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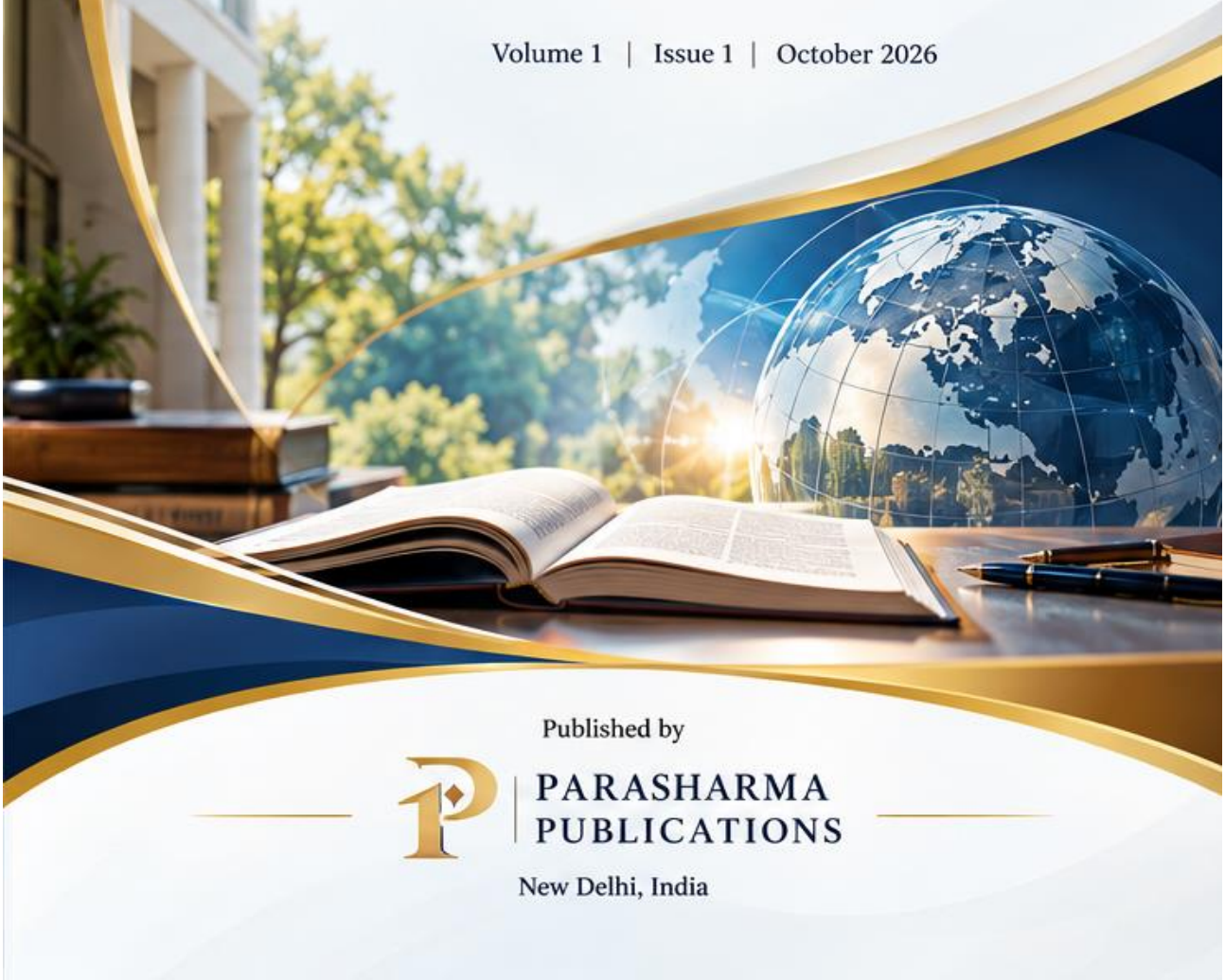
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EDITORIAL

RESEARCH WITH PURPOSE: CONNECTING MANAGEMENT, HUMANITIES AND SOCIETY

Volume 1, Issue 1 | October 2026

Research acquires its true significance when it extends beyond the boundaries of academic inquiry to deepen human understanding, improve institutional practices, and contribute to the progress of society. At a time when technological change, economic uncertainty, and social transformation are reshaping the world, the need for meaningful, interdisciplinary, and responsible research has become more important than ever. It is with this perspective that we present the inaugural issue of the International Journal of Liberal Arts and Management (IJLAM).

The establishment of IJLAM reflects a commitment to encouraging scholarly dialogue across disciplines and creating opportunities for researchers to share ideas, examine emerging challenges, and contribute to the development of knowledge. The journal seeks to bring together diverse academic perspectives, recognizing that many contemporary problems cannot be adequately understood through the lens of a single discipline.

Management provides frameworks for organizational development, leadership, strategic thinking, and the effective use of resources. The liberal arts, meanwhile, strengthen our understanding of human behaviour, cultural diversity, communication, ethical reasoning, and social relationships. Their interaction offers a broader intellectual foundation for addressing the challenges faced by educational institutions, businesses, governments, and communities. Such interdisciplinary engagement can help ensure that efficiency is balanced with empathy, innovation with responsibility, and economic progress with human well-being.

The changing nature of work, the expansion of digital technologies, the growing influence of artificial intelligence, and the increasing emphasis on sustainability are creating new questions for researchers. How can organizations combine technological advancement with ethical decision-making? How can educational institutions prepare learners for uncertain professional environments? How can management practices promote both productivity and employee well-being? How can research contribute to inclusive growth and responsible development? These questions demonstrate the need for scholarship that combines analytical rigour with an understanding of human and societal realities.

IJLAM aims to provide a forum for original research, conceptual discussions, critical reviews, and evidence-based investigations relevant to liberal arts, management, and associated fields. The journal welcomes contributions that extend existing knowledge, question established assumptions, explore emerging developments, and offer practical insights. It encourages researchers to connect theoretical perspectives with real-world concerns while maintaining the independence and intellectual discipline essential to academic inquiry.

Credibility in scholarly publishing must be earned through consistent attention to quality and ethical responsibility. Originality, transparent research practices, accurate attribution, methodological soundness, and respect for intellectual property are fundamental to the advancement of knowledge. IJLAM aspires to foster these principles through responsible editorial practices, constructive evaluation, and a commitment to the integrity of the research it publishes. The journal also recognizes

the importance of responsible use of emerging technologies and the need for human judgement, accountability, and transparency in academic work.

This first issue marks the beginning of a continuing academic endeavour rather than the completion of a goal. Its development will depend on the willingness of scholars to share their findings, engage with different viewpoints, and participate in constructive intellectual debate. Each research contribution has the potential to raise new questions, inspire further investigation, and open avenues for collaboration among academia, industry, and society.

I extend my sincere appreciation to the authors whose contributions have made this inaugural issue possible, to the reviewers who devote their time and expertise to scholarly evaluation, and to everyone who has supported the development of this journal. Their participation forms the foundation upon which a meaningful and sustainable publication can be built.

I invite academicians, researchers, research scholars, industry professionals, and policymakers to join this endeavour by contributing original work and engaging with the ideas presented through IJLAM. Our collective responsibility is not merely to expand the volume of published knowledge, but to strengthen its quality, relevance, and capacity to inform thought and action.

As we begin this journey, our aspiration is to develop IJLAM into a credible platform where diverse perspectives are respected, intellectual curiosity is encouraged, and research is valued for both its academic contribution and its relevance to society. We look forward to the continued participation of the scholarly community in advancing this vision.

Dr. Mukesh Kumar Parashar
Editor
International Journal of Liberal Arts and Management (IJLAM)

Historicity of the Worship of Goddess Chamunda and two of her unique Temples

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Abstract:

Chamunda, one of the fiercest form of Devi Shakti, is not only worshipped in the Tantric pantheon but also by the Bhakti Marga. Chamunda is described as an independent deity in many Puranas. It is the fierce form of Goddess, which got manifested to kill demons Chanda and Munda, and according to some legends, this is how the goddess got her name 'Chamunda.' She is included as one of the Sapta Matrikas, but is also the kula devi of various erstwhile royal families in India, like the Wodeyars of Mysore. Apart from having this fierce rage, Chamunda is also considered as a goddess that grants boons and protects its worshippers. Right from the Gupta period we find her depiction in the form of Sapta Matrika panels, especially the Sapta Matrika panel from Badoh-Pathari in Madhya Pradesh is one of the earliest iconographic representation of the goddess. However, these representations were in a nascent stage and were not fully developed as we see in the case Chamunda sculpture at Jajpur, Orissa. This paper is an effort to trace the historicity of the worship of Chamunda in several parts of India, while illuminating the manner in which the goddess is described in various Puranas, iconographic texts and secular literature. Not only in literature, we also find references to the worship of Chamunda in various epigraphical sources. In the end this paper will discuss, two very unique temples of Chamunda, one in Dewas, Madhya Pradesh , the other in Kangra, Himachal Pradesh, where the goddess is not represented in her typical iconographic form, but in the primitive manner of a stone slab, smeared with vermillion, with facial features drawn on it. These two temples attract a lot of devotees from different parts of the country and highlight the boon granting qualities and the benevolent nature of the goddess, apart from the fierce one.

Keywords : Chamunda, Dewas, Kangra

Name "Chamunda:"

Chamunda is believed to be the shakti of Yama, in Sukla Yajurveda's Vajasanayi Samhita, Manojaba is said to be the Shakti of Yama, and the description of Manojaba according to the Mandokopnishad, bears iconographic resemblance with Chamunda (Chakravarty, 1968, p. 137).

One story suggests that after killing demon Ruru, as the goddess was holding his Charma (skin) and Munda (head) in here hand, she was named Chamunda. The Devi Purana also refers to Shiva as Chamunda (*ugra bhairava chamunda dindimundi jatadhara*) (Pal, 1993, p. 151-154).

Chamunda first appears in Indian art during the Gupta period. The name Chamunda is not mentioned in the Mahabharata, although words like Kali or Kalika finds their place. Even the early Puranas don't talk about Chamunda, however, she is mentioned in the Matsya Purana and the Markandeya Purana. The Devi Mahatmya, which was a 6th century interpolation to the Markandeya Purana, extensively describes Chamunda. The Matsya Purana says that Chamunda was present at the wedding of Lord Shiva and also elaborates her iconographical description " (Pal, 1993, p. 149-150). Matsya Purana describes Chamunda as a "three-eyed, fleshless and bony; she is clad in tiger skin and seated on a corpse" (Bhattacharyya, 1974, p 102).

The Devi Mahatmya informs us that the Goddess Kali killed demons Chanda and Munda, after which she received the epithet Chamunda. However, the Devi Purana talks of another legend about the origin of Chamunda. The story goes on as, when Vishnu was dealing with Halahala, a concerned Brahma requested Shiva to send Chamunda to save him " (Pal, 1993, p. 151).

The Varaha Purana talks about the divine goddesses and elaborates that Yogeshwari is symbolised by lust, Maheshvari by anger, Varahi by envy and Chamunda by moral decadence (Bhattacharyya, 1974, p 102).

The Brahmayamala Tantra, an early medieval tantric scripture, probably written around the 9th century C.E. or even earlier, interchangeably used the names Chandika, Charchika and Chamunda (Hatley, 2012, p. 4).

Secular References:

Raghuvamsa of Kalidasa has a reference to goddess Kali, and Kumarsambhavam alludes to goddess as a divine mother (Bhattacharyya, 1974, p 76).

The earliest reference of goddess Chamunda in a secular context was from a 7th -8th century C.E. text Malatimadhava, written by Bhavabhuti (Pal, 1993, p. 152). The story talks about a temple dedicated to goddess Chamunda where human sacrifices are made to appease the goddess. The female protagonist is kidnapped by a kapalika, with the intention of sacrificing her at the alter of the goddess (Bhattacharyya, 1974, p 77).

The caranas and poets in Rajasthan composed several verses in praise of goddess Chamunda. One very. Famous example is that of Prithviraja Raso, composed by Chand Bardai, the court poet of Prithviraja, where the goddess is referred to on many instances and is addressed as Chamunda, Chandi or Kali (Bhattacharyya, 1974, p 146).

Description of Chamunda's iconography according to various texts

Sahai states that Chamunda being a consort of Bhairava and "it is in this aspect that she makes her appearance along with other Matrikas" (Sahai, 1975, p. 199).

The Vishnudarmottara Purana elaborates that Chamunda's vahana is a corpse and she is depicted with frightening facial expressions. Her body is emaciated, almost like a skeleton, her eyes are sunken and she is ten armed. Her weapons include- Musala, kavacha, bana, ankusa, Khadga, khetaka, pasa ,dhanusa, danda, and parsu. The Purvakaranagama says, that her mouth should be open and a crescent moon should be shown on her head, same as Lord Shiva. Owl is her vahana, and eagle being the emblem of her banner. Her left hand is shown carrying a Kapala, which contains pieces of flesh in it, and fire is shown in the other left hand, from her right hand, she holds a snake and her karna-kundalas are made up of conch-shells. The Amsumadbhedgama, describes Chamunda as having four arms, three eyes and the colour of her body being red. Her hairs being erect and pointing outwards. She is holding skull and sula from her two hands, while the other two are held in Varada and Abhaya mudras. She wears a garland made up of skulls, and tiger skin as her garment, sits on a lotus flower. It mentions that she resides under a fig tree. The Manasara describes her ornaments as- sanka kundalas, haras, keyuras and rings. According to the Shilparatna, she has a frightening face and from her four arms, she holds sula, sword, Kapala (Ramadasu, 1998, p. 32).

According to the Saradatilakatantra, Chamunda holds a spear, sword, Kapala in her hands and the colour of her body is red. The Visvakarma silpasatra gives detailed instructions of making eight, ten, twelve and sixteen armed sculptures of Chamunda (Sahai, 1975, p. 198).

Chamunda's representation in art:

Figurines discovered from the Zhob Valley in North Baluchistan have "circular eye holes, owl beak nose and grim slit mouth looking like grinning skull" (Chakravarty, 1968, p. 130). It has been suggested by D.K Chakravarty that these figurines formed the prototype of fierce iconographical representations of Chamunda. He further mentions *Nispannavogavali* by Abhayakaragupta, a Buddhist text that described the iconography of Buddhist deities, which gives a list of Brahminical deities that got incorporated in the Buddhist pantheon—Chamunda is included in this list. The *Nispannavogavali* describes Chamunda as, "red colour, and is seated over a dead body. By her lower two hands she holds a *katri* and a skull-cap and by her upper two hands she showers *Anjali."* She is shown in association with Buddha Amitabha. Chakravarty further suggests that probably the worship of Chamunda became popularized in West Bengal due to the great domination of Buddhism in that region (Chakravarty, 1968, p. 134-135).

A striking image of Chamunda was found from a village in Burdwan, where she is shown having two arms, with wide round eyes, with a frightening smile, sunken belly and skeleton like body. This sculpture is currently kept in the Vangiya Sahitya Parisat Museum, Calcutta (Bhattacharyya, 1974, p 103).

Pratapaditya Pal writes, "Other than Varahi, who has her own temples (especially in Orissa), Chamunda is the only other member of the heptad of Mothers who has enjoyed an independent pan-Indian cult" (Pal, 1993, p. 149).

Francesco Brighenti writes, "The earliest extant Orissan image of Camunda—the fiercest and the most blood-thirsty form assumed by the Devi—is represented by an example coming from Bankada in the Banpur area, a village built on the site at which the ancient capital city of Kongada once probably stood" The Bankada goddess is shown having four arms, and a skeleton-like body, seated on a lotus in Padmasana, beneath that two owls and a vase are shown. (Brighenti, 1997, p. 103).

Avery famous image of Chamunda can be seen in Jajpur, which was commissioned by queen Vatsadevi, who was probably from the Bhumakara dynasty (Bhattacharyya, 1974, p 103).

Chamunda is depicted in a Saptamatrika panel shown in the norther wall of the Parsuramesvar Temple at Orissa. She is "in terrific form holds a lily bud and vijapuraka in the upper and lower right hands, while the left hands hold a trident and a vase." Her vahana is an owl (Das, 1977, p. 199).

Das informs us that in the temple of Vaital, at Bhubaneswar, "we notice here for the first time that Chamunda is enshrined as the presiding deity." Here Chamunda is shown with sunken eyes, lean body with much visible bones, a shrunken belly, her hair are flying in the upward direction, she wears an elephant's skin and a garland of skulls, holds a *pattisa* and a head in her hand, her right hands are holding a spear and a sword, her vahana is a corpse. The local people address her as Kapali or Vetali, which borrows its origination from Vetal, which means a spirit, that guides the Tantriks and Kapalikas in the attainment of various siddhis (Das, 1977, p. 200). These Kapalikas are a sub-sect of the Pasupata

sect, that worships the Kapalin form of Lord Shiva. According to Varahamihira's Brahat Samhita, Kapalikas wear garlands made up of human bones, eat in human skulls, drink wine from a Brahmin's skull and make "oblations of human flesh to fire." Jash informs us that more often or not, these Kapalikas worshipped Chamunda. The Svarnnadrimahodaya refers to Chamunda as Kapalini, a terrific and fierce manifestation of Shakti (Jash, 1973, p. 153).

Inscriptions bearing the name Chamunda:

One of the earliest evidence of a temple dedicated to Mother Goddesses was a copper plate inscription from the Gupta period, found at Bagh, Madhya Pradesh. These plates dating back to 4th Century C.E. talk about grants which made for the construction of temples dedicated to Mother Goddesses (Hatley, 2007, p. 45).

According to M.C. Joshi, the Gangadhar inscription from Rajasthan, dating to 423-424 C.E. alludes to a shrine dedicated to goddess Chamunda, and that we can "propose that the damaged section of the inscription mentions chanting the mantras for Chamunda" (Joshi, p. 48).

Bangarh Stone Inscription, of king Nayapala of the Pala Dynasty, begins with a salutation to goddess Carcika (Chamunda). The Devi Purana often refers to Chamunda as Charchika or Charca (Pal, 1993, p. 149). It says*, om namas carccikayai*. Mondal says, "The popularity of the goddess Charccika has been found from the Bangarh prasati" (Mondal, 2012, p. 1208).

Chamunda Mata inscription, dating 1163 C.E. from the time of Bhati King Vijayraj of Jaisalmer, records the grant given by the king to the Chahina Devi temple (Hooja, 2006, p. 249).

Chamunda Temple, Dewas:

E.M. Forester writes in his ' Hill of Devi', "Devi…probably gave Dewas its name. it rose about three hundred feet above the level. Stone steps led to the dark cave of Chamunda on the top…Who was Chamunda, and how long she has rested up there ? I never found out, but it was agreed that she had been around longer than anyone else" (Forester, 1953, p. 38).

E.M. Forester stayed in Dewas from 1912-13 and then again from 1921-24. During his stay over there, he wrote numerous letters to his mother and friends, a compilation of these letters was published as The Hill of Devi, where he talked about the Chamunda temple at Dewas.

The Chamunda Devi temple, along with a temple dedicated to goddess Tulja Bhavani is located on a mountain top at Dewas. Known as Bdi Mata and Choti Mata respectively, these temples attract devotees in large numbers and represent the goddess in her most benelovent form.

Chamunda Temple, Kangra

In her recent book, 'How Prime Ministers Decide,' Neerja Chowdhury, writes about an incident when in 1980, when Indira Gandhi went to Kangra and visited this famous temple. In this " sixteenth-century temple…prayers were offered regularly in here name… and prasad would be taken back to her in Delhi" (Chowdhury, 2023, p. 81).

The temple of the goddess at Kangra, is equally unique in her benevolence and love towards her devotees. A simplistic representation of the goddess, where she is shown with smeared vermillion and simplistic features on a slab of stone.

Conclusion:

It can be clearly seen that how right from the times of the Puranas, Chamunda finds her importance not only by assisting Devi Shakti and other gods to kill demons, but also to facilitate the victory of good over evil. With the passage of time, the protective and fierce qualities of the goddess attracted more and more devotees, many royal families started giving grants to construct temples dedicated to the goddess. With the development of Tantra, it can be seen that Chamunda became one of the central figures in the Tantric pantheon, and was closely associated with Shiva and Bhairava. Several Tantric texts describe the proper ways to worship her in order to attain one's desires. Chamunda also became the kula devi of one of India's longest ruling dynasties, the Wodeyars of Mysore. Worship of Chamunda can be seen in all the parts of the country, however, it became very prominent in Orissa and Bengal, as the roots of Shakta pantheon were firmly planted in these states. Several secular texts like Chand Bardai's Prithviraja Raso and Bhavbuti's Malatimadhava also make references to the worship of Chamunda and eulogise her. Though, iconographic treatises like the Vishnudharmottara Purana refers to her being depicted in the fiercest of forms, we do find several temples, across India, where she is depicted in the simplest and most primitive manner, without these strict iconographic details. This paper included two such temples— one in Dewas, Madhya Pradesh and the other in Kangra, Himachal Pradesh. Chamunda temple at Dewas, even caught the fascination of acclaimed English author and novelist, E.M. Forester, who wrote about the temple in his book, ' Hill of Devi'.

Temple at Kangra, keeps attracting visitors from across the country. It is also believed that the former Prime Minister, Mrs. Indira Gandhi visited this temple. Uniqueness of these temples is that rather than highlighting the fierce aspect of the goddess, they illuminate her benevolent and boon granting nature, and the manner in which she protects her devotees. These temples also highlight the importance of Chamunda goddess in the Bhakti Marga, when usually the goddess is associated with the Tantric pantheon. The simplistic representation of the goddess, is also a reminder that Hinduism is all encompassing, where deities can be represented in different forms and different aspects of a deity's personality can easily be worshiped, and that how a devotee views and worships a deity is supreme when different manifestations and contrasting nature of the same deity are in question.

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Navigating the Legalization of Marijuana in Nepal

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Abstract

Nepal is presumably associated with a series of snow-capped mountains and is the birthplace of Lord Gautam Buddha. However, it cannot be denied that the country has had a liberal inclination toward 'cannabis'. Before 1976, the government had a long history of devotees offering the sacred 'bhang' to Lord Shiva as a form of tranquilizer for placebo effects, recreational activity, and to welcome visitors from the 'unknown' to partake in the infinite spectrum of its 'pharmaceutical paradise'.

*Cannabis has been a significant aspect of the Indian Subcontinental Civilization. Nepal and India, with their geographical proximity, enjoy cultural affinity and a shared heritage. In the 1970s, a small group of rebels referred to as the "**Hippies,**" ventured out on a journey to escape the war-torn West and landed in the foothills of Nepal. On the quest for inner peace, they were found abundantly scattered in 'Freak Street in Jhochhen, Basantapur', where Ganja was openly sold in cafes, pubs, and restaurants.*

With the rapid escalation of Western migration, the demand for 'marijuana' sky-rocketed followed by which, it stood as the symbol of 'novelty, sophistication, and tranquillity' for the middle-class Nepalese. In a country alienated from the Western world, so small yet so diverse; the issue of criminalization of a routine drug became exacerbated by the joint efforts of the United Nations, the 1973 'war on drugs', and the geopolitical agendas of the former US President, Richard Nexon. In this manner, perceptions around the drug took a 360-degree turn.

However, in the contemporary era, Nepal should reconsider its stance on the legalization of marijuana by effectively juggling both ends of the spectrum; making the optimum utilization of the drug for its medicinal purposes to treat a wide array of ailments while also foreseeing the risk factors post-legalization period through strict regulation and control mechanisms.
Keywords: cannabis, pharmaceutical paradise, hippies, criminalization, legalization, geopolitical.

1. INTRODUCTION

1.1. International Perspective

Numerous countries in America, Africa, and Asia have legalized marijuana to make the optimum utilization of the drug for its industrial, recreational, and medicinal purposes. In the year 2001, the Canadian Government legalized marijuana for medicinal purposes and adults over the age of 18 were permitted to use it. Similarly, back in 2013, Uruguay permitted the use of marijuana for medicinal and recreational purposes. Other countries such as the USA and South Africa also allow the possession, use, and cultivation of marijuana for various purposes.

In the Indian context, laws on Ganja differ from state to state. For instance, Assam and Mumbai have prohibited the possession, purchase, and consumption of Ganja. However, Uttarakhand and Odisha permit the consumption and commercial cultivation of Ganja, respectively. The central law that deals with cannabis (weed or marijuana) in India is the Narcotic Drugs and Psychotropic Substances Act, 1985(1).

Nevertheless, the decriminalization of the drug has been achieved in several other countries such as Brazil, Switzerland, Italy, Australia, Chile, Belgium, and many more. For instance, it is illegal to

possess, sell, or consume drugs in the Netherlands; coffee shops are an exception to the rule where no more than 5 grams of cannabis is allowed to be sold, provided that the shop adheres to the Dutch policy of toleration.

1.2 Difference between 'Decriminalization and Legalization'

According to Merriam-Webster, the term ***'Decriminalization'*** refers to repealing a strict ban while keeping it under some form of regulation whereas '***legalization'*** means to make something legal. Therefore, it can be concluded that there is a thin line between decriminalization and legalization of marijuana, where the former means allowing the possession or use of the drug, and the latter refers to making the purchase, consumption, production, and cultivation of marijuana legal. Similarly, this heated debate of whether to cultivate, consume, produce, and sell marijuana in Nepal has also taken place, under a control mechanism.

1.3 Legal Provisions in the Nepalese Context

Marijuana has always been an inalienable part of Ancient Hindu yogis; it has been consistently used throughout meditation periods and hymn recitals. Not limited to human ailments, it was rampantly mobilized to treat illnesses among cattle, and sheep. Back in the day, laborers wholeheartedly consumed it after an exhausting period of work, mostly in forms of public discourse. In modern times, it has become a clandestine affair that the youth indulge in for recreation and relaxation.

According to ***the Narcotics Drug Control Act of 2033****,* it is illegal to consume, cultivate, and trade cannabis.

Penalties: (1) The person, acting in violation of the prohibitions laid down in Clause (a) of Section (4), shall be punished according to the gravity of offense as follows:-

(a) Anyone who consumes cannabis/ marijuana shall be punished with imprisonment for a term of up to one month or with a fine of two thousand rupees.

(d) Anyone who produces, prepares, purchases, sells, and distributes, exports, or imports, traffics, and stores, cannabis/ marijuana shall be punished as follows: -

(5) With imprisonment for a term from two years to ten years and with a fine from fifteen thousand to rupees one hundred thousand, if it is ten kilograms or more than this. (Narcotics Act, 2033)

Nepal is also a signatory to the United Nations' Single Convention on Narcotic Drugs in 1961 AD. The Maoist insurgency, which was born in the Western hills of Nepal in villages like *Rolpa* and *Rukum*, took complete control over the cultivation, farming, and transportation of marijuana. However, in the contemporary era, it is held by the nexus between political heads, smugglers, and armed mafia.

There is a research gap regarding the intricate details of the cultivation, preparation, and production of Cannabis in Nepal. As per the existing Nepalese legal provisions, it is illegal to even possess marijuana, let alone the research process. This is the ironical state of our country which does not permit a single university or institution to conduct thorough research on marijuana better known as, the "***Pitamaha Banaspati"*** in the Artha Ved. Nepal's stance on marijuana is as narrow as the tip of the iceberg which has an infinite spectrum of possibilities and whose depth is yet to be explored.

Despite being eminent for its adventurous spirit and people living cheek-by-jowl with nature, the unsystematic and inadequate study has meant that Nepal's viewpoint on marijuana has been somewhat quagmire. Such ambiguity stems from Nepal being a signatory to the 1961 Single Convention that prohibited the production and supply of cannabis and classified it as a ***Schedule IV*** drug. This kept cannabis under strict control and regulation, within the list of heroin, cocaine, and opium. Despite the cultural affinity (*Roti Beti ka Rishta in hindi*) between Nepal and India, the methods of cultivating and preparing marijuana are far from similar. (Dahal, 2019)

The ***World Health Organisation's Expert Committee on Drug Dependence (ECDD)*** recommended that cannabis be removed from Schedule IV under the Single Convention and be placed under Schedule I, citing recent research that *"highlighted its medicinal values*." 43 years after Nepal imposed the ban,

the context has virtually flip-flopped. The same countries that were at the forefront of criminalizing marijuana are now pushing Nepal to reject the state regulation of cannabis through the granting of licenses.

2. HISTORY

2.1 Cultural Hegemony

America has been the most notorious state for its geopolitical implications, whether it be through its metaphorical ideas of 'human rights' and 'feminism' in *Afghanistan's Taliban*-led regime or through the reinforcement of American pop culture throughout mainstream media. The unavoidable role played by the flagbearers of '**Capitalism'** successfully overthrew the **Communist** ideology, especially since the downfall of the Berlin Wall in the 1990s.

The foreign intervention exercised by the US into other's internal affairs has been one of its agendas, which has continuously manifested in forms of compelling Nepal to adopt stringent drug laws. Ironically, before the US administration categorized it as a harmful substance and placed it in the category of both heroin and cocaine, the plant was abundantly utilized for its medical purpose to treat ailments such as headache, nausea, stomach ache, and dizziness.

In an article called *'Nepal: Mid-Year Status Report on Drug Trafficking'*, The Maoists were reportedly found to have levied taxes as high as 35% of crop value on the cultivation and transportation of Cannabis. (WikiLeaks, 2003)

2.2 Smoking Marijuana as a Cultural Expression

The word *'culture'* has been derived from the Latin '*coltura*' stemming from the French "*colere"* which means to cultivate & nurture. Culture is a way of life that entails a multitude of elements such as traditions, customs, rituals, and language. Marijuana, therefore, had become a widely accepted, novel, and sophisticated 'symbol' for the Nepali youth.

Countries with geographical proximity often have shared values and beliefs, due to which, drug dealers, smugglers, mafias, and other illicit trafficking activities began soaring in the Northern part of India. To meet the increasing demand, the supply had to remain in equilibrium. Therefore, cannabis, which was previously sold at $15 per kilogram started to sell for $70. Two Acts were enforced that made it mandatory to acquire licenses for farmers cultivating cannabis, i.e., the Intoxicants Act of 1961 and the Intoxicants Rules in 1962. (KathmanduPost, 2019)

2.3 America's suspicious eye

Former American President Richard Nixon led a '***war on drugs'*** by criminalizing the production, consumption, and transportation of marijuana in Nepal. Subsequently, the US instantly became suspicious of Nepal's contribution to the transnational drug trade and wanted Nepal to formulate laws for criminalizing marijuana. This was believed to be done as an outcome of the American youth escaping the ***Vietnam war-torn*** zone in the US to the ***pharmaceutical paradise***, Nepal. (Fisher, 1975)

2.4 The infamous globalization of a local plant

A local plant now became an *international, infamous, detrimental* drug and soon transfigured into the responsibility of the Western world to tell what plants the Eastern world could or could not consume. Such an instance reflects the dominant hierarchy imposed by the Core Countries on the Semi-periphery and the Periphery. This vicious cycle is seldom interrupted until and unless the *World System Theory of Immanuel Wallerstein* would cease to exist.

While there is a lack of concrete historical documentation to undeniably implicate the US government in the plant's criminalization in Nepal, historians and politicians over the years have pointed to past examples of US-led pressure to encourage Nepal to adopt stricter drug laws. For example, *Bhekh Bahadur Thapa*, finance minister at the time of the ban, recently told the Annapurna Express that "the US government threatened, if in not so many words, not to recognize **Birendra Bir Bikram Shahdev's** 'authoritarian rule' to force him to ban cannabis." (Dahal, 2019)

According to Fisher, the government began regressing from its progressive stance on marijuana on July 16, 1973, when an ordinance was issued to revoke all licenses to "*cultivate, ban, and sell marijuana.* "The crackdown on the marijuana market in Nepal was supplemented three years later by the Narcotics Drug Control Act 1976, which--at least on paper--criminalized the "sale, cultivation and consumption" of cannabis. But the history is hazy. While licenses were supposedly revoked and marijuana was legally declared a 'narcotic', subject to stringent control, the period in which the ban was legally enforced among local populations is ambiguous.

3. Judicial contributions in law

The court has procedures for releasing a Nepalese citizen on bail when they are arrested on charges of possessing more than 10 kilograms of marijuana. For the accused, this liberal verdict appears to be a privilege; proceeded by a minimal punishment at the final hearing. On the contrary, for Non-Nepalese citizens, a mere '1kg' of marijuana accounts for custody. The law in books and the law in practice regarding marijuana within the courtrooms have been showcased below.

Mixing Ganja in cakes and cookies.

1. Transaction of less than 10 kilograms of Ganja via the medium of social networking sites such as Facebook, Instagram, etc.
2. The Epiphany Bread, Happy Cups, Buzz Lightyear, and Nasty Candy were a few varieties of drugs that were traded.
3. This is a form of a new crime for which the Kathmandu District Court has released the accused on bail at an amount of Rs 50,000 per head.
4. However, the final hearing of the case is yet to occur.
5. Currently, the most common cases being registered involve culprits of Indian origin carrying the 'substance' themselves and being caught red-handed at the Tribhuvan International Airport. They have supposedly made 'Nepal the transit point through which marijuana is being transported to Indian cities like Mumbai.
6. Another type of crime includes transporting 'marijuana' from Thailand to Nepal via the Foreign Post Office, which is being received by an Indian national.

B. Chitwan Hashish Case

1. 9 kilograms of Hashish were found inside a photo frame in the form of a cargo, which was supposed to be transported from Chitwan to Kathmandu and then to the UK.
2. Around 5-6 staff of the company were caught red-handed after the cargo underwent security scanning.

3. The main person who sent the cargo submitted a photocopy of someone else's citizenship ID to the company and eloped from the crime scene.
4. In this case, the innocent staff were bailed at Rs 50,000 per head.

4. Single Convention on Narcotic Drugs 1961 A.D.

The drug policy of the UN made by the ***UN Commission on Narcotic Drugs (CND)*** reclassified cannabis and cannabis resin by placing them on an international list that acknowledges their medicinal potential on December 2, 2020. A formal review conducted by the ***Expert Committee on Drug Dependence (ECDD)*** of the World Health Organization removed cannabis and cannabis resin from the integrated list of exceptionally detrimental drugs to public health such as heroin, opioids, opium, cocaine, and fentanyl analogs.

In 2018, the Committee concluded that cannabis and cannabidiol have significant health benefits for children and therefore, should not be placed under international control. They recommended that the preparation of cannabis must be regulated with high levels of delta-9-THC (dronabinol) by permitting scientific research and minimizing public health problems associated with non-medical cannabis products. (WHO, 2020)

4.1 USAGE OF CANNABIS PLANT

1. Industrial: The Industrial use of Ganja has been thoroughly described below:
- **Textiles**: It is a strong and durable fiber that has been used for centuries to make textiles, clothing, ropes, and other fabrics. These textiles are valued for their sustainability and biodegradability.
- **Construction Materials**: It is used in the production of hempcrete, a sustainable building material that is lightweight, insulating, and has good thermal properties.
- **Bioplastics**: Cannabis derivatives aid in the creation of biodegradable plastics that offer an eco-friendly alternative to petroleum-based plastics, useful for packaging.
- **Paper Production**: Due to its sustainability, it is a great alternative to traditional wood pulp for paper production.
- **Biofuels**: Cannabis seeds can be processed to produce renewable biofuels like biodiesel which is perhaps a potential way to reduce reliance on fossil fuels.

5. Writ Petition in the Supreme Court for the Legalization of Ganja in Nepal

According to the statutory law, hemp has been consistently produced and utilized in Ancient Nepal for a wide array of purposes including medical, textile, and other structures. It has been observed that with the increasing number of American and European hippies entering Nepal, the rate at which marijuana was being consumed, soared in the late 1960s. The countercultural rebellious movement reignited the need to relax by questioning the conventionally accepted orthodoxies via living close to nature.

In *'Cannabis in Nepal: An Overview',* the author James Fisher threw some light on the geopolitical agenda of the US to exert pressure on the Nepali Administration to criminalize the use of cannabis. When the so-called rebels or hippies flew to Nepal via the overland trail, it sky-rocketed the demand for marijuana. During that time, the government of Nepal permitted the consumption, sale, and distribution of a limited amount of marijuana to the public. After the Vietnam War in 1975, soldiers who had fought the opium war were sent to Nepal and made to consume marijuana to overcome the addiction. Subsequently, in September 1976, Historical scholars highlighted how the pressure exerted by the American Government led to the prohibition of drugs on a large scale. However, the qualifying phrase of the Act's Session 4, Section 5, and Section 6 provide a legal framework for the control and

management of wild cannabis for recreational purposes. Nevertheless, the government is being challenged and the concerned authorities are unwilling to comply with the Act.

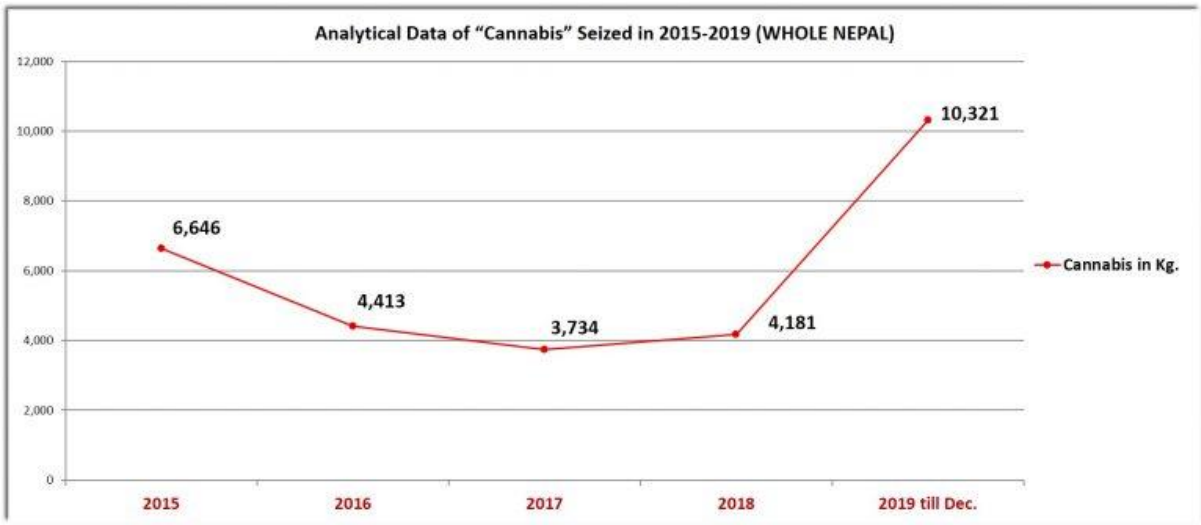
The sole reason behind the government's hesitancy to comply with the Act is obvious to the concerned authorities and figures. Currently, different countries have already regulated the production of marijuana. Ironically, after the criminalization of marijuana in Nepal, different provinces in America legitimized the very use of marijuana. In recent years, the import of marijuana from countries such as the US has been constantly reported. The regulation of marijuana in numerous countries has been presented in this appeal.

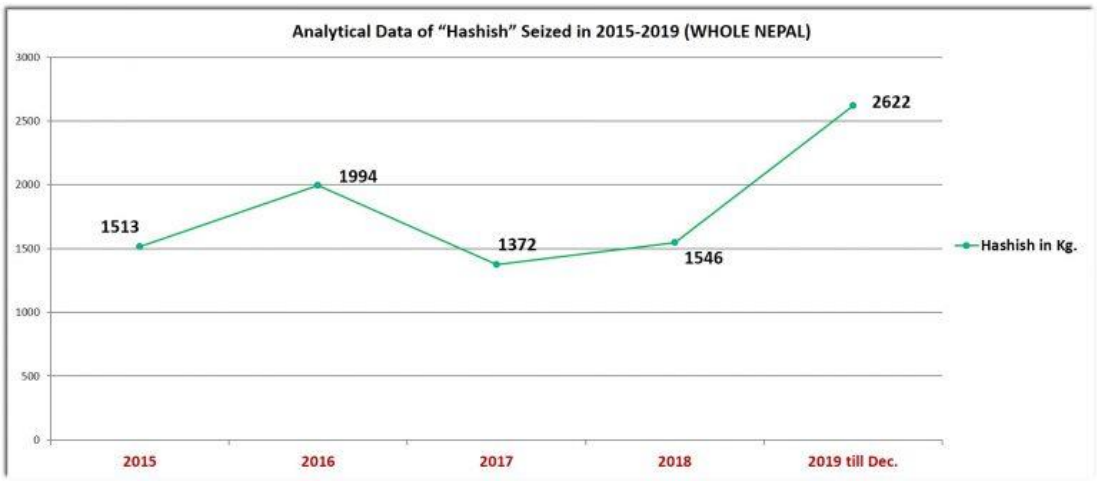
On one hand, many countries have been unanimously rooting for the legalization of marijuana while on the other hand, Nepal's stingy attitude on drug laws is perceived to be unusual. Due to the increasing demand for Nepal's marijuana in the global market, scholars have reprimanded focus on the illegal smuggling and export of the drug in the public domain.

5.1 Verdict on the case of Rajeev Kafle (078- C1- 0334)

World Health Organization Expert Committee on Drugs has recommended reforms on Schedule IV of the Single Convention on Narcotic Drugs. In this case, the WHO concluded that Ganja be reclassified and removed from the list of harmful drugs such as opium, brown sugar, cocaine, and heroin.

An HIV Positive Campaigner in case no. 078-C1-0334, Rajeev Kafle admitted his consumption of marijuana in the Kathmandu District Court and got acquitted. The court recognized the claims of the defendant, supported by the 'Single Convention on Narcotic Drugs 1961 A.D.'
The Narcotics Control Bureau (NCB) of Nepal Police seized 9633.5 kg of cannabis and 2390.8 kg of hashish between mid-December 2019 and mid-October 2019. (Adhikari, Shiwakoti, 2020)





Source: Narcotics Control Bureau, Nepal Police

CONCLUSION

In the Artha Veda, Marijuana is better known as the "***Pitamaha Banaspati"***. In Nepal, it is uniquely referred to as 'Green Diamond', the name itself being self-explanatory. The content of THC-Tetrahydrocannabinol is lesser than the content of CBD- Cannabidiol in Ganja, which implies that the medicinal benefit overshadows the harmful effects of the substance.

Even in Parliament, Former Minister Sher Bahadur Tamang tabled the private bill for the legalization of marijuana. Unfortunately, this remarkable initiative was dismissed. However, as they say, the grass is greener on the other side, the fiscal year's budget of 81/82 has allocated funds for the research, development, and legalization of marijuana in Nepal. Such a progressive step has been taken, yet the existing law still prohibits it.

The State has played a double-standard role, creating bafflement among the public. On the one hand, parliamentary discussions revolve around legalizing the drug whereas, on the flip side, the youth of the nation is unknowingly involved in the trade, consumption, and sale of marijuana. Due to the lack of acute awareness, they fall into ambush.

In the contemporary era, all the state and non-state actors have begun to realize the importance of legalizing such a medicinal herb. Back then, people were naïve due to the absence of social media, technology, and scientific advancement. However, with the rapid escalation of globalization, technological prowess, and scientific discoveries, states have begun to change their stance on marijuana. In such dynamism, Nepal must also adopt stringent laws and regulate the production, consumption, and sale of marijuana. Our institutions play a significant role in allowing thorough scientific research into extracting the utmost benefits from the medicinal herb. At the same time, an Independent Judiciary ought to punish 'Ganja' related crimes by separating them from the detrimental category of opium, cocaine, heroin, and brown sugar.

Eventually, a proper regulation mechanism needs to control the demand and supply of marijuana, as a by-product of which, greater employment opportunities will be generated for the youth and simultaneously attract Foreign Direct Investment for the economic upliftment of the nation.

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The Role of Technology in Teaching English as a Second Language (ESL)

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Introduction

In an era defined by rapid technological advancement, education has undergone a profound transformation, with technology emerging as a cornerstone of modern pedagogical practices. Among its many applications, technology has played a pivotal role in teaching English as a Second Language (ESL), a field crucial to global communication and academic progress. English serves as a bridge language in many professional and academic settings, making its acquisition essential for millions of learners worldwide. As educators strive to make learning more accessible and effective, technology has opened doors to innovative teaching methods, enabling students to overcome traditional barriers like limited resources, geographical constraints, and time limitations.

Technology is not merely a supplement to traditional ESL teaching methods; it has become an integral component of a learner-centered educational experience. This paper explores the benefits, challenges, and future implications of integrating technology into ESL education. The analysis underscores the potential of technology to personalize learning, provide access to authentic resources, and foster collaboration, while addressing the limitations posed by accessibility, teacher preparedness, and over-reliance on digital tools. By the conclusion, recommendations will be made to ensure balanced and inclusive technology integration in ESL education.

Benefits of Technology in ESL

The integration of technology into ESL instruction has transformed language learning by creating more dynamic, accessible, and effective educational experiences. Key advantages include access to authentic materials, personalized learning, tools for grammar and vocabulary enhancement, and interactive learning opportunities.

Access to Authentic Language Materials

Technology has enabled learners to access authentic language materials such as news articles, podcasts, videos, and online forums. These resources expose students to real-world contexts and language usage, offering a learning experience that extends beyond traditional textbooks. For example, platforms like YouTube provide access to speeches, interviews, and educational videos featuring native English speakers. Watching TED Talks allows learners to observe professional-level vocabulary, intonation, and communication styles (Chinnery 12). Similarly, reading online news articles from sources like The Guardian or The New York Times exposes learners to contemporary vocabulary and idiomatic expressions that are often absent from classroom curricula.

Individualized Learning Experiences

Personalization is a critical component of effective ESL teaching, and technology has significantly enhanced the ability to tailor lessons to individual needs. Adaptive learning platforms such as Duolingo and Babbel use algorithms to adjust the difficulty level and pace of lessons based on a learner's progress. For instance, these apps often integrate quizzes and tests to identify areas of weakness, ensuring that learners focus on skills requiring the most attention (Godwin-Jones 4). Additionally,

virtual classrooms like Coursera or Edmodo allow educators to design custom learning modules and track student progress through detailed analytics.

Tools for Vocabulary and Grammar Improvement

Numerous digital tools provide learners with innovative ways to build vocabulary and refine grammar. Applications such as Quizlet and Memrise use flashcards, mnemonics, and gamified quizzes to enhance vocabulary retention. Grammarly, an AI-driven writing assistant, helps learners correct grammatical errors in real-time, offering explanations to aid understanding. Other platforms, like BBC Learning English, combine vocabulary exercises with grammar tutorials and listening activities, making it easier for learners to integrate new language skills into their repertoire (Hubbard 87).

Interactive and Collaborative Learning

Technology has also facilitated interaction and collaboration among learners from different parts of the world. Language exchange apps like Tandem and HelloTalk connect learners with native speakers, creating opportunities for real-time conversations. This interaction not only improves speaking and listening skills but also enhances cultural understanding. Collaborative tools like Google Docs and Slack allow learners to work on group projects, improving their writing and teamwork abilities in a digital environment (Warschauer and Healey 63).

Challenges and Limitations

Despite its numerous advantages, the integration of technology into ESL instruction is not without challenges. These include access inequality, over-reliance on digital tools, and insufficient teacher training.

The Digital Divide and Access Inequality

One of the most significant barriers to technology integration in ESL is the digital divide—the gap between those who have access to modern technology and those who do not. This divide disproportionately affects students in low-income communities and developing countries, where access to computers, smartphones, and reliable internet connections may be limited (Hubbard 89). For instance, rural areas in countries like India and Nigeria face significant infrastructural challenges, which hinder students from fully benefiting from online learning resources. Even when devices are available, the cost of internet subscriptions may be prohibitively high for many families.

Over-Reliance on Technology

While technology has revolutionized education, over-reliance on digital tools can be detrimental to language learning. Language acquisition is inherently social and interactive, requiring face-to-face communication to develop critical skills such as pronunciation and non-verbal communication. Excessive dependence on apps or online courses can lead to a lack of engagement in traditional classroom settings, where learners can benefit from the immediate feedback and emotional support of teachers (Warschauer and Healey 66). Furthermore, the absence of human interaction in fully digital environments may reduce learners' ability to navigate real-world conversations.

Teachers' Preparedness and Training

The effectiveness of technology in ESL instruction is heavily dependent on teachers' ability to use digital tools effectively. Many educators lack the training or confidence needed to integrate technology into their teaching strategies. This challenge is exacerbated by the rapid pace of technological development, which demands continuous professional development. Studies have shown that educators

often struggle to keep up with new tools and platforms, leading to inconsistent or ineffective use in classrooms (Zhao 9). Additionally, older teachers may be less comfortable adopting technology compared to their younger counterparts, further widening the gap in implementation.

Future Prospects

Emerging technologies hold immense potential to reshape ESL education. Innovations such as artificial intelligence (AI), virtual reality (VR), augmented reality (AR), and gamification promise to create more immersive and effective learning experiences.

Artificial Intelligence

AI-powered tools have already begun to revolutionize language learning. Applications like ELSA Speak use AI to analyze learners' pronunciation and provide real-time feedback. AI-driven chatbots can simulate conversations with native speakers, allowing learners to practice speaking and listening in a low-pressure environment. Additionally, AI can be used to create adaptive learning pathways, ensuring that learners receive personalized instruction tailored to their needs (Godwin-Jones 8).

Virtual and Augmented Reality

Virtual reality (VR) offers the possibility of immersive language learning experiences. With VR headsets, learners can practice English in simulated real-world environments, such as virtual marketplaces, airports, or classrooms. Augmented reality (AR) tools, on the other hand, integrate virtual elements into the real world. For instance, AR applications could allow learners to interact with virtual objects labelled in English, reinforcing vocabulary acquisition (Hubbard 92). These technologies make language learning more engaging and practical, especially for students who struggle with traditional methods.

Gamification

Gamification has emerged as a powerful tool for increasing learner engagement. By incorporating game-like elements such as points, rewards, and challenges, educators can make language learning more enjoyable and motivating. Platforms like Kahoot and LingQ use gamified approaches to test learners' knowledge while encouraging healthy competition among peers. As gamification continues to evolve, it could become an integral part of ESL curricula, particularly for younger learners (Chinnery 14).

Natural Language Processing and Speech Recognition

Advances in natural language processing (NLP) and speech recognition technology are also set to enhance ESL instruction. For example, speech recognition software can assess a learner's pronunciation and fluency, providing corrective feedback. NLP tools can analyze written texts to suggest improvements in grammar, style, and vocabulary usage, helping learners refine their writing skills (Warschauer and Healey 70).

Conclusion

The integration of technology into ESL instruction has revolutionized language education by providing innovative solutions to traditional challenges. Digital tools offer significant benefits, including access to authentic materials, personalized learning, and collaborative opportunities. However, challenges such as the digital divide, over-reliance on technology, and insufficient teacher training must be addressed to ensure equitable and effective implementation.

Looking ahead, emerging technologies such as AI, VR, and gamification promise to redefine the landscape of language learning, making it more engaging and accessible. Nevertheless, achieving a balanced approach that combines technological innovation with human interaction is essential. Educators and policymakers must work together to develop inclusive strategies that bridge access gaps, train teachers effectively, and maintain the social and emotional aspects of language learning. By embracing these recommendations, the future of ESL education can be both inclusive and transformative.

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A study on factors affecting the retention of the faculty in private Universities.

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Abstract: *Higher education in India earlier imparted by the universities funded by the government through University Grant Commission (UGC). The teachers working with these universities work under standardized norms of government prevailing policies for their career and financial growth in all respect. Normally those who are really interested in teaching, research and other academic activities or interested in government job with assured future are only prefer to join the universities imparting higher education. Later government invited private sector to contribute in this noble cause through an Act. Now a days there are 300 plus private universities already functioning and many more in the pipe line. A sudden increase in demand of well qualified and experienced faculties is immerging as a big challenge in front of all the private and public sector universities. Hiring the faculty as per norms of various regulatory councils and bodies thereafter retaining them for long time with the organization is becoming a difficult task to the human resource people of these universities. Keeping in the accounts of the seriousness of the issue, present study is conducted to find out the factors which are mainly affecting the retention of the faculties and staff working with the organization with the help of various analytical tools.*

Introduction

A new era begun in India for its economy when the Indian government decided to support the globalization in early 90's and the market experienced the tremendous growth in the economy of India in the past few years. The country started observing an trmendus growth in both manufacturing and service sector industry and organizations. New technology and emerging service industry were finding themselves in difficult situation to full fill their requirement of adequately qualified people to meet on their specific requirements of skill and knowledge. Government universities were offering educational programs with conventional methods of course content deliveries of conventional courses. Service sector industry like IT, Banking need educated manpower rather than uneducated labourers. National knowledge commission presented a report to then prime minister of India, suggested the need to set up 50 national universities, and increase the number of universities to 1500 by 2015. In educational circles, the recommendations were considered impractical in view of the huge financial and human resources requirements. The governments (central and state) simply do not have the wherewithal to make meaningful contributions [1]. To meet the requirement of such growing demands of knowledge workers government opens the gate for entry of the private sector organizations through Acts of State Legislatures to impart the education under the control of statuary bodies like MHRD, UGC and other regulatory councils and state government regulatory bodies. It has been observed that the emergence of private universities in recent years has been phenomenal and widely accepted [2]. The needs of higher education cannot be met by the Government alone. It needs the participation of the Government, the private providers and perhaps selectively participation of foreign universities [3]. According to report of 2016 -17 of All India Survey on Higher Education (AISHE) of MHRD presenty 903 public and private universities through 35707 colleges and recognized institutions and 7856 stand alon institutes are imparting education of various areas of specializations from UG to Doctoral level (Source: www.aishe.gov.in).[4]

Mashrooming of the private universities and institutions in India boosted up the demand of qualified and knowledgeable teachers and staff to impart the education. Faculty crunch has been one of the most gleaming issues in India for the past few decades. As per the statistical analysis done by the Indian Institute of Technology, the premier Institutes in India will require more than a decade to reach the ideal student-faculty ratio [5]. a Reviewed Short note, been prepared from various sources (News paper Articles, Press Releases (PIB), AICTE, UGC, AIU-University News etc) by Apeejay Stya Education Research Foundation (ASERF) concluded that a major shortfall in this direction is the inability of our

institutions of higher learning to attract and retain qualified and trained faculty of high order. Due to wide variation in emoluments of industry and academics, private institutes face shortage of qualified and well-experienced faculty in almost all the disciplines [6]. Faculty retention is an effort by which the faculty is incited to prolong their tenure or stay with University/ institution for a longer possible period of time or until the project for which one is engaged is completed [7].

Literature Review

Teresia Wangiri (2015), [9] in his study "Factors influencing employee turnover in private tertiary colleges : a case of embu college in embu county, Kenya" concluded that organizational behavior, Staff training , Staff motivation and economic factor influence the employee turnover in private tertiary colleges.

Ednah (2017) in his study "Factors Affecting Employee Retention at The University Of Eldoret, Kenya", concluded that compensation satisfaction plays a major role in reyention of employees.

Mittal (2017) concluded in his study "Determinants of Faculty Retention: A Study of Engineering and Management Institutes in the State of Uttar Pradesh and NCR Delhi" that The result of the study shows that many factors contribute towards the faculty's decision to shift from their present job. Although all the factors except research are found to be important for faculty retention, yet some factors are found to be more important than others. Factors related to working conditions, finance & salary (i.e. economic incentives) and personal/ familial factors are found to be contributing more towards job shift intention of the faculty than factors related with security, professional approach in managing the institution, infrastructural and addressing of social issues.

Sinha (2012) observed in his comaparative study" Factors Affecting Employee Retention: A Comparative Analysis of two Organizations from Heavy Engineering Industry" that how the retention factors differ in two similar types of organizations. For EEPL, the first factor was called "competence & relationship oriented", the second one was "scholastic & futuristic oriented" and the third one was "developmental & reward oriented". While for MBPL, the first factor was called "relationship oriented", the second one was "competence & scholastic oriented" and the third one was "reward oriented".

Fitz-enz (1990), find that the retention is driven by many factors, which need to be managed congruently such as strategy, organizational culture, compensation and rewards and career development systems.

Osteraker (1999) , Growth and success of an organization is depend on the employee satisfaction and retention. The factor of retention can be splited into three dimensions like mental, social and physical. Freedom to use the knowledge and ideas represent the mental dimension of retention. Connectivity of the employee with other internal and external people is the social dimension, the physical dimension of the retention factor is concerned with working conditions and packges and rewards.

Objective

To identify the factors affecting the retention of employees in state private universities.

Research Methodology

Design: The study is descriptive in nature.

Sample : Data for the purpose of study collected from the teaching staff of various stae private universities situated in Indore, Gurgaon and Vadodara on the basis of non probability random sampling respondent were selected.

Sample size: Response collected from 96 teaching staff members of 4 state private universities named as Shri Vaishnav Vidyapeeth Vishwavidyalaya, Indore, Symbiosis University of Applied Science, Indore, K R Mangalam University, Gurgaon and ITM Vocational University, Vadodara.

Tools

A Structured questionair prepared on the basis of discussion and personal interview with senior teaching faculties, top management people of the university and few friends and noted perosnalities from the industry

and education sector. The quesionair consist 38 statements each has five alternatives such as 1. Strongly disagree 2. Disagree 3. Nutral 4. Agree 5. Strongly agree.

The mean score of each statement ranging from 1 to 5 where score 1 indicates the strong disagreement with the statement or variable and score 5 indicates the strong agreement with the statement.

Data Analysis Tools

SPSS 16 used for factor analysis by data reduction technique. Kaiser – Meyer-Olkin (KMO) measure test to check the adequacy and Bartlett's test sphericity of the data collected.

Analysis (Factor Analysis)

Table 1

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.809
Bartlett's Test of Sphericity	Approx. Chi-Square	1.982E3
	df	703
	Sig.	.000

Kaiser – Meyer-Olkin (KMO) test is an index which define the measure of the sampling adequacy. Ideally for any factor analysis number of responses should be 4 to 5 times the numbers of variable then only factor analysis is consider a good analysis. KMO measures is an index which gives the answer that the factor analysis is adequate. If this measure is above 0.5 factor analysis is acceptable. In this case the KMO index is coming out 0.809 which is more than 0.5 hence this factor analysis is acceptable. Second reading in this perticular table is about Bartlette's test of sphericity. Factor analysis meaningful only when some of the variables are corelated among themselves. Bartlette test of sphericity test that condition. The null hypothesis for Bartllette's test of spherecity is that none of the variable are corelated so if correlation metrix is made where all the variables are put on the column as well as the row it will be an Identity metrix where each variable will only have 100% correlation with itself while it will have zero correlation with all other variables. Significant value of Bartlette's test of sphericity gives the answer, if significant value is 0.000 which is less than 0.05 that means at 95% of confidence level the null hypothesis of this test can not be accepted and it is the alternate hypothesis which is being accepted says that there is correlation between some of the variables. Hence, we can conclude that factor analysis is good on both these account i.e. KMO and Bartllette's test.

Table 2

otal Variance Explained									
	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
Component	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	11.474	30.194	30.194	11.474	30.194	30.194	3.861	10.160	10.160
2	2.529	6.656	36.851	2.529	6.656	36.851	3.757	9.886	20.046
3	2.401	6.317	43.168	2.401	6.317	43.168	2.636	6.937	26.983
4	1.832	4.822	47.990	1.832	4.822	47.990	2.608	6.863	33.846
5	1.748	4.601	52.590	1.748	4.601	52.590	2.543	6.693	40.539
6	1.486	3.909	56.499	1.486	3.909	56.499	2.350	6.185	46.724
7	1.316	3.463	59.962	1.316	3.463	59.962	2.148	5.652	52.376
8	1.253	3.298	63.260	1.253	3.298	63.260	2.134	5.615	57.990
9	1.202	3.163	66.423	1.202	3.163	66.423	1.826	4.805	62.796
10	1.052	2.767	69.191	1.052	2.767	69.191	1.802	4.742	67.538
11	1.009	2.656	71.847	1.009	2.656	71.847	1.638	4.309	71.847
12	.965	2.539	74.385						
13	.846	2.226	76.611						
14	.787	2.072	78.683						
15	.703	1.849	80.532						
16	.641	1.687	82.219						
17	.629	1.657	83.876						
18	.604	1.589	85.465						
19	.586	1.542	87.006						
20	.516	1.359	88.365						
21	.433	1.140	89.505						
22	.426	1.120	90.625						
23	.383	1.007	91.632						
24	.373	.982	92.614						
25	.360	.946	93.560						
26	.320	.842	94.402						
27	.315	.828	95.230						
28	.272	.717	95.947						
29	.243	.639	96.586						
30	.210	.552	97.138						

31	.184	.485	97.623						
32	.172	.452	98.074						
33	.156	.411	98.485						
34	.150	.394	98.880						
35	.123	.323	99.203						
36	.121	.317	99.520						
37	.103	.271	99.791						
38	.079	.209	100.000						
Extraction Method: Principal Component Analysis.									

Table 2 for total variance explained, shows that in its first column there are 38 variables while reading more than Eigen value 1 has come for 11 of them that means 38 variable have coverted into 11 factors. The cumulative percentage 71.847 shows that 71.84 percent of the variance has been explained by these 11 factors. Any factor analysis which can explain more than 60% of the data is considered as a good factor analysis. Thianalysis eplains 71% of the data so this is a good factor analysis.

Table 3

Component Matrix[a]											
	Component										
	1	2	3	4	5	6	7	8	9	10	11
Favorable Management Policy	.704	.185	-.058	-.179	-.177	.030	.039	-.100	.119	-.128	.045
Redressal of Grievances	.556	.152	.090	-.317	-.007	-.262	-.254	.171	-.037	.045	.274
oneness	.360	.269	.094	-.020	.255	-.491	.341	-.056	.119	.361	.001
Importance	.550	.533	.117	-.121	-.145	-.001	-.164	.087	.094	.187	-.006
Financial support	.598	.108	-.188	-.293	-.440	-.001	.000	-.164	.034	-.171	.065
retirement policy	.653	.288	.152	-.240	-.063	-.106	-.070	-.128	-.209	-.260	-.013
Interference	.546	-.270	-.399	-.122	.252	-.038	-.055	.042	-.116	.206	.057
recruitment policy	.551	.040	-.197	.295	-.064	-.047	.387	.107	-.124	-.190	.016
Direct communication	.217	.649	-.026	.116	.202	.223	-.140	.038	.261	.096	.133
Growth opportunity	.562	.166	.031	.323	.240	.209	.096	.322	-.137	.080	.069
impartiality	.528	-.068	-.195	.441	-.020	.170	.165	.324	.283	-.164	-.127
salary day	.617	-.176	-.285	-.070	.405	-.015	-.219	.121	-.094	.092	.083
Leave policy	.545	-.146	-.561	-.146	-.207	-.261	-.046	.097	.000	.044	-.120
Perks and other benefits	.650	-.246	-.072	.207	-.278	.016	.177	-.023	-.301	.166	.059
Maternity and paternity leave policy	.677	-.017	-.275	-.087	-.283	-.075	-.012	.248	.205	.263	-.067
Employee skill development	.521	-.066	.198	-.229	-.068	.370	.138	.497	-.022	.099	-.068
criticism acceptability	.583	.151	.026	-.138	-.344	.239	.024	-.145	.053	.180	-.023
Positive Management	.396	-.067	.287	-.211	-.017	.243	.394	-.194	-.255	-.028	-.260
Supportive Management	.541	-.205	.213	.051	-.266	-.145	-.397	.238	-.146	.072	-.168
Appreciation	.561	.050	.366	-.212	.279	-.115	.083	-.005	.047	.070	-.172
Healthy competition	.603	-.123	.350	.096	.128	-.251	.110	-.146	-.006	.148	.166
cooperative environment	.587	-.290	.098	-.111	-.135	.188	.074	.154	.350	-.154	.018
respect to seniors	.585	-.191	-.074	.163	-.182	-.454	-.028	-.067	.022	-.313	.019
stress free work environment	.676	-.179	.206	.266	.127	-.150	.059	-.062	-.092	.050	-.277
Normal working hours	.510	-.362	.020	.294	-.190	-.048	.164	-.235	.241	.198	.227
convenient work location	.240	.394	.288	.338	-.289	.002	.140	.011	-.332	.161	.289
Logistics facility	.672	-.236	-.029	.229	.191	-.002	-.130	-.111	-.016	-.202	-.116
Training and Development	.565	-.145	.463	-.202	.087	.273	.047	-.163	.190	-.020	-.050
encourage innovation	.540	-.384	.352	-.107	-.013	.068	-.083	-.061	.196	-.155	.452
Decision making	.549	.000	.513	-.023	.032	-.147	-.194	.143	-.066	-.078	-.264
Satisfactory wages structure	.562	.274	.102	.058	.283	.005	-.089	.096	-.268	-.306	.191
Best package in industry	.513	.220	-.185	-.066	.389	-.101	.270	-.030	.303	-.180	.102

Promotion policy	.540	.074	-.046	.435	.107	.074	-.396	-.110	.092	.004	-.062
Faulty wages policy	.514	.211	-.039	.303	-.004	.206	-.232	-.417	.140	.097	-.250
Faulty promotion policy	.557	.222	-.328	.065	-.066	.243	-.102	-.275	-.176	.046	.078
Obsession with boss	.545	-.079	-.325	-.375	.280	.025	.038	-.192	-.041	.122	-.158
Inconvenient work location	.560	-.170	-.355	-.161	.191	.315	.045	-.038	-.292	-.052	.129
Employee politics	.165	.606	-.201	-.027	-.143	-.173	.186	.077	.034	-.229	-.188
Extraction Method: Principal Component Analysis.											
a. 11 components extracted.											

In Table 3 number of components mean howmany factors have been extracted. Original components were 38 but component which have been created are only 11. When we square all the value of column 1 and sumup them we get eigen value 11.4 and % of variance 30.194% that means it is able to explain 30% of the total variance. Similarly we square and sum up the value of all the column one by one we will get the eigen value of all 11 components which are explaining 71% of total data. Factor analysis from SPSS does not consider the eigen values less than 1, because value less than 1 indicate that component is a variable only and does not explain the variance. So from the 38 component by factor analysis we come down to 11 factors only which are able to explain 71% of the data. The component matrix only does not give us the idea about that which variable is going into which factor. The identification of the factor clearly comes from rotation component matrix Table no. 4. In this table values gainst the variable in the column of each extracted facor show the correlation between the factor and that particular variable. The variables values of which are closely matching in the respondent perspective they are only one. For example the value of the variable no. 1, 4, 5, 6, 13, 15 and 17 are matching closely and corresponding to factor 1. All of thse variable are talking about the employees oriented policies of the management, so the factor 1 that is “Employee oriented Management” eplains all of these variables. Similarly variable no. 7, 36 and 37 eplained by factor no. 2 that is “Working Condition”, variable 8 and 11 expalined by factor no. 3 that is “Unbiased Parameters of Growth”, variable no. 19 and 30 explained by factor no. 4 that is Autonomy, variable no. 22, 25 and 29 explained by factor no. 5 that is “Encouraging environment”, variable no. 33 and 34 explained by factor no. 6 that is “Growth Aspects”, variable no. 18 and 28 explained by factor no. 7 that is “Opportunity for improvement”, variable no. 3,20,21 and 32 are explained by factor no. 8 that is “ Conducive atmosphere”, variable no. 06 and 31 explained by factor no. 9 that is Financial security, variable no. 4, 9 and 23 explained by factor no. 10 that is “self-worth”, variable no. 14 and 26 explained by factor no. 11 that is “indirect benefits”.

Through the analysis we found 11 factors out of 38 components which are listed and can be explained as under:

Sr. No.	Variable	Title	Load	Factors
1	The policies of top managements are always in the favor of the employees and concerned with their overall development.	Overall development	0.627	**Employee oriented Management.**
4	Top management thinks that their employees are the most important and valuable resource than the other resources like financial, logistics or infrastructure etc.	Importance	0.502	
5	Top management always is ready to help and support the employees in case of financial emergency.	Financial Support	0.802	
6	The top management always shows the concern with the employee's future and work out the policies to facilitate the employees after their retirement	Retirement Policy	0.509	
13	Leaves are adequate in numbers and granted as and when required.	Leave Policy	0.535	
15	Organization cares the parental responsibilities of the employees and allows availing maternity and paternity leaves.	Maternity & Paternity Leave Policy	0.554	
17	Managers are open with their subordinates and welcome the criticism for faulty planning or decisions made by them	Criticism Acceptability	0.561	
7	Top management never interferes in routine work of the organization	Interference	0.769	**Working conditions**
37	Employees leave job due to inconvenient approach of work place	Inconvinient work location	0.718	
36	Employees never leave their job because their boss is leaving	Obsession with boss	0.659	
8	Top management never interferes in recruitment and relieving of the employees	Recruitment Policy	0.591	**Unbiased parameters for growth**
11	Promotion is given on the basis of performance not on the basis of favoritism	Impartiality	0.831	
19	Managers always help and support in all professional and personal problems of their subordinates	Supportive management	0.763	**Autonomy**
30	Employees are given freedom to take their own decision in favour of the organization.	Decision Making	0.681	

29	Opportunity is given to all employees to implement their innovative ideas in favour of the organization	Incourage innovative ideas	0.852	**Encouraging environment**
22	Colleagues are supportive and helpful.	Cooperative Evironment	0.509	
25	Working hours are normal and as per government rules and acts.	Normal working hours	0.564	
33	Employees think their organization have best promotion policy among the similar type of organizations	Promotion Policy	0.669	**Growth aspects**
34	Employees never leave their job for financial reason	Wages policy	0.795	
18	Managers never expose the silly mistakes of subordinates in front of other employees or superiors.	Positive management	0.773	**Opportunity for improvement**
28	Training and development opportunities are provided to each and every employee of the organization for individual development	Training and Development	0.561	
3	Top management always treats the employees in a way that they are as their own family members	Oneness	0.856	**Conducive atmosphere**
20	Managers highlight all the small and big achievements of subordinates to the superiors.	Appriciation	0.452	
21	There is a healthy competitive environment exist among the co –workers and staff.	Healthy Comptition	0.493	
32	Employees think they cannot get better salary and perks in comparison to current organization.	Best package in industry	0.461	
6	The top management always shows the concern with the employee's future and work out the policies to facilitate the employees after their retirement	Retirement Policy	0.507	**Financial Security**
31	Employees are satisfied with salary and perks what they are getting.	Satisfactory wages structure	0.682	
9	Top management like to interact directly with all level of employees to resolve grievance of the employees	Direct Communicati on	0.702	**Self-worth**
23	Junior employees give respect and listen to the instruction carefully and seriously	Respect to senior	0.468	

4	Top management thinks that their employees are the most important and valuable resource than the other resources like financial, logistics or infrastructure etc	Importance	0.474	
14	PF, Gratuity, LTA and other benefits are given as per rule.	Perks and other benefit	0.507	**Indirect benefits**
26	Working place is not located far away from home and does not involve too much time in traveling to reach there.	Convinient work Location	0.772	

Conclusion

In the era of cut throat competition in education sector retaining good faculties and staff is a big challenge infront of the private university. A few of the private universities are taking proper care of their faculties and staff by providing them a satisfactory human resource developmental climate in terms of opportunitits for career enhancement, self worth and by giving proper attention to their grievances and innovative ideas. With the help of factor analysis of the responses collected from various private universities 11 factor extracted which affects the retention probabitlity of the faculties with the current employer universities. These 11 factor are 1. **Employee oriented Management** which explains top management approach in favour of employees in terms of Overall development, Importance, Financial Support, Retirement- Policy, Leave Policy, Maternity & Paternity Leave Policy, Criticism Acceptability 2. **Working conditions** explains about Interference, Inconvinient work location, Obsession with boss 3. **Unbiased parameters for growth** explains Recruitment Policy, Impartiality 4. **Autonomy** express Supportive management, Decision Making 5. **Encouraging environment** explains Incourage innovative ideas, Cooperative Evironment, Normal working hours 6. **Growth aspects** represents Promotion Policy, Wages policy 7. **Opportunity for improvement** explains Positive management, Training and Development 8. **Conducive atmosphere** explains Oneness, Appriciation, Healthy Comptition, Best package in industry 9. **Financial Security** is all about Retirement Policy, Satisfactory wages structure 10. **Self-worth** represents Direct Communication, Respect to senior, Importance and 11. **Indirect benefits** indicates toeards policy related to Perks and other benefit, Convinient work Location.

Scope for further studies:

There are 300 plus state private university are exist in various staes of India and due to lake of approach and resource it is very difficult to conduct the survey in all university at a time, hence there is a wide scope to analise the factors for responsible for retention of faculty in remaining universities also few universities are promoted by big corporates and some of them are established by sponsoring bodies who unexperienced and belong to a different background for financial resourses to set up a private universities. They hardly understand the purpose or ultimate goal of higher education and pedagogy to impart the education for the benefit of society. Factors responsible for attrirtion and retentions of faculties in such universities are need to studied and to compare with the universities which are being promoted by the corporates.

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Fragments of the mind: Psychoanalytic echoes in Emily Dickinson`s poetry

Himanshi Rathore

Abstract

The theory of Psychoanalysis deals with the actions done by an individual is not governed by the conscious mind but often due to unfulfilled desires. It was given by a very known psychologist, Sigmund Freud. The motive of him was to bring hidden thoughts and suppressed feelings for the personal growth. This Research paper focuses on a very famous lyric poet of 19th century, Emily Dickinson. She was an American poetess. She has written around 1800 poems out of which only few were published during her lifetime. Her poetry`s were based on dark themes like death, loneliness, depression, pain or loss of love. Her works reflect the psychological struggle and mental conflicts. Psychoanalysis will help to study how her silence and darkness reveals what is buried inside her unconscious mine.

Key words: Psychoanalysis; Death; Unconscious; Mental conflicts

Introduction

Imagine peeling back the layers of human behavior like unraveling the threads of a mystery novel. This world is full of hidden faces because we don't know the reality of an individual what they are suffering from but Psychoanalysis unveils the hidden grace. It is very difficult to interpret and analyse the poems of Dickinson`s as it is mixed of hidden desires which wants to express something and this can be done only through Psychoanalytical inquiry. Her poetry`s are very concise which means it expresses so many emotions in a very less use of words yet it is very complex to understand. Among these, psychoanalysis is a compelling framework to investigate into the psyche of both the poet and her creations.

Emily Dickinson: An Enigmatic Personality

Before delving into the application of psychoanalytical theory to Dickinson`s poetry, it is important to know and research about the mysterious persona of the poet herself. Dickinson`s life was very puzzled and difficult to understand. She has written around 1800 poems in her lifetime out of which only 10 were published. Emily Dickinson is considered as the America`s greatest poet. She is well known for her unusual and complex life. She was a person living a life of simplicity and seclusion. She was a very private person who used to spend her all time in her room. She found it difficult to have a social interaction and it was not a sudden decision to stay aloof from everybody but over a period of time she developed a habit of staying alone and yet she wrote poetry of great power based of different themes

and questioning many things related to death and immortality through her creative works. Dickinson used to express far reaching ideas in a compact and short phrases.

“Emily Dickinson has emerged as a powerful and persistent figure in American culture. As a woman poet, Dickinson has been portrayed as singular and enigmatic and even eccentric. Often, Dickinson is painted as young woman in white, closeted in upper rooms of her home, isolated not only from her neighbours and friends, but also from the historical and cultural events taking place outside her door” (Martin, 21).

She was born on 10th December, 1830, in the town of Amherst, Massachusetts. She spent the majority of her life in the family home located at 280 Main Street, now known as the Emily Dickinson Museum. This house, along with its surrounding property, played a central role in shaping her formative years and served as the backdrop for much of her poetic inspiration. Amherst's natural beauty left an incredible mark on Dickinson's poetic imagination. The rolling hills, streams, and forests of the Pioneer Valley provided a rich imagination to her poetry. She was very deeply connected to the nature. She is very well known for her reclusive lifestyle, particularly in her later years. However, even in her youth, she exhibited a preference for solitude but early years of Dickinson`s youth, she was socially active. She participated in various community events, attended church services and engaged with friends and visits to their home.

“SHE WAS THE FIRST POET I HAD EVER READ, AND I WAS HOOKED and hypnotized from the start, because in her writing she broke every rule. Words had their own chain reaction, their own fire. She could stun, delight, and kill “with Dirks of Melody.” I never quite recovered from reading her”. [Charyn, 9]

Dickinson was very sharp and intelligent from childhood itself. She was able to create many rhyming poetry`s and stories. Her command of language and her ability to manipulate words with precision and creativity are evident in her poetry. She experimented with form, meter, and syntax, often employing unconventional punctuation and capitalization to convey complex themes and emotions. Her poems are characterized by their conciseness and depth, requiring readers to engage with layers of meaning and imagery. Emily received her early education from the Amherst Academy for seven years. Afterwards she joined the Mount Holyoke Female Seminary. It is a private liberal art`s women college in south Hadley, Massachusetts, united states. Emily Dickinson was the women who had spent much of her life in isolation. Dickinson started writing in a very young age. Her poetry`s deal with so many themes like nature as she was very connected to the nature world, love and relationships, death and immortality, spirituality, isolation and solitude. She has written around 1800 poems but there is no title

given to them so either the first line of the poetry is the title itself or a specific number is given to them. Her writing style was very different from other poets. She is known for her unique style of writing the works.

Emily Dickinson is a poetess who is known for the inner world because she focuses on hidden and suppressed thoughts and unconscious mind rather than external events. She has spent most of her life in seclusion. She was never involved in social interaction much therefore her seclusion and intense inwardness further contributes to the mystery. Many of her poems are traumatic, depressed, half said confessions which makes her poems more suitable to study through psychoanalytic lens which will uncover the hidden thoughts, desires, suppressed feelings which are buried under her unconscious mind. Dickinson`s poems often appear as "Fragments of Mind" because somewhere her poems are not complete as she use dashes, open ended lines, silences frequently which mirrors that she is facing struggle between what to be expressed and what should be not. Therefore, psychoanalysis helps to interpret her unconscious mind.

Fragmented self and the unconscious

Emily Dickinson`s poetry mirrors the fragmentation of the fears, unconscious mind, inner conflicts, repressed desires and thoughts that align with Freudian concepts of the psyche.

*Her poems are based on the themes like death, isolation and desire express inner conflicts between the ID and the SUPEREGO.

*The Fragmented structure of her poems represents the flow of unconscious.

Psychoanalysis

The word "psyche" comes from the Greek Psyche which means "the mind, soul ,or spirit". There are many people who are very mysterious in lives. They live with so many complexities and hidden emotions, feelings or desires which they are unable to express may be due to judgement or a kind of embarrassment they cannot confront with. These things create hypertension and stress in an individual`s life which makes them really very different from a normal person. According to Freud, psychoanalysis is defined as the unconscious mind with repressed thoughts, feelings, emotions, needs and desires. It is a type of therapy which helps unveil these things from mind through free association, dream interpretation, etc. Freud said that unconscious mind is the storehouse of the repressed feelings and thoughts. He said that humans are fully aware of the conscious mind, Unconscious mind has buried many traumatized experiences of the childhood abuse, rape, accidents and it can harm our mental health

that`s why we are not aware of it. Therefore, human beings have the tendency or ability to lock the information which can affect them in some way in the unconscious mind.

The structure of the Human Psyche

Id

* Id works on the pleasure principal.

* It functions when the mind is unconscious.

* It develops at the age of 2.

* It maximise the pleasure and minimize the pain. It acts irrationally and impulsively to seek pleasure and the instinct needs can be hunger, thirst, anger, or sexual desires.

* For example - Suppose you are on a strict diet and you went outside feeling intense hungry so your id will ask you to eat any junk food to satisfy the hunger and prefer pleasure over pain.

Ego

***** Ego works on the reality principal.

* It functions both at the conscious and unconscious level of the minds.

*It develops at the age of 3-4.

*It balances the demands of id and superego.

* It seeks to fulfil the demands of id and superego.

*It works with proper logical thinking, rational way which is morally correct.

*For example – continuing the above example given for id, your ego will ask to eat the proper nutritious diet which is healthy for the body and not to eat the junk food as it will cost your health.

Superego

*Superego works on the moral principal.

*It develops at the age of 5-6.

*It develops through the parenting of the child and social norms.

*For example- suppose you got an opportunity to cheat in an exam but your superego will remind you of the morals of honesty and will stop you to do so as it will be cheating with other students too.

“Repression is the hiding away of something in our minds; what is hidden away exists in our unconscious. Guilt- inducing desire and traumatic events such as the death of a loved one or abuse are

quickly shunted out of the conscious and relegated into the unconscious, to emerge only in particular moments (usually of dreams or stress). The unconscious is the greatest threat to our identity as rational humans" (Nayar, 65).

Aim

This research paper aims to provide the psychoanalysis of the selected poems of Emily Dickinson and uncovering the hidden desires. It also aims to delve into the inner world of the poetess and to explore the unconscious themes of her works through the psychoanalytic lens. It will involve the deep analyzation of her poems to discover hidden thoughts, feelings, emotions and the complexities in her poems. Deep Psychoanalysis of the selected poems of Emily Dickinson will able to find the real Emily behind her mysterious personality.

Review of Literature

" A Historical Guide to Emily Dickinson`s" edited by of Vivian R. Pollak talks about the biograpy of Emily which is about her early life and education and delves into the relationship of her with family and friends.

"A Companion to Emily Dickinson" edited by Martha Nell Smith and Mary Loeffelholz also addresses about the debates and controversies about the life of Dickinson`s life and works. It offers readers to understand and interpret the works of her. There are many things which are discussed about Emily same as works like early life, her education, parents and her works

Guy, Peter Declan uses Hegel and Lacan`s writings as a psychoanalytic lens to examine the fragmentation of the self. It discusses how language, desire, and self awareness shape identity and consciousness.

"100 Selected Poems" book by Emily Dickinson studies about the 100 different poetry`s written by her based on different themes.

Research Methodology

This research used the method of textual analysis and it aims to go through Emily Dickinson`s selected poems to study her unconscious mind with the help of Psychoanalytic lens. The paper focuses to discover the state of mind when she wrote her works and to study about those buried and repressed thoughts, feelings and emotions.

Analysis of "I felt a funeral, in my Brain"

"I felt a Funeral, in my Brain,
And Mourners to and fro

Kept treading - treading - till it seemed
That Sense was breaking through –

And when they all were seated,
A Service, like a Drum -
Kept beating - beating - till I thought
My mind was going numb -

And then I heard them lift a Box
And creak across my Soul
With those same Boots of Lead, again,
Then Space - began to toll,

As all the Heavens were a Bell,
And creak across my Soul
With those same Boots of Lead, again,
Then Space - began to toll,

And then a Plank in Reason, broke,
And I dropped down, and down -
And hit a World, at every plunge,
And Finished knowing - then – " [Dickinson,105]

I felt a Funeral, in my brain is one of the known poems of Emily Dickinson. It was written in 1861. It is a 20 lines poem divided into five quatrains. The poetry is based on the themes of Madness, Despair and Irrational Nature of Universe. This poem is about the experience of internal breakdown and the psychological pain.

With the help of psychoanalysis, the poetry can be seen as the fragmentation of the self, the unconscious mind, and repression.

Freudian Perspective: The Unconscious and the Mental Breakdown

There are three levels of the Human Mind according to Sigmund Freud that are the conscious, preconscious, and the unconscious. Conscious is the part of the brain which is aware about everything. Preconscious is that part of the brain in which the memories are stored that can be easily recalled and unconscious is that part of the human brain in which the desires, thoughts, memories and feelings are stored that are outside of conscious awareness. “I felt a funeral, in my brain” is a poem which is an experience of the psychic fragmentation and the invasion of the unconscious.

The first line of the poem begins with imagination of funeral which is going on in a Dickinson`s unconscious mind. As the poem Proceeds, she uses imagery to express the speaker`s descent into madness. There is a repetition of a phrase “and then” which creates the rhyme in the poetry. This repetition also shows the intrusive thoughts that often indicate mental illness.

The poem`s central image of the funeral is both the literal and metaphorical. On one side, it shows the speaker`s internal struggle with their own morality and the inevitability of the death. On the other hand, it symbolizes the death of the self. The use of the auditory images also plays a very crucial role in the psychoanalytic interpretation. There are sounds which are used by the speaker such as the drum of the mourners, footsteps, tolling of the funeral bell which evokes the sense of claustrophobia. In the final stanza, the speaker describes the dissociation. This could be interpreted as the moment of surrender. It is a powerful poem which explores the mental crisis. Through this poem Dickinson is trying to express a painful mental experience as if her unconscious mind is attending her own funeral. Her peace has been collapsed and she is emotionless.as well as loses control. Everything which have been described in the poem like mourners, the drum, the coffin being carried showcase her sufferings mentally.

In the first stanza, she feels a funeral which is happening. The term mourners which she has used describes her own worries and thoughts. The repetition of a word “treading” creates a rhyme and a pressure as something is stepping over her mind.

In second stanza, she says “And they were all seated”, she is referring they for the mourners who are mourning for her and the drum beats which portrays a deep pain in her head. She is feeling disconnected from the reality.

In Third stanza, her coffin box is being carried and the speaker feels as it is moving across her soul. She is going through a breakdown.

In Fourth stanza, the speaker is feeling completely alone and devastated who is trapped between the silence and herself and she is completely alone.

In fifth stanza, she cannot feel anything as if she is numb and finally her sanity breaks completely and now, she can`t think, feel or understand anything.

Through this poem, Dickinson is trying to express her psychological conflict, inner conflict, anxiety and repressed emotions.

Analysis of the poem "I cannot live with you"

I cannot live with You –
It would be Life –
And Life is over there –
Behind the Shelf

The Sexton keeps the Key to – Putting up
Our Life – His Porcelain –
Like a Cup –

Discarded of the Housewife –
Quaint – or Broke –

A newer Sevres pleases –
Old Ones crack –

I could not die – with You –
For One must wait
To shut the Other's Gaze down –
You – could not –

And I – could I stand by
And see You – freeze –
Without my Right of Frost –
Death's privilege?

Nor could I rise – with You –
Because Your Face
Would put out Jesus' –
That New Grace

Glow plain – and foreign
On my homesick Eye –
Except that You than He
Shone closer by –

They'd judge Us – How –
For You – served Heaven – You know,
Or sought to –
I could not –

Because You saturated Sight –
And I had no more Eyes
For sordid excellence
As Paradise –

And were You – saved –
And I – condemned to be
Where You were not –
That self – were Hell to Me –

So We must meet apart –
You there – I – here –
With just the Door ajar
That Oceans are – and Prayer –

And that White Sustenance –
Despair – *[Dickinson, 159]*

"I cannot live with you" is a poem written by Emily Dickinson in around 1862. It has seventeen stanzas and each stanza has 4 lines. It is a lyric poem. This poem was not published during her lifetime. First time it was published posthumously in 1890. The reason behind to write this poem by Emily was because one gentleman proposed her and somewhere she didn't want to come in a relationship with him so she wanted to say no but she could not say directly because he could feel bad about that so she has given different reasons to say him no through her poem or if we see with other angle so it could be that she wants to live with him but there is something which is stopping her to be with him. From the view of psychoanalysis, the poem showcases the struggle of the poet between the id, ego, and superego. This poem expresses the confusion or dilemma between

the inner conflict and repression. She expresses that she cannot live with him because it will be an ordinary life which she does not want to live. The id of the poet asks her to be united with the lover and live a life peacefully but the superego guided by the morals and societal norms does not permit for this union. According to the moral beliefs, it will always separate them. Ego mediates and keeps a balance between id and superego. She gives reasons to herself that this love is meant to be incomplete to maintain the emotional stability and spiritual purity. Each section of the poem expresses the different level of repression. Firstly, the speaker says no to live with him then she denies to die with him may be out of fear of separation as she says in the poem that she does not have a priviledge to even die with him as one will die first and in case if her lover dies first she cannot bear that pain and finally she even rejects the eternal union this shows that how she is stepping back and choosing mental trauma. A separation from him would be a hell for her. She imagines so many situations like she says in the poem that he might go to heaven and she might to hell so that separation will be unbearable for her. Emily Dickinson is using “I cannot” as a defence mechanism. She has turned her love in creativity instead of expressing it physically.

An important theme which poetry follows are as follow:

Dilemma between desire and mortality- The poet desires to live and love her lover but her moral instincts is stopping her. This shows that how she has repressed her own pleasure and desires over social norms.

Love and Separation- This is the central theme of the poem as the love of the poet cannot be fulfilled. The speaker loves him intensely but they cannot live together. She portrays love as so intense that it snatches the ordinary happiness.

Conclusion

The poetry of Emily Dickinson provides a profound glimpse into the human psyche, where unconscious thought, emotion, and faith all frequently collide. It is evident from a psychoanalytic reading of "I felt a Funeral, in my Brain" and "I cannot live with You" that her poems are reflections of the inner conflicts of the self as well as displays of emotion. Dickinson depicts mental suffering as a funeral inside the mind in "I felt a Funeral, in my Brain," signifying the breakdown of consciousness and the conflict between chaos and sanity. The poem exposes the hidden depths of the psyche, where repressed suffering and terror manifest as silence and death.

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A Psychoanalytic Analysis of Cormac MaCarthy's Post Apocalyptic Novel The Road

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Abstract:

Sigmund Freud's idea of Psychoanalysis aims to explain how the unconscious mind of an individual that is responsible for the survival skills, trauma management and their morality principal. It delves into the realm of mind that is responsible for shaping an individual in they are and portrays themselves in front of the society. The term post-apocalyptic novel refers to the genre of the novels where the normal order of human civilisation has ceased to exist and often the wilderness of man has taken the idea of being synonymous to power or being God. The psychoanalytic study of father- son dynamics in Cormac MaCarthy's novel The Road explores the narrative of fear of death that is responsible for the innate manifestation of suppression and transference. This study aims to explore the human resilience and the vulnerability of human mind amid catastrophe with the help of Sigmund Freud's concept of the ego, superego, and id with respect to Death Drive.

Keywords: Catastrophe, Death Drive, Mind, Post Apocalyptic, Psychoanalysis.

Introduction: Psychoanalysis or the Psychoanalytic theory was introduced to the field of medical sciences by Sigmund Freud in late 19th and early 20th century. Since then, this theory has been widely used in many fields of practice and criticism, to talk about the human mind and the ways in which it works and how it differs in its abilities and capabilities from person to person and how it tends to react under a given set of circumstances. While performing the psychoanalysis nothing extraordinary occurs but the exchange of words spoken between an individual and the physician. In psychoanalytic criticism the reader reads the books, story and tries to understand the psyche of characters and what drives them to be the way they are.

Sigmund Freud's theory focused extensively on the language of an individual to develop an innate understanding of the repressed desires. In a way he was "exploring a link between language and

the unconscious" (Nayar, 64). The things that gets repressed or doesn't get an outcome of stays in the unconscious mind forever, it can be forgotten but can never be truly erased. According to Frued, the human psyche is a structural integration of three highly interlinked components, which are namely, the ego, the super ego and the id.

The ego represents the factual image of an individual as the way the world sees them on an everyday scale. It is the part of the human psyche that can be said to be the rational or in other words the consciousness of an individual. The complete opposite of this rationalness is what we call the id, which is the unconscious, the hidden or the forgotten part of the human psyche that is based on impulse but gets repressed because "culture does not allow or facilitate it" (Nayar, 64). The id is the representation of all that we desire or fear but can not let it take a real image in front of others because of the morally compass that was installed in each of us by the society. This moral compass is what we call the super ego or the subconsciousness of an individual which helps in mantaing a balance between the ego and the id.

Frued pointed that "desire does not express itself easily because culture does not allow or facilitate it" (Nayar, 64), but what happenes when we live in world where the concept of culture has ceased to exist? Where the primary goal of people has become survival. The societies that were earlier acting as the harbringer of restrictions on everyone living in it has become a thing of past. A world where law and order no longer exist. People kill other people, eat them, rape them, steal from each other, and much more, all for the sake of survival. That is the picture that Cormac MaCarthy has tried to paint in his novel, *The Road* (2006).

The Road (2006) is a Post-Apocalyptic novel by the American writer Cormac MaCarthy. MaCarthy was the practioner of "Southern gothic tradition" (René), a style of writings where the use of "wayward characters" (René) was significant in writing about South and Southern West American rural scenarios filled with intense dark violence, heavy verses, and literary complexities. MaCarthy is also widely acknowledged for his depth in philosophical understanding of human nature and his exploits in the relam of violence, questions on human morality, and depths of human conditioning. MaCarthy received the public fame in the second half of his literary carrer with his *The Border Trilogy* (1992–98) which rewrote and pushed forward to challenging the myths of American West. His aother much acclaimed 2005 novel No Country for Old Men was adapted to an award winning film by Coen brothers.

The Road (2006) is a novel centering around a father and son duo wondering towards the South in a post-apocalyptic scenario situated in America. An unnammed catastrophe has wipped out the

vegetation of the earth along with the majority of animal kingdom getting extinct. The only ones who survived were the humans, initially trapped inside their homes but as soon as they started to run out of their food reserves they took to the roads and the competition with other humans brought out the worst of wilderness inside them. With no restrictions from the morally upright society that has ceassed to exist, the worst in them came to be the new normal, every norm of a society that was run by the pure animal instint of the surviving humans.

The human psyche, driven by the intense survival instinct or in other words, death drive, have pushed everyone to their extreme limits. The thought that everyone around you is your enemy. The fear, the doubt, the restlessness, the confusion, and much more that's been bootled up inside the mind of the survivors have made them trust no one. The man, takes care of his son, both of them have not been named in the novel. The man firmly believes that he is the gods righteous soldier whose responsibility is to protect the boy at all cost, he says to his son, "My job is to take care of you. I was appointed to do that by God. I will kill anyone who touches you" (McCarthy, 80). The man trusts nobody on the road. He sees everyone as a potential threat to his boy. He sees the boy as his god. He was surviving in this world not for himself but for his god, his son, he said reagarding his son that, "If he is not the word of God God never spoke" (McCarthy, 3).

The man's mind is not just filled with the idea of survival, but he is also prepared for the worst of everything that they might have to face along the road that they travel. The man carries a gun in which just two bullets remain. Those bullets are not just for the others who might try to harm them but for themselves as well. He doesn't want his son to be caught, rapped, and eaten by others, his late wife words haunts him about what their fate may become if the maddness of men ever reaches their front door. His wife once spoke "Sooner or later they will catch us and they will kill us. They will rape me. They'll rape him. They are going to rape us and kill us and eat us and you wont face it" (McCarthy, 58). Thew man's psyche is driven by the id and the death drive. He is always living on the edge of his thoughts. He tries to be calculative all the time in every scenarios, even when he is sleeping he thinks of possibilities of survival, he thinks of protecting his god, he thinks of not meeting other people, he thinks of the world before the apocalypse and much more that he himself fails to describe it all to his god, his boy, who has not walked the same earth that his father has walked many years ago, the boy cannot picture it or imagine it.

The man sometimes feels as if the boy sees him to be a alien as they both have witnessed the different versions of the same earth that is so hard to imagine as how it used to be in the pre-apocalyptic era. The man has practised, over and over again to make himself stonehearted in case he has to kill his

son to save him from being tormented by the wildlings that man have become. The man also prepares his son to be independet, he teaches him all he can as he is aware of the fact that he won't be around forever to keep his god safe. He is aware that his health is slowly deteriorating with the passage of time.

Aim

This research aims to analyse with psych of characters in the novel *The Road* (2006) by Cormac MaCarthy with the help of Psychoanalysis theory given by Sigmund Freud. The psyche of the characters have changed extensively as compared to the psyche of people living in a seemingly normal world. The characters are living in a post-apocalyptic world. A post-apocalyptic world is a kind of world where "the characters are struggling to escape some sort of evil that may be political control, totalitarian regime; apocalypse; scientific or technological disaster; oppression, etc" (Sharma, 31). In this novel the characters are facing an apocalypse where the nature has became a wasteland. This paper will deal with the psyschoanlaysis of charaters from the novel.

Review of Literature

Cormac McCarthy's novel, *The Road* (2006), has been exclusively studied for its highlighted theme of survival, adventure and a father's love, all amidst the face of a post-apocalyptic wasteland. The novel has been studied for its horrifying charm in world building but the psychoanalytic analysis of its characters is still lacking.

Sharma, Mridu, in her "Analysis and Study of Cormac McCarthy's The Road as a Dystopia" (2019), talks about the type of world that the characters were living in.

Yawala, Aashay Ashok, in his "Exploring the Fragile Relationship between Humans and Nature in Cormac McCarthy's 'The Road': An Ecocritical Analysis" (2023), explores nature as a conscious but dying element that has taken place.

B, Prakalya S. and Dr. Umaa Devi, in their "The Concept of Cannibalism in Cormac Mccarthy's The Road" (2023), study the nature of humans who no longer have anything to eat has been explored.

Several other works with respect to their approaches to literature have been written and published in addition to these papers and articles.

Methodology

The methodolgy used while the writing of this paper is the in depth textual anaysis of Cormac Mccarthy's novel *The Road* (2006) with respect to the Psychoanalysis theory to understand the character's psyche while they are living and trying to survive in the post-apocalyptic wasteland.

The Post-Apocalyptic Wasteland and the Human Mind

While the father and son duo are walking along the road of the Post-Apocalyptic Wasteland, they follow the code that they were “the good guys” (McCarthy, 80) as they have not lost their morality or humanity and have not become murders, cannibals, or thiefs. They were walking while they were still “carrying the fire” (McCarthy, 87) deep in their hearts which further exemplifies that they have hopes that everything may return to how it used to be in the pre-apocalyptic world.

The act of engaging in cannibalism is seen as a taboo which “reduces humans to the status of animals and challenges traditional humanist beliefs, rendering people expendable” (B and Devi, 619) and treating them as mere livestocks. While living “in a physically devastated and morally bankrupted world” (Guo, 1), the man still tries to draw a distinction between good and evil. Although his mind is always in an alert state, his ‘id’ being passively active all the time, he still is not willing to commit the unsaid taboos in a world that has put the morals behind. He is unwilling to help anybody along the road, anybody he encountered along his journey, he helped none but just an old man named Ely.

In the beginning of the novel they come across a man who was taking his final breaths after being struk by lightning. He was severly burnt and was walking ahead of the man and the boy and they both followed him being aware of the fact that he couldn’t pose any threat to any of them because of the state that he was at that moment. The man kept his gun inside, didn’t even bother touching it in front of a stranger where it was his second nature to get a hold of his gun whenever his mind alerted him of any danger. The boy asked repeteadly if they can help him, to which the man simply replied that, “We cant help him. There's nothing to be done for him” (McCarthy, 51).

The man no longer has a morality principle, he has stoppped using the super ego altogether and runs primarly on the id. He no longer care about the ego as well. He doesn’t care how the the people of already destroyed world sees him or how his soon sees him. His consciousness has turned into unconscious and the unconsciousness has turned into conscious part of his everyday life in the post-apocalyptc wasteland.

It's not just the man that has changed this drastically but others in the post-apocalyptic wasteland have also changed or adapted. The father son duo comes across a caravan of travelling cannibals. The caravan is ruled by group of heavily armed men. The group further includes human slaves, several pregnant women, and a couple of boys used as sex slave. These armed men is what the father calls the "bad guys,"(McCarthy, 80). One of the armed man takes the boy as hostage in the woods and the father shoots him without a second thought. The father or the man shoots one of the only two remaining bullets from his gun and afterwards starts to feel even more skeptical about their situation. He does his

best to save the final bullet in case he could not longer protect his son or his god and have to kill him so that his son does not end up like those couple of boys in the caravan.

The psychological state of everyone who has witnessed the fate of earth is no longer normal or viable. People have adjusted themselves to hold the power over others so that they do not become the one to be at the recipients of this uncontrolled or the unchecked power. The one with power have painted themselves to be the Gods walking among the dying wasteland. They can kill others to eat or rape whoever they wish to as the concept of law or the fear of judgement from the eyes of the society no longer exists in the wasteland.

The wilderness, the primal beast nature have come afloat in their consciousness and have become an everyday object. The ego has been replaced by the id. Morality and ability to act rationally is something that the human race was blessed with and was something that gave meaning to the very human existance. But in a world that was stripped of its morality, humans' huamanity, and everything that made us call the nature to be the mother, where will one look for assaurance, guidance, solace, empathy, hope, etc. There is no one left to remind of the concept of God. Maybe one looks upwards, to the blue sky, in the search of fragments of the divine being called as the God, but will anyone ever bother looking up, towards the sky in search of those fragments when they are aware, that the reality in which thay are forced to live in, was abandon by every fragments of the divine God.

Some feel deprived of hope, some have killed any remaining fragments of hope, and some have adapted to live without hope. But what all changes does ones mind suffers from when all of this was imposed on them. For example soldiers never decide the battles or wars they have to fight, it is always someone else who asks for the trigger to be pressed, the guns were just machines meant to serve the purpose. Without that purpose, they are just cold, heavy fragments of lifeless metal. Similarly, the men walking on the roads of the wasteland are pieces of fleash which have lost their soul. That's why the man and his son encounter countless cannibals along the road. And in order to draw the line between the good and bad, they have never killed anybody and fed on them. They want to remain sane in an insane world, they want to live and die along with their soul still inside their body. They are the ones who are "carrying the fire" (McCarthy, 136).

Any man who will claim himself to be sane, "will find himself in a society which does not understand his aims, which regards him with suspicion and hostility, and which turns loose upon him all the malicious spirits which lurk within it" (Freud, 14). In a world that demands you to lose your sanity, it is very easy to lose control over your emotions. According to Freud, "Death is replaced in the dream by taking a journey, riding in a train; being dead, by various darksome, timid suggestions;

nakedness, by clothes and uniforms" (139) and in world that feels like a dream in itself, all this was experienced by the unnamed protagonists at some point in the novel. The protagonists of the novel, the man and the boy have started a journey towards South in search for a warmer climatic conditions to live in. They came across an abandoned train, explored it as if they were travelling by it. The man left a thief naked near the beach who tried to steal everything from them at gunpoint by using just the flare gun. They also experience death after the man was shot by an arrow. All this goes to show the genius of McCarthy in painting his desired picture, while underlying the the shadows of death.

Death Drive, Morality Principle, Suppression and Transference

No one is truly aware of what they are capable of until they come face to face with death. An innately passive person, who has lived his entire life in a simple manner without ever having to resort to the use of violence can still show great capabilities of engaging in violence whne coming face to face with death. In that situation the primitive nature, that is inherently present in our DNA, takes over. This phenomenon is what Sigmund Frued calls to be the 'death drive' or 'Thanatos' in his 1920 essay, "Beyond the Pleasure Principle."

Frued in his observations noted that "people who experience a traumatic event often recreate or revisit it" (Cherry), this means that the people suffering from extreme traumatic event can quickly revert back to their primal nature. That's what keep on happening with the man from the novel *The Road* (2006). The traume that he carries unflolds as the novel pogresses. His primary trauma comes from the innate habit of men, that they have inhereted from their forefathers, that is to be the protector of his family. The traume takes place when his wife walks out on him so that she can commit suicide. She was scared of monsters wearing the human skin, and what all they might do once they come knowcking her door.

The man's trauma regarding his wife's suicide has pushed him on the edge of death drive. "She was gone and the coldness of it was her final gift" (McCarthy, 60). He wants to stay alive at all cost so that he can protect his son. The failure to protect his wife has made him a man of great danger who no longer cares about harming others in order to save his and his son's skin. He can kill. He can become awfully ruthless. He can abandon others in distress. He has abandoned his morality principle when it comes to saving his son or his God. To him it is no longer a worry of image in front of others, he is aware that societies have consumed each other in order to escape starvation. In the normal everyday society the man would have been considered a monster but the situations makes ambiguity plausable. He is a monster, but a type of monster who is holding on to life as his God is walking alongside him.

The suppresion and transference takes place extensively within the boy. He is constantly witnessing violence and the ultimate outcome of everything that happens around him. He is pure. He doesn't understand everything that happens around him. He is aware that his mother has died, but he is unaware as to what it truly means to be dead. Sometimes he feel its better to be dead than starve in the wasteland, not because of the fact that being starved everyday hurts him, but because his innocent mind thinks that death will reunite him with his mother. The man has done eveything in his power to take all the trauma of his wife's death within himself and have tried his level best to suppress the traume from bring transferred to his boy. He is constantly trying to fill the shoes of a mother's love and a father's compasion.

Conclusion

In conclusion, one can say that the nature of man will forever remain a evergrowing mystery to be studied. People can change, drastically, within a short span of time in a fragmented reality. Without the sight of sun to guide and society to keep others in check the primitive nature of mankind can take over their conscious mind. Everything is but a really enlarged illusion. We believe the norms and teachings of everyday life to be absolute untill the day we are forced to face the abstane wilderness of others. And while facing it, one could either accept the collective consciousness of the primal nature carried by eveyone around them or can give up on everything that thay ever believed to be true.

The man in the novel believes he can stay alive and protect his son from the dangers of world but un doing so he is forced to come face to face with the real nature of human beings in the post-apocalyptic wasteland. He hopes for a better tomorrow, a better world where his son will grow up to be a beter man. That is why he wants to remain one of the "good guys" (McCarthy, 80) who are still "carrying the fire" (87). He has lost his consciousness, the ego, his rationality, the super ego, and living purely on his primal instincts, on his id. But he wants to keep his son safe, both, physically and mentally. He wants his son to not be forced to encounter the death drive like him. He wants him to remain rational, carrying his ego, and super ego intanct and the id to remain in his unconscious.

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The abstract heading should be formatted in 12-point bold type. The abstract should provide a clear and concise summary of the manuscript, including its purpose, approach, principal findings, and contribution, as applicable.

Provide 3–6 keywords that represent the main topics of the paper.

2.3 Main Text and Headings

Use 12-point bold type for main section headings. Number headings and subheadings sequentially and consistently (for example, 1., 1.1, and 1.1.1). Depending on the nature of the manuscript, the following structure may be used:

Introduction — Explain the research problem, background, objectives, and principal contribution.
Literature Review / Theoretical Background — Review relevant prior research and establish the context for the study, where applicable.
Research Methodology — Describe the research design, methods, data, and analytical procedures, where applicable.
Results and Discussion — Present and interpret the findings, where applicable.
Conclusion — Summarize the main findings and state the study's advantages, limitations, and practical applications.
Acknowledgements — An optional section placed after the conclusion.
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2.4 Paragraph Indentation and Equations

The first paragraph following each heading should be flush left. Subsequent paragraphs should begin with a five-space indentation. Equations must be clearly presented, legible, and consistently formatted.

2.5 Figures, Diagrams and Tables

Figures, diagrams, and other visual elements should be clear and legible. They should be computer-generated or drawn neatly in India ink, as applicable. Tables and figures should be numbered and provided with descriptive titles or captions.

2.6 References and Citation Style

Format references according to the journal's prescribed citation standards. Ensure that every source cited in the text appears in the reference list and that every reference-list entry is cited in the manuscript. The specific citation style should be confirmed by the editorial office.

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The journal follows a double-blind peer-review process in which the identities of authors and reviewers are kept anonymous from one another. Authors should remove identifying information from the manuscript file where necessary to support the double-blind review process.

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The Editor-in-Chief or an assigned editor considers the feedback received from the expert reviewers and communicates the formal editorial decision to the corresponding author.

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The manuscript is original, unpublished, and not under consideration elsewhere.
The manuscript is between 3,500 and 5,000 words, including references.
The title, abstract, keywords, headings, tables, figures, equations, and references follow these guidelines.
The manuscript has been checked for plagiarism and all sources are acknowledged.
The manuscript file is prepared to support double-blind peer review.
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