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UNIVERSITY OF DELHI

SUPPORTING DOCUMENTS FOR 3.3.2

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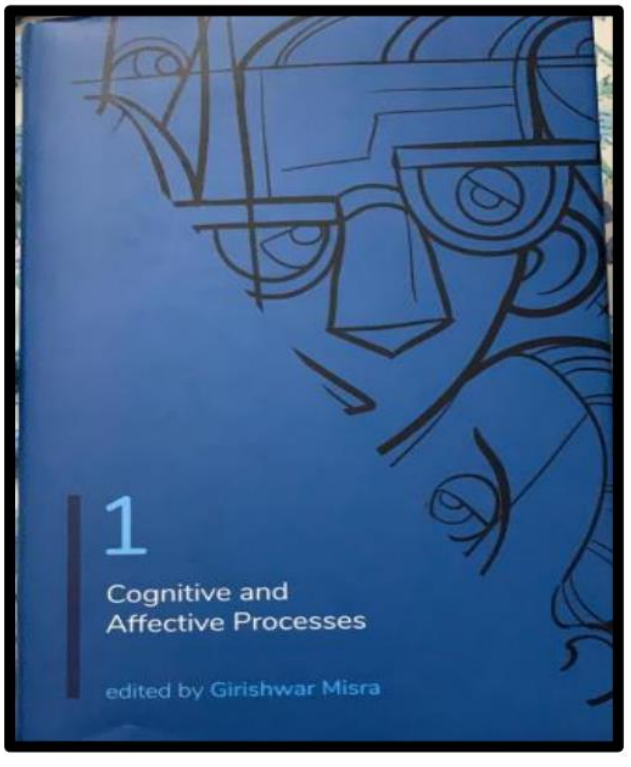
विवेकानन्द कॉलेज दिल्ली विश्वविद्यालय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Cognitive and
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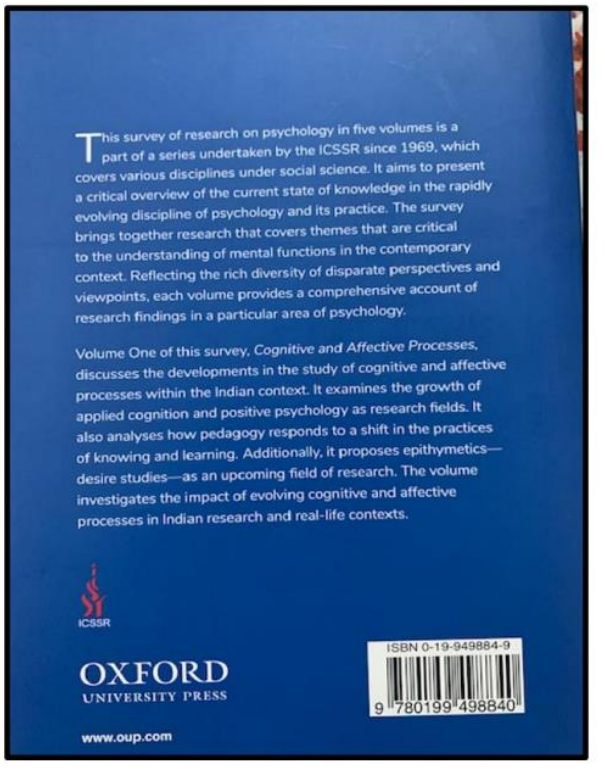
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Volume One of this survey, Cognitive and Affective Processes, discusses the developments in the study of cognitive and affective processes within the Indian context. It examines the growth of applied cognition and positive psychology as research fields. It also analyses how pedagogy responds to a shift in the practices of knowing and learning. Additionally, it proposes epithymetics—desire studies—as an upcoming field of research. The volume investigates the impact of evolving cognitive and affective processes in Indian research and real-life contexts.
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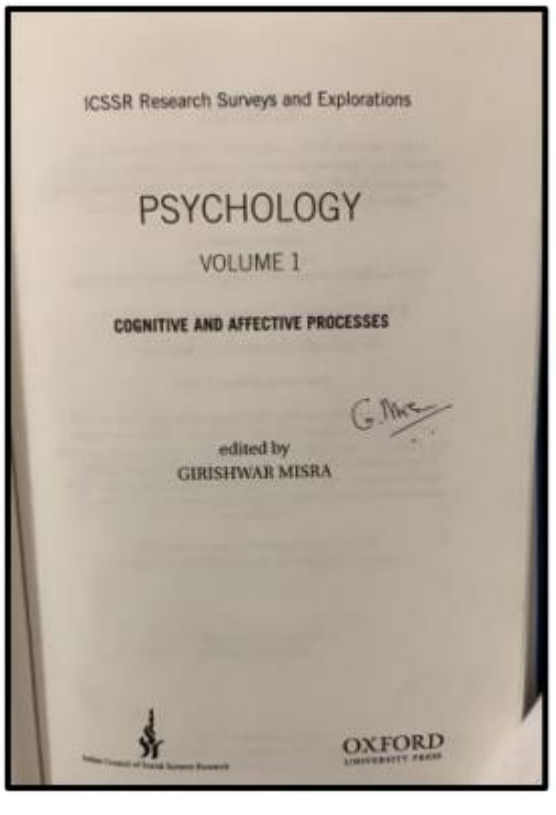
3

Applied Cognition

VANITA SONDHI AND RAMESH CHANDRA MISHRA

The field of cognition is broad and has a rich history. A perusal of the earlier ICSSR surveys, for example, fourth ICSSR Survey: Volume 1 (2000) and Volume 3 (2004); and fifth ICSSR Survey: Volume 1 (2009) and Volume 2 (2009), indicate that the cognitive approach has penetrated various fields of psychology, such as developmental, social, organizational, environmental, and health psychology. Despite the fact that the cognitive approach is impacting these fields in a significant manner, the field of applied cognition has not been accorded a prominent role that it deserves. A new focus in this chapter, therefore, is on the applications of cognition in the real world. This includes both *applied work* as well as *applicable work*, that is, the work that could be potentially applied someday to solve real-world problems. Research in the area of applied cognition can inform theoretical approaches to cognition, and thus improve our understanding of cognitive processes. The boundary between the two is quite fuzzy and both fields continually inform each other. It should also be emphasized that applied cognition does not necessarily imply applied cognitive psychology but goes beyond it.

By focussing on 'applied cognition', the present chapter attempts to integrate findings from various subfields of psychology which have traditionally been treated as distinct. It brings together diverse research questions, approaches, and methods in the quest to understand cognition in real-life settings. The chapter is divided into three sections. The first section documents research in applied cognitive psychology and includes research on attention, perception, memory, cognitive styles, problem-solving, reasoning, decision-making, and creative thinking. The second section is concerned with applied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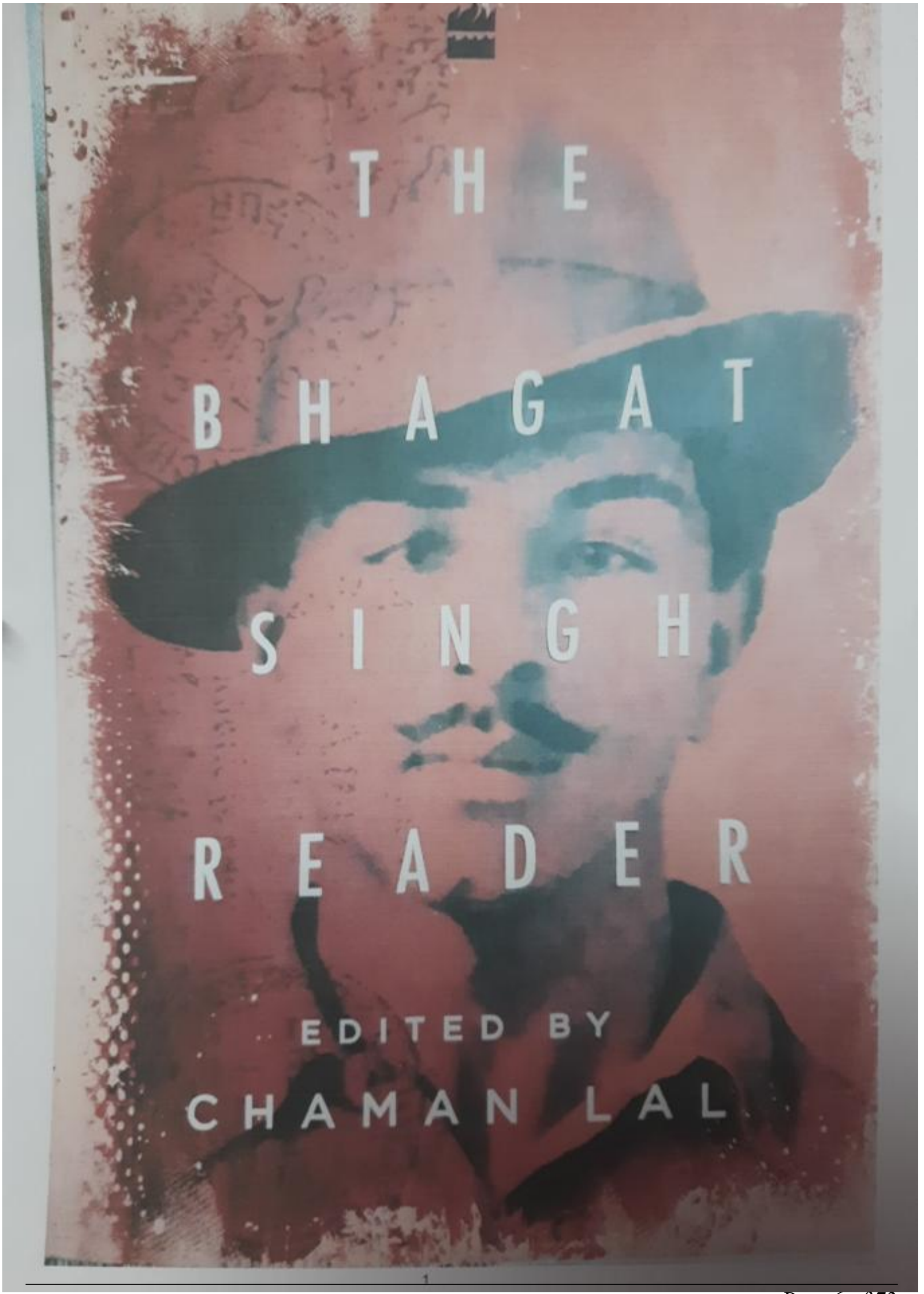
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collected and published *Bhagat Singh: Patra Aur Dastavez (Letters and Documents of Bhagat Singh)* in Hindi and wrote the best biographical account of Bhagat Singh and his ancestors in 1968. Some photocopies of the original letters were also sent by Shri Kiranjit Singh Sindhu from their family collection. The late Shiv Verma, a close comrade of Bhagat Singh, needs special mention for bringing out Bhagat Singh's documents in Hindi and English.

7. Thanks to Major General (Retd.) Sheonan Singh, nephew of Bhagat Singh, for providing copies of Bhagat Singh's correspondence with British officials in 1926 regarding the censoring of his mail. This correspondence includes five letters of Bhagat Singh, which were not discovered till 2018.
8. Thanks to M.J.S. Waraich and Jagmohan Singh, who published documents of Bhagat Singh in Punjabi through *Yuvak Kender*, Jalandhar, between 1969–73. Some documents of Bhagat Singh are included in *The Hanging of Bhagat Singh*, edited by M.J.S. Waraich, Gurdev Singh Sidhu and Harish Jain. This book has references to shaheed.bhagatsingh.org, with thanks to Professor Jagmohan Singh, who created the website. A special mention to the late playwright and publisher Gurshan Singh and Punjabi poet Amarjit Chandan for documents published under *Likhtan*, a Punjabi book that was published in 1974.
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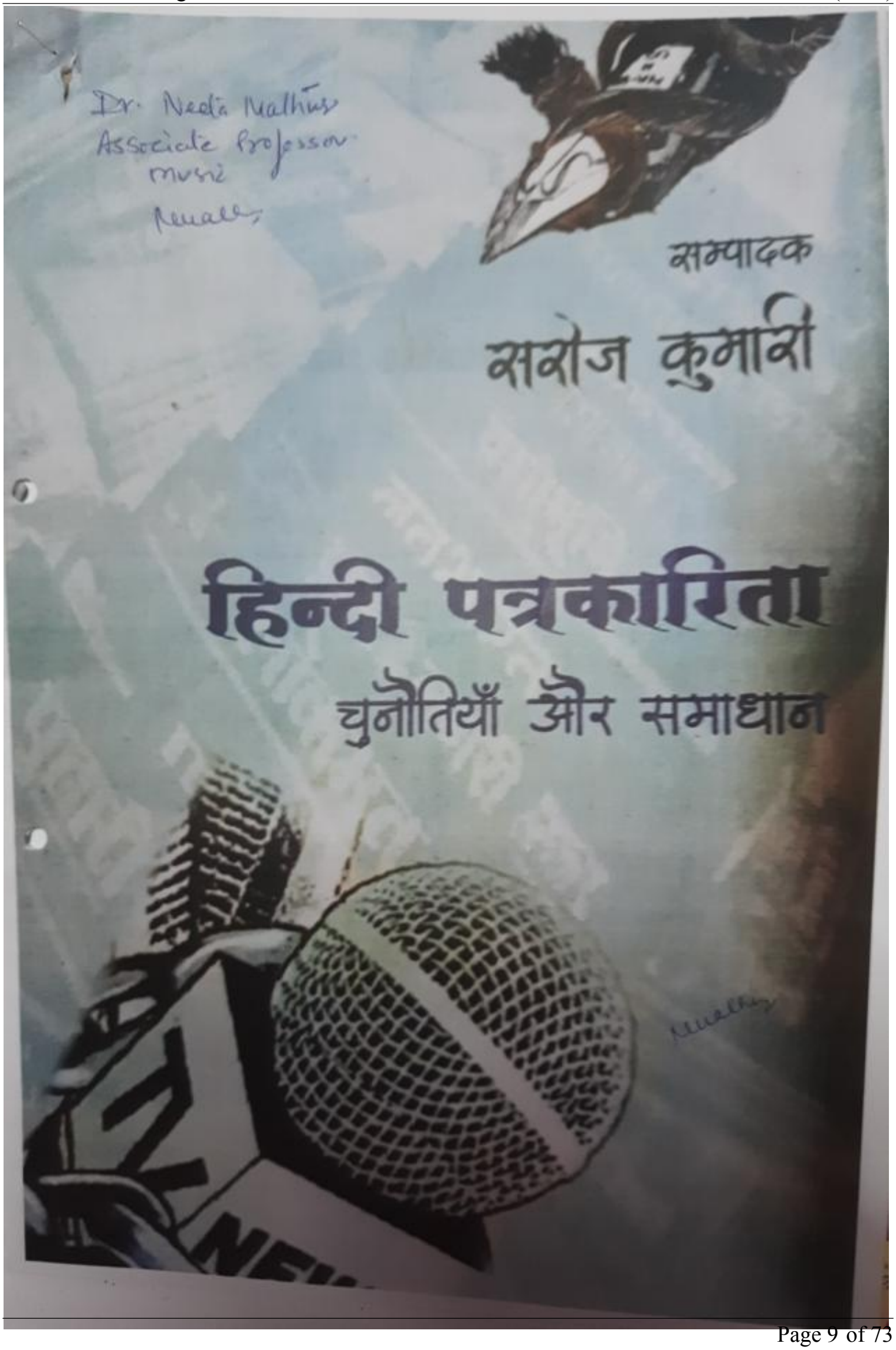
10. Thanks to Dr Raghuvir Singh of Palwal and Ram Sharma from Beena, for providing the photocopy of *Hindu Panch*, a Calcutta-based magazine, which was published on 18 June 1931. This issue carried a long-lost letter of Bhagat Singh, and has been included for the first time in this volume.
11. Thanks also to Dr Hina Nandrajog, Associate Professor in English at the University of Delhi, who translated some of the documents into English. This volume has not used any previous translations of the documents and has made fresh translations to avoid copyright issues.
12. Last but not least, thanks to the editors at HarperCollins, who deserve appreciation for bringing out this long-delayed volume of Bhagat Singh's available writings in English, which may be updated as and when some more documents are discovered.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BLOCK 1 INTRODUCTION

Block 1 will introduce you to the concept of youth. Youth as a stage of life has been variously defined and it is important to have a clear and comprehensive knowledge and understanding of it to inform the policies and interventions for youth. *Block 1 consists of two Units.*

Unit 1 Youth: Concept and Identity discusses the concept of youth and elaborates its meaning in terms of socio cultural, economic and legal aspects. Further, it explains the concept of identity in youth. The various indicators of identity and theories pertaining to identity development in youth are also described.

Unit 2 Developmental Aspects of Youth focuses on the developmental aspects of youth such as physical, cognitive, social, emotional and moral. Developmental tasks at this stage are described. Various issues pertaining to each of the facets of development are discussed.

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UNIT 2 DEVELOPMENTAL ASPECTS OF YOUTH*

Structure

2.1 Objectives
2.2 Introduction
2.3 Concept of Development
2.4 Aspects of Development
2.5 Developmental Aspects of Youth: Adolescence Years
2.5.1 Developmental Tasks of Adolescence
2.6 Physiological/Physical Development of Youth: Adolescence Years
2.7 Cognitive Development of Youth: Adolescence Years
2.8 Emotional and Social Development of Youth: Adolescence Years
2.8.1 Body Image
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2.8.3 Parent-Child Relation
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2.14 Social Development of Youth: Early Adulthood Years
2.14.1 Close Relationships
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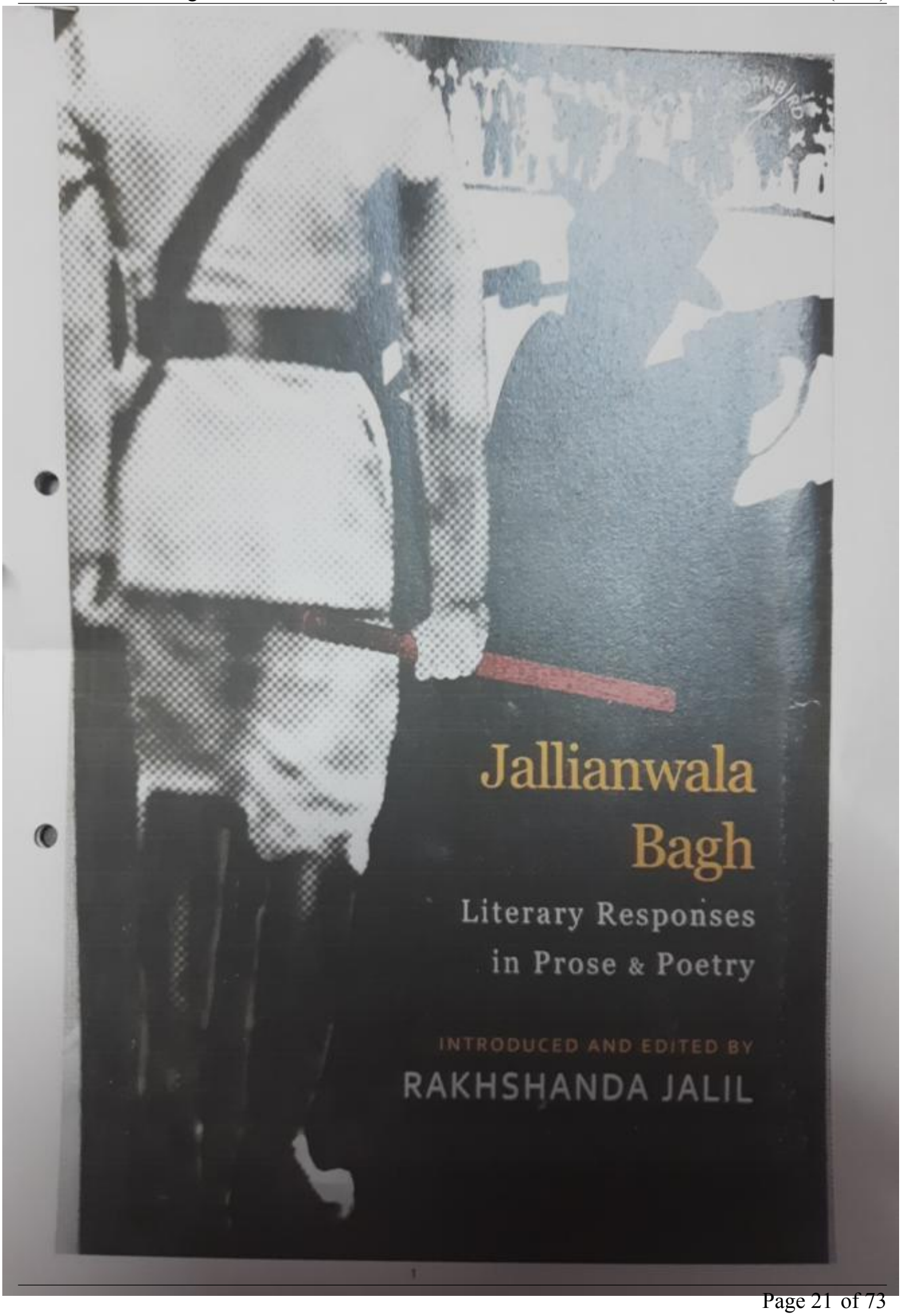
2.16 Let Us Sum Up
2.17 Key Words
2.18 Answers to Self Assessment Questions
2.19 Unit End Questions
2.20 References
2.21 Suggested Readings

2.1 OBJECTIVES

After going through the Unit, you will be able to:

- Know the adolescent and young adult stages of development;
- Describe the developmental tasks in these stages;

* Dr. Shivantika Sharad, Assistant Professor in Psychology, Vivekananda College, New Delhi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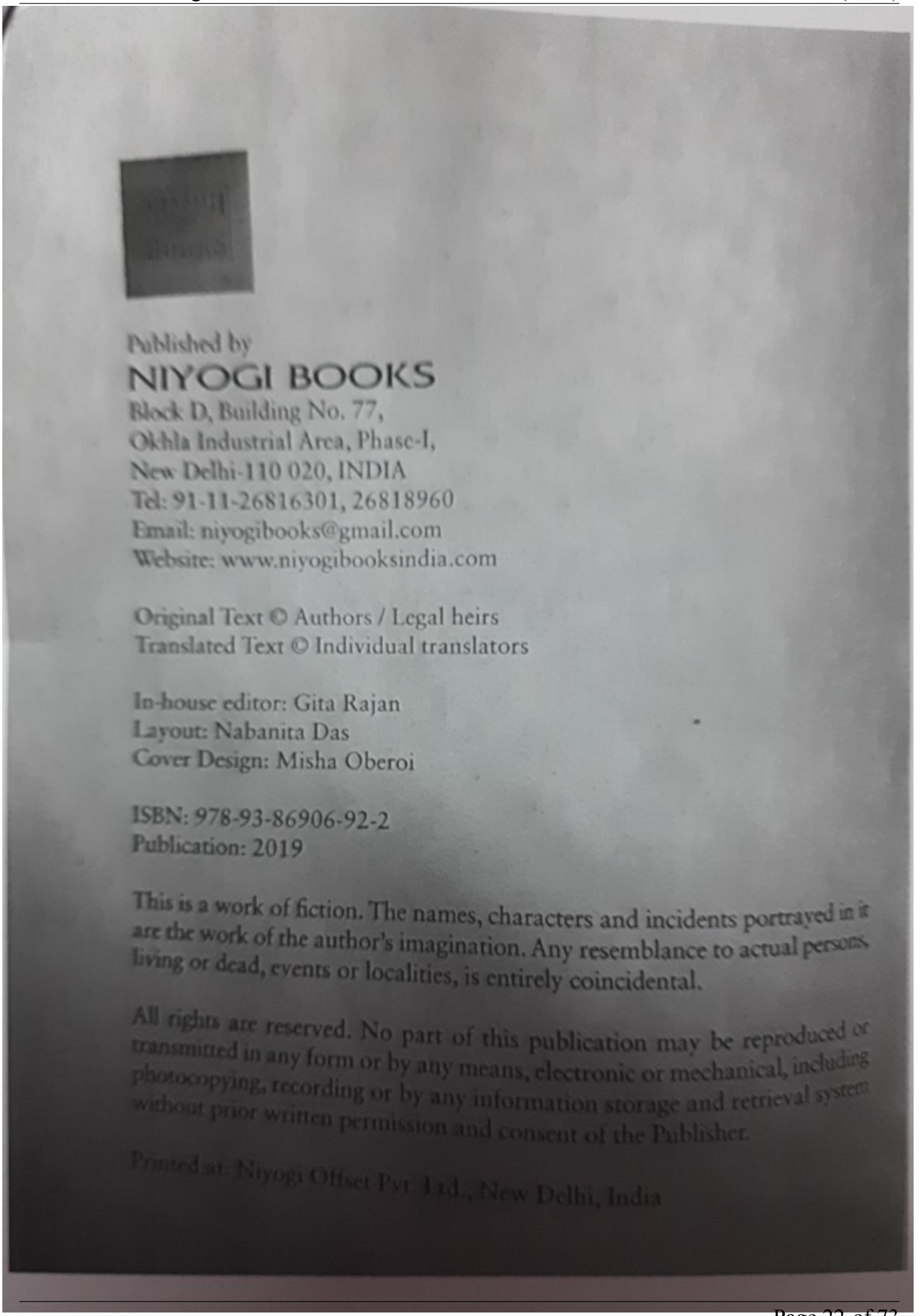
Bagh
Literary Responses
in Prose & Poetry
INTRODUCED AND EDITED BY
RAKHSHANDA JALIL



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Jallianwala Comes to Life

Navtej Singh

The 'Independence Edition' of the daily newspaper I work for was being published with great fanfare. Articles and statements related to independence were pouring in for publication. Blocks of photographs[1] about Independence were being readied and there was a frenzy for booking advertisements in the paper.

The owner was telling the Head of Advertising, 'The income from advertisements is doubled and quadrupled every year on the occasion of Independence Day!'

Advertisements of biscuits, cricket bats and guns, Marwari life insurance companies, British banks, and American Coca Cola, were streaming in ... their connection with freedom was detailed as being as close as the proverbial one between nails and flesh.

It was perhaps an attempt to traverse the footprints of the 'beloved ones' who had just recently left for their own home after giving us our independence[2] that almost

1 Wood-cut blocks were used by the letter-press technology to print pictures.

2 Whether the language of the colonisers was to be retained in the country after independence or not was a hotly contested issue. It is a comment on the Indians who despite becoming independent, continued to hold the British in awe and desired to cling to the coloniser's language. The phrase is reminiscent of Shah Abdul Latif's popular Punjabi folk *qissa* or tragic

red, blood — unique and pure, blood from which a soft scent wafted; an age-old but ever-new fragrance, the fragrance of freedom, wholesome and as ancient and as fresh as humanity....

Now a sea of humanity surged into Jallianwala Bagh, and this sea was a thunderous roar.

Some policemen and a few volunteers were struggling against the waves of the sea of humanity with rifles and sticks.

The sea of humanity went on swelling. The bullets of the police, the sticks of the volunteers, the blood of people ... but the sea went on rising.

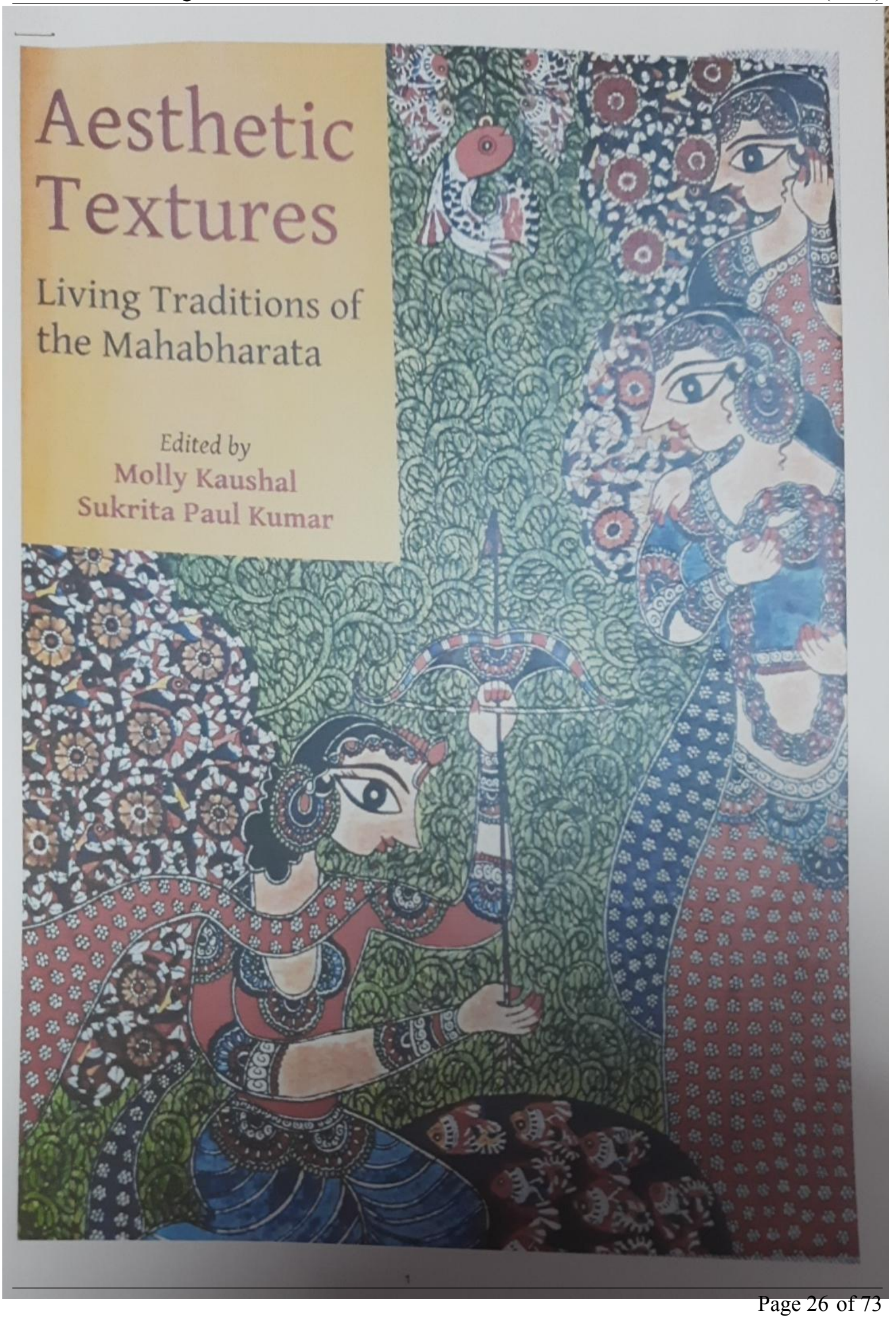
I woke up with a start.

The loudspeaker in front of me was still blasting away: 'Our party ... freedom ... non-violence....'

I woke up; the self-respect of my pen reared its head. My pen, too, became a wave in this sea of humanity.

It flatly refused to write the report as per the owner's wishes.

—Translated from the Punjabi by Poonam Singh, Hina Nandrajog and Dipika Kohli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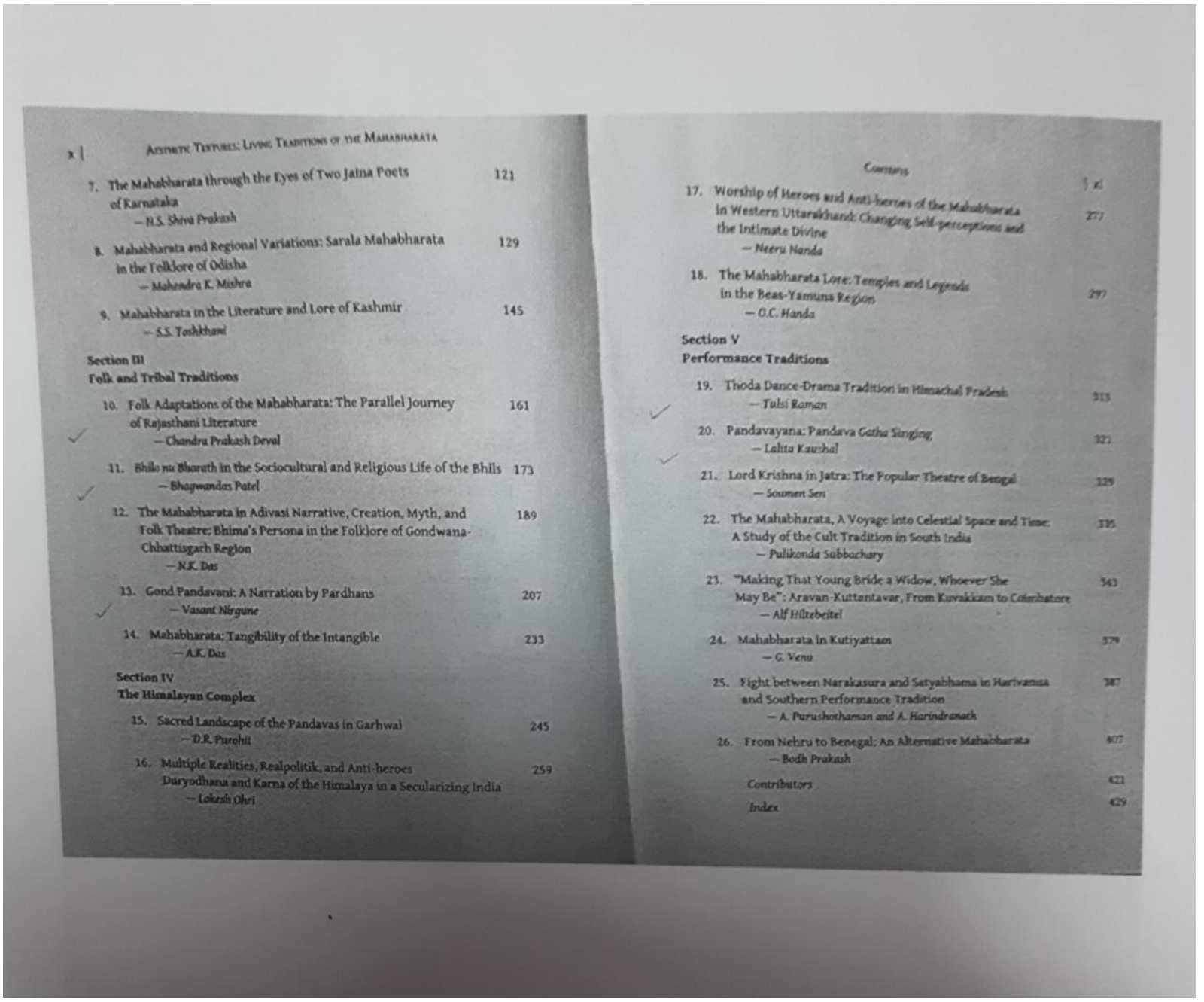

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10

Folk Adaptations of the Mahabharata: The Parallel Journey of Rajasthani Literature*

Chandra Prakash Deval

The Mahabharata has influenced both traditions of folk and classical, in the region of Rajasthan. This "book of books" that is famous in the form created by Veda Vyasa, has made available the ingredients of its creation in abundant quantity. Because in the 92nd chapter of the first section, a *shloka* (verse) reads:

> Howsoever many great poets there may be in the world
> The Mahabharata would be the mainstay of their work.

That is, the works of all poets of the world would be born of the Mahabharata. Just as rain clouds are bestowers of life for all humanity, the Mahabharata is an imperishable Indian tree. For the first time, in 1786 *Vikram Samvat* (lunar calendar; this is an estimate as no manuscript has come to notice prior to that), Hamir Ji Ratnu wielded his pen once he had absorbed the entire body of the Mahabharata, and rendered it almost verbatim from beginning to end in his mother tongue, Dingal (old Rajasthani). The court poet of Jodhpur, Bharat Daan Aashiya, has also narrated the unabridged Mahabharata in Rajasthani. Amar Chand Suri, another great poet, composed *Baal Mahabharata*. In a similar fashion, *Champu Bharata* was created in a mix of both prose and poetry.

One specific part of the Mahabharata, that is, the Bhagavad Gita, has been translated and expounded many times, but literature in Rajasthan did not remain limited to that. Taking Guru Dronacharya as the protagonist, Kulpati Mishra wrote a book called *Sangraam Saar*, based on the *Drona Parva*. Gokul Nath,

* Translated by Hina Nandrajog

11

Bhilo nu Bharath in the Sociocultural and Religious Life of the Bhils*

Bhagwandas Patel

Bhil Adivasis are spread in the valley of the prehistoric ranges of the world, the Aravallis, known as 'Anart' in ancient times. They have been settled there from times immemorial; the immensely rich cultural tradition of this tribe is even older than the Vedic Age. The Vedas mention this tribe as 'Nishad'. The archaeologists and scholars of antiquities believe that the Nishads were living in India ten thousand years ago. This adi-Nishad or adi-Bhil tribe made a significant contribution to the evolution of Indian culture by developing the civilization of the New Stone Age from prehistoric times. Of the twenty-one skeletons that have been excavated from Mohenjo Daro (3250–2750 BCE), some belong to those of the Nishad tribe, which is an evidence of the relationship between the Indus Valley Civilization and the Nishads, and indicates their contribution and aid in its establishment.

Bhils are today settled in a specific geographical area, and speak a common language. Living together for security, they have an independent economic structure and affinity, an autonomous society and distinct culture. Although originally having a matriarchal family structure, today they are a patrilineal, patriarchal, and patrilocal society. Contemporary Bhil society is basically simple, based on kinship and *gotra* (lineage) relationships.

Rights over forest, land, and water resources are not individual but belong to the entire community of men and women. Only after worshipping and offering oblations to the ancestors and the family deities, do the people use and share the harvest because the products are obtained from the Earth, which, in turn,

* Translated by Hina Nandrajog and Nila Shah.

13

Gond Pandavani: A Narration by Pardhans*

Vasant Nirgune

The Gonds know the Mahabharata as Pandavani. They have three epic narratives — Gondavani, Ramayani, and Pandavani. Gondavani is the historical saga of the Gond kings; Ramayani is a depiction of Lord Rama, Lakshmana, and Sita; and Pandavani is the tale of the Pandavas and the Kauravas. According to tradition, these sagas have been sung by the Pardhans. Pardhan is a sub-sect of the Gonds, and is dependent on them. The Pardhans are the priestly class of the Gonds, and participating in their rites and rituals, they narrate all these three epic sagas to the accompaniment of the musical instrument, *bana*. In return, the Pardhans have been granted a natural right to accept alms and gifts from the Gonds.

The power of imagination with which the Pardhans have woven the warp and weft of the Pandavani makes it a new tale of original creativity against the backdrop of Gond life and mythology. Although the story of the Mahabharata has been adapted from Hindu mythology, even then the hue of Gond Pandavani is completely new. Dr. T.B. Naik (1964) writes that the Pardhan song-tale has emerged from the main context of the Mahabharata, the Kaurava-Pandava relationship, but although the basic plot has remained the same as in the Mahabharata, the form and personality of its characters is considerably altered. Bhima, Arjuna and other Pandavas, Draupadi, Mata Kunti and the Kauravas, Shakuni, among others, are all present in important roles. The mother of the Pandavas, Mata Kunti here becomes "Mata Kotma". But the character that crops up again and again is Bhima. The strongest of them all, the embodiment of extraordinary strength, Bhimsen repeatedly comes to the forefront of the tale and leaves an extraordinary impact with his power of reasoning and remarkable qualities.

* Translated by Hina Nandrajog.

19

Thoda Dance-Drama Tradition in Himachal Pradesh*

Tulsi Raman

The practice of archery among the various primitive tribes of India has continued through the ages. On the one hand it is a symbol of tribal culture and on the other, it is a reminder of the battles of the age of the Ramayana and the Mahabharata, when battles for *dharma* or righteousness were fought with bows and arrows and the strong and mighty warriors were known as *dhanurdharas* (archers). Among the four *Up-Vedas*, *Dhanur-Veda* was a popular one. *Up-Vedas* are texts on the auxilliary themes of the Vedas. The *Up-Vedas* of the *Rig Veda*, *Yajur Veda*, *Sama Veda*, and *Atharva Veda* are economics, military science, music and dance, and medical sciences, respectively. In those times, the science of archery had great proponents and their students would often surpass their masters. Thoda is a legacy of this great Indian tradition.

The sport of archery is still well known in the form of Thoda in the Shimla, Sirmaur, and Solan districts of Himachal Pradesh. Dance, drama, and music play a prominent role in it. In the sport of archery, the mighty chests and powerful arms of the players — that is, the warriors — sway in a dance form, filled with the *rasa* (literally the 'juice', the essence or joy). *Rasa* denotes an essential mental state and is the dominant emotional theme of a work of art or the primary feeling that is evoked in the person that views, reads, or hears such a work; *Veer rasa* describes the heroic mood — the mood of courage with Indra as its presiding deity.

All these elements together constitute the dance-drama of the battle of

* Translated by Hina Nandrajog.

Pandavayana: Pandava *Gatha* Singing*

Lalita Kaushal

Gathas (metered and often poetic rhythmic verse from the root word '*gai*') means to speak, sing, recite, or extol. So *gatha* can either mean a speech, verse, or a song. In a *gatha*, both the tale and poetry are balanced and in harmony with each other. When it is presented and sung, instrumental music and dance are part of its rendition. In this manner, in the folk tradition of *gatha* singing, the tale, poetry, music, dance, and acting fuse to leave their combined influence. Singing of *gathas* is one of the chief forms in the Indian *shruti* tradition. *Shruti* means hearing or listening of the sacred texts, comprising the central canon of Hinduism. It is different from *smriti* or "remembered text" because of the purely divine origin of the *shruti*.

Tales of courage, of love, and of mystery and romance are sung in the *gathas*. Important and interesting narrations of the Puranas have been presented in the form of *gathas*. The Puranas are a genre of important Hindu, Jaina, and Buddhist religious texts, notably containing narratives of the history of the universe from creation to destruction, genealogies of kings, heroes, sages and demigods, and descriptions of Hindu cosmology, philosophy, and geography.

In this manner, not only do these *gathas* embellish our cultural heritage, they also disseminate knowledge to the common people, in their language. The *gathas* entertain even while imbuing society with cultural values. *Gathas*, in the form of sung and chanted narratives, are our true cultural wealth. In this form of folk literature, the tale and the singing quality are the main components.

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* Translated by Hina Nandrajog.

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भूमिका

विवेकानन्द कॉलेज में हिंदी पत्रकारिता कोर्स की शुरुआत वर्ष 2013 में यू.जी.सी. के उस पत्र के अनुपालन में हुई थी, जिसमें 5 वर्षीय हिन्दी पत्रकारिता कोर्स को संचालित करने के लिए सात लाख रुपये की धनराशि स्वीकृत की गई। वर्ष 2010 से 2012 तक जब मैं हिन्दी विभाग में विभागाध्यक्ष के रूप में कार्यरत थी, तब डॉ. रेणु सहानी (तत्कालीन प्राचार्य) के मार्गदर्शन में छात्राओं को हिंदी साहित्य और भाषा के अतिरिक्त पत्रकारिता के विषय में अध्ययन करने के उद्देश्य से विश्वविद्यालय अनुदान आयोग को एक प्रस्ताव भेजा गया, जिसकी स्वीकृति तो वर्ष में अनुदान आयोग ने दे दी, किंतु इस कोर्स को चलाने के लिए धनराशि नहीं भेजी।

वह जुलाई 2013 का दिन था, तिथि ठीक से याद नहीं, जब डॉ. रेणु साहनी, तत्कालीन प्राचार्य ने मुझे अनुदान आयोग का वह स्वीकृति-पत्र अपने हस्ताक्षर करते हुए दिया और कहा, "तुम अभी से यह कोर्स शुरू करो।" मैंने कहा, "ग्रांट नहीं है, कैसे होगा?" उन्होंने मुझे समझाते हुए कहा कि ग्रांट के लिए हम जल्दी ही लिखेंगे। अभी सेल्फ फाइनेंस में शुरू करो। मैंने प्राचार्य के आदेश को सर झुकाकर स्वीकार कर लिया और जुट गयी इस कोर्स की कवायद में।

विभाग के सदस्यों के सहयोग से जुलाई 2013 में प्रथम सत्र शुरू हुआ और वर्ष 2016 तक लगभग 6 सत्र बिना किसी ग्रांट के विद्यार्थियों द्वारा ली जानेवाली अंतर धनराशि से चलते रहे। कोर्स को चलाने में बेहद कठिनाई हो रही थी, मन में एक अजीब तरह की बैचेनी भी थी कि अनुदान आयोग धनराशि दे देता तो हम छात्राओं को विशेष सुविधाएं उपलब्ध करा पाते, उनके ज्ञानवर्धन के लिए कॉन्फ्रेंस और सेमिनार आदि का आयोजन करा पाते। इसी बैचेनी से परेशान होकर मैं कॉलेज के विभिन्न मांग-पत्रों जो समय-समय पर यू.जी.सी. भेजे गए थे, उन्हें लेकर एक दिन यू.जी.सी. के दफ़्तर पहुंच गयी, वहां पर मैंने विभिन्न दस्तावेजों के साथ अपनी

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पत्रकारिता के कोर्स में अनेक बातें पढ़ाई जाती हैं। कब, कहां, कैसे हुआ? ऐसा ...ऐसा इसलिए कि आप जिस समाज में रहते हैं, उस समाज को ठीक-ठीक ...सकें। बीते कुछ वर्षों में तीन लाख किसान आत्महत्या कर चुके हैं, उसमें ...दोष है? किसानों ने बैंकों से या सूदखोरों से कर्ज़ लिया। बड़े-बड़े जो ...भी कर्ज़ लेते हैं। बैंक का एन.पी.ए. दस लाख करोड़ हो चुका है। ...उद्योगपतियों ने कर्ज़ लिया और चुकाया नहीं और बैंक ने उसे 'वसूली नहीं ...वाले खाते में डाल दिया। आपने कभी सुना है कि किसी उद्योगपति ने ...आत्महत्या कर ली है। किसी उद्योगपति ने आज तक आत्महत्या नहीं की है। मैं सत्तर ...से अधिक अपने जीवन को गुजार चुका हूं लेकिन आज तक किसी सेठ को ...आत्महत्या करते नहीं सुना है। विजय माल्या नौ हजार करोड़ लेकर भाग जाता है ...और ऐश मौज करता है। लेकिन बेचारा किसान लाख दो लाख कर्ज़ ...और शर्म के मारे आत्महत्या कर रहा है। दूसरी तरफ ऐसे लोग हैं जिन्होंने ...करोड़ के घपले किए हैं और आराम की ज़िंदगी जी रहे हैं।

...आदमी अन्न उपजाकर आपके लिए रोटी की व्यवस्था करता है और घाटे ...आत्महत्या कर लेता है। दूसरी तरफ अमीर लोगों को कोई फर्क नहीं ...यही अंतर पैदा होता है। यही से राजनीति शुरु होती है। राजनीति यह नहीं ...मोदी ने कुछ कह दिया, राहुल गांधी ने कुछ कह दिया। मानव सभ्यता से ...नायक होने तक को कैसे मैनेज किया जाता है। समाज को कैसे चलाया जाए। ...विकित्सक कितने अवकाश होने चाहिए, यह सब उस समय की ...से तय हुई थी, जब से हमने समाज बनाना शुरु किया है। यानी जब हम ...गोलों से निकल कर खेती किसानी की, फिर राज्य का निर्माण शुरु किया, ...नीति शुरु हुई। समाज के निर्माण को नियंत्रित कैसे करें। आधुनिक समाज ...समझने के लिए हमें इसकी विविधता भी समझनी होगी। दुनिया की व्यवस्था

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विज्ञापन के कोई में अनेक बातें पढ़ाई जाती है। कब, कहां, कैसे हुआ? ऐसा विज्ञापित के कोई में अनेक बातें पढ़ाई जाती है। कब, कहां, कैसे हुआ? ऐसा

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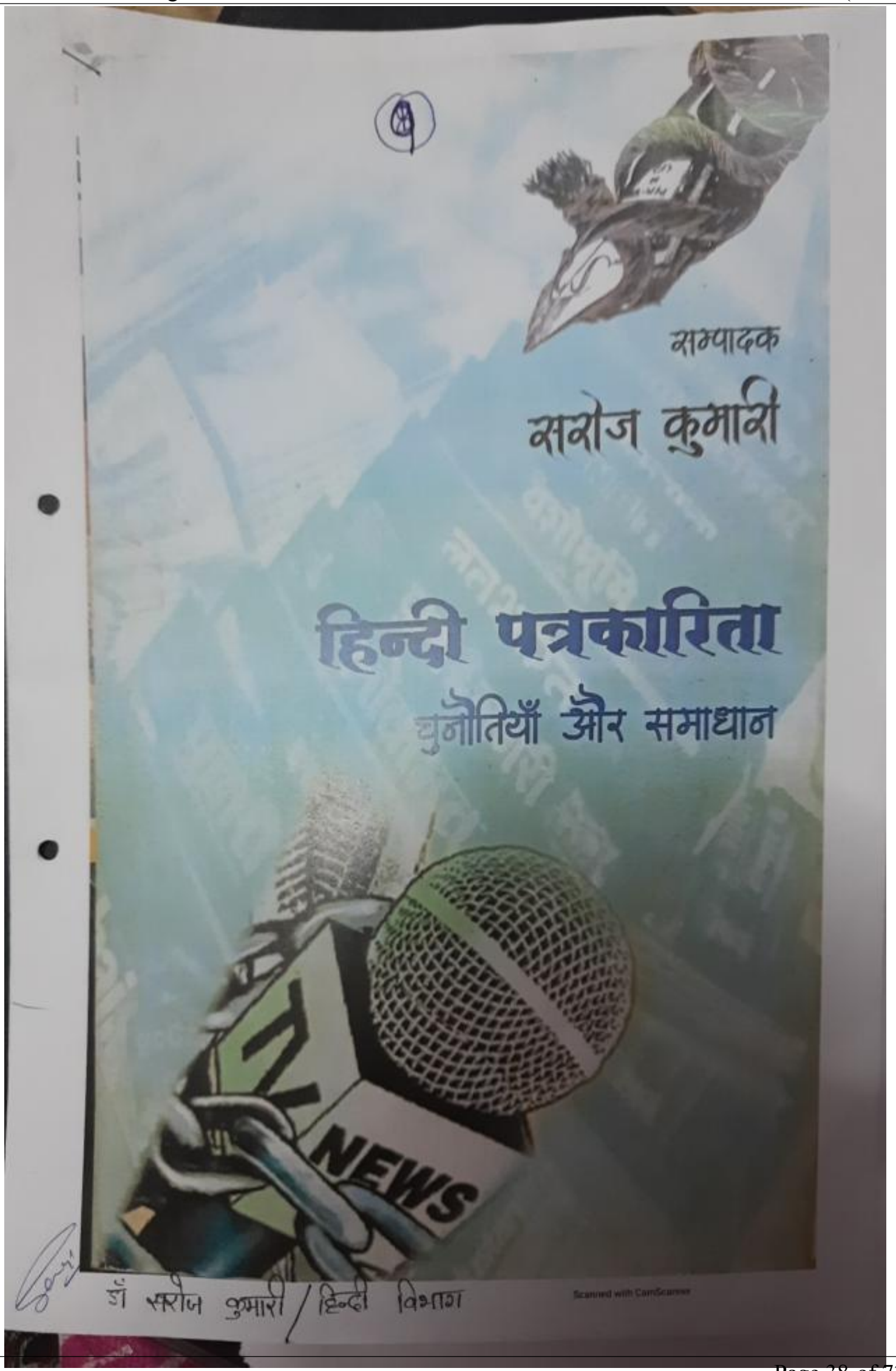
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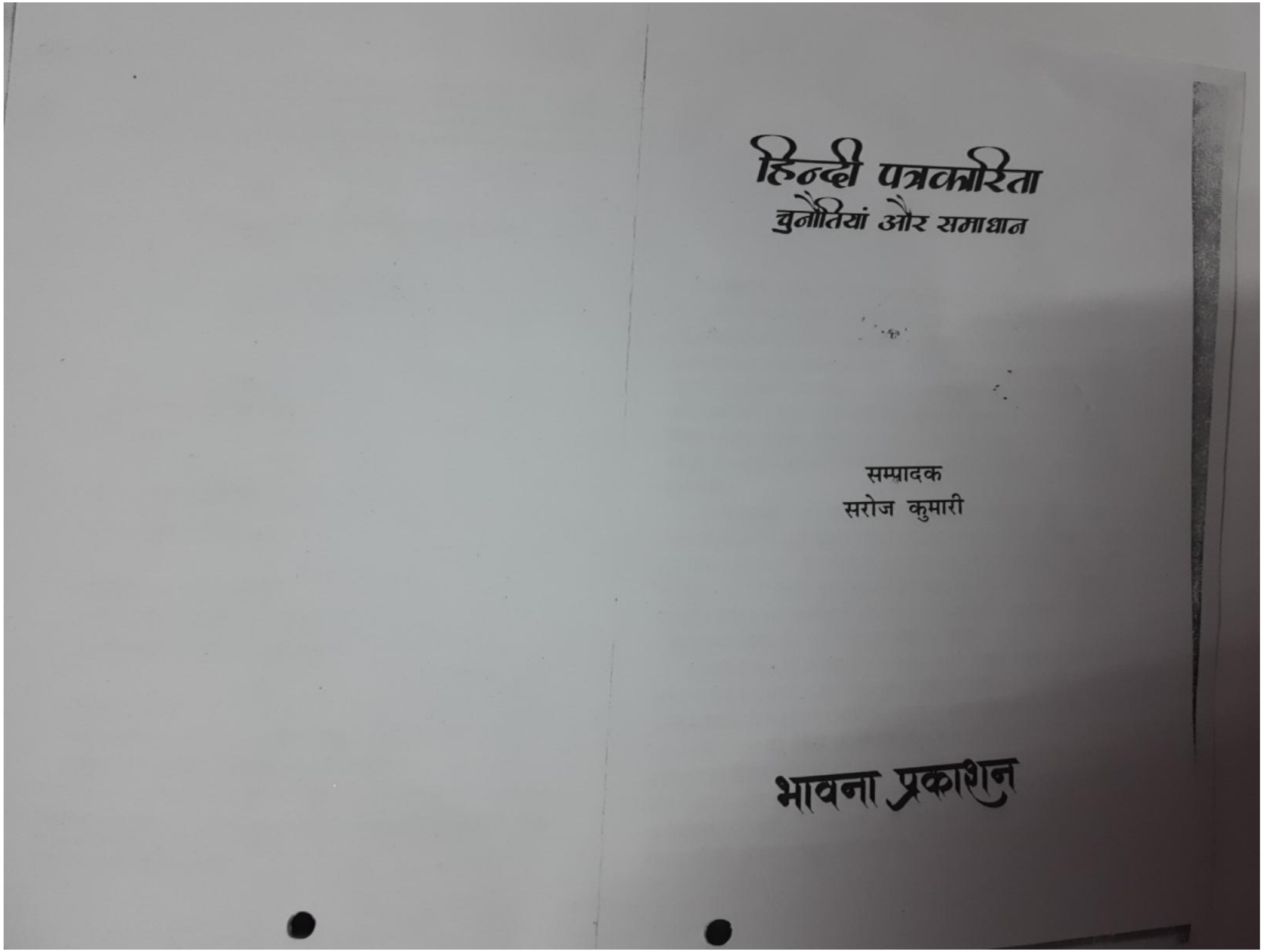
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लेखक व प्रकाशक की लिखित अनुमति के बिना इस पुस्तक को पूरी तरह अथवा आंशिक तौर पर या पुस्तक के किसी भी अंश को फ़ोटोकॉपी, रिकॉर्डिंग अथवा इलेक्ट्रॉनिक अथवा ज्ञान के किसी भी माध्यम से संग्रह व पुनः प्रयोग की किसी भी प्रणाली द्वारा इस पुस्तक का कोई भी अंश प्रेषित, प्रस्तुत अथवा पुनरुत्पादित ना किया जाए। प्रस्तुत पुस्तक में लेखकों के अपने विचार हैं, जिनसे प्रकाशक की सहमति अनिवार्य नहीं है।

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भूमिका

विवेकानन्द कॉलेज में हिंदी पत्रकारिता कोर्स की शुरुआत वर्ष 2013 में यू.जी.सी. के उस पत्र के अनुपालन में हुई थी, जिसमें 5 वर्षीय हिन्दी पत्रकारिता कोर्स को संचालित करने के लिए सात लाख रुपये की धनराशि स्वीकृत की गई। वर्ष 2010 से 2012 तक जब मैं हिन्दी विभाग में विभागाध्यक्ष के रूप में कार्यरत थी, तब डॉ. रेणु सहानी (तत्कालीन प्राचार्य) के मार्गदर्शन में छात्राओं को हिंदी साहित्य और भाषा के अतिरिक्त पत्रकारिता के विषय में अध्ययन करने के उद्देश्य से विश्वविद्यालय अनुदान आयोग को एक प्रस्ताव भेजा गया, जिसकी स्वीकृति तो 2013 में अनुदान आयोग ने दे दी, किंतु इस कोर्स को चलाने के लिए धनराशि नहीं भेजी।

वह जुलाई 2013 का दिन था, तिथि ठीक से याद नहीं, जब डॉ. रेणु साहनी, तत्कालीन प्राचार्य ने मुझे अनुदान आयोग का वह स्वीकृति-पत्र अपने हस्ताक्षर करते हुए दिया और कहा, "तुम अभी से यह कोर्स शुरू करो।" मैंने कहा, "ग्रांट नहीं है, कैसे होगा?" उन्होंने मुझे समझाते हुए कहा कि ग्रांट के लिए हम जल्दी ही लिखेंगे। अभी सेल्फ फाइनेंस में शुरू करो। मैंने प्राचार्य के आदेश को सर झुकाकर स्वीकार कर लिया और जुट गयी इस कोर्स की कवायद में।

विभाग के सदस्यों के सहयोग से जुलाई 2013 में प्रथम सत्र शुरू हुआ और वर्ष 2016 तक लगभग 6 सत्र बिना किसी ग्रांट के विद्यार्थियों द्वारा ली जानेवाली अल्प धनराशि से चलते रहे। कोर्स को चलाने में बेहद कठिनाई हो रही थी, मन में एक अजीब तरह की बेचैनी भी थी कि अनुदान आयोग धनराशि दे देता तो हम छात्राओं को विशेष सुविधाएं उपलब्ध करा पाते, उनके ज्ञानवर्धन के लिए कॉन्फ्रेंस और सेमिनार आदि का आयोजन करा पाते। इसी बेचैनी से परेशान होकर मैं कॉलेज के विभिन्न मांग-पत्रों जो समय-समय पर यू.जी.सी. भेजे गए थे, उन्हें लेकर एक दिन यू.जी.सी. के दफ़्तर पहुंच गयी, वहां पर मैंने विभिन्न दस्तावेजों के साथ अपनी

North East India:

Exploring Philosophy, Culture & Environmental Sustainability

Editors: Sonia Mehta and Anna Senrung

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Contesting Identities of Northeasterners in Delhi: *Perspective of Self and Others*

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Abstract—The present study examines how students from Northeast (NE) India construct their identity amidst the dialectic of how they perceive themselves, their experiences of staying in Delhi and how others (non-NE) perceive them. The study uses mixed method approach. In this paper we report findings from an intergroup perception task based on the work of Mahalingam (2007) with three situations: "Switched at Birth", "Brain Transplant" and "face surgery" (a new task added considering relevance of unique facial features of NE). Participants (N = 50, 25 NE and 25 non NE) made predictions related to self and identity and social relationships of NE. Results were mixed regarding "essential" (genetic) elements in the identity of NE or non-NE. Some suggested greater similarity with adopting parents. Based on the situations, some differences between NE and non-NE were in terms of: values (liberal/ peace-loving– conservative/ business-minded), personality (non-manipulative/helpful– dominant/ aggressive), goals (less ambitious/music/sports– ambitious/career-oriented), and behavior (fashionable/westernized –less westernized; nature-lover – abusive/impatient), identity (social/cultural – personal achievements), experiences (chilled – stressful). In face change paradigm, participants mentioned about greater discrimination and name calling for NE face, their social isolation and low confidence. Not much difference was noted in the perception of NE and non-NE towards NE. Results highlight how NE identity is contested vis-a-vis social comparison with the main stream and the differences in the self-perception and others' perception of NE. "Othering" happens from both sides. This study might help in demystifying popular (often inaccurate) views about NE and identify the causes of various problems faced by Northeasterners. Novelty of method is another contribution. Limitations of the study are reliance on self-report measures and not taking gender differences into account.

Keywords: Identity, Northeasterner, perception of self and others.

1. Introduction

As per Social Identity theory (Tajfel & Turner, 1986, as cited in Baron, Branscombe, Byrne & Bhardwaj, 2009) [1] our self-description differs according to the momentary salience we associate within a personal-versus-social identity continuum. So, inter-group or intra group serve as the different yardsticks that do shape our perception at any given time. In a competitive context when the individual represents a group or community or institution, the social identity becomes salient. On the other hand when the individual is standing for himself, his/her personal identity comes to the forefront. Social identity theory posits that individuals define their identity with respect to the social group they belong. Group membership creates in-group or out-group categorization and efforts towards enhancement in ways that favor the in-group at the expense of the out-group (Tajfel and Turner, 1979) [2]. In-group favoritism could also imply creating increased distinctiveness from out group, which could be the basis of prejudice and discrimination against the out group members.

Let's look at another basic human tendency that emerges as a result of belonging to any group. The tendency to categorize people into "us" versus "them" is quite strong as long as human beings belong to any group; big or small, relevant or irrelevant to an outsider. This aspect of human nature has been labelled by social psychologists as social categorization and has been a focus of tremendous research for long. Perhaps this is evident from the classic Robber's cave field experiment (Sherif et.al, 1961, as cited in Baron et. al. 2009) [3]. When young boys brought at a summer camp and were divided randomly into two groups and kept in well separated cabins. When competition was introduced between the two groups, conflicts and aggression arose. The experiment showed the potential havoc associated in identifying oneself even with a trivial group. Undoubtedly the positive side of belonging to a group too exist. When a super ordinate goal had to be achieved which required both the groups to come together and rise up to the situation, the two groups cooperated.

Any individual has multiple social identities based on the number of perceived group memberships. In the Indian context there are certain key social identity indicators like – one's caste, class, religion, gender, ethnicity or regional identity. Works of Mahalingam (2007) [4], Rusi Jaspal (2011)[5], Sankaran et.al (2017)[6]focuses on caste (Brahmins and Dalit;

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higher caste and scheduled caste), R.C. Tripathi (2005)[7], Bano & Mishra (2006)[8] have worked on religious identity (Hindu and Muslim). Likewise Berry (2003) [9] has focused on multi-cultural identities (different ethnicities in Canada). Feminist scholars like Daya Pant (2014) [10] have focused on gender (female versus patriarchal subscribers mostly males), and marginalized communities (powerful versus powerless, oppressor versus oppressed). Regional and religious social identity of Sikh community in India has also been explored by Kapurand Misra (2004, 2011)[11]. In each of these research self that is the in-group as well as other that is the out-group has been defined.

In the present research, attempt has been made to examine how students from Northeast (NE) India construct their identity vis-à-vis how they perceive themselves, their experiences of staying in Delhi and how others (non-NE) perceive them. Thus in the present study the 'self' or the in-group comprises of all persons who are of Northeast Origin (NE) and fulfill the inclusion criteria of the sample. 'Others' or the out-groups are all persons who are of Non-Northeast origin (non-NE) who fulfill the inclusion criteria.

Another important term which will be used throughout the research is NI or North Indian. North Indian here means places in and around Delhi excluding NE and what is generally considered as South India. And the term NI and non-NE will be used intermittently as synonymous. Some reference of using the term "Other" in the Northeast context is found in the book *Migration Identity and Conflict: Lived experience of Northeasterner in Delhi* by Nongbri & Shimreiwung (2017) [12]. It described construction of NE as a distinct group by Generalizing as the 'Other'. And in the second instance as The Radicalized 'Other' in which physical difference is taken as Cumulative Social Identity.

With improvement in connectivity people from Northeastern parts of India are traveling and trying to create a niche for their own in Delhi as it is the capital with various opportunities be it education or job. There has been various issues regarding the so called "Northeastern" parts of India from being one of the abode of wonders to the various problems its people are facing. To unearth some of the prevailing realities and assumptions about Northeasterners in Delhi, the current research explores how students from Northeast (NE) India perceive themselves, their experiences of staying in Delhi and how others (non-NE) perceive them and how these three aspects interact and shape the identity of NE students.

Previous research on NE has shown possibilities of a pan-Northeastern identity surfacing amidst the changing societal scenario. McDuie-Ra (2016) [13] argued of an "adjacent identity" of NE people living both at home and away from NE. In other words there is emergence, re-emergence of this adjacent identity in response to changing circumstance. To delineate this he gave two examples, one is shared Northeast identity in response to racism and the other based on broader ethnic inclusion based on shared cosmopolitanism. This kind of identity exist not in isolation from other identities based on ethnic lines or different languages but side by side with the varied existing or emerging identities.

Thus from social categorization of us versus them or self versus 'other' emerges another category of dominant versus marginalized or powerful versus minority.

Mahalingam while looking at immigration from a cultural perspective highlighted the position of immigrants in which they have to often contest the dominant group's essentialist representation of them. Unfortunately many immigrants lack the social and cultural capital required to negotiate their social position, thus often marginalized (Portes & Rumbaut, 1996— Source: Mahalingam, 2006) [14]. To enhance their cultural identity, cultural narratives showed valorization of self among these marginalized section of people. They often located themselves in a mythical past claiming legacy as inheritors of a richer civilization. Literature on minorities very clearly indicates that they feel connected with each other by the special traits that their members share and by the special disability which these brings (Gaur, 2004) [15]. Hutnik, (2004) [16] hypothesized that Indians (an ethnic minorities) in Britain have four possible strategies of self-categorization (96 percent of subjects were born in Britain and all were British nationals) a) Dissociative: I am an Indian, not British, b) Assimilative: I am a British, not Indian, c) Acculturative: I am an Indian, I am also British, d) Marginal: I am neither Indian nor am I British. The study found that all subject fall into all four categories. In another research Bhola, 1991 (ibid.) [17] tested the switch hypothesis on individuals of ethnic minority groups from Northeast India (N=80) using 4 levels of threat ranging from low to high, and observed a non-significant trend in the expected direction: dissociative individuals responded by switching to a social identity at even the mildest levels of threat, followed by acculturative individuals and assimilative individuals showed the highest response latency. Ogbu's (as cited in Galletta & Cross, Jr.) [18], pioneering work suggest that "oppositional identity" of African against dominant white culture achieved a degree of self-definition at a cost of cultural alienation. These are ways of psychological resistance to protect their humanity from the yearlong slavery in which the community was trapped.

Mahalingam (2007) [19] mentions his earlier works in an attempt to understand the relationship between social marginality and various modes of essentialist beliefs about

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social identities. Two paradigms have been employed, first is the switch at birth between a Dalit and a Brahmin infant by mistake (Mahalingam, 1998, ibid.) [20]. The second study used a brain transplant (BT) between two people who belonged to two different social group (Mahalingam, and Rodriguez, 2003, 2006) [21].Result of the first study showed Brahmin children believed caste of the child would be the child's biological mother, whereas adult Dalit believed the caste identity would be socially transmitted, also the caste of the child will be that of the adopted mother. Mahalingam and Rodriguez, (2006)[22] found that Americans believed that the BT recipient would act like the donor, Brahmin (Indian) believed Brahmin recipient of a Dalit Brain would act like a Dalit i.e. donor whereas a Dalit who received a brain from a Brahmin would not act like Brahmin. Mahalingam, (2007) also highlight his another hypothetical BT situation and found that Brahmins and Dalit believed that a BT may not determine the social identity of the recipient, thereby challenging the essentialist belief about social identity.

2. Method

2.1. Methods Used

For the current study in order to understand the perspective and perception of "self" & "others" towards NE students a Vignette based paradigm (adapted from Mahalingam, 2007) was employed. The three intergroup tasks used are:

1. "Switch at Birth"/ "Adoption" Situation
2. "Brain Transplant" Situation
3. "Face Surgery" Situation

The paradigm "face surgery" is added considering the relevance of different facial features and minority/marginality being faced by Northeasterner in Delhi. Participants were asked to make predictions on various dimensions such as identity and personality characteristics (e.g. what do you think will be the characteristic of a person who is of NE origin and who got a brain of a NI in a BT situation and vice versa.) Similar patterns of questions were asked for all the three situations on various dimensions (Qualities/characteristics, basic belief and values systems, interest/talents, career & life goals, behavior and social groups, identity, response to conflict and outreach to society). The responses to these open ended questions were then coded for analysis. The common codes for all the three tasks have been presented, both with respect to similarities and dissimilarities in perception of NE by self (NE respondents) and others (non-NE respondents).

2.2. Some methodological challenges

Conventional methods such as scale are not found to be as informative as they are subject to social desirability in big way (as found ina pilot study by the researchers of the present study). My Own identity (as a person from NE) acts both as a barrier as well as a facilitator. When it comes to taking interviews from non-NE participants and discuss matters and perceptions relating to NE, participants tend to gloss over and mostly portray a rosy picture. With respect to the NE participants, they tend to assume that I understand what they want to convey. And often I have to prod them to speak by saying "I am interested in listening to you" or "Can you please explain what you mean by this?"Since direct methods of assessment are not so suitable, and there are increasing evidence for indirect assessment of attitudes and perception, the present study makes use of vignettes. Vignette based paradigm induces the participants to put themselves in another's shoe without necessarily associating with any particular individual. This helped in getting richer data.

3. Participants

For the present study N=50, 22 were of non-NE origin (3 refrained from participating) while 25 were of NE origin and no gender differentiation was taken into account. The mean& SD of non-NE& NE participants' age are 23.34; 2.06 and23.52; 2.63 respectively.

The **Inclusion Criteria** of participants are:

- Students of NE origin who have come to Delhi for higher studies.
- Students of non-NE origin who have come to Delhi for higher studies.
- All students should have stayed in Delhi for at least 1 year (as the 1st year is crucial in shaping perception).
- All students should have spent substantial period of time (at least 5 years) in their own state before coming to Delhi
- Age range 18-35 years.

While the **Exclusion Criteria** are:

- Students of NE origin who are solely born and brought-up in Delhi or other Non-NE region.
- Students of non-NE origin who are solely being born and brought up in Delhi.

4. Results

Results have been analyzed separately for the three condition and have been presented in figures 1-3. Each figur represents the perception of the participants (N=50) wi respect to NE and non-NE/ NI context for three tasks. Som points of contentions and departures have also be highlighted with respect to the intergroup perceptions.

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4.1. "Switch At Birth" Situation

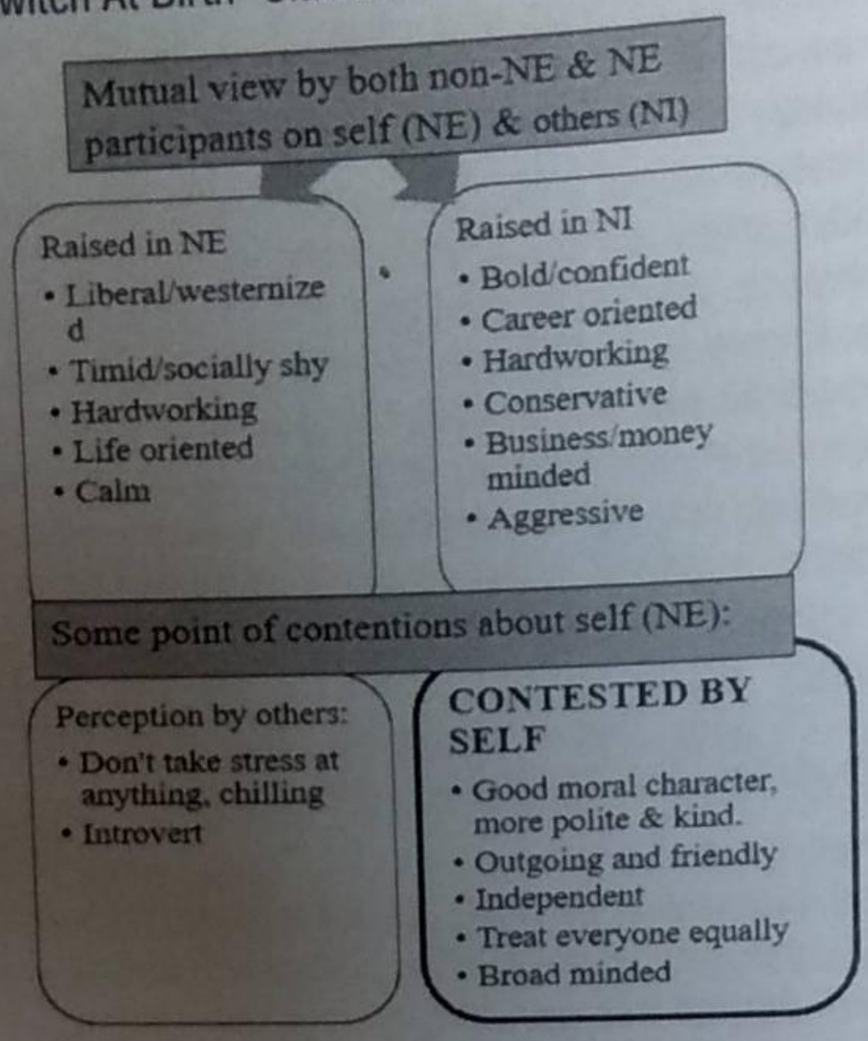


Fig. 1: Analysis of Responses by (non-NE participants/"Others" & NE participants/"Self")

4.2. "Brain Transplant" Situation

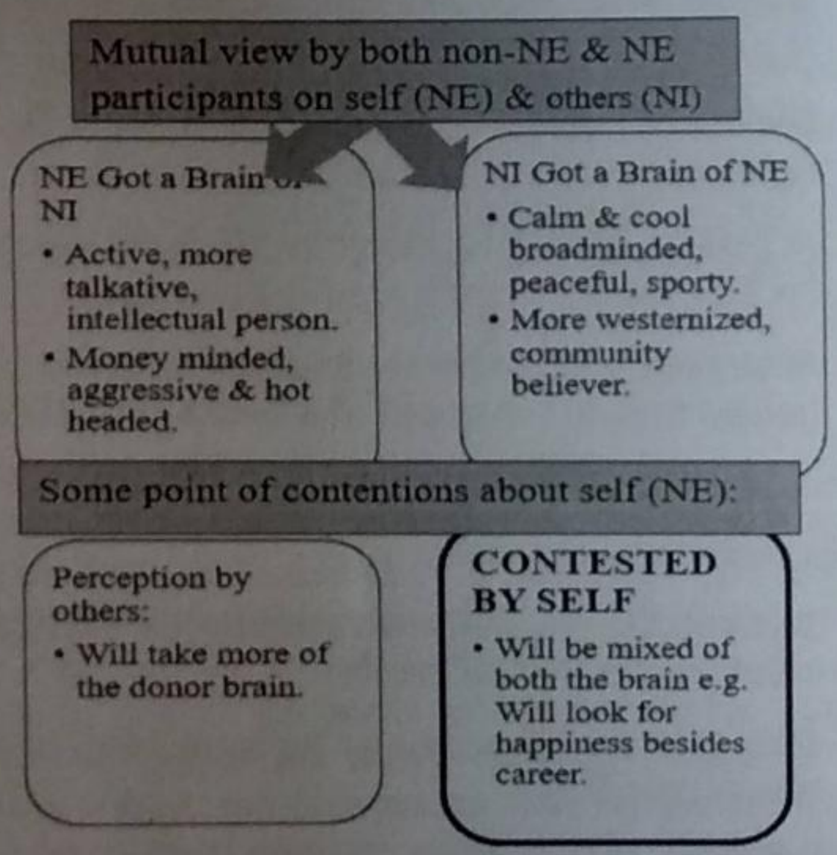


Fig. 2: Analysis of Responses by (non-NE participants/"Others" & NE participants "Self")

4.3. "Face Surgery" Situation

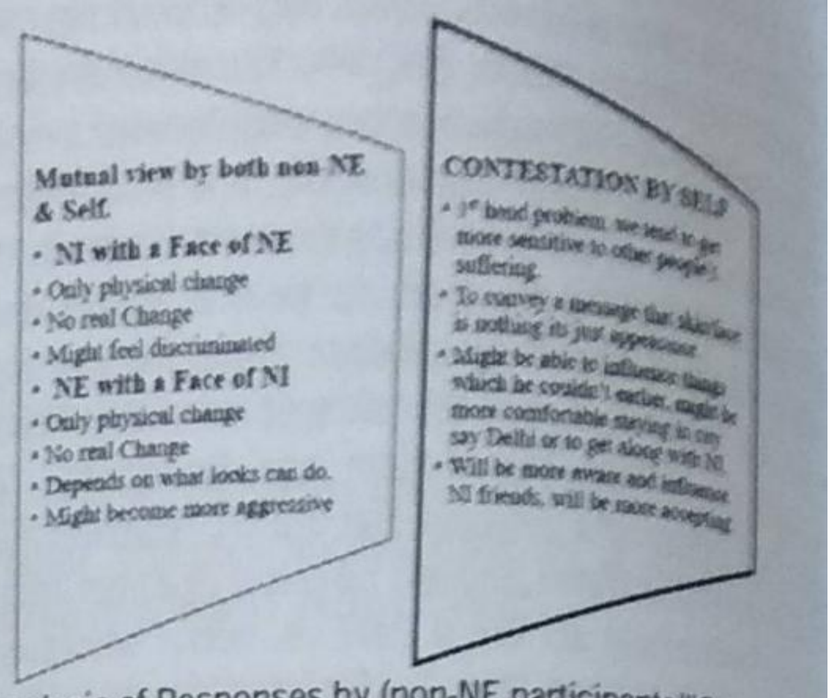
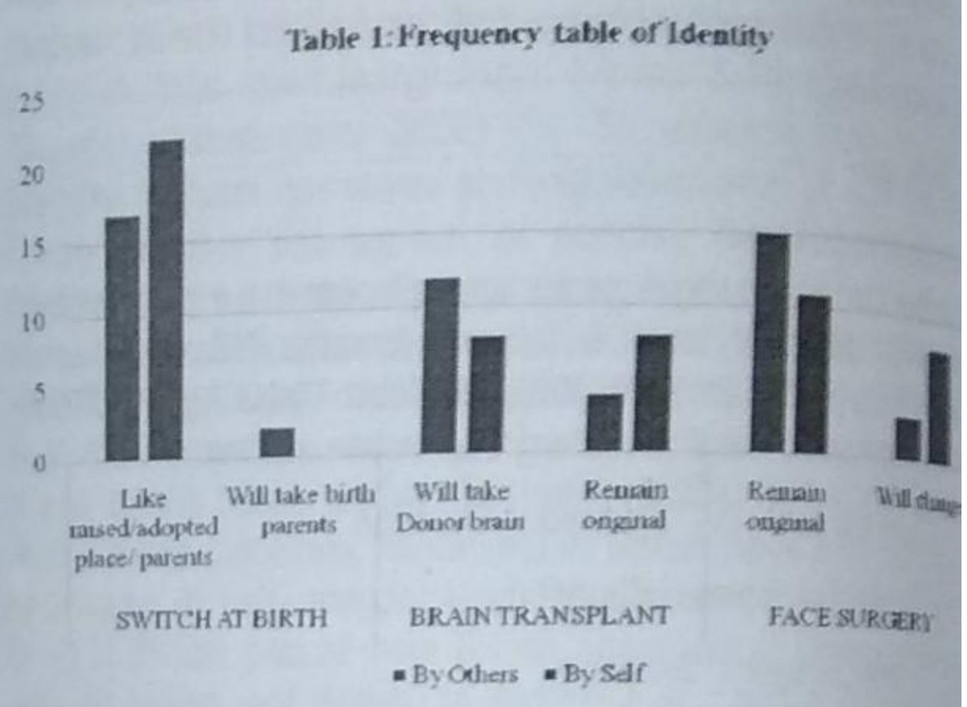


Fig. 3: Analysis of Responses by (non-NE participants/"Others" & NE participants "Self")

4.4 Identity across all 3 situations



5. Result Analysis And Discussion

The present study employed three inter-group perception tas adapted from Mahalingam (2007) in order to understand th perspective and perception of "self" & "others" towards N people. Participants were asked to make predictions based o three situations. Responses given by the participants wer analyzed qualitatively based on the prominent theme emerging from the situations and quantitatively by calculatin the frequency of responses on the dimension of identity.

- 1st paradigm: "Switched at Birth":

Results from 'Switched at Birth' condition showed tha participants predicted a person of either NE or non-NE orig as having some set of positive or negative characteristics. It interesting to note that the positive characteristics likecaree oriented, smarter, confident, more social were prominent associated to a child who will be raised in North India b participants from both NE and non-NE origin (Fig.1). Similarly liberal and westernized, close knit, not manipulative & genuin were unanimously attributed to a child who would be raised i

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East India (Fig.1). Besides the fact that the child will also p the language of the place where he/she is brought up. ty of the participants also reported that the child will most bly take after the characteristics of the adopted parents, and environment where s/he is brought up. They cited s reasons for example "*First 10 years of life is very tant*". While some did believe that the child might ss a combination of some inborn traits and cteristics from the adopted parents as well as from the nment/place in which he/she is brought up. Interestingly, egative characteristics attributed to a child raised in NI are ssive, bossy, bit dominant, restriction & more rvative. (Fig.1). For the child raised in NE data shows hey are ubiquitously perceived as less confident & less being reported by both self and others (Fig.1).

However, it seemed the NE participants contested their ity vis-à-vis their negative perceptions by others was by ighting positive aspects such as their friendly and going nature specially with their friends, kind to others, more polite, having better sense of community than NI people g.1). Another important theme coming up among pants from Mizoram is their culture which promotes ness and being helpful towards others. Participants ioned about the concept and story of "*Pasaltha*" meaning es or Knights". It is a valuable source of inspiration to be to others and be kind. They also contested their identity highlighting the negative aspects of the Non NE/NI group. participants contrasted the patriarchal society and male minance of NI with a more equitable and gender mutual ciety ("*not much male dominating, mutual case of protection to be afraid and be yourself*"). Further distinctions were on the lines of orthodoxy and restrictions in the NI iety versus open-mindedness and freedom in the NE iety. For example the participants mentioned for NI society:

"You learn more of caste system"

"Morally self-centered"

"Less literate and follow society (for rural)", "will be more to obligations, so even if the boy is younger have to ect the girl"

For the NE society, the NE participants mentioned:

"Parents won't force us only to study if you want to pursue than study say music"

"Treat everyone equally"

"We are more compassionate"

Another notable response from NE participant has been lent of a person raised by the non-NE parent as "a boy to od at teasing girl and belittling people of minority and girls to be good in household work and dance. They just need an occasion to dance". This response shows two aspects – one of racism that is widespread and is experienced by NE. The other is the process of othering that happens simultaneously from both the groups. Both the groups see each other through the lens of stereotypes and prejudices.

Participants from NE also reported their necessity to be independent while staying outside their home town, though many seem to be adjusting to the environment where they have to stay. Very few NE participants have reported NE as confident, majority of the NE seems to accept that they are not as bold in public places as NI. Participants of non-NE origin predicted that people from NE are closer to nature which rarely has been reported by a NE as they might have taken it for granted.

Coming to the identity of a person adopted at birth, participants from both NE and non-NE origin reported that the person will like to represent himself/herself as a person from where he or she grows up irrespective of their origins. Thus the adopted parents shape the identity, which challenges the essentialist assumptions about social identity (that the characteristics of out-group/in-group members are inherent due to their particular group memberships).

When it comes to guiding values and principles participants from both NE and non-NE origin reported that the child raised in NI will be family oriented, conservative, religious, respect elders, who would mostly be either Hindu or Sikh. While the child raised in NE will be liberal and open-minded who will be a follower of mostly Christianity or Hinduism or Islam.

Regarding interest and talents, participants mentioned studying /pursuing higher studies, career focused, likes Bollywood music for NI raised whereas interest in sports (football), music (playing instrument, singing) and being multitalented for NE raised child.

With respect to life goals & career, besides civil services, doctor, engineer NI raised child was perceived as seeking a respectable job with money and power, while the child raised in NE will look for a normal job with a settled and happy life with family.

Participants of both NE & non-NE group predicted that that the child raised in NI as well as NE will prefer mixed friends i.e. NE & NI with more open friend circle for child raised in NI while close friend circle or mostly around them for the child raised in NE.

If any conflict arises most participants reported that NI raised child will respond aggressively or fight with words while

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NE raised child will try to calm down to bring peace. When asked to make predictions about the person's outreach to his/her birth community, participants from both NE & non-NE origin reported yes but not necessarily.

All participants expected from society acceptance, respect and equal treatment irrespective of their origins. This suggest the bleak importance of origin as people often prefer them to treat them for who they are and not where they belong to. But the societal norms seem to be diverting from what people often expect or the "ideal situation" where you expect everyone to treat with respect and without any prejudice. This is the "harsh reality" which human beings create & adhere to, and are quite paradoxical to what human ideally wants.

- **2nd paradigm or "Brain Transplant" (BT)**

In the BT Situation, participants were asked to make predictions on similar lines as in the 1st paradigm. Results indicated that participant from both NE & non-NE reported that after the BT the person will be more like the new brain giving various explanations such as " *as brain is the engine*", "*brain is the CPU*" or "*brain controls everything*" etc. So most of the aspect which have earlier been discussed for the 1st paradigm remain same. Thus after the BT the behavior, personality and other characteristics become that of the donor brain. One participant mentioned about the NE with NI brain as becoming more stressed and NI with NE brain becoming less meddlesome and more concerned with themselves. One participant also highlighted the issue of discrimination for a NE with NI brain, "*Might be susceptible to discrimination in North India and might be picked on several times for looking like the NE regardless of the fact he/she is exactly like them*"

Participants were almost equally divided when it comes to the identity (some said it remains original, some said it will be the new brain's identity). Some went on to explain 3 possible situations in which the new brain dominates or the old brain dominates or in which a mixture of both retains. As the situation is hypothetical the participants had the liberty to bring out their wildest imagination. There were evidences of stereotypical perceptions in the BT responses as the participants mentioned that after the BT the NI will be *more fashionable (bold fashion sense)*, influenced by the West a lot more while maintaining a NE identity and likewise a NE after the BT will be more conservative and aggressive while maintaining a NI identity. Thus the brain was seen as the seat of identity by some, thus essentializing social identity. These findings are quite similar to the findings of Mahalingam, and Rodriguez (2006) with respect to their American respondents.

But when it comes to "expectation of society" from this kind of individuals the responses from participants suggest that by large the society expects the person to be his/her old self irrespective of the new brain. This again seems to suggest human's tendency to expect the "ideal situation" yet when they have to face the harsh reality. While few participants do point out that the society won't expect much or in case of the NI society as it is pretty liberal the society will easily accept the person.

- **3rd Paradigm/ "Face Surgery"**

In the 3rdparadigm participants were asked to make predictions on same line as in the 1st and 2nd paradigm in the hypothetical situation in which a person from NE origin got a face like NI and a person from NI got a face like that of NE. Majority of the participants reported that since the change is superficial all the characteristics, values and guiding principle remains same including the identity. The social group. Some participants did mention that NI with face of NE might have to face problems of racism and discrimination while NE with face of NI would mix up with others and become more confident (*might not face discrimination, "With a NE face I will be more aware and will influence my NI friends to be more accepting"*).

Here again, when it comes to "expectation of society" from this kind of individuals the responses from participants suggest that by large the society expects the person not to forget his or her origin and remain same. While the individual expects the society to treat him or her equally and to give him/her the required time and space to prove herself. One NE participant very strongly suggests, "*I will reach out to everyone and would like to convey a message that skin/face is nothing it's just an appearance... when we struggle and face 1st hand problem, we tend to get more sensitive to other people's suffering, now you know how much you get hurt & in the process you help others*". Other NI participants mentioned that on getting a NI face a NE person would expect from the society "respect which he never got, and to be more empathetic", and *"will not be confined to his/her culture so kind of exposed to diversity"*.

Thus, both NE and Non NE participants recognize the issues faced by the NE students in Delhi. They both assert that they would like to be in groups where there is acceptance for who they are. In the words of a NE participant, "We would try to communicate with both NI and NE...would love to break the barrier and be Universal"

6. Concluding Remarks

These studies highlight the contesting and intricate relationship of how ones identity is being shaped by various factors such as parents or environment, genetic or even by different facial structures. It can be clearly seen from above Fig. 1, Fig 2 and Fig 3 on what are the points in which people from NE is contesting vis-à-vis non-NE people. And of course, NE people do compare themselves with people from other communities

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especially to people belonging to Northern and central part of India (Mc-DuiRe, 2012)[24]. And the process of "Othering" seems to happen from both side as participants from both NE and non-NE origin particularly NI. Some non-NE people refrained from participating by citing reasons that they don't know much about NE, it seems to suggest the mental distance which are ingrained even with the increasing mobility of NE people in and around the city. Partly this is also contributed by the fact that people from NE tend to stay in a closed group.

Regarding the other problems being faced by northeasterners few participants do mention about the changes to subtle ways. Previous research such as done by (Nongbri & Shimreiwung, 2017) (Duncan,2012) also highlighted the various issues in detail.

As of the identity of it can be concluded from Table 1 that in the "Switch at Birth" paradigm both participants from NE & non-NE reported that the child will take after the adopted parents and the environment from where he/she grows up. Whereas in the BT Paradigm the result shows a mixed trend about the identity of the person. And in the last paradigm of "Face Surgery" majority of the participants from both the group indicated that the person will retain his/her original identity even after getting the face surgery done like that of another group member.

Also the data from both NE & non-NE participants shows some convergence in perceptions about certain characteristics, values and guiding principles about people belonging to NE and non-NE. The present study is just a tip of an ice berg and the field requires further exploration on these issues. Yet there are also a host of issues about which the "other" (outgroup) is unaware or oblivious about, partly due to inadequate representation of their culture by the NE people. As Mahalingam (2006)[23], has noted that there is insufficient theorization of how immigrants "represent their culture" and also the inadequate exploration of how power and social marginality shape immigrants representation of culture. Other factor which seems to account for the oblivion is the ignorance on part of people from non-NE as there might be no necessity for such consideration in a social hierarchy where people belonging to NI are seen to be privileged.

Thus, the findings suggest that as a human what one expects from another human is to be treated equally, and be respected for who one is. These are the super ordinate themes that transcend any boundary and will be highly beneficial for the "human race" if applied generously.

It is visible how people from NE are contesting yet not so vigorously may be because of their self-contended nature.

And as there is intersections of various identities (Caste, Race, Gender and Sexuality) future research can explore and try to understand the nuances of such intersections and incorporate well within the research setting.

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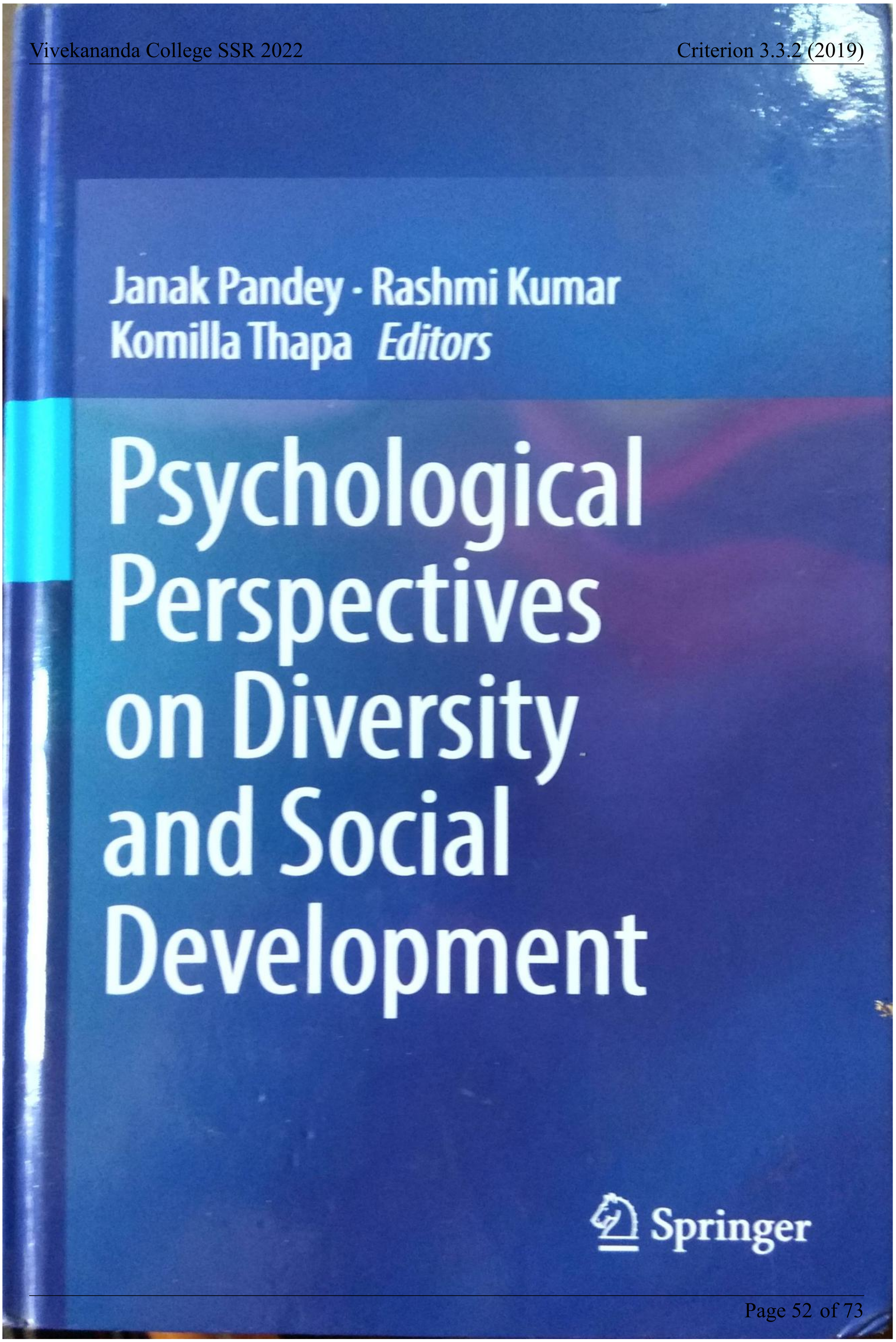

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Chapter 11
Dynamics of Social Development and Engagement of Authentic Responsible Self

Shivantika Sharad and Girishwar Misra

Abstract This chapter aims to elaborate the dynamics of social development and examine how authentic self can become a basis for societal development. Ethics of authenticity and responsibility as shaping individual and collective lives have been the focus of inquiry while analyzing the life stories of Malala Yousafzai and APJ Abdul Kalam.

Keywords Challenges of social development · Self and society · Conflict between self and other · Growth and social development · Responsibility – self/social · Interdependence and relational aspects of self and society/other

The Changing Dynamics of Social Development

Social development rests on balance, harmony, and interdependence of several forces – forces emanating from the individual and collective levels of existence. The reciprocal engagement between the individual and the collective is necessary for any kind of development – personal or social. Like many concepts, defining 'development' has been a complex, contested and controversial enterprise. Sumner and Tribe (2008, p. 11) offer three propositions about the meaning of development: (a) development as a long-term process of structural and societal transformation, (b) development as a short-term to medium-term outcome of desirable targets (like Millennium Developments Goals) and (c) development as a dominant discourse of Western modernity. The dynamism of development is compounded by the fact that it is not just economical. Development is multidimensional and incorporates reorientation of social system as well. It is wedded to improving the quality of human life and people's wellbeing, well explicated in Todaro's (1985) definition of development:

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as a multidimensional process involving major changes in social structures, popular attitudes, and national institutions, as well as the acceleration of economic growth, the reduction of inequality, and the eradication of absolute poverty. Development, in its essence, must represent the whole gamut of change by which an entire social system, tuned to the diverse basic needs and desires of individuals and social groups within that system, moves away from a condition of life widely perceived as unsatisfactory and toward a situation or condition of life regarded as materially and spiritually 'better' (p. 85).

Todaro believes that there are three core values of development – *life-sustenance*, *self-esteem* and *freedom to choose*. This definition takes us to the basic unit of development – that is, the individual self. Individual's choices are shaped and also in a way limited by the task of life sustenance and have immediate bearing on the individual's self-esteem. The United Nations Development Programme (UNDP) defines human development or the human development approach as "about expanding the richness of human life, rather than simply the richness of the economy in which human beings live. It is an approach that is focused on people and their opportunities and choices to lead a long, healthy & meaningful life, to acquire knowledge, to have access to resources for decent standard of living, while preserving it for future generations (environmental sustainability), ensuring human dignity & security, achieving equality and social justice, participation in political and community life".

In recent years the emphasis of development has been shifted in favour of social development and societal transformation than industrial and economic development alone. Edwards (1993) rightly regards economic growth as bringing only material gain to the people, while "development being more holistic is much about enrichment of the lives of all the people in the society" (p. 80). Local participation and empowerment are a necessary facet of development (Mohan and Stokke 2000, p. 247) and are in line with the core value of freedom to choose. The concept of social capital (Putnam 1995) is also an important facet of development – particularly social development. Social capital refers to "the ways in which our lives are made more productive by social ties" (Putnam 2000, p. 19). It refers to collective participations, cooperation, communication and cohesion within and between various social groups, like participation in civic organizations, family activities, community and neighbourhood events. Through the availability of this capital of relations – cognitive resources (such as information) and normative resources (such as trust) – realization of objectives becomes easier and less costly.

The term capital, with its origin in economics and commerce, implies resources that are applied to production of goods and services. However, the term has been extended and now includes not only human capital (value of human resources) but psychological, social, moral and spiritual capital as well. This implies that capital not only helps production of goods and services but also builds a culture of positivity, love, cooperation, collaboration, empathy, compassion, trustworthiness and all-round excellence. Human capital stands for the acquired skills and knowledge of the human agent that expand his economic productivity (Schultz, 1961). Psychological capital is a composite construct and incorporates self efficacy, optimism, perseverance towards goal and hope and resilience (Luthans et al. 2007). No development can take place without investment of psychological capital. As discussed above, social capital refers to the social ties among individuals and the norms of reciprocity and trustworthiness that arise from those ties, which eventually becomes competi-

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tively advantageous for an organization/company (Haidt 2012). Putnam (2000) upholds that social capital has substantially declined over the past few decades owing to decline in advocacy groups, immunity to repressive ways of the state and the society and moral stupor. This requires focus on the building of what psychologists and sociologists call moral capital. Sison (2003) defines moral capital as "excellence of character, or the possession and practice of a host of virtues appropriate for a human being within a particular socio-cultural context" (p. 31). He says that moral capital is what makes a person good as a human being. Sison argues that moral capital arises from the positive feedback among three operational levels that constitute the human being: actions, habits and character. As a concept, it has its origins in business and management, where moral capital is seen to play an increasingly important role in how leaders have an influence over their workforce, motivating and enhancing them through personal example of someone with "virtue" and "character strength". Commitment to values and cultivating right habits or virtues like justice, moderation, courage, prudence, integrity, etc. are keys to developing moral capital. Haidt (2012) defines moral capital as the "resources that sustain a moral community. These include values, virtues, norms, practices, identities, institutions, and technologies that integrate with evolved psychological mechanisms and thereby enable the community to suppress or regulate selfishness and make cooperation possible" (p. 292). The extent to which a group, society or culture is aware of its moral foundations/moral code and puts them into practice would determine its moral capital. Moral capital can be assessed at the individual as well as the group level. A sound societal development can take place with stronger foundations of psychological, social and moral capital.

Development in India has been crippled perhaps due to the weakening of social and moral capital. Corruption has plagued the system (political, bureaucratic, educational) and made it hollow. The differential between haves and have nots is steeply rising. Poverty is a widespread social problem, so are its associated maladies like health and hygiene, violence, crime and the like.

Exogenous and Endogenous Development

Development can broadly take place in two ways – exogenous and endogenous. Endogenous approaches are characterized by self-sustenance, wherein the internal resources of an area are utilized in a sustainable manner for community benefits. They are locally determined and hence sensitive to the values and needs of local community. Being community driven they are more inclusive, inviting participation, democratic and decentralized in decision-making and at the same time respecting indigenous knowledge, experience and local resources. On the other hand, the more dominant exogenous approaches to development are characterized by responding to external market demands and are directed towards increased profitability/generation of wealth (economic growth). This type of development is externally determined and foreign to the local community. They are outward oriented, top-down and centralized in decision-making. It could eventually lead to lopsided development.

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Social Development in India

Social development in India has been unique with influences of both endogenous and exogenous factors. Our nation continues to live under the shadow of colonization and imperialism, the clutches of which are gradually increasing due to the advent and invasion of technology. However, not everything foreign is bad or unhealthy. But if beliefs, practices and lifestyle are blindly borrowed and adopted, they weaken the indigenous cultural matrix of meaning-making and the roots on which individuals/selves are founded. Our freedom struggle of over a century and the eventual independence were a victory of the "indigenous", that remains the most inspiring force in our society as well as the psyche. Indian culture prepares human beings to live a life that is founded in existing and growing within. Looking within and acting from within, and responding from the innermost self where the true anchor lies (an anchor that does not shift by the shifting currents of inner and outer nature), have been the most emphasized way of being in our Indian culture. Yet, there are differing forces of nature that shift the focus from the inner to the outer, where external perfection, functioning and fruitfulness become the sole aim. This compromises the harmony of the inner and the outer, the endogenous and the exogenous. We know that social development rests on balance, harmony, interdependence and complementarity of various forces – forces emanating from the individual and collective levels of existence. The reciprocal engagement between the individual and the collective is necessary for any kind of development – personal or social. And this is where we find Gandhi's idea of development quite central. Social development is intricately linked with human development. *Sarvodaya* – development of all in all facets of life – was the ultimate goal in Gandhian thought. Hence the yardstick of development should not be economic progress, industrialization, energy consumption and urbanization but be gauged on the basis of success in accomplishing the goals of social justice, rights and freedom, human dignity, equality and well-being of the marginalized people.

One cannot talk of social development in India without mentioning Gandhi's idea of *Hind Swaraj* – a critique of modern civilization. In Hind Swaraj, Gandhi laments at the colonial imperialism of our minds, subservient to power. He also critiques industrial capitalism for its degradation of humans and human values over profit and mechanization, over materialism and rationality without limits. Gandhi's conception of development was based on the basic premise that it should be human values and not market forces that should guide development. He stressed on the development of moral and spiritual values (truth, care and non-violence) apart from economic and material development. In Hind Swaraj (1908), he clearly espoused a need for a moral revolution for the betterment of the individual and the society as a whole. Economic and political development cannot be brought about without moral development. Gandhi Ji's approach was deeply endogenous, based on Indian values and ethos and focused on village development through small-scale economic activities that would make the villages self-sustaining rather than transplanting industrialization in the villages. He was strongly against borrowing the Western notions of

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development that focused on large-scale production, as this eventually led to inequality and lack of harmony in the society. His view was production by the masses (with the spirit of Swadeshi) rather than mass production. His concept of development was based on spiritual values of love, care, cooperation and interdependence and self-control, and not on Western values of greed, wealth and power. He was the role model for his popular quote, "Be the change you want to see in the world". For him social development began with individual transformation. Gandhi's views on development are in sync with the post-modern conceptualization of development, where development is regarded as consisting "of 'bad' change and 'bad' outcomes through the imposition of Western ethnocentric notions of development upon the Third World" (Sumner and Tribe 2008, p. 14). These bad outcomes have been in the form of massive underdevelopment, impoverishment, exploitation and oppression.

In present times, the foremost feature characterizing social development is harmony and dialogue. The world is increasingly moving towards stress and synthetic happiness. Conflicts and chaos find reflection in an individual in the form of fractured existence, ruptured seeking of goals and meaninglessness. The challenges of social development in India are many. Lack of acceptance for diversity and differences in religions, regions, rituals, caste, creed, class, colour and language also poses a threat to development. Intergroup conflict based on different identifications is one such threat to social development. Poverty and deficiency of resources are another challenge. Huge economic disparities exist across regions, states, sectors and communities. In this scenario, it is indeed imperative for each one of us (and more so as psychologists) to reflect at the current states of being, repair the past and renew towards a more harmoniously functioning society and self. The State has introduced a number of interventions to mend the anomalies and to develop the nation at large. These include affirmative actions for reducing inequality like providing reservations for government jobs and in public educational institutions to certain underprivileged social groups, providing legal support for ensuring justice, provisions for protection of human rights, amendments in the Constitution for the empowerment of the marginalized like women, interventions for saving the environment, public health initiatives, educational reforms, providing financial and other resources to the "have-nots" and concerted efforts towards the achievement of Millennium Development Goals set up by the United Nations, amongst many others. An elaboration of the steps taken by the State is beyond the purview of this chapter.

However, more than any resource deficit, we believe it is the deficiency in the domain of ethics and value of responsibility and authenticity that has been impairing social development in India. Myopic focus on individual growth and amassing of wealth has resulted in high levels of corruption and dishonesty in various aspects of the societal system – education, politics, legal, family and many others – that it has corroded. Self responsibility and social responsibility are integral in defining ourselves and our place in the social world. And it is at this juncture that we feel the need for deliberating on the relationship between self and society.

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Self and Social Development

Growth of individual self is essential for social development. No society can flourish; no nation can develop only on material grounds. Psychological, social, moral and spiritual development of the people is paramount for holistic and balanced growth to take place. Self and society are inextricably linked. It is not possible to conceive of self without taking into consideration its social ties. Human personality, self and identity are sculpted in a society, and at the same time, humans are forming and reforming the society. Thus, they are in a perpetual state of mutually influencing interaction with one another. This view is that of interdependence of self and society. Yet, popular notions envisage self as an independent separate unit which exists in a society. The predominating value matrix of individualism and collectivism throws pertinent light on the relationship between self and society.

The notion of independent self is the offering of the philosophy of individualism – a self that celebrates individual freedom and autonomy. It credits individual's achievement and self-enhancement, and the individual alone is in charge of changing the environment. As much as this would entail individual responsibility, it has bred ego self and nourished consumerism and commercial mind-set and the culture of "greed is good" (Tripathi, R.C., December 2016, personal communication). The maladies of independent/individual selves are many and have been deliberated elsewhere. Increasing materialism and maximizing personal gains, rising cases of divorces and separation, relational conflicts and disintegration of family system, substance abuse, aggression, corruption, violence against minority communities, extreme forms of exploitation of natural resources and the slow death of ecosystem and many more societal problems can be justifiably viewed as a consequence of this ego-encapsulated individual. Individual freedom has become a matter of right, and abundance of alternatives to exercise choices has become a market reality. "Increased choice may actually contribute to the recent epidemic of clinical depression affecting much of the Western world" (Barry Schwartz 2004, p. 5) and gradually to the eastern world too.

Growing self-myopia is also seen through enslavement that technology has brought forth. Technological determinism is blatantly evident when smartphones enabled parents neglect their children, not only resulting in their emotional deprivation and lack of parent-child connection but also at times turning out to be fatal. Individuals are zombies, so self-absorbed and so "selfie" addicted that they are losing touch with real reality and losing themselves in virtual reality. The paradox is as much as they appear to be self-absorbed and individualistic, they are increasingly self-alienated. And by virtue of being self-alienated, they also cannot establish meaningful relationships with others.

The question here is whether the individual self/independent self merely a selfish self, an amoral/unethical being? Or there could be an alternative way of looking at this individual self that is so self-absorbed, so much so that it has taken a form of pathology. The "selfie" culture is gradually gripping us, wherein the concern for desirable social presentation of self overrides the concern for the sanctity of per-

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sonal space. Perhaps, we all have become so empty that we need to prove to ourselves that we exist and hence reaffirm our identities and existence through the pictures of ourselves. We smile to prove to the world and perhaps to ourselves that we are happy.

With increasing impact of individualism in our culture, where individual's achievement and uniqueness are acclaimed, there came discourse of moral nihilism, moral decline and the cultural pessimism around it, so much so that the philosophy of individualism has been equated with selfishness. Cut-throat competition and use of unfair means to achieve one's ends are some very common examples of this moral decline. Older moral horizons that once characterized the core of modern era have started to fade, and the society seems to have entered into an age of moral relativism. Taylor (1991) in his book *The Malaise of Modernity* says that the world is increasingly becoming a place where there are no standards against which a person can be criticized for falling short of himself/herself, and in such a world, the concern of being what one is ought to be is redundant. Against this backdrop, it needs to be reflected if the individual self at its core is devoid of any prosocial element. Does individualism always have to crumple the community away?

India has perennially been known for its rich cultural repertoire of traditions and practices and has been regarded as a culture of collectivism. The collectivistic side of our culture is embodied in the "we-ness" of the way life is lived and shared on a daily basis, predominantly in rural and suburban areas. Collectivism broadly is based on the notion of interdependent self, with emphasis on adaptability to environment and interpersonal harmony, characterized by strong in-group identity and conformity.

Interdependent Self

The relationship between self and society has been conceptualized variously, and culture plays a predominant role in defining this relationship. One model of self in relationship, posited by Mascolo et al. (2004) and relevant in the Indian context, explicates three modes – interdependent, relational and encompassing. The interdependent self is defined in terms of its relationships to others and is to some extent merged with others. The boundary between the self and the other is permeable for exchange to take place. The relational self is defined in terms of its dialogical relations with the other, where self and others exist independently yet interact with each other. They both act with reference to each other. The encompassing notion of self is the one that believes in unity of existence, where there is no dichotomy between self and society. The self holds the social.

On a similar line of thought, Twine (1994) has discussed the notion of "social interdependence" that makes self – a social self. People define themselves through the choices that they make, and the choices are made in circumstances that are not of their own making or choice. Thus there always exists some constraint of social situations wherein any choice is made and exercised. The choices we make influ-

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ence the choices and lives of other people. This dynamic of self and society becomes important in understanding the development of social self as well development of society. Twine (1994) states, "human beings make themselves and their social institutions, but not in conditions of their own choosing" (p. 10). Development of self is not just a subjective enterprise. It has an objective dimension in the external world. We change, we choose and we act in relationship with others, and the action does have a manifest part.

This presents us with the first malady of interdependent/collective self – the malady of conformity to stifling social norms and practices and conditions of living well. Narratives of experiencing "restrictions", "making compromises", "politics of social hierarchies", "conformity to status quo" and "disillusionment with societal structures" capture the malady of collectivism. The question is whether the connected/collective self is merely a spineless self, influenced by others – fulfilling role expectations and making compromises.

It is also important to understand the context in which the connected/interdependent self and the individuated/independent self operate. The world has changed and is continuously changing, and particularly important is the transition from industrial to post-industrial society, from modern to postmodern culture. And in these changing times, even the frameworks of meaning-making and guideposts of life change. The nature of self is changing, and one needs to consider the shifting nature of the *self* in the light of modern transformations associated with the neo individualism, changes in gender roles and family life and the fall of stable career trajectories (Orrange 2003). After 30 years of Turner's predictions (Turner 1976), in which he argued for a shift that appeared in progress in the means by which individuals felt themselves to be authentic that involved less identification with clearly and externally defined institutional standards and more with impulses, inner feelings, wishes or desires, it seems to become a part of reality now. It is also intriguing to note that even when significant changes have happened in the way people define themselves (changing gender roles) and their life goals, not much change can be found in the societal structures. To put it simply, the changes in the way an individual lives life are not matched by the changes in the societal institutions. Hence, the institutions of marriage, family, child rearing, workplace, etc. continue to rest on older foundations. Seniority is no longer a synonym for job security. Working women still do not have societal structures built around child care or domestic chores. Moen and Orrange (2002) have provided a detailed deliberation on the same. In fact this mismatch between the traditional societal structures and agents of socialization and the changing world view (self, identity, values, etc.) has been referred to as "half-changed world" by Moen (1992, 2001).

The millennial generation (the generation born between 1980 and 2000) is the generation that is grappling with the extreme poles of independent and interdependent self. The modern conceptualization of self is fluid, which is seen in Lifton's protean self (1993), Gergen's (2000) 'pastiche personality' and Zurcher's (1972, 1977) 'mutable self'. Scholars observe that self and identity have become increasingly multi-faceted, and fluid as individuals move from one social context to the other, adopting different roles in each context. "The pastiche personality is a social

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non-self-distinction, rendering the boundaries between the two permeable. As Tripathi (1988) noted, in the Western mind, boundaries appear to be more stable and fixed (e.g. self and environment, mind and matter, spiritual and material). In contrast, the Indian mind is governed by constantly shifting and variable boundaries. The self sometimes expands to fuse with the cosmos, but at another moment it may completely withdraw itself from it.

Another feature is the synthesizing mindset (Sinha 2014). The Indian culture fosters finer differentiations and also puts them together into a whole by identifying some unifying principle. Sinha (2014) also elaborates on cosmic collectivism, that is, the deep-seated Indian belief that everything is an expression of the one Supreme Being. Hence the entire world is unified as an interconnected whole (the cosmos).

Research in many non-Western cultures indicates that self is construed as connected, fluid, flexible and committed to the context and to others. Such notions of an open, relational and encompassing self have been reported in texts, theoretical analyses and empirical investigations in various parts of the world (Cross et al. 2011; Gergen 2009; Heelas and Lock 1981; Marsella et al. 1985; Mascolo et al. 2004; Misra 2013; Shweder and Bourne 1984; Lu and Yang 2006).

The beauty of collectivist Indian-self lies in transcending the narrowness of their individual self and expands it to include not only the near and dear ones in the family but also the larger collectives and in fact for the whole universe (Sinha, D. 1998). The notion of relational self that extends itself to the service of others is illustrated in the lives of Malala Yousafzai and Dr. APJ Abdul Kalam. Malala Yousafzai is a Pakistani activist for female education in the Taliban-controlled Swat valley in the Khyber Pakhtunkhwa, northwest Pakistan. She is the youngest person to win the Nobel Prize for peace in 2014 at the age of 17. Dr. Kalam is a household name in India, revered and loved by all. He was the former president of India and a renowned space scientist. In the section below, we present insights from the lives of these two persons who have lived authentically and in service to the mankind.

Thinking Further: Authentic Self and Societal Outcomes

Weaved with insights from the life stories of Malala Yousafzai and APJ Abdul Kalam, we hope to identify themes of authentic living and social/societal development and their interaction in the lives of these two exemplars. Focus shall be on ethics of authenticity and responsibility that shaped these lives. To this end, we have used texts from the autobiographical account of Malala titled *I am Malala* (2014) and APJ Abdul Kalam's autobiography *Wings on Fire* (1999). The autobiography of Dr. APJ Abdul Kalam (with Arun Tiwari) titled *Wings of Fire* (1999) and that of Malala Yousafzai (with Patricia McCormick) titled *I am Malala* (2014) have been studied and quoted below to support the thematic insights drawn from the lives of these leaders. The quotes from *Wings on Fire* have been indicated as WOF, and those from *I am Malala* have been indicated as IAM for the sake of brevity.

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A glimpse into the lives of an aged aerospace engineer and a 19-year-old woman and a child rights activist, what becomes exceedingly clear is that only through an authentic self-expression is an enduring public service possible. Their lives seem to show the possibilities of a self that is compassionate and caring and that is simultaneously anchored within and connected, authentic and responsible, willing and loving and free and disciplined. The being and becoming of a person are both individual and relational. In the words of Malala about finding her voice, "I spoke about how much I loved school. About how important it was to keep learning. 'We are afraid of no one, and we will continue our education. This is our dream.' And I knew in that instant that it wasn't me Malala, speaking; my voice was the voice of so many others who wanted to speak but couldn't" (IAM, p. 73).

Apart from the realization that their lives were in extension to the lives of those around them, both of these exemplars also, from the very beginning, had a clear sense of purpose. The life of Avul Pakir Jainulabdeen Abdul Kalam from the very beginning was an extraordinary one in the ordinary town of Rameswaram. Son of a humble Muslim boat owner, Dr. Kalam from the very beginning was in touch with his calling, his inner voice. As he stated in the book *Wings of Fire*, "I had been fascinated by the mysteries of the sky and the flight of birds from early childhood. I used to watch cranes and seagulls soar into flight and longed to fly. Simple, provincial boy though I was, I was convinced that one day I, too, would soar up into the skies. Indeed, I was the first child from Rameswaram to fly" (WOF, pp. 12–13). Needless to say about the youngest Nobel laureate, Malala Yousafzai too found her calling in life sooner than is usual. At the tender age of 11 when her father took her to Peshawar to speak at the local press club, Malala daringly proclaimed, "I am not afraid of anyone… How had I become so bold? I wondered. 'Well, Malala', I told myself, 'you're not doing anything wrong. You are speaking for peace, for your rights, for the rights of girls. That's not wrong. That's your duty'" (IAM, pp. 93–94).

Death too had its own impact on the lives of these two leaders. In remembering Malala as the girl who was shot in the head fighting for the right to education, one tends to overlook the incident that happened half a decade before this shooting and played a major role in shaping her. In the winter of 2007, Benazir Bhutto, a woman who inspired and gave hope to young Malala, was assassinated. At the tender age of 10, the young exemplar was gripped with bleak dread as she writes, "My mother, my father, and my grandmother burst into tears. Benazir Bhutto was the first woman attacked by the terrorists… The killing of women is prohibited by the Pashtun code. We were shocked…My first thought was this: 'If Benazir Bhutto can die, no one is safe.' " (IAM, p. 55). Leaders tend to often emerge in times of panic and absolute disarray. Following the assassination of the first female prime minister, a 10-year-old girl in a small village of the country recalls herself as feeling "a tiny voice in (her) heart whispered: 'Why don't you go there and fight for women's rights? Fight to make Pakistan a better place? As everyone around me cried, I kept my secret. I told myself, 'I will continue this journey of fighting for peace and democracy in my country.' I was only ten, but I knew then that somehow I would find a way.' " (IAM, p. 56).

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Even on being hospitalized in Birmingham after being shot by the Taliban in the head and slipping into coma for a week, Malala was able to salvage strength ("I wasn't sad. I wasn't scared. I just thought: It doesn't matter what I look like. I am alive. I was thankful"; IAM, p. 147). Her days in the hospital were marred with worries for her family particularly her father and their wellbeing. However, as she always said she was a hopeful person. In spite of not getting answers to her questions regarding her father's wellbeing, she thought, "But I am a hopeful person, and therefore when I see problems, I will always think about solutions. So I thought I would go to the hospital's reception desk and ask for a phone so I could call my parents" (IAM, p. 142).

APJ on hearing the loss of his brother-in-law writes in his book of the immense grief that took hold of him: "One day, when my team and I were totally engrossed in the preparation of the static test of the first stage motor, the news of a death in the family reached me. My brother-in-law and mentor Jenab Ahmed Jallaludin, was no more. For a couple of minutes, I was immobilized, I could not think, could not feel anything (…) I found myself talking incoherently (…) I felt that I had been thrown into a whirlpool of time and space (…) these images came before my eyes in a blur, too terrible for me to comprehend" (WOF, pp. 82–83). However, as he travelled the same night to his hometown, on his way he attempted, though it was eventually proven to be futile, to rid himself of this internal darkness. In a rare incident of mustering resilience while still grieving, APJ writes, "During this time, I did my best to free myself from the very past which appeared to have come to an end with Jallaluddin. But the moment I reached my house, grief assailed me afresh"(WOF, p. 83).

He was consoled yet again by the words of his father who explained to him how even in such times of distress, the plan of the Divine is at play: "My father held my hands for a long time. There were no tears in his eyes either. 'Do you not see, Abul, how the Lord lengthens the shadows? Had it been His will, He could have made them constant. But He makes the sun their guide, little by little He shortens them. It is He who has made the night a mantle for you, and sleep a rest. Jallaluddin has gone into a long sleep—a dreamless sleep, a complete rest of all his being within simple unconsciousness. Nothing will befall us except what Allah has ordained. He is our Guardian. In Allah, my son, put your trust.' He slowly closed his wrinkled eyelids and went into a trance-like state" (WOF, p. 83).

He goes on to talk about the inability to reconcile with the death of his brother-in-law even though he has an unusual acceptance of towards death: "Death has never frightened me. After all, everyone has to go one day. But perhaps Jallaluddin went a little too early, a little too soon" (WOF, p. 83). What stands out is that he continues to proactively strive to get rid of the feelings of distress, even as they persist with just as much force: "I could not bring myself to stay for long at home. I felt the whole of my inner self drowning in a sort of anxious agitation, and inner conflicts between my personal and my professional life. For many days, back in Thumba, I felt a sense of futility I had never known before— about everything I was doing" (WOF, pp. 83–84)

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His need to concentrate on his work was deeply conflicted with the personal losses that he faced for 3 years consecutively. He experienced guilt for abandoning his mother ("Was I too stubborn or was I excessively preoccupied with the SLV? Should I not have forgotten for a while my own affairs in order to listen to her? I regretfully realised this only when she passed away soon afterwards"; WOF, p. 86) and was reasonably shaken by the loss of his father. This, however, made him even more inclined to his work and what he believed to be his purpose. Inspired by the divine voice he heard in the mosque after his mother's death, APJ was "physically exhausted, emotionally shattered, but determined to fulfil our ambition of flying an Indian rocket motor on foreign soil" (WOF, p. 87). He said, "I wanted to throw all my being into the creation of the SLV. I felt as if I had discovered the path I was meant to follow, God's mission for me and my purpose on His earth" (WOF, p. 89). *Total commitment* as he believed was "a crucial quality for those who want to reach the very top of their profession…Total commitment is the common denominator among all successful men and women" (WOF, pp. 89–90). He eloquently stated between that "The difference between an energetic and a confused person is the difference in the way their minds handle their experiences" (WOF, p. 90). And with this clarity he went on to pursue his work in the face of emotional adversity.

It is plainly visible that death and its role in the lives of these two people converge again in how unperturbed their life stories remain despite their brushes with the ultimate end and losses. Their focus on their causes and their determination and perseverance in this direction are largely unharmed by these incidents. While both the individuals grow, mature and are profoundly personally affected by losses (and, in Malala's case, being shot herself), they continue to strive towards their goals unhindered.

As they treaded their separate paths, both these individuals faced multiple obstacles, which, by virtue of the difference in their goals, were mostly not overlapping. What however does bring them together is the way they chose to respond to these obstacles. For a small-town boy who has always wanted to fly, being rejected by the Air Force Selection Board was equivalent to watching one's childhood dream be shattered in a single moment. For a 17-year-old asking for the basic right to be educated to be shot in the head is pretty much a tragic end to a brave story. Both these individuals, however, rose above these challenges, as they fought the norms from their respective social outskirts, Dr. Kalam as a Muslim in an increasingly divided nation and Malala Yousafzai as a woman demanding the right to education for women in a Taliban-controlled land. In spite of the presumed climax of their stories, both these individuals were faced with divisive obstacles more than once in their lives. For ordinary people many of these situations would mean giving up as inevitable. Notwithstanding any of this, both of these individuals rose to the occasion and bounced back after each downfall. Malala said, "I don't want to be thought of as the 'girl who was shot by the Taliban' but the 'girl who fought for education' " (IAM, p. 195). This is the cause to which she has devoted her life. Her sheer courage is evident when she says, "So, yes, the Taliban have shot me. But they can only shoot a body. They cannot shoot my dreams, they cannot kill my beliefs, and they cannot stop my campaign to see every girl and every boy in school" (IAM, p. 192).

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The Taliban led by Fazlullah had blown up hundreds of schools and banned girls from attending schools. Due to this most girls stopped coming to school. "It was hard not to feel a bit depressed sometimes, not to feel as though the families who kept their girls at home were simply surrendering to Fazlullah. But whenever I'd catch myself giving in to a feeling of defeat, I'd have one of my talks with God. Help us appreciate the school days that are left to us, God, and give us the courage to fight even harder for more" (IAM, p. 76). After being shot in the head by the Talibans and the continued threat to her life, Malala's commitment remained undeterred to girls' education. She stated in her UN speech, "The terrorists thought that they would change our aims and stop our ambitions, but nothing changed in my life except this: Weakness, fear, and hopelessness died. Strength, power, and courage was born. I am the same Malala…One child, one teacher, one pen, and one book can change the world" (IAM, p. 196). It was sheer courage of the 17 year-old-girl who said, "If one man can destroy everything, why can't one girl change it?"

What facilitated this resilience was the acknowledgment that their cause was a cause of the many and their role was that of a humble facilitator in a greater plan of some greater force. One blessing of being born in a culture that is labelled as "collectivistic" is that one more often than not stumbles upon the central spiritual dogma – "All is one and one is all". Malala states, "I think of the world as a family. When one of us is suffering, we must all pitch in and help…Millions of people prayed for me and God spared me. I am still here for a reason, and it is to use my life for a reason" (IAM, p. 192).

Since the very beginning, there was a sense of comradery in Dr. Kalam that went beyond the boundaries of caste and religion, which to a large extent was also shaped by his parents.

> I had three close friends in my childhood—Ramanadha Sastry, Aravindan, and Sivaprakasan. All these boys were from orthodox Hindu Brahmin families. As children, none of us ever felt any difference amongst ourselves because of our religious differences and upbringing. (WOF, pp. 8–9)

The Western view of such a society attaches labels of "we-self", "others-oriented living" and "community-living" to understand the phenomena which really lies beyond the bondage of these terminologies. What can be seen through the stories of both these exemplars is an encompassing approach to viewing mankind as an extension to the individual self. Both these individuals were confronted in their lives with the enormity of their causes and driven to humbly serve their rightful parts in a struggle larger than them. Understanding that one's struggle isn't a route to find self-gratification but a way to let the energy of universe flow through oneself is something that helps one attain the freedom to be their true self while at the same time also have the humility to understand the interdependent nature of all of mankind and the responsibilities that come with this. Dr. Kalam says, "The sides of the mountain sustain life, not the peak. This is where things grow, experience is gained, and technologies are mastered. The importance of the peak lies only in the fact that it defines the sides" (WOF, p. 98). He gave importance to supporting his colleagues and always treated them with respect and love, not with authority and arrogance.

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"What makes life in Indian organizations difficult is the widespread prevalence of this very contemptuous pride. It stops us from listening to our juniors, subordinates and people down the line. You cannot expect a person to deliver results if you humiliate him, nor can you expect him to be creative if you abuse him or despise him. The line between firmness and harshness, between strong leadership and bullying, between discipline and vindictiveness is very fine, but it has to be drawn" (WOF, p. 38).

The unwavering fashion of their commitment to their calling was also aided by an ultimate belief in their work and at their core an optimistic faith in the Divine plan. As saint Swami Sivananda guided young Abdul through a period of darkness when he could not join the Indian Airforce said, "Desire, when it stems from the heart and spirit, when it is pure and intense, possesses awesome electromagnetic energy. This energy is released into the ether each night, as the mind falls into the sleep state. Each morning it returns to the conscious state reinforced with the cosmic currents. That which has been imaged will surely and certainly be manifested" (WOF, p. 25). On understanding that his dreams were not broken but were merely meant to manifest in a different way, Dr. Kalam was able to make peace with his fate. "I joined the next day as Senior Scientific Assistant. If this was to be my destiny, I thought, let it be so. Finally, I was filled with mental peace. No more did I feel any bitterness or resentment at my failure to enter the Air Force" (WOF, p. 25). He said, "This is my belief: that through difficulties and problems God gives us the opportunity to grow. So when your hopes and dreams and goals are dashed, search among the wreckage, you may find a golden opportunity hidden in the ruins"(WOF, p. 140). Malala's unwavering belief in God and surrender to Him is quite similar to Kalam's. She says, "I believe there is something good for every evil, that every time there's a bad person, God sends a good one… Dear God, I wrote in a letter. Did you know there are children who are forced to work in the rubbish heap?...He (God) was showing me what my life might be like if I couldn't go to school...Now I knew I would have to do something… I asked God for the strength and courage to make the world a better place" (IAM, pp. 26–27).

She said, "How great God is! He has given us eyes to see the beauty of the world, hands to touch it, a nose to experience all its fragrance, and a heart to appreciate it all. But we don't realize how miraculous our senses are until we lose one" (IAM, p. 179). Her spiritual orientation is also evident through her not wanting any kind of revenge on the Taliban but her only dream being education for all children of the world. In her younger years, Malala had realized that revenge was unhelpful. "I had had my taste of exacting revenge. And it was bitter. I vowed then that I would never partake in badal (a tradition of revenge) " (IAM, p. 15).

The openness and warmth towards people were something both Dr. Kalam and Malala saw since childhood. In today's extensively shrinking world when even nuclear families seem like a huge responsibility, there were values of "Vasudeva Kutumbkam" that were being inculcated in these two world leaders.

Malala says, "For as long as I can remember, our house had been full of people: neighbors, relatives, and friends of my father's—and a never-ending stream of cousins, male and female. They came from the mountains where my parents grew up or

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they came from the next town over. Even when we moved from our tiny first house and I got my 'own' bedroom, it was rarely my own. There always seemed to be a cousin sleeping on the floor. That's because one of the most important parts of the Pashtunwalii code is hospitality. As a Pashtun, you always open your door to a visitor" (IAM, p. 16).

She further says, "As much as I wanted to help the children from the dump, my mother wanted to help everyone…I asked her once why she always gave food away. 'We have known what it is like to be hungry, pisho,' she said. 'We must never forget to share what we have. So we shared everything we had'" (IAM, p. 27).

Kalam writes, "I was born into a middle-class Tamil family in the island town of Rameswaram in the erstwhile Madras state. My father, Jainulabdeen, had neither much formal education nor much wealth; despite these disadvantages, he possessed great innate wisdom and a true generosity of spirit. He had an ideal helpmate in my mother, Ashiamma. I do not recall the exact number of people she fed every day, but I am quite certain that far more outsiders ate with us than all the members of our own family put together" (WOF, p. 3).

He adds, "During the annual Shri Sita Rama Kalyanam ceremony, our family used to arrange boats with a special platform for carrying idols of the Lord from the temple to the marriage site, situated in the middle of the pond called Rama Tirtha which was near our house. Events from the Ramayana and from the life of the Prophet were the bedtime stories my mother and grandmother would tell the children in our family" (WOF, p. 9).

One thing that stood out in the narratives of Dr. Kalam in a more pronounced fashion was the oneness of his being. It seems as though he is comprised of but one fibre and one value that resides at his core and resonates throughout each and every single one of his endeavours: his innocent curiosity to look for systematic meaning. Be it his mathematical precision towards his field of study ("Often, I have been told I carry a 'surgical knife' to aeronautical design reviews"; WOF, p. 18) or his reverence for his native tongue ("Tamil is my mother tongue. It is said to be a language moulded by lawyers and grammarians and is internationally acclaimed for its clear-cut logic"; WOF, p. 20) or even his search for the ultimate spiritual truth ("I wonder why some people tend to see science as something which takes man away from God. For me, science has always been the path to spiritual enrichment and self-realisation"; WOF, p. 15), Dr. Kalam holds dearest his scientific temper and values most the nature's symmetry which makes it possible for him to make sense of the world around him. This depth and intensity of integrity and congruence within a person make it possible for him/her to not just be more authentic but also more decisive in times of crisis, as their core values are their overt guidelines too.

Having always been one with deep spiritual inclinations, Dr. Kalam also wrote, "Each individual creature on this beautiful planet is created by God to fulfil a particular role. Whatever I have achieved in life is through His help, and an expression of His will. He showered His grace on me through some outstanding teachers and colleagues…All these rockets and missiles are His work through a small person called Kalam…We are all born with a divine fire in us. Our efforts should be to give wings to this fire and fill the world with the glow of its goodness" (WOF, p. xv-xvi).

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When his father beckoned his mother to bid her son farewell, he too said, "Your children are not your children. They are the sons and daughters of Life's longing for itself. They come through you but not from you. You may give them your love but not your thoughts. For they have their own thoughts" (WOF, p. 10).

Similar one-pointed focus is also evident in Malala when she, at the tender age of 11 in an interview, said, "I'm not afraid of anyone. I will get my education. Even if I have to sit on the floor to continue it. I have to continue my education, and I will do it" (IAM, pp. 93–94). This oneness for Malala came from her devotion and faith in education. "Suddenly, everywhere I looked, the Taliban seemed to sprout like weeds…Then I thought: What have I done wrong that I should be afraid? All I want to do is go to school. And that is not a crime. That is my right. Besides, I was the daughter of Ziauddin Yousafzai, the man who had dared to talk back to the Taliban. I would hold my head high—even if my heart was quaking" (IAM, p. 54). When the Taliban banned girls aged 10 and above from attending school, Malala's teacher Madam Maryam opened school for those girls who wanted to study. "So the next day, I put on everyday clothes and left home with my books hidden under my shawl and my head held high" (p. 91). The "secret school (was) our silent protest" (IAM, pp. 93–94).

Apart from her own grit and determination, Malala became what she is today because of the unflinching support of her father. "But I knew, even then, that I was the apple of my father's eye. A rare thing for a Pakistani girl" (IAM, p. 18). Defying all traditional norms, her father got Malala's name written "in bright blue ink – right there among the male names of our family tree. Mine was the first female name in three hundred years" (IAM, p. 19).

"I would often wander away from the children's games, tiptoe through the women's quarters, and join the men. That, it seemed to me, was where something exciting and important was happening. I didn't know what it was, exactly, and I certainly didn't understand the politics, but I felt a pull to the weighty world of the men. I would sit at my father's feet and drink in the conversation. I loved to hear the men debate politics. But mostly I loved sitting among them, hypnotized by this talk of the big world beyond our valley" (IAM, pp. 16–17).

She never wanted to wear Hijab, Niqab or Burqa – the covering Muslim women all over the world have to wear.

"Living under wraps seemed so unfair—and uncomfortable. From an early age, I told my parents that no matter what other girls did, I would never cover my face like that. My face was my identity. My mother, who is quite devout and traditional, was shocked. Our relatives thought I was very bold. (Some said rude). But my father said I could do as I wished. 'Malala will live as free as a bird,' he told everyone" (IAM, p. 18).

Their fathers played a major role in shaping who they were. On the death of his father in 1974, APJ remembered:

> "My father pursued the supreme value, the Good. His life inspired the growth of all that was benign and angelic, wise and noble. My father had always reminded me of the legendary Abou Ben Adhem who, waking one night from a deep dream of peace, saw an angel writing in a book of gold the names of those who love the Lord. Abou asked the Angel if his own

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name was on the list. The Angel replied in the negative. Disappointed but still cheerful, Abou said, 'Write my name down as one that loves his fellowmen'. The angel wrote and vanished. The next night, it came again with a great wakening light, and showed the names of those whom the love of God had blessed. And Abou's name was the first on the list" (pp. 85–86).

APJ indeed became a man who loved his fellowmen. Lives of these leaders exemplify perfectly the concept of an extended self, that is, relating to "the other" as incorporated in one's own self. Their lives validate "self-in-relation-to-others" as the centre of authentic experience. It is a journey of transformation of self/consciousness from a more limited egocentric orientation to a broader, all-encompassing spiritual orientation that recognizes the fundamental unity across all creations.

The conclusions of their respective memoirs share a similar sentiment, that of purpose and the responsibility that comes with it and also of humility with which they've served their roles. They lived their lives on their own terms and conditions and never let their vision for the greater good fade. APJ ends his autobiography by stating, "My story—the story of the son of Jainulabdeen, who lived for over a hundred years on Mosque Street in Rameswaram island and died there; the story of a lad who sold newspapers to help his brother; the story of a pupil reared by SivasubramaniaIyer and Iyadurai Solomon; the story of a student taught by teachers like Pandalai; the story of an engineer spotted by MGK Menon and groomed by the legendary Prof. Sarabhai; the story of a scientist tested by failures and setbacks; the story of a leader supported by a large team of brilliant and dedicated professionals. This story will end with me, for I have no belongings in the worldly sense. I have acquired nothing, built nothing, possess nothing—no family, sons, daughters"(WOF, p. 177).

Malala sums her experience by writing, "On the ninth of October 2012, the Taliban shot me on the left side of my forehead. They shot my friends, too. They thought that the bullets would silence us. But they failed. And then, out of that silence came thousands of voices. The terrorists thought that they would change our aims and stop our ambitions, but nothing changed in my life except this: Weakness, fear, and hopelessness died. Strength, power, and courage was born. I am the same Malala. My ambitions are the same. My hopes are the same. My dreams are the same (…) I had once asked God to make me taller. I have realized that God has answered my prayer. God has made me as tall as the sky. So tall I could not measure myself, but my voice could reach people everywhere. I had promised a hundred raakatnafl when I'd first asked God to give me height, so I have given him those prayers. But I know that with the immeasurable height, God has also given me a responsibility and a gift: the responsibility to make the world a more peaceful place, which I carry with me every moment of every day; and the gift to be able to do so. Peace in every home, every street, every village, every country—this is my dream. Education for every boy and every girl in the world. To sit down on a chair and read my books with all my friends at school is my right. To see each and every human being with a smile of true happiness is my wish. I am Malala. My world has changed, but I have not" (IAM, pp. 196–197).

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These two life stories were narratives of integrity, passion, resilience, responsibility towards others, willingness to contribute towards the greater good and a more selfless and pure form of willingness to give. Both these legends had one motto – to educate; one was a teacher, the other is an activist for teaching and learning, and they changed the world.

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