

DEPARTMENT OF PHILOSOPHY



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ZEKHA

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From the Principal's Desk

"The work done by the Philosophy Department of Jai Hind College has been transformative."



Philosophy is an elucidation of one's attitude to living life. I believe qualities like passion, inclusivity and compassion should be developed by an individual to accomplish one's goals in life. There have been many instances of success stories that I have seen in my previous college, the students came from an economically challenged background and to address this the Department of Philosophy came up with many programs to help the students focus and instilled values, morals and ethics in them. A dedicated teacher at Kalina Campus initiated this wellness program. Students who participated in this program experienced significant personal growth and went to achieve great success in their lives.

Swami Vivekananda has had a profound impact on my life. One of his quotes that resonates with me is that "anything in excess is a poison". His emphasis on inner values over outward appearances continues to inspire me and many others around the world.

It is crucial to stay rooted in our Indian ethos and Philosophy. Many Western scholars are now turning to Indian philosophy recognizing its profound depth and wisdom. Our philosophical heritage is one of the oldest in the world, it is the world's first discipline. I believe there should be a mandatory component for studying Indian Philosophy and Ethos.

The work done by the Philosophy Department of Jai Hind College has been transformative. The Department has come up with many activities and such activities add tremendous value to the life of the students.

In Jai Hind College we not only believe in Literacy, but we believe in quality of education. The education of heart, head and hand and that is what the Philosophy Department does. The Philosophy Department adds value in all our program Their dedication to education helps us develop well-rounded individuals who are ready to contribute positively to society. I congratulate the Department for coming up with its fourth issue of the magazine 'Zeka'

My best wishes to the students and the faculty Ms. Simmin Bawa
DR. VIJAY DABHOLKAR



“OUR GOAL IS TO SUSTAIN STUDENTS' DRIVE TO REACH GREATER HEIGHTS OF ACHIEVEMENT AND DEVELOP INTO KNOWLEDGEABLE, WORLD-AWARE CITIZENS.”

From the H.O.D.'s *Desk*

This year was a phenomenal year for our department. Besides various activities conducted, students participated in inter-collegiate fests and came back with laurels and even on the research front, our students are excelling.

The year began with a guest lecture on “Ethics of the Beauty Industry” delivered by our alumnus Ms. Nidhi Joshi jointly organized by Women’s Development Cell (WDC) on 4th August 2023 which was very well received by students. 10th October 2023, on the occasion of World Mental Health Day, our alumnus, Ms Deepali Pandit enlightened students by holding a talk on “Decoding Anxiety The Philosophy Way” which focused on causes and many solutions on tackling with this growing issue of anxiety. Ms. Deepali Pandit also facilitated a workshop on “Philosophy and Psychology of Auras and Chakras” on 16th December 2023 which was a hands-on experience for students who also meditated on the core aspects of one’s personal energy.

The Philosophy Department collaborated with the History Department for a seven-part lecture series titled “Interdisciplinary Guest Lecture Series” which was successfully completed by 95 students from Arts, Science and Commerce faculties. Further, with the Women’s Development Cell (WDC), on 31st August 2023, the Philosophy Department organized a one-day Symposium titled “Critical Issues Affecting Society and Women”.

Dr Amita Valmiki, delivered a guest lecture on 3rd February 2024 titled “Revisiting Gandhian Aesthetics: Gandhi on and in Cinema” which was jointly organised with the History Department and very well received by young thinking minds. On 5th February 2024, the Philosophy Department

collaborated with the History Department and organised an event on the Commemoration of Mahatma Gandhi for which we had students from St Perter's School, Mumbai who sang songs on Gandhi, role plays by students and Dr Neeta Khandpekar from the Department of History, University of Mumbai delivered a guest lecture on the relevance of Mahatma in today's times.

Department of Philosophy organised a ten-day Co-Curricular 10 day-30 hours activity titled "From Asana to Action: Building Balance with Yoga, Sports & Nutrition". The teachers in-charge and resource persons of this activity was Ms Simmin Bawa (Department of Philosophy) and Ms Vibhuti Gunjal (Department of Economics). Asanas, Pranayama, Diet Management and Nutrition, Physical Fitness Exercises, Games, Holistic Activities, Meditation, Laughter Yoga and other related activities were a part of the activity contents. This activity was open for all faculties and 206 students were beneficiaries of this activity.

Under the guidance of Ms Simmin Bawa, three students Ms Teesha Sukhani, Ms Krisha Shah and Ms Samruddhi Rangnekar presented a research paper titled "Life After Death and the Paranormal World" at the Global Interdisciplinary Conference on "Global Dynamics in Education, Research, Social Science and Sciences for Sustainable Development" at Gandhi Memorial National College, Ambala Cantt. jointly organized by ICERT on 22nd April 2024. This paper was nominated as the best paper of that track and will also be published in E-Shodh which is an online journal.

Students participated in the intercollegiate fest "ATHENA 2024" organised by The Department of Philosophy of D G Ruparel College of Arts, Science and Commerce in January 2024 where students won prizes for Fashion Show, Treasure Hunt, One Piece and Dialectics of Defense. SYBA student Mr Yash Jethwa won the award for best contingent leader.

A contingent was also sent to the intercollegiate fest "TRUSHNA" organised by The Department of Philosophy of Mithibai College in February 2024. We won the first prize, SYBA student Ms Drashti Sanghvi won the best contingent leader award, and students participated in various events like the debate, quiz, photography event and nine research papers were also presented.

Our goal is to sustain students' drive to reach greater heights of achievement and develop into knowledgeable, world-aware citizens.

MS. SIMMIN BAWA

Head of Department, Philosophy



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RESEARCH PAPERS





LOVE AS A SOCIAL CONSTRUCT

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ABSTRACT:

The research paper critically examines the intricate interplay between love and society. Through an interdisciplinary lens, the paper delves into the multifaceted nature of love, understanding its role as a complex social construct as shaped by cultural norms, historical contexts, and interpersonal dynamics. By deconstructing the conventional notions of love, this study challenges the prevailing societal belief that love is an intrinsic requirement for fulfilment and happiness. Is love a necessity, or is it merely imposed upon us? Beyond the social dynamics, the ethics of love are explored along with its evolution into a commodity by society. By challenging the presumed necessity of love, the paper aims to pave the way for a broader understanding of human relationships that embraces diversity and empowers individuals to define their paths.

KEYWORDS:

Love, attachment, feelings, emotional, partner, involvement, conditioning, issues, comfort, perspective

INTRODUCTION:

We tend to think of love as an overwhelming experience. It is the all consuming sensation that goes beyond the realm of rational minds. However does this irrationality exist within ourselves, or is it taught to us? French philosopher François de La Rochefoucauld characteristically remarks that "there might be some people who had never experienced love if they had not heard of it."

Every individual has a different perception or different meanings of love. Love is something that is socially constructed. Individuals' perception of love depends upon the norms ,values and expectations of our society. It is affected on the basis of how we think and behave.

Further in the paper we aim to study love in terms of cultural conception of

- the beloved
- The necessity of love
- Love as per gender roles and sexuality
- Love in digital era

LITERATURE REVIEW:

Love is a complex and multifaceted phenomenon that has been the subject of numerous studies and debates in the field of social sciences. Understanding love as a social construct requires an examination of its cultural and temporal variations. Various scholars have attempted to theorise and conceptualise love, resulting in the emergence of two dominant theories in the academic literature. The first theory highlights the social construction of love, suggesting that its meaning and understanding are shaped by cultural and societal norms. According to the first source, "Love is a social construct that depends upon culture and time." This perspective implies that the concept of love is not fixed and universal but rather fluid and subject to change over time and across different societies.

According to the second source, love's meaning as a social construct is ever-evolving, and different constructions of love can coexist within a single society at any given time. For instance, different cultural groups may have varying beliefs and practices surrounding love, such as arranged marriages, polyamory, or same-sex relationships. Previous research has supported the notion that love is socially constructed within, but not across, cultures. Jankowiak's observations align with this perspective, stating that romantic passion is a complex emotional phenomenon influenced by biology, self, and society.

Love as a Cultural Construct:

Sociological perspectives have extensively explored how cultural and societal norms shape our understanding of love. Researchers like Giddens (1992) argue that modern societies emphasize "reflexive intimacy," where individuals are increasingly expected to find emotional fulfillment in romantic relationships. This emphasis on emotional compatibility reflects the influence of societal values on the construction of love.

Moreover, anthropological studies by Lévi-Strauss (1969) reveal how different cultures define and express love, demonstrating that love's manifestations are deeply rooted in cultural practices. The diverse rituals, expectations, and norms surrounding romantic relationships across societies indicate that love's perception is intrinsically tied to social context.

Biological vs. Social Perspectives on Love:

Psychological and biological perspectives offer insights into the interplay between innate emotions and social factors in the experience of love. Fisher's neurobiological research (2004) proposes that love is an evolved emotional system with distinct neural underpinnings. However, social psychologists like Berscheid and Regan (2005) argue that while the foundation of love might be biological, its forms and expressions are highly influenced by socio-cultural factors.

Love's Intersection with Gender and Sexuality:

The constructivist perspective gains further traction when examining the intricate relationship between love, gender, and sexuality. Researchers such as Butler (1990) contend that societal norms dictate acceptable expressions of love based on one's gender and sexual orientation. The concept of heteronormativity underscores how societal expectations perpetuate certain forms of love while marginalizing others.

Conversely, evolutionary psychologists like Buss (2003) posit that gender differences in romantic preferences and behaviors have evolutionary roots. This perspective suggests that while societal constructs play a role, there may also be inherent factors driving certain aspects of romantic attraction.

Philosophical Explorations:

Philosophical inquiries into the nature of love further enrich the debate. From Plato's philosophical reflections on different forms of love to Frankfurt's concept of "caring" as a basis for love (2004), philosophers have contemplated whether love is an intrinsic human quality or a product of social influence.

In the modern era, existentialist thinkers like Sartre (1943) have explored the tension between love's idealized notions and its concrete manifestations in relationships. This philosophical lens underscores the potential for societal constructs to shape how individuals experience and express love.

Love in the Digital Age:

Contemporary scholarship also delves into how digital technologies and social media platforms shape the construction of love. Research by Ellison et al. (2011) examines how online interactions influence the initiation and development of romantic relationships. The digital realm introduces new dimensions to love, blurring the lines between virtual and physical experiences.

The inquiry into whether love is a social construct reveals a complex interplay between innate emotions and socio-cultural factors. Across disciplines, researchers recognize that while there might be biological underpinnings to the experience of love, its definitions, expressions, and expectations are profoundly shaped by societal norms and cultural contexts.

From sociology's emphasis on cultural scripts to psychology's exploration of neurobiological substrates, and from anthropology's cross-cultural comparisons to philosophy's contemplations on love's essence, each discipline contributes to a multifaceted understanding of love's constructivist nature. As societies evolve and cultural norms shift, our perceptions of love continue to transform, making it an endlessly fascinating and challenging subject of study.

BACKGROUND:

HISTORICAL/SOCIOLOGICAL CONTEXT:

From ancient times till today ,we all wish to have an answer to one of the most universal, mysterious elements : which is the integral part of the lives of all living beings.

WHAT IS LOVE?

The question comes in many forms and guise.

Is love possible without friendship?

Is attraction a form of love or is it different?

Can there be love without being sexually attracted?

Does love reflect time periods and places in particular?

There have been a number of philosophical theories defining the real form of love - however love is not unidimensional . It is a multidimensional feeling/ emotion experienced by all beings all around time . Love is an ontological event ,it coincides with different concepts throughout history, since each period brings a new way of being and living. Thus each period in history offers a prevailing concept of love : in ancient, pre-Socratic times, we have Empedocles' Love (Philotes) and Strife (Neikos); in Socratic times, Plato's Eros and Aristotle's Philia; in the middle ages, St. Paul's Agape and St. Augustine's Caritas; in the Renaissance, Rousseau's notion of a modern romantic pair of Emile and Sophie; in modern times, Freud's love as transference; and finally, in postmodern times we tackle the notion of duties to children.

Historically,love has been viewed as something not just personal or dependent on oneself,it is always viewed as a sociological phenomenon comprising a number of factors. Cultural researchers, historians, and many social psychologists have emphasised the stunning diversity in the way love has been viewed and experienced. Political and religious rules passed down by culture and ethnicity impact the way people think about and act out love .

Research in this field points that the notion of love depends upon a number of factors : one of which is the cultural difference . It is observed that the culture of a particular place defines how the notion of love is looked upon by the society.

The world's cultures differ in several aspects:

collectivism or individualism,independence or interdependence, modernism or traditionalism, urbanism or ruralism, affluence or poverty. We may expect that these factors affect the cultural differences in experience and expression of love.

For example, The Hindu philosopher Vatsayana who is the author of the Kama Sutra, advised men and women to marry for love; the Medieval church condemned the act of love as sinful indulgence as they believed in the concept of 'men as a born sinner'; the early Egyptians practised birth control; Classical Greeks rewarded couples who were willing to reproduce; Muslims' jealousy locked their wives and concubines in the harems.

Society's attitude towards love alteres with time .

European love is another example of how culture and history has an impact of people's perception of love and their portrayal of emotions.

In medieval Europe , love was understood as self-sacrificing, implying an affectionate, compassionate and benevolent relationship between two individuals rather than a romantic

affair. With the advent of the 12-13th century , literature became less preoccupied by religious topics and emphasised more on courtly love . The transition from love as a responsibility to love as a feeling/emotion emerged.

Love is a unique emotion/feeling experienced by a majority of people, in all historical eras, and in all the world's cultures, but exhibits itself in different ways because culture has been found to have an impact on people's genesis of love and the way they feel, think, and behave in romantic relationships.

VIEWS REGARDING LOVE:

1.PLATONIC LOVE :

History

Platonic relationships are characterized by non-sexual or non-sexual friendships (such as romantic relationships). They are named after Plato and refer to his writings on different types of love. The word platonic was originally used to criticize sex rather than sex because it was considered absurd to separate love and sex, but eventually the meaning disappeared and gave us the idea of friendship today.

The term "platonic love" was brought in existence during the Renaissance.

Based on the writings of Plato and Socrates' relationship with his young men.

When Socrates and Plato defend reason, they believe that ultimately we can only reach wisdom through the power of love

Explanation:

Platonic love can come from anywhere but is often used to describe a close friendship. There is no sex, attraction or romantic relationship in platonic love.

Most of the time, that person may be someone you want to go to and from the moon, but they have no love or interest in sex.

However, the modern concept of platonic friendship has not lost all of its original meaning; Like the old idea, platonic love, like romantic love, can be deep and intense and create some of the best, longest friendships.

Think of platonic love as having a best friend rather than a spouse or relative.

Sometimes the connection is even stronger.

Platonic love is deeper than it seems, it is comforting, emotional, powerful, and does not create stress or impose obligations.

is healthy to have a relationship where both of you have someone to always lean on.

Platonic love is complex and sometimes difficult to understand. This is because we are used to understanding love in a physical way.

If you are open to love, you can take full advantage of a relationship that appeals to you intellectually and spiritually. Remember, platonic relationships are special and require love. Trust is essential

Platonic friendship works, but saying "yes, we're just friends" all the time can be exhausting. Remember that good boundaries and open communication are essential to the health and success of friendships and other relationships.

2.LOVE AS PER SEXUALITY AND GENDER

In 1956, Erich Fromm, a German-American social psychologist, stated that "love is not a relationship with another person but an attitude." For years now, love has acquired the status of an elusive concept that can neither stay confined to one aspect, definition, or person. When analyzing love, one lens that brings out fascinating insights is gender roles.

In the year 1 A.D., a poem called "The Art of Love" was published by Ovid, a Roman poet, which gave specific instructions to men and women for finding real love. As per him, the man must always be the one to bring expensive gifts to woo the woman. The woman, in turn, recommended that they put their natural, sweet voice to good use and learn to sing, as men "yield" to a charming voice.

Interestingly, gender roles and love remain intricately connected today as well. Marecek, Finn, and Cardell in 1983 stated that when it comes to gender roles, they are less prominent in gay and lesbian relationships than they are in heterosexual relationships. A lot of this has to do with the perception of love and the impact on gender roles and the acceptance of heterosexual relationships as opposed to others. Modern forms of media have only further perpetuated the connection. In terms of love, women are often inadvertently tasked with improving the quality of the relationship and are told to be less expressive with their love; they are instructed to remain quiet, shy, and passive. Women are told that if they flaunt their success or show off their job, they shall run the risk of losing a man. Men, on the other hand, are praised for their masculinity when they show their physical features or are overtly aggressive. In fact, men being discouraged from crying is a common cry among all male activists who argue that doing so is deemed less masculine by society. At the same time, men are expected to be the sole breadwinners and always pay for their better half. Gender roles dictate that women should always be flawless; they should be talented, possess a perfect figure, and maintain a stunning appearance 24/7, and if Ovid's instruction is to be believed, they must have a brilliant voice.

Renowned philosopher and feminist legend Simone de Beauvoir too has written about how our ideals of love are defined and constrained by gender and gender roles. Men and women love differently; that is what the movies and books show, and it is what is replicated in the real world. Moreover, her idea of "inauthentic love" deals with how women's subordination in love

is slowly turning into a repetitive pattern. Take the example of Bollywood itself - men are always the ones to save the day while a woman's entire life simply revolves around the male character. Men are protective and encouraged to use violence and can stalk women in the name of "real love," while the female characters' entire makeup and skincare routine to appease men are all accepted as natural and entertaining.

3. LOVE AS POWER DYNAMICS:

Not to mention, the power dynamics as affected by love have remained stagnant for years now. Traditional gender roles often placed men in dominant positions and women in submissive roles within relationships, leading to men having more decision-making power and control over finances, children, livelihood, etc. A sad reality among many Indian households today is that women are told to worship their husbands and be ready to even die in the name of love and sacrifice, while men are not entrusted with the same level of responsibility. The power dynamics are clearly skewed.

The message then is: to step out of your traditional gender role is fine, but you must return to the same to find your true love. Gentle men and strong women are thus actively looked down upon by society. However, in more recent times, there has been a growing recognition that love is a complex and individual experience that transcends traditional gender roles. People are acknowledging that love can be expressed in various ways and that there is no one-size-fits-all approach to relationships. Nevertheless, challenges persist.

So, in a world where the term 'aromantic' is whispered in hushed tones and love hailed as the ultimate goal, how can toxic gender roles and expectations be eliminated? Simone de Beauvoir gives an interesting concept that is worth exploring here. As per her, "authentic love" is not only possible but when made a reality, has the power to move people. Authentic love here is based on equality and parity and is free of pressure and boundaries. While this may seem utopian for now, authentic love is a vision that challenges the very core of the gender roles and expectations entrenched in our societies—it offers a path forward

4. LOVE IN NON HUMAN CONTEXT:-

HISTORICAL BACKGROUND:-

The exploration of love in non-human contexts is a relatively modern development in the field of philosophy, as it reflects evolving attitudes towards animals and the broader natural world. Early discussions about the treatment of animals and their capacity for emotions emerged during the Enlightenment period. Philosophers like Jeremy Bentham and Immanuel Kant debated the moral standing of animals. The late 19th and early 20th centuries saw increased interest in animal psychology and behaviour. Ethologists and scientists like Charles Darwin,

Konrad Lorenz, and Jane Goodall made significant contributions to understanding animal emotions and social relationships. This topic gained prominence in the 20th and 21st centuries, as philosophers began to consider the ethical implications of our relationships with animals and the environment.

EXPLANATION

The philosophical topic of "Love in Non-Human Context" involves an exploration of the nature of love and its implications beyond the human sphere, encompassing animals, nature, and the environment. This inquiry delves into questions about the emotions, relationships, moral considerations, and ethical responsibilities that humans might have toward non-human entities.

Philosophers and scientists have increasingly recognized that many animals possess emotions, consciousness, and a capacity for social bonds. This challenges the traditional assumption that only humans are capable of experiencing love or other complex emotions. Observations of animals displaying behaviours indicative of attachment, care, grief, and joy have led to discussions about whether similar emotions can be categorised as forms of love.

Examining love in non-human contexts raises ethical questions about how we treat animals. Ethical theories such as utilitarianism, deontology, and virtue ethics are applied to consider whether our treatment of animals aligns with values like compassion, respect, and justice. Two of the most famous philosophers PETER SINGER and TOM REGAN advocates for the rights of animals.

Peter Singer, a utilitarian ethicist, argues for extending ethical consideration to non-human animals. He believes that animals have the capacity to suffer and experience pleasure, which should be taken into account in our moral decisions. Singer asserts that love and compassion should not be limited to humans, but should also extend to animals based on their ability to experience pain and well-being.

Tom Regan, a proponent of animal rights theory, contends that animals possess inherent rights, including the right to be treated with respect and not to be treated as mere means to human ends. He emphasises that our relationships with animals should be characterised by a sense of justice and compassion, treating them as individuals with their own interests and desires.

The concept of love in non-human contexts intertwines with environmental ethics, which considers our moral obligations to the environment. Environmental philosophers propose that love and care for nature are essential for addressing ecological challenges such as climate change, biodiversity loss, and habitat destruction.

Aldo Leopold, an American ecologist and conservationist, is often regarded as one of the pioneers of environmental ethics. In his influential work "A Sand County Almanac" (1949), Leopold introduced the idea of a "land ethic." He argued that humans should expand their ethical concerns to encompass the entire ecological community, treating the land and its inhabitants with respect.

5.LOVE AND TECHNOLOGY

In the digital age, technology has become an inseparable part of our lives, reshaping how we communicate, connect, and experience the world around us. Love, one of the most profound and complex human emotions, has not remained untouched by the impact of technology. The interplay between love and technology has given rise to new ways of forming relationships, expressing affection, and even understanding our own emotions. This essay explores the multifaceted relationship between love and technology, discussing both its positive and potential challenges.

Reimagining Relationships and Connections

Technology has redefined how people meet and form relationships. Online dating platforms, social networking sites, and matchmaking apps have expanded the pool of potential partners and brought together individuals from diverse backgrounds and geographic locations. This technological evolution has provided opportunities for people to connect based on shared interests and values, transcending traditional barriers.

However, the very convenience of technology can also be a double-edged sword. The "paradox of choice" can lead to decision fatigue and superficial interactions, as users swipe through countless profiles or engage in fleeting conversations. This can hinder the development of deep, meaningful connections that love often requires. While technology can facilitate introductions, cultivating a genuine emotional bond still demands time, effort, and authentic communication.

Love Languages in the Digital Era

The concept of "love languages," popularized by Gary Chapman, emphasizes that individuals express and receive love through various channels: words of affirmation, acts of service, receiving gifts, quality time, and physical touch. Technology has affected how these languages are conveyed and received. Text messages, voice notes, and video calls have become mediums for expressing love, and virtual gifts or online gestures are modern ways of showing affection.

Yet, there's a challenge in maintaining the authenticity and depth of emotional expression through digital means. The nuances of body language, tone, and touch can be lost in translation, potentially leading to misinterpretation or a shallower emotional connection. Striking a balance between the convenience of technology and the need for meaningful, heartfelt communication remains essential in preserving the emotional richness of love.

Long-Distance Relationships and Virtual Intimacy

Technology has played a significant role in reshaping long-distance relationships. Video calls, instant messaging, and virtual reality have made it possible for partners to share experiences and maintain a semblance of intimacy, despite geographical distances. Couples separated by oceans can now engage in activities together, from watching movies to playing games, as if they were in the same room.

However, the challenge lies in the authenticity of these interactions. Virtual intimacy, while providing a way to bridge the gap, cannot entirely replicate the warmth and spontaneity of physical presence. It's important for couples to balance virtual connections with real-world visits to nurture the emotional bonds that are integral to love.

The Dark Side of Technology in Relationships

Technology's impact on love isn't always positive. The prevalence of social media can lead to jealousy, insecurity, and comparison, as individuals showcase curated versions of their lives and relationships. The temptation of maintaining a constant online presence can detract from the quality time spent with partners, potentially leading to emotional distance.

Moreover, the digital age has introduced new dimensions to issues like privacy and trust. With the ease of accessing personal information and the potential for digital infidelity, concerns about loyalty and commitment have taken on new forms. Open communication about boundaries, expectations, and the role of technology in the relationship is crucial to navigating these challenges.

PHILOSOPHICAL ANALYSIS

1. ETHICS OF LOVE

“And a second is like it, you shall love your neighbor as yourself.”
- Kierkegaard

In his Works of Love, Kierkegaard, although well-aware that love is indescribable, ventures on to describe the meaning of love. With a strong emphasis on Christian love, he states that an individual (here, the lover) is in debt of love primarily because he has already received the love of God. However, one should not try to settle off this debt. Since the lover assumes that love is inherently present in the other individual, it doesn't give priority to the lover. The other individual/entity is, therefore, in a position of priority since they no longer have the task of creating feelings of love for them in the lover.

The primary ethic of love revolves around its moral appropriateness with a focus on the forms it should and should not delve into. Just like morality necessitates radical freedom, so does love. In fact, in Kant's view, if one is obliged to behave in a certain manner, no actual choice will exist, and therefore, the notion of moral action becomes obsolete. All our actions would be nothing but imitations. In a similar manner, if one is obliged to love someone, that love is certainly not real.

The discussion of ethics of love raises a wide array of questions: Is loving oneself or some else a duty? Is it justifiable to love oneself or to love an object? Should love primarily be fostered only with those with whom one can have a fruitful relationship? Should love extend beyond the realms of physical appearance and sexual desires?

The basic ethic of love suggests that it is universal i.e. deserved by all. Values, including but not limited to respect, care, responsibility, and willingness to learn define a love ethic. Although love as an ethic is a moral concept, but not a neutral one. In fact, the correlation between morality and romantic love extends beyond the notion that morality merely offers room for romantic love. It is only when you care for your beloved that you love them. However, refuters of this view suggest that love (mainly, romantic) is a self-centered concept and the display of affection or care by the lover is guided by selfish reasons. In line with this thought, therefore, if the lover is only loving for selfish reasons, the only kind of morality that exists is immorality.

Love ethic suggests the existence of intimacy, passion, and commitment is critical to a successful relationship. Added to this is the element of participatory sense-making i.e. understanding and making sense of the relationship that the individuals share. The ethics of love also state that to engage in the process of dialectical transformation, those involved must be willing to acknowledge the differences between them. Even if this requires the agents to bring about a change in their behaviour, they should be willing to lead the way for this fundamental transformation.

LOVE AS COMMODITY/MARKETING TOOL:

The philosophical exploration of "love as a commodity" can be situated within the broader context of how societal and economic factors influence human relationships and values. The Industrial Revolution brought about profound changes to economies, labour, and social structures. With the growth of capitalism and consumer culture, the market began to extend its influence to various aspects of life, including personal relationships. The commodification of goods and services was paralleled by the commodification of emotions and experiences, including love. Advertising and media played a role in shaping notions of romantic love as something that could be bought, sold, and consumed. This topic gained prominence as societies underwent significant transformations, particularly during the rise of capitalism and modern consumer culture.

"Love as a commodity," within the context of capitalism and marketing, refers to the idea that love, an inherently personal and emotional experience, can be influenced, shaped, and even exploited by market forces and consumer culture. It highlights the ways in which capitalist societies and marketing strategies impact how love is perceived, expressed, and experienced.

In capitalist societies, consumer culture plays a significant role in shaping individual desires and values. The commodification of love occurs when market forces treat love as a commodity—a good or service that can be exchanged for value. This shift transforms love into something that can be marketed, packaged, and sold, similar to other consumer products.

Capitalism's influence can lead to the creation of artificial representations of love, often detached from genuine emotional experiences. People may feel pressure to conform to societal expectations, leading to performances of love based on external standards rather than authentic feelings.

Karl Marx, a foundational thinker of Marxism, critiqued capitalism's impact on various aspects of human life, including social relationships. Marx argued that capitalism transforms all human relationships into commodities, including love. He believed that the market-driven nature of capitalism could lead to the commodification of personal emotions, turning them into products that are bought and sold.

Erich Fromm, a humanistic psychologist and philosopher, examined the effects of consumer culture on human relationships and emotions. In his book "The Art of Loving" (1956), Fromm discussed the idea that modern capitalist societies can foster a culture of narcissism and materialism, which may hinder the development of meaningful and authentic forms of love.

Advertising and media contribute to the commodification of love by presenting idealised images of romantic relationships and equating love with material possessions. Advertisements often associate products with expressions of love and affection, suggesting that purchasing certain goods will enhance romantic connections. Media representations reinforce the notion that love can be enhanced or facilitated through consumption.

Baudrillard, a postmodern philosopher and cultural critic, analysed the ways in which contemporary society engages with media and simulacra—hyperreal representations that blur the distinction between reality and simulation. He argued that media representations of love create a simulated version of reality, wherein genuine emotions become replaced by scripted and superficial performances. Baudrillard's insights shed light on how advertising and media can contribute to the commodification of love by presenting idealised, artificial versions of romantic relationships that may not align with authentic human experiences.

Although not a traditional philosopher, Naomi Klein's work in cultural criticism and economics is relevant to the discussion. In her book "No Logo" (1999), Klein examined how branding and advertising shape cultural values and identities. Klein's analysis underscores the ways in which media-driven consumer culture contributes to the commodification of emotions, wherein love can be marketed as a product to enhance brand image and sales.

3. VARIED MEANING OF LOVE:

Romantic love—the kind of love constantly visible in flicks and pictures and characterized through ardour, and mortal connections. It comes with not only a deep emotional attachment but also a physical and emotional appeal added to the idea of being in a relationship with a person.

2. Family love: Together among parents and children or siblings. Love towards one's own family frequently unconditional and continuing, grounded on collective companionship and help.

3. Platonic love: The kind of love that is non-sexual and with a deep sense of genuine connection.

It includes closeness, attention, and love, but not romantically/physically involving kind of it

4. Self-Love: The appreciation, care, and respect one has for oneself. It is a sense of delight and respect. It is about knowing your own worth, being true to your tone, and veritably looking after your own self.

5. Unrequited love: Or as we also call it one-sided love,it is a growing love and affection for a person who does not reciprocate the energy.This might eventually turn to an emotional trauma that gets associated with love.

6. Compassionate love:This love is about its roots being attached to acts of empathy,kindness and understanding.This involves feeling equal joy and pains and connecting to their intensity of emotions.

7.Altruistic love: or the way of loving someone selflessly,unconditionally without expecting anything back in return.

It is driven by a desire to please everyone and make sure everyone is in a comfort zone around you.This is generally found in acts of service,charity and works of volunteering,it is the choice to advantage others without awaiting whatever comes back

8.Spiritual love:It transcends the frame of mind,that connect to physical and emotional realms of the world and is constantly put together with religion and beliefs. it seems like an information of oneness with the divine,or a deep religious connection with the higher power.the Almighty.

9. Passionate love:gives a feeling of passion, affection in a strong sense for someone.It is characterised by physical and emotional connections.It gives you an overwhelming feeling.

10. Companionate love: A deep love that is beyond passion and conditions,it is more about understanding someone and building a bond with them. The bond deepens with time.It is about fellowship.

11.Conditional love: is a way of love that is conditioned a certain way,it is given away with the expectation of getting something back. It always has returns attached to all investments.It is grounded on conditions.

This kind of love is received and given only till the benefits and expectations are met.

12.Obsessive love: A kind of passionate in a dangerous way love,It is unhealthy,fixated.It is often driven by controlling behaviour and leads to possessiveness and jealousy over the time.

13.Object Centric:it is materialistic attachment.It extends beyond human connections and involves strong affection for non-living objects. People often develop sentimental attachments to items that hold personal significance, such as gifts, or prized possessions. This bond can stem from the memories associated, a sense of nostalgia, or a belief that the item carries a piece of the person's identity or history.

4. IS LOVE REALLY NECESSARY:

The question of whether love is a necessary human experience or merely a socially constructed concept has long been a subject of philosophical, psychological, and sociological debate. Love, often portrayed as an essential and universal aspect of human existence, has

been romanticised throughout history as a driving force behind relationships, connections, and personal fulfilment. However, delving into the intricacies of this question requires a nuanced understanding of the various dimensions of love and its significance in different cultural, psychological, and evolutionary contexts.

From a biological perspective, love can be seen as an integral component of human survival and reproduction. Research in the fields of neuroscience and psychology suggests that love, particularly in the context of close relationships, triggers the release of neurochemicals such as oxytocin and dopamine, which are associated with feelings of pleasure and attachment (Carter, 2017). These neurochemical reactions can foster a sense of security, reduce stress, and contribute to overall mental and emotional well-being. Evolutionary psychology suggests that attachment and emotional bonds, often associated with love, have adaptive advantages. These bonds facilitate caregiving and the protection of vulnerable offspring, increasing their chances of survival. In this sense, love can be viewed as a mechanism that ensures the continuation of the human species. However, this utilitarian interpretation of love does not necessarily address the emotional richness and complexity that love encompasses. Moreover, studies on attachment theory emphasise the importance of love and secure emotional bonds in infancy for healthy psychosocial development (Bowlby, 1988). This biological foundation suggests that love might indeed have an inherent role in human thriving.

Psychologically, the concept of love is multifaceted, encompassing a wide spectrum of emotions, from romantic passion to platonic affection. Abraham Maslow's hierarchy of needs places love and belongingness as fundamental human needs, highlighting their importance for emotional well-being and self-actualization. Love provides a sense of connection, belonging, and validation that contributes to an individual's overall psychological health. Research in psychology underscores the role of healthy relationships in promoting mental and emotional well-being, suggesting that love, in its various forms, can indeed be considered necessary for a fulfilling life.

Sociocultural factors play a significant role in shaping individuals' perceptions of love and its necessity. Cultural norms, media representations, and societal expectations often amplify the idea that romantic love is a prerequisite for a successful and happy life. These influences can contribute to the internalisation of the belief that love is an essential aspect of human experience. However, anthropological studies have revealed that notions of love and its importance vary across cultures. Some societies prioritise communal bonds and familial connections over romantic relationships, challenging the universality of romantic love as a necessary human experience. Societal expectations, perpetuated through media, literature, and social interactions, also contribute to shaping individuals' desires for love (Illouz, 1997). As Illouz suggests, love is often presented as a solution to an array of societal problems, leading individuals to seek it not solely for intrinsic reasons but also due to external pressures.

Scholarly articles focusing on the social construct of love emphasise the role of culture and society in shaping our understanding of love. In her work, Illouz (1997) discusses how capitalism and media have transformed love into a commodity, shaping people's desires and expectations. Illouz argues that cultural narratives and commercial influences contribute to the construction of romantic love as a central goal in life. The commercialization of Valentine's Day, for instance, perpetuates the notion that love is measured by material gifts and grand gestures. This can lead to a skewed understanding of love and perpetuate the idea that one's worth is tied to their ability to engage in consumerist expressions of affection. As a result, individuals might perceive love as something they are taught to desire rather than an innate human need.

In exploring the necessity of love, it is crucial to consider the concept of "aloneness" and its relationship with love. Some scholars argue that the notion of needing love can be traced back to the fear of being alone or the societal stigmatization of solitude (Luhmann, 2006). In this view, the perception of love as necessary could emerge from a desire to avoid the discomfort associated with solitude rather than an innate biological imperative. This perspective challenges the assumption that love is universally essential.

In conclusion, the question of whether love is truly necessary is intricate and multidimensional. From an evolutionary standpoint, love's role in fostering social bonds and ensuring survival cannot be disregarded. Psychologically, love contributes to emotional well-being and self-fulfilment. Sociocultural factors heavily influence perceptions of love, sometimes blurring the lines between genuine emotional experiences and societal expectations. While love's necessity might vary depending on cultural and individual contexts, its intrinsic value in fostering connections, empathy, and personal growth cannot be denied. Whether love is an inherent human need or a socially constructed desire, it remains a powerful force that shapes human experiences and relationships in profound ways. Further interdisciplinary research is necessary to gain a deeper understanding of love's role in human lives and societies, acknowledging both its universality and its diverse cultural expressions.

CONCLUSION:

In conclusion, the examination of whether love is a social construct reveals a complex interplay between cultural norms, individual experiences, and biological predispositions. While it is evident that societal influences shape our understanding and expression of love, the presence of universal biological and emotional elements suggests that love also possesses inherent qualities beyond mere social construction. This study underscores the need for a holistic perspective that acknowledges both the societal and innate aspects of love. Ultimately, whether love is entirely a social construct or not, it remains an essential and multifaceted phenomenon deeply intertwined with human nature and the societies we create. Further interdisciplinary research is warranted to unravel the intricate relationship between culture, biology, and love, fostering a deeper comprehension of this fundamental human experience.

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SAME SEX RELATIONSHIPS

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ABSTRACT

This study dives into the complex world of same-sex relationships, looking at their social context, psychological aspects, and historical background. It critically analyses how changing societal norms and legal frameworks have influenced the acceptance of LGBTQ+ relationships. The study emphasises the significance of media representation, education, and campaigning in influencing public opinions by analysing both obstacles and landmarks. The psychological dynamics of same-sex relationships are further examined in this essay, along with comparisons and contrasts to their heterosexual counterparts. The research illuminates the resilience displayed by these relationships in the face of prejudice and societal pressure through an extensive analysis of the body of prior literature and empirical evidence. In the end, the research promotes continuous societal advancement in the direction of inclusion and understanding while stressing the importance of creating an atmosphere that affirms and encourages all types of love and friendship.

1. INTRODUCTION

Same-sex relationships are romantic and/or sexual engagements between people of the same gender, often known as LGBTQ+ relationships. These partnerships have become more well known and accepted throughout the world during the last few decades. Although same-sex relationships have existed throughout history, more recognition, and rights for LGBTQ+ people and couples have resulted from society attitudes and legal frameworks evolving dramatically. The fight for acceptance and equality has made it possible for same-sex relationships, including marriage, to be legally recognised in many nations. Love, friendship, emotional support, and shared goals are just a few of the dynamics that these relationships have in common with heterosexual relationships. Additionally, they deal with difficulties such social shame, discrimination, and differing levels of legal protection based on the jurisdiction. Despite these obstacles, same-sex relationships continue to forge deep and enduring attachments, adding to the complex fabric of interpersonal relationships. These relationships exemplify the universality of love and connection, transcending gender boundaries. In order to dispel prejudices and promote awareness of same-sex relationships, advocacy, media representation, and education have all been very important. The significance of recognising and respecting all types of love and partnership has grown in importance as society becomes more inclusive and diverse.

2. CLASSICAL PHILOSOPHICAL DISCUSSION:

1.1 Theological Arguments

Greek mythology and ancient Greece are often referred to as ‘gay paradise’ and has always been looked up to as the period where people and relationships flourished without any discrimination. This period is one of the goals that the LGBTQIA+ community wishes to achieve in the modern world.

The Dilemma of Plato:

It is a commonly believed theory that the way ancient Greece is portrayed is not historically accurate and that same sex relationships were only common among the aristocracy and the common public also known as ‘deus’ still didn’t accept the culture fully. During Plato’s time, that is approximately 427BCE, there were many people who did not accept homosexuality as a natural way of life and considered it shameful under any circumstances, but Plato had different views and he wrote ‘same-sex lovers were far more blessed than ordinary mortals. Not just this, Plato also said that people who engaged in same sex relationships were on a direct route to heaven considering the ties these relationships had with The God of Love- Eros (also interpreted as the God of Sex in the Roman culture and in modern day language). But it seems like the society’s discrimination and opinions got to Plato too considering towards the end, in his last work that was posthumously published- ‘The Laws’- he says that homosexual relationships will be treated the same way as incest as it is contrary to nature, he proceeds to use terms like ‘utterly unholy’, ‘odious to the gods’ and even ‘the ugliest of ugly things’ to refer to any form of intercourse between people of the same gender.

The Greek and The Roman:

While the Greek culture along with its mythology was very accepting of these relationships, the Romans were not as easy-going or accepting, they had reactions and opinions very similar to modern day Christianity and went ahead to say things like ‘the Greek culture is just too much exercising with not enough clothes on’ and interpreted the Gods in a different way than the Greeks intended. As mentioned above- Eros, the God of Love became the God of sex and unrequited love while reaching the Romans. They referred to it as the ‘Greek Culture’. The Christians also had strong opinions regarding the same and mocked people who worshipped these Gods that engaged in pederasty and kidnapping of young boys or engaging in relationships and sexual activities with adolescents, it became very clear that this culture was not going to be accepted by the Christians. Eventually in the Middle Ages, ‘Greek Ganymede’ became a codeword for a situation where a person engaged in anal or oral sex with a person of the same gender and was seriously looked down upon.

The Greek culture or the culture of openly revealing one’s sexual identity and engaging in activities was accepted in certain places but faced serious consequences in many places and communities, there was always a second side to the story, the other face of the coin and in this case it was the fact that even though it is said that Greece was a gay paradise, we have theories that suggest that laws were put in place to protect young boys and adolescents from

engaging in sexual activities with older men or predators. Before Plato's time, there was even a time where slaves were appointed by families to protect their young boys from getting the kind of attention and fending off these men, these slaves were called "pedagogues". The Spartan lawmakers also put up some laws saying it was shameful to even be seen touching a young boy let alone engaging in something sexual.

Christianity:

It is one of the oldest religions, it's one of the three Abrahamic religions that has its messenger as Jesus Christ, the son of God. It began in Judea where the teachings of Jesus spread through parables and were taken ahead by his disciples. The religion is still prevalent throughout the world and makes up the belief of its followers. The Bible is the holy book of Christians which consists of the old and New Testament portraying the teachings of Jesus by his disciples, his encounters with his followers and the making of the world and the creatures in it by God. The Bible also consists of many verses on the overall well-being for us humans, it also consists of prayers and gospels that are widely used by Christians all over the world as an everyday ritual. Although these scriptures are altered by man over the period, it conveys the message of the teachings that were prevalent during that age and place, that later spread around the world. One of the elements of Christianity is monotheism, it believes in one God or the oneness of God. This also characterises the tradition of other Abrahamic religions like Judaism and Islam. Another element of Christianity would be the ardent teachings of attending the church and leading a good life to attain a place in heaven as they do not believe in the concept of rebirth and life after death, explaining the burial of the bodies rather than cremation.

The story of Sodom and Gomorrah:

The two Jordan valley cities in the book of Genesis that were destroyed by God for their "sinful conducts". The story shows the desires of the people of these cities. They were lust driven and committed many sins like having sexual intercourse with animals, taking part in orgies, and were associated with homosexual activities that is considered as a sin and an "unnatural desire" in the teachings of Christianity and considered as "evil deeds". According to the story, two angels were sent to the city and were refused to take shelter by the people. They also wanted to have sex with the angels. The lack of hospitality and abundance of sin infuriated God and made him rain sulphur on the cities, causing death and mass destruction. This story is one of the most prominent pictures of the Christian view towards homosexuality and shows that it's a great sin and highly punishable.

Bible verses:

In the New as well as the Old Testament that are teachings before and after the birth of Jesus Christ, like in the book of Leviticus, Romans, mark, Corinthians and more, state homosexual intercourse to be "sexually immoral" and the people practising it "won't inherit the kingdom of heaven". It's considered an abomination and anyone that acted upon it would undergo punishment of eternal life.

Times have changed, people have evolved and have started becoming more open and inclusive. After all the most important teaching of Christianity is to love one another and

there's no good in inflicting hate, pain, or harm. Moreover, lust is portrayed as a sin, not love and homosexual activities are considered punishable, not the sexual orientation of a person. These teachings were back from a long time ago, altered many times and the social, economic, and political situations were different back then as compared to now. People have started adapting to different cultural changes, and provisions have been made to make this group of people feel included, like churches conducting same sex marriage rites and vows, and including them in church masses and faculty. I think these changes are essential because as humans the least we can do is to support and uplift one another. As there are people who genuinely want to devote themselves to religion and don't want to create unnecessary chaos and controversies, these changes will help them feel included and feel the love of God.

1.2 Ethical and Moral Arguments:

For a long time, same sex relationships have been very commonly debated on, from an ethical and moral standpoint. These debates frequently center on social, religious, cultural, and philosophical perspectives. It's significant to note that viewpoints on this matter might differ greatly and that beliefs and values often form the basis of opinions. Conversations on same-sex relationships and the larger topic of LGBTQ+ rights are expected to be made more informed and nuanced by understanding the ethical and moral arguments on both sides.

Following are some frequent ethical and moral arguments raised in conversations concerning same-sex relationships:

Equality and Human Dignity:

The fundamental tenets that guide debates of same-sex relationships are equality and human dignity. An inclusive society is expected to guarantee equality and support the dignity of people in same-sex relationships. All individuals must be treated equally under the law, regardless of their sexual orientation. This includes the freedom to wed, adopt children, receive healthcare, and be accorded equal legal protections. To attain equality is ensuring that same-sex couples have the same legal rights and obligations as opposite-sex couples. A highly expected rule is respecting and recognizing each person's intrinsic worth, to reject damaging prejudices and stereotypes.

Freedom of Choice:

Fundamental tenets of any romantic or sexual relationship, including same-sex unions involves individual autonomy. This principle stresses the need for the right to make decisions about one's life, including one's relationships, free from undue external influence and express their choices of partners without fearing being disrespected. Due to societal fear of cultural shame and historical persecution, this idea is particularly crucial in same-sex partnerships. One of the most important aspects of personal autonomy and dignity is the ability to freely select and express one's sexual orientation as well as to engage in same-sex partnerships.

Inclusivity and Acceptance:

Inclusivity and acceptance in same-sex relationship place a strong emphasis on fostering a culture in which people of all sexual orientations are respected, appreciated, and accepted for who they are. Creating inclusive environments allows LGBTQ+ people, particularly those in same-sex relationships, to express themselves freely without worrying about prejudice or discrimination. An inclusive and accepting culture is facilitated by friends, family, and coworkers who support those in same-sex partnerships and speak up for LGBTQ+ rights. Recognizing the humanity and dignity of every person, regardless of their sexual orientation, is essential to fostering inclusion and acceptance in same-sex partnerships.

Family and Parenting:

When we talk about the ethical and moral dimensions of same-sex partnerships in the context of family and parenting, we're delving into big ideas like right and wrong, as well as people's feelings about these relationships. Certain people believe that it is perfectly appropriate for people of the same gender to be in a loving relationship and raise a family. They argue for equitable treatment, emphasizing that everyone, regardless of gender, should have the opportunity to care for and love one another. Individuals who believe same-sex partnerships are against their culture or religion, on the other hand, exist. They may support specific family models or believe that children should have both a mother and a father. Open discussion and respect for each other's feelings are critical in our quest to build a world in which all people can love and create families in their own unique ways.

Individual Happiness and Fulfilment:

Individual happiness and contentment are really important. Individuals' freedom to love and develop meaningful relationships should not be denied based on their sexual orientation, as this violates the values of equality and personal autonomy. Allowing people to openly express their feelings and share their life with whomever they want creates a culture that prioritizes human happiness and emotional well-being. We contribute to a more inclusive and compassionate society where everyone has the opportunity to experience love, happiness, and fulfillment by recognizing and valuing same-sex partnerships.

Evolution of Societal Value:

The movement in society values toward same-sex couples reflects a larger shift toward inclusivity, understanding, and empathy. As civilizations grow, they appreciate the need to treat all individuals, regardless of sexual orientation, with decency and respect. Ethical and moral arguments in favor of same-sex relationships emphasize the need to move past old biases and discriminatory practices. This evolution demonstrates our ability to learn, adapt, and embrace diversity. It denotes a break from old conventions, which were frequently based on ignorance or fear. Societies demonstrate their dedication to fairness, human rights, and societal progress by respecting and accepting same-sex couples. This change in cultural beliefs demonstrates our capacity to build a more peaceful and compassionate world, where everyone can experience love and pleasure, regardless of who they love.

The conversation surrounding moral and ethical issues in same-sex partnerships reveals the complex interplay between cultural advancement, values, and beliefs. It demonstrates how human compassion and thought are ever evolving. These debates, which are informed by personal views and molded by cultural, religious, and philosophical influences, are a perfect example of the variety of viewpoints that add depth to our global fabric. It is important to promote the universal values of equality and human agency while also emphasizing the importance of individual pleasure and fulfillment regardless of sexual orientation. The recognition of same-sex partnerships as an expression of love, trust, and respect connects with the fundamental human freedom to pursue happiness via real connections. How we view and engage with one another has profoundly changed as a result of the shift in cultural values toward inclusivity and understanding. It emphasizes the significant effects of valuing everyone's emotional wellbeing, accepting diversity, and overcoming prejudice. This transition illustrates our collective ability to redefine standards for a more compassionate and just world and the possibility for constructive change in society. The moral and ethical debates around same-sex partnerships serve as a final reminder that we are still on the path to acceptance, love, and equality. We can help create a future where all relationships are valued and every person can find pleasure and fulfillment, regardless of who they choose to love, by having open discussions, looking for common ground, and promoting empathy.

1.3 Same Sex Marriages- Universal Category:

Same-Sex Marriages:

Universal Category Homosexuality has no doubt always been viewed from a blindsided perspective. Whether we consider the AIDS crisis or the historical figurines hinting at its existence at the very beginning. When we look at the concept of homosexuality from a historical perspective, we might as well begin with some of the early 20th century researchers and equality advocates, seeking to vindicate same-sex relations in societies that looked down upon and criminalised it, putting forward lists of famous historical figures attracted to persons of the same sex. Such lists imply a common historical entity underlying the sexual attraction, whether one calls it 'inversion' or 'homosexuality.' This approach is commonly termed as essentialism. Essentialists claim that categories of sexual attraction are experienced rather than created. According to this view, homosexuality is natural just as heterosexuality rather than a cultural or historical product, formed through misconceptions. Essentialists allow that there are cultural differences in how homosexuality is expressed and interpreted, but they emphasise that this does not prevent it from being a universal category of human sexual and social expression. The emphasis on the social conceptualisation of sexual experience and expression led to the terming of it as a social construct. Thus homosexuality, referring to its social construct, is best understood as a solely modern, Western concept and role.

Keeping this view in mind, we further explore the idea of homosexuality and marriages by comparing the current laws against homosexuality in India that are based on colonial laws, which took birth from Abrahamic mythology. Owing to which some Hindu and other communities continue to be unwelcoming of LGBTQ people often reflecting attitudes

imported from conquering nations, such as the British Empire in India. Abrahamic traditions state that homosexuality is seen as an act against God but on the other hand in Hindu traditions, homosexuality is seen as part of karma. Considering the ancient Indian texts and scriptures:

- The ninth chapter of the Kamasutra talks about oral sexual acts (Auparistaka), homosexuality and similar activities among transgenders (Tritiya Prakriti). The book, however, does not approve of homosexuality.
- According to Tulsidas' famous Ram-Charit-manas, God loves all creatures; plants, animals, males, females, and queers (Napunsaka), who give up any malice and surrender to his grace and power. How does one interpret this? A comfort with gender and sexual fluidity? Or an acceptance of karma?
- In the Puranas, God shifts gender constantly: Every god is believed to have a female Shakti: thus Vinayaka-Vinayaki, Varaha -Varahi. Shiva claims the title of Ardhanareshwara, making the lines of binary even more blur.
- The Vedas, another ancient Indian text, speak of Agni, the fire god, having two mothers, again posing a question. Whereas the famous law code, Manusmriti provides for punishment to homosexual men and women and Arthashastra of Kautilya, a treatise on politics, also mentions homosexuality. Making it a duty of the king to punish those indulging in homosexuality and expecting him to fight against the "social evil".

In the Hindu context, we are creatures of karma, and our actions contribute to our future karma. Thus, homosexuality can be viewed as manifestation of karma. We cannot fight it. We must deal with it. Just the way heterosexual desires are needed to be regulated, so do the homosexual desires. Not everything in Hinduism or India is governed by Brahmin texts. In monastic orders and other Indian origin religions like Buddhism and Jainism where celibacy is celebrated and regarded, sexual desire, homosexual or heterosexual, is viewed as an obstacle to the spiritual path. Thus, stating the basic rationale for marriage which lies in its serving certain legitimate and important interests of married couples. But many same-sex couples have the same interests, which marriage would serve in essentially the same way. So restricting marriage to opposite sex couples would be regarded as a denial of equality. There is no way of justifying this denial of equality without appealing to controversial conceptions of the good and it is a basic principle of liberalism that the state should not promote and advance, or justify its actions by appeal to, such controversial concepts and understanding of the good.

1.4 Love, Commitment, and the Nature of Marriage:

Over time, the institution of marriage has been deeply entwined with roles and beliefs that adhere to heteronormative ideals, reflecting the prevailing societal norms of their eras. However, as the tides of societal perception shift, the concept of marriage, which was once confined to the traditional understanding of a union between a man and a woman, has broadened its horizons to encompass the loving bonds shared by same-sex couples. These seismic shifts in social attitudes have paved the way for a more inclusive perspective on unions, allowing society to embrace same-sex relationships for their authenticity and the

genuine affection they embody. Regardless of the genders of the individuals involved, the essence of marriage persists in the foundational concepts of love, devotion, and partnership.

Marriage, in the context of same-sex relationships, goes beyond the limitations imposed by gender norms, delving deep into the bedrock of human connection. By transcending conventional gender roles, it underscores the universal nature of love and commitment, emphasizing that these are values that govern all relationships, irrespective of society's expectations. The revolutionary nature of same-sex unions shatters preconceived notions and champions inclusivity, standing as a testament to the omnipresence of love as an inherently human emotion. For couples of the same gender who enter these unions, the quest for legal recognition and societal acceptance is a driving force. The principles of equality and love take centre stage as the foundation of this institution, championed ardently by advocates. As the movement for same-sex marriage gains momentum, it becomes a potent symbol of inclusivity and acceptance, boldly challenging historical precedents and reshaping the contours of what marriage can be.

In dismantling legal restrictions and fostering cultural acceptance, these unions galvanize the diversification of the institution of marriage. They underscore the universal yearning for companionship, commitment, and the pursuit of happiness, casting aside the constraints of gender or sexual orientation. As the fabric of society continues to evolve, the once-conventional institution of marriage finds itself rewoven into a vibrant tapestry that celebrates love, devotion, and partnership in all their diverse and beautiful forms.

1.5 Comparison between same sex and heterosexual marriages:

Both same-sex marriage and heterosexual marriage have several similarities:

Both gay and straight relationships involve emotional connection, companionship, communication, and shared experiences. They may also face similar challenges such as communication problems, conflicts, and the need for mutual respect. Both relationships can bring joy, growth, and support to those involved. However, it is important to remember that every relationship is unique and affected by the personalities and dynamics of the people in it.

Legal recognition:

Both marriages are legally recognized in many countries and give couples legal rights and obligations. (Source: Williams Institute, UCLA School of Law)

Commitment:

In both same-sex and heterosexual marriages, couples commit to each other in a loving and supportive relationship.

Emotional Bond:

Both marriages involve building a strong emotional bond between the partners

Creating Families:

Same-sex and heterosexual couples can choose to create families through adoption, surrogacy, or other means.

Social and economic benefits:

Both marriages can offer social and economic benefits such as tax breaks, access to healthcare and inheritance rights. (Source: Human Rights Campaign)

Challenges and Rewards:

Both same-sex and heterosexual marriages have challenges and rewards that come with long-term partnerships.

Same-sex marriages and heterosexual marriages have many similarities. Both marriages involve a committed union between two people who decide to build a life together. They can also provide legal and social recognition and access to various benefits, rights, and obligations. One study that highlights the similarities between same-sex and heterosexual marriages is Esther D. Rothblum and Kimberly F. Balsam, published in the Journal of Counselling Psychology (2005). The study examines different aspects of same-sex relationships and shows similarities in areas such as communication, intimacy and overall relationship satisfaction compared to heterosexual couples. It is important to understand that while there are similarities, same-sex couples also have unique challenges and experiences that stem from societal attitudes and legal considerations. Understanding their similarities and differences will help promote acceptance and support for all types of marriage.

In many places of the world, there has been a considerable movement in terms of legality. Historically, same-sex marriage was not recognised or permitted in many locations, although heterosexual marriage was the norm. However, several nations have legalised same-sex marriage in recent decades, allowing LGBTQ+ couples the same legal rights and recognition as heterosexual couples. This trend mirrors a larger societal shift towards recognising and respecting many types of partnerships.

Many parallels exist in the relationships of homosexual and heterosexual couples. They both have feelings of love, intimacy, and emotional connection. They encounter similar difficulties in communicating, resolving conflicts, and establishing a life together. Trust, respect, and mutual support are important characteristics of a good relationship that apply to both sorts of couples. Homosexual and heterosexual couples' relationships share many commonalities. They both have the same basic human desires for connection, emotional support, and closeness. They encounter similar difficulties in communicating, resolving conflicts, and navigating daily life together. Regardless of sexual orientation, trust, respect, and mutual understanding are common pillars of successful relationships. Both sorts of couples attempt to create a strong partnership, frequently by sharing tasks, making mutual decisions, and cultivating common interests. Homosexual couples, like heterosexual couples, may experience joy, laughter, suffering, and personal growth because of their relationships. Both forms of partnerships require sensitivity and compromise. Finally, the commonalities between homosexual and heterosexual couples underscore the common threads of human connection, love, and the quest of pleasure that transcend sexual orientation.

3. CONCLUSION:

This thorough examination of same-sex couples has illuminated the complex interaction of cultural norms, legal frameworks, psychological forces, and individual experiences that influence these relationships. Although prejudice and discrimination against same-sex relationships have existed throughout history, the development of acceptance and equal rights signals a positive trend. The psychological similarities between same-sex and heterosexual relationships are striking, highlighting the commonality of human emotions and connection. The difficulties brought on by stigma and minority stress highlight the value of creating safe spaces where people can accept their identities without feeling threatened. As shown by this research, family acceptance, social support systems, and educational programmes are crucial in enhancing the wellbeing of those who are in same-sex relationships. It is important to realise that differences still exist, particularly in areas where discriminatory and traditionalist values still prevail. To maintain the protection and dignity of all people, regardless of their sexual orientation, such inequities require ongoing campaigning, instruction, and policy improvements. We can all work together to create a world where love is celebrated without boundaries by boosting voices from the LGBTQ+ community and collaborating with allies.

In conclusion, the process of coming to terms with and accepting same-sex partnerships has shed light on both the advancements made and the difficulties still to be overcome. We can keep paving the way for a more inclusive, compassionate, and equitable society where all relationships are honoured and respected via empathy, education, and activism

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SEX AS AN OBLIGATION

KISHNANI BINDIYA
MAPARI SARA
MATKAR UNNATI
MEHTA KANI
NELVOYE PREMASHREE
PODDAR TANYA
PUNMIYA HARSHITA
SHARMA YASH

Abstract

Sexual intimacy is an essential component of human relationships, adding to couples' emotional, psychological, and physical bond, often seen as "obligation". The concept of "sex as an obligation" presents intriguing questions regarding the complex interplay of cultural standards, individual desires, and modern relationship dynamics. This research paper aims to dive into the many facets that surround the concept of sexuality as an obligation, as it influences individuals' emotional well-being and relational harmony. We will explore cultural influences, personal views, and societal pressures that define and form intimate partnerships in the modern world, such as cultural expectations, gender roles, society standards, personal beliefs, and communication dynamics within partnerships.

Keywords

Sex, obligation, cultural, physical bonds, relationship, desire, dynamics, gender

Introduction

Sexual intimacy is an essential component of human relationships, adding to couples' emotional, psychological, and physical bonds. It is frequently viewed as an inherent obligation within love relationships in many civilizations. The concept of "sex as an obligation" presents intriguing questions regarding the complex interplay of cultural standards, individual desires, and modern relationship dynamics.

This research paper aims to dive into the many facets that surround the concept of sex as a responsibility. We hope to shed light on the complexity that define and form intimate partnerships in the modern world by investigating cultural influences, personal views, and societal pressures. Furthermore, we aim to challenge traditional ideas by offering a forum for open discussion and encouraging a greater understanding of the subject.

Consider the hypothetical example of Alex and Taylor, a long-term couple in their late forties, to demonstrate the complexities of sex as a responsibility. Both partners have gone through ups and downs in their relationship, including changes in their sexual desires and demands. Despite their strong affection for one another, Alex and Taylor have begun to face the cultural expectation of keeping a steady sexual frequency in their relationship.

At first, they find themselves clinging to the common assumption that sex should be a frequent element of their relationship, even if one or both individuals' desire wanes. The weight of this felt commitment, however, fractures their emotional connection over time, resulting in feelings of inadequacy, remorse, and an increasing distance between them.

Alex and Taylor's story demonstrates the quandary that many couples face, illustrating the possible implications of sticking to society expectations while ignoring their own growing wants and aspirations. Such real-life instances highlight the relevance and necessity of

exploring sex as an obligation, as it influences individuals' emotional well-being and relational harmony.

We will analyze numerous elements that contribute to the perception of sex as a responsibility throughout this research study, such as cultural expectations, gender roles, society standards, personal beliefs, and communication dynamics within partnerships. We may pave the way for more inclusive, sympathetic, and rewarding relationships that appreciate the validity of human desires and the diversity of intimacy by comprehending the complexity surrounding this topic.

Literature review

Simone de Beauvoir - "The Second Sex" (1949):

In her seminal work, Simone de Beauvoir examines the social construction of gender and its impact on women's experiences in society. De Beauvoir discusses how women have historically been relegated to the role of the "Other" in relation to men, leading to the perpetuation of stereotypes and oppressive norms. Within this context, she explores the notion of sex as an obligation, arguing that women often face societal pressure to fulfill their partner's sexual needs, reinforcing the patriarchal idea that women exist primarily for men's pleasure. De Beauvoir's writing provides a powerful critique of the traditional gender roles that underpin the concept of sex as an obligation within intimate relationships.

Michel Foucault - "The History of Sexuality" (1976-1984):

Michel Foucault's extensive exploration of the history of sexuality sheds light on the ways in which societies have regulated and controlled sexual practices throughout time. Foucault challenges the notion that sex is a purely private matter, asserting that it is deeply intertwined with power dynamics and social structures. Within this context, the concept of sex as an obligation is revealed as a manifestation of power and control, as certain norms and expectations are imposed upon individuals and couples to conform to societal standards. Foucault's writings encourage us to critically examine the underlying power dynamics that influence our understanding of sex as an obligation.

Judith Butler - "Gender Trouble" (1990):

In "Gender Trouble," Judith Butler explores the performative nature of gender, arguing that it is not an inherent or stable identity but rather a set of repeated actions and behaviors. Butler's work challenges the binary understanding of gender and sexuality, which is often central to the idea of sex as an obligation within heterosexual relationships. By deconstructing the fixed notions of masculinity and femininity, Butler questions the expectations placed on individuals based on their assigned gender roles and how these expectations shape the perception of sex as an obligation. Her writings inspire a reevaluation of traditional norms and open up possibilities for more fluid and authentic expressions of intimacy within relationships.

Cultural and historical perspectives on sex as an obligation:

Perspectives on sex as an obligation have not been uniform across all cultures and historical periods. As a result of their distinctive backgrounds and belief systems, various societies and individuals have had a variety of beliefs. Discussions about sex, relationships, and obligations continue to develop as societies change and advance.

Sex was frequently viewed as a necessity in many ancient cultures, particularly those with strong agricultural or tribal institutions because it was necessary for procreation and the continuance of the society or lineage. For the survival of the tribe, each member was expected to carry out their reproductive responsibilities. The institution of marriage and the function of sex were strongly linked to religious and societal expectations in ancient Mesopotamia, which included sections of modern-day Iraq and adjacent countries. The responsibility of sex for procreation and familial continuity emerged despite the diversity of these nations' religious and cultural practices. The 'business side' of marriage and sex stands in stark contrast to passionate love and a couple sharing their lives. According to Herodotus (a famous historian), every woman was required to sit outside the temple of Ishtar (Inanna) at least once in her lifetime and consent to having intercourse with a stranger that chose her. This practice was believed to ensure the community's fertility and ongoing prosperity. It would seem improbable that unmarried women would have participated in this since Herodotus claims that "every woman" was compelled to because virginity was a requirement for marriage. The fervently sought result of marriage was having children. If the bride proved infertile, a man could take a second wife because childlessness was regarded as a serious tragedy. The first wife was frequently involved in the selection of the second wives, and it was her duty to ensure that they carried out the tasks for which they had been chosen. A concubine could be added to the house if the wife is not able to bear children. The children of the concubine would become the first wife's children and would be eligible to inherit and continue the family name.

The Victorian era, described as an era of sexual repression, was the time period in which Sigmund Freud was born and raised. People were taught as children that sexual activity should only be performed during marriage and then only in order to produce children. Enjoying sexual activity was viewed as sinful. An ideal Victorian husband was expected to have multiple children with his wife before turning to a mistress for sexual fulfilment while leaving his virtuous wife unharmed. In particular, upper-class women were not meant to have any sexual impulses. The majority of Freud's patients were rich ladies who suffered from unmet sexual needs. Considering Freud's cultural background, it becomes easier to grasp his sexual perspective on abnormal behavior.

Also, sexual relations were frequently seen as a requirement for preserving dynastic succession in monarchs and aristocratic cultures. The creation of heirs was crucial because marriages were intentionally planned to create alliances, consolidate power, or secure inheritance.

Views on sex and obligations have changed as a result of improvements in contraception, women's rights, and shifting social standards. The idea that having sex is a requirement has been contested by movements supporting personal freedom, gender equality, and

reproductive choice. Making choices about their sexual lives and family planning now gives people more agency.

Religious influences on sex as an obligation:

Religions vary widely in their view of sex as a necessary part of marriage. Some may view sex as a sacramental act that should only be conducted within the marital framework, emphasizing its reproductive purpose and urging couples to adhere to their marital duties. In such cases, sex may be viewed as a duty rather than a pleasure, in order to preserve the sacredness of marriage and to produce children. However, it is important to recognize that religious views on sex can also vary significantly. Some religions may be more accepting of sex and have a more progressive or liberal outlook, emphasizing consent, respect for one another, and the value of a loving and consensual relationship.

Hinduism's view of sex as a duty is based on the Upanishads, which refer to "dharma", or obligation. Generally, sexual relations are seen as essential for the propagation of the family and the perpetuation of the family name. Sex within marriage is seen as a duty, while self-discipline and moderation are encouraged to abstain from sex outside the marital relationship. The Hindu scriptures, such as the 'Kamasutra' and the 'Arthashastra', have a mixed view of sex, with the former advocating punishment for men and women who engage in sex outside of marriage. The latter, however, provides a more detailed interpretation of sex as an aesthetic act rather than a sinful act.

The Quran states that marriage is to be based on love and mercy, and that sexual relations should be based on mutual pleasure for both parties. Sexual violence is prohibited in Islam, and the concept of 'consent' has been altered by modern-day secular liberal societies, which has not only become a moral issue, but also the primary legal basis for the legalization of sex. This has led to the spread of sexual immorality and the spread of sexually transmitted diseases, as well as legal uncertainty, as 'consent' is often subjective, difficult to define, and not always legally binding. Consent may not always be expressed in a sexual encounter, may not be understood by both parties, may be withdrawn afterwards after reflection, or may be a lie. This situation is even more perplexing when alcohol and drugs are involved, leaving liberal politicians in the quandary of how to reconcile the legal protection granted to extracurricular sex and alcohol consumption with the ambiguity of consent.

In the Christian faith, God's concept of sex is that we should abstain from sex prior to marriage and be devoted to our spouse within marriage. These limits are for our own safety. Sex should be an enjoyable experience that brings couples closer together, however, prior experiences can often be detrimental. Sex is intended for long-term, committed relationships that respect both partners. In addition to celibacy, Jains must abstain from sexual acts prior to marriage and abstain from sexual ideation. They must abstain from viewing pornography or sexually suggestive material in order to maintain a lucid mind, free from temptation. The ascetics of the faith are those who dedicate their entire lives to adhering to the strictest version of the Jain Code of Ethics. They abstain from material possessions, interpersonal relationships, feelings and desires.

Gender roles and societal expectations:

Gender roles are societal expectations that influence our appearance, self-expression, and attitudes toward sexuality. People have their own sense of what their gender role is; this means the ways they act and the traits they show to match what society thinks is typical for their gender. These traits are based on what society expects from men and women. These roles can impact male and female sexual expectations, with men often expected to initiate intimacy and have higher sexual expectations. From a young age, gender roles can shape how we:

Behave: Boys might be encouraged to play with trucks and be active, while girls might be encouraged to play with dolls and be gentle. Express emotions: Boys might be told not to cry and to be tough, while girls might be encouraged to be nurturing and caring.

Interact with others: Boys might be expected to take charge and be leaders, while girls might be expected to be cooperative and supportive.

Choose interests and hobbies: Boys might be guided towards sports and science, while girls might be guided towards the arts and humanities.

Make career choices: Boys might be directed towards careers that are seen as more powerful or technical, while girls might be guided towards caregiving or service-oriented professions.

When it comes to starting and agreeing to have sex, the roles based on gender often determine who should make the first move. Men might feel responsible for taking the lead, while women might feel expected to be more passive. This affects how we communicate about and understand if both individuals are comfortable with the situation.

Discussing our sexual desires can be influenced by traditional ideas. Men might be encouraged to confidently express their wants, but women might be advised to be cautious with their words. This can make it difficult to openly talk about our comfort levels and preferences.

Society has different standards for how men and women should behave when it comes to virginity and sexual experience. Men might receive positive recognition for having multiple partners, but women could face social criticism for the same behavior.

In intimate situations, societal norms regarding emotional expression can come into play. Men might believe they shouldn't show vulnerability, while women might think they need to be more attentive to their partner's emotions.

To sum it up, gender roles have a significant impact on how we view, feel, and act in sexual relationships and activities. These societal norms influence how we start and discuss sex, affecting our understanding of what's acceptable and our personal limits. Outdated ideas can make it difficult to openly share our desires, making it tough to express our own preferences. Men and women often encounter different treatment in terms of their sexual experience, resulting in unfair judgments and societal criticism. Additionally, the strict emotional expectations tied to our gender can influence how we handle and express emotions during intimate moments.

Consent and coercion:

Exploring the blurred lines between consensual sex and sexual coercion when one partner feels obligated to engage in sexual activities.

The blurred lines between consensual sex and sexual coercion can indeed be a complex and sensitive issue. In some cases, a person may be feeling obligated to engage in sexual activities due to various factors such as societal norms, cultural expectations, fear of consequences, emotional manipulation, or a desire to please their partner. This feeling of obligation can make it challenging for the individual to fully express their true desires or boundaries, potentially leading to non-consensual experiences.

If an individual has been pressured into sexual activity or has been made to feel like they owe their partner a sexual favor, that is considered sexual coercion. Sexual pressure doesn't need to be out-and-out sex to count. It may very well be other sexual activities, as well, like inappropriate touching. Individuals in power will quite often take part in sexual compulsion more than those not in power. This could include a landlord, teacher, boss, or someone who can be seen as an authoritative figure. Typically, sexual coercion occurs through nonphysical, powerful ways of behaving, for example, being constrained, deceived, or compromised into participating in undesirable sexual exercises.

Partners trying to sexually coerce tend to use phrases like, "We're married. It's your obligation to have sex with me.", "I thought you loved me. Don't you want me to be happy?", "If you don't give me what I want, I'll get it from someone else.", "This is my house, and my money pays the bills. You could at least show me some appreciation." The usage of such phrases can be considered as a means to guilt the individual into having sexual intercourse with them.

Each individual has different safe places, so it means quite a bit to find and define assumptions and limits previously and during sex. The best way to do this is through straightforward correspondence - ask and tune in. Furthermore, initial consent doesn't mean consenting to what might follow. Everybody has the privilege to adjust their perspective and say no, or to stop any sexual movement. Ensuring you check in with your significant other is an extraordinary approach to show love and care for each other

Alan Wertheimer talks about coercion with regard to emotional and cognitive competence. In his book 'Consent to Sexual Relations', he states that, "Even if B's consent is given completely willingly and even if there is no deception, B's token of consent is morally transformative only if she is suitably competent, that is, only if she has the requisite emotional and cognitive capacities. As with other issues that have been discussed, we can understand the need for these requirements in terms of both autonomy and utility. An agent's act is autonomous or self-directing when she is motivated by her appreciation of the reasons provided by her situation. One who lacks certain cognitive or emotional capacities is not capable of making decisions consistent with those reasons. She may not understand her long-term interests or have the emotional capacity to delay gratification. And she may be unable to make choices that are consistent with her deepest values or preferences because those have not been formed (in the case of children) or perhaps cannot ever be formed (in the case of the severely retarded) or because those values are distorted (false consciousness)."

It is imperative to understand that genuine consent is an enthusiastic and freely given agreement to engage in sexual activity. If one partner feels obligated or pressured to participate in sex, even if they ultimately agree to give in, it may not be genuine consent. Coerced consent cannot be considered real consent because the person is not making a free and autonomous decision based on their own desires and comfort level. For a healthy, consensual relationship, it's essential to prioritize open communication, respect, and empathy. Both partners should feel comfortable expressing their desires, boundaries, and concerns without fear of judgment or retaliation.

Marital and relationship dynamics:

Relationship dynamics are the behavioral patterns that affect how two individuals interact, communicate, and relate to one another. The dynamics of a good relationship include communication, equality, compassion, and trust. An unhealthy dynamic can cause resentment, emotional distancing, and wrath. Any two people, including lovers, family members, friends, and even coworkers, can have relationship dynamics. Spouses have a responsibility to care for, cherish, and respect one another. And certainly, usually speaking, fulfilling our sexual commitments includes making each other feel hot and joyful. There isn't a one-size-fits-all approach to sexual responsibilities in marriage, though. Whatever two consenting adults mutually decide upon constitutes the rules of marital engagement. These are issues that must be resolved before being married in order for you to be on the same page, regardless of how long you have known each other. The sexual experience is important for both of you, not simply the person who is more eager. We frequently think that the partner who has less sexual desire has a "duty" or "obligation" to satisfy their partner's needs. This is revolting. Whether we experience sexual desire or not, our sexual journey matters in marriage. This is a grave misinterpretation of the Bible. Regardless of who exhibits a larger desire for sex, the Bible mandates that both the husband and wife attend to one another sexually. This is a request for intimacy and shared enjoyment. Demanding that your spouse satisfy your sexual demands will not help your marriage if your husband detests having sex due to a number of relational, physical, or emotional obstacles. You serve them by assisting in your spouse's recovery by showing love, being patient, and actively seeking assistance. This is a crucial marriage or relationship dynamic. One of the recently watched movies Satyaprem ki Katha shows us that Sex is not an obligation in marriage and the importance of dynamics not only surrounded by sex but also good communication, satisfaction, emotional well being, respect and love towards each other. The male character Satya, a stranger, was depicted in the film as a hero. Satya gained favour with Katha's family since he prevented her from attempting suicide and saved her life.

Katha's father used emotional coercion to force her to marry Satya after noticing Satya's interest in her. Katha piqued Satya's curiosity, but she wasn't motivated by the same emotions or goals. Here, the consent problem is raised. The family's pressure of Katha into marrying Satyaprem against her will serves as further evidence that women have no voice in important life decisions like marriage. Satya anticipates sexual connection on the first night

following the wedding as something that is inevitable and is akin to a ritual. In this film, Satya is shown as being entitled to sexual relations solely because he and Katha are legally wedded. The value of assent is diminished by this unfavourable representation. It neglects to acknowledge that getting married does not automatically give you the right to have sex. He didn't have any intimate relationships before being married, which suggests that marriage is a way for him to satisfy his sexual needs. Satyaprem became frustrated when Katha refused to engage in sexual activity with him because of her tragic past. Satya discovers Katha is a rape survivor later in the film. She reported a lack of sexual desire due to past trauma. After experiencing sympathy, the rationale for abstaining from sex became clear to him. He supported her and worked on her behalf the entire time to ensure that she received justice. This demonstrates how the dynamics of a relationship or marriage involve effective communication, mutual trust, and understanding in addition to sex.

Psychological and emotional effects:

The psychological and emotional consequences for those who feel forced to have sex against their will and desire can be highly upsetting and have long-term consequences for their well-being. Let us examine these ramifications using a fictitious case to demonstrate the difficulties involved:

For instance, Sarah is a 25-year-old lady in a serious relationship with her partner, John. They have been together for two years and have formed a strong bond. John, on the other hand, has recently become more and more obstinate on engaging in sexual activities, even when Sarah is not in the mood or displays discomfort.

As John continues to pressurize Sarah, she begins to feel powerless and unable to assert her boundaries. She is afraid that refusing him may harm their connection or cause him to become enraged, making her feel terrible for not gratifying his wishes. Sarah's anxiousness grows as she anticipates the next time John will want sex. Even when they are not intimate, she is stressed about rejection and confrontation. She gets apprehensive to spend time with John since she is unsure when he plans on sexual activity. Sarah's self-esteem worsens as she questions her capacity to advocate for herself. She continues accusing herself for not being able to deal with refuse or justify her genuine feelings. Her emotional instability is further exacerbated by her self-blame. As the pressure escalates, Sarah begins to psychologically isolate herself during liaisons with men. To deal with the distressing experience, she disassociates from her body and emotions, resulting in a break with the intimacy she once shared with John. Sarah and John's relationship dynamic is put under considerable strain. Sarah's emotional distance and unresolved concerns exacerbate disagreements and communication failures.

Speaking to the the repercussions:

It's essential to comprehend that Sarah's experience is not unusual, and there are several approaches to dealing with the repercussions:

Sarah would benefit from speaking with a therapist who specializes in trauma and consent

concerns. A professional can assist her in processing her feelings, setting healthy boundaries, and developing coping techniques. Encourage Sarah to confide in a member of her family or close friend to serve emotional support and validation. It can act as a safe emotional support environment. It is critical to encourage open and honest communication between spouses. John must recognize the influence of his behaviors on Sarah's well-being and collaborate with her to establish a healthy and consensual partnership. Apart from this, Consent instruction in schools, communities, and relationships can help prevent such situations and encourage people to respect one another's limits.

Looking at the brighter side, we can see that, having sex against one's will and desire can cause severe psychological and emotional discomfort, affecting one's mental health, relationships, and overall well-being. To address this issue, everyone must work together to promote consent, open communication, and respect for boundaries, resulting in healthier and more supportive relationships.

Societal pressure and norms:

- The Role of Peer Pressure in Sex Expectations: Peer pressure plays an important role in shaping our attitudes towards sex and related expectations. In the constant quest for social acceptance, people often feel pressured to have sex even if they are not ready or willing to do so. Fear of being labeled “rude” or “cheesy” can create a sense of obligation to conform and force individuals to sacrifice autonomy and personal preferences in order to conform.
- Media Influence: Shaping Our Views of Sexual Commitment: Media portrayals of sexual relationships and societal expectations reinforce the notion that sex is a commitment. Television programs, movies, and advertisements often portray sexual encounters as a normative part of life, making it difficult for individuals to challenge or deviate from these social structures. Masu. Constant exposure to unrealistic standards and distorted narratives can distort perceptions of what is expected and demanded and increase conformity pressure.
- Religious and Moral Impact on Perceptions of Sexual Mandate: Religious and moral teachings have long played a role in shaping societal expectations about sex. Some religions may impose abstinence until marriage or severely restrict sexual activity outside of traditional relationships. Adherence to these teachings, coupled with fear of divine punishment or moral condemnation, can foster a sense of obligation to engage in sexual activity within limits set by religious or moral frameworks.

Legal and ethical considerations:

Unnatural Offences Section 377 IPC, Including same sexual relationship, freely having sexual intercourse without the intention of having to procreate with any man, woman is punishable with imprisonment for life or 10 times plus fine. Still, the section is still functional, if the intertwined act happens on a non-consenting existent or an individual below the age of 18 times or a beast.

Section 375 and Section 376, IPC force is one of the most harsh sexual offences. A man is said to commit “rape” if he has sexual intercourse with a person against her will, without the concurrence, or with concurrence attained unlawfully, similar as giving death pitfalls or giving the print that she's lawfully wedded, or if she's unable of giving consent due to intoxication or unconsciousness. Consent means a voluntary agreement by words, gestures or any other verbal or non-verbal form of communication of amenability to share in any sexual act. Lack of physical resistance isn't regarded as concurrence. The offence of rape includes any act of penetration of penis or any part of body or any object into the vagina, urethra, anus or mouth; or making another person to do so or manipulation of any part of the body of a woman so as to beget similar penetration.

Discipline of force Section 376, IPC discipline for rape is imprisonment of the appellant for not lower than 7 times, extendable to imprisonment for life, or a forfeiture. Provision of enhanced discipline of minimal period of 10 times or imprisonment for the remainder period of life has been made in specified situations like in a person committing rape on a girl below 16 times of age in a position of dominance or on a woman unable of giving concurrence or repeated rape on the same woman or causes grievous fleshly injury to the womanish. Section 376(A) covers the cases in which the injury caused to the woman has resulted in death or a patient vegetative state

i.e a state of lack of awareness, and the discipline is 20 times extendable to the remainder period of her life. Section 376(B) provides for discipline for sexual intercourse with his own wife living independently under a decree of separation or else. Section 376(C) provides for discipline of sexual act,(not amounting to rape) committed by public servant or person in a position of authority or in a fiduciary relationship, on a woman who's in his guardianship or under his charge which is a minimum of five times, extendable to ten times. Section 376(D) provides for the discipline of gang-rape, each of those personsshall be supposedto have committed of offence of rapeand may be penalized by rigorous imprisonment for 20 times, extendable to the remainder of their lives. Section 376(E) is for a person, formerly who condemned of rape, commits the offence again is penalized with imprisonment for remainder period of his life.

The Criminal Law(Amendment) Act, 2018 legislated after the Kathua rape case, and it magnified the minimal discipline for rape from 7 to 10 times. This act also amplify the minimal discipline for rape below the age of 12 – 20 times, extendable to imprisonment of the accuserfor life or death, whereas discipline for gang- rape of girls below the age of 12 times was also kept as imprisonment for the remainder of life or death. Connubial Offences Maritalforce It's the act of sexual intercourse with one's partner without consent. The act

doesn't attract the vittles of Section 375, IPC, if the woman is above 15 times of age. Section 376(B) was added by the 2013 correction, which covers the act of sexual intercourse with one's own wife living independently, and it's punishable with a term of 2 times extendable to 7 times. But the act of connubial rape may constitute " sexual abuse " within the meaning as handed in the Prevention of Domestic Violence Act(PDVA), 2005.

Cohabitation Section 493, IPC Every man who by dishonesty causes any woman not lawfully married to him to believe that she's lawfully married to him and to abide or have sexual intercourse with him is to be penalized with imprisonment up to 10 times and fine.

The Protection of Women from Domestic Violence Act, This law was legislated for protection of women confined to domestic violence in India. It covers the relationship between two people living together in a participating ménage and related by marriage, consanguinity, relationship in nature of a marriage, relinquishment or a common family. It encompasses all forms of physical, verbal, emotional, profitable and sexual abuse, cuts, sport, demotion, name calling and sport with regard to not getting manly child, and so on.

Conclusion

The term obligation means duty and commitment and hence sex as an obligation refers to the idea that one has a duty to engage in sexual activity even without any sexual desire. We delve deeper into the topic by understanding the withstanding history of the topic and various areas of study like law, gender roles and relationship dynamics. It is clear that ancient prejudices and stereotypes are still influencing relationships even today. The various literature reviews provide enough evidence on the origin of this topic. Various cultures and religions have also influenced and propagated this notion and idea of 'Sex as a moral duty'. Various misinterpretations of these sacred scriptures have caused further damage to relationships. Adherence to religious codes of conduct is important but evolving times demand that we challenge these norms and embrace a more empathetic and inclusive approach when it comes to vulnerable topics like intimate relationships.

In conclusion, engaging in sexual activity should not be treated as a transaction. It is necessary to realize that no one should be compelled or manipulated into engaging in sexual activity against their will. Not only is it unethical but can cause a great amount of distress to the person, psychological as well as physical. This leads to low self-esteem, depression and loss of one's identity.

To undermine the notion that having sex is obligatory, we can promote awareness by introducing discussions on sex education, honest discussions about boundaries and desires, and support for individual consent and agreement. By complying with these directives, we can foster a society that values and celebrates sexual expression, diversity, gives people the power to make informed decisions, and as a result, builds relationships that are healthier and more meaningful.

Our thoughts/Opinions/Views:

Harshita- In my opinion sex shouldn't be considered as an obligation in any case. Feeling pressured can cause tension and harm the relationship. Honest communication is important to address any concerns or discomfort.

Sara- According to me, Peer pressure forces a student to sacrifice their own pleasures in a race to get social acceptance . The portrayal of Media plays an important role to set devious standards to portray sex as an obligation. Lastly religious and moral enforcement coerce the individuals to follow a specific sexual boundary.

Kani-Every human being deserves the autonomy to choose on how to explore their sexuality and what they like or don't like. Obligating anyone to do something that they're not comfortable with should be a big no pertaining to any society, religion or social setting.

Bindiya- Personally I feel sex is important to enhance your relationship with your partner. Sexual intimacy in marriage brings couples together mentally and physically. Sexual relationship in marriage is not only designed to bring God glory but also brings husband and wife in a one-flesh relationship. Sexual connection serves as a tangible reminder for a couples one-flesh bond and is for the glory of God. Thus, it follows that having a partner for sexual intimacy should be a regular part of married life. Although it's not an obligation.

Yash-Sex can play a role in a relationship, but its significance varies for each couple. Communication is crucial; feeling pressured can be harmful. It's important for partners to understand and respect each other's boundaries and desires. Hence I believe and strongly support that, sex is not always obligated in relationships.

Premashree- Sex plays a very crucial role in many relationship. Sexual intercourse is the next step of building intimacy with your partner. But forcing someone is not an answer as people have their own opinions and their partners should recognise these ideas and not become overbearing.

Unnati- Sex does play a pivotal role in a relationship but it should not form a milestone or be treated like a transaction in a relationship. Also, one should not be pressurized or compelled into such a vulnerable and intimate moment. It is necessary to understand yourself first and only consent to it when you feel ready. Because to form a healthy relationship, trust and mutual understanding form the first and primitive step.

Tanya- I personally think that sex isn't really obligated in a relationship whether it is married or not. I wouldn't be comfortable if my partner would pressurize me for sex unless being in a sexual relationship because relationships are more than that, like being about emotional and physical support too.

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PHILOSOPHY OF MARRIAGE AND INTERPERSONAL RELATIONSHIPS

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ABSTRACT:

This assignment delves into the concepts of philosophy of marriage and interpersonal relationships. It looks into what marriage is and answers questions related to the philosophy of it. It talks about the historical perspectives on marriage, highlighting its evolutions and significance in various cultures. Empirical evidence does not necessarily support philosophical assertions regarding relations. There is a presentation of multi-dimensional union and emphasis of the importance of interpersonal relations in different aspects like benefits, drawbacks, communication, dividing duties, the consequences led by lack of expression in a marriage relationship. There is also a literature review that analyses Pope John Paul II's 'Love and Responsibility' that shows one of the philosophers perspective on the same topic. It also talks about the philosophy of marriage that encompasses the themes of love, commitment, respect, autonomy, communication, and growth. There is a discussion of the advantages and disadvantages of adopting such philosophical approaches for balance, flexibility, respect and understanding. There are also different perspectives penned down by all the team members. In the end it is a document that tries to work up every aspect of the topic and explains various views and parts of the huge spectrum of philosophy of marriage and interpersonal relationships.

KEYWORDS:

Philosophy of marriage, marriage, interpersonal relationships, personal growth, love, commitment, dividing duties, autonomy, conflict resolution, lacking expression, emotional intelligence, trust, gender roles.

INTRODUCTION:

Marriage in itself is a simple yet complicated term. It refers to not only the union of two people, of two individuals but also the union of two souls, two families, two ideologies,etc. According to the Hindu view of marriage, it is a sacred, everlasting relationship between a man and a woman that is governed by moral, social, and spiritual values. Learning the Philosophy of marriage and interpersonal relationships is very crucial to have a respectable relationship. Around 2350 B.C., in Mesopotamia, the first evidence of marriage rites uniting one woman and one man was discovered. Marriage developed as a common institution over the following several hundred years, and the ancient Hebrews, Greeks, and Romans, all welcomed it. The philosophy of marriage is all about love, fidelity, and values in the context of marriage. The philosophy of interpersonal relationships investigates ethics and dynamics in various ties like friendships and romantic relationships. Understanding the benefits and drawbacks of both provides insightful information that helps people avoid traps and have more satisfying interpersonal interactions. According to individual perspectives on marriage, encouraging one another's personal and joint growth is essential. A strong and fulfilling marriage is characterized by a link built on mutual love, trust, respect and faithfulness as well as an essential responsibility divide. A healthy and balanced relationship is fostered when both spouses actively contribute and share the effort. Even mutual respect for each other's

individuality, careers, choices and as a human in general is very important for a relationship to sustain. Philosophers have studied a variety of topics pertaining to marriage, such as its control on sex, reproduction, and daily life as well as gendered responsibilities for spouses. Fostering solid connections requires cultivating relationships built on important ideals, embracing growth, and practicing open communication. A deeper knowledge of marriage's complexity, including its contractual and institutional components, as well as how it addresses the various requirements, legal considerations, and moral obligations of its constituents, can be gained through studying its philosophy.

LITERATURE REVIEW:

There are many philosophers over the years who have given their contribution and philosophies on the philosophy of marriage and interpersonal relationships and its various aspects. Taking the topic into consideration, it is a huge spectrum with many subtopics, aspects, perspectives, ideals. Plato writes in his book *Symposium* where he emphasizes that love and relationship should be based on mutual understanding, respect, and intellectual connection and not just physical attraction. He also talks about the concept of the 'soulmate', which is all about individuals that seek their other halves in order to achieve wholeness.

In a book 'Emile, or Education' written by Jean-Jacques Rousseau, he talks about the importance of mutual respect, equality, and companionship in a marriage institution.

According to Thomas Aquinas marriage serves as an institution for procreation and unitive purpose and also that explores the ethical dimension of marital relationships.

One of the famous philosophers, a student of Plato, Aristotle, views marriage as a form of partnership between individuals. He had a different point of view, he believed that a marriage should rather be built of friendship and shared interests, that support each other to achieve common goals and mutual benefits. He argued that there should be a strong sense of friendship between spouses to have a successful marriage. He viewed it as a foundation of the society, and believed that men and women have complementary roles within the household and society. He discussed the concept of *oikonomia* which means household management.

Immanuel Kant in his work 'Groundwork for the Metaphysics of Morals' highlights his famous concept of treating individuals as ends in themselves. He talks about how partners should respect each other's autonomy and treat each other as rational beings that are capable of making their own decisions. They should support each other's personal growth and fulfillment. He also emphasized on honesty and truthfulness and also that they should communicate openly and honestly. Deception and manipulation goes against this very principle.

Friedrich Nietzsche talks about the same in his work 'Thus Spoke Zarathustra'. He questions the Christian notions of love and compassion, and views them as a sense of 'slave morality'. He believes that one should live a life as such that can be lived infinitely. He believes a life should be without rejection of asceticism and self-denial. In relationships, there should be a holistic understanding that integrates the physical and emotional aspects of love, other than separating into categories.

In 'the Second Sex' by Simone de Beauvoir, challenges the traditional notions of gender roles

and relationships. She explains the concept of 'the other' to explain how women historically were defined in relation to men in a marriage where they were trapped in predefined roles rather than engaging as equals and individual beings.

Lastly Elizabeth Anscombe essay talks about in her essay the significance of the marital relationship and the role of sexual ethics in it. She argues that sexual act is linked to marriage and procreation and thus should not be treated as a purely recreational or self-serving activity.

PHILOSOPHY OF MARRIAGE:

The main thrust of Nietzsche's view on matrimony is that if people are to make a good go of it, romantic feelings and sexual attraction alone won't suffice; the relationship has to be built on a foundation of strong friendship.

1. Love is joyful — in good times and in bad

Love is joyous and gives rise to a second realization about what constitutes a healthy marriage. Your house should be a cheerful place every day, not just occasionally.

Example: You two enjoy each other's company even during difficult times, helping and consoling one another as you face the difficulties of life.

2. The purpose of marriage is to challenge you to grow — to grow as individuals and to grow together as a team

Aristotle disagrees with Plato on gender roles in marriage. It's not like the husband "fitter for command". Spending a lifetime with one person is a long commitment. Even while it is wise to not expect your partner to change, it is still OK to ask. The most important thing is to look at yourself. You should attempt to change because you love your spouse's challenges. It is possible to do not "get over it";

Example: Both partners support and promote each other's personal objectives and growth while also cooperating to realize shared aims and desires.

3. Embracing Commitment and Partnership

According to Nietzsche, the idea of cooperation and commitment is essential to the marriage ethos. Marriage requires the ability to endure difficulties, make sacrifices, and put the relationship's health first. It necessitates a strong feeling of accountability and a commitment to developing both as a pair and as individuals.

Example: You both make a concerted effort to put your relationship first, committing entirely to one another and working together to travel through life's journey.

4. Cultivating Respect and Autonomy

Marriage philosophy emphasizes the value of appreciating each other's independence and uniqueness. Although couples live together, it is important to keep a sense of self and to support one another's goals and hobbies. Accepting one another's differences promotes a peaceful relationship where both parties feel appreciated, comprehended, and empowered to follow their passions.

Example: You accept each other's perspectives and individuality in the relationship, giving each other the room and freedom to pursue their own goals and objectives.

each other the room and freedom to pursue their own goals and objectives.

5. Communication and Empathy

Any successful marriage philosophy must be built on the foundation of effective communication. By allowing partners to communicate their thoughts, feelings, and worries, open and honest communication fosters empathy and understanding.

Example: You accept each other's perspectives and unique personalities in the relationship, giving each other the room and freedom to pursue their own interests and objectives.

6. Cherishing the Moments

Marriage philosophy places a high value on cherishing your time spent together. The journey of marriage is made more fulfilling and appreciative by celebrating the good times, making enduring memories, and finding delight in the simple things.

Example: You cherish and savour each moment spent with your partner, forging enduring memories, whether you're celebrating victories or just engaging in routine activities.

"If you marry, you will regret it; if you do not marry, you will also regret it; if you marry or do not marry, you will regret both..." —Søren Kierkegaard

WHY IS INTERPERSONAL COMMUNICATION IMPORTANT?

In a marriage, interpersonal communication plays a crucial role in making the people involved understand one another, to be able to live cooperatively whilst also providing support to each other in difficult times. Communication allows couples to gain clarity about behavioural actions and events which further allows them to be in sync with one another. Shared messages assist people to bring out their thoughts, feelings, ideas and other information in front of each other making the both of them be acquainted with each of their personalities. There are going to be times when both spouses go through each of their own highs and lows, however if communication between the two is strong then it becomes easier to be able to deal with situations together.

Insufficient communication between partners is likely to create misunderstandings, build up grudges, and ignite feelings such as hurt, anger, resentment or confusion which would create distance between the two eventually. Maintaining a healthy marital relationship requires openness towards each other's views and empathy with regard to the other's feelings. Good conversations form a pathway to a trusting, honest and respectful relation wherein honesty leads to foundation of trust and respect among the spouses. Communication is an effective skill that can be learnt, polished and practiced over a period of time and is also said to have strengthened bonds. Lack of this skill is likely to develop a sense of detachment between the two persons involved in the relationship and additionally create feelings of isolation and loneliness.

Here are a few significant justifications for why relational correspondence is significant in marriage:

1. Effective Problem Solving: In any marriage, clashes and conflicts are ineluctable. Viable correspondence permits couples to straightforwardly quibble their issues, share their viewpoints, and work together to track down results. At the point when correspondence is open and regardful, it becomes simpler to determine clashes and help them from raising into additional huge issues.
2. Building Trust and Intimacy: Trust is a principal part of any marriage. Genuine and straightforward correspondence assists with trusting between mates, as it empowers them to be helpless, share their interests, and be guaranteed that their investigations and sentiments are esteemed and respected.
3. Emotional association: Great communication permits mates to communicate their necessities and concede everyday reassurance from each other. At the point when mates convey straightforwardly and sympathetically, they produce a more profound close to home bond. Communicating affection, appreciation, and care through correspondence supports the close to home association and assists mates with feeling more associated and comprehended.
4. Shared Decision-Making: In an effective marriage, mates much of the time need to make suppositions together, whether they're connected with funds, bringing up youngsters, or other significant life decisions. Powerful correspondence considers wood, where the two mates feel appreciated and engaged with the cycle.
5. Maintaining Emotional and Mental Well-being: Containing sentiments or staying away from fragile trades can prompt close to home torment and disdain. Then again, open correspondence assists mates with communicating their interests, diminishing pressure and advancing close to home prosperity.

In outline, relational correspondence is the way to figuring out, trust, and profound association in a marriage. By cultivating open, regardful, and merciful correspondence, couples can explore difficulties together, develop nearer, and set up areas of strength for proceeding with organization.

WHY IS DIVIDING DUTIES IN MARRIAGE:

The law of Marriage provides rules for a relationship of sexual and economic partnership between a man and woman and also gives it a backup of legal force. Its purpose was to exclude the slaves and homosexual couples from getting married. In the nineteenth-century, the courts made this law to impose limits and establish the rights and obligations for the spouses.

The duties were divided very differently at that time. The wife has to take care of the house, her husband, that would also include the access to her body, bear and rear and take responsibility for their children and serve her husband in every possible way possible. In a sense the husband hired a wife to take care of himself and the house. In short all the chores were her responsibility. The common law also stated that her husband had full rights over her body. It was one of her duties for something she could not refuse of sue her husband for a rape. The husbands' primary duties are of providing and meeting his wife's financial needs. His duties also include both companionship and sexual relations, but it was on him whether he wants to fulfil them or not. A husband could lie separately from his wife without her consent and still have all marital rights.

Then came in the era where women also started aiming for their careers and also took care of the household. Doing 2 jobs at the same time. But now slowly and gradually the scenario is different. There is equality seen when the women also work and there is a division in the financial burden that the men bear and also of the chores at home that were beared by women only. There are many reasons why dividing duties is important and helps in shouldering responsibilities, supporting each other and keeping both individuals at the same footing. Aristotle himself believed in not having gender-based roles in the institution of marriage.

1. Equality and Fairness:

In a marriage, dividing responsibilities fosters equality and fairness. Equal participation from both partners in household duties guarantees that neither feels stressed or overburdened. This fair division of labour encourages cooperation, respect, and gratitude for one another's contributions.

2. Reducing Stress:

Both partners' stress levels can be greatly reduced by splitting up home duties. It can be difficult to juggle job, family obligations, and household duties, but when the load is shared, it makes each person's task less onerous. Thus, the pair may concentrate more on providing one another with emotional support and developing a closer relationship.

3. Strengthening Communication:

Couples are more likely to communicate openly and effectively when they work together to divide responsibilities. Regular talks are necessary for discussing and negotiating duties because they give each partner the chance to express their opinions, worries, and wants. This open dialogue improves comprehension and fortifies the marital relationship.

4. Fostering Independence:

The division of labour fosters personal development and independence. Partners have the chance to flourish in their separate positions when they are each assigned a distinct assignment. Each partner knows they are respected for their individual contributions, which can be powerful and promote self-esteem.

5. Time for Personal Pursuits:

Marriages that share duties allow spouses to pursue their individual interests and pastimes. Couples can devote time to self-improvement, recreational pursuits, or spending quality time with friends and family with a well-balanced distribution of responsibilities, leading to a more fulfilled existence outside of the marital sphere.

6. Role Modelling for Children:

When parents share responsibilities, it provides a good example for their children. Children learn the value of equality, cooperation, and teamwork by watching both parents actively participate in household tasks. Their future perspectives regarding relationships and gender roles may be influenced by this, in turn.

7. Avoiding Resentment:

Feelings of bitterness and unhappiness may develop when one partner assumes an excessively significant number of the home duties. As a result, the marriage may become strained and the partners may grow emotionally distant. The couple can prevent such unpleasant feelings and preserve a healthier connection by fairly allocating tasks.

It is important to understand that depending on cultural, societal, and personal circumstances, the precise sharing of responsibilities in a marriage can vary greatly. The most crucial factor is open communication and understanding between partners to decide on a responsibility breakdown that works best for their particular scenario and fosters a solid, meaningful, and long-lasting relationship.

WHAT HAPPENS DUE TO LACK OF EXPRESSION?

The marital relationship can be a basic physical health asset for grown-ups. Various studies have demonstrated that married people, contrasted with their single partners, appreciate better well-being and longer life. Being married by and large is expected to prompt lesser vacuity of close to home, social help, importance and reason throughout everyday life, and social control, which are viewed as essential cycles that advance actual health. However genuinely restricted population research along these lines far has investigated how contrasts in matrimonial quality may be related with contrasts in wellbeing among married couples.

Laboratory-based biopsychosocial research has given interesting proof that poor conjugal quality could prompt by and large decay in actual wellbeing. For example, negative verbal and nonverbal trades saw in a conjugal critical thinking task straightforwardly prompted problematic autonomies, endocrine, and resistant changes for brief time frames after the

errand. Likewise, a couple of ongoing local area-based reviews have shown that poor conjugal quality has results like more noteworthy useful debilitation or lower self-evaluated health.

Failed attempts of resolution of conflicts in the way of expression and confrontations of thoughts and feelings can lead to forming of avoidant coping mechanisms for example distancing or diverting from the problem or conflict that arise in the future. Although these avoidant strategies may be beneficial in the short run, if utilized repeatedly, they may be harmful to one's health and behavioural efficacy leading to loss of tolerance and increased temper. This in turn affects not only their marriage but other social interactions forming a vicious cycle of unresolved disputes.

These unresolved disputes hinder management of other important aspects like children, finances and work commitments. Unable to openly express sexual needs lead to feelings of discontent between them. Children's behaviours, their views and values are moulded by parents' ways of expressing and dealing with a situation, this not only includes negative expressions but also positive expressions to promote better self-esteem, avoid generational patterns in relationships and avoid the tendency to give up on the whole institution of marriage due to previously formulated beliefs.

PROS OF MARRIAGE AND INTERPERSONAL RELATIONSHIPS:

Philosophy of marriage and interpersonal relationship both encourage intentional and deliberate ways to how people connect and engage with one another, which has some similarities. Here are the combined benefits of adopting a philosophy in both areas:

1. Enhanced Communication: Open and effective communication is encouraged by philosophical perspectives in both marriage and interpersonal relationships, which improves understanding and connections between people.

2. Empathy and Understanding: Creating a worldview that prioritizes empathy and understanding helps people in all kinds of relationships to build stronger bonds and mutual respect. For instance, it seldom occurs in relationships nowadays for one partner to not listen to the other and not show them the proper amount of affection, leading the other to look for it elsewhere or with other people. Their marriage or relationship suffers as a result, creating holes in its foundation.

3. Respect for Boundaries: Both ideologies place a strong focus on maintaining one's own boundaries, which helps the two parties feel secure and comfortable. If one is not given their own time and personal space, they may become irritated since they may believe that the other person is attempting to control them.

4. Conflict Resolution: Having a defined perspective on how to handle disputes and conflicts aids in settling differences in a courteous and productive way, resulting in more harmonious relationships. As a result, people match their Zodiac signs before getting married. In Indian culture, a process recognized as Kundali Matching compares the astrological charts of potential mates to see whether they are compatible.

5. Emotional intelligence and self awareness: Both philosophies encourage emotional intelligence and self-awareness, which can help people manage their emotions and comprehend how their actions affect others. Marriage and relationships can enable partners to examine their values, expectations, and perspectives, fostering a stronger emotional bond and mutual understanding.

6. Nurturing Positive Relationships: People are more likely to seek out and keep supportive and healthy relationships if they embrace a mindset that emphasizes positive interactions and behaviours. It also promotes the notion of accepting one's shortcomings as well as the idea of being positive and loving one's flaws.

7. Supporting Personal Growth: A thoughtful philosophy of marriage and interpersonal relationships encourages personal growth and development as individuals reflect on their values and adapt their behaviours accordingly. When a bond is formed, both parties pick up positive traits from the other and are willing to change for the better. For instance, if partner A is shy and avoids social situations whereas spouse B is extroverted, partner A could pick up partner B's traits to overcome his/her shyness.

8. Building trust and reliability: Applying a well-thought-out concept consistently in relationships promotes trust and dependability, creating ties that are more stable and secure. The number of divorces worldwide has never been higher, and the majority of them are brought on by adultery. Cheating on your partner has become so common in the US nowadays which is causing alarming rates of divorce in the nation; 50% of the marriages in the US end in a break up.

9. Empowerment and Autonomy: Promoting autonomy and empowerment in interpersonal interactions enables people to express their true selves and to experience support and respect for their choices. In earlier times, women were suppressed and they could not show who they really are, their true selves. They were mostly confined to household chores and taking care of the family as it was a patriarchal society back then. But times have changed, and nowadays, support is given to marital empowerment and autonomy.

10. Resilience and Adaptability: Having a core set of beliefs can make people and relationships more capable of overcoming obstacles and adapting to changing circumstances. In a relationship, both parties cannot be identical, with terms to ideologies, mindsets, lifestyle, habits, etc. A marriage or a relationship is in itself a test of how adjusting and tolerant you are to change your mental and physical habits.

11. Forming Supportive Networks and Communities: By fostering supportive networks and communities based on common values and life experiences, shared marital and interpersonal relationship philosophies can enhance the lives of individuals.

12. Strengthening Commitment: Discussions on the meaning and purpose of marriage as well as a meaningful marriage philosophy can strengthen the commitment between couples. This will not only support them in remaining committed to their common values and long-term objectives, but it will also inspire them to overcome obstacles and endure in challenging situations.

13. Promoting Positive Parenting: In the context of marriage, a philosophy of child-rearing based on shared beliefs can enable parents to align their parenting practices and relationship philosophies, which can result in effective co-parenting and a supportive home environment.

CONS OF MARRIAGE AND INTERPERSONAL RELATIONSHIPS:

1. Lack of Empirical Evidence: Empirical evidence does not necessarily support philosophical assertions regarding relationships. Philosophical arguments about soulmates, for example, may lack scientific backing.

2. Individual Variability: Philosophical approaches to relationships may fail to account for individual variability. The same philosophical concepts might not be applicable to every individual or marriage because everyone is unique.

3. Restricted Scope of Philosophy: It may not dig into the psychological or neurological aspects of interpersonal connections, which might influence emotions, behavior, and attachment patterns.

4. Lack of autonomy: Some Marriage philosophies place couple unity prior to individual progress, restricting personal development. Discouragement of personal growth and pursuit of individual interests outside of the partnership, for example, might result in a loss of self-expression and identity.

5. Inflexibility in certain marriage philosophies leads to rigidity and reluctance to change, and adhering to rigid frameworks despite changing dynamics can lead to dissatisfaction and anger in couples. For example, recognising solely heterosexual marriage ignores LGBTQ+ couples' experiences and needs.

6. Unrealistic expectations: Idealistic ideas in philosophical theories may oversimplify the complexities of marriage. For example, the concept of a "perfect match" ignores the significance of other vital factors that include compatibility, shared values, and commitment, as well as the necessity for compromise and mutual understanding.

7. Conflicting perspectives: Different philosophical views can lead to conflicts and misunderstandings about what constitutes healthy relationships and moral behaviour. Debates between utilitarianism and deontology, for example, might lead to conflicting conclusions about ethical obligations in partnerships.

8. Incompatibility and mismatched expectations: Some generalized philosophies might overlook individual needs and preferences leading to problems of incompatibility and mismatched expectations in a relationship. If a one-size-fits-all method is used then it may lead to conflicts in human connections due to their personality differences and uniqueness. Continuous togetherness, for example, might not suit those who value freedom and personal space.

9. Emotional intricacy and unpredictability: Emotional intricacy challenges developing a comprehensive philosophy of relationships. Dynamics are influenced by jealousy, possessiveness, and insecurity. Philosophies may be lacking in direction, resulting in challenging relationships when emotions take over.

10. Subjectivity: Cultural, social, religious, and personal views all impact subjectivity in philosophical ideas on marriage and relationships. For example, various cultures and individuals may have different ideas on what constitutes an ideal marriage.

11. Ignoring Practical Aspects: Philosophical theories may not provide actionable advice on how to solve real-life challenges where emotions and external factors enter the picture, and they disregard the practical components of relationships, which include money management and cohabitation, which are critical for building a life together.

12. Ethical problems: Certain philosophical ideas on marriage may present challenges to ethics. Traditional gender roles and marriage responsibilities, for example, may collide with equality between genders and individual autonomy ideas.

13. Reliance and co-dependence: Certain philosophical ideas may unintentionally foster reliance in interpersonal interactions, resulting in an undesirable dynamic that impedes human growth. For instance, it becomes difficult for the individuals to function independently if they develop intense habit of depending on their partner for support and validation.

CONCLUSION:

As discussed in the whole assignment, the philosophy of marriage lays down a holistic approach which includes a number of different ideas, including love, fidelity, openness, cooperation, respect, partnership, trust, individuality and cherishing of shared moments. By embracing flexibility, recognising differences, and navigating emotional complexities with empathy and open communication, admitting shortcomings can help people cultivate healthy and successful relationships. To achieve harmony, balance, and long-term success in a

marriage, duties must be divided. It encourages independence, equality, defuses conflict, enhances communication between spouses, and permits personal development while providing a positive role model for children. Numerous nations, religions, and philosophical traditions have historically examined the broad and nuanced topic of marital philosophy.

Mythological texts like the Bhagvat Gita also have strong guidelines on the philosophy of marriage and interpersonal relationships. “*You can use marriage as far as your consciousness is to have a child and raise him as a devotee,*” is one of them. This demonstrates that marriage is more than just a union of two loves; it is also a blessing that enables you to create a family, bring a kid into the world, and raise them to be a devotee. “*Some people sacrifice their senses and their ability to hear in the name of mental control, while others sacrifice their sense's objects in the name of their senses.*” This says that you do have a tendency to get angry at times, and you might even lose mental and sensory control at that time. However, in a relationship, a partner must put aside their rage for the benefit of the other. “*Be it a stone, a woman, a man, or an animal – you're married mentally and on a higher spiritual level to that being or thing, it doesn't require any ritual agreement.*” The institution of marriage is based on the understanding and acceptance that you are now inseparably bound to your spouse in all respects, forever. It is quite spiritual. Marriage is similar to a willingness to fulfil an eternal duty. Consequently, the soul you marry stays with you for seven reincarnations of your life, according to Hindu culture.

With growing times, people have tried to communicate their own set of needs, however to meet common ends has been a difficult area to conquer. Couples counselling can be a useful tool for improving a relationship by helping the couple better understand one another's needs, gain new insight, and resolve communication problems.

MY THOUGHTS:

MAITHILI- In my opinion, Philosophy has its limitations but on the other hand it provides us with valuable insights into the topic therefore it becomes important to understand philosophical angles as well. To overcome the limitations a multidisciplinary approach from subjects like psychology, sociology, communication studies, counselling, etc can provide an all inclusive and practical understanding of marriage and interpersonal relationships in order to solve the dynamic problems between various human connections. Furthermore, to get insights into complex modern issues such as long-distance relationships, online dating, and LGBTQA+ couples, modern philosophical perspectives are required.

Lastly, Communication is the lifeline of any relationship. Without it, all you have are two people in their own worlds, hoping to find a way back to each other.” - Karina Barton.

I feel that effective communication is the key for any healthy relationships. If there is a lack of the same, then none of the solutions can work no matter how perfect the solution is.

PRIYA-According to my analysis Marriage can be a great and fruitful relationship that offers companionship, emotional support, and shared experiences. However, for it to be successful, both parties must put out effort, open communication, and respect for one another. The diverse ways that people view and interact with the institution of marriage are

central to the philosophy of marriage. It covers topics including friendship, loyalty, personal development, and social conventions. Marriage's meaning is highly individualized and culturally influenced, whether it is seen as a partnership for mutual assistance or as a more general social contract. In the end, the individuals involved and the societies they are a part of define its meaning and purpose.

SHRADDHA- The philosophy of marriage is a complicated subject with several aspects. In the end, according to me marriage can be viewed as a social institution that promotes love, unity, and the development of a strong family foundation. Marriage and interpersonal relationships develop individuals into a social and generous person.

PRITIKA- According to me, dividing duties is a very important thing that should be prevalent in each and every household. It gives a sense of togetherness, respect, equality and understanding. The assumed fact, especially in the Indian household, that the household is a woman's duty brings about a huge amount of responsibility when she wishes to pursue her dreams and career. And also, the presumed fact of the man being burdened by financial responsibilities brings about a lot of stress and pressure. Dividing the duties can help each other in handing the house as its responsibility of both and can divide the burdens, knowing there is someone else to shoulder the responsibility with them, financially and household chores.

SAMIKSHA: As I would see it, while we have an innate ability to be in a relationship, how to grow a solid and enduring relationship can be challenging. Without a doubt, being in a cherishing, deferential and stable marriage at times takes work on ourselves and consistently requires the capacity to keep a specific degree of mindfulness. We have attempted to underline the significance of correspondence, Trust, Understanding, Empathy, all kinds of Support in a marriage and what it means for a relationship.

Be that as it may, in spite of the periodically required endeavours we need to make, the hindrances and challenges we face, the difficult separations we experience, we proceed to want and expect an extraordinary and developing relationship.

KUNJAL: It seems pretty clear by now that marriage is fundamental to any human being's life. However, it is important for us to understand that marriage is a journey in itself and that the bond between spouses keeps growing as we go through the different phases of our life. The philosophy of marriage keeps evolving over time as new perspectives come into picture and changes take place. We must realize that for a marriage to not falter apart, it is necessary that the people involved find a way to maintain their individuality while also making space for their partner to coexist with them. Since man is a social being, interpersonal relationships are a need rather than a want in any person's life. Difficult times can be made easier when tools such as communication, expression are made use of, allowing the two people to be conscious of one another's thoughts and feelings.

ANUSHREE: I believe that Indian culture differs somewhat from the Western culture. The Hindu culture involves more of families, friends, and other facets of society, which enhances s

social cohesion and fosters communal togetherness.

Change is the only constant. Hence, I believe that the philosophy of marriage and interpersonal relationship is essential to have a healthy productive bond with your partner and one must make that bond as per their comfort and beliefs. With time, contemporary Hindu marriages may reflect a blend of traditional values and modern perspectives but the core elements of trust, loyalty and compatibility is a must.

BHAVIKA- After extensive reading, what interest me is the wide nature of marriage in different cultures, age groups and thousands of other criterias but what remains same is the unison of two people and their willingness to fulfill the needs and duties discussed between them, may it be legally defined, socially or morally. However with changing times, there may be change in perspectives and needs and it is therefore, according to me, extremely necessary to make ends meet when such situations arise.

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ETHICAL ANALYSIS OF THE GAZA-ISRAEL WAR

Aleesha Abdulhusein, CC Code: Socrates

Abstract:

Confronted by the horrors of war between Israel and Hamas, one is naturally drawn to those who offer moral certainty. After all, it is extremely unacceptable to the soul to think that there is no sure ground for the revulsion we feel when confronted by the massacre unleashed on October 7th, 2023. Yet, to reject the dead hand of moral relativism does not mean that we must uncritically embrace one side or the other as being either wholly vicious or wholly virtuous. This paper explores the ongoing Middle East conflict known as the Gaza-Israel war, which is marked by complex political dynamics, bloodshed, and recurrent cycles of suffering, to be specific, the upcoming generation. The research attempts to assess the moral aspects of the actions made by both parties involved in the Gaza-Israel conflict by using just war theories as a framework. The two key principles of just war theories—*jus ad bellum*, or justice of war, and *jus in bello*, or the justice in war are at the centre of this analysis. By analysing key events, assessing the conduct of both parties, and evaluating the application of just war principles, this paper seeks to provide insight into the moral complexities of the Gaza-Israel conflict.

Introduction:

On October 7th 2023, the militant Palestinian group Hamas launched a never-before-seen attack against Israel, entering areas close to the Gaza Strip with hundreds of militants. About 1,200 people were killed, while the Israeli military says more than 200 soldiers and civilians, including women and children, were taken to Gaza as hostages. In answer to that, more than 14,000 Palestinians in Gaza have been killed in air and artillery strikes carried out by the Israeli military in response.

Here, distinctions matter. For example, there is a vital difference between the Jewish people and the Government of Israel. Likewise, the Palestinian people are not defined by Hamas. When given the opportunity, a large number of Jews and Palestinians criticise the acts of those in authority who claim to be speaking for them.

The Gaza-Israel conflict stands as one of the most protracted and complex conflicts in contemporary history, marked by recurrent bouts of violence and deep-rooted political, religious, and territorial disputes. Fundamentally, it is a conflict between the security interests of the Israeli state and the Palestinian people's desire for independence, with both sides using violence to achieve their goals. Our objective in applying just war and ethics of war theories to this battle is to evaluate whether the actions committed by both sides are morally justified.

Historical Context:

The Israeli-Palestinian conflict is a long-standing dispute primarily centered around the territory of historic Palestine, which is now divided into Israel, the West Bank, and the Gaza Strip. The roots of the Gaza-Israel conflict trace back to the late 19th and early 20th Centuries. Following World War I, Britain took control of the area known as Palestine following the defeat of the Ottoman Empire, which ruled that part of the Middle East. The land was inhabited by a Jewish minority and Arab majority, as well as other, smaller ethnic groups. During this time, with the rise of Zionism, a movement advocating for the establishment of a Jewish homeland in Palestine. Jewish immigration increased between the 1920s and 1940s, with many fleeing from persecution in Europe, especially the Nazi Holocaust in World War II, leading to tensions between the Jews and the Arabs.

In 1947, the United Nations (UN) voted for Palestine to be split into separate Jewish and Arab states, with Jerusalem becoming an international city. That plan was accepted by Jewish leaders but rejected by the Arab side and never implemented, leading to violence and eventually to the 1948 Arab-Israeli War. The conflict resulted in the displacement of hundreds of thousands of Palestinians, who became refugees in neighbouring Arab countries. Hundreds of thousands of Palestinians fled or were forced out of their homes in what they call Al Nakba, or the "Catastrophe".

In June 1967, Israel fought a war against Egypt, Jordan, and Syria, achieving a swift victory, occupying the West Bank, including East Jerusalem, and the Gaza Strip. This war significantly altered the territorial landscape and intensified the conflict. Most Palestinian refugees and their descendants live in Gaza and the West Bank, as well as in neighbouring Jordan, Syria and Lebanon. Neither they nor their descendants have been allowed by Israel to return to their homes, Israel says this would overwhelm the country and threaten its existence as a Jewish state.

Israel still occupies the West Bank and claims the whole of Jerusalem as its capital, while the Palestinians claim East Jerusalem as the capital of a hoped-for future Palestinian state. In the past 50 years Israel has built settlements in the West Bank and East Jerusalem, where more than 700,000 Jews now live. Settlements are held to be illegal under international law and a major obstacle to peace negotiations.

A major source of conflict and the cause of frequent outbursts of violence and resistance has been the continuous occupation of Palestinian territory, notably the Gaza Strip. Israel's restrictions on Gaza have made humanitarian problems worse and encouraged extremism and anger. As a result, there has been more violence and bloodshed. Palestinian terrorist organisations, most notably Hamas, have retaliated with rocket launches and other forms of resistance.

Ethical Analysis:

The aim of Just War Theory is to provide a guide to the right way for states to act in potential conflict situations. The theory specifies conditions for judging if it is just to go to war, and conditions for how the war should be fought. It is probably the most influential perspective on the ethics of war and peace.

- Justice of War (jus ad bellum)-

Jus ad bellum is the title given to the branch of law that defines the legitimate reasons a state may engage in war and focuses on certain criteria that render a war just. What constitutes a just or unjust resort to armed forces is disclosed to us by the rules of jus ad bellum.

1. Just Cause-

It is clearly the most important rule, it sets the tone for everything that follows. A state may launch a war only for the right reason. Israel initially launched the Gaza-Israel War with a Just Cause that included: self-defense from external attack, the Hamas group.

The Supernova music festival in Israel turned into a nightmare as thousands of Hamas-led terrorists launched a devastating assault on October 7, in which they rampaged through southern communities, killing over 1,200 people, mostly civilians butchered in their homes and at the music festival, abducting some 240 people of all ages in total. The festival was meant to be a celebration of freedom and friendship, however the rockets fired by Hamas targeting the event made it the deadliest day for Israel since its independence.

Both Israel and Palestine claim legitimate grievances, including self-defense and national liberation, respectively. However, the disproportionate use of force by Israel and the targeting of civilian populations raise questions about the justifiability of its actions. What started as a Just Cause by Israel, today has led to unbearable suffering of the Palestinian civilians. But is this right to self-defense, and does it justify Israel's killing of more than 11,500 Palestinians and wounding of 29,800 since then? Gaza's medical infrastructure was woefully inadequate, but now even that has been destroyed by Israel's war. The Nasser Hospital in Khan Younis was the last big medical facility in the Gaza Strip destroyed by Israel's war. The World Health Organisation says Israel killed 627 doctors, nurses, ambulance drivers and other healthcare workers between October 2023 and January 2024. With almost no supplies entering Gaza, what is next for the 2.3 million Palestinians forced to live in inhuman conditions? Palestinians even risked their lives trying to get aid in Gaza City as Israeli soldiers opened fire on the starving crowd, gathered in hopes of receiving an aid parcel to feed themselves and their families. The death of a reported 10,000 children, attacks on healthcare, the withholding of water, food and electricity, these cannot be merely justified as a 'right to self-defense'.

1. Right Intention-

A state must intend to fight the war only for the sake of its just cause. Having the right reason for launching a war is not enough: the actual motivation behind the resort to war must also be morally appropriate. Ulterior motives, such as a power or land grab, or

irrational motives, such as revenge or ethnic hatred, are ruled out. If another intention crowds in, moral corruption sets in. International law does not include this rule, probably because of the evidentiary difficulties involved in determining a state's intent. The motivations underlying military operations need to be carefully examined. While Israel often cites security concerns, allegations of territorial expansionism and political motives have also been raised.

- Justice in War (jus in bello)-

Jus in bello, by contrast, is the set of laws that come into effect once a war has begun. Its purpose is to regulate how wars are fought, without prejudice to the reasons of how or why they had begun. International humanitarian law (IHL), or jus in bello, is the law that governs the way in which warfare is conducted. IHL is purely humanitarian, seeking to limit the suffering caused.

1. Proportionality-

The principle of proportionality requires that the harm caused by military action must not outweigh the intended benefits. Soldiers may only use force proportional to the end they seek. They must restrain their force to that amount appropriate to achieving their aim or target. This principle seeks to prevent overreactions or disproportionate responses that could lead to unnecessary harm or escalation of conflicts.

On 7 October 2023, 1,139 Israelis and foreign nationals, including 764 civilians, were killed, and 248 persons taken hostage during the initial attack on Israel from the Gaza Strip. Since then, as of 18 February 2024, as per official data available 1410 Israelis over 28,473 Palestinians (the majority of whom were women and children) in the Gaza Strip have been killed according to the Gaza Health Ministry. The Gaza Health Ministry does not distinguish between combatant and civilian casualties in its reports.

This shows that Israel's military is killing Palestinians at an average rate of 250 people a day which exceeds the daily death toll of any other major conflict of recent years.

The high civilian casualties and widespread destruction in Gaza, compared to relatively fewer casualties in Israel, suggest a disproportionate use of force by Israel.

1. Discrimination-

Soldiers are only entitled to use their (non-prohibited) weapons to target those who are "engaged in harm". Thus when they aim, soldiers must discriminate between the civilian population, especially children and women. It is wrong to take deliberate aim at civilian targets. In Gaza, the Health Ministry said the death toll had risen to 29,092 since the start of the war, around two-thirds of them women and children. More than 69,000 Palestinians have been wounded, overwhelming the territory's hospitals, less than half of which are even partially functioning.

The Gaza Strip is a graveyard for thousands of children, the United Nations has said. Since October 7th 2023, Israeli attacks have killed at least 10,000 children according to Palestinian officials. That is one Palestinian child killed every 15 minutes, or about one of every 100 children in the Gaza Strip. Thousands more are missing under the debris, most of them presumed dead. The horrific crimes, the deliberate and widespread killing and hostage-taking of innocent civilians, including older persons and children by Hamas must be also criticised. These actions constitute heinous violations of international law and international crimes, for which there must be accountability.

Israel's indiscriminate military attacks against the already exhausted Palestinian people of Gaza, comprising over 2.3 million people, nearly half of whom are children, should also be condemned. There is no justification for violence that indiscriminately targets innocent civilians, whether by Hamas or Israeli forces. This is absolutely prohibited under international law and amounts to a war crime.

Parties involved in conflict must distinguish between combatants and non-combatants, and avoid targeting civilians. However, both Israel and Palestinian armed groups have been accused of violating this principle through attacks on civilian areas.

Conclusion:

In a situation like this where you have an ongoing bombardment and military engagement and offensive done by Israel at this point with the full support of the US and the full endorsement of European countries as well, the first thing you start with is the call for ceasefire. Even before the call for a ceasefire, something that President Biden tried to achieve, and I think failed at as well, it is just a pathway corridor for humanitarian and medical relief to be delivered to the hospitals, to the families, to people who are without shelter. Corridors for humanitarian relief on the ground and calling for a ceasefire are the first two steps usually introduced in these cases.

Of utmost importance and true in this case is the need for a peace treaty. The peace treaty is a necessary element of a morally sound resolution to ethnic conflicts, such as the one between Israel and Palestine. A peace treaty provides an essential framework for ending current hostilities and laying the groundwork for future peace and harmony, even though it might not be able to completely resolve all underlying ethnic conflicts and grievances. A peace treaty aims to halt the violence and bloodshed that often accompany ethnic conflicts. By establishing ceasefires, demilitarised zones, and other security measures, a peace treaty provides a mechanism for de-escalating tensions and preventing further loss of life.

Unfortunately, so far, the Israeli government has not agreed to both, whether it is humanitarian relief packages with medical relief or even food, they have not agreed to that despite the intervention from the American government through the President, as well as the Foreign Minister and the Secretary of State. That's unfortunate, but I don't think we should

lose faith. The request for freedom and liberation, the request for living in dignity and security will not die, neither among Palestinians nor among Israelis. Unfortunately, we have not learned the lesson yet that military solutions are not effective and are not long-term arrangements for such demands.

As the debris from the destruction of Gaza settles, the suffering that the innocent children, women, and men who have been caught in the crossfire of this never-ending battle endured, weighs heavily on my heart. Our humanity is permanently scarred by the toll of lives lost, homes destroyed, dreams shattered, and the future on the verge of wiping out.

Let us not forget the systemic injustices that the Palestinian people have endured for far too long, which have fueled a never-ending cycle of violence and hopelessness. We must address the structural injustice and inequality that serves as the foundation for this conflict and show our support for individuals whose rights have been violated and whose voices have been muted.

Thinking of the future generation, what are we now leaving this young generation after? Thousands of Palestinian children killed, and tens of thousands of Palestinians injured. What are we leaving after this battle? Definitely not peacemaking and definitely not a resolution that responds to the dignity and the freedom of the Palestinians or even security for the Israelis. What amazes me, if this is not enough, what will the end look like?

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POEMS

Heiterkeit oder Freudigkeit
ist der Himmel,
unter dem alles gedeiht.
(Jesu Paul)

Für freundlichen Erinnerung
an Seinen Vorschlecker
F. Rödder
Bielef., am 16. June 1973

Articulate Whispers: A Symphony of Admirations and Anguish

In the realm of words, articulate and bright,
Admirations bloom, a poetic flight.
Expressed with grace, a language refined,
A symphony of thoughts, the soul enshrined.

Oh, articulate whispers, profound and deep,
Navigating emotions, in language we keep.
Anguished hearts find solace in verse,
The canvas of pain, where emotions immerse.

Admirations dance, like stars in the night,
Each syllable crafted, a celestial light.
In the tapestry of feelings, woven with care,
Articulate expressions, tender and rare.

Yet, in the shadows, anguish may dwell,
A tempest of sorrows, a silent farewell.
But through the verses, a healing art,
Admirations bloom, mending every part.

So let words unfold, in beauty and grace,
An eloquent dance, in life's boundless space.
Articulate dreams, admirations so true,
In anguished moments, poetry anew.

- *Asavi Kapadia*
FYBA-A

She!

Her laugh can give you butterflies,
She would walk with you forever for infinite miles,
She decorates her hair with fireflies,
and her pain, with lies,
Has a broken heart, but yet she smiles.

She, who was never understood,
Was cursed and abused but couldn't be rude,
For love , she was always bruised,
Yet for anything that was wrong, she is always accused

She who battles at nights ,
For love , she fights
Holds her years during the flights,
Yet in the morning her face holds charms and lights,

She would never show her hurt,
Act as if it never occurred.

Restricted she stays ,
She believes and she prays ,
In the end , she finds different ways,
Her eyes are fierce enough to burn anything anyways,

Her determination gives me strength,
Her power can pass any length,

In her glimpse, the sun shines
A better tomorrow is often reflected in her hymns,
No matter how much she is pulled behind,
She would never stop trying.

- *Gauri Singh*
SYBA

THE SILENT WARS!

The confidence burns in my eyes brown as I carry a new fantasy,

Fantastically through the twelve layers of reputation and into ecstasy.

The first one, determined to call me crazy but I fight with acceptance,

The second trying to desolate me, here I stand and pull myself with my own expectance.

Third being mighty and eager to test me ignoring the fact that I never failed one,

Fourth craving to consume me in the dark, poorly educated that I am the sun.

Fifth desperate to set me up with dependence just to watch the tables turn,

Sixth so in rage to destroy the consistent pillar ignoring the sparks making itself burn.

Seventh would be the artist waiting to paint me blue and grey, so instead I dye it red,

Level eight and I would be standing tall watching everyone wish for me to be in bed.

Ninth will pressurize me to be suppressed despite my history of popularity,

Tenth, smart enough to challenge me politically so I would use a spoon of sincerity.

Eleventh would have by then lost the hopes so it would obey me like it's queen,

The twelfth would beg for mercy while I sit on the throne with a cup of caffeine.

At the end of 12 checkmates and 365 pawns bowing to my power with intent,

I promise to always get smarter, wiser and stronger with every nickel spent.

- *Muskaan Sajnani*

THE UNSAID ACTIONS!

I feel like I have always been a back-up plan,
Like you are walking on a street with nothing to play with
and I am that empty coke can.
You drank the coke, crushed the can and put me in the bin
as your destination arrived.
While I sit here, clutching my heart, sealing my tongue as I
watch my voice deprived.
The only delusional importance I give myself is that
everyone deserves someone like me,
Who you know will be there always even after spring fails,
and the waves don't come back in the sea.
The one you know will forgive you again and again and will
always make their time free,
The only one who could fulfil the job requirements and
assure you is me.
My voice may be deprived but my mind never stops
wondering,
Whether to provide such assurance that I continue to be the
sometimes flirting.
Or to draw myself so distant that you grow insecure if you
are worthy,
Of the courage to stand in front of me and ask me if you
have a chance of my courtesy.
For a fact that I could never choose between love and life,
Knowing that you will forever be the love who is holding
the knife,

To be with you is pulling the knife inches in my heart and
to be without you is damage,

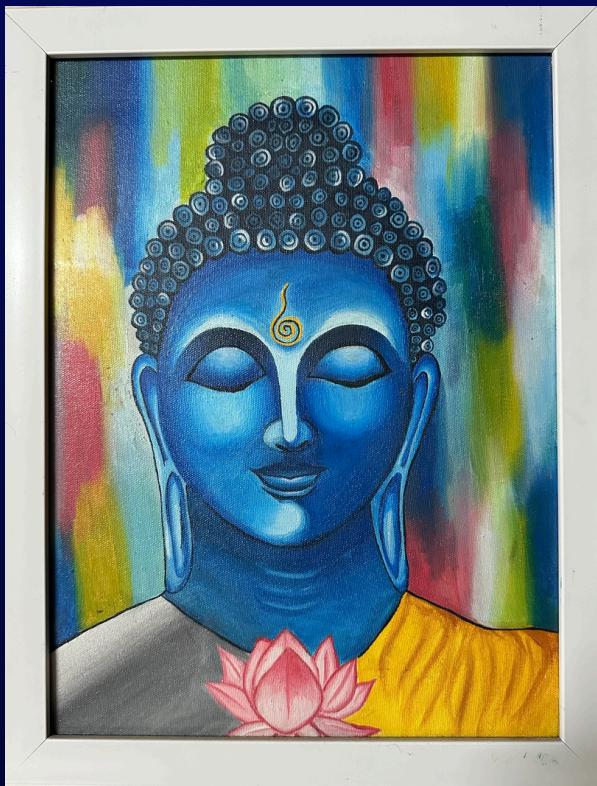
And that, my darling, is how I hand over to you all the
advantage.

- *Muskaan Sajnani*

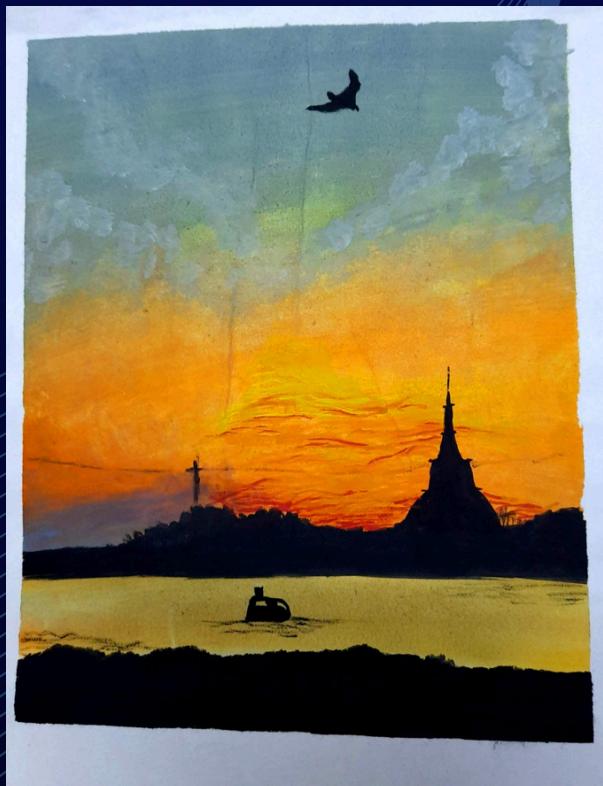


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ARTWORKS



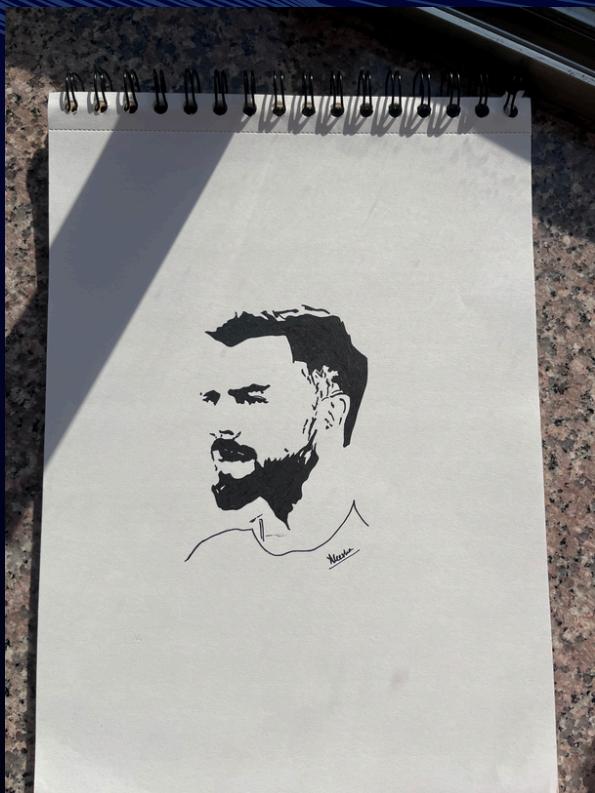
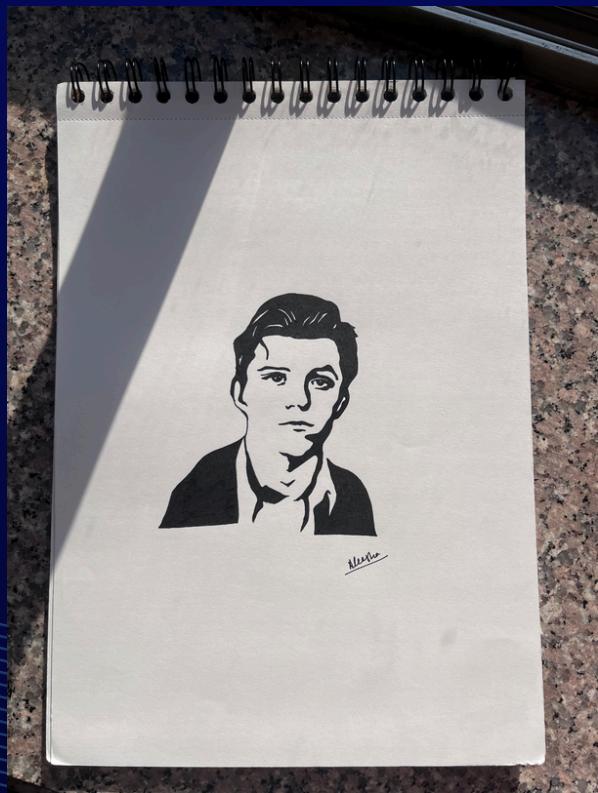
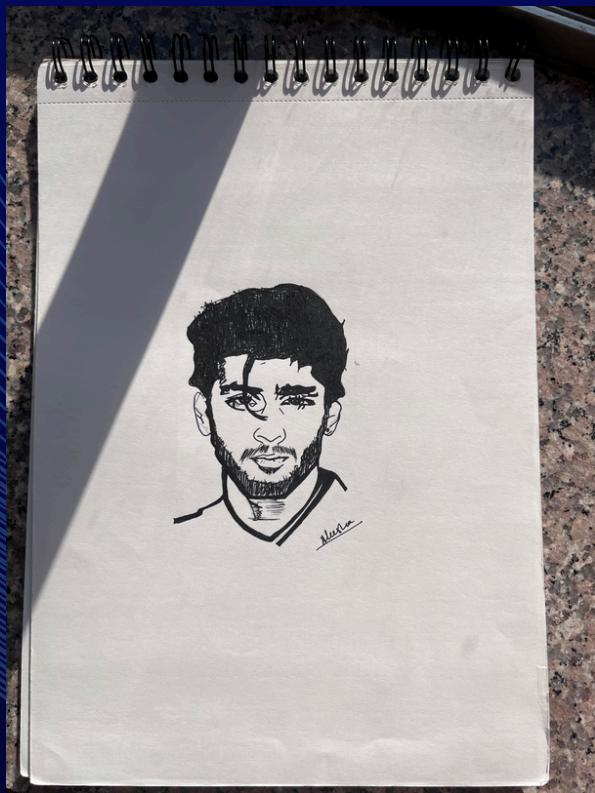
BHAKTI MANANIA, TYBA



BHAKTI RATHOD, TYBA



KRISHA NAIR



ALEESHA ABDULHUSEIN FYBA- B

ARTICLES

Embracing Peace: Navigating Life's Journey with Contentment and Detachment

It's all too easy to look back on our past decisions with a critical eye when we're busy living our lives. We may find ourselves questioning the paths we've taken, wondering if we've veered off course or sabotaged our own destiny.

But here's the truth: You haven't messed anything up. You're living your journey exactly as you're meant to. It's easy to look back and question decisions that you've made in the past, but it's unfair to criticize yourself for them.

Each decision we make is a product of who we are at that moment. We can't fault ourselves for not having the capabilities of foreseeing the future. As we grow and evolve, our perspectives shift, and we may find that the person we are now would have chosen differently in the past. But every decision, every mistake, every missed opportunity—they all contribute to our growth and shape us into who we are today.

As mentioned in the Bhagavad Gita- Shlok 2.50, One must perform their work skillfully and give their 100% without attaching themselves to the outcome. And so it's important for us to stop overthinking and have trust in the process of life. We don't need to have all the answers or control every outcome. Trusting our intuition and understanding that everything will unfold as it's meant to brings a sense of peace and acceptance. We acquire knowledge through living, making errors, and accepting the unknown, much like a river that flows through all ups and downs, overcoming storms, and eventually ending up in the ocean, the serene.

Detachment plays a crucial role in finding this peace. We can control the effort we put into our endeavors, but we have no control over the outcomes. Worrying about the future only distracts us from the present moment and diminishes the quality of our work. By accepting both success and failure as part of a greater plan, we cultivate the equanimity necessary to navigate life's ups and downs.

Contentment, too, is essential on this journey. In a world that often equates happiness with external achievements, we must remember that true contentment comes from within. It's about finding joy in the little things, nurturing meaningful relationships, and accepting life's inevitable fluctuations. Practicing gratitude, prioritizing self-care, and embracing mindfulness help us cultivate a deeper sense of fulfillment that transcends material possessions and accomplishments.

Ultimately, peace lies in embracing the uncertainty of life's journey. It's about letting go of the need for control and trusting in the process and law of the universe. By letting go of regrets and expectations, we open ourselves up to the beauty and serenity of the present moment. So, take a deep breath, trust in your path, and embrace the peace that comes from living with contentment and detachment.

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DEPARTMENTAL ACTIVITIES





Guest Lecture by Ms Nidhi Lulla on "Ethics of the Beauty Industry"



Philosophy Through Art and Craft



Symposium titled "Critical Issues Affecting Society and Women"



Guest Lecture by Ms Deepali Pandit titled "Decoding Anxiety The Philosophy Way"



Workshop by Ms Deepali Pandit titled "The Philosophy and Psychology of Chakra Healing"



Yoga Workshop at Kaivalyadham, Mumbai



Guest Lecture by Dr Amita Valmiki titled "Revisiting Gandhi on and in Cinema"



Commemoration of Mahatma Gandhi



Students won the position of first runner's up at the Philosophy Fest of D G Ruparel College



Students won first prize at the Philosophy Fest at Mithibai College



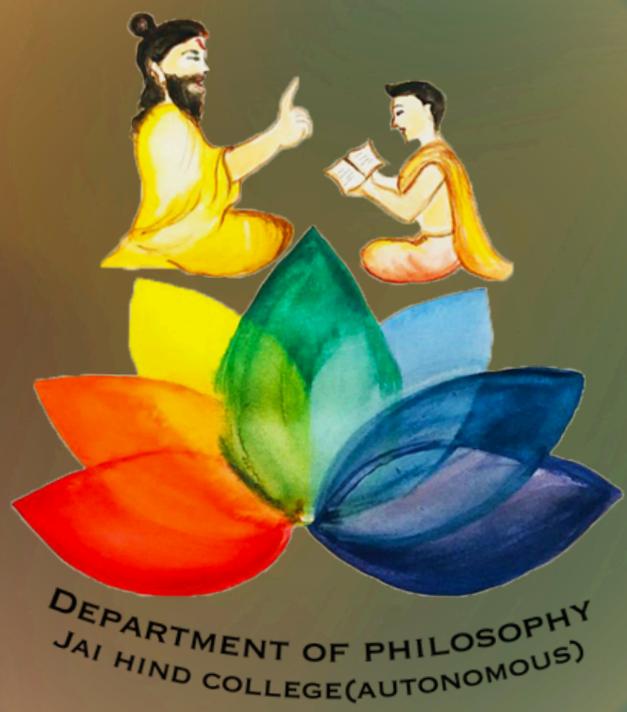
Co-Curricular 10 days Asana to Action Activity



Existential Philosophy Through Craft



Tyba Batch of 23-24



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