



# Cultural Change, Youth Perception and Generation Gap in Himachal Pradesh

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## Abstract:

As a social phenomenon, the generation gap exists in every society. Age conflict develops as society gets older. Today, it is much more difficult to cross the generational divide due to the fast-paced nature of modern living. The main goals of this paper are to explore how young people view cultural change as different from the previous generation, in what way technological advancements have influenced thinking, and how important institutional intervention is for reducing deviance and promoting mental health. As per the statistical analysis of data, the following nine prevalent deviations, namely, watching pornography, truanting/playing truant classes, breakup in love affairs, night-outs or late-night parties, being in a relationship, run-away marriage, pre-marital sexual intercourse, inter-caste marriage, and divorce are found to be *positively* related to the perception of youth. Youth's faith in the institution considerably impacts how they perceive their prevalent deviant tendencies. Greater is the faith, lesser is the deviations, and vice-versa. The data in the study show the erosion of youths' faith in institutions, which may be of different kinds: educational, religious, familial, economic, legal, or political. The paper is an investigation of the changing culture of youth in Himachal Pradesh, which has been impacted by new technology, creating deviant tendencies in young people and fissures between generations. Therefore, to assure happiness in and around the state of mind and body, the life demands timely intervention by the institution. Timely institutional interventions improve mental health. The study state that the threshold period of time is Six months, beyond which the emotional disintegration begins, in the youthful mind of a person enduring stressful life events for prolonged period. All the stakeholders i.e. family, society and institution, are equally accountable to ensure the quality of life whereas, the role of the institution is at apex, to regulate and govern the prosperity and happiness index.

**Keywords:** State of Mind, Deviant Forces, Life, Suicide, Institution, Family Environment.

## Introduction and objectives

The phrase 'generation gap' refers to specific psychological, behavioral, and emotional differences between young and old people that can lead to conflict, broken or lost communication, misunderstandings, and other behavioral and emotional issues. Storms and Stress as important outcomes of the generation gap were first used by G. Stanley Hall in his 1904 book "Adolescence." Hall made this choice because he considered adolescence to be an inevitable period of change that takes place as a person transitions from childhood to adulthood. A decline in self-control and an increase in sensitivity are linked to storms and stress.

The study seeks to comprehend the phenomena of cultural change, youth perception, generation gap, and the resulting deviance of the youth of the state of Himachal Pradesh. The state with a population of approx. 70 lakh (2011 census) is administratively divided into three divisions comprising of twelve districts. Through a change in technology, there has been a noticeable shift among youth towards various aspects of Western culture, including more openness in relationships with the opposite sex, frustrations of broken affairs, pressure from the older generation, and educational and job insecurities.

The objectives of the study specifically focuses on the youth's perception of deviant tendencies through a change in technology; prevalent deviant tendencies found in the youth of Himachal Pradesh; and on the need to accomplish an empirical theorem connecting the deviations with a youthful state of mind with institutional intervention reinforcing mental health.

The universe of the present study is the youth between the ages of 15-24 years belonging to the co-educational colleges and schools chosen randomly from all three divisions of the State. Since youth between the ages of 15 and 24 are primarily interested in academic and scholastic pursuits, they have been taken into consideration.

Our resilience is frequently put to the test when life circumstances unexpectedly and negatively changes, such as when a loved one passes away, we lose our job, or a relationship ends. But these problems also provide a person the chance to overcome them and return stronger than before. Short-term and contained adversity can include things like being passed over for a promotion or having a sudden illness or accident. Alternatively, it could be more complicated and protracted, such as experiencing homelessness, trouble pursuing a career, or losing a loved one. Surviving hardships is not always easy and involves more than just catchphrases about surmounting obstacles with the correct attitude. The correct mindset can be helpful, but one probably needs to experiment to figure out what works best for him or her. Developing mental toughness seems to be essential to leading the greatest possible life. We need to employ mental tools and strategies to strengthen the mental health, just as we go to the gym and lift weights to build our physical muscles.

A faith-driven person with an ability to order his thoughts so that his desires get manifested, anything he wishes will definitely happen. Such extraordinary intellectuals have a high modulus of toughness to resist adversities. Something that apparently seems impossible at that particular point in time may get manifested into reality in the realm of energy once the mind develops constructive resonance with the cosmic forces of universe for its manifestation in such a way that the cosmic and physical geometry are in tune with each other. It catalyses and sparks extraordinary result. Anything that a person firmly wishes will happen. Nature decides in favour of its viability.

Faith, a trait of the human intellect that sets us apart from other fellow Earthlings, is the powerful and unstoppable force driving this. Every cloud has a silver lining. The positive or negative thoughts of the human mind have the power to create reality as they fire more impulses in that particular direction, making the subconscious passively take more actions towards it. Over time, this actually changes your brain patterns as more connections are formed surrounding your desires, radiating the electromagnetic currents of mind for the dedicated means to accomplish the committed goal.

However, elements of Faith should not be shattered. Otherwise, the Intuitive State of Mind may undergo significant deviation if the threshold is reached and crossed. Sometimes, the unnecessary resistance imposed against the rightful person for a prolonged period of time adversely impacts his State of Mind and promotes emotional distress, leading to the likelihood of deviant forces as an outcome of erosion of faith in the institution of governance, if not intervened

timely which set bad public narratives. Consequent emotional disintegration retards the state of mind which gives rise to deviant behaviour. Merton while discussing the strain theory (1949) shows that when a person is not able to meet socially and culturally acceptable goals through proper and admissible means, he/she adopts deviant means in order to meet the desired aims.

At times, the impact of deviance is severe so as to lead to suicidal tendencies among youth. Every suicide is an individual personal tragedy that takes the victim's life too soon and has a significant effect on those closest to the suicide, including their mental health. Durkheim, in his significant work on Suicide (1897), shows that the condition of anomie (normlessness) results in feelings of deep despair and worthlessness among individuals. It occurs when expectations are unclear, and the functions and integration of the social system start breaking down. In India, the increasing rate of suicide or attempts to suicide among youth can be attributed to the mismatch in their performance and the goals that society considers desirable, as well as due to cultural transformation resulting from the conflicts between traditional and modern value systems. India reported an average of 381 deaths by suicide daily in 2019, totaling 1,39,123 fatalities over the year, according to the latest National Crime Records Bureau (NCRB) data of the year 2019. A 3.4 per cent increase was observed in suicides during 2019 (1,39,123 suicides) as compared to 2018 (1,34,516) and 2017 (1,29,887), the data showed. The rate of suicide (incidents per 1 lakh population) rose by 0.2 per cent in 2019 over 2018, as per the data. The factors that served as predictors in the presentation of the findings from the research study on cultural transformation and young perception towards the explanation of deviant behaviour were the family environment, socialisation, and institutions. Most of the factors included in the extension of the study to elaborate the consequences upon the state of mind and progression of deviance offer a wide range.

It is true that a negative public narrative may arise from an institution's inability to administer justice in a timely manner. When people or groups do not promptly obtain the justice they are entitled to, confidence in the legal system and the organisations that protect the rule of law is damaged. This could lead to a number of issues, such as mistrust of the legal system, a decline in institutional confidence, an increase in annoyance and frustration, the possibility of vigilantism, a detrimental effect on social cohesiveness, etc. Institutions need to strive to make the system more accessible, transparent, and efficient in order to address these problems. In addition to being necessary for the party concerned, prompt and equitable justice is also vital for preserving public confidence in the organisations created to protect the rule of law.

The specific objectives of the study are listed hereunder:

- 1) To study the Cultural Change, Youth Perception and Generation Gap in Himachal Pradesh;
- 2) To identify the prevalent deviant tendencies through a change in technology from sociological perspective in Himachal Pradesh, India;
- 3) To accomplish an Empirical Theorem equating Institutional Interventions and Mental Health with regard to Generation Gap.

### **Assessing and analysing available Literature**

A literature review is a crucial component of the research because it aids in developing the technique. One of the key components of social science research is methodology. It is the most logical and methodical analysis of the underlying ideas that guides scientific research.

Parson's (1951) 'Sick Role Theory' suggests that the best way to handle illness from a sociological standpoint is to view it as a kind of aberration that impedes society's capacity to function as a social unit. Functionalist sociologist Parsons made the claim that being sick forces a person to adopt a position of "sanctioned deviance." This is due to the functionalist viewpoint that a sick person cannot contribute to society in a positive way. Parsons was particularly

interested in mental illness, such as depression, not in purely physiological ailments. Parsons insisted that deviance was motivated by non-compliance, but that the motivation was not necessarily conscious. This was the formula by which illness could qualify as deviance. In his well-known work, *The Social System* (1951), Parsons showed the importance of the relationship between different systems in meeting the functional requisites for the proper integration of individuals (actors) in society. He emphasized that unless there is a proper integration between all the systems, there would be forms of deviance and aberrations.

Merton's strain theory (1968: 192-193) states that people may feel pressured by social systems to commit crimes. According to the classic strain theory, deviation is likely to occur when a society's "cultural goals"—such as financial prosperity—differ from the probability available to individuals to achieve them. Merton sees deviation as a response to "anomie," while Parsons sees it as only one possible way to deal with "strain." Similar to anomie, strain results from misaligned expectations and behaviour.

According to Goffman (1963), perspective, not fact, determines what separates a stigmatised individual from a normal one. Similar to attractiveness, stigma is subjective, and there is evidence to support the idea that there are misconceptions about mental illness (Townsend, 1979; Philo, 1996; Byrne, 1997). Durkheim characterized the modern individual as suffering from weak or often contradictory social norms. Durkheim defines anomie as a condition of relative normlessness in a whole society or in one of its component groups if that society or group is not able to socially integrate itself into the new changes and conditions. This is shown in his work on the Division of Labour in Society (1893) and in his book *Suicide* (1997).

In this study, descriptive and exploratory research designs are used. Descriptive research design aims to accurately and systematically describe a population, situation or phenomenon for the holistic understanding of the youthful mind and consequent deviance. However, the exploratory research comprehensively investigates research questions to gain a better understanding of the prevailing trends of social dynamics.

### **Research Methodology and Data Collection**

In light of the cultural shift through a change in technology that results in deviations of youthful mindset, this chapter focuses on bringing together the key findings from the analysis conducted to comprehend youth culture. The results of the theoretical and empirical research conducted to achieve the study's aims are presented herein.

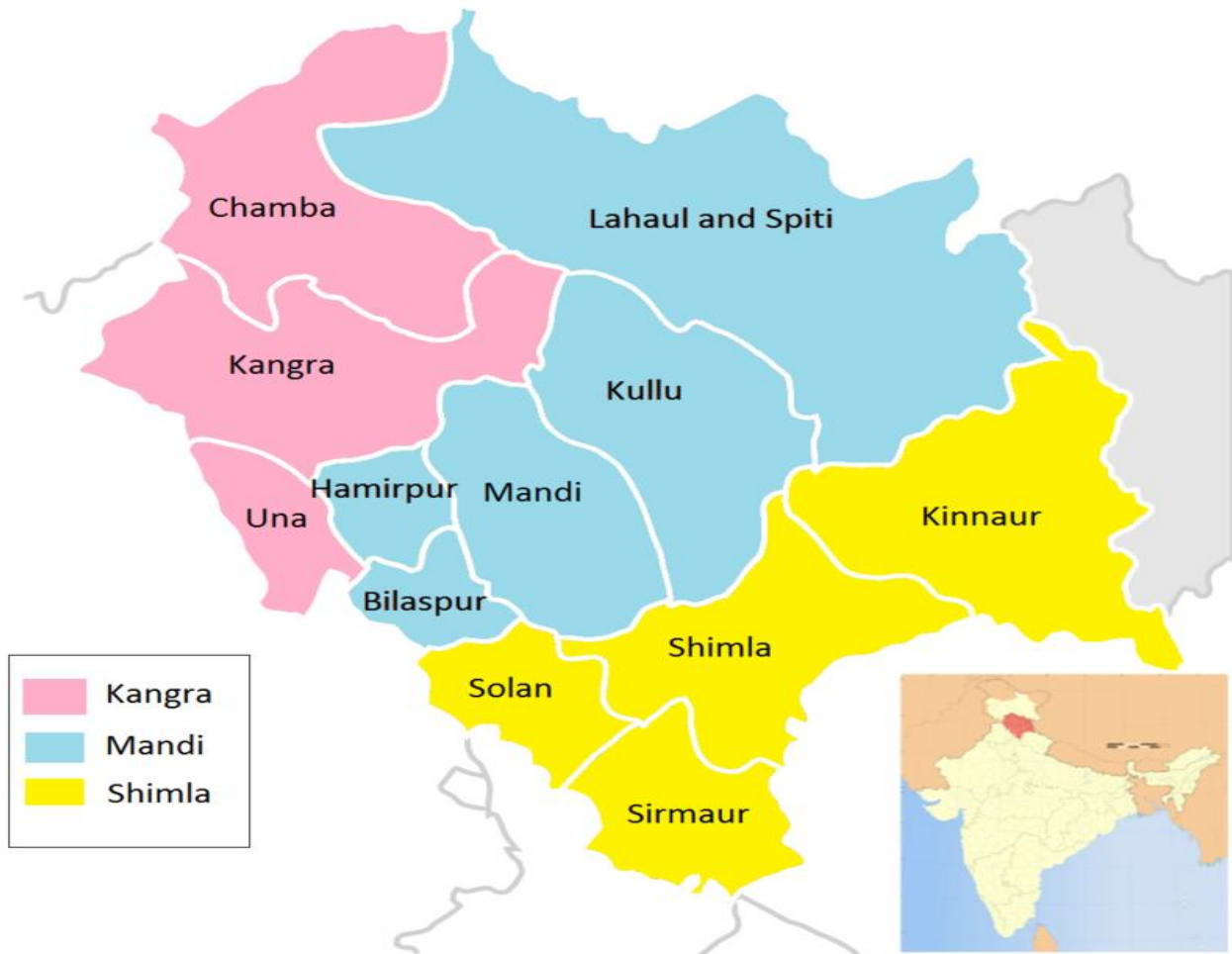
The purpose of the study was to determine how common deviant inclinations were among Himachal Pradesh's youth. The study's main focus was an exhaustive assessment of the literature, which was followed by the findings of a statistical analysis of quantitative data collected during fieldwork. The thorough examination of the socio-demographic profile of the youth generation in Himachal Pradesh was conducted, specifically focusing on evaluating the young people of the state. The youth generation in this age bracket spans from 15 to 24 years old. In line with the objectives of the research, the analysis brought attention to the intrapersonal interactions that young people have with their parents and teachers, as well as the problem of intergenerational disputes.

Notwithstanding generational disparities, youth are seen as strengthening their bonds with their parents and teachers through promoting open communication, appreciating variety, and cultivating understanding. Through a shift in how technology offers new experiences every day, it is discovered that the communication gap with elderly people amounts to disenchantment, which has a cascade effect on the emotional degradation of the youth perceptions inspiring towards deviance.

Primary research is defined as data that is directly acquired, which indicates that it does not rely on pre-existing data samples but instead goes straight to the source. The young people of Himachal Pradesh were the subject of the current study. For the population of more than one million, a group of 450 respondents between the ages of 15 and 24 was

analyzed, providing statistical reliability with a >95% confidence spectrum. As of the 2011 census, there are 12,84,327 (1.28 million) youth living in this geographic region who are between the age range of fifteen and twenty-four. To have a comprehensive understanding, a suitable number of people between the ages of 50 and 60 from three divisions were also appropriately interviewed.

**(Figure No. 1: Political Map of Himachal Pradesh)**



Since the study is concerned with the youth culture and generation gap or youth perception of deviant behavior therefore, the co-educational Schools and Colleges of the state of Himachal Pradesh are selected for the present study. There were 15 colleges (wherein, 4 colleges from Kangra Division, 5 colleges from Mandi Division and 6 colleges from Shimla Division) and 7 schools constituting study population covering ten districts of the state except Kinnaur and Lahul Spiti districts out of total twelve districts, using multi-stage random sampling.

### Descriptive Findings

The generation gap's descriptive results show that different age groups have different attitudes, values, behaviours, and preferences. It is crucial to remember that while these conclusions are based on observations and research done over time, individual experiences may differ. Along with socio-demographic profile of the respondents, the impact of cultural transformation through a change in technology on the interpersonal relationship of youth of Himachal Pradesh, deviation of mind, dwindling mental health under stressful life experiences keeping in view the significance of institution, was thoroughly examined.

It was observed that 72.22% parents take their kids on annual outings, and only 58.44% families regularly eat meals together, despite family meal time being hugely beneficial for kids. About half of the respondents (i.e., 45.10%) said they either didn't spend time doing household chores with their parents or only spent a little over half an hour doing so. Approximately half of the respondents (i.e., 48.67%) said they didn't talk to their parents every day, 42% said they spent their monthly budget primarily on entertainment, approximately half (i.e., 48%) said they were mostly concerned with the employment prospectus, and 94% said they felt their parents didn't respect their privacy. Data clearly states that the youth has a significant communication gap with their parents in Himachal Pradesh. A feeling of disconnection may result from not giving enough time for communication.

Every society acknowledges the significance of leisure activities for young people's physical, psychological, and cognitive development. Leisure time pursuits are linked to higher feelings of well-being and decreased levels of stress, anxiety, and depression. As per the statistical analysis of data, the following eight deviations are found prevalent, namely, watching pornography, truanting/bunking off classes, breakup in love affairs, having night-outs or late-night parties, having a relationship, run-away marriage, pre-marital sexual intercourse, divorce are being *positively correlated* and observed to have a positive perception of youth with *above average response rate* on 5-point Likert scale.

**Table No. 1: Reliability Statistics (Prevalent Deviant Tendencies)**

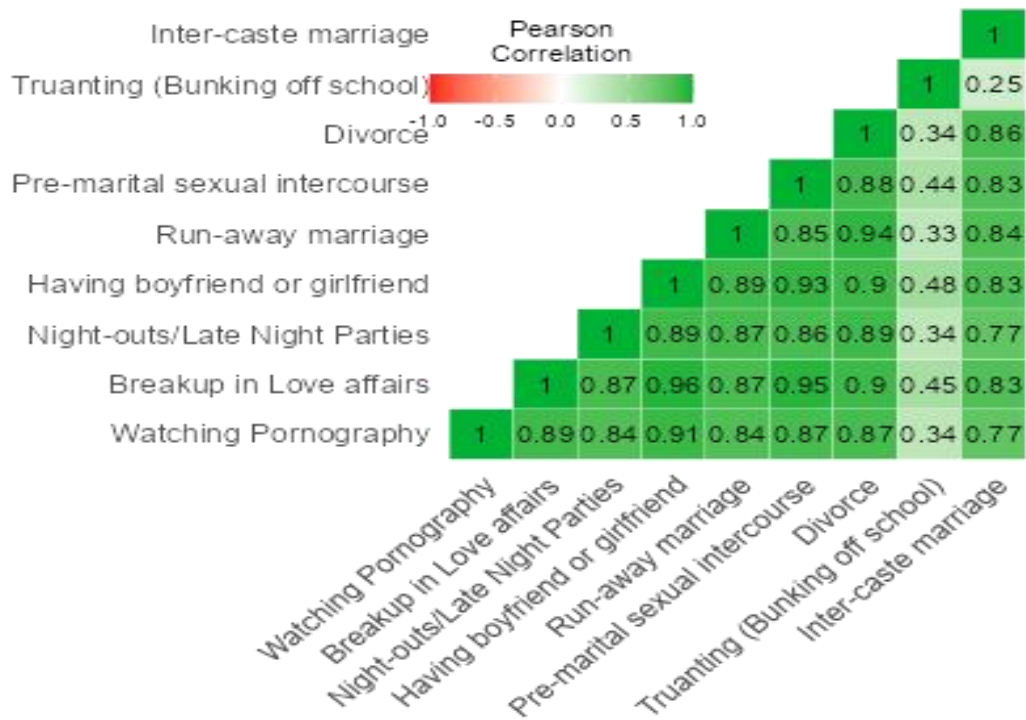
	Mean	SD	Cronbach's $\alpha$	McDonald's $\omega$
Scale	3.26	0.776	0.862	0.953

Note. item 'Inter-caste marriage' correlates negatively with the total scale and probably should be reversed

**Item Reliability Statistics**

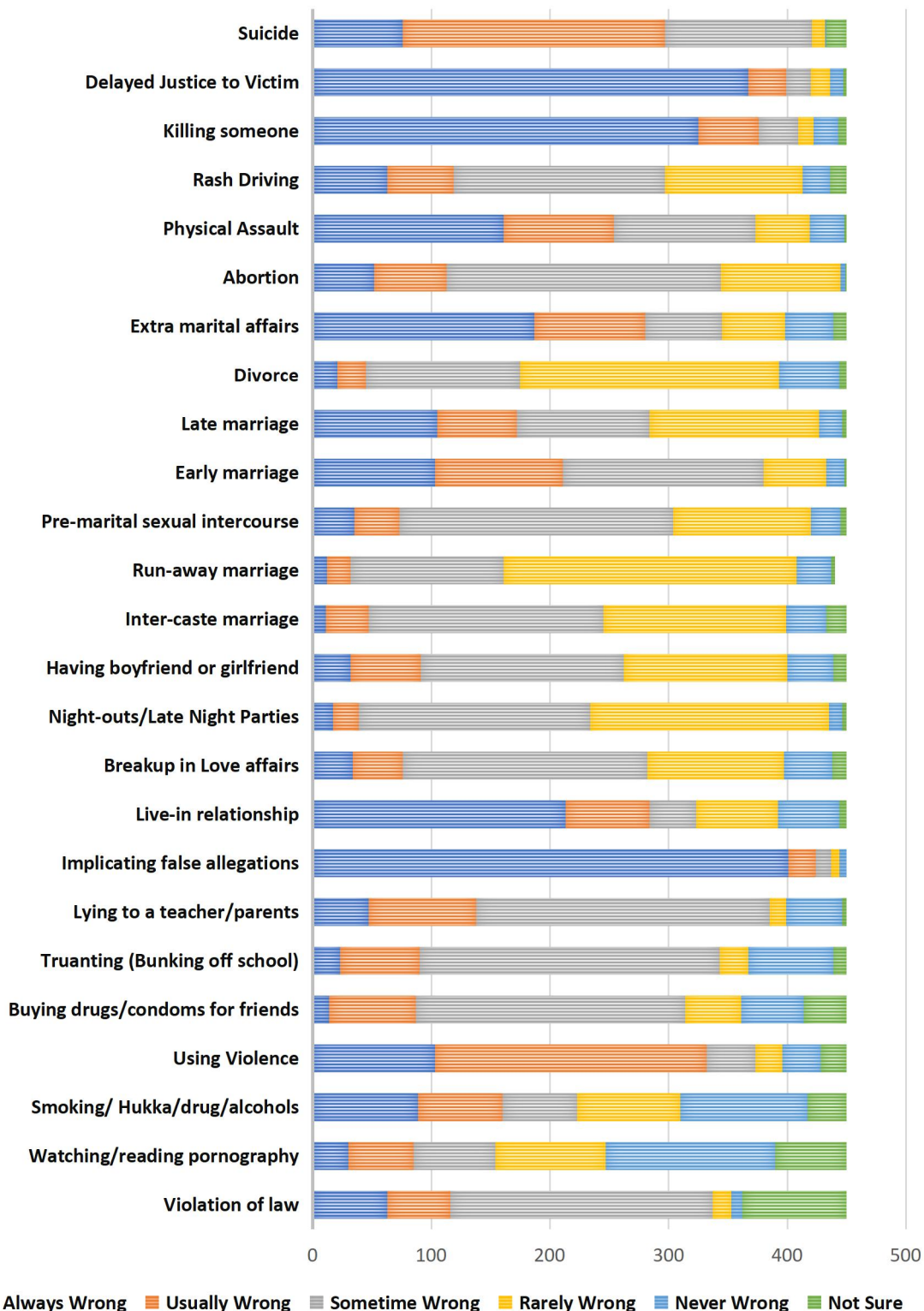
	Mean	SD	Item-rest correlation	If item dropped	
				Cronbach's $\alpha$	McDonald's $\omega$
Pornography	3.19	1.743	0.880	0.815	0.942
Truanting (Bunking off school)	3.05	1.125	0.423	0.863	0.970
Breakup in Love affairs	3.11	1.116	0.947	0.812	0.937
Night-outs or Late Night Parties	3.34	0.841	0.881	0.828	0.942
Boyfriend/girlfriend relationships	3.13	1.129	0.960	0.810	0.936
Inter-caste marriage	3.24	1.060	-0.834	0.952	0.968
Run-away marriage	3.60	0.862	0.875	0.828	0.941
Pre-marital sex	3.10	0.983	0.923	0.819	0.939
Divorce	3.52	1.012	0.896	0.820	0.939

Thus above data clearly show the positive correlation between the youth perception and eight prevalent deviant activities discussed in detail as follows, as per statistical analysis Using JAMOV computer software as cited above.

**Figure No. 2: Correlation Heatmap (Prevalent Deviant Tendencies)**

The alpha coefficient value is .863, suggesting that the data have relatively high internal consistency. It is pertinent to mention herein that a reliability coefficient of .70 or higher is considered “acceptable” in most social science research. Darker colours indicate stronger correlations. In a correlation heatmap indicates the correlation's strength and directional analysis of homogeneity that will tell the extent to which all items on the questionnaire focus on satisfaction. Hence, it was found reliable and valid.

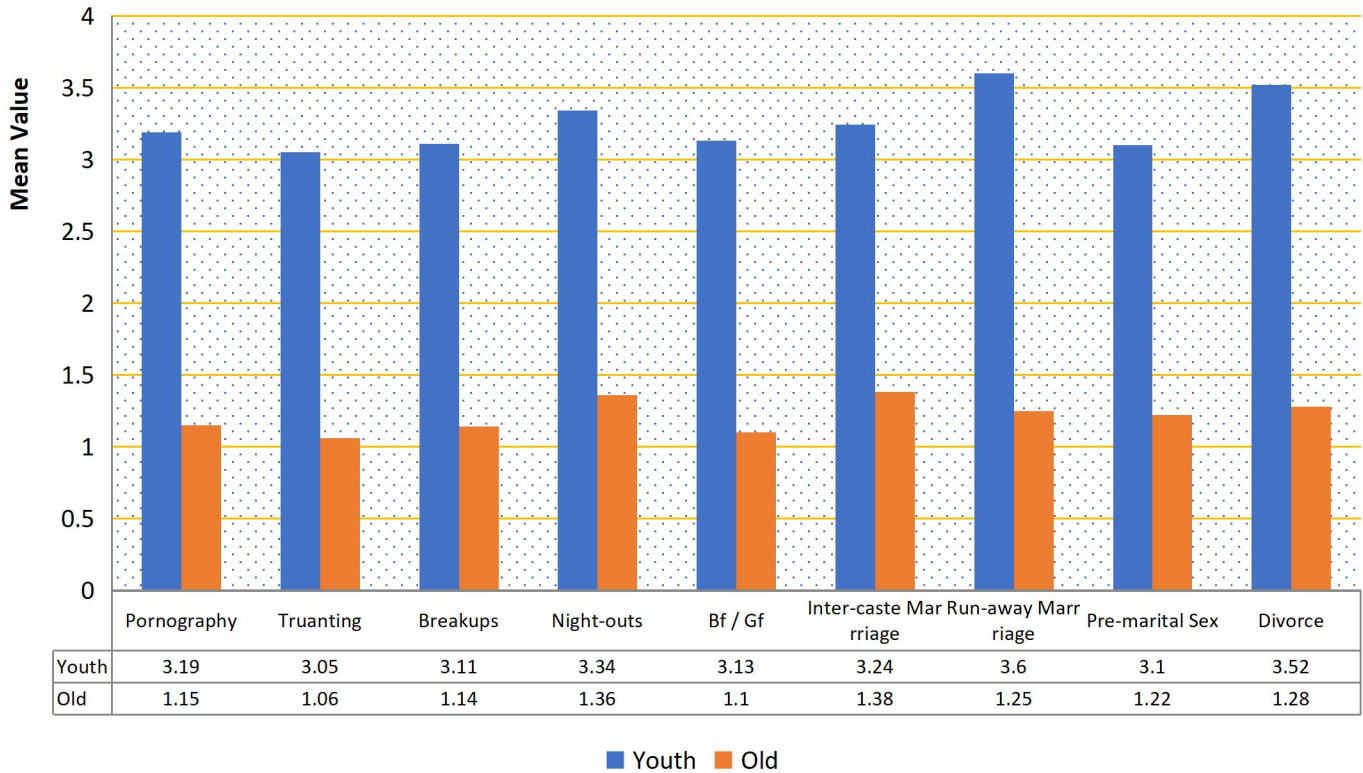


**Figure No. 3: Youth Perception toward Deviance**

There has been a noticeable positive shift among youth towards more liberal perspectives on various aspects of Western culture, including premarital sex, having boyfriend-girlfriend or romantic affairs, inter-caste marriages, pornography, night outs, breakups in love affairs or divorce, and other issues incidental thereto.

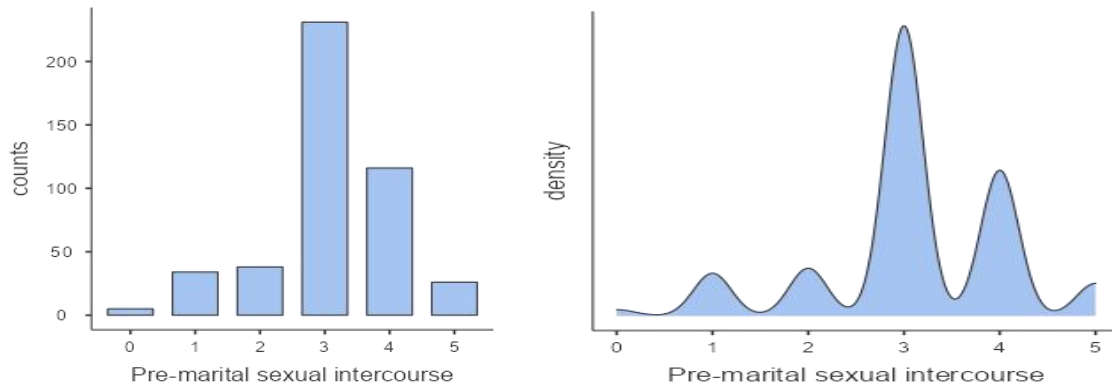
**Table No.2: Descriptive (Prevalent Deviant Tendencies)**

	Pornography	Truancing (Bunking off school)	Breakup in Love affairs	Night-outs or Late Night Parties	Having boyfriend or girlfriend	Inter-caste marriage	Run-away marriage	Pre-marital sex	Divorce
<b>N</b>	450	450	450	450	450	450	450	450	450
<b>Mean</b>	3.19	3.05	3.11	3.34	3.13	3.24	3.60	3.10	3.52
<b>Median</b>	4.00	3.00	3.00	3.00	3.00	3.00	4.00	3.00	4.00
<b>SD</b>	1.74	1.13	1.12	0.841	1.13	1.06	0.862	0.983	1.01
<b>Min.</b>	0	0	0	0	0	0	0	0	0
<b>Max.</b>	5	5	5	5	5	5	5	5	5

**Figure No. 4: Generation Gap Analysis On The Basis Of Average Perception Of Youth And Elderly People Toward Prevalent Deviant Behaviours**

The evaluation of youth perception toward the above stated deviant tendencies with average sample mean of more than 3 with positive perception is graphically presented hereunder. Accordingly, its percentage and frequency analysis is as follows:

**Figure No.5: Youth Perception toward *Pre-marital Sex***



**Table No. 3: Distribution of Respondents' in view of *Pre-marital sex***

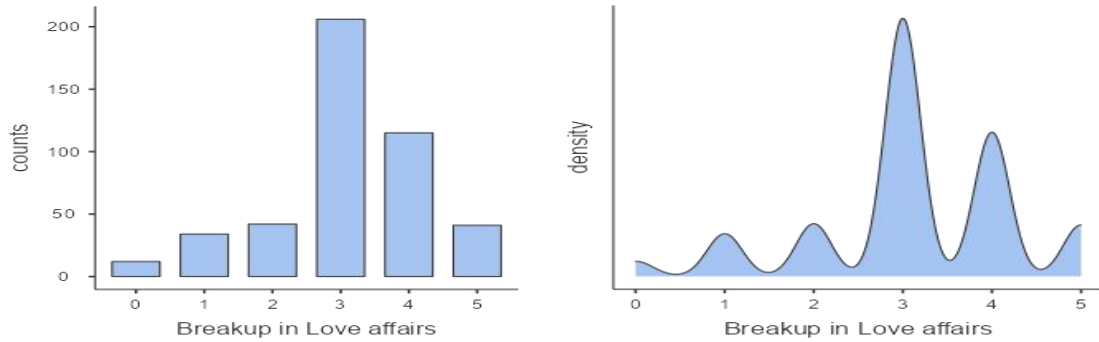
S.No.	Categories	Frequency	Percentage
1.	Always Wrong	35	7.78%
2.	Usually Wrong	38	8.45%
3.	Sometime Wrong	231	51.34%
4.	Rarely Wrong	116	25.78%
5.	Never Wrong	25	5.56%

The concerned histogram/density plot of young respondents shows a positive attitude towards pre-marital sex, with 31.34% of them agreeing with the practices and thinking them to be hardly wrong, while 16.23% of them find pre-marital sex to be inappropriate and detest its occurrence.

**Table No. 4: Distribution of Respondents' in view of *Breakup in love affairs***

S.No.	Categories	Frequency	Percentage
1.	Always Wrong	34	7.56%
2.	Usually Wrong	42	9.33%
3.	Sometime Wrong	206	45.77%
4.	Rarely Wrong	115	25.56%
5.	Never Wrong	41	9.11%

**Figure No.6: Youth Perception toward *Breakup in love affairs***

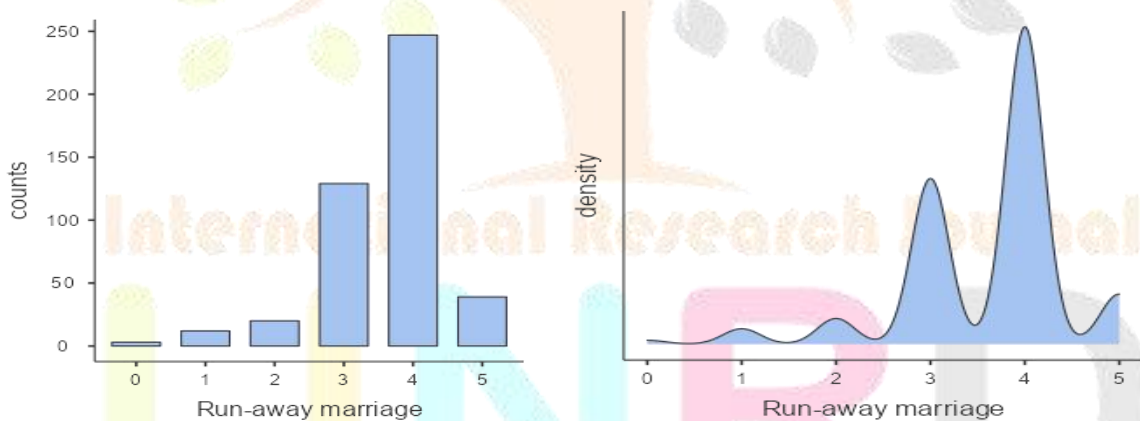


Concerned histogram/density plot of youth respondents indicates the positive attitude toward the breakups in love affairs where 34.67% consider the breakups in love-affairs are never wrong while 16.89% of them consider the breakups in love-affairs are always wrong.

**Table No. 5: Distribution of Respondents' in view of *Run-away marriage***

S.No.	Categories	Frequency	Percentage
1.	Always Wrong	12	2.67%
2.	Usually Wrong	20	4.45%
3.	Sometime Wrong	129	28.67%
4.	Rarely Wrong	247	54.89%
5.	Never Wrong	29	6.45%

**Figure No.7: Youth Perception toward *Run-away marriage***



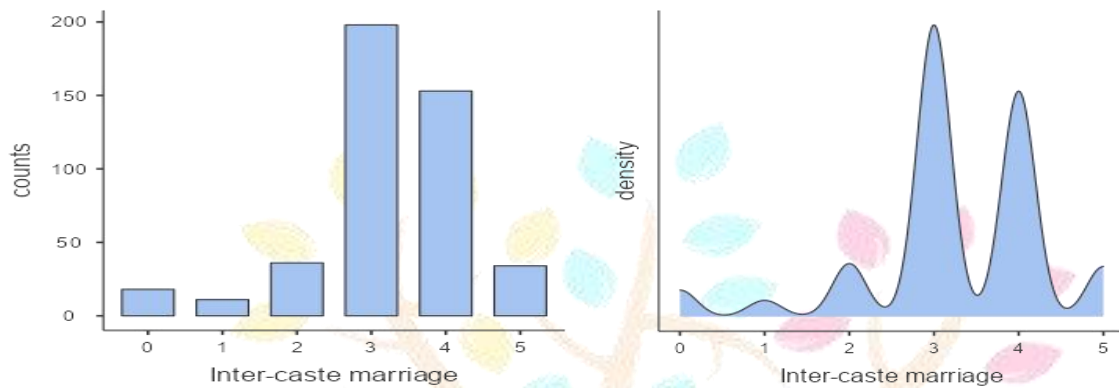
Concerned histogram plot of youth respondents indicates the positive attitude toward the run-away marriage wherein 61.34% agree with the prevailing practices of run-away marriage considering it hardly wrong although, 7.12% of them criticize runaway marriages as inappropriate and disagree with the occurrence.

Also, the evaluation of youth perception toward the inter-caste marriage with sample mean of 3.24 is shown in aforementioned section-13 of Table-4.8 which is graphically presented herein. Its percentage and frequency analysis is as follows:

**Table No. 6: Distribution of Respondents' in view of *Inter-caste marriage***

S.No.	Categories	Frequency	Percentage
1.	Always Wrong	11	2.45%
2.	Usually Wrong	36	8%
3.	Sometime Wrong	198	44%
4.	Rarely Wrong	154	34.22%
5.	Never Wrong	34	7.56%

**Figure No.8: Youth Perception toward *Inter-caste marriage***

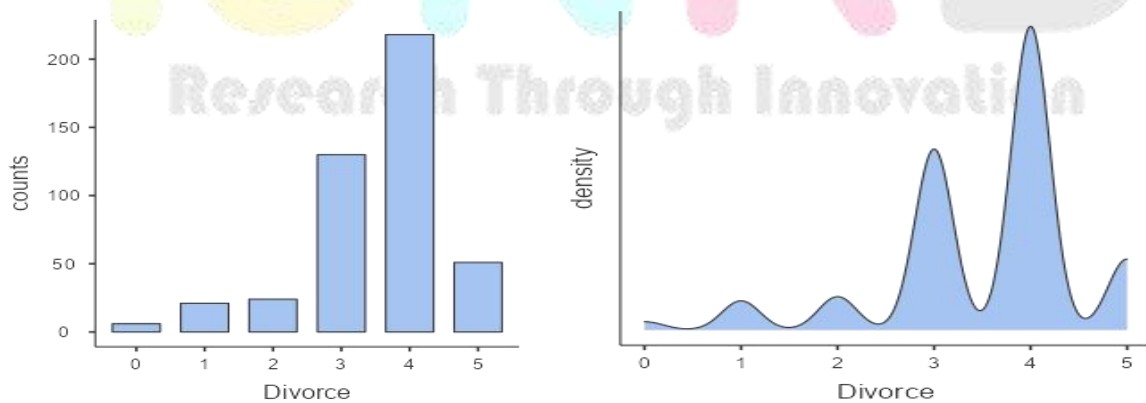


Concerned histogram plot of youth respondents indicates the positive attitude toward the inter-caste marriage where 41.78% consider the inter-caste marriage is never wrong while 10.45% of them consider the inter-caste marriage always wrong.

**Table No. 7: Distribution of Respondents' in view of *Divorce***

S.No.	Categories	Frequency	Percentage
1.	Always Wrong	21	4.64%
2.	Usually Wrong	24	5.34%
3.	Sometime Wrong	130	28.89%
4.	Rarely Wrong	218	48.45%
5.	Never Wrong	51	11.34%

**Figure No.9: Youth Perception toward *Divorce***

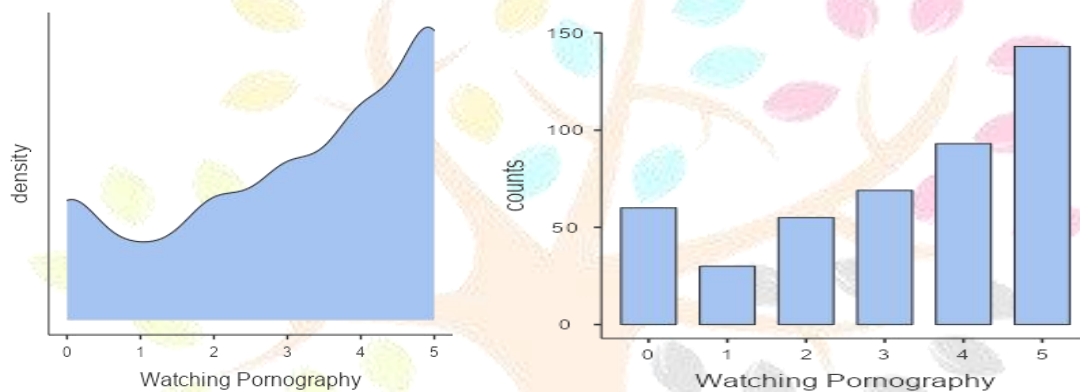


While 10.01% of young respondents believe divorce to be unsuitable and dislike its occurrence, the concerned histogram and density plot of respondents reveals a good attitude towards divorce, with 59.79% of them agreeing with the practices and considering it is hardly wrong.

**Table No. 8: Distribution of Respondents' in view of *Watching Pornography***

S.No.	Categories	Frequency	Percentage
6.	Always Wrong	30	6.66%
7.	Usually Wrong	55	12.22%
8.	Sometime Wrong	69	15.33%
9.	Rarely Wrong	93	20.67%
10.	Never Wrong	143	31.77%

**Figure No.10: Youth Perception toward *Watching Pornography***



The concerned histogram and density plot of respondents indicates a positive attitude towards watching/reading pornography, with 52.44% of them agreeing with the practices and considering it is hardly wrong, despite the fact that 18.89% of young respondents think it is inappropriate and dislike it when it occurs.

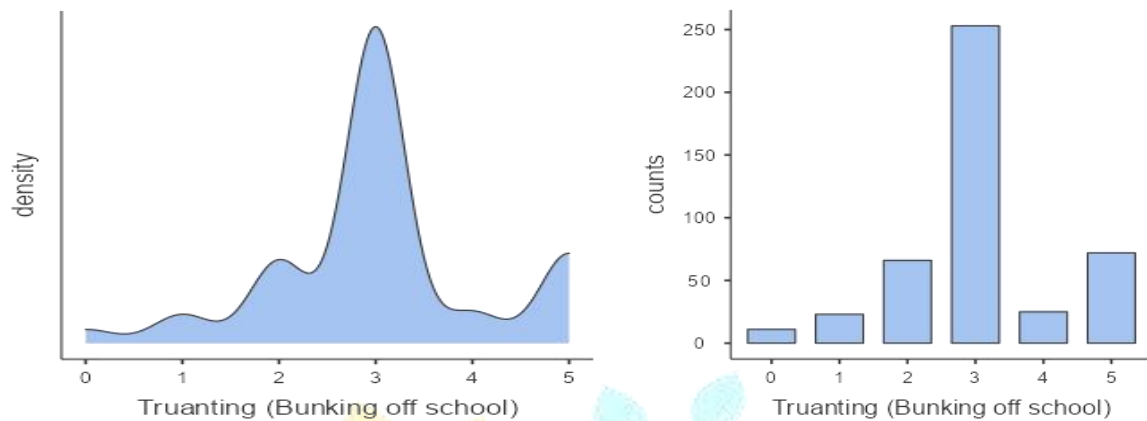
The finding pertaining to watching pornography supported by secondary data of proportion of worldwide traffic of porn-hub statistics as European countries and American countries are biggest exporter of pornography whereas our country is at top in the list of import of porn movies. California is the home of the majority of pornographic websites in the United States, where 60% of them are hosted. As per India Times report September 9<sup>th</sup>, 2021, India stood 3<sup>rd</sup> top in the world's most porn watching countries. Youth pornography consumption is linked to specific sexual attitudes and behaviours, though it's still apparent how these associations are causal. Pornography is typically consumed by young people who are experiencing the later stages of puberty, are sensation-seeking, and frequently struggle with dysfunctional or weak relationships with their families.

**Table No. 9: Distribution of Respondents' in view of *Truancy***

S.No.	Categories	Frequency	Percentage
1.	Always Wrong	23	5.11%
2.	Usually Wrong	67	14.88%
3.	Sometime Wrong	253	56.22%
4.	Rarely Wrong	24	5.33%

5.	Never Wrong	72	16%
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**Figure No.11: Youth Perception toward *Truantiing (Bunking off school)***

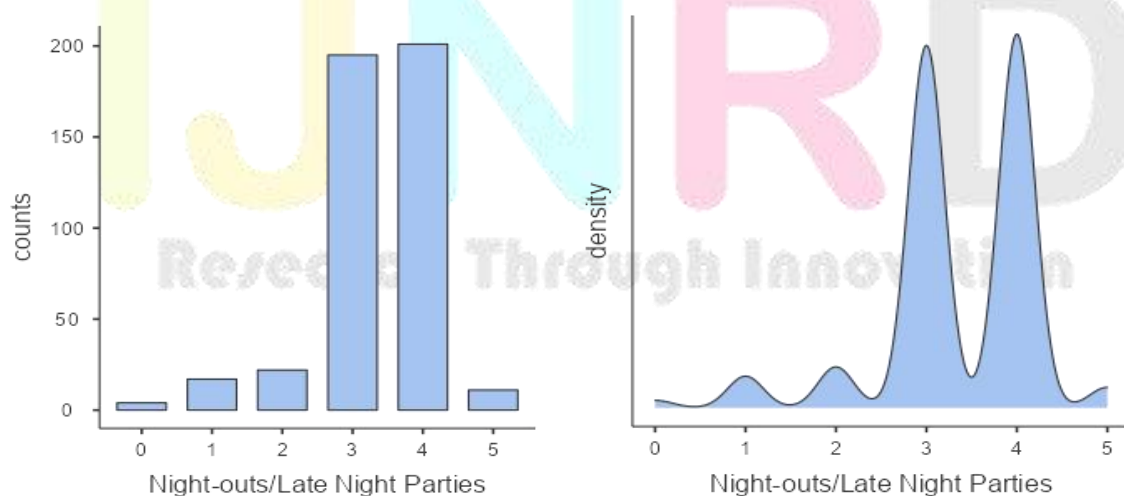


The concerned histogram and density plot of young respondents shows a positive attitude towards Truantiing (bunking off school), with 21.33% of them agreeing with the practices and thinking them to be hardly wrong, while 19.99% of them find Truantiing (bunking off school) to be inappropriate.

**Table No. 10: Distribution of Respondents' in view of *Night-outs/Late night parties***

S.No.	Categories	Frequency	Percentage
1.	Always Wrong	17	3.78%
2.	Usually Wrong	22	4.89%
3.	Sometime Wrong	195	43.33%
4.	Rarely Wrong	201	44.67%
5.	Never Wrong	11	2.44%

**Figure No.12: Youth Perception toward *Night-outs/ late night parties***



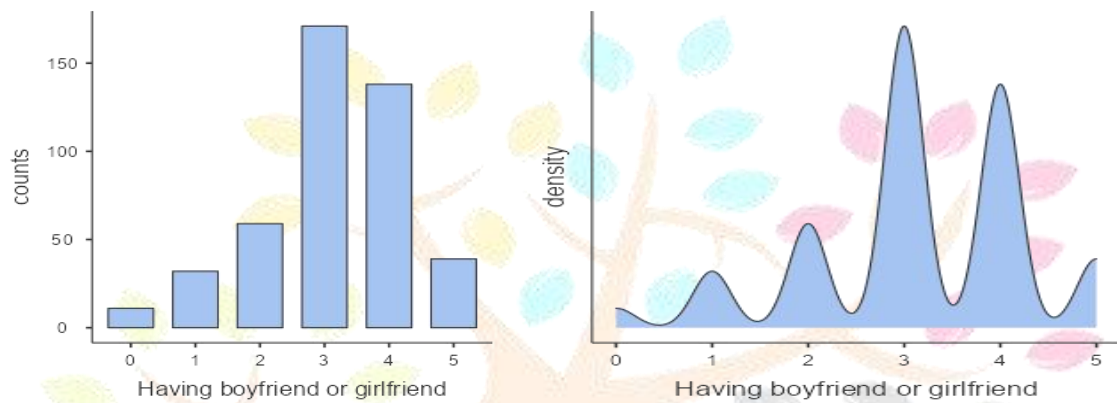
The concerned histogram and density plot of young respondents shows a positive attitude towards the occasions of night-outs/late night parties, with 50.11% of them agreeing with the practices and thinking them to be hardly

wrong, while 8.67% of them find the events of night-outs/late night parties to be inappropriate and detest its occurrence.

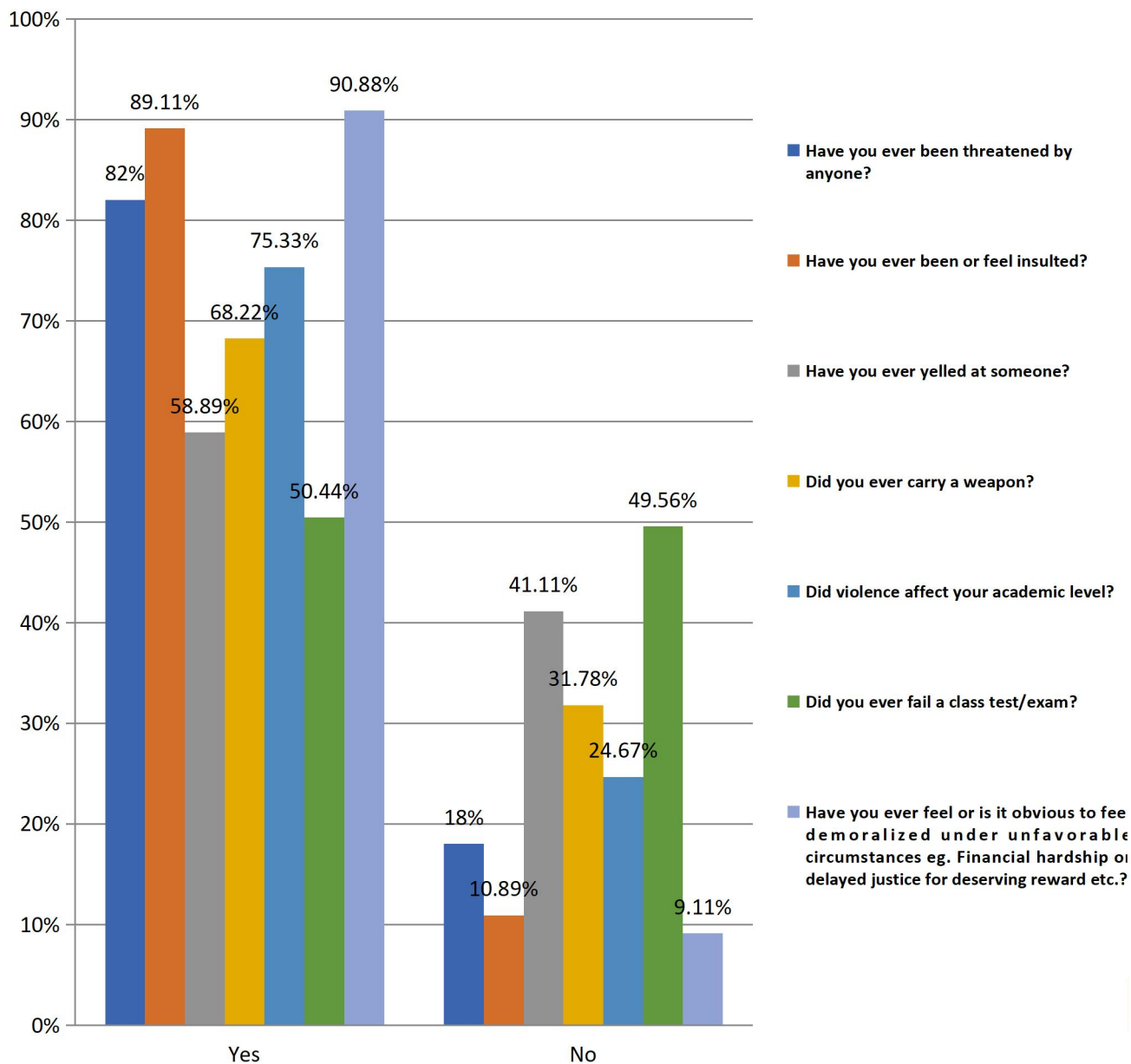
**Table No. 11: Distribution of Respondents' in view of *Relationships***

S.No.	Categories	Frequency	Percentage
1.	Always Wrong	32	7.11%
2.	Usually Wrong	59	13.11%
3.	Sometime Wrong	171	38%
4.	Rarely Wrong	138	30.67%
5.	Never Wrong	39	8.67%

**Figure No. 13: Youth Perception toward *boyfriend-girlfriend relationships***



The concerned density and histogram plot of young respondents shows a positive attitude towards the boyfriend-girlfriend affair, with 39.34% of them agreeing with the practices and thinking them to be hardly wrong, while 20.22% of them find the boyfriend-girlfriend affairs to be inappropriate and dislike intensely.

**Figure No. 14: Respondents' Experience Toward Stressful Life Events**

Thus the data clearly draw the conclusion that the high frequency of respondents endured the gravity of humiliation, discrimination, insensitivity, threatening, and carrying weapons (either for attack or for self-defense) which castigated the morale of respondents. Demoralization is more likely to happen when the stressful circumstance has an impact on the individual's perception of self-worth. The findings show that young people's faith in institutions has declined, and this is primarily a factor contributing to demoralization and resulting deviation. In this study, 50.22% of youth opined that stressful life situations and demoralization always create potential suicidal thoughts while, 23.78% of youth respondents had a contrary opinion.

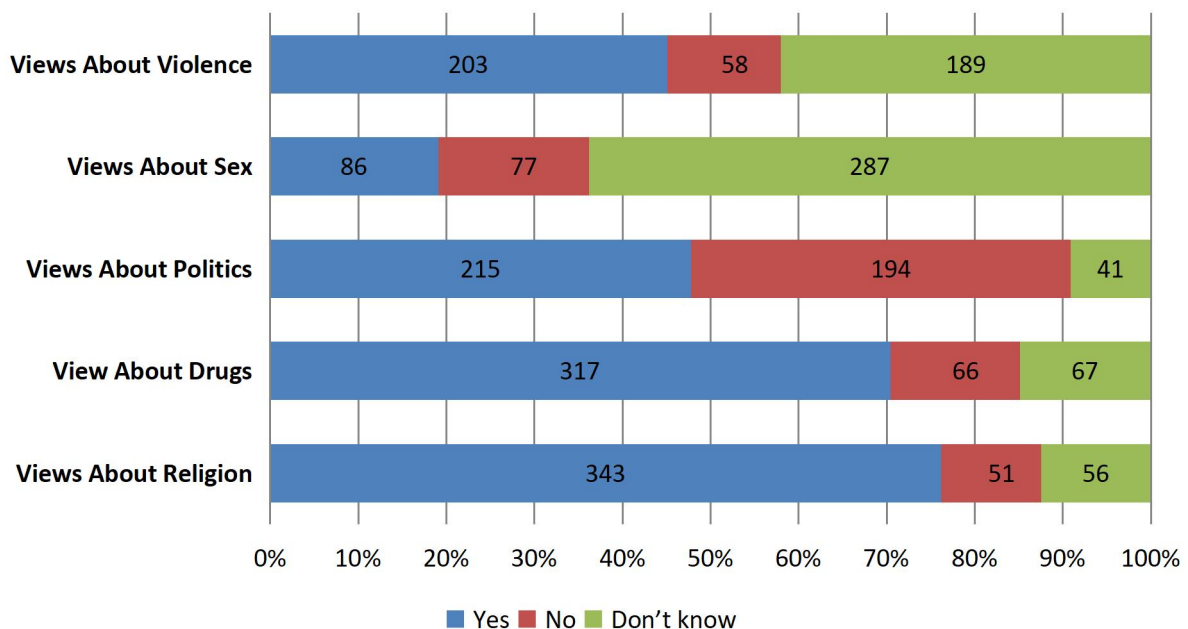
### Exploratory Findings

Exploratory research aims to bridge the current research gap and assists in determining the cause-and-effect relationship of the study. The focus of this study is on how youth understand their situation through their subjectivity or consciousness or *Phenomenology of Perception*: Craig Brod, an American psychologist, first used the phrase "*technostress*" in 1984, focusing on the stress generated by the excessive use of technology. Technology,

which was supposed to make our lives easier and more beautiful, has instead created so many problems that we are steadily destroying the planet—the source of our own existence. We are now turning what ought to have been a blessing into a curse. It states that more than one-third (35.33%) of the youth underwent frequent conflicts due to digital technology most of the time. An almost negligible fraction (0.22%) of respondents are free from any sort of conflicts induced by mobile phones. *Techno-addiction* is linked to the excessive and obsessive use of information and communication technology, whereas *techno-strain* is linked to high levels of weariness, worry, and low self-belief due to the use of ICT.

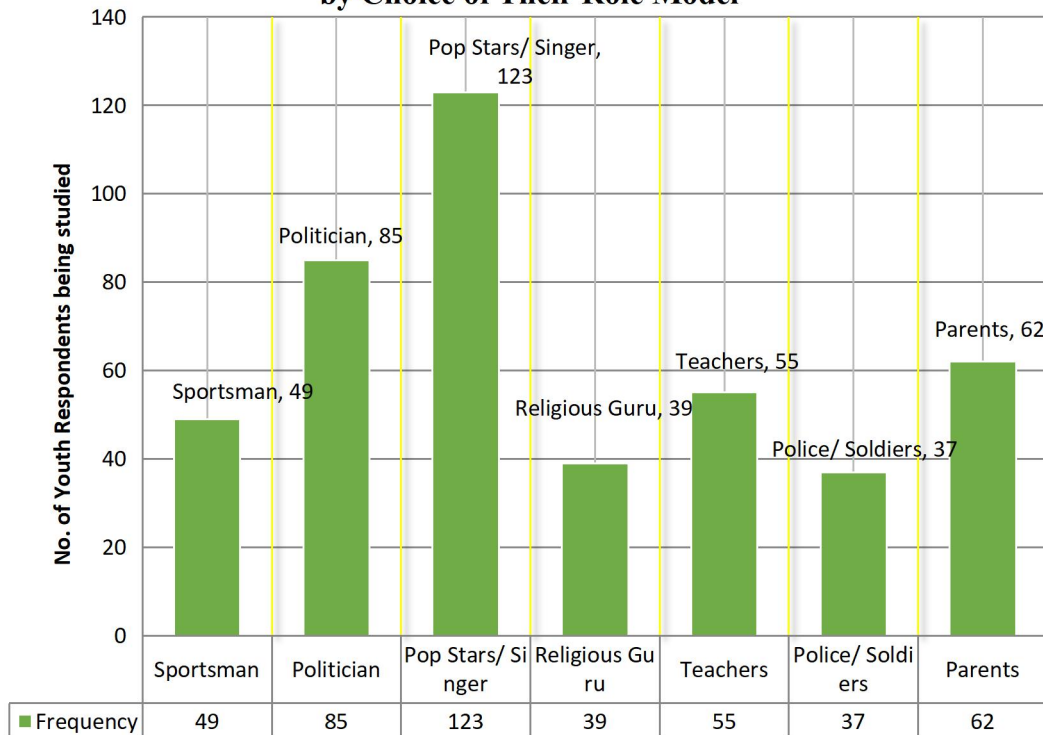
In this study, it was found that there was a maximum utility (70.33%) of mobile phones over any other e-gazettes to listen to music/news/reading etc. It was found that approx. one-third of youth (i.e; 30.44%) spend more than four hours a day on Smartphone usage. The statistics depict that in the prevailing information age, the youth (age: 15 to 24 years) are using the internet more catastrophically than the old generation (age: 50 to 60 years). There has been a digital divide between generations, with younger individuals generally adopting technology more quickly than older generations. Younger generations, particularly Generation Z (Born: 1997 – 2012), tend to use social media platforms more extensively than older generations leading to Smartphone addiction syndrome.

**Figure No. 15: Distribution of respondents by the extent of agreement with parents for religions, drugs, politics, sex and violence**



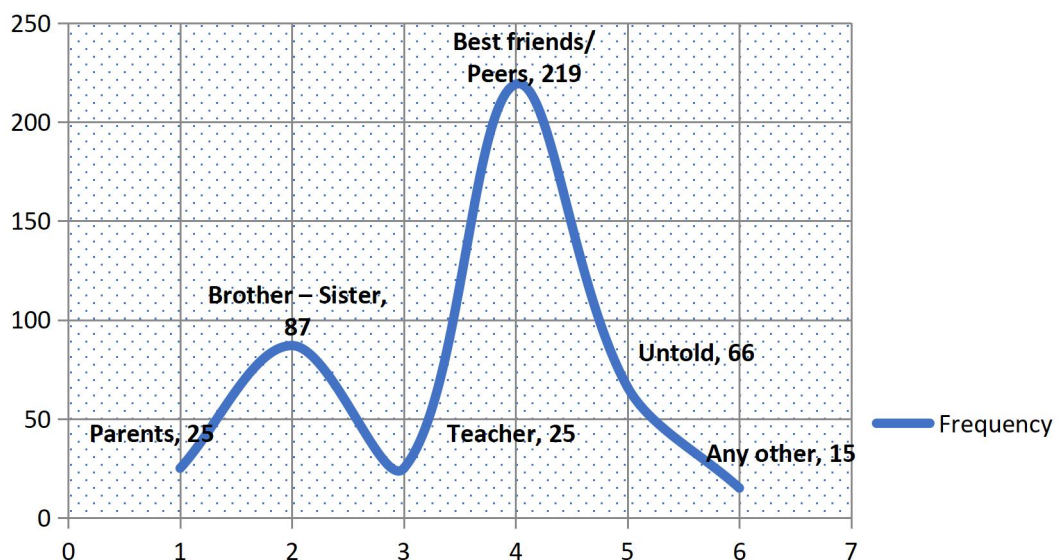
The findings so unequivocally indicate that the approx.. two-third (i.e; 63.77%) youth did not express their reservations about sex. Because they fear that their parents may condemn them, be concerned about their sexual behaviour, or try to regulate their developing sexuality, young people may be less likely to talk to their parents about their sexual ideas and experiences. Parental inability or incompetence to communication because they believe it violates their privacy or parents' reluctance to acknowledge that their children may be sexually active, or parents' lack of being a role models due to their own parents' lack of sex-related conversation with them have all been mentioned as barriers to communication. Absolutely, advocating for comprehensive sex education is indeed a beneficial suggestion, in the interest of healthier and more informed generations.

**Figure No. 16: Distribution of Respondents by Choice of Their Role Model**

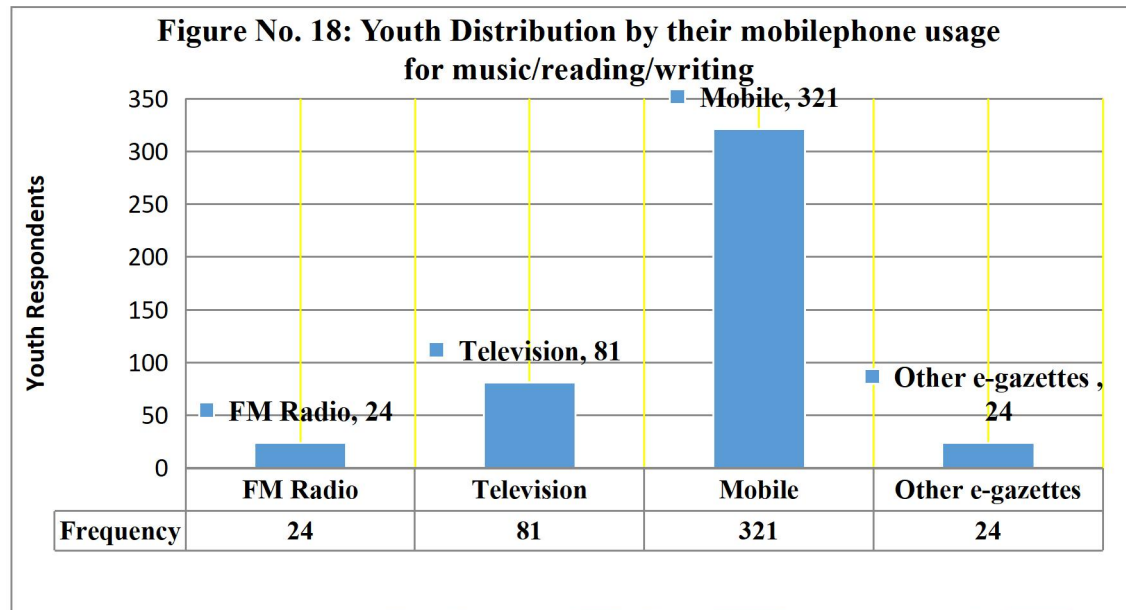


Thus the data clearly draw the conclusion that influence of pop culture (movies/ films/cinema) is prevalent on youth minds. Certain celebrities can be good role models, particularly if they support mental health and are activists for important causes, utilizing their fame to raise awareness, promote acceptance, and motivate change. Youth can benefit from the beneficial impact of celebrities. They can even act as role models. However, celebrities—actors, singers, and others—can also serve as detrimental role models. Teen mental health is frequently negatively impacted by celebrity influence, specifically with regard to body image and substance abuse.

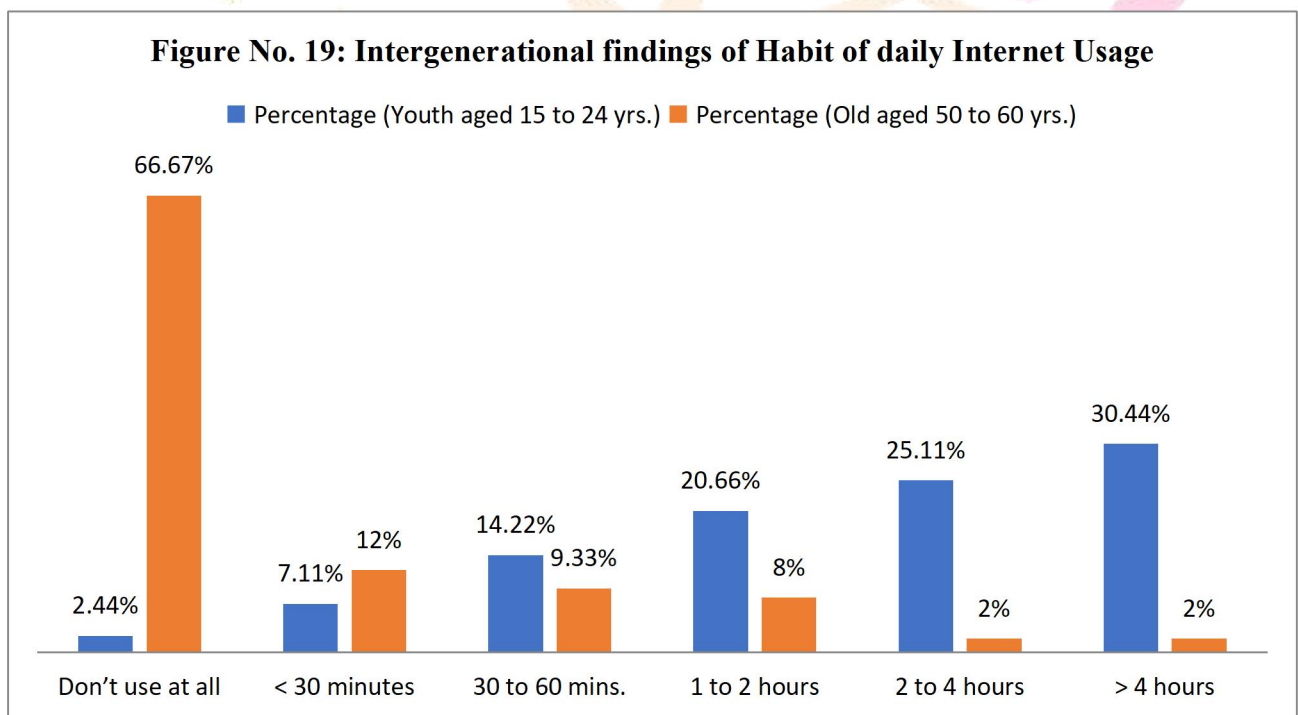
**Figure No. 17: Distribution of Respondents By Their Comfort Level In Sharing Personal Matters**



Thus the data clearly draw the conclusion that adolescent youth rely more on peers and less on their parents, to share their personal issues. In the brief term, friends appear to be an "emotional tonic."

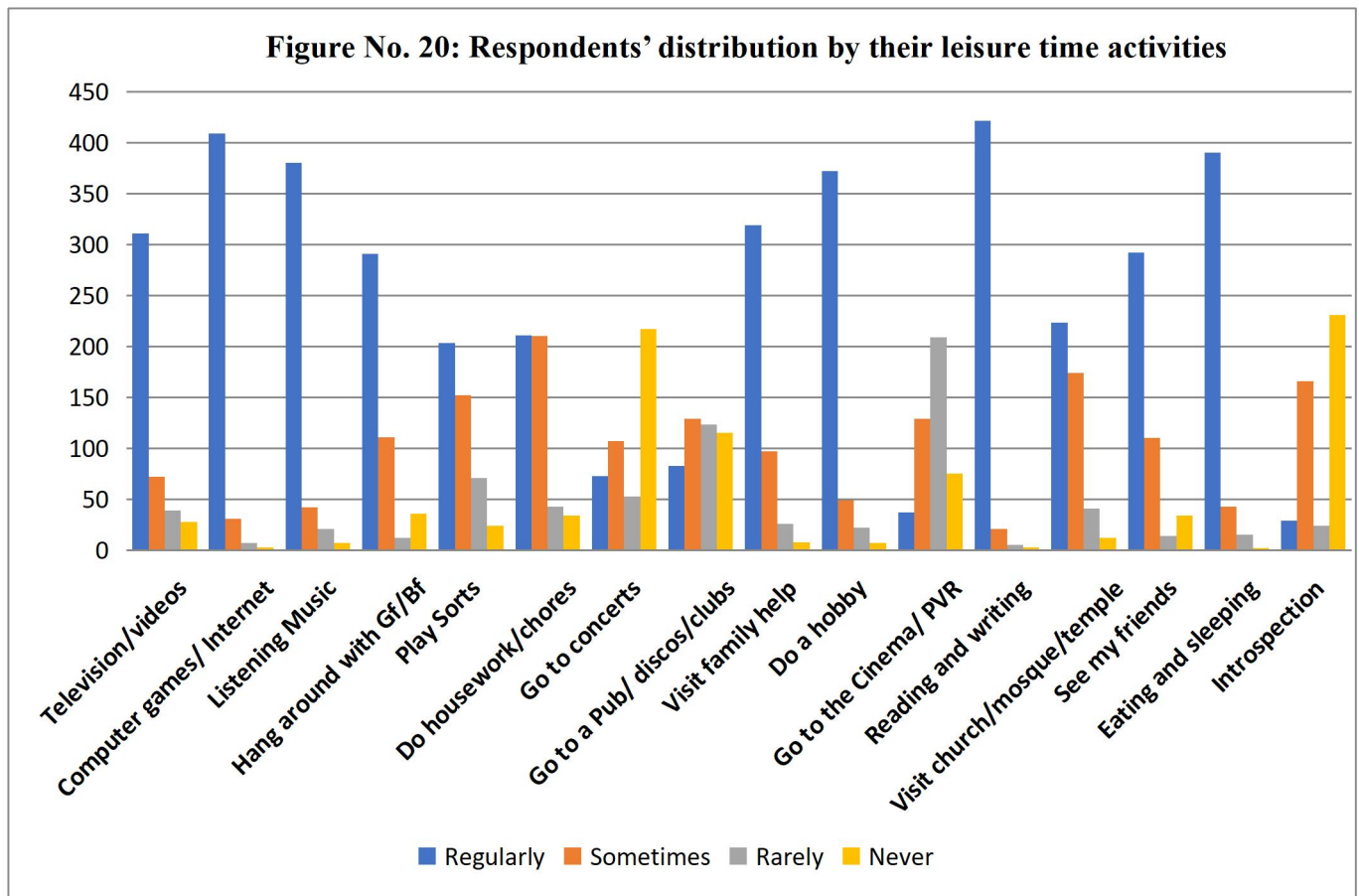


It depicts the maximum utility (i.e; 71.33%) of mobile phone over any other e-gazettes to listen music/news/reading/writing.



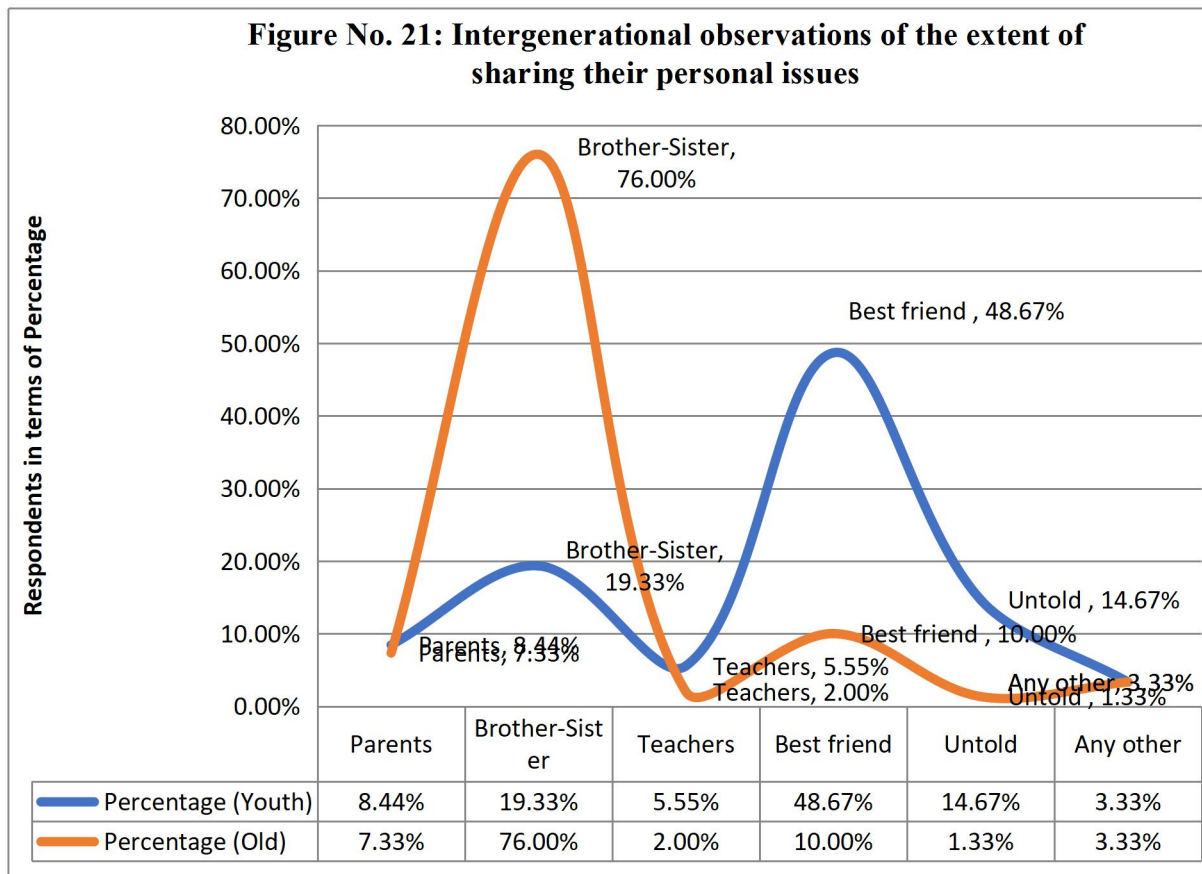
Younger generations prefer instant messaging, video calls, and other real-time communication methods. Younger individuals often rely on online sources, including social media, for news and information. Younger generations are more likely to engage in online shopping and use digital payment methods. Younger individuals tend to have higher digital literacy skills, including the ability to navigate various online platforms and use digital tools effectively. Younger individuals may be more willing to share personal information online, but there is also a growing awareness of privacy issues among them. Younger generations often integrate technology into their educational experiences, utilizing online resources and platforms for learning.

Whereas, the older generations is more accustomed to traditional media sources like newspapers, television, and radio. The older generations still rely more on traditional forms of communication, such as phone calls and emails. Older generations may still prefer traditional brick-and-mortar stores and cash transactions. They face challenges in adapting to new technologies but are increasingly learning and adopting digital skills. They express more concerns about online privacy and security. Further, older individuals do not have same exposure to digital educational tools during their formal education. The rapid evolution of technology seems to have influenced upon these dynamics of cultural transformation.



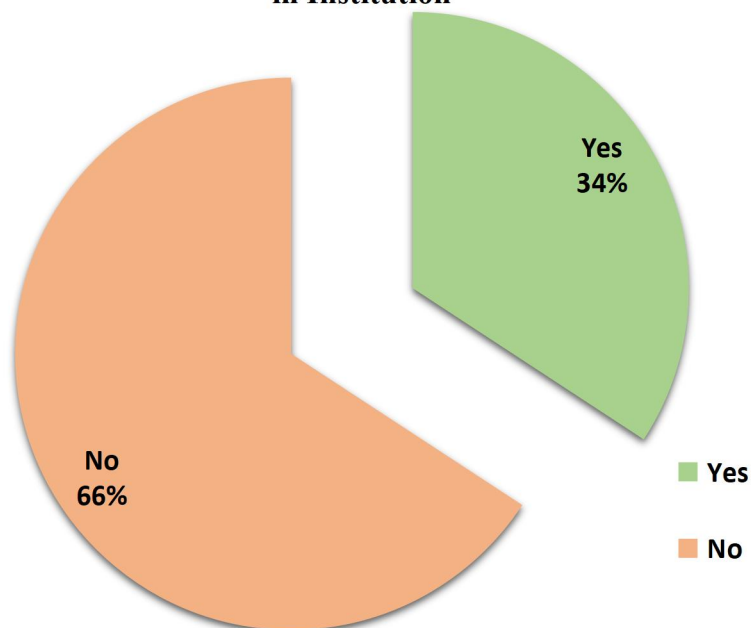
It is observed that the majority of young people's the most preferred favourite activities are *reading and writing* through *computer games and internet* followed by, *eating and sleeping*, *listening music*, *engaging in a hobby*, *eating*, and *sleeping*.

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It states the inter-generational findings pertaining to the contemporary youth and old generations regarding their ease of sharing personal issues comfortably. Old generation was found to be more comfortable to share their personal issues with their brother-sisters whereas the contemporary youth share the personal issues with their best friends, more comfortably.

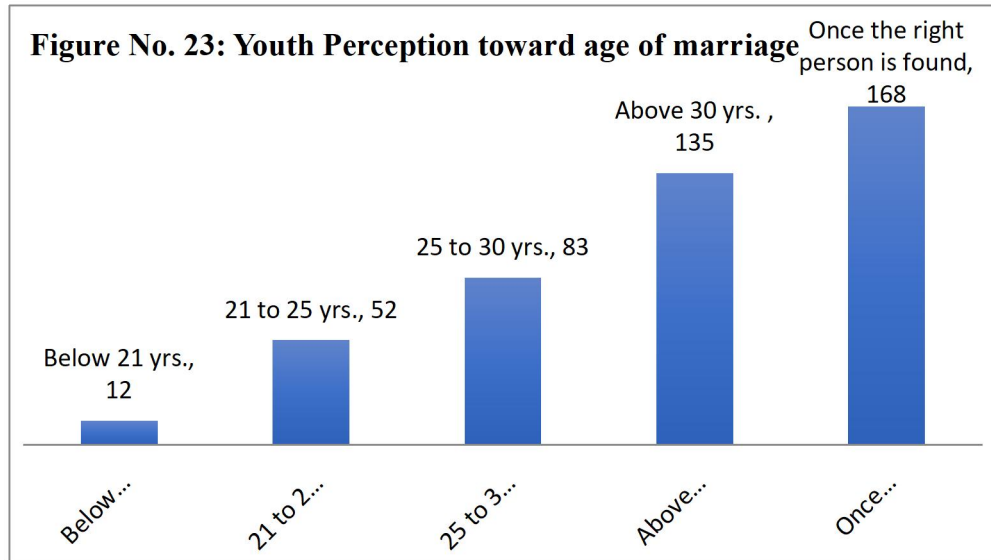
**Figure No. 22: Distribution of Respondents by their Faith in Institution**



Recent studies show that younger generations are far less likely than older generations to have faith in institutions, which may include legal, political, familial, educational, and religious ones.

The inclination to listen to sad music increases when one is under extreme stress. On the other hand, the majority of young people prefer to listen to pop and Punjabi music during regular activities.

The study indicates that approx.. two-third (65.78%) of respondents submitted that they donot have enough belief in an institution to avert conflict or tensions, whereas one-third (34.22%) hold positive opinions. Here, the institution may be an institution of education, institution of religion, an institution of justice, institution of family, an institution of health, and the institution of state (legislature, executive, and judiciary). The data clearly shows erosion of faith in institutions.

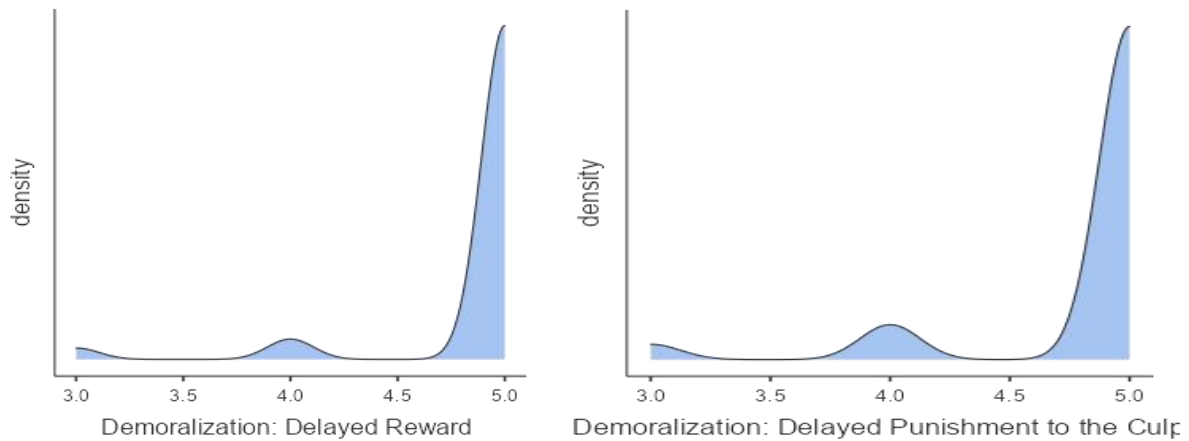


It is observed in the above figure that out of 450 youth, two-third (66.67%) youth opined to get married after 30 years of age or once right person is found. This practice and inclination of late marriage either indicates the erosion of faith from the institution of marriage or it reflects changing norms, values, and priorities in contemporary societies. People may still value the idea of marriage but choose to approach it at a later stage in life or maybe they want to settle down first (getting employed). While societal trends are changing, it's essential to recognize the diversity of perspectives and choices regarding marriage. Some individuals may choose late marriage, while others may opt for early marriages or alternative relationship structures. The evolving landscape of relationships and marriage reflects the complexity and diversity of contemporary society.

The following Table No. 12 displays the frequency and percentage distribution of responses based on how disheartening respondents found the narratives of delayed justice—that is, the delayed reward of rightful work or delayed punishment of the culprit.

**Table No. 12:**  
**Distribution of respondents by their demoralizing narratives due to delayed Justice**

Narratives	Analysis	Always	Usually	Sometime	Rarely	Never
Delayed Reward	Frequency	411	25	14	0	0
	Percentage	91.33%	5.56%	3.11%	0%	0%
Delayed Punishment	Frequency	391	41	18	0	0
	Percentage	86.89%	9.11%	4%	0%	0%



**Figure No. 24: Demoralization Statistics of Delayed Reward and Punishment**

The concerned density plots of the youth respondents show that demoralisation in mental health causes faith in institutions to erode; 96.89% of the youth indicated that they always felt that delayed justice was inappropriate and that they hated it when it happened. Additionally, 96% of students stated that they dislike delayed punishment because they believe it always harms their mental health and creates erroneous public perceptions.

Results indicate a reasonable decline in young people's faith in institutions, mostly as a result of demoralization and accompanying deviance. In light of the unfavourable circumstances that young people face, which can lead to issues with mental health and occasionally raise the suicide rate, the study has attempted to ascertain the most effective strategies for addressing youth intolerance and generation gap.

#### **Empirical Theorem equating Institutional Interventions and Mental Health with regard to Generation Gap:**

The study accomplished an empirical theorem with regard to *Generation Gap*, connecting the deviations with a youthful state of mind and the then institution, enabling institutional intervention enforcing mental health, which calls for the immediate treatment of the underlying causes of deviant elements such as worry, distress, suicide thoughts, and many others.

In this study, the State of Mind of youth is presumed to be directly proportional to its universe which is apparently composed of the family environment, socialization, and institution along with elements of deviant forces. Positive mentor-ship and social support mitigate the impact of negative youth perceptions of deviant behavior. Accordingly, the State of Mind may transform into the followings:

- The Elevated State of Mind. (Strong belief system or support system)
- The Deviant State of Mind. (Deviant personality/ hopelessness under stressful situations)



Additionally, in perfect or exceptional circumstances, there is an intuitive state of mind, also known as a gifted mind, in which the mind is directly connected to the cosmic forces of the galaxy universe and has a divine sense of judgement, meaning it is capable of understanding or predicting something without the need for conscious reasoning. It contains foresight of what is about to happen. From an act of faith that culminates in manifestation, intuition and electromagnetic currents of the mind originates.

The state of mind is directly proportional to its universe as hereunder:

$$\text{State of Mind} \propto (\text{Universe})$$

... Equation No. 1

Where,

Universe  $\equiv$  Family Environment + Socialization + Institution + Deviant Forces

For an individual of a civil society, the state of mind is directly proportional to the Family Environment

$$\Rightarrow \text{State of Mind} \propto \text{Family Environment} \quad \dots(i)$$

Also, the State of Mind is directly proportional to the Socialization

$$\Rightarrow \text{State of Mind} \propto \text{Socialization} \quad \dots(ii)$$

Also, the State of Mind is directly proportional to the Institutions

$$\Rightarrow \text{State of Mind} \propto \text{Institution} \quad \dots(iii)$$

Also, the State of Mind is inversely proportional to the Deviant Forces

$$\Rightarrow \text{State of Mind} \propto \frac{1}{\text{Deviant Forces}} \quad \dots(iv)$$

Therefore,

$$\Rightarrow \text{State of Mind} \propto \frac{\text{Family Environment} * \text{Socialization} * \text{Institution}}{\text{Deviant Forces}}$$

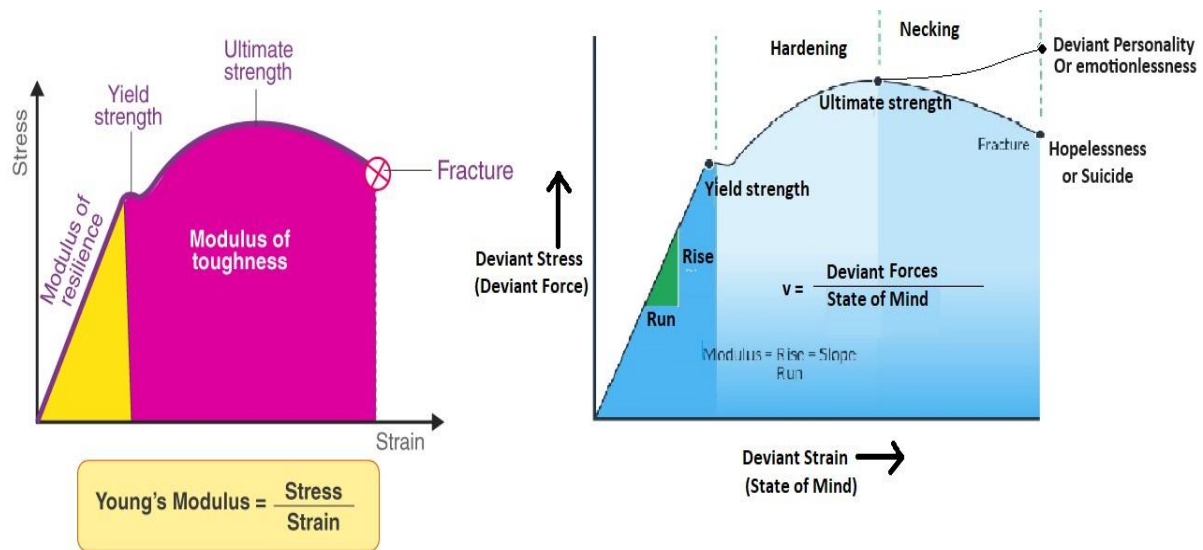
$$\text{State of Mind} = v * \frac{\text{Family Environment} * \text{Socialization} * \text{Institutions}}{\text{Deviant Forces}}$$

... Equation No. 2

The constant of proportionality in a Deviant Stress-Strain graph is "v" or the Modulus of Toughness, which depends on individual attributes as follows:

$$v = \frac{\text{Deviant Forces} \text{ Deviant Stress}}{\text{State of Mind} \text{ Deviant Strain}}$$

... Equation No. 3



**Figure No. 25: Deviant Stress –Strain Graph**

In above Deviant Stress – Strain Graph, the modulus of toughness ‘v’ is the Vishvmohan’s modulus which is defined as the ratio of deviant stress developed by virtue of deviant forces, to the resultant deviant strain developed upon the state of mind. It is the inherent property of an individual to withstand the stressful circumstances and also refers to a measure of toughness as a factor of personality characteristics modulating how the body and the mind react to stress.

$$\Rightarrow \text{State of Mind} = \frac{\text{Deviant Forces}}{\text{State of Mind}} * \frac{\text{FamilyDecorum} * \text{SocialDynamics} * \text{InstitutionofGovernance}}{\text{Deviant Forces}}$$

$$\Rightarrow (\text{State of Mind})^2 = \text{FamilyEnvironment} * \text{Socialization} * \text{Institution}$$

$$\Rightarrow \text{State of Mind} = \sqrt{\text{FamilyEnvironment} * \text{Socialization} * \text{Institution}}$$

... Equation No. 4

State of mind is the square root of the product of the family environment, socialization and institution. Positive mentor-ship and social support mitigate the impact of negative youth perception on deviant behaviour coupled with the institutional interventions influence individual’s perceptions of deviance.

Consequent upon the unpleasant opposition, the state of mind develops low morale and a sense of alienation, which leads to emotional disintegration. It may describe a profound sense of fear that one's personality is "falling to pieces" or fragmenting into parts that are no longer interconnected. It has the potential to produce mental retardation due to trauma or emotional harm, such as deviant personality disorder, hopelessness, or suicide, among other things, resulting in the decline of mental health or life expectancy or longevity.

Article 21 of the Indian Constitution enshrines the right to life. Furthermore, Article 47 addresses public health. Quality of life is the sum of happiness or sadness felt or elevated/deteriorated state of mind from the time of birth to the time of death divided by the time difference between birth and death. For instance, the quality of life of an individual at any particular point of time in his or her lifetime is integral of state of mind at any time ‘t’:

$$\Rightarrow \text{Life (t)} = \int_{\text{birth}}^{\text{death}} \frac{\text{State of Mind (t)}}{t} dt$$

$$= \int_{birth}^{death} \frac{\sqrt{FamilyEnvironment * Socialization * Institution(t)}}{t} dt$$

$$= N_o \int_{birth}^{death} \frac{\sqrt{Institution(t)}}{t} dt$$

$$\Rightarrow \text{Life (t)} \propto \text{Institution (t)}$$

... *Equation No. 5*

In modern social dynamics, as institutions change, so do lifestyle, perception, and mindset. *Generation Gap* refers to the dynamic and complex relationships between institutions, perception, way of life, and the mindset that continuously affect current social dynamics in predictable and unpredictable ways.

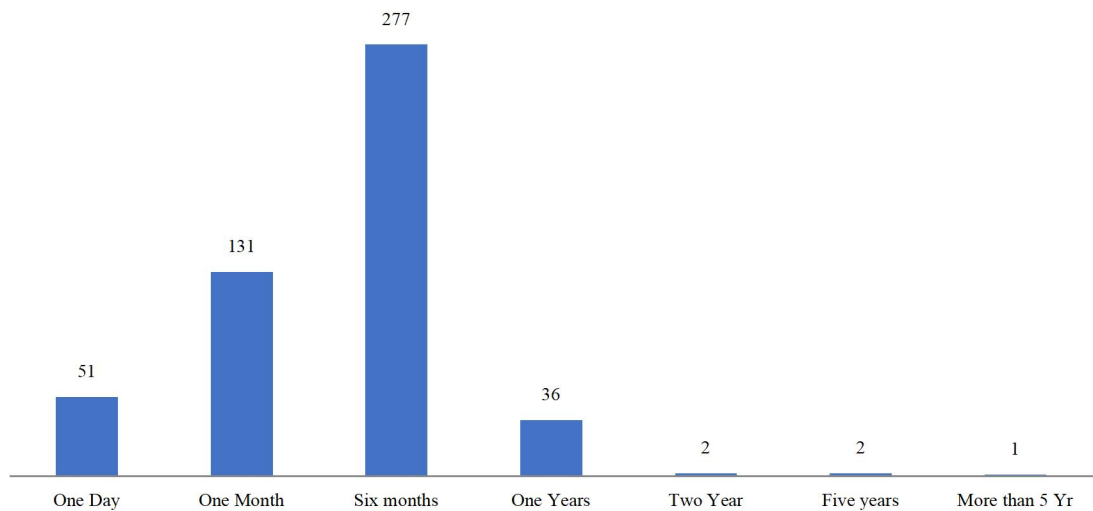
Consequently, societal change and institutional interventions are crucial in influencing life experiences and mindsets. Society can empower youngsters to flourish and make valuable contributions to their communities by catering their needs, offering opportunities, and creating a happy environment of encouragement and empowerment.

An individual's ability to withstand challenging circumstances in life is enhanced by positive mentoring. For instance, a conversation and dialogue between Lord Krishna and Arjuna, a warrior ready for battle, are described in the Bhagwat Geeta where Arjuna is lost and bewildered, in the the battleground of Kurukshetra in the Mahabharata, which describes a conflict between two families of relatives. Bhagwat Geeta is not a religious book per se rather, it is a book that teaches the way of life where Lord Krishna steps in as his mentor and provides him with instruction so that he can now begin carrying out his duties properly reinforcing mental health in the battlefield. In this case, Arjuna got inspired by Lord Krishna acting as an Institution.

**Arjuna:** “Mind is fickle.”

**Krishna:** “Undoubtedly correct. It’s difficult but it could be controlled with repeated practice, there is no alternate. That repeated practice distinguishes us from others. What impedes is, practice requires sacrifice which comes from endurance and tolerance which is ultimately the outcome of faith in divine institution.”

Mahabharata, an ancient Indian texts, describes the battle at Kurukshetra lasting precisely eighteen days. In contrast, modern socio-legal disputes often extend over prolonged periods, sometimes spanning several years. The study states that the threshold period of time is Six months, beyond which the emotional disintegration and demoralization led to erosion of faith in the institution. After crossing the demoralization threshold, either hopelessness or suicidal thoughts or feelings of emotionlessness or deviant personality disorder are triggered upon by a growing feeling of alienation. Therefore, the life demands timely intervention by the institution to preserve the state of mental health.

**Figure No. 26: Demoralisation Threshold Beyond Which Emotional Disintegration Begins**

Demoralization is more likely to happen when the stressful circumstance has an impact on the individual's perception of self-worth. Beyond the demoralisation threshold, the emotional disintegration begins. All the stakeholders i.e. family, society and institution, are equally accountable to ensure the quality of life whereas, the role of the institution is at the apex, to regulate and govern the prosperity and happiness index. Policy paralysis and institutional failure are significant issues that can undermine effective governance and development.

$$N(t) = N_o \left( \frac{1}{2} \right)^{\frac{t}{t_{1/2}}}$$

... Equation No. 6

**Where,**

$N(t)$  = Life or State of Mental Health after time interval 't'

$N_o$  = Life at Initial state of mental health intra family environment and socialization.

$t$  = Time elapsed 't'

$t_{1/2}$  = Half-life of State of mental health

The sense of belonging wanes if the waiting period is too prolonged. The amount of time required for a quantity to fall to half of its initial value is known as its half-life. The expression is commonly used in nuclear physics to describe how quickly unstable atoms decay radioactively or how long stable atoms lasts or remain. The term can also be used more generally to refer to any type of exponential decay. Similar to how the physical body is composed of atoms and molecules, deteriorating trends in mental health may be observed in relation to demoralization and alienation.

**Case-1:** After an infinite interval of time,  $N(t) = \text{Zero}$ , When  $t \rightarrow \infty$

Interpersonal connection progressively fades if waiting time extends over the threshold. It describes the situation in which a person is ignored or alienated, for an indefinite period of time, which causes a deviant mental state that culminates in deviant behaviour, hopelessness, emotionlessness or sometimes suicide, which is an acute manifestation of distress and sudden indicator of on-going suffering. For instance, in the current justice delivery

system, which creates depressing public narratives, it's been said fairly right that when money speaks the truth remains silent.

In order to combat demoralization and its link to youth discontent, proactive steps must be taken to assist the mental health of young people, offer opportunities for meaningful engagement and representation, and address structural problems that fuel disillusionment. Encouraging inclusive and equitable opportunities can help youngsters avoid feeling desperate and provide them the resources they need to participate productively in their communities.

**Case-2:** Under ideal circumstances,  $N(t) = N_0$ , When  $t \rightarrow 0$

It exemplifies the situation in which the rightful individual receives his or her legitimate reward at the appropriate time, maintaining happiness within and around a person leading to a positive state of mind.

### Laws of Mindset

Analogous to Newton's law of motion, the laws of mindset may be derived as follows:

- 1) **First Law of Mindset:** A mind will not change its state unless a deviant force acts on it. A mindset remains stabilized unless acted on by any external deviant force. It is the inertia of mindset.
- 2) **Second Law of Mindset:** The deviant force required to destabilize a mind is equal to the product of its modulus of toughness and its initial state of mind. The elevation or retardation of a mind of an individual depends on the net product of the modulus of the toughness of the individual and the amount of deviant force applied under stressful circumstances.
- 3) **Third Law of Mindset:** When mind and deviant forces interact, they apply forces to each other of equal magnitude and in opposite directions. The friction that occurs when the second party imposes an equal and opposing resistance on the first is the cause of nuisance, demoralization and alienation.

Humanitarianism's fundamental principles and ethics dictate that a person's life should be fulfilling and pleasant; otherwise, a humanitarian crisis may arise. Therefore, in the interests of justice, equity, and ethics, humanitarianism urges the institution to timely intervene for the welfare of mankind in order to avoid deterioration of quality of life, perception and mindset.

To ensure a dignified life, the practice of delayed justice, insensitivity, intolerance, vindictive attitude, subjective biases, and/or discriminatory rigidity must be discouraged before time elapses. Hence, in the true spirit of empathy and humanitarianism, the institution must exercise a judicious and assertive intervention timely to significantly avoid the ungrateful emotional collapse of an aggrieved person in order to preserve mental health. It may be termed as *basic structure doctrine of empathy and humanitarian governance*. Greater faith equates to less deviation. Faith in institutions is negatively correlated with mental health distortions or mindset deviations, which should be prevented by constructive institutional interventions for well-being.

### Conclusion

In this study, the technological sophistication is highly influential in making youth perception connecting deviations toward prevalent deviating behaviors. To sustain in an environment, it is highly important to strategically align the cultural changes and prevailing technological advancements as per youth perception. All stakeholders including individual and institution should practice empathy. Understanding each other's feelings and experiences can strengthen the bond. Encourage open and honest communication. Create a positive and inclusive classroom environment where students feel safe to express themselves. Teachers should be approachable and open to students' questions, concerns, and ideas.

Recognize and cater to the individual needs and learning styles of each student. Provide additional support when necessary. Provide regular and constructive feedback on students' progress, acknowledging their achievements and addressing areas for improvement.

Implementing these recommendations can contribute to building healthier and more supportive interpersonal relationships between youth, parents, and teachers.

Addressing mental health issues among youth requires comprehensive strategies and a multi-faceted approach; Governments can implement various plans and initiatives to prevent and address mental health problems in young people, and develop and implement early intervention programs to identify and address mental health issues in their early stages, preventing escalation.

To ensure a dignified life, the practice of delayed justice, insensitivity, intolerance, vindictive attitude, subjective biases, and/or discriminatory rigidity must be discouraged before the time elapses, in view of empathy, ethics of humanitarian principle and natural justice. If not intervened timely which set bad public narratives, the consequent emotional disintegration retards the state of mind, which gives rise to deviant behaviour as an aftermath of distortion of the mind under conflicting state of affairs. Suicide represents an extreme and often acute manifestation of distress.

Therefore, it is important to integrate mental health considerations into broader youth policies, ensuring that mental health is considered in areas such as education, employment, and social services. The government should intervene in the promotion and strategic upliftment of the morale of youth as the study highlights the role of institutions' interventions in an individual's life and harnessing demographic dividend youthful energy.

The government can benefit from the study to understand youth culture, prevalent deviance in society, and technological sophistication. This would greatly help in drafting better policies and legislation for youth well-being and happiness. For the said purpose, the Department of Happiness may be established on the same line with European countries, for timely institutional interventions ensuring happiness and wellbeing.

The study brings out the cultural change in society, mainly through the introduction of new and modern technology. It focuses on the youth perception regarding these transformations and the gap that it has created between the generations. The study also points out to the various issues, including deviance, stress, anxiety, mental health and tendency to commit suicide, as well as the ways to deal with them. It shows that by combining various strategies, governments can create a comprehensive plan to prevent and address mental health and other problems among youth, promoting overall well-being and resilience in the younger population. Additionally, the present studies and findings provide a conceptual framework to formulate the basic structure doctrine of empathy and humanitarianism for policy making, enabling the institutions to carry out more beneficial work and improve their interactions with policy makers, practitioners, and facilitators for well-being.

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