

Overview the Status of Women in 20th and 21st Century in Jayanta Mahapatra's- the Whorehouse in Calcutta Street

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Abstract: *The western world, in the twenty-first century, need and seeks a better knowledge of the people and countries of Asia, and particularly India, in order to progress. It is the purpose of this thesis, "East West Interaction in 20th Century Indian: Analysis of Western Women's Reactions," to enlighten at least one part of that relationship, during a certain period of time in the past, in order to cast some light on the current western attitude to India.*

All through the colonial era, western women were more interested in India for a variety of reasons. Part of them were looking for spiritual roots in India, while others were interested in missionary reformer work, with the goal of eradicating Indian destitution and rural suffering. Others came on a mission to reform educational institutions in the country. It goes without saying that many of the western ladies were harshly critical of India during their visit. The westerners' and notably women's perceptions of India, when seen in the context of a critical evaluation of the breadth and shortness of their attitude, remain a gap in the process of comprehending the south by the westerners.

Keywords: Women, Discrimination etc.

I. INTRODUCTION

Katherine Mayo has risen to prominence in the free Indian society. Katherine Mayo and also the three others ladies were most likely diametrically opposed to one another. Probably. One was a publicist for the empire, while the other three were stalwarts who served as transmitters of Indian politics and social life toward the rest of the region. They expressed two very different points of view, or rather two very different thinking processes, concerning India. It goes without saying that if both Nivedita as well as Besant were captivated by India, and particularly by the Hindu way of life as well as culture. They regarded India as "the home of magnificent women" over other countries, and they fought tirelessly to advance the status of women in Indian culture. Nivedita never grew weary of romanticising India and its ladies, and from the moment she set a foot inside India, her career was a never-ending quest to become the one with Indian way of life and culture.

It is possible that Annie Besant takes it a step farther than Nivedita in that she had become an active participant in Indian political life and contributed a new dimension to India's liberation movement. With Annie Besant's resounding push for Home Rule, Indian politics began a new era of development. 'She became involved in politics because she believed that Indian freedom was necessary for her age-old teachings to be recognised as a light for the whole globe.' Mrs. Besant launched the Home Rule Protest movement, which was encouraged by the Irish example. BalGangadharTilak joined her in this effort, and the two of them became fast friends. Despite the fact that their temperaments on numerous national problems were diametrically opposed, both proceeding onward together to mobilise not just diverse strata of Indian politics, but also the Indian populace, in order to make a coordinated push for Home Conquest of India. In an important development, the Indian Nationalist Congress and even the Muslim League expressed support for the Home Rule League's plan for self-government in 1960, which was introduced by the Home Rule Association. Despite its brief period of popularity, Home Rule piqued the imagination of many, particularly among the Indian elite, and helped to convert the Indian successful campaign into a mass movement.

Madeleine Harrison (Mira Behn) was a latecomer to the Indian subcontinent; to her, Mahatma Gandhi was a charismatic god and wisdom who practised ascetic politics, putting moral and clairvoyance into secular democracy, and to him, Gandhi was a dynamic saint and guru. Mirada Behr led an austere life, following Gandhi's example and committing herself to becoming the most religious comrade of Bapu in her daily life. Non-only did she identify herself also with Indian liberation fight and the reasons that were important to Bapu, but she also lived a life of austere simplicity, full devoted devotion to Bapu, and committed to the services of India and the impoverished masses of India who lived in the rural. Her affection extended to mankind, animals, plants, and the natural world in general.

A survey of the literature is likely the most essential source of evidence for determining the scope and depth of a particular research. A comprehensive examination of the literature not only sets the backdrop of a research project, but it also serve as a foundation for the research project itself. A literature review gives background information about the current sources, allowing for the possibility of future study to be conducted. A thematic literature survey grouped around a certain subject provides a theoretical framework for a thesis or dissertation.

Several volumes have been written on various facets of the East-West understanding, as well as about the contributions made by western women to that same development of Indian culture. However, George D. Bearce with Allen J. Greenberger's book, *The Intellectual as well as Ideological Environment that Supported British Control in India*, may be the most important resource for understanding the intellectual as well as ideological milieu that supported British rule in India. By writing 'British views towards India, 1784-1858,' Bearce provides us with an invaluable insight into the diverse perspectives held by the British people throughout the period of the establishment of this great empire. In this book, you will learn about numerous British goals and processes in India, which were gathered from a vast collection of documents, which included state materials, private letters, biographies, travel reports, newspapers and fictional stories and poetry, among other things. The book comments on how, during a period of shifting ideas and social situations in Britain, the evaluation of diverse British views revealed India's growth, as shown in the book. Similar to Bearce, Greenberger, via a thorough examination of imperial literature published between 1875 and 1980, draws our attention to the ways in which the British regarded India. Greenberger, unlike Bearce, also discusses the numerous perspectives that contributed to the formation of British writing on India, but he has also comments on the relationship between literature and history, and it is a very intimate relationship. The books address how literature plays an important part in familiarising individuals with unfamiliar ideas and, as a result, in assisting them in developing their own beliefs and, ultimately, in formulating policies. As a result, both writers speak on British attitudes toward India in the 18th and 19th centuries, which were mirrored in British policy at the time.

Towards the direction of India To keep with the theme approach, maybe the next applicable literature study to be examined could be KetakiKushari Dyson's 'A Various Universe', which is written in the first person. In its primary focus, this book is a survey of diaries and narratives made from both English men as well as women who landed in India in the 18th and 19th centuriescenturies, respectively. A realistic description of the emotions that these visitors and settlers experienced while in India is provided in the book. That author, after surveying over forty distinct works and including substantial passages from the actual letter, balances her own observations, providing both ordinary readers and academics with a rich canvas on which to explore. The material Dyson presents in her book is unquestionably a goldmine of knowledge on every element of Indian society that has been governed by the British, and she does so in an articulate manner regarding the East-West interaction. In contrast to Bearce, Allenberg, or rather Dyson, who discussed the ideological foundations of British India, as well as its images and feelings, C.A. Bayly, in his work titled "Indian Community or the Making of both the British Empire," directs our attention to India's transformation into a colony following the destruction of the Mughal Dynasty and the method of its transformation into a colony. The book goes on to discuss the significant role that Indian capitalists had in the growth of the East India and the establishment of its urban settlements in the region. The revolt of 1857 comes to the fore in order to elucidate the subject the Indian opposition to the expansion of the British Empire in the subcontinent. As a result, a full intellectual as well as social sense to the establishment of the East-West relationship is provided by all of these publications.

A large number of European women, particularly British women, whom had throughout the course of time resided in India documented their content in the form of chronicles, memoirs, journals, and other forms of written documentation. It goes without saying that such documents are essential in comprehending the then-Indian culture through the views and experiences of those who lived through it. They additionally serve as essential materials for the British historical

narrative of India and the subcontinent. The author IndraniSen draws largely on her own first-hand observations in her two works 'Memsahib's Literature: Colonial Story lines on Indian Women' and 'Women and Imperial: Manifestation in the works of British India (1858-1900), both of which are available online. Both pieces are primarily concerned with the relationships that exist between Memsahibs (white ladies) and local women. Rather than just retelling the events of their interactions, the tales also concentrate on how people who were subjected to the acts of others reflected on their perspectives. Both volumes provide as a solid, thorough foundation for the study's content. If IndraniSen's writings were mirrors on colonial women's narration, Radha Kumar's 'The Era of Doing' is a contextual history of children's movements of The 1960s, both before and after independence, spanning a time frame from the 19th century .during this time day. Ramesh Kumar's 'The Legacy of Doing' is a thematic background of women's movements of The 1960s, including during independence, spanning a period first from 19th century to the Initially addressed by males and then as part of the public progressive movement, the book examines how women's concerns progressively grew more prominent as a result of growing female engagement in the national movement and eventually became a central aspect of feminist desire. The edited volume 'Women and Social Transformation in Modern India', edited by SumitSarkar as well as TanikaSarkar, is closely associated with this topic. This academic endeavour also calls for a considerably broader understanding of the history of social change than has previously been the case.

'Women in Colonialism Indian' is a two-volume work by Geraldine Forbes that provides a detailed and methodical examination of Indian women's goals and attitudes throughout the colonial period. Women in Colony India describes how the Women's Indian League and Annie Processes played a vital role in Indian feminism during the British colonial period. Katherine Mayo's beliefs on Indian women were challenged by Indian women themselves, who used solid historical data to recreate their own past and counteract them. Labour movement in India was inspired by this activity, which continued until and after the country's independence from the United Kingdom in 1947. The book 'Recasting Women: Studies in Colonial Legacy' by KumkumShangari with SudeshVaid proposes a new history of'reform forces' as a result of class and gender connections, rather than the history we know. With MrinaliniSinha's 'Choices from Mother India' and 'Colonial Macho,' the discussion of women's roles and women in british Rule in india comes to a head, as if it were never before. Also, Sinha's 'Orbs Of Mother Asia: The Global Reconstruction Of An Empire' explores the intricate tale of how Katherine Mayo's Father India was becoming a contentious issue between oppressors and nationalist, and how it came to be a source of dispute between the two groups. It is in 'Options available from India' that Mayo's 'Mother India' is examined in depth, with Sinha penning a particular homage to her, in which she explains how Mayo, by foolishly pointing out our faults, really assisted us in the procedure termed as the "blossoming" of Indian feminist movements. "Katherine Mayo and India" by ManoranjanJha is a must-read for anybody interested in learning more about Mayo and her effect on Indian society. As a result of his extensive study, Jha brings our mind to the fact that Katherine Mayo, it's hardly a neutral observer and reporter, was in reality purposefully recruited by colonial officials who had a strong interest in her work. Both Jha then later on Rana, in their writings, expressed their thoughts on the many counter-arguments that evolved against Mayo's claims. Both Jha as well as Sinha's studies contribute significantly to a complete knowledge of the thesis's genesis and historical basis. The piece by Katherine Mayo, titled 'Mother India,' serves as the fundamental concept of ManoranjanJha and Sinha's collaboration. This work, in conjunction with a plethora of other works and archive materials, serves as one of the thesis' key sources. 'Mother India' gave vivid depictions of a wide range of societal ills that Mayo believed were a part of Indian civilization, and particularly Hindu society. She complained about the unsanitary circumstances in India, as well as the predicament of Indian women as well as animals, among other things. Such propagandist effort sparked a worldwide uproar and sparked a massive public outcry almost immediately after its publication.

Mayo's work represents one component of the thesis, whereas the pieces of Margaret Margaret Noble, Annie Processing, and Madeleine Townsend reflect a side of the thesis that is diametrically and powerfully opposed to it. A significant amount of effort is devoted to all three of these exceptional western women, who are all portrayed in a good way. Sister Nivedita and thus the Indian Enlightenment, a study effort by BiplabRanjanGhosh, highlights the magnificent role played by Previous user in the socioeconomic reemergence of India during the period of the Indian Renaissance. The novel follows Elizabeth Noble's life form her birth until the time she tried Vivekanada or until her chose this land then her own and took the name Nivedita, devoting her life to the nation of her adoption. Thru her book, 'Nivedita When I Saw Her,' Saralabala Kumar, who had the privilege of seeing Nivedita up close and personal, provides

a basis for understanding and divulge the depth of Nivedita's love for Rajasthan in a very rudimentary yet heartwarming way. SaralabalaSarkar is a writer who has had the privilege of seeing Nivedita up close and personal. Because it deals with the same absolutely superb woman and the role she performed in the procedures of Indian, and – especially Bengal regeneration and restoration, BasudhaChakravarty's "Sister Nivedita" may be a suitable scholarly friend to Sarkar's writings because it deals with about the same excellent woman and the contribution she played in the methodology of Bengal rejuvenation and reformation. 'Notes of Sister Nivedita,' compiled by Shankari Prasad Basu, is a huge sea of work that encompasses every element of Sister Nivedita's life, despite the fact that it is written in local languages. This book provides us with the opportunity to watch a phenomenal persona from a relatively near distance, much as the whole works of Sister Individual customers, which were authored by Nivedita but collated by Ramakrishna Sarada. In the same way as the mission gives us a glimpse into the life and mind of Sister Nivedita, Basu's art allows us to feel a deep sense of love, admiration, and respect for the noble soul. The key sources of the study are the vast amount of works produced by Nivedita herself, such as 'Kali The Mother', 'Master and Saw Him,' and a slew of others.

Mrs. Besant's autobiography, 'The Autobiographical novel of Annie Besant,' is possibly just the beginning of an endeavour to comprehend her. Annie Besant's writings include 'Wake up India', 'Co. Ltd.: Bond or Free', and India's aspirations in education, religion, but also philosophy, among other things. 'The Development of a New India', 'The Development of Indian Politics,' and 'The Futures of Indian Politics' are now just a lot of small titles that provide a visually clear insight of this outstanding personality and her thinking process towards India. A similar way, the many volumes of Thrissur Spirit, which are features of Mrs. Besant's lectures and oratory, allow us to get a deep understanding of your future intentions for her adopted country, as well as her core beliefs and strategies for national integration, in considerable detail. Annie Besant was interested with all elements of Indian life as well as worked tirelessly to see that it was developed and rejuvenated, whether in the spheres of social life, teaching, statecraft, economy, or politics, among other things. India's brilliant future was crystal evident to her, thanks to her own glorious history, which she had drawn from. Her whole body of work bears witness to her strong regard for India and her ambitious intentions for the country.

'Home Rule Activity in India' by Ajit Kumar Dutta gives us neither a clear picture of Mrs. Besant's political career during her time in India, but it also gives us a thorough description of the Fiscal Autonomy Motion, which was envisaged but instead approved by Mrs. Besant and Tilak in order to achieve India's independence. In this vein, Gopi Chand's essay on the 'Home Rule Movemen', which speaks eloquently regarding not only of the Fiscal Autonomy Movement, but rather about the political backdrop of India throughout the nineteenth and twentieth centuries, is highly recommended. Gopi Chand's work is highly recommended. Mrs. Besant's political goals and the role she played through Indian politics are fully supported by both of her writings.

Mrs. Besant had a strong relationship with Geoffrey West, who was also a friend. Nonetheless, his writing allows us to establish a dispassionate assessment about the subject. One can see the reflection of his scholastic intelligence in his work, which also contains a reflection of both the dignified compassion shown by one noble man toward others. Mrs. Besant's life, her motivation, background roles, and regulations are all explained by Theodore Besterman, who, like West, helps us to comprehend Mrs. Besant. They are both necessary reading for anybody who wants to understand and criticise Annie Besant. Another comparable work is likely W.T. Stead's 'Annie Besant's Personal Sketch,' which is a biography of the famous author. Because Stead was a friend for a long time of Mrs. Besant, their work may be considered to be on par with the extensive archive resources, such as political sessions, Home Government Papers, and secret documents, that Mrs. Besant relied on for information. Mrs. Besant's extensive political involvement in India is likely to have been the primary source of this vast collection of government secrets papers. Sister Nivedita, in reality, came to the attention of both the British government in response of her intimate affiliation with the so-called radical terrorists of Bengal, who can be recognised through archive papers held by the Police Department and Government reports issued on a fortnightly basis. To mention a few, Annie Besant's Anniversary Book is a tremendous treasure trove of treasured thoughts about her expressed by some of the greatest figures of the present time, including Sarojini Naidu, Flow of a viscous Shaw, TejAthaSapru and Fritz Kunz, just to name a very few.

Mira Behn's life, philosophy, concept, and ideology are revealed to us via the different letters sent by Gandhiji towards Mira Behn, which number perhaps more than four hundred in total and are available online. Navjivan Publishing House has collated and published a number of volumes of Bapu's correspondence to Mira, which serve as one of our key

sources of knowledge on the Gandhi-Mira event. After arriving in India and meeting Bapu, Mira Behn wrote an autobiography, titled 'The Spirit's Pilgrimage,' which paints a realistic picture for us all about the Sabamrati Retreat, where she remained after approaching India and meeting Bapu. With regard to the profound concerns of the head and heart, Mira is another with Mahatma. By reading her works, we get insight into not just her own life but also into Gandhi's life and beliefs as a whole. 'The Old but also New Gleanings' and 'The Gleanings' are two books that are compilations of Mira Behn's talks with some of the most prominent political philosophers of our day. They also serve as a testament to Gandhi's ability to inspire love and respect across the whole Western World. In her book, "Selected Essays- a Centennial Tribute," Mira Behn pays tribute to the enormous humanitarian work that she undertook and sustained for the benefit of the Indian nature in and outside the Himalayas, however after Bapu's passing. Noble's piece, 'Devoted solely to Indian Nation,' by H. Maurice, comments on how, since many Europeans throughout those few decades of the 21st century, Noble was the spokesperson of radical India and one of the leading nationalist intellectuals. In this article, 'Mrs. Annie Besant or the Theosophical Society' is devoted to comments and critiques of Annie Besant, which draws on her exceptional intellectual abilities. "The Elephant of Dividing: Ireland and India," written by K. O'Malley, discusses how the Indian Irish tale is not only anti-imperialist, but also takes into consideration the many ties that exist between the two nations. "Daughters of Mother Indian in Search of a Nationality: Women's Tales about the Sovereign country" by Jasbir Jain examines the ways in which women's literature in India has defined the concept of nation and world power hood across time. It is concerned with two key themes: partition tales and dominant attitudes as expressed in women's literature, respectively.

According to intellectuals, the earth is taking the next step of history, and dreams of what it might be about, including the end times, the visit of classic rivalries between individual countries, and the drop of nations as a result of the differing pulls of tribalism and global capitalism, among other things. Every one of those vision captures a different facet of the new world as it emerges. They all, however, overlook a critical, if not a fundamental, part of what world politics is set to be in the future years." (1996, p.22) (Huntington, 1996)

World history, given change as its sole constant characteristic, is often regarded to take on the form of a mist in its last stage. Individual intellectuals contend that, in its most extreme form, the next copy would just be analagous to the end of days, identifiable not only by the emergence of classical rivalries between sovereign nations, but also by their ultimate demise, and precipitated by factors such as tribalism and globalisation, among others. Although none of the hypotheses put out in this article have been shown to be correct, they do represent an attempt to capture the spirit of what world politics will look like in the next years.

The fundamental cause of conflict in the 20th century, at a time when the world has created a new phase, would be neither political or financial, nor theological, as it was in earlier decades, as per Huntington; rather, it is cultural, he claims. Accord to him, the cultural disparities that exist across national states are genuine and will continue to exist. When compared to the Cold War era in which the globe was divided officially into the "first," "second," as well as "third" worlds, the country now is differentiated according to cultural disparities. In cultural terms, civilisation is a cultural organization that is made up of several ethnicities and regions as well as religious organisations, racial communities, and village groupings. Any one of these smaller entities contributes to the overall cultural variability of a civilisation when taken as a whole. For this reason, civilizations, according to Samuel Huntington's definition, are the powerful grouping of people that can provide the extremely broad level of cultural self - image, which separates humans from all other species while also allow people to interact to distinguish self from other cultural circles.

Differentiation between civilizations is built on notions such as culture and tradition; history; language; human connections; beliefs of rights; obligations; and obligations; and religion, which is possibly the most significant of these concepts. Throughout history, men's concept of God, as well as his/her relationship with God, has varied from one cultural community to another. Due to Neo-globalisation, which is decreasing the globe into a larger cosmos, people are becoming more mindful of the differences and similarities that exist across various civilizations. Furthermore, as previously said, religion has risen to play an increasingly important role, and the battle between civilizations is becoming increasingly well-known. The concept of 'we' against 'them' is becoming more popular.

As a result, growing tolerance and peace between societies, particularly between both the west and non-western civilizations, is essential, despite the fact that their values and objectives diverge greatly. While this is happening, it is also necessary for the west to get a more in-depth knowledge of other civilisation and their interests. In light of the fact

that the West's opinion of non-Western civilisation is of relative significance, what is necessary is a growing awareness of the parallels that exist between particularly in the non civilizations. Since it's only via this process that nations will be able to learn effectively coexist with one another in the relevant future.

We are therefore confronted with specific concerns, such as the West's perspective of non-westerners, a thorough grasp of fundamental religion, aspects that are shared by all people, coexistence, and so on. It is most likely past time to dismantle the rather one-dimensional picture of the Asia, its culture, and civilisation as viewed by the West in the first place. A more significant topic now is how the west perceives India, or to what extent Mayo's vision of India as well as Indian people, particularly women, which was shown in 1929 is still carried about from the rest of the civilized world, particularly Western society. This is the moment to ask: With the loss of the Empire and the settling of feelings, we seem to be in a great spot to examine the British-Indian encounter from a more objective standpoint than we would also be able to do earlier in the twentieth century. It's possible that the most pressing need of our day is the translation of the East, and particularly of India, for the rest of the globe. However, although it is true that several of the Western views toward India that were created throughout the 19th and 20th centuries are no longer in existence or have been modified, also it is evident that far too many of these old perspectives are still alive and well in the Western consciousness. According to the thesis, the accomplishments of four bright and great Western women who travelled to India are examined, as well as their thoughts, opinions and views upheld so that the East-West interface may be made even more seamless and seamless in the future

All of these Western women, including Katherine Mayo, Developed in the 1960 Elizabeth Laudable (Sister Nivedita), Annie Besant, and Jacqueline Slade (Mira Behn), were often born with in West, but they've been dragged up in a very strikingly different socio-economic, governmental, and cultural environment from that of India. They all arrived from different ethnicities, but once they arrived in India, all 3 women, with the exception of Katherine Mayo, who maintained an overbearingly negative attitude toward the country, not just to turned India into their home land, but also worked tirelessly for the future of the nation. They could not be any more different than Katherine Mayo as well as Sister Nivedita could've been. This one is official propandagist for said empire, another was a prophet's emissary of the political and social life of Bengal, where, according to Annie Gives us reason, India was always the key tone and the focal point of the great storm that would be to usher in peace in the world. It is certain that Mrs. Besant's efforts contributed significantly to India's victory in the war for her independence. Home Rule Movement leader Annie Besant laid the foundation for collective action of the populace in a popular movement after her death. Mira Behn, who dedicated her life to Bapu, led a life of asceticism and encouraged others to devote their lives to the service of mankind. Even now, she is a trusted brand in many low-income households in Garhwal. Without a doubt, all four of these remarkable women have promoted the development of comprehending development in between Eastern and western, and they have assisted us in moving beyond the usual narratives of colonialism as well as nationalism to explore other perspectives. More significantly, they educate us anything about everyday life, and they provide us with a great deal of vital insight into socio-cultural, economic, and religious concerns that continue to worry us now.

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