a postmortem, - of Agehanand Bharati's magnum opus on Tantric Tradition. His last notable work was on his revered teacher of English Literature, co-edited with the teacher's daughter, Malti: '*Professor SR Swaminathan (1914-2000): A Commemoration*' Ed. Malti Ramratnam and Samarendra Saraf, Peacock Press of America, 2003). In his ailing years he hoped to collate and integrate these multifarious pieces as an anthology. However, man can only propose and God may anyway dispose; before he could earnestly take up this project, alas, he was taken over by a severe paralytic attack. This came much as an ambush, as he had no pre-signals of this pending disease.

All said and done, his profound scholarly industry is not perhaps matched with a commensurate output, particularly not in the form of a substantial piece of published book or the like. Besides his hobby style professional life, and passion for literary works of English literature in his early years, other inhibiting factors also conjoined to attenuate his academic output. In late 70's and early 80's he saw a very tough, adverse time. During the national emergency of mid 70's, his good old father – advocate Shri Bhaiya Lal Saraf – was imprisoned on political counts. And such was the terror of police watch lurking around that even his family friends would seldom or scarcely dare visit his home. This was a terrible time for the Saraf family. Around the same period, Prof. Saraf was pouring upon study of *Tantra*, and was perhaps trying some *tantric* practice also. In the course of such practice, possibly, he suffered some mental problems also. Amid all these adversities, he unfortunately got embroiled in a fight against his Departmental-University establishment. Consequentially, he suffered some setbacks in his career. Reacting sharply to the gross injustice he was thus meted out, he anonymously wrote and circulated some satirical articles and poems, very sarcastic and scathing, targeted at the Establishment. Even these creative pieces, though done in a vindictive vein, are of a high literary caliber in terms of diction, deployment of metaphors and characters from our legends, and in the overall style of composition.

Man is inherently prone to many frailties of human nature; and Prof. Saraf had his own, rather prominent, share of them. As an immensely beloved child of his parents, he grew rather over pampered and imperious through excessive caress as the cynosure of his mother's eyes. His high self-image and imperious temperament, as if, became his personality traits, which unwittingly brought him into clash with many a colleague and



compeer. He was thus left few friends. However, he would hardly bother over it, as he was mostly content to be busy with his books in his bed.

Even along his ailing/aging years, his creative scholarly-academic spirit was very much active behind his frayed beard and hoary countenance; and he would tend to enter into serious discussion. However, it was progressively getting more and more difficult for him to communicate and for others to communicate with him, as his speech and hearing were getting badly affected. We knew he was often scrambling for scholarly discussion and deliberation with visitors; and we, as also he, would often feel baffled at the intractable situation.

Just a few days before his last, my nephew, Anand and I visited him in the hospital, and found him unusually better alert. A discussion soon started on *Dhyan* with my nephew. Quite motivated, he was able to seriously participate in it and quoted a few *sholkas* from *Geeta* and other scriptures on the point, which were just audible and intelligible due to his momentarily enhanced consciousness. We were happily surprised, as he was himself triumphantly delighted, for his scholarly participation in it. That will be our abiding last image and impression of him and his indefatigable scholarly spirit.

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